

CHAPTER II

1831-1846

Trial of Obedience—Seminary work—Apostolate of the Press—Death of the Two Founders.

1. Mgr. Stabljini embarked for Rome in 1832, and Mgr. Francis Xavier, O. C. D., was appointed Vicar Ap. of Verapoly. There is nothing under the sun that can count on the approval and good pleasure of all men; the work of God,—and such a one is the institution of a Religious Congregation,—should prove its merit in the furnace of trials. No wonder, therefore, if evil reports reached the ears of the new Vicar Apostolic concerning the Mannanam enterprise. Thereupon, Fr. Porukara was appointed Vicar of the two Latin churches, Kayankulam and Pillathop, of the present Diocese of Quilon, and Fr. Chavara, that of Southern Pallipuram. They had to leave Mannanam, giving up all there which they held most dear, and to assume their new charges which separated them widely from each other. Every one felt the blow very keenly. With the advice of Fr. Palakal, they accepted the trial as coming from the hands of God Almighty, and entrusting the care of the future to Divine Providence, they obeyed the order of the Vicar Apostolic without a word of complaint. (See Page 115.)

2. Mgr. Francis Xavier was highly pleased with the saintly behaviour of the two Fathers and relieved them of their parochial charge in 1833, when, both of them, under the auspices of the Vicar Apostolic himself, resumed the work at Mannanam, assisted by the clergy and laity as before.

3. At the express desire of Fr. Palakal, a Seminary for the education of the Secular Clergy was attached to the newly-built Monastery at Mannanam. The seminarians were lodged apart from

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these who desired to embrace the Religious life. Father Palakal was Rector 'ex-officio' of this Seminary as well. Continuing to



His Ex. Mgr. L. M. Zaleski, Delegate Apostolic, who visited all the Monasteries of the Congregation, at Mannanam, when the Very Rev. Fr. Basil of St. Teresa was the Prior General.

reside with his seminarians at Pallipuram, he conducted at the same time the Seminary at Mannanam, through the Fathers there.

4. The death of the saintly Fr. Palakal, which took place at Pallipuram in 1841, was really a heavy blow to Fr. Porukara and Fr. Chavara. Trusting in God they continued the building of the church and the monastery by means of collections raised from all the different parts of the country. The work at Mannanam roused general interest and was looked upon as a common cause by all. It is worth mentioning that the leading secular priests of the day paid frequent visits to Mannanam. Some of them even looked after the works there, in the absence of Fr. Porukara and Fr. Chavara. While engaged in the building works at Mannanam, Fr. Porukara often went to distant parishes to preach missions and to attend to the spiritual needs of the Faithful. His saintly life, his winning

manners and theunction with which he preached; led the Vicar Apostolic invariably to send him out on difficult missions, especially in the struggle with the Padroado schism. The zealous labours of Fr. Porukara and other Syrian Priests converted many from that schism in Quilon and other parts of Malabar.

5. Fr. Porukara and Fr. Chavara keenly felt the need of the Apostolate of the Press in Malabar. Fr. Chavara taking the lead, established under the patronage of St. Joseph, a Printing Press at Mannanam in 1844—the first Catholic Press in Malabar. This premier establishment, with the blessing of its pious founder, has to this day continued to spread sound Catholic literature throughout the whole Malayalam-speaking States. The "Nazrani Deepika," the only Catholic Daily newspaper in India,* and the "Flower of



The present St. Joseph's Press, Mannanam.

Carmel" is intended to strengthen the Faithful in piety and devotion. The amount of good "Deepika" does to society and to Religion is beyond praise. During the Great War, the paper opened a subscription for the stricken people of Central Europe. The amount reached many thousands and won unsainted appreciation and thanks from Rome.

* Owing to the universal depression, the Daily is, for the time being, made a Weekly.

6. Mgr. Francis Xavier died in 1844 and was succeeded by Mgr. Ludovic, O. C. D. Before his death, Mgr. Francis Xavier had nominated Fr. Porukara and Fr. Chavara "Malpans" and Examiners of the Syrian candidates for the Priesthood, in the Vicariate Apostolic of Verapoly.

7. In the inscrutable designs of God Almighty, Fr. Porukara too was called to his reward, before witnessing the complete establishment of religious life at Mannanam. Aware of his approaching end he received the last Sacraments with extreme devotion from the hands of Fr. Chavara. At midnight on January 8th, 1846, occurred his touching and edifying death. He had been lying stretched on his bed, heroically enduring excruciating pains and peacefully awaiting the end. Then, as if inspired, he raised himself with another's help, and remaining in a kneeling posture, asked Fr. Chavara to give him the last absolution, and to enjoin his agony as penance. Then, this close follower of Jesus Crucified, in the same kneeling posture, made the sign of the cross, kissed lovingly the five wounds of the Crucifix he held in his hand, and finally kissing the picture of our Lady breathed his soul into the hands of his Creator.

8. By the death of Fr. Porukara, the whole burden of the infant institute fell on the shoulders of young Fr. Chavara, who from the very beginning had imbibed the spirit of Fr. Pajskal and Fr. Porukara, and who from 1833 had consecrated himself and all his personal earnings for the noble work begun at Mannanam. Fr. Chavara was thus



Very Rev. Fr. Curate Elias Chavara, the first Prior of the Congregation.

destined by God to complete the work of the two Founders, and to develop and guide the life and activities of the Institute, delineated by them, to the formation of a canonical Religious Congregation, comprising both the contemplative and active life in perfect harmony.



CHAPTER III

1846-1856

The Twofold Life—Profession of the First Eleven Fathers— Fr. Cyriac Elias (Chavara)—Missions and Retreats.

1. The priests and laymen, disciples of Fr. Porukara, continued obedient in all things to Fr. Chavara, after the former's death. The little community adopted as its motto, "sanctification of self



His Ex. Mgr. Pemasani Blandi, Delegate Apostolic at Mannanam, stands in the front row. Fr. Gabriel of St. Joseph was the Prior General.

and the sanctification of others." They blended the contemplative with the active life, without a formally approved Rule of Life or Religious Vows. The Founders had in mind the institution of some kind of preaching Congregation, after the model of the Dominican Order.

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2. From the very start, their active life was not confined to the sacerdotal ministry alone; it comprised also the work of teaching in Seminaries and the Apostolate of the Press. Hence, the nature of the active life the Founders had in view, was more or less similar to that of modern active Religious Institutions. In fact, from their programme of active service, they did not exclude anything that was necessary for or conducive to the glory of God and the salvation of souls in this Mission country, as far as was compatible with the Rules and Constitutions under which they lived.

3. The active life was to be a sequel to the contemplation that gave them the life and spirit of true Apostolic pioneers. The spiritual exercises practised daily at Mannanam from the beginning were as follows:—After morning prayers the Priests said the Divine Office, after which all recited the five Joyful Mysteries of the Rosary and the Rosaries of the Five Holy Wounds and of the Seven Dolours and concluded with a petition to St. Joseph for preserving intact the virtue of Holy Purity. Next followed the celebration of Masses and the recitation of the Litany of all Saints. At noon, before meals, were said in common the five



The Archbishop of Ernakulam at Karakutty Branch-House.

Sorrowful Mysteries of the Rosary and other prayers addressed to the Five Holy Wounds and to St. Joseph, and lastly a prayer for obtaining divine love and courage to suffer pains and afflictions for love of God. In the evening, at the sound of the Angelus, all gathered together; the one appointed, after announcing the name of the Saint of the following day, would recite in Syro-Chaldaic

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the antiphon, "Create in me a clean heart. O God, and renew Thy Holy Spirit within me," to which all would respond in the same tongue. "Cast me not away from Thy presence and take not away Thy Holy Spirit from me." This was followed by meditation, the points being read from a Malayalam book, called 'Gnana Muthu Mala' (Garland of Spiritual Pearls). The meditation ended with the recitation of the five Glorious Mysteries of the Rosary and the prayers in honour of St. Joseph, Our Lady of Mt. Carmel, and the Five Wounds of our Lord. To these were added certain devotions in honour of St. Dominic, which were practised by Fr. Palakal in the Pallipuram Seminary. As a rule, they retired at 10 p.m., except during the great Lent (30 days preceding Easter), when the Vigil was protracted till midnight. All the rest of the time was devoted to study, teaching and manual work.

4. The contemplative and active life, begun under the direction of Mgr. Stablini, and tacitly approved by Mgr. Francis Xavier, attracted the attention of Mgr. Ludovic who, in 1850, expressed his desire of having the Institute approved by the Holy See.

5. In 1852, Mgr. Ludovic was called to Rome and Mgr. Bernadine of St. Teresa, O. C. D., was nominated Administrator Apostolic of Verapoly. Mgr. Bernadine took very keen interest in the Religious Community at Mannanam. After studying the mode of life embraced by Fr. Chavara and his followers, and knowing their desire of binding themselves to God by Religious Vows, he sent them the ancient Rule and Constitutions of the Discalced Carmelites, modified to suit the circumstances of time, place and Rite. Rev. Fr. Marcelline, a European Missionary of the First Order of the Discalced Carmelites, (afterwards coadjutor Vicar Ap. of Malabar for the Syro-Chaldeans), was sent to Mannanam to preach a retreat of ten days preparatory to the Feast of the Immaculate Conception, 8th of December, 1855, on which auspicious day it was settled that all who desired it, might pronounce their Religious Vows.

6. Two Priests, eight Seminarists and one lay postulant, finding it hard to follow the Rules, left the Community. Fr. Marcelline O. C. D., on the day fixed, officiated solemnly, in the name of the

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local Ordinary at the Religious Profession of the three Vows of Poverty, Chastity and Obedience, made by Father Chavara, who immediately after, in quality of Superior of the new Religious Community, received the Vows of ten others, who together with him, formed the First Eleven Professed Fathers of the Congregation:



The Religious Profession of the First Eleven Fathers, 1855.

they were (1) Fr. George Thopil, (2) Fr. Cyriac Porukara, brother of Fr. Thomas Porukara, (3) Fr. Cyriac Kochupura, (4) Fr. Matthew Munjanat, (5) Fr. Matthew Kalapurakal, (6) Fr. Jacob Valliara, (7) Fr. Emmanuel Kanarakum, (8) Fr. Cyriac Palakal, nephew of Fr. Thomas Palakal, (9) Fr. Alexander Kattakayam, and (10) Father Zacharias Kalathil. This unique Religious function was witnessed by a large congregation that had assembled from far and near, attracted by the fragrance of spirituality and sanctity emanating from Mannanam, and spreading throughout the whole country. This event, as conspicuous before men and as precious in the eyes of God as it was hidden from the eyes of the world, evidently marks a golden epoch in the history of the Church in Malabar, for

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her chosen children of the second Spring, consecrated themselves to God through the hands of Mary on this auspicious occasion of the Anniversary of the Definition of the Dogma of the Immaculate Conception, which has contributed highly, ever since, to the spiritual and social resurrection and triumph of our Mother Church.

7. The members of the Religious Community were called "Servants of the Immaculate Mother of Mount Carmel". Father Chavara was their Superior by virtue of the Rule given them by Mgr. Bernardine. Just as in the old Rule of the Carmelites, St. Brocard is addressed by St. Albert, the Latin Patriarch of Jerusalem, as head of the infant Carmelite Community living on Mount Carmel, so also Fr. Chavara, in the Rule given him by Mgr. Bernardine, is addressed, head of the infant Religious Community living at Manna-



The Very Rev. Fr. Alexander of St. Joseph (Senior) Prior General, wearing the "Crocce di Benemerenti" awarded by Pope Leo XIII.

nam. We have seen how Mgr. Bernardine, as local Ordinary, gave Fr. Chavara a Rule of life, for a community already formed with ecclesiastical approbation, by the labours of Fathers Palakal, Porukara and Chavara. But it is not to be passed over in silence that Mgr. Bernardine was, on account of his paternal and sym-

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pathetic dealings with Fr. Chavara and his followers, more than a mere Ordinary.

8. Father Cyriac Chavara, dropping off his family name, took at his Profession, as is customary in many Religious Institutes, the name, Cyriac Elias of the Holy Family. Later on, all the other Religious as well, at their clothing began, to change also their Christian name, which they had received in Baptism,—a practice which is still observed in the Congregation.

9. A leathern girdle was the only external sign which distinguished the First Professed Fathers from the Secular Clergy, who wore a white soutane. In addition to the girdle, they wore beneath the religious robe a small-sized, brown, woollen Scapular.

10. During the ten months that followed, the newly Professed led a perfectly retired life under the direction of Fr. Marcelline, O. C. D., who taught them, with all diligence and assiduity, the principles and practices of Religious life.

11. After this term of perfect retirement and union with God, the Fathers began their active life. In company with Fr. Marcelline, O. C. D., they began to preach Retreats and Missions in the churches of Malabar, from one end to the other. This Mission veritably began to renew the face of Malabar and immensely contributed to make it spiritually what it is to-day. This public service, no doubt, was the incentive for the many vocations to the Religious life that followed. The First Professed Fathers were accomplished preachers, this, combined with the odour of their sanctity, gave unerring efficacy to their words. Some of them were asked to preach the word of God at any time they happened to arrive at a church. People gathered at the ringing of the bells; they listened with rapt attention to the inspiring sermons of the Fathers as we read in the life of Fr. George of St. Joseph, (Thopil). Fr. Alexander of St. Joseph, (Kattakayam) was so famous a preacher that even to-day he is known by the name, "Second Xavier." There was no church in Malabar, where Fr. Alexander of St. Joseph did not preach more than once. The Fathers made it a point always to devote one of the daily instructions of the Retreats to the devotion to the

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Sacred Heart of Jesus, to the Seven Dolours of our Lady and to St. Joseph. These three are the chief family devotions of Malabar to-day. The services of the Fathers were eagerly sought for to help the people, especially on their death-bed and in their agony; their popularity among all classes is evinced by their success in pacifying complicated quarrels and family disputes which saved many, not only from spiritual but also from material ruin.



CHAPTER IV

1856-1860

The Monastery of Coonamavu—Fr. Cyriac Elias (Chavara), Superior General—The Monasteries of Elthuruth, Vazhakulam and Plasanal.

1. Owing to the active work of the Fathers, the Congregation began to spread abroad and new Monasteries came into existence. The church of St. Philomena at Coonamavu with the adjoining house built by Mgr. Francis Xavier, was in 1857 turned into a Monastery by Mgr. Bernardine, to introduce Religious life among the



Monastery of Coonamavu.

Christians of the Latin Rite; the inmates of the house were four Latin Priests selected by that Prelate himself. Fr. Philip, O. C. D., (a European Missionary), was appointed their

Superior. The four Latin Priests had not the courage to persevere; consequently, the vacant Monastery was handed over to the Fathers of Mannanam to establish therein a new house of the Congregation.

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Fr. Marcelline was in this connection transferred to Coonamavu to take the place of Fr. Philip. Mgr. Bernardine, for this purpose, wrote through Fr. Marcelline to Fr. Cyriac Elias (Chavara) to send some Fathers to Coonamavu to take possession of the church and the house, expressly stating in that document, that Coonamavu was henceforth to belong to the Syrian Community. Thus in 1857 two Professed Fathers and two novices in Minor Orders from Mannanam occupied the Monastery of Coonamavu, and Fr. Marcelline took up the office of Superior. Since Fr. Marcelline had to accompany the Fathers to preach retreats in various churches, Fr. Cyriac Elias (Chavara) was appointed by Mgr. Bernardine "Prior" also of Coonamavu Monastery. Fr. Cyriac Elias (Chavara) after taking charge of the house at Coonamavu substituted Fr. Matthew (Muzhappil) a member of the Congregation, as his Vicar, and returned to Mannanam. This fact and its repetition in the case of other Monasteries, give us to understand that Fr. Cyriac Elias (Chavara) was Superior General of the Congregation.

2. Foreseeing the bright future awaiting the Congregation, Mgr. Bernardine appointed Fr. Philip to act as his delegate in matters pertaining to the Congregation, and he, in consequence of his appointment, took up his residence at Coonamavu.

3. Till 1859, postulants were received both at Mannanam and at Coonamavu. For the uniformity of training Mgr. Bernardine, who by this time became Vicar Apostolic of Verapoly, ordered all the postulants to be lodged at Coonamavu with Fr. Philip as their Master, during the novitiate career. The novices, after their course of studies and ordination to Priesthood, had to undergo one year of Noviceship before they were admitted to their Vows which were always triple and perpetual.

4. The fame of the Religious life led at Mannanam and of the Missions preached by the Fathers, made Fr. Antony Thottunkal of

Kandasankadavu of the present Diocese of Trichur, visit Mannanam



Fathers and the Lay-Brother novices, St. Mary's Monastery, Eithuruth.

and spend a few months there. He returned home with the idea



Industrial School, Eithuruth.

of starting a Monastery in his native place. The Priests and laymen of Trichur and the neighbouring parishes, heartily co-operated; in 1851, Eithuruth, (Isle of God) near Arnattakara was chosen as the site for the Monastery. It was only after a satisfactory test of the regular discipline observed by the Fathers at Mannanam that in

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1852, Mgr. Bernardine gave his consent to the erection of the new Monastery. In 1858, Fathers were sent to Elthuruth to begin Community life there, although regular Religious life was to begin there only later on. Along with the Monastery a Seminary was also started after the model of the one at Mannanam. This Monastery, as we shall see, has played a very important part in the history of the Syro-Malabar Church. Elthuruth now is the seat of a Printing Press, an Industrial School, an English Middle School, and a Catechumenate. Besides, it is the Novitiate House of the Lay Brothers of the Congregation.

5. Vazhakulam in the present Archdiocese of Ernakulam was blessed with a house of the Congregation as early as 1859. A well-



The inmates of Vazhakulam Monastery. (Seated) Fr. Jacob of St. Mary, (Kanatt).

wisher, Fr. Matthew Numpinparampil, made to the Congregation a gratuitous offer of a chapel he had built there, along with its site where rose the Monastery of our Lady of Mount Carmel of Vazhakulam. The dominant figure that almost single-handed carried out the work of building the massive church, monastery and seminary at Vazhakulam, and guided the destiny of that institution till his death, in the capacity of Superior, was the

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talented and able Fr. Jacob of St. Mary (Kanatt). Regular,



The Feast of Our Lady of Mount Carmel at Vazhakulam Monastery Church, 1938.

monastic life was commenced at Vazhakulam in 1859. Now it includes an English Middle School and a Catechumenate.

6. Here, a word about the Plassanal Institution, seems to be not out of place. Fr. Antony Kudamattin, first Prior of the present Diocese of Changanacherry, an alumnus of the Mannanam Seminary, was not on good terms with Fr. Thomas Parakkal, one of the two co-founders of the Congregation. At Plassanal near Ponnar, Fr. Antony opened a rival religious house where he and his followers gave themselves up to external penances. They followed the ancient Rule of St. Antony.

7. The friendly relations between Fr. Antony and Mgr. Ladovic having been broken, the former proceeded to Babylon with the hope

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of bringing down a Chaldean Bishop. This was in 1853, when Mgr.



Branch House, Poonjar, 1930.

but owing to the unwholesome atmosphere of the place it was abandoned as early as 1860.

8. On December 25, 1859, a long white scapular was added to the habit of the Congregation. It was Mgr. Bernardine who designed and imposed it as though to manifest his intention of affiliating the Congregation to the First Order of Discalced Carmelites.

9. In 1860, Fr. Leopold, O. C. D., (a European Missionary), was appointed Master of Novices at Coonamavu in place of Fr. Philip, O. C. D., who still continued to be the Delegate of Mgr. Bernardine.



Fr. Leopold, O. C. D., Novice Master.



CHAPTER V

1860-1861

The Title T. O. C. D. of the Congregation.

1. Although the name and institution of a "Third Order" are not to be sought for in history, earlier than in the 13th century, still the Knights Templars, the Oblates of St. Benedict and the Norbertines, may be called Tertiaries in the modern sense of the



The Golden Jubilee Celebration of the Profession of the First Eleven Fathers, Mannanam, 1905.

term. In the 13th century, when the religious status of ecclesiastics reached a very low ebb, laymen offered themselves for the office of preaching and teaching. Not being well instructed themselves, some of them hopelessly erred, as was the case with the Waldenses, while others, e.g., the Humiliats, had to limit their work to moral instruction alone. Some of these last mentioned received Holy Orders and the rest remained in the world under the spiritual

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direction of Priests, both Secular and Regular, and were called "Tertiaries." Their union was known as the Third Order. This is the origin of "Third Orders."

2. In course of time, all the ancient Mendicant Orders began to have Tertiaries under them; they were trained and directed according to the spirit of the Order of which they were Tertiaries.

3. Tertiaries are divided into Tertiary Regulars and Tertiary Seculars. The former live in community and take Religious Vows with or without dependence upon the Orders whose names they assume. The latter have no community life and their union is, in all things, similar to



His Ex. Mgr. Peter Pinnai, Delegate Apostolic, who visited the important House of the Congregation.

CHAPTER V. 1860-1861

a Confraternity, except for the special promise, which makes it a kind of Religious Institution or Order. Tertiary seculars are sometimes allowed, by privilege, to use the habit of the Order of which they are Tertiaries. The Franciscan Third Order of Seculars, in the latter part of the 13th century, gave birth to the Third Order of Regulars with simple vows, although they themselves, in the 15th century, became strictly Regulars by converting the simple vows into solemn ones. Their institute is still known as the Third Order of the Franciscan Regulars. In the 19th century were founded a number of Congregations of nuns with simple vows adopting the Rule of St. Francis, though without dependence upon the Franciscan Order; they were called Franciscan Tertiary Regular Congregations or Franciscan Third Orders Regular. These Third Orders were affiliated to the First Order; the affiliation was believed by some as bestowing on the latter jurisdiction over the former.

4. We shall now see how the community of "The servants of the Immaculate Mother of Mount Carmel," has made a Tertiary Regular Congregation of the Discalced Carmelite Order with dependence upon it.

5. In 1861, Mgr. Bernardine, O. C. D., informed the Fathers of Coonamavu Monastery that the General Chapter of the Discalced Carmelite Order, held in Rome in 1860, had received the Congregation as its Third Order; that the Prior General of the Discalced Carmelites had nominated him (Mgr. Bernardine) his Vicar Provincial, with faculty to erect new houses, and that by virtue of this affiliation the members of the Congregation had acquired the right of participation in the good works of the First Order.

6. This radical change in the constitution of the infant Congregation had been hinted at by Fr. Michael, O. C. D., when he, in 1860, paid a canonical visit to the Monastery of Mannanam and Coonamavu where he made the important revelation that the visit was in the name of the Prior General of the First Order.

7. It is to be noted here that this affiliation to the Carmelite First Order, which was to nullify the status of the Congregation

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begun as an independent institution, was not asked for by the Fathers of the Congregation. This is all the more evident from the fact that Fr. Cyriac Elias (Chavara), Superior General of the Congregation, was not by the new settlement deprived



The solemn celebration of the feast of St. Teresa of the Infant Jesus, Mannanam, 1924.

of his office, although that office, had not been canonically imposed, nor ecclesiastically acknowledged. Fr. Cyriac Elias (Chavara) had even a successor in the capacity of Superior General. By the new organisation, the Prior General of the First Order was to receive the Vows of the members of the Congregation either in person or through his delegate. Since Mgr. Bernardine was more than a father to all, and since Fr. Cyriac Elias (Chavara) virtually retained his former position, none of the Fathers made any complaint concerning these newly introduced modifications.

8. Fr. Leopold, O.C.D., Master of Novices, from 1860, was, in 1863, nominated delegate in the place of Fr. Philip, O. C. D. He brought into force the rule that every year, after the feast of

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the Patronage of St. Joseph, the Superiors (Vicars) of all the monasteries should assemble in General Chapter at Coonamavu to discuss matters of common interest, and that every third year new Superiors should be elected. These elections began in 1864, but the Superiors-elect did not as heretofore receive their appointment to office at the hands of Fr. Cyriac Elias (Chavara) but from the Vicar Ap. of Verapoly, Vicar Provincial of the Prior General of the First Order.

9. Fr. Cyriac Elias (Chavara), who for 31 years had been residing at Mannanam, was asked to remove to Coonamavu where the delegate of the Vicar Provincial was Fr. Cyriac Elias (Chavara) obeyed, and Fr. Cyriac Eliseus (Porukara), brother of Fr. Thomas Porukara, was made Vicar of Mannanam Monastery.

10. We shall now pass on to the storm of the Roccosian Schism, which greatly impeded the rapid growth of the Congregation.



CHAPTER VI

1861-1866

The Rocosian Schism and the Congregation - The Monastery of Pulincunna.

1. Ever since the Synod of Diamper in 1599, the Syrians of Malabar were sighing for a Bishop of their own Rite. Those Syrians who were under the Padroado regime had frequent negotiations with the Chaldeans of Mesopotamia, who were ready to do anything to establish a Chaldean Bishop in Malabar. Father Antony Kudakachira, a secular priest, after causing some agitation in Malabar, proceeded to Babylon for the same purpose. With him went another secular priest, Fr. Antony Thondanat, and some others. The Chaldean Patriarch, Mar Joseph Audo, did not concede to their request. Whereupon, Fr. Antony Kudakachira returned to Malabar, to create a party and to prepare a petition to Rome, and to take it back to Babylon, to be endorsed by the Patriarch, before it was forwarded to the Holy See. In spite of the protest of Fr. Cyriac Elias (Chavara) and of the whole Congregation with him, since Antony Kudakachira returned to Babylon, armed with the signatures of many priests. He died on the way at Bagdad.

2. Upon the death of Fr. Kudakachira, Fr. Antony Thondanat took up the cause, and urging the Chaldean Patriarch by means legitimate and illegitimate, succeeded in having a Chaldean Bishop, Mar Thoma Rocos, sent with him to Malabar. This is the beginning of the Rocosian Schism which took its hold in Malabar, in 1861.

3. The Carmelite Congregation, headed by Fr. Cyriac Elias (Chavara) spared no pains to extirpate the Schism. Before Rocos reached Malabar, Fr. Cyriac Elias informed all the churches of Malabar that a Chaldean Bishop had set out for Malabar without a canonical mission from Rome; he proved his assertion by credentials Mgr. Bernardine had received from the Holy See.

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4. The Rocos party, on the contrary, led by Fr. Thondanat, left no stone unturned to convince the people that Rocos was sent to Malabar by the Holy See. The majority of the Syrian churches of Malabar joined the schismatic Bishop. Fr. Cyriac Elias was then nominated Vicar General of the Syrians with extraordinary facul-



The Sacerdotal Golden Jubilee of the Very Rev. Fr. Alexander of St. Joseph (Senior), the First Indigenous Prior General of the Congregation, Mannanam, 1903.

ties. In the name of the Syro-Malabar Church and of the Congregation, he at once wrote to His Holiness, Pope Pius IX, requesting fresh information and instruction. The Holy Father sent him a very kind reply dated September 5, 1861, encouraging him and the Fathers under him and commending their true zeal for the glory of God and of His Holy Catholic Church. The letter was written both in Latin and Syro-Chaldaic and was signed by the Holy Father himself.

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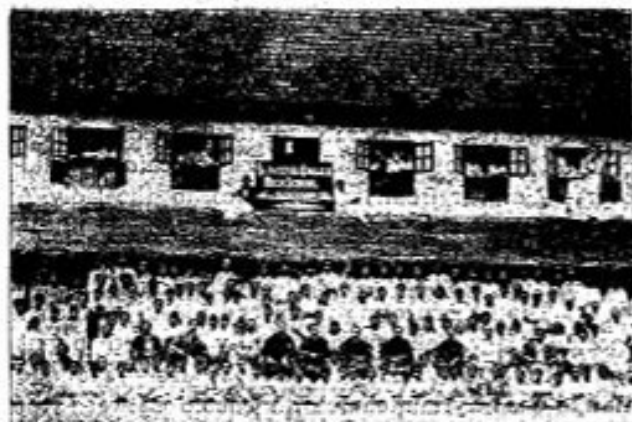
9. St. Sebastian's Monastery at Pulincunnu in the present



The inmates of St. Sebastian's Monastery, Pulincunnu.

Diocese of Changancherry, planned before the Schism, was completed in 1866. It was the parishioners of Pulincunnu that took the initial steps towards the building of

this Monastery. Pulincunnu as well, not long after, became the seat of a Seminary. Now it possesses a Catechuminate and an English High School.



English High School, Pulincunnu.

CHAPTER VII

1866-1873

Carmelite Sisters—Catechumenates—Death of Mgr. Bernardine—The Monasteries of Ampalacat and Mutholy—The Syrian Breviary—Fr. Cyriac Elias (Chavara's) death—Fr. Cyriac Eliseus (Porukara):

1. The years that followed the departure of Rocos from Malabar witnessed extraordinary activities in the Congregation. The great work the Fathers were able to achieve for the Church during the turbulent days of the Schism was appreciated by all. It gave an impetus for embellishing the Seminaries attached to the Monasteries of Mannanam, Elthurath, Vazhakulam and Pulincunnu.

2. Fr. Cyriac Elias (Chavara) directed his activities in other directions also. With the advice of Fr. Leopold, O. C. D., in 1866, he laid the foundation of the now flourishing Congregation of Carmelite Sisters of the Syro-Malabar Rite. He collected alms from



General View of the Chapel and the Nunnery, Coonamavu.

the Syrian parishes with which the Coonamavu Nunnery was

THE CARMELITE CONGREGATION OF MALABAR

built; it is the Mother-House of the Carmelite Convents of Sisters scattered throughout the Syro-Malabar Church. Mgr. Bernardine



Sisters with their boards, Carmelite Convent, Changanacherry.

approved of the Institute. It does immense good to the whole of Malabar, especially in the field of Female education.

3. The apostolic work of paramount importance, the Congregation was able to effect during this period, was the establishment of Catechumenates attached to Monasteries and parish churches. The European Fathers of the Verapoly Mission did not then go about converting infidels as they now do. Candidates for Baptism had to be sent to the Catechumenate at the residence of the Vicar Apostolic. In order to facilitate the work of conversion, a Syrian Secular Priest, Fr. M. Palakunnel, founded a Catechumenate at Koraty in the present Diocese of Changanacherry. Mgr. Bernardine most willingly extended all help to Fr. Palakunnel. The then Padroado "Governador" of Cranganore, Antony Correa Dos Reis Coelho, assisted by his Secretary, Rev. Emmanuel Nidiry, an indigenous Syrian Cleric, opened another Catechumenate at Athirampusha, near Mannanam. Fr. Chavara followed suit and opened one at Mannanam in 1866 and another in the parish of Edathwa.

CHAPTER VII. 1866-1873

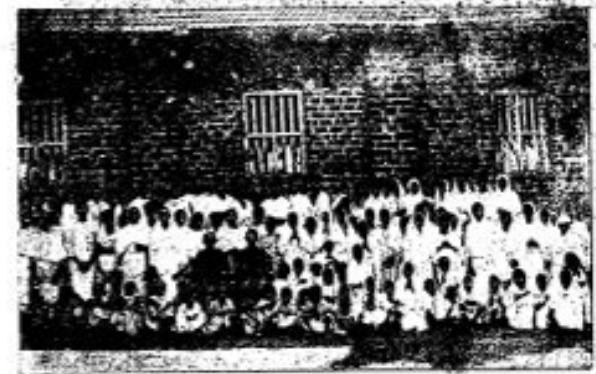
4. Almost all the monasteries of the Congregation imitated



Catechumenate, Mutholy.

the Mother-House in opening Catechumenates attached to them. In these, many adults and infants are cared for, instructed and baptized every year. During the period between 1866 and 1931, more than 20,000 souls were gained

to Christ by the missionary zeal of the Fathers of the Congregation.



Catechumenate, Kurianad.

The number would have been larger still, if they had vaster material resources at their disposal.

5. The Congregation which was making admir-

able progress in every direction, received a shock by the death of Mgr. Bernardine, O.C.D., on September 5, 1868. To his indefatigable zeal and paternal solicitude the Congregation owes its canonical formation and early progress. A little before his death Mgr. Bernardine added a white hood to the habit of the Congregation. On the introduction of the hood, the biretta and collar fell into disuse.

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6. The great uplift Malabar witnessed in the 19th century is



Catechumens, Palacurina.

mainly to be attributed to the zeal of Mgr. Bernardine and his Vicar General, Fr. Cyrill Elias (Chavara). It is worthy of mention that at this time the whole of the Syrian Church was divided, by the Vicar General, into four Districts, each being entrusted to one of the Fathers of the Congregation. These Fathers were known, so to say, as the "Plenipotentiaries" or "Deputies" of the Vicar Apostolic, each in his District. They had special charge over

the Clergy and laity; they supervised School work, conducted Catechetical institutions, settled knotty disputes and quarrels and transacted other works of importance. Thus, the members of the Congregation, directed by Fr. Cyrill Elias (Chavara),

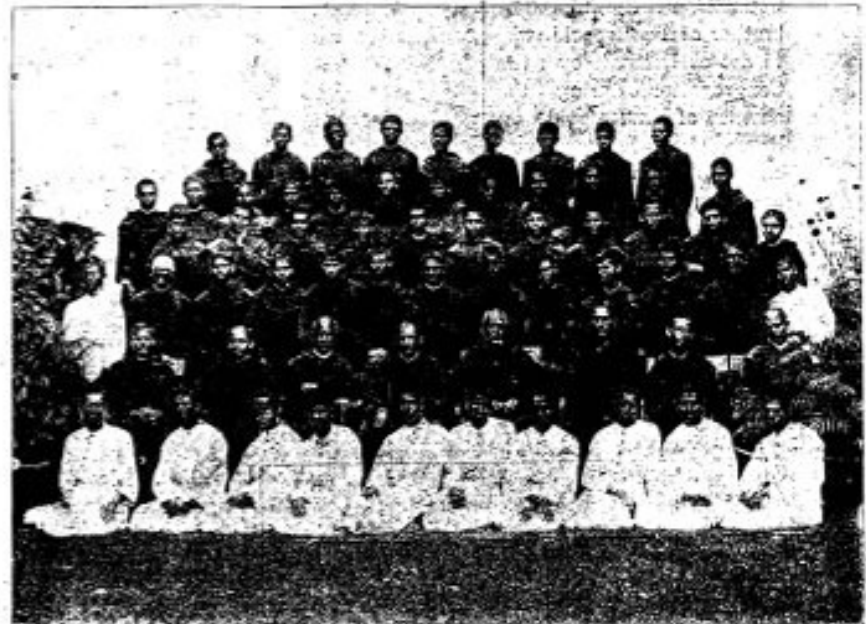


Catechumens, Ampalacat.

visited, from the beginning, all the churches of Malabar, preached Retreats and Missions, corrected abuses, and even discharged parochial work, when the peculiar circumstances of a parish required it.

CHAPTER VII 1866-1873

7. Mgr. Bernardine had the happiness to see the beginnings of St. Teresa's Monastery at Ampalacat in the present Diocese of Trichur. The preparations for the erection of a Monastery at Ampalacat were set on foot in March 1868, when the local chieftain Ittoop Kanichal made a donation of a considerable portion of his property to the Congregation. The Monastery was completed during the early part of the regime of Mgr. Leonard



Fathers, Novices and Postulants, St. Teresa's Monastery, Ampalacat.

Mellano, O.C.D., who succeeded Mgr. Bernardine in November 1868. Ampalacat is the Novitiate House of the Congregation. An Elementary Malayalam School and a Catechumenate are under the management of the Fathers there.

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8. The newly-appointed Vicar Apostolic, Mgr. Leonard, was called to the Vatican Council in September 1869. Committing the care of the Vicariate Apostolic to Fr. Philip, O. C. D., Mgr. Leonard, with Fr. Leopold, O. C. D., went to take part in the Council. Fr. Gerard, O. C. D., brother of Fr. Leopold, was to act as Delegate over the Congregation, during the absence of Fr. Leopold. In Rome, Mgr. Leonard was created Titular Archbishop of Nicomedia and authorised to extend his jurisdiction any Syrian church, of Malabar which, giving up the Padroado jurisdiction to which it had allied itself during the time of Mgr. Saba, willingly went over to Verapoly.



Mgr. Leonard, Archbishop Vicar Apostolic of Verapoly.

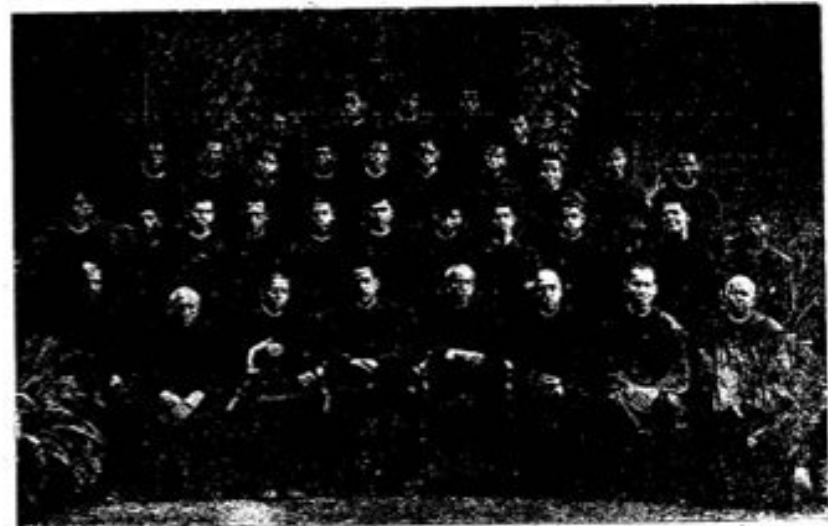


General View, Mutholy Monastery, 1915.

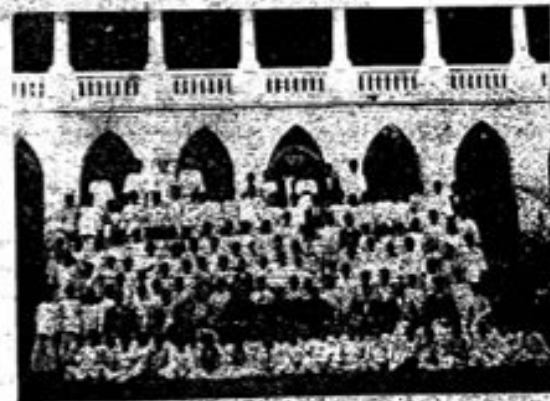
9. The leading laymen of the parishes of Palai and Cherpinkal of the present Diocese of Changanacherry, headed by Fr. Cherian Karapasha and Fr. Joseph Thayil (afterwards the Pontifically Privileged Vicar

CHAPTER VII. 1866-1871

(General of the Syrian Vicariate Apostolic of Kottayam) approached



Fathers and Students, inmates of the St. John's Monastery, Mutholy.



Manager, Staff and Students, English School, Mutholy.

Mgr. Leonard before the latter embarked for Rome and obtained permission for a Monastery of the Congregation in that place. Fr. Cyriac Elias Chavara, deputed by Mgr.

Leonard, approved of the hill of Mutholy as the site of the Monastery. The Mannoor family willingly made a donation of the hill where, in January 1870, in the presence of Fr. Gerard, O. C. D., the foundation of the present St. John's Monastery was laid by Fr. Philip, O. C. D., Pro-Vicar Apostolic. Mutholy is now one of the Houses of Studies of the Congregation. Attached to it there is also an English Middle School and a Catechumenate.

10. In November 1870, Mgr. Leonard returned from Rome. It is worthy of mention that, after the Vatican Council, the Prior General of the First Order of the Discalced Carmelites had only a nominal jurisdiction over the Congregation.

11. Mgr. Leonard was authorised by the Holy See to abridge the Divine Office recited by the Syro-Malabar Clergy; it was too



St. Thomas Church, Pavaratty, with the Consecration Group.

lengthy and wanting in uniformity. He entrusted Fr. Cyriac Elias (Chavara) with this responsible task; collecting various MS. Codices from different parts of Malabar and consulting all the "Malpans" of Malabar. Fr. Cyriac Elias set his hand to the work which, prevented by death, he was not able to bring to a completion. His work was continued by Fr. Zacharias of St. Joseph (Thattacherry) and Fr. Cyriac Eliseus (Porukara), both members of the Congregation. The present Syro-Malabar Divine Office owes its compilation in its abridged form, to the laborious work of Fr. Cyriac Elias (Chavara) and his successors.

The 'Officium Feriale' alone is recited by the Secular Clergy, while the Fathers of the Congregation, according to the ancient practice of the Malabar Church, recite Offices of Feasts which are either common or special.

12. The Syro-Malabar Calendar in its present form was drawn up by Fr. Cyriac Elias (Chavara). A document dated 14th Dec. 1863, bears testimony to the fact that it was through Fr. Cyriac Elias that the permission and the privilege to celebrate the important Feasts of the Carmelite Order, with the special faculty both to recite the Divine Office and to use during Mass the Epistle



House of Studies, Mangalore, 1931.

and Gospel readings, proper to the Feasts, was first granted to the Congregation by Mgr. Bernardine. From 1896, the Congregation, like any other Religious Institute of its status, has been using its own Calendar. The Feasts of all the Saints of Carmel are duly inserted in it. Fr. Cyriac Elias accurately wrote and published the Rubrics to be observed during the celebration of the Holy Sacrifice of Mass according to the Syro-Malabar Rite. The laudable practice that every church contributes five per cent of its income towards the "Mensa Episcopalis" owes its origin to Fr. Cyriac Elias. The holy custom of "Pidi-ari," originated by Fr. George of St. Joseph (Thopil) was first introduced into Malabar by Fr. Cyriac Elias. The faithful were asked to set apart in every house a special vessel, labelled "Infant Jesus"

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Treasury" and to put into it a handful of rice, three times a day, when rice was measured out for daily consumption. This quantity was collected at fixed intervals and used for charitable purposes according to the instructions of the Vicar Apostolic of Verapoly. The establishment of Confraternities of the R. V. Mary in the leading churches of Malabar was to a great extent due to this man of God. It was Fr. Palakal, one of the Co-Founders of the Congregation who started this devotion in Malabar.

13. It may not be passed over in silence that in matters pertaining to the Rite and the Liturgy of the Syro-Malabar Church, Fr. Cyriac Elias was a little influenced by the latinizing tendency



The members of the Congregation who took part in the First Profession of 1855 and lived to see the Golden Jubilee in 1905.

of the period. He it was who, after having obtained the necessary permission from the Holy See through the Vicar Apostolic of Verapoly, translated from Latin into Syro-Chaldaic the complete Ceremonial of Holy Saturday to be performed in Syrian Churches. It was first introduced in the Monastery churches.

14. On January 3, 1871, Fr. Cyriac Elias (Chavara) breathed his last at Coonamavu in the odour of sanctity. Foreseeing the approach of death, he freed himself of all administrative charges and gave himself up to prepare for it. In his last days he had inscribed over the door of his room that visitors might converse with him on no other but spiritual topics. At the hour of death he revealed to his spiritual children who were kneeling around his bed, lost in tears and prayers, that he had with the

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help of God preserved intact his baptismal innocence; the same has been deposed by the many who were privileged to hear him at that solemn hour. He also left a legacy in writing to his spiritual sons consisting of a precious collection of exhortations on Religious Perfection.

15. From his childhood he had a tender devotion to the Blessed Sacrament and to the Blessed Virgin, which he tried to implant in the hearts of others. Several pieces of poetry written by him on the mysteries of the Christian Religion are still extant. He was a gifted orator, a man of great literary attainments. Fr. Cyriac Elias (Chavara), in short, was the elect of God for the great mission of resuscitating Malabar to a new life for which work he was profusely blessed with all the necessary qualities.

16. His mortal remains were translated from Coonamavu to Mannanam, the Mother-House of the Congregation, where they lie together with those of five others of the First Eleven Professed Fathers.

17. Fr. Cyriac Elias (Chavara) was succeeded in office by Fr. Cyriac Eliseus (Porukara), brother of Fr. Thomas Porukara. By a special decree, on February 22, 1871, Mgr. Leonard appointed him Superior General, then called "Prior," of all the Monasteries of the Congregation. He was also nominated Vicar General of South Malabar.



Very Rev. Fr. Cyriac Eliseus (Porukara), "Prior".

18. In May, 1873, was convoked an extraordinary General Chapter of the Congregation at Magnanney, the residence of the Archbishop Vicar Apostolic. Fr. Leopold then resigned his office; in his stead Fr. Philip was again made Delegate of the Archbishop Vicar Apostolic, who nominally held the place of Vicar Provincial. Owing to the difference of opinion among the Fathers, the modifications of the Constitutions introduced by this Chapter and published by Fr. Philip, were not put into execution. The modifications, including

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the change of the title of the Congregation, were calculated to subjugate the Congregation entirely to the Archbishop Vicar Apostolic of Verapoly. Later on, the office of "Delegate" was abolished and the Archbishop Vicar Apostolic himself began directly to govern the Congregation.



CHAPTER VIII

1873-1887

The Mellosian Schism—Petitions for an Indian Bishop—Bishop Leo Meurin, S. J.—Mgr. Marcelline, Coadjutor Bishop—The Monasteries of Thevara and Chethipusha—The Constitutions are approved "experimenti gratia"—Mgr. Agliardi, Delegate Apostolic—The separation of the Syrians from the Latins.

1. The quiet respite the Congregation enjoyed after the departure of Rocos, was all on a sudden disturbed by the appearance on the scene of another schismatic Bishop, Mar Elias Mellos, who came to Malabar in 1874. He was sent by the Chaldean Patriarch, at the request of some Syrian priests, mostly of the Padroado jurisdiction. He fixed his headquarters at Trichur and was joined by Fr. Antony Thondanat, the same that had long before returned to Malabar, consecrated, they say, Bishop, by the Nestorian Patriarch. In 1875, he got down another Chaldean Bishop, Mar Jacob, whom he set over the Schismatic churches of South Malabar.

2. The schismatics who were aware of the weakness of their cause, tried to convince the people that Mellos was sent by the Holy Father, Pope Pius IX; upon which Fr. Mathew Gregory (Kodupadam), a member of the Congregation, then Vicar of Ollur Parish Church, near Trichur, directly inquired of the Holy See to ascertain the truth; His Holiness, Pope Pius IX replied that Bishop Mellos was an intruder, illegally sent to Malabar against the express orders of the Holy See. Mellos was excommunicated and Mgr. Leonard gave a special commission to Fr. Cyriac Eliseus (Porukara) to fight against the Schism of which Trichur was the centre. The Fathers of the Congregation, foremost among them, Fr. Mathew of St. Mary (Kappil), Fr. Alexander of St. Joseph (Kattakayam), and Fr. Jacob of St. John of the Cross (Palakunnel)

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fought against the growing Schism. They were supported by some



Fr. Jacob of St. John of the Great Fathers.

and again played havoc in the Church of Malabar. The Fathers therefore in due form submitted a petition to the Holy See, in order to safeguard their Mother Church from any further attack of Schism, begging that the Syrians might be separated from the Verapoly jurisdiction and placed under a Bishop of their own Rite. The Secular Clergy joined hands in the enterprise with the leading Fathers of the Congregation. They requested some of the Vicars Apostolic of India to plead their cause before the Holy

of the leading families of the place and especially by Fr. Emmanuel Nidiry. The Melloian party eventually lost footing, and the labours of the Fathers were again crowned with success, to the greater glory of Mother Church.

3. The Fathers were not slow to understand the psychology of the Malabar Syrians. Their longing for a Bishop of their own Rite to rule them, as heretofore and at any cost, was at the root of all the Schisms that again

CHAPTER VIII. 1875-1887

See. Mgr. Leo Meurin, S. J., Vicar Apostolic of Bombay, in a particular manner, sympathised with Malabar; he made their cause his own.



Mar Aloysius Pareparampil, the first indigenous Vicar Apostolic of Ernakulam.

Aloysius Pareparampil who, in 1836, was eventually nominated by Leo XIII, one of the first three indigenous Vicars Apostolic to govern the Syrians. Moreover, the admission of fresh members into

particular manner, sympathised with Malabar; he made their cause his own.

4. The Archbishop Vicar Apostolic of Verapoly, Mgr. Leonard, O. C. D., took offence at this course of action: seven Fathers, who took the lead in petitioning the Holy See, were forthwith expelled from the Congregation. One of these seven was the late Mar

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the Congregation was discouraged. In 1875, Fr. Leopold, O. C. D., and his brother, Fr. Gerard, O. C. D., left Malabar for good. The Fathers keenly felt the separation from them, especially at that critical juncture. Both of them had evinced considerable sympathetic interest in the Congregation and the Congregation loved them as they deserved.

5. Matters had already reached a threatening attitude when



Mgr. Leo Meurin, S.J.,
Visitor Apostolic of Malabar.

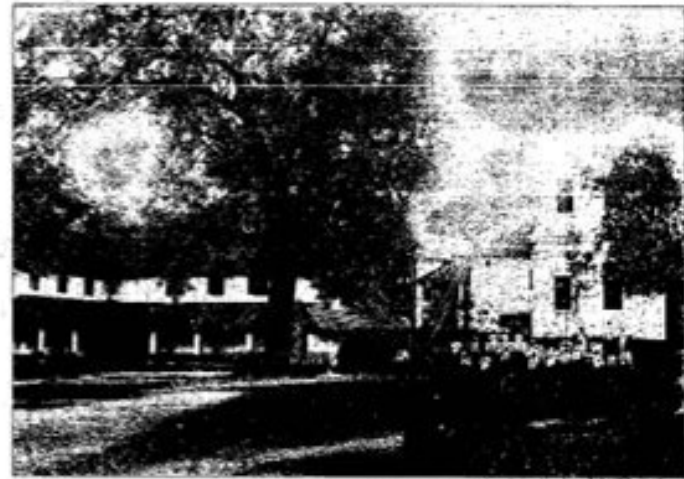
Mgr. Leo Meurin S. J., of Bombay was appointed Visitor Apostolic of Malabar. In 1876, he reached Mannanam; Fr. Emmanuel Nidiry acted as his Secretary. Mannanam was fixed as the meeting place for the Syrian Priests and the leading laymen; there they could unveil their hearts to the Visitor Apostolic. The leading Fathers of the Congregation as well, were present. General meetings and private audiences were held. The Visitor Apostolic after studying well all sides of the question, promised he would do everything for the Syrians. He declared that the behaviour of the Fathers of the

Congregation, in this respect, was not to be blamed and called the seven Fathers who were expelled, "The Seven Dolours of the Congregation," predicting at the same time that they would be turned into "Seven Joys." Those seven were permitted to re-enter the Congregation if they wished to.

6. Mgr. Meurin visited several churches and the Monasteries of Coonamavu, Ampalacat and Elthuruth. For a long time he made Elthuruth his residence, exerting all his energies to crush the Schism of Mellos who had his headquarters at Trichur, and to recall the schismatics to the bosom of the Catholic Church. During his stay there, Mar Jacob, auxiliary to Mellos, was reunited with

CHAPTER VIII. 1873-1887

the Church; Fr. Emmanuel Nidiry, was the chief instrument in his conversion. He was lodged at Elthuruth; after a few months,



Elthuruth Monastery and the adjacent buildings.

he accompanied Mgr. Meurin to Bombay whence he embarked to his native country.

7. When Mgr. Meurin's report reached the Holy See, another Commissary Apostolic, Mgr. Ignatius Persico, O. M. Cap., was sent to Malabar; after visiting the Seminary of Puthenpally and the Monastery of Coonamavu he had a private conference with Mgr. Meurin at Elthuruth; then after interviewing several persons and visiting some places in India he returned to Rome.

8. Mgr. Meurin's visit had its immediate result. Fr. Marcellino, O. C. D., was appointed Coadjutor Bishop to Mgr. Leonard to govern the Syrians. He was consecrated in October 1877. A few days before his consecration, Mgr. Meurin, 'expleto officio,' returned to Bombay after having won the grateful hearts of the Syrians. From his letters to Fr. Aloysius Pareparampil and others, it is clear that

THE CARMELITE CONGREGATION OF MALABAR

in compliance with a request made at Mannanam by the Syrian priests and some laymen, he had recommended a Jesuit Bishop assisted by a Syrian Bishop from Malabar, to govern the Syrians.

9. The relations the Congregation had with Mgr. Meurin,



The Carmelite Fathers and the Schoolmaster in Mannanam with Rev. Fr. Zanetti, S.J., Rector of the St. Joseph's Seminary, 1874.

were the prelude to the innumerable benefits it has, from that date, received and will continue to receive from the Society of Jesus of which Mgr. Meurin was a distinguished member.

10. Bishop Mellos, seeing his party daily grow weaker and weaker, departed for Mesopotamia in 1832, entrusting the care of the forty churches that acknowledged him, to Bishop Theodorat and to the Corepiscopus Augustine of Mesopotamia. All the churches, except that of Trichur, gradually came over to the Catholic Communion. The Protestant Nestorians of Trichur are the residue of the once turbulent Schism of Mellos.

11. In spite of misrepresentations regarding the Fathers' efforts to have a Syrian Bishop rule over the Syrians, the Holy See all along had in mind the interests of the Congregation. In his letter to Mgr. Meurin, dated 27th August 1877, Cardinal Franchi, Prefect of the Sacred Congregation for the Propagation of Faith, after speaking of the separation of the Syrians from the Latins, says: "Qua in re peculiaris sollicitudo geritur Tertiariorum Syro-Malabarensium quorum institutum & Congregationi semper cordi fuit et est....."

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12. Mgr. Marcelline, by the new settlement, became the



Mgr. Marcelline, O. C. D.

"Diocesan Superior" of the Congregation. According to the instructions of the Holy See, he convoked a General Chapter of the Congregation in December 1877 at Cochin and himself presided over its sessions. The Constitutions were modified and forwarded to the Holy See for approbation.

13. When Leo XIII was elected Pope, Fr. Cyriac Eliseus (Porukara) in the name of the Congregation sent him his homage, to which His Holiness replied in words of praise of the Congregation, encouraging all its activities. The letter was a pretty long one and was signed by the Holy Father himself. Fr. Cyriac

Eliseus was addressed in it: "Prior General" of the Congregation. Here is an extract from the letter:

"Jamvero gratam omnino et Nobis erit, Dilecte Fili, in iis quae respicient bonum vestrum et Syriae gentis praedicti Praedecessoris Nostrae vestigiis studiose insistere; ac personam Vobis esse volumus Nobis maxime cordi esse in iis procellis et perturbationibus, in quibus versamini, tranquillitatem omnium, et spirituales utilitates vestras promovere et nihil Nos magis cupere, quam ut Institutum vestrum, a quo si rectum cursum teneat, plura

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bona expectanda sunt, reflorescat, et firmatis tēptimis disciplinae regula, ac debita obedientia legitimae auctoritati fideliter servata, propositum sibi finem, incrementum religionis et salutem animarum feliciter assequatur."

"It will be extremely pleasing to Us, Beloved Son, to follow carefully in the footsteps of Our above mentioned Predecessor in those things which concern the good of your Congregation and that of the Syrian people; We wish that you be convinced that We have greatly at heart to promote the peace of all and the spiritual advantages of your Institute, in the midst of the storms and disturbances in which you are involved, and We do desire nothing more than that your Congregation, from which much good might be expected if it keeps to the proper course, might flourish and being strengthened by very good disciplinary rules, and observing faithfully due obedience to legitimate authorities, might happily attain the end it has in view, namely, the increase of religious fervour and the salvation of souls."

14. The beginnings of the Monasteries of Thevara and Chethipuzha are to be traced in this connection: Fr. Jacob of St. Mary Kapetta, Vicar of Vythakulam Monastery, obtained permission from Mgr. Marcelline to build a chapel at Thevara. The faithful of the place, both Syrians and Latins, heartily co-operated with the Father.



Catechumenate, Chethipuzha.

ready sanctioned the erection of a Monastery near Changanacherry.

The chapel was completed and blessed in 1879. It was definitely ceded to the Congregation in 1890, on behalf of a Monastery to be opened there. We shall have to speak of it in another chapter.

15. Mgr. Bernardine had already

CHAPTER VIII 1873-1887

In 1882 the people of Changanacherry approached Mgr. Marcelline through Fr. Cherman Chakkala, a Secular priest, and expressed their desire to have a Monastery at Chethipuzha near Changanacherry to which the Vicar Apostolic consented. The foundation of the Monastery of the Sacred Heart which is now the Scholasticate of the Congregation, was laid on February 20, 1883. Fr. Alphonse of



Fathers and Scholastics, S. Heart's Monastery, Chethipuzha.

St. Mary, assisted by Fr. Jacob of St. John of the Cross, contributed so much towards the early progress of this house as to be its founder. To the Monastery are attached a Catechumenate and an Elementary Malayalam School.

16. In 1881 the Congregation celebrated the Golden Jubilee of its foundation. Mgr. Marcelline convoked the Superiors of

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Monasteries to Mannanam, where under his direction the celebrations took place; a vast number of clergy and laity from every part of Malabar attended the solemn festivities.

17. The modified Constitutions that had been submitted to Rome, were, on January 1, 1885, approved for six years, "experimenti gratia". By virtue of the new Constitutions, the power of electing Superiors of Monasteries was vested in the General Chapter of the Congregation; Superiors of Monasteries, consisting of six or more professed Fathers, were to be called "Priors" instead of the then prevalent title "Vicars" which from that time was limited to Superiors of lesser Monasteries, i.e. those containing not less than four professed Fathers. But the new Constitutions made no mention of the Prior General. This omission in the approved Constitutions of the office of Prior General, created a general disappointment among the Fathers.

18. As we have seen above, the Congregation from its very beginning had a Superior General, called the "Prior"; this title and office were kept up even after the



Mgr. A. Agliardi, the first Delegate Apostolic of the East Indies.

affiliation of the Congregation to the Carmelite First Order. Mgr. A. Agliardi, the first Delegate Apostolic of the East Indies, quite understood the situation. He induced the Fathers to overcome their reluctance to accept the approved Constitutions.

19. The General Chapter, held in 1885 under Mgr. Marcelline, O.C.D., submitted a petition to the Holy See exposing the general grievances of the Fathers and asking for a Prior General. The Holy See, at the recommendation of Mgr. Agliardi,

granted full freedom to the Congregation to make the necessary additions and alterations to the Constitutions and to submit them

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for approbation after the lapse of six years dating from January 1, 1885. Mgr. Marcelline, who according to the new settlement was head of the Congregation, that same year, nominated Fr. Cyriac Eliseus (Porukara), his delegate over the Congregation; but the holy man, owing to old age and in order to be free to prepare for a happy death, declined the high office.

20. During the same year, at the order of the Sacred Congregation for the Propagation of Faith, four Syrian students were sent to the Urban College, Rome, for pursuing their ecclesiastical studies. Two of them, Sebastian Pullen and Alexander Kattakayam, nephew of Fr. Alexander of St. Joseph, were novices in the Novitiate House of the Congregation at Coonamavin. Alexander Kattakayam after completing his studies re-entered the Congregation and took the name of Alexander of



Very Rev. Fr. Alexander of St. Joseph (Junior). He was twice elected Prior General.

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20. During the same year, at the order of the Sacred Congregation for the Propagation of Faith, four Syrian students were sent to the Urban College, Rome, for pursuing their ecclesiastical studies. Two of them, Sebastian Pullen and Alexander Kattakayam, nephew of Fr. Alexander of St. Joseph, were novices in the Novitiate House of the Congregation at Coonamavin. Alexander Kattakayam after completing his studies re-entered the Congregation and took the name of Alexander of



Very Rev. Fr. Alexander of St. Joseph (Junior).

St. Joseph (Junior). He was twice elected Prior General.

of Alexander of

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connection with the Congregation. The Fathers were very keenly affected by the separation.

3. According to the new arrangement, in matters pertaining to the administration of the Sacraments, care of souls and the like, the members of the Congregation were to depend upon the Vicars Apostolic; for all the rest upon the Prior General alone. Here is the decree of the Sacred Congregation for the Propagation of Faith concerning this settlement:—

DECRETUM

S. Congregationis de Propaganda Fide

Pro Negotiis Ritus Orientalis.

Per Decretum datum die 1 Januarii anni 1885 Sacra haec Congregatio, probante SSmo D. N. Leone Papa XIII, Regulam et Constitutiones Tertii Ordinis B. Mariae Virginis de Monte Carmelo apud Syro-Malabarensis instituti auctoritate sua ad sexennium experimenti gratia confirmavit. Iam vero ab huiusmodi Regula et Constitutionibus Vicarius apostolicus pro tempore, in eius Vicariatu praedicti Tertii Ordinis domus existunt. Prior Generalis eiusdem Ordinis cum plena iurisdictione circa spiritualia et temporalia constituitur. Cum autem per Apostolicas Litteras in forma Brevis, quarum initium *Quod iampridem* datas die 29 Maii proxime elapsi, SSmo Dominus Noster, peracta rituali separatione Catholicorum Syro-Malabarensium a Latinis, duos praedicti Vicariatus Apostolicos ab invicem territorialiter divises; cuiusque Sacrae huius Congregationis mens sit ut praefatus Tertius Ordo unus atque indivisus remaneat; hinc Prioris Generalis eiusdem designationi aliter consulere necessarium visum est. Quapropter eadem S. Congregatio, probante SSmo Domino Nostro, mandat et statuit, ut, firmis manentibus iuris dispositionibus, quarum vi quaeque religiosa domus in casibus nominatim expressis, et praesertim in iis quae pertinent ad animarum curam et Sacramentorum administrationem

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subest Ordinario loci, omnia et singula quae in praedictis Regula et Constitutionibus de Vicario Apostolico dicuntur, quaeque monasticum regimen, disciplinam et administrationem respiciunt, a die praesentis decreti, et quoad usque ab Apostolica Sede aliter decernatur, dicta intelligantur de R. P. D. Delegato Apostolico pro tempore Indiarum Orientalium, cui integrum erit, prout opportunum censuerit ecclesiasticam personam sibi benevisam deputare, quae in huiusmodi obeundo munere eiusdem vices gerat. Contrariis non obstantibus quibuscumque.

Datum Romae ex Aedibus eiusdem S. Congregationis die XV Decembris anni MDCCCLXXXVII.

JOANNES CARD. SIMEONI PRAEFECTUS.

L + S.

S. CRETONI SECRETARIUS.

4. Thus Mgr. A. Ajuti, successor of Mgr. Agliardi as Delegate Apostolic, became, in 1887, Prior General of the Congregation. He nominated Fr. Joseph of St. John of the Cross (Thayil), a member of the Congregation, his delegate. This kind of exemption from the jurisdiction of local Ordinaries has given the Congregation a status higher than that of Congregations "Juris Pontificii" of the Latin Rite. In this connection it is worthy of mention that important matters pertaining to the whole Syro-Malabar Church are referred by the Holy See to the Prior General of the Congregation as well.



Mgr. A. Ajuti, Delegate Apostolic of the East Indies and Prior General of the Congregation.

5. We have seen how the Monastery of Coonamavu was handed over to the Congregation in 1857, by Mgr. Bernardine. But when the Syrians were removed from the Verapoly jurisdiction, Mgr. Leonard put forward his claims on Coonamavu. The case was

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pending for many months before the Roman Curia. In the meantime the new Seminary building at Puthenpally was offered in lieu of the Monastery; but the Fathers refused to accept it as an



The Seminary of Puthenpally.

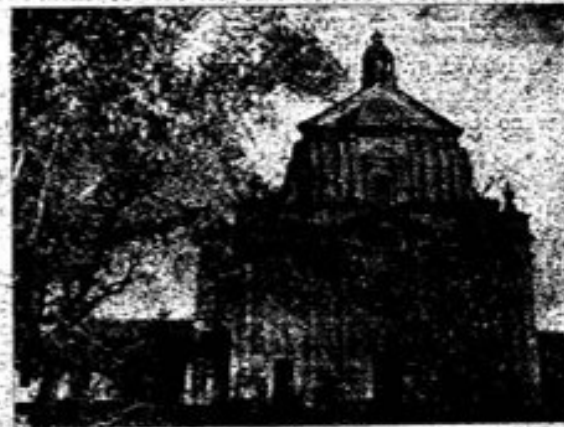
exchange for the Monastery which was combinedly the Novitiate and Scholasticate of the Congregation, where they had lived and worked so many years and for the progress of which they had contributed their very best men and means.

6. The Delegate Apostolic, Mgr. Ajuti, in 1889 canonically visited all the Monasteries of the Congregation. At Elthuruth he had a conference with the Superiors of Monasteries, whom he convoked also to an extraordinary General Chapter at Mannanam to discuss chiefly the modifications to be introduced into the Constitutions. Four of the Fathers were commissioned to re-write

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the Constitutions with the necessary changes. The Coonamavu question was treated both at Elthuruth and Mannanam.

7. The final decision of Rome regarding the Coonamavu question was in favour of Mgr. Leonard, whereby the Congregation lost both Coonamavu and Puthenpally. This decision evidently



St. Teresa's Church and Monastery, Ampalacat

entailed an immense sacrifice on the Fathers. Mgr. Ajuti, who was entrusted with the execution of the order was greatly edified at their ready submission in a matter which was of vital importance to the whole Congregation. The Novices and Students from Coonamavu were transferred to Ampalacat; thus St. Teresa's Monastery there became the Novitiate house of the Congregation. The Coonamavu Nunnery however, though there were among its inmates a few of the Latin Rite, was adjudged to pertain to the Vicar Apostolic of Trichur.

8. In May of the same year, when the ordinary General Chapter was held at Mannanam, the Delegate Apostolic deputed Mgr. Lavigne, S. J., Vicar Apostolic of Kottayam, to preside over its sessions as his representative. After this Chapter, Fr. Joseph of St. John of the Cross was nominated Delegate over the whole Congregation.

9. In August, 1890, Fr. Joseph of St. John of the Cross convoked an extraordinary General Chapter at Ampalacat to

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discuss about the modifications made in the Constitutions by the above mentioned commission of four Fathers. After the discussions, the Constitutions were sent to the Delegate Apostolic to be forwarded to the Holy See for approbation. The General Chapter made no provision for a Prior General and Consultors (Definitors). They only requested the Holy See to add to the Constitutions what seemed best regarding these two Offices.

10. In October, 1890, Mgr. Ajuti again visited the Monasteries of the Congregation.



The inmates of the St. Joseph's Monastery, Coonanva. This was the origin of the present St. Joseph's Monastery of Coonanva in the present Archdiocese of Ernakulam. In 1902 it was raised to the status of a "Vicariate" Monastery, and in 1931 to that of a "Priory".

11. Mgr. Ajuti, the great benefactor of the Congregation, returned to Rome in 1891 and was there appointed Secretary to the Sacred Congregation of the Propagation of Faith. Mgr. Zaleski, his successor, was nominated a year later, i. e., in 1892. During the 'inter regnum,' His. Em. Cardinal Simeoni, Prefect of the Sacred Congregation for the Propagation of Faith, acted as Prior General of the Congregation with Fr. Joseph of St. John of the Cross as his Delegate. The General Chapter that was to be

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held in 1892 was postponed till the Constitutions were again approved by the Holy See in 1893 for another six years. In the approved Constitutions, a chapter on the Prior General and another on the Definitors, were added on by the Holy See itself.

12. We shall now proceed to speak of the Monasteries of Pavaratty, Panapally, and Thevara, and of the beginnings of the Good Shepherd Church at Kottayam, the Cathedral Church of the newly erected Vijayapuram Diocese.

13. Fr. George of St. Mary (Varunny) Prior of Elthuruth, using the permission obtained from Mgr. Ajuti and Mgr. Medlycott, through Fr. Joseph of St. John of the Cross, Delegate, began



The Fathers and the Aspirants, St. Thomas Monastery, Pavaratty.

in 1890 the building of a Monastery at Pavaratty in the present Diocese of Trichur. This Monastery and the Students' House at Mangalore are the only Institutions of the Congregation in British

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India. All the other Monasteries are in the British Protected States of Travancore and Cochin. From 1895 regular monastic life



St. Joseph's High School, Pavaratty.

was begun at Pavaratty. It is worth mentioning that Mgr. Modlycott was so pleased with the new institution that he expressed his conviction that there would be no Schism in those parts of Malabar which lay under the influence of the new Monastery. In the list of benefactors the leading families of the place deserve special mention. The St. Thomas Church at Pavaratty is a marvel of modern architecture. An English High School and a Catechuminate are conducted by the Fathers there. An Aspirants' House is attached to the Monastery.

14. Fr. Kuncheria Vazathara of Pallipuram, and Fr. Thomas Erumachadam of Thuruthy, both Secular Priests, sought admission into the Congregation in 1880. It was, as we have seen, a very sad time for the Congregation. Mgr. Leonard, A. C. D., Vicar Apostolic of Verapoly, instituted for them a new Congregation, the Congregation of St. Philip Neri. At Panapally in the present Archdiocese of Ernakulam, Mgr. Leonard himself, in 1880, laid the foundation of the Mother House of the new Congregation and gave its habit to the above mentioned Fathers. As long as they were under Verapoly they received full support from Mgr. Leonard; when the Syrians were placed under two Vicars Apostolic, many

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of the postulants left the new Institution, and Fr. Thomas Erumachadam, after



The inmates of Pállipuram Monastery.

the death of his benefactor, with the permission of Mgr. A. J. P. ceded the whole house at Panapally to our Congregation, himself beginning a Mission at Panapally. It was transferred in 1925 to Pallipuram, the birth place of Fr. Thomas Palakal, one of the Co-Founders of the Congregation. It is now a "P'fiorate" Monastery.

15. We have already spoken of the beginnings of the Monastery at Thevara. With the establishment of the Indian Latin Hierarchy, the Padroado Diocese of Cochin was re-constructed and thus Thevara was included within the boundaries of the Diocese of Cochin. This gave occasion for a dispute between the Syrians and the Padroadists. Fr. Zacharias of St. Ephrem, Vicar of Vashakulam Monastery, assisted by Fr. Joseph Antony and Fr. Paul Xavier (Kanatt) both members of the Congregation, strenuously argued that Thevara ought to belong to the Syrians. Fr. Aloysius Pareparampil, then a secular priest, rendered into Latin the documents



Fr. Zacharias of St. Ephrem.

rendered into Latin the documents

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produced by the two last mentioned Fathers, to be forwarded to the Delegate Apostolic.

16. The decision of the Holy See was in favour of the Syrians. In 1890, the chapel of the place was included in the Syrian Vicariate



Very Rev. Fr. General, Defolter and the inmates of the S. Heart's Monastery, Thevars.

Apostolic of Kottayam under Mgr. Lavigne, S. J., who the same year, handed it over to the Congregation. In 1892, a Branch House of the Congregation, was opened there under the care of the Prior of Vashakulam Monastery, and in 1900 it was raised to a canonically established House of the Congregation. Thevars, owing to its unique situation, has several times been chosen as the residence of the Prior General. An English High School, a Printing Press, and an Industrial School are attached to this Monastery. A monthly periodical "Kudumba Deepam" (The Family Torch) is published

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from its Press, as a souvenir of the double Golden Jubilee of the sacerdotal ordination of H. H. Pope Pius XI and of the dedication of the Monastery Church, the first one dedicated to the Sacred Heart of Jesus, in this pagan land.



Industrial School, Thevars, 1900.

17. We have seen how Mgr. Bernardine's desire of founding a Carmelite Institute for indigenous Latins was frustrated at its very start. Nevertheless, the few Latins who desired to lead a religious life were admitted into the Congregation. The Syrians and the Latins thus lived together for a long time. Although a Monastery was opened for the Latins at Magnamoy, formerly the residence of the Vicar Apostolic of Verapoly, some still continued to stay with their Syrian brethren. Among these was Br. Roche, an inmate of Mannanam Monastery. He had in mind to organize a society of the Good Shepherd. With due permission from Mgr. Marcelline, he began to build the Good Shepherd church at Kottayam, in 1882, with alms collected from the Syrians and Latins. The church itself was for a long time administered by a Syrian priest, Fr. Cyriac Mailaparampil, after whose death, the Prior of Mannanam became its Rector. He administered it through Fr. Charles of St. Elias, a member of the Congregation. After the separation of the Syrians from the

Verapoly jurisdiction, the right over the Good Shepherd church was contested and finally adjudged to Verapoly in favour of the Latins at Kottayam; in compensation, Mgr. Lavigne, S.J., was offered the favour of sending Thomas Kurialacherry, afterwards Bishop of Changanacherry, to Rome for his ecclesiastical studies in the Urban College of the Propaganda.



Mgr. Thomas Kurialacherry, first Bishop of Changanacherry.

18. On January 7, 1890, Fr. Cyriac Eliscus (Porukara) ended his saintly life in the Monastery of Mannanam. The appreciation of him can be summed up in these few words: "He was the worthy successor of Fr. Cyriac Elias (Chavara) and the worthy brother of Fr. Thomas Porukara". He is the author of the most popular and devotional book in Malabar, called "Nithiaradhans". The Syriac Office of the Dead as well as the Bible History in Tamil are the fruit of his indefatigable labours. Moreover Fr. Cyriac Eliscus is the apostle of the devotion to the Sacred Heart of Jesus in Malabar, which he spread everywhere chiefly through his "Nithiaradhans". Of his activities after the Mellosian Schism, the most important was the introduction of English education among the Catholic Syrians of Malabar, of which we shall have to treat below.

19. Fr. Cyriac Elias (Chavara), as we have seen above, founded the first Convent for Sisters at Coonamavu in the North. It was his desire that similar Convents be opened also in other important parts of Malabar. Fr. Cyriac Eliscus (Porukara) therefore, established the second Convent for Sisters at Mutholy in the South.

20. But, above all, he was a man of God, and, if saints are pre-eminently men of prayer, he has his claim to the title. He spent the greater part of the day in communing with God; his face beamed with a celestial light during his meditation. Every

one who came in contact with him revered him and fondly cherished his memory. Mgr. Maurin, S.J., Visitor Apostolic, after his return to Bombay, kept a vivid memory of the saintly old man. He says in his letters: "I much venerate that holy man".

21. This ardent lover of Jesus in the most adorable Sacrament of the Altar introduced in 1867 the Forty Hours' Adoration in



The Grotto of Our Lady, Monastery, Mutholy.

Mannanam, where it is most solemnly kept up every year. Other Monastery churches and recently some of the Parish churches adopted this solemnity in honour of the Holy Eucharist, with innumerable spiritual benefits.

22. Fr. Cyriac Eliscus (Porukara) seems to have had a very definite intuition of his approaching death, for which he made the minutest preparation. He said Mass, handed over his Mass accounts to the Procurator, saying it was his last, and then, as usual, went through his ordinary routine of life in the forenoon. Before the "Angelus" bell went, he had a slight indisposition, when, calling for the Superior of the house, he urgently asked for the last Sacraments, which he received with edifying devotion and afterwards, peacefully enjoying a foretaste of heaven, passed away from this vale of tears.