Souvenir

Carmelite family of India

IVth Death Centenary of Mother St. Teresa of Avila

K36/

Mother St. Teresa of Avila
Mystical Doctor of the Church



"God gave her a heart as vast as the sand on the sea shore" (Liturgy)

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Holy Father Pope John Paul II

Secretariat of State
No. 85633
From the Vatican,

24 April 1982

MESSAGE

Dear Father Basil,

The Holy Father has directed me to reply to your letter informing him of the celebrations by the Carmelite Family of India in honour of the Fourth Centenary of the death of Saint Teresa of Avila. He has asked me to convey his prayerful greetings to you all on this happy occasion.

His Holiness repeats to the Carmelites of India what he wrote to the Superior General of the Discalced Carmelites on 14 October 1981 about the centrality of prayer in the life of those who follow the inspiration of Saint Teresa: "Through fidelity to prayer and the habit of praying and through consistency in it, the Discalced Carmelites, both men and women, must attain that experience of the living God which gives them their title to dignity, their special vocation and their salutary mission. They should strive more and more each day to become the adorers in Spirit and in truth whom the Father seeks, being convinced, as the holy Mother wrote, that the journey they have undertaken in this 'way of perfection' is of benefit not only to themselves but to many souls."

To the Carmelites of India the Holy Father gladly imparts the requested Apostolic Blessing, invoking upon all of you fidelity to the teaching and example of the great Saint and Doctor of the Church whom you are commemorating.

With every good wish, I am

Yours sincerely in Christ,
Sd/-
†E. Martinez
Substitute



सत्यमेव जयते

Rashtrapati Bhavan
New Delhi-110004
India

August 11, 1982

MESSAGE

I am glad to know that the Carmelite Religious Priests in India are celebrating the Fourth Centenary Year of the Death of St. Teresa of Avila.

The quintessence of the teachings of all great saints is that service of our fellow beings is the best service to God. There is a marked similarity between mysticism taught by Saint Teresa and that revealed in our ancient scriptures. It is a matter of satisfaction that the Carmelite Religious Priests Brothers and Nuns are engaged in educational, social and moral betterment of the needy people.

I wish the celebrations all success and hope that the occasion will enthuse them to rededicate themselves with added vigour in the worthy human endeavours.

Sd/-

Zail Singh
President of India



सत्यमेव जयते

WAJAHAT HABIBULLAH
Director,
Prime Minister's Office
New Delhi-110011

July 27, 1982

MESSAGE

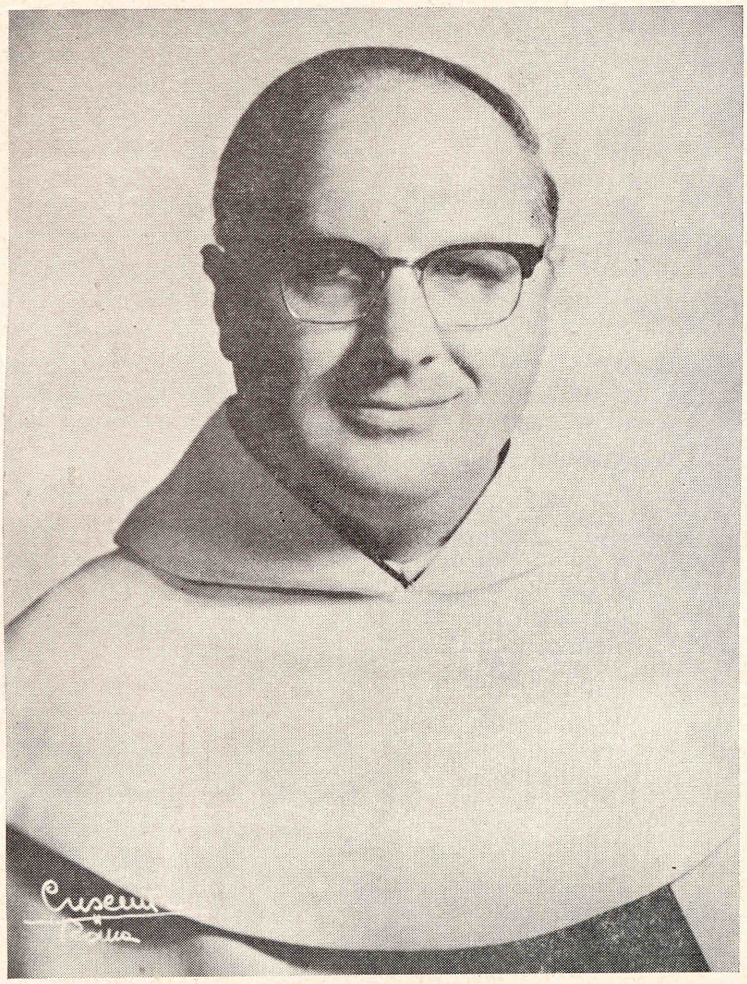
Dear Father Koodarapilly,
Chairman of the Celebration Committee

The Prime Minister sends her good wishes to Carmelite Religious Priests, Brothers and Nuns for the celebration of the Fourth Centenary Year of the death of St. Teresa of Avila.

Yours sincerely,

Sd/-
Wajahat Habibullah

SUPERIOR GENERAL OF THE DISCALCED CARMELITES



Very Rev. Fr. Philip Sainz de Baranda
of the
Mother of God.

Casa Generalizia Carmelitani Scaizi
Corso D'Italia 38-00198-Roma
Tel. 856.578 860.958

July 7, 1982

MESSAGE

Very Rev. Father Basil Koodarappilly O.C.D.
Chairman of the Celebration Committee

Very Reverend and dear Father,

It was with profound joy that I learned of the filial homage which our Order in India intends to offer our Holy Mother Saint Teresa on the occasion of the Fourth Centenary of her Death. I am happy to join you in this gesture of homage and to express my gratitude to the Lord and to Our Blessed Lady of Mount Carmel for the abundance of graces showered on our Teresian Family, in your country, where the presence of Saint Teresa is a blessing thanks to the innumerable men and women who venerate her as their Mother, and whose way of life is inspired by the example and the doctrine of this great Doctor of the Church.

On the occasion of my pastoral visit last year, I was able to notice this presence of Saint Teresa and to witness to the Teresian dynamism which characterizes the apostolic activity of so many Religious Institutes, animating their various initiatives. The Institutes of Spirituality of Bangalore and of Kalamassery, in a manner in keeping with our times, express today with courage and determination, the presence of our Holy Mother bringing to India and to its life and way of thinking the great message of our Foundress.

This spiritual presence of Saint Teresa has been a note of the Order in India from the very beginning. In fact, in the seventeenth century when the Carmelites went to India, they dedicated their mother house at Verapoly to Saint Joseph and to Saint Teresa. In the last century, two very outstanding Discalced Carmelites worked to make Saint Teresa better known and loved. Fr. Marcellinus of Saint Teresa Berardi, an outstanding formator of the local clergy, in the year 1868 published two volumes containing the life and doctrine of Saint Teresa in the Malayalam language at Mannanam: while in the year 1870, at Ernakulam, Father Leonard Mary

of St. Joseph Beccaro published a translation of the "Interior Castle" of Saint Teresa, also in Malayalam. In that way, they were working to make the great Saint and Teacher present, she, namely, who always inspired their labours, guided their initiatives, directed them in the spiritual formation of christians and especially of the clergy, who formed the object of their most cherished apostolate.

Then we must recall the presence of Saint Teresa in her "daughters". The first experience of "Teresian" sisters was at Pondicherry during the second half of the eighteenth century: in the following century this first group developed into an enclosed community, having its full consecration in 1870 when the first truly and properly speaking cloistered community arrived at Mangalore from Pau in France. The Venerable Mary of Jesus Crucified was a member of this community. This marked the beginning of that contemplative grace which in our century has grown and developed in a truly prodigious manner with the foundation of so many Carmelite monasteries, centres of prayer and sacrifice, faithful to the spirit of Saint Teresa and authentic "daughters of the Church" in India for India.

It was also following on the steps of Saint Teresa of Jesus that, during the last century, under the guidance of some ardent Discalced Carmelites, so many institution, of men and women religious were formed and developed, institutes which today also are a most valid witness to the vitality of our Teresian Spirituality in India and elsewhere.

While we must admit that all this is divine providence working in concrete historical situations, it is also true that the birth and the successive development of the Carmelite-Teresian ideal in so many initiatives of the religious life has to be attributed to the profound harmony existing in the heart of the Indian people with the spirit of Saint Teresa. Hence, this Fourth Centenary of the Death of Saint Teresa, must prove an ideal occasion for you to renew this spirit and be truly encouraged in your endeavours to offer her message anew in the light of your own great spiritual tradition in India.

For Saint Teresa invites us all to be more profoundly interior and to experience the presence of the living God in the "Interior Castle" of our heart, while showing us the road along the "Way of Perfection". She leads us to an experience of the living God, Who in the fullness of time revealed Himself in Jesus Christ, the Master and Friend Who leads us to the Father through the power of the Holy Spirit. In this light, the doctrine of Saint Teresa is indeed a proclaiming of the Gospel message in all its richness, leading us to an ineffable experience of the true and living God by means of faith and love.

You have my prayer and my blessing that the Centenary Celebrations organized by our Provinces in fraternal communion with the Carmelites of Mary Immaculate and

with the many Congregations of Nuns who inspired by the life and spirit of our Holy Mother make her present in so many ways all over India. This fidelity to contemplative prayer, which is the very heart of our Carmelite vocation, lived in an atmosphere of detachment which makes it attractive, authentic and strong, while on the one hand, rendering witness to the true and living God, Who seeks adorers in spirit and truth, on the other hand, it is the secret of a truly fruitful apostolate at the service of the Gospel.

Hence, I am here expressing my gratitude for the initiative you have undertaken to make our Holy Mother ever more present among you. May she live in each one of you and obtain for you that true contemplative experience of God, so that you in turn may be able to teach others. In that way, these Centenary Celebrations will give new life and be a sure guarantee of a tomorrow even more fruitful spiritually for your nation which is so dear to our hearts and to which our Teresian Carmel owes such a great debt.

I wish to thank all those who participate in the Celebrations. My gratitude goes not only to those who look to Saint Teresa as their spiritual Mother, but also to the members of the Sacred Hierarchy, to the good Priests and Religious of other Institutes, to the faithful and to all men of good will who are conscious of the importance of the life of the spirit.

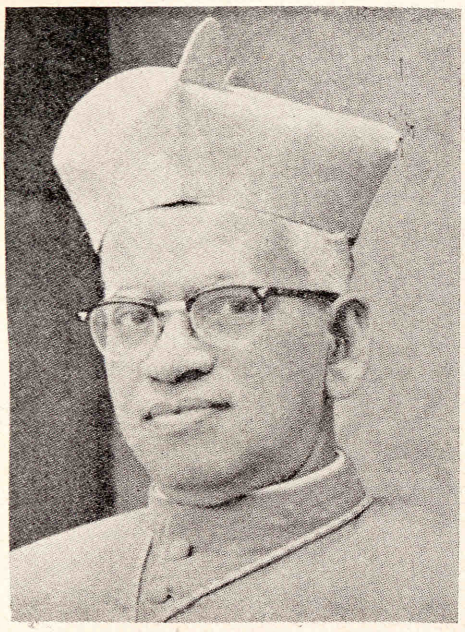
May Saint Teresa of Jesus, whose sense of gratitude is proverbial, bless your entire nation, its dioceses and its Religious Institutes and obtain for our Teresian Carmel to be ever more faithful in being a living and dynamic presence of evangelical life, of christian example, of sound doctrine and of apostolic zeal after the example of the great Saint of Avila.

Finally, may she watch over the growing generation, so that our young people may be sensitive to the call of the spirit and inspired by the lofty ideal proposed to us by Saint Teresa, may many of them, generously heeding the call of the Holy Spirit, dedicate their life to the honour and glory of God in consecrated service to His Mother, Our Blessed Lady of Mount Carmel.

Yours devotedly in Christ

Sd/-

Fr. Philip Sainz de Baranda
Superior General O.C.D.



CARDINAL JOSEPH PARECATTIL
Archbishop of Ernakulam
Archbishop's House
Post Bag No. 2580, Cochin 682031
Kerala State, India

Date: March 8, 1982

MESSAGE

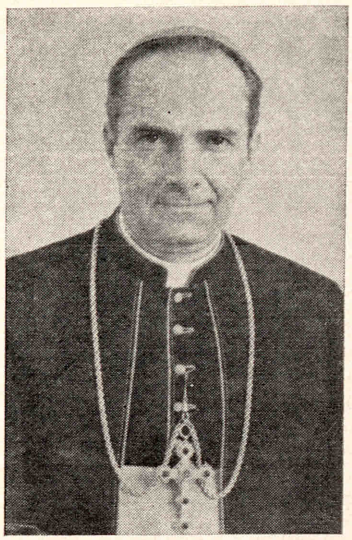
Dear Father Basil,

I am very delighted to learn that you are bringing out a Souvenir to mark the Fourth Centenary year of the Death of St. Teresa of Avila, Doctor of the Church and Foundress of Reformed Carmel. This saintly theologian and scholarly mystic breathed her last four hundred years ago, but we are now still breathing the sweet odour of her sanctity and piety, and reaping the fruits of her spiritual vision and heavenly wisdom, through her devoted sons and daughters in the world-wide Carmelite Order. The lessons of her life and teaching are as fresh and relevant today as they were four centuries ago. It is in the fitness of things that a Souvenir be published in connection with the Teresian Jubilee. I wish and pray that this enterprise of the entire Carmelite Family of India be a great success.

Invoking Godspeed and with best regards,

Yours sincerely in Our Lord,

Sd/-
†Cardinal Joseph Parecattil
Archbishop of Ernakulam



Apostolic Nunciature in India
50-C, Niti Marg, Chanakyapuri
New Delhi 110 021

July 22, 1982

MESSAGE

Dear Brothers and Sisters of the Carmelite Family in India,

When, one year ago, I began my mission in India, I was deeply impressed by the obvious presence in this country of the great Carmel tradition. This discovery was for me a cause for special joy. Such a happy experience is like a new link in a chain already formed when I was in the Philippines, in Spain, in Kenya. My many contacts with Carmelites in those countries keep always alive, are still cherished and remain unforgettable. I must also remember the Carmelite shrines in the Holy Land, which were something of a goal for me during a pilgrimage I made there.

During the past twelve months in India it was an ever increasing pleasure for me to develop and expand my acquaintance, in a more direct and concrete manner, with the various and many aspects of the Carmelite family. Be personal contacts, or exchange of letters, or again visits to monasteries and other religious houses, they ever deepened my knowledge of and love for the members of Carmel.

To all and every one I convey my heartfelt greetings as well as the assurance of my faithful remembrance, esteem and affection.

I actually derive much joy to be with you while celebrating the 400th anniversary of the passing-away of St. Teresa. I congratulate you most sincerely for your eagerness and enthusiasm in honouring such an important anniversary in the best way possible. It shows how deeply sensitive you are to the permanent value and riches of the Teresian heritage.

It is indeed right and fitting to pay homage to that Woman who holds such a central place in the Carmelite tradition and spirituality. She is the mother and the teacher of the various and many Institutes which make up your family. Teresa enjoyed and still

does two great charisms, indeed: her maternity and her authoritative teaching. They belong to the Church *Mater et Magistra* and they are still active and shining.

We commemorate the great daughter of Avila by offering to God prayers of thanksgiving and praise for the wonderful work He accomplished in His chosen creature. We also express our gratitude to that saintly Carmelite nun, and seek her valuable intercession in trust and confidence.

We venerate St. Teresa by studying her writings, understanding them more personally and relishing them with greater affectivity.

Finally, our admiration for her and our attachment to her should obviously include the imitation of her virtues, inspired as we are by our relation to her as sons, daughters and disciples.

Here I would like to insist on the knowledge of her writings. How could a religious man or woman, who glories in the name of Carmel, not be familiar with her written works, and at the same time not be eager to make them known to others? The difficulties of Teresa's writings, arising (as likely in all books belonging to the great classics) from what could be called their socio-cultural and eventually psychological conditioning, can be overcome, and there will be found in St. Teresa's works above all the common humanity, a Christian testimony of exceptional quality and the ever abiding character of her message. In this way meaning and relevance are given to the Teresian experience in our own days.

As we know so well, there are nowadays many remarkable and successful efforts to make the Bible better known, more deeply understood and also more relevant to our lives and our times. The same can be made applicable to the writings of the Fathers and Doctors of the Church, including St. Teresa who is a Doctor of the Church.

Four hundred years ago, when she died at the age of 67, she was simply Teresa of Jesus. . But this very name meant a very true and rich personal reality, which represented the flourishing of an authentic "conversion" from Teresa de Ahumada into Teresa of Jesus. It is the Christian reality in her, which counts first and foremost. This is what the Church later on acknowledged by proclaiming her a saint and a doctor.

Such a reality was above all a great experience of faith, which brought about a personal and total commitment to Jesus, her Lord and Saviour – Teresa "of Jesus". It materialized when Teresa came to understand that "solo Dios basta", and to take the momentous decision of entrusting herself completely to God's love. "toda su confianza en Dios".

With Christ Teresa took the first steps on the path to prayer. She then proceeded further towards contemplation, being introduced by Our Lord to a greater awareness of her share in the Trinitarian life.

Such a Teresian experience is capital for today's man, and for two reasons: firstly, it is existential and vital, reported as it was by Teresa herself in a realistic, not in an abstract, way: "no dire' cosas que no haya experimentado algunas y muchas veces"; secondly, it is a religious, interior experience — the necessary and fundamental dimension—where man finds God and himself: "y a mi parecer, jamas nos acabamos de conocer, si no procuramos concocer a Dios".

Teresa had recourse to the Holy Scriptures. Her love for the Word of God is a modern feature of her personality. She used it in order to find therein spiritual nourishment and also to verify the authenticity of her faith-experience. Thus she asked Fr. Pedro Ibanez to examine her outlook, "supliquele lo mirase muy bien y me dijese si habia algo contra la Sagrada Escritura", and again, "ninguna habla o revelacion que no vaya muy conforme a la Escritura hagais mas caso de ellas que si la oyesedes al mismo demonio".

The already mentioned insistance, today, on the Bible has to help above all our spirituality i.e. our fundamental option for Christ and God. Only then comes up our social option, which will rightly be inspired also by the Old and New Testament. For, only through a deep religious experience of the Christians can the Church make herself present indeed in the world with originality and effectiveness.

Out of the roots of such an experience Mother Teresa had been able to develop her apostolic vision, so broad in its horizons. Let us remind ourselves for instance of her missionary zeal spurred on by the news received about the recently discovered America, of her concern for the Christian divisions just provoked in Europe in her own times, of her great and holy passion for the reform of Carmel—a return to the sources, if any —, of her many foundations, etc. She was doubtless an exceptional Woman, filled with extraordinary dynamism, purposefulness and unwavering courage, enjoying many different interests, and knowing in an amazing way how to combine contemplation and action. In the same way one can but be struck by that wonderully integrated personality where spiritual life of a highest degree goes hand in hand with an extraordinary capacity for friendship and leadership.

Before concluding, I would like still to underline one of the basic aspects of Teresa's fascinating character. I mean her deep sense of the Church, to which she always felt like

a daughter to the mother ("soy hija de la Iglesia"), and to which ("lo que tiene la Iglesia") she always kept faithful. She was deeply aware that it was for the Church that she was praying, suffering, and working: "todas ocupadas en oracion por los que son defensores de la Iglesia, y predicadores y letrados que la defienden".

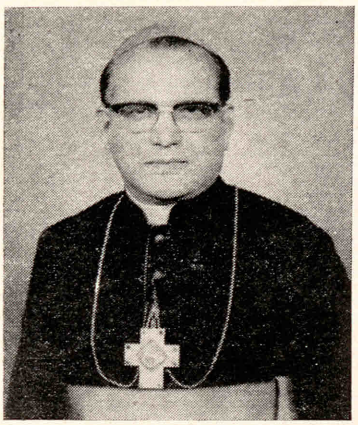
These are the few thoughts and reflections I wanted to share with you all, beloved members of the Carmel Family in India. They have no other purpose than to show my deep appreciation of your centenary celebrations. I only hope that such celebrations will remain in the future a landmark for the deepening of the gifts granted by God to St. Teresa and through her to so many of her sons and daughters.

In union of prayers and with warm regards, I beg to remain,

Yours very sincerely,

Sd/-

†Agostino Cacciavillan
Apostolic Pro-Nuncio



ARCHBISHOP SIMON PIMENTA
Archbishop's House,
21, N. Parekh Marg,
Bombay-400 039.

15th March 1982

MESSAGE

On the occasion of the Fourth Centenary of the death of St. Teresa of Avila, I am happy to pay my tribute to this great saint and contemplative genius, whom Pope John Paul II has described as a "gigantic figure, not just local or national, but universal". In the 16th century, a time of ecclesiastical chaos and of the great western schism, St. Teresa was one of the saints of the counter reformation; she lived the Christian mystery in depth, reformed the Carmelites, and earned for herself a unique position in the history of spirituality as one of the chief masters of prayer. Prayer was the master key that opened portal after portal to the innermost sanctuary of the soul, and with rare insight and analytical power she described the ascent to God in her various writings—her Life, the Way of Perfection, The Interior Castle, the Book of the Foundations and her letters—literary works which have had an abiding influence and guided succeeding generations.

When Pope Paul VI on 27th September, 1970, declared her the first woman Doctor of the Church he said that her message to her religious family, the Church and the world was: the message of prayer. Mysticism is a phenomenon that is fast sweeping through the contemporary world. Perhaps because the technological and secular nature of modern civilization tends to depersonalise and dehumanize, people are feeling the need of a deeper prayer life, and many are showing an increased interest in mysticism. St. Teresa has, therefore, a special role to play in the world of today: through her influence and writings to lead men to a genuine union with God.

Though a contemplative, St. Teresa was no recluse or dreamer; the record of her positive achievements, despite many troubles and much opposition, her many journeys, the founding of monasteries and convents, her constant occupation with business and the writing of letters reads like heroic fiction. On her deathbed she declared: "I am a daughter of the Church". As the Holy Father has stressed, she was always a woman of the Church; love made her serve the Church, and "the intention dominating all her prayers and the monasteries she founded was the spreading of the faith. She had the intention of doing everything she could so that more and more the Church should be seen

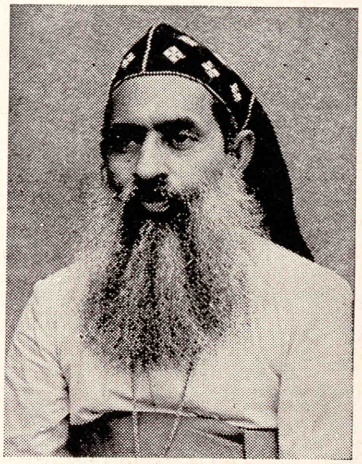
to be the spouse without spot or wrinkle. She rightly understood that her love for God should compel her to work generously for the church."

Prayer issuing in action—this is, therefore, the message of St. Teresa to the modern world. Over the years the Carmelites have made a notable contribution to the growth of the Church in India and in this Archdiocese of Bombay, and have been pioneers in many fields. It is useful to recall that already more than 200 years ago the Carmelite Fathers were in Bombay. In fact from 1720 to 1850, Bombay had 11 Carmelite Vicars Apostolic. After more than a century, in 1974 once again the Carmelite Fathers have come to work in the Archdiocese of Bombay, where they have a parish and also a small retreat house. Please God, other developments will follow.

While sending my warmest greetings to them on the occasion of this centenary, it is my earnest prayer that it may be an inspiration to labour with undiminished zeal for the fulfilment of the great reformer's message in a land which has been noted down the centuries for its spirituality and mysticism and its noble quest for God.

Sd/-

†Simon I. Pimenta
Archbishop of Bombay
President C.B.C.I.



MOST REV. BENEDICT MAR GREGORIOS
O.I.C., M.A., D.D.
Archbishop of Trivandrum
Archbishop's House
Trivandrum-695004
Kerala, India

March 9, 1982

MESSAGE

St. Teresa is an outstanding witness to the supreme value of prayer and of most filial love and loyalty to Holy Mother the Church. The example and the message of this great Saint are particularly relevant in the present generation.

Today we have a very strange experience: On the one hand, we see vividly the signs of God's wisdom and power in the wonderful progress of science and technology, and on the other, we see individuals and the human society in general, moving away from God and claiming complete dominion over their own conduct and destiny.

Notwithstanding man's frantic effort to reject the divine, 'the still small voice' of God goes on exhorting and reprimanding man in no uncertain manner. It is here that the great doctor of the Church, St. Teresa of Avila, provides us with the shining example of her childlike faith in God and her tender love for the Church. Following this example we are sure to find peace and happiness.

Sd/-

†Benedict Mar Gregorios
Archbishop of Trivandrum.



MAR ANTONY PADIYARA
Archbishop of Changanacherry
Archbishop's House
Changanacherry-686101
Kerala, S. India

March 5, 1982

MESSAGE

It gives me great pleasure to associate myself with the celebration and commemoration of the Fourth Centenary year of the death of Saint Teresa of Avila, the great Reformer of Carmel and Doctor of the Church.

Saint Teresa of Jesus was a dynamic woman seized by Christ in the depth of her soul. Love made her to serve Christ and His Church. Her vocation and mission was prayer in the Church and with the Church. Saint Teresa thus restored and renewed the life of the Carmelites. After her example the Carmelites should be leaders and teachers of men in India today who are thirsting for communion with God and the experience of God.

The Fourth Centenary Celebrations and the Souvenir in connection with the same will contribute to the spiritual growth of the entire Carmelite Family of India. I wish and pray that the Centenary year 1982 may help effectively to serve its members for an increase of fervour in the renewal of the spirit of prayer, interior life and contemplation in the light of Vatican II and conquer India for Christ.

With most cordial blessings,

Yours devotedly in Our Lord,

Sd/-
†Mar Antony Padiyara
Archbishop of Changanacherry.



MOST REV. JOSEPH KELANTHARA
D.D., J.C.D., LL.D., S.Sc.D., M.A., M.Ed.,
Archbishop of Verapoly
Latin Archbishop's House
P.B. No. 2581, Cochin-682 031
Kerala, India

1st May 1982

MESSAGE

Very Reverend and dear Father Basil,
Chairman of the Celebration Committee.

I am very pleased to know that in connection with the 4th Centenary Celebrations of the holy death of St. Teresa of Avila, Doctor of the Church, you are publishing a Souvenir to mark this great event.

St. Teresa of Avila who offered her saintly soul to her Creator, Saviour and God at Alba de Tormes on 4th October 1582, is one of the greatest mystic saints of the Church and since the past 12 years also a declared "Doctor of the Church". She has enriched the Church in a very special way by her extraordinary teachings on Prayer. By defining "mental prayer as friendship in action with God, as frequent and intimate converse with Him Who we know loves us" (Life, 8,5), she has taught us the genuine connection between man's prayer and God's love. She is indeed a Doctor of the Church chiefly because of her doctrine on prayer.

While I wish the Concluding Functions of the "Teresian Year" every success, I pray that the observance of the Centenary Celebrations may be a great incentive for all the members of the Carmelite Family both in India and abroad to intensify the prayer life and thereby to continue to foster in the Church that Contemplative Dimension of Religious Life which St. Teresa of Avila stressed and cherished so much in the lives of her spiritual sons and daughters.

With warm personal regards to you,

I remain,

Yours devotedly in Our Lord,

Sd/-
†Joseph Kelanthara
Archbishop of Verapoly.



K. KARUNAKARAN
Chief Minister, Kerala
Trivandrum

24-9-1982

MESSAGE

I am happy to know that the Carmelite Fathers and Sisters in Kerala are celebrating the IV Centenary of the death of Mother St. Theresa of Avila.

I am also happy to know that a Souvenir will be published to mark the occasion.

I send my good wishes.

Sd/-
K. Karunakaran

Editorial Note

St. Teresa of Avila, one of the greatest Mystics of all times, a great contemplative and a Reformer par excellence died at Alba de Tormes, in Spain, on 4th October 1582 Her fame as a writer, even after four centuries, is still spreading far and wide and is still growing. Her name has gone down into the annals of history, never to be effaced. She is well known among the mystics of all important world religions, and she is held in great respect and reverence by all of them. That is why Paul VI of happy memory, declared her, the first woman Doctor of the Church.

We, the Carmelites in India, have celebrated the 4th death centenary of our Mother St. Teresa, in Ernakulam, on 3rd October 1982. His Eminence Joseph Cardinal Parecattil, Archbishop of Ernakulam inaugurated the celebrations on 2nd October 1981, at St. Teresa's Auditorium Ernakulam. His Excellency, the Most Rev. Dr. Augustino Cacciavillan, Pro-Nuncio of India was the chief celebrant of the concelebrated Mass in our St. Teresa's Church, Ernakulam. The grand Finale took place in St. Albert's ground on 3rd October 1982.

This Souvenir will remain, a memorable record of this Centenary Celebrations. I hope, these celebrations will be an occasion for all Carmelites to return to the spirit of their Foundress, by becoming more and more contemplative in their action.

We are deeply grateful to all who have helped us by their generous contributions and advertisements. For the beautiful printing of the Souvenir, we are greatly indebted to the Managers, Viani Press, Ernakulam and St. Joseph's Press Trivandrum.

If this Souvenir would in any way help keeping up the sweet memory of the Centenary Celebrations of Our Mother St. Teresa, the Souvenir Committee would feel more than amply rewarded, for the hard work and toil we have put into it.

Cochin
October 3, 1982

Father Augustine Valummel O. C. D.
Convener
Souvenir Committee

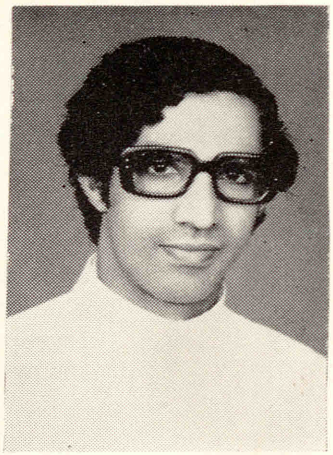
Souvenir Committee



Sr. Hannah, A. C.



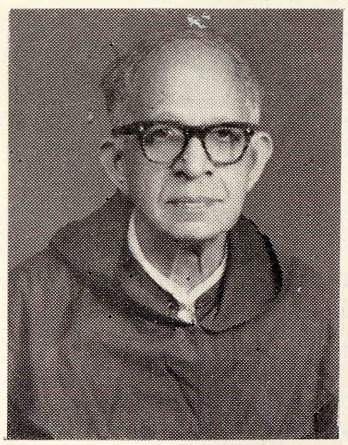
Fr. Augustine O. C. D. (Convener)



Fr. Ossy O. C. D.



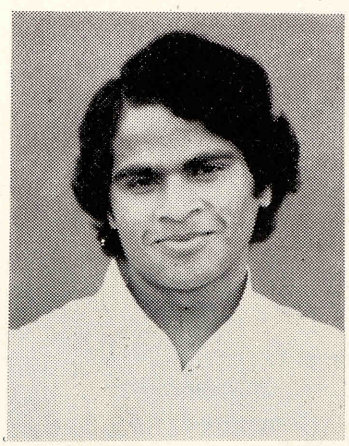
Sr. Henedena C. M. C.



Fr. Philip O. C. D.



Sr. Una C. T. C. (Secretary)

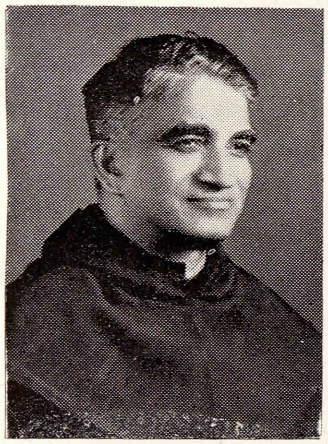


Description of the Cover Design

Two colours are used in this picture. Dark-Brown and Orange (Kavi.) The dark-brown is the colour of Carmelite habit, which also reminds us the death of the great Doctor of the Church. The Kavi colour indicates the ascetic life. The white (paper colour) says about the divine purity. The letters 'CD' stands for – 400th year (Roman) also for Carmelites Discalced. Here Mother Teresa is presented as a flame. Mother Teresa, consumed in the fire of love for Jesus is a light for the world. The base of the lamp stands also for the Doctor's Cap. The symbols feather, book, cross and the Holy Spirit in the form of a dove are also presented here.

Jose Nereparambil C. M. I,
Dharmaram College Bangalore – 29.

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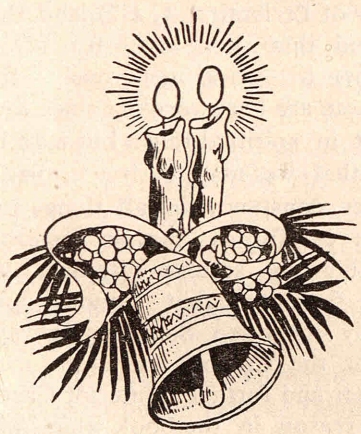


Rev. Mother Digna, C. S. S. T.
Mother General

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on the occasion of the teresian year



pope's letter to the superior general of discalced carmelites

On the occasion of the celebrations opening the Teresian Year, the Holy Father sent a letter to Father Philip Sainz de Baranda, Superior General of the Order of Discalced Carmelites.

To Our Beloved Son
Philip Sainz de Baranda
Superior General of the Order of
Discalced Friars
of the Blessed Virgin Mary of Mount
Carmel
Beloved Son,
Health and Apostolic Blessing

Saint Teresa of Jesus, a model and teacher of virtue , died at Alba in the Diocese of Salamanca on 4 October 1582, the day which according to the Calender just then introduced became the 15th. She was not of a great age or weakened by sickness but was always a fervent spirit on fire with love for God and the Church. Hurrying on her long journey illuminated by the gift of grace, namely "the true way of perfection" in which she schooled herself in prayer, became free for the service of love and penetrated deeper and deeper into the "castle of the soul", she learned by experience that charity impels one, all the more strongly to unite oneself more closely with God, so that she thought with the Church and devoted herself to it. The book written about her life, dealing with the contemplation of the living God and her work of founding monasteries according to the reformed rule of the Carmelites, clearly ends in a way which makes that mystery and that presence of which the Church is the sacrament more accessible. When she was dying, Saint Teresa exclaimed: 'I am a daughter of the Church". She clearly showed her spiritual way of thinking according to which the contemplation of God in Christ becomes the loving contemplation of the Church. The sacrificing of oneself for the sake of Jesus is transformed into completing those things which are lacking in his passion for the sake of his Body, that is the Church. Also the book on "The Way of Perfection" which she set out to write, fixing her eye on Jesus and his Church, ends with the same "exclamation" which has already been mentioned (cf. cc. 1–3) and in which the perfect way

of thinking with the Church, of sharing in it by one's way of life and of helping it is made known, is proposed by Saint Teresa as the fruit of the fullness of the mystical life. (Interior Castle VII, 4, 4).

Always a women of the Church

Bathed as it were in this ecclesial light this distinguished virgin presents herself to us, four centuries after her death. When Paul VI, Our Predecessor of recent memory, declared her a Doctor of the Church in the year 1970, he publicized her message of the need to give oneself to prayer, so that "she might be able with greater authority to carry out her salutary mission in her own religious family, in the Church at prayer and in the world" (AAS 62, 1970, p. 592.) At this time and with this tendency for renewal which has followed the Second Vatican Council, the fourth centenary of the death of Saint Teresa acts as a strong stimulus for us to concentrate on those supreme realties for which Saint Teresa spent her life and which the Second Vatican Council put forward for the people of our time.

As a rare example, this woman, directing her thoughts especially to the Church in a way which one would almost call charismatic, stirred up the age in which the Council of Trent took place,. She considered the Church to be the sacrament of salvation, (Interior Castle V, 2, 3) which is at work in the sacred Liturgy (Autobiography, 31, 4) through the mediation which belongs to the bishops and the priests, whose concern it should be to be "lights of the Church". For this reason she wanted her experience and her writings to have the approval of the Church and she wanted her daughters to accept this teaching while keeping in full communion with the Church and giving it their obedience (The Way of Perfection, Prol. ibid. 30, 4).

Practising what she preached, this could be said of her; "She always was, as even now she is, subject to the holy Catholic Church in everything, and the intention dominating all her prayers and the monasteries she founded was the spreading of the faith" (Revelations, IV 6)

Love made her serve the Church

These words show her love for the Church which she fostered in her prayer and in her works. But the instructions which, in her anxiety, she gave to her spiritual daughters to pray for the Church and to sacrifice themselves for it, not only throw light upon the plans for the reform of the Church which she carried out, they also in some way single out the special character of Carmel (The Way of Perfection, cc 1-3). They reveal her intention of doing everything she could so that more and more every day the Church should be seen to be the Spouse without spot or wrinkle (Eph: 5 : 27). Teresa felt keenly the martyrdom of the Body of Christ which was divided and defiled (The Way of Perfection, 1, 1-2), and she rightly understood that her love for God should compel her to work generously for the Church. These are her words: "since love does not consist in spiritual relish but is to be found in it so that we may desire to please God with greater constancy in all things and that we may be careful as far as possible not to offend him by serious disputes, we should ask him fervently that honour and glory of his only - begotten Son may always increase and that the Catholic Church may be extended further and further" (Interior Castle IV, 1,7) For this reason, in the book which was written about her life, after speaking about those who really serve the Church, she exclaims: "Those fortunate lives which are given to this work" (40, 15). And while she experiences great sorrow and anguish as she sees the one Body of Christ divided, her spirit is uplifted when she sees new fields for missionary work being opened up in America (The Foundations 1,7). Certainly for her to contemplate Christ was the same as to contemplate the Church, which, while existing in time, expresses in her life what he has done and his mystery. The holy mother "was ready to lay down a thousand lives for the liberation and salvation of even one soul", (The Way of Perfection, 1, 2), and she wanted her spiritual daughters to sacrifice

themselves willingly and to endure hardships in order that "the Lord might protect his Church" and to apply themselves to this. She spoke to them in this way: "If your prayers and desires and disciplines and fasts are not performed for the intentions of which I have spoken, reflect that you are not carrying out the work of fulfilling the object for which the Lord has brought you here" (ibid. 3, 10.)

Teresa considered that her mission was prayer in the Church and with the Church, which is a praying community moved by the Holy Spirit to adore the Father with and in Jesus "in spirit and in truth" (Jhn 4:23 f). Meditating on the mystery of the "suffering" Church in those times, she saw the violation of unity, the betrayal of many Christians, the corruption of morals as a sort of a rejection of, a contempt for, and a profanation of love: ultimately a violation of divine friend ship. Men who do not accept the Church, who do not live with it, who do not follow its teaching, reject Christ and his love. The result of all this is that the reform of Carmel is specially singled out by the fact that it has no desire for dispute and opposition, but is as it were "the friend of God": "My whole yearning was.....that as the Lord has so many enemies and so few friends, this last should be trusty ones: I determined to do the little that was in me, namely, to follow the evangelical counsels as perfectly as I could and to see that these few nuns who are here should do the same" (The Way of Perfection, 1, 2).

Prayer a conversation

Therefore she felt so strongly about prayer that she became a generous follower of him who "loved us so much" (Autobiography 11, 1). For her it was "nothing else than a conversation between friends and acting towards God in a friendly way. We treat with him in secret and we know we are loved by him" (ibid. 8,5). In prayer we surrender ourselves to the love which the Holy Spirit pours into our hearts uniting us as brothers and friends to Jesus as he cries: "Abba Father!" (Rom. 5 : 5, 8, 15). Teresa was convinced that when one prays in the Holy Spirit, the whole Church prays. Whence it happens that any kind of supernatural contemplation worthy of the name, arising from faith and love, whether in the sacred Liturgy, or in listening to the praises of, or praising God or in silent adoration—by which the Father is glorified and union with Jesus Christ is established—is at the same time, "a help to my dear Jesus" offered in the Church, as the holy virgin and teacher asserted" (Way of Perfection, 1, 5, 2).

Experienceing prayer

Therefore when anyone prays, when he experiences the livng God in prayer and surrenders himself to him, the result is that he has a greater appreciation of the Church in which Christ continues his mysterious presence by means of grace. He experiences that he is being urged to show great fidelity to the Spouse of Christ. Deep down in himself he is being moved to work and spend himself for the Church. When prayer resulting from the stronger action of the love of God shows signs of a close friendship with God and reaches the point that it is a relationship or union of love—the friendship then becomes an apostolic leaven, a cause of joy to the Church and to men, as if it were a very powerful voice reaching to the heart of God for the good of all his people (The Way of Perfection, 32, 12).

Saint Teresa teaches these things with that authority which comes from him who made the journey. She understood from her experience in life that there cannot be a love for Christ which is not a love causing one to devote oneself to the Church. Nor can the will of the children be said to adhere to the Church, if it does not express itself fervently in good works which derive their strength and force from prayer.

According to the definiton of prayer, suggested by Saint Teresa, namely, that it is a friendly meeting and conversation with

God it is required that one attain a certain lasting presence, that is, the presence of him who is the instigator of that meeting and who has the chief role in it as a friend, who speakes "although he does not use words" (The Way of Perfection, 25, 2) and gives himself in an unspeakable way. Saint Teresa considered the life of prayer to be the greatest manifestation of the theological life of the faithful, who believing in the love of God, free themselves from everything to attain the full presence of the love. The experience of God consists in that wonderful communion with him, while the soul is open to his action with a certain prudent wisdom infused by the Holy Spirit. At the same time the mind and heart adhere to the Incarnate Word, "to that sweet Jesus", "the gate" through which one goes to the Father and through which he gives anyone a friendly relationship with him. Teresa says: "We must enter through this gate, if we want certain great secrets to be revealed to us by the supreme majesty. Therefore one should not look for a different way, even if one were to reach the heights of contemplation, because by this way one walks safely and securely. This Lord of ours is he from whom and through whom all good things come to us" (Autobiography 22, 6, 7). For this reason at no time does this teacher of holy conversation not lean fittingly on Christ, the Son of God made man, whose friendship and company light up the way of the spiritual life and lead to the highest experience of the mystery of the Holy Trinity, because the creature "is convinced that these divine persons are never far from him or abandon him, but he sees clearly... deep down in himself, in some very deep recess, that this divine indwelling is present to him and he experiences it" (Interior Castle VII, 1, 7).

A gift obtained by prayer

It is a question of the lofty gifts of God, which in the intimate familiarity with him which is brought about by grace, and in the certitude of the presence of God arising from faith and love, flourish and bloom "in the little heaven of our soul" (Way of Perfection, 28, 5,). Wherefore, whoever in his way of living is entirely faithful to the love of God dwelling in him, whoever seeks him with faith, whoever fervently does his will in his actions, especially to the point that he devotes himself to his brothers, can share that experience which God does not deny to the little ones in his kingdom to whom the Father reveals the mysteries of his love (Mt. 11:25). God forbids no one to come to the water of contemplation, as Teresa affirms: "Indeed, what is more, he calls us publicly and in a loud voice to do so. Yet as he is so good, he does not force us to drink, and what is still more, he enables those who wish to follow him to drink in many ways, so that none may lack comfort or die of thirst" (The way of Perfection, 20, 2)

According to Saint Teresa the experience of God is a gift connected with fidelity to prayer. For this reason she urges us "to practise contemplation" (Way of Perfection 18, 3). But God who is always faithful, as he discerns those souls who are prepared, desires nothing else than to fill them with his gifts (Meditations on the Canticle 5, 1). While "he does not want to force our will, he does not give himself totally to us before we give ourselves totally and unreservedly to him (Way of Perfection, 28, 12). Thus one sees why the holy mother exhorts the spiritual man to give himself to prayer "eventhough he may die on the way" (Way of Perfection, 21, 2). "Certainly" she says, "I am convinced that this living water of contemplation will not be wanting to all those who will not stay on the road" (Way of Perfection, 19, 15). This is an outstanding gift which God gives so that we may experience his presence. This presence is a gift which uplifts man and carries him to a degree of love and of salvation itself of which the Church in the world is the sacrament.

Taste and see

The time through which we are passing and which is distinguished by renewed feeling for the Church and for prayer, seems to be a time of grace suited in a special way to the teaching and experience of Teresa of Jesus. Endowed with the strength which is drawn from her experience and her way of life, she invites all to love Christ and his Mystical Body, so that moved by the Holy Spirit who loves it, in it they may" taste and see that the Lord is good "(Ps. 34:9). From the beginning of our Pontificate, we have forcefully voiced this message. And in Our first Urbi et Orbi Message from the Sistine Chapel, and later, we urged fidelity to the Church (AAS, 70, 1978, p. 924) at the same time we have repeatedly exhorted her children to give themselves to prayer, adoration, to listen to God speaking to them from within and to contemplation. In the last chapter of the Encyclical letter Dives in Misericordia, we stressed that prayer and the invocation of God is a right and duty of the Church (AAS, 72, 1980 pp. 1228–1231). There in a certain measure we highlighted the primary obligation of the communion of faith and love which is brought about by prayer and is the experience of Mercy. This is translated into the unceasing hymn of the Mercy of God, as happened in the case of Saint Teresa.

This invitation applies especially to those who with an added reason have vowed to follow Christ the virgin, who was poor and obedient and whom we have often reminded of their special connection with the Church, since it is never permissible, especially in the religious life, for "fidelity to Christ to be separated from fidelity to the Church" (AAS, 71, 1979, p. 1255). While exhorting them to unite themselves to Christ through prayer, we stated that "the religious life without prayer has no meaning, it is cut off from its source, it loses its substance, and does not attain the end which is proper to it" (Ibid).

For all religious

As we commemorate Saint Teresa of Jesus, we wish to address these words to all religious, but especially to those who have her as their mother and founder of the special form of life for which they are known in the people of God. For in her family, the model of a renewed life – which at no time is not characteristic of the saints – the mother who gave them their Laws, repeats to her spiritual sons and daughters these words which carry the weight of her office: "I am a daughter of the Church" and she reminds them of their chief obligation in the Church (Way of Perfection, 17, 1) – an obligation which we say is of the greatest importance – which is imposed on them by the Rule (ibid., 4, 2), according to which they are bound to pray without ceasing (ibid. 21, 10), and that of living an interior and exterior life which is poor and austere (ibid. 4, 2) which distinguishes them as true friends of Christ. Saint Teresa again addresses these words to them: "All of us who wear this holy habit of the Carmelites are called to practise prayer and contemplation" (Interior Castle V, 1, 2). Indeed the Discalced Carmilites, both men and women, must be faithful to prayer and the habit of praying, and be consistent in it so that they may experience the living God, which gives them the title to their dignity, their special vocation and their salutary mission. They should strive more and more each day to become the adorers in Spirit and in truth whom the Father seeks, being convinced, as the holy mother wrote, that the journey they have undertaken in this "way of perfection" is of benefit not only to themselves but to many souls" (Autobiography, 11, 4).

The carmelite mission

Observing even in this age the spirt of their Rule, the Carmelite sisters should be faithful to those things which that "desert", as it were, demands of them in their daily life, in which according to their vocation and

mission it is necessary for them to be completely contemplative in a special way. Their enclosure lacks meaning without this contemplative life which Saint Teresa shortly before her death described so very clearly in Chapter III of her book on the "Foundation of Monasteries". Our punctilious advice, which we also explained in the message to the Plenary Session of the Sacred Congregation for Religious and Secular Institutes in 1980, that " the enclosure should be observed with rightful rigour" seems to call to mind the instructions of Saint Teresa. Agreeing with her who was convinced that God does not remain hidden (Way of Perfection 15, 6), we stated at that time that "the enclosure does not isolate .. from communion of the Mystical Body. On the contrary, it puts those who, adhere to it, at the heart of the Church" (AAS, 72, 1980, p. 211), And so they should lovingly fulfil their mission and their vocation and strive after the example of Saint Teresa of Jesus "to be at the heart of the Church". They should remember her exhortation that "only by prayer and by the desire to sacrifice ourselves can we be useful to the Church" (Derniers entretiens, 8, VII, 16).

But the male Discalced Carmelites, whom Teresa wanted to be "contemplative hermits" (Letter 21, X, 1576 to Fr. Mariano) and "heavenly men" (Letter 21, X, 1576 to Fr. Gracian) were also urged by her to engage in apostolic activity with a view to helping the Sisters to attain perfection according to the same Rule. (Foundation, 2, 5: 10, 14); also that they might announce the Gospel to the lowly and humble (ibid. 14, 8) and so that at the same time they might exert great influence in the theological and missionary field. For this reason she desired that there should be among them "teachers and prospective teachers" because she knew that a truly learned man never leads astray the souls he is counselling (Autobiography 5, 3). She was convinced that true learning when coupled with humility is very effective for following the way of prayer. Saint Teresa saw this brought to fruition in her first - born son, Saint John of the Cross - the teacher and guide in the ways of God. He first restored the renewed life of the Carmelities at the monestery in Duruelo. After his example, the Discalced Carmelites should be leaders and teachers of men in the world today who are thirsting for communion with God and the experience of God. This is their mission which springs from their vocation.

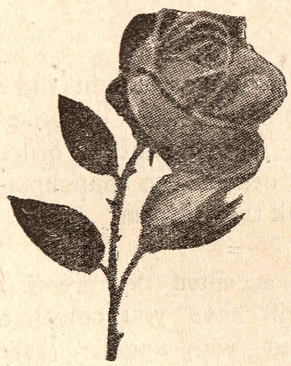
The devout mother turns lovingly also to those Institutes and Congregations which follow her spirit and her form of perfection in the apostolic life to which they dedicate themselves and which is so fruitful in the Church and in the various fields of charity and social work. She urges their members to be men of prayer. They should be such that they turn any association with their brother into an invitation to communion with God. This exhortation of Saint Teresa seems as it were an incentive, urging them to prayer and action, while preserving the unity of life which fidelity to contemplation gives: "in this way anyone who is more advanced in prayer is to that extent the more eager to console and save his neighbours, especially their souls, and it seems that he will give many lives to lead even one soul from the state of sin" (Meditation on the Canticle 7, 8). Even now Saint Teresa lives and speaks in the Church. May our minds, stimulated by a renewed zeal, be effectively directed to her example and her teaching, especially throughout the year dedicated to her memory, which has already begun.

In conclusion we graciously impart the Apostolic Blessing, as a pledge of heavenly favours, to you, beloved son, to the Friars and Sisters of the Discalced Carmelites and to the other followers of the Teresian way of life.

Given at St. Peter's Rome, on the 14th day of october in the year 1981, the third of Our Pontificate.

IOANNES PAULUS PP.II

holy father's letter to the discalced carmelites



today's world urgently needs the values of contemplative life

On the occasion of the fourth centenary of the death of Saint Teresa of Jesus, Pope John Paul II sent the following letter to the daughters of the great saint, the nuns of the Order of Discalced Carmelites of Our Blessed Lady of Mount Carmel.

To the well beloved Sisters
The Nuns of the Order
of Discalced Carmelites
of Our Blessed Lady
of Mount Carmel
on the occasion of the IV Centenary
of the death of Saint Teresa of Jesus

1. With profound joy and particularly deep affection I address you, the Discalced Carmelite Nuns, on the occasion of the Fourth Centenary of the blessed death of Saint Teresa of Jesus, your Foundress and Doctor of the Church, which took place at Alba de Tormes on 15 October 1582. You, her daughters and the Discalced Carmelite Fathers, have wished to prepare for this event by dedicating an entire year to the memory and honour of your venerated Mother.

Right from the beginning of this "Teresian Year", I have encouraged the aims and projects of the sons and daughters of this great saint: with this in mind, on 14 October 1981 I addressed a letter, Virtutis Exemplum et Magistra (AAS 73, 1981, 692-700) to the Very Rev. Father Philip Sainz de Baranda, Superior General and through him, to the entire Order.

Now it is to you, daughters of Saint Teresa, that I wish to address myself directly because you are the first fruits of her maternal care and of her work as reformer and hence, you are very anxious to reap abundantly the spiritual fruits of this centenary. Moreover by means of this letter of mine, I wish to respond to the numerous testimonies of obedience and fidelity to your contemplative charism, as well as your generous promise of prayer and sacrifice for my ministry as universal Pastor, which continue to reach me, especially in this Jubilee Year, from all parts of the globe.

2. On this occasion, therefore, so full of significance for you, I want to express to you my heartfelt gratitude, while at the same time offering you a word of warm encouragement.

Yes, in the first place, I want to thank you, because I am aware of all you do for the glory of God and for the world by meanns of your life of prayer and sacrifice. With regard to this I am pleased to recall to your minds the words of your Holy Mother who, referring to the need of saving souls, thus addressed her daughters: "This is why he—the Lord—has gathered you here together. This is your vocation· These must be the business matters you're engaged in. These must be the things you desire, the things you weep about: these must be the objects of your petitions"(Way of Perfection, I, 5)

And with expressions still so very timely, she added: "The world is all in flames: they want to sentence Christ again, so to speak, since they raise a thousand false witnesses against Him: they want to ravage his Church" (Ibid.)

Hence, for her the purpose of the Reform and of the Foundations was above all that of procuring the glory of God and the "good of his Church" (Way of Perfection III, 6) Only the Lord knows all that the daughters of Saint Teresa, in the course of these four hundred years, have done in achieving this "good". Neverthless, glancing over the chronicles of your monasteries and admiring the luminous examples of sanctity offered us in the past — for all let Saint Teresa of the Child Jesus, heavenly patroness of the Missions, serve as an indication — as also the present day witness to evangelical perfection offered by your Religious Families, we do suceeed in obtaining a glympse of this mysterious fruitfulness in the Church and for the Church. And so it is that I cannot refrain from expressing, in the name of Christ and of the Church, my gratitude to you, daughters of so great a mother, for all you have achieved and continue to achieve for the salvation of souls and the coming of the Kingdom of God.

3. Hand in hand with these expressions of dutiful gratitude, I want to offer you my warm encouragement to continue always with ever greater conviction and success along the path traced out by Saint Teresa, so as to offer the Church and world all they expect from you. The Second Vatican Council confirmed the legitimacy in the Church of institutes which like your own, "are entirely devoted to contemplation in such wise that their members attend solely to God in solitude and in silence, in continued prayer and intense penance ..." the Council reaffirmed their utility for the Church herself to which they "give increase by a mysterious apostolic fruitfulness", so that they constitute for her, "a glory and a fountain of heavenly graces". At the same time the fundamental conditions for this fruitfulness were indicated and attention was called to the fact that the work of updating of the said institutes be done "with respect for their separation from the world and for the exercises proper to the contemplative life". (cfr Perfectae Caritatis, n. 7)

4. Now you will readily find in these Council norms the teaching and the directives of your Holy Mother. Was it not in order to obtain a life "entirely ordained to contemplation" that she undertook the Reform?

She had in truth fully accepted the pressing call of the Lord: "I will have you converse now, not with men, but with angels" (Life XXIV, 5) and she has dedicated long hours contemplating the example of Jesus who "teaches us to pray in solitude" (Way, XXIV, 4) so that she warned her daughters: "we have to separate ourselves from all so as to approach God interiorly". (Way XXIV, 5)

Better than anybody else, your Foundress knew that such solitude is only a means and referring to this she said: It would in truth be a great pity if we could only pray in the little corners of solitude" (Foundations, V, 16). But at the same time, she knew by experience the importance of this means, and she was well aware that the desert is the place par excellence

for meeting the Lord, as Sacred Scripture says: "That is why I am going to lure her and lead her out into the wilderness and speak to her heart" (Hosea 2:16). This explains her continual insistence on the observance of the enclosure, which is the concrete means for actualizing this contemplative solitude: an observance for which I also, in my address to the participants at the Plenary Session of the Sacred Congregation for Religious and the Secular Institutes, strongly recommended "appropriate austerity" AAS 72, 1980, 211).

And together with enclosure and the external signs of which it is composed, the Holy Mother forcefully recommended all the other means, which guarantee separation from the world, among which excel that silence which "highly facilitates prayer, the foundation of the monastery" (Way of Perfection, V, 9)

5. Then as regards the "intense penance" indicated by the Council as a characteristic—together with prayer—of a purely contemplative life, more than by her exhortations, it is the very life and Constitution of Saint Teresa which tell you of its importance or rather of its absolute necessity.

In fact, fidelity to the practice of penance also promotes the exercise of fraternal charity, total detachment and authentic humility which remain the three hinges of the way of perfection (Way IV, 4): at the same time, penance denotes that characteristic and essential element of Carmelite experience which Saint John of the Cross, intrepid cooperator with Saint Teresa in the reform of your Order, has with masterly skill expressed in the absolute of the todo-nada,

I have no doubt but that the Carmelite nuns of today, no less than those of yesterday, tend with joyful hearts towards the attainment of this absolute, so as to offer an adequate response to the generous inspirations that are born of an exclusive love for Christ and of a total consecration to the mission of the Church.

6. Along this path, let the most Blessed Virgin be your help and your guide since she is an incomparable example for all contemplatives and especially for you, daughters of an Order which from the very beginning took an "entirely Marian" shape, in keeping with the motto of your Fathers of the Middle Ages: Totus Marianus est Carmelus.

In her purpose of bringing back the Order to its original fervour, your Holy Mother had as her one aim to work "for the Lord's service and the honour of the habit of his glorious Mother" (Life XXXVI, 6) and in founding the monastery of St. Joseph in Avila, her most burning desire was that "The Rule of Our Lady and Empress be observed with the perfection with which it was observed when initiated" (Way). Our Lord himself comforted her in this sense, when having achieved this foundation, "he thanked her for what she had done for his Mother" (Ibid. 24)

Numerous other circumstances of her life witness to the extent to which the charism of Teresa of Jesus bore the sign of Mary. From her, in the year 1562, the great saint received so to speak, her investiture of Reformer (Life XXXII, 14) and in her hands she once renewed her profession (Rel. 48). Hence it does not surprise us to hear Saint Teresa repeatedly calling her nuns "daughters of the Virgin" (Life XX III, 11, 14: XXXVI, 6, 24, 28: Way, XXII. 3: Mans. III, 1, 3: Found. XIX, 5: XXIX, 23) and exhorting them with these words: "Imitate Our Lady and consider how great she must be and what a good thing it is that we have her for our Patroness" (Man. III, 1, 3)

After the example of your Reformer meditating on the mystery of Mary whose heart, in virtue of her intimate union with Christ, is a fountain of life for the Church (Redemptor Hominis) you penetrate ever more deeply into the radiant light of your vocation, and of its demands for solitude, silence and total sacrifice, convincing yourselves, at the same time, of its secret fruitfulness, which appears to you all the more urgent today, in that, more so than four hundred years ago, "the world is on fire" and threatened by grave dangers.

7. Dearly beloved daughters of Saint Teresa and of the Virgin of Mount Carmel, while thanking you once again for all you do for the Church, for its bishops, priests and missionaries, of whom you are the hidden, silent but necessary helpers, I exhort you to live ever more generously this dimension of your vocation. May the "Teresian Year" help to deepen your correct understanding of fidelity to the charism of your Holy Mother and obtain for you the indispensable graces for an ever greater commitment.

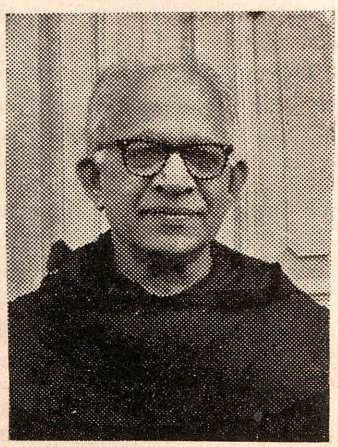
As a pledge of this and as a sign of my special favour, I impart to all of you my Apostolic Blessing.

From the Vatican, 31 May, Feast of the Visitation of Our Lady, 1982, the fourth year of our Pontificate.

IOANNES PAULUS PP. II

the discalced carmelites





FR. PHILIP KAIPANPLAKAL O. C. D.

1. The Origin of the Order on Mt. Carmel.

The Order of Carmel derives its name from a promontory in Palestine famed for its beauty and sanctity from time immemorial. The little mountain which crowns this beautiful spot and makes it shine as the star of the eastern Mediterranean, rises to a height of about 700 ft. Nearly 900 years before the Christian era, the holy Prophet Elias lived on this mountain in retirement and prayer. He was also a man of action, mighty in word and deed, "burning with zeal for the Lord, God of Hosts." God sent him often to the people of Israel to rebuke them for their misdeeds and to bring them back to the observance of the Law of Yahweh.

In course of time the holy prophet had around him a group of pious and God fearing men who lived like him in the secluded caves of the holy mountain, in prayer and penance. These "Sons of Prophets" are considered to be the fore-runners of Christian monks who later on lived in the vicinity of Mount Carmel and from whom the Carmelite Order takes its origin.

Tke history of the Order remains rather obscure till St. Brocard, who obtained from St. Albert, Patriarch of Jerusalem, "a written Rule for the religious community living on Mount Carmel, near tke fountain of Elias." This holy man died on 2nd September, 1231, and was buried on Mt. Carmel in the Sanctuary of the Bl. Virgin. His last words to his sons were the following: "My sons, by a special favour of God we are named the Brothers of the Bl. Virgin Mary. Take care that you do not become unworthy of so beautiful a title after my death. Be steadfast in good, abhor riches, despise the world and walk in the footsteps of Mary and Elias." (Speculum Carmelitanum 1, no. 1035).

The Order continued to flourish in Palestine till the year 1238 when, through the frequent attacks of the Saracens, the Brethren had to think of seeking shelter in Europe. Soon, monasteries were founded in different parts of Europe, especially in France and England.

Finally, in the year 1244, owing to the ferocity of the Mohammedan attack, the Prior General, Bl. Alan, was forced to leave the cradle of the Order and flee to England. The Religious still remaining on Mt. Carmel were massacred by the Saracens while they were praying in the church.

2. The Order in West.

Pope Innocent IV modified the Rule of St. Albert in 1248 so as to suit the different circumstances in which the Carmelites had to live in Europe, giving them all the privileges of the Mendicant Orders.

Inspite of this, the Carmelite Brethren were harassed by the other Religious Orders and the secular clergy. They had then recourse to Our Lady, the Queen and Mother of Carmel to whom the Order was dedicated from time immemorial. According to the tradition of the Order, while St. Simon Stock was in prayer before a statue of Our Lady during the night of July 16th, 1251, the heavenly Queen of Carmel appeared to him resplendent with glory, and carrying the Divine Child in her arms. In one hand she held the Scapular of Carmel which she presented to the Saint saying: "Receive, my son, the Scapular of your Order; it shall be the mark of the privilege which I have obtained for you and for all Carmelites. Whoever dies clothed in this habit shall never suffer eternal fire. (cfr. Xiberta Analecta O.C., 1939),

The great Saint,filled with heavenly consolation, wrote to the whole Order and to the ecclesiastical authorities about this great grace, granted by the Queen of Carmel. The intervention of Our Lady, in favour of her beloved Order, helped it to be known and loved by the Faithful. There followed a period of splendour and prosperity. Several illustrious Saints adorned the Order at this time, such as St. Peter Thomas, St. Andrew Corsini, St. Albert of Sicily and others.

But a fresh calamity soon overshadowed the beloved Order of Our Lady. The great plague of the 14th century, known as the Black Death, decimated many Religious Communities and diminished vocations to a great extent. This and other adversities of the time affected also the Carmelite Order. The Primitive Rule, approved by Pope Innocent IV, was found to be too severe. A mitigation of the Rule was called for if the Order was to continue. The Superiors of the Order petitioned the Pope Eugene IV and he granted them the mitigation in 1431.

3. The Reform.

Generous efforts to restore the ancient discipline were soon begun in different parts of the Order. However, the glory of establishing a reformed branch of the Carmelite Order was reserved to the great Saint of Spain, Teresa of Jesus and her helper and companion, St. John of the Cross.

Teresa de Cepeda Y Ahumada was born at Avila in Spain, on March 28, 1515. Her father had two sons and a daughter by his first wife and seven sons and two daughters by the second, one of whom was Teresa herself. She lost her mother at the age of thirteen. Rudely shaken by this unexpected calamity, she prostrated herself before an image of Our Lady and put herself under the heavenly mother's protection.

On the 2nd of November, 1536, she entered the Carmelite Convent of the Incarnation. Teresa began her life there with a serious breakdown of health and long treatments, during which she had an attack of catalepsy and a narrow escape from being buried alive through the intervention of St. Joseph, her special Patron in times of need. It is worth recalling that the devotion to St. Joseph began to spread in the Church from her time onwards. Her bodily health gradually improved but spiritually she remained sick for many years more. For twenty years she "hardly took any notice of venial sins" and confined her spiritual exercises to some vocal prayers and meditation. Her father's death occurred in 1543. This was a rude shock to her but it did not much improve her spiritual

life. For twelve years more it continued as a stormy sea of interior conflicts between wordly pleasures and the remembrance of what she owed to God. (Handbook to the life and times of St. Teresa and St. John of the Cross, by E. Allison Peers. P. 4 ss.)

This long and troublesome period of Teresa's spiritual life came to an end, with what has sometimes been called a second conversion, about the year 1554. She began to devote herself more to mental prayer and, as a consequence, to feel a more vivid consciousness of 'God's presence, in her. In the year 1559 she experienced her first rapture in which Our Lord told her: "I will have thee converse now, not with men, but with angels".

Probably this very year, while she was in conversation with some of her holy friends in the convent, during a winter evening the conversation turned on to the high standard of spiritual life, practised by the Fathers of the Desert. The Saint and her companions compared the holy and penitential life of those holy men with the easy - going life in the convent of the Incarnation. As a result of this talk it was resolved to found a convent, where they could practice the Primitive Rule of Carmel in its full rigour.

The idea of the Reform of Carmel thus born, slowly took shape and, inspite of great difficulties, Teresa was able to open the first convent of the Reform on August 24, 1562. It was in Avila, dedicated to St. Joseph, and under the jurisdiction of Don Alvaro de Mendoza, Bishop of the place. One holy priest, Doctor Daza, a good friend of St. Teresa, celebrated the Holy Sacrifice of the Mass and four new aspirants received the habit from the Mother Foundress. The joy of St. Teresa knew no bounds when she saw her first daughters in their habit, adoring the Bl. Sacrament on the altar, in the modest chapel of the new convent. It meant the beginning of the great work, God had entrusted to her, the Reform of Carmel. "I was therefore in great joy, so that I was, as it were, beside myself" says the Saint. (Autob. Ch. XXXIII).

Inspite of great difficulties which the Refom experienced from all sides, both ecclesiastical and civil, it took root and began to grow. The General of the Carmelite Order P. Rossi, paid a visit to St. Teresa and her convent in 1567. He was very pleased with the way of life he found there, and gladly gave her permission to found more convents for women and two houses of the Reform for men.

In August 1567 Teresa set out for Medina del Campo to found her second convent. There, by chance, she met a young friar by the name John of St. Mathias who was to become later John of the Cross and the first helper of St. Teresa for the foundation of reformed monasteries among men. St. Teresa herself describes their first meeting thus: "Shortly afterwards came a Father, still young, who was studying in Salamanca. There was another with him as his campanion, who told me great things of the life of that Father, who was John of the Cross. I gave thanks to Our Lord, I spoke to the friar with whom I was greatly pleased, and learned from him that he wished to become a Carthusian. I spoke to him of my purpose and pressed him to wait till Our Lord gave us a Monastery ..... He gave me a promise on condition that I made no long delay". (Book of Foundations Ch. III).

Soon the Saint was able to obtain a small house in a village called Duruelo, where arrangements were made for the opening of the first monastery of the Reform. The foundation was inaugurated on November 28, 1568, by three friars who came from the Carmelite monastery of Medina del Campo: Fr. Antony of Jesus, who was made Prior, Fr. John of the Cross who was appointed Master of Novices, and a deacon named Joseph of Christ.

The following Lent, St. Teresa visited the new monastery and was greatly pleased with

everything she saw there. She expressed her satisfaction in the following words: "When I saw the little house filled with such a spirit that, look where I would, I found matter for edification, and when I heard of their way of life, of their mortification and prayer, and of the good example they were giving, Icould not give thanks enough to Our Lord in my excessive joy; for I thought, I saw a work begun for the great increase of the Order and the service of Our Lord." (Foundations Ch. XIV).

The spirit of apostolate which the Foundress witnessed in the first friars of the Reform gave her no less joy for, she says: "They used to go out to preach in many places around, where the peope needed instruction and that also made me glad that the house was founded there, for I was told that there was no monastery near, nor the means of supporting one, which was a great pity. They gained so good a name in so short a time as to give me the very greatest pleasure when I heard of it. They went a league and a half (and even two) bare-footed to preach..... and that in the cold, when the snow was deep."

It may be noted here that it was this practice of going about bare-footed, that earned for the Reforned Carmelites, the name af Bare-footed, or Discalced Friars. Later on they were obliged to wear sandals, although they continued still to be called "Discalced".

4. Growth of the Reform

The Reform grew and spread rapidly, thanks to the supernatural impetus communicated to it by its saintly founders. At the death of Mother Teresa it counted fourteen monasteries and seventeen convents. At the death of St. John of the Cross the Reform had spread to Portugal, Mexico, Italy and the Congo and the total number of houses of both men and women was eighty-one.

As we have said above, speaking about the life of St. John of the Cross and his companions in Duruelo, combination of the two kinds of life, contemplative and active, has been the characteristic of the Carmelite friar, from the very beginning. But St. Teresa was not satisfied with apostolic ministry in the Christian lands. She wanted her sons to work for the conversion of non-Christians in pagan lands too. With her enthusiastic approval, Fr. Jerome Gracian, the first Provincial of the Discalced Carmelites in Spain, had sent missionaries to Mexico and Congo. But unhappily, the missionary zeal was extinguished in Spain in subsequent years due to adverse circumstances, eventhough great and fruitful work continued to be done there, by means of the administration of Sacraments and the direction of souls.

When Pope Clement VIII saw that the Superiors of the Discalced Carmelites in Spain refused to send their subjects to countries outside Spain and its colonies, he constituted the houses of the Order then existing in Italy into a seperate Congregation under the title of St. Elias. This happened in 9599. Very soon the Discalced friars of the Italian Congregation began to found monasteries in different parts of Europe outside Spain, and even started Missions in Persia and India. They took as their motto the words of Elias, the Prophet: "With zeal have I been zealous for the Lord, God of Hosts".

5. The Present State of the Order.

According to statistic published in 1978, the Order has 368 canonically erected Houses distributed in 27 Provinces, 4 Semiprovinces and one Commissariate. It has 3358 members of whom 2399 are priests and 511 are Non-Chorist Brothers. The rest are clerical students.

The Order is in charge of 16 Missions in different parts of the world.

The daughters of St. Teresa have rapidly spread throughout the world. Today they have 797 convents, existing practically in all parts of the world. They number 13108 Sisters, including the novices. They are usually known as the Carmelite Second Order.

6. Discalced Carmelites in India.

The first General Chapter of the Italian

Congregation was held in Rome on the 1st of May, 1695. On the fourth of May they unanimously decided to send the Religious, as soon as possible, to pagan countries to preach the Gospel. On the following day, Father Peter of the Mother of God was elected Procurator of the Missions. Pope Clement VIII chose Fr. Peter as his personal adviser in his enterprises and projects for the conversion of pagans. His Holiness also appointed him Superintendent of all the Missions in pagan countries, which office later on developed into what is known today as the S. Congregation for the Evangelisation of Peoples. The good Father died on August 27, 1608, and was succeeded by the Venerable Father Dominic of Jesus Mary.

In 1604, Pope Clement VIII sent three Discalced Carmelites to Persia. They reached their destination safely and settled at Isphahan, capital of Persia in 1609 and at Ormuz in 1611. The Discalced Carmelites came to India and founded a Residence at Tatta in Sind between 1613 and 1619 and another house in Goa in 1620. Two Carmelites who lived in this last monastery, Fr. Dyonisius of the Nativity and Br. Redemptus of the Cross, were martyred by the Mohammedans in Sumatra on Nov. 29, 1638, and were beatified by Pope Leo XIII in the Jubilee year 1900. The Carmelities passed to India from Goa and the first 14 bishops of Bomby were Discaled Carmelites.

On 3rd January 1653, there was a great Schism among the Syrian Catholics of Malabar against their Portuguese Archbishop, Francis Garcia. The leaders of this community then sent petitions to the Pope requesting His Holiness, to send Carmelite Missionaries to Malabar in order to work among these dissident Catholics and bring them back from schism. Pope Alexander VII graciously received their petition and sent to them Fr. Joseph of St. Mary Sebastiani (Later on Bishop) with his companions, by an Apostolic Brief dated 19th February 1656. The Fathers started from Rome on February 22nd and reached the Malabar coast in the same month of the following year. With that begins an apostolate of more than 300 years, of Carmelite Missionary work in Malabar.

But the most glorious monuments of the Carmelite Mission work in India are the different Religious Congregations, which have come to exist under the patronage and inspiration of the Carmelite Missionaries. Thus we have the Congregation of the Syrian Carmelities, which was till lately known as the Carmelite Third Order and has now taken the name of "The Carmelites of Mary Immaculate." There was a Carmelite Third Order for the Latins also. But they were aggregated to the First Order in 1957. They form now the Manjummel Province of the Order. Besides these we have several regular Third Orders for Women of both Latin and Syrian Rites. We have also twentytwo convents of Cloistered Carmelite Sisters (or Sisters of the Second Order) in different parts of India. Two others are just being founded in Baroda, Gurjerat and Eramalloor, Kerala.

Another very important work, the carmelite Missionaries have been doing in India, is the formation of indigenous priests. They have been conducting the Pontifical Seminary of Alwaye with more than 600 students. This Seminary was started in Verapoly for indigenous vocations in the beginning of the 18 th century. It was later transferred to Puthenpally and subsequently to Mangalapuzha, Alwaye. Most of the nearly 2,500 priests at present working in Kerala, and many others working outside, have received their education in this seminary.

Speaking about the Carmelite Missions, Mgr. L. M. Zaleski says: "How much the illustrious Carmelite Order has accomplished in promoting Religion in India! Look around and you will see everywhere proofs of their apostolic zeal.....After the Protuguese, no one has done so much for the Indian Clergy as the Carmelite Missionary Fathers. Look at all the Missions which are entrusted to their care; Verapoly, Quilon, Cochin, Mangalore, Bombay and the three Syrian Vicariates; in all these places they have left an Indian Clergy. (From the speech, delivered on the Occasion of blessing the corner stone for the Church of Carmel Hill Monastery, Trivandrum, on Oct. 28, 1903.)

the centenary

The Carmelite Order traces its origin to Biblical times. The glory of Lebanon, the flower-studded Esdraelon and the vine-empurpled solitude of Carmel are the recurring themes in Carmelite literature. The fiery zeal of the prophets and the simplicity of Mary, the Mother of Carmel, are characteristic of their way of life. From time immemorial the Order has been the fertile ground where fragrant flowers of intense interior life blossomed in abundance. Carmel became synonymous with asceticism and mysticism.

The sixteenth century, however, presents quite another picture of this one-time centre of radical Christian living. It was a period of deplorable decadence for the Order. Sacred cloisters and holy rule, simplicity of life and discipline, practice of prayer and contemplation were all considered old-fashioned and out-dated by the majority of Religious. It took twenty years of trial and error, reflection and planning, repentance and resolution for the Reformer in Teresa to emerge forth.

Teresa's dream was to restore Carmel to its pristine fervour. With imagination and courage she initiated the process. But before long she began to realise the herculean nature of the task she had on hand. The insurmountable difficulties at every stage, added to her specific limitations as a woman religious of the sixteenth century orthodox Spain, seemed too much of a challenge to cope with. But Teresa had the calibre to withstand it all. With unshakable trust in Divine providence and overwhelming love for Christ and his Church she went steadily forward. Time, however, proved the validity of the cause espoused by the obscure Carmelite nun of Avila whom the ecclesiastical and civil authorities of the time were inclined to suspect and obstruct rather than understand and support. By the time of her death on 4th October 1582, she had succeeded in founding 17 convents of women and 14 monasteries of men of the original Carmelite Observance.



SR. M. HANNAH A. C.

Four centuries have sped by since this great women lived and laboured. Love and veneration towards her has ever been on the increase not only in the Carmelite family but in the entire Church, as well. The glorious title of the Doctor of the Church conferred on St. Teresa on 27th September 1970 is yet another reaffirmation of the unique position she enjoys in the universal Church. The Holy Father Pope Paul the Sixth describes her as the Reformer and founder of a historic Order, a prolific writer of great genius, a teacher of the spiritual life and an incomparable contemplative who was tirelessly active. One appreciates the remarks of the Pope all the more, considering the fact that three other Doctors of the Church – St. John of the Cross, St. Francis de Sales and St. Alphonsus Ligouri– also are in the ranks of those numerous souls influenced by the life and doctrine of the Saint.

Much of Teresa's writing is autobiographical in nature and bears the impress of her colourful and forceful personality. Her complete disregard of the literary conventions added to her personal experience in the field, give to her work an uncommon beauty and rare dignity. Her colloquial language and unaffected style endear her to her readers. The subtle humour, irony and all too frequent outbursts of laughter enliven her narratives. Her homely and vivid metaphors such as a Christian making progress at hen's pace or even like hens with their feet tied, bring down the understanding and practice of holiness to the level of the simple and the ordinary. No wonder her native Spain considers her as one of its literary geniuses.

Teresa of Avila is an incredibly gifted teacher. In her own charming, unsophisticated manner she taught the world the hidden mysteries of the interior life. Though she describes vividly and graphically the painful struggles of the faithful soul along the path of perfection, she also, with deep psychological insight, enumerates side by side the heavenly bliss awaiting her at the end of the purgation. With the ease and confidence of a skilled guide, Teresa leads the novice from the most rudimentary stages of the spiritual life to the very summit of Mount Carmel. Her expertise in the use of allegory and symbolism to describe supernatural phenomenon is indicative of the quickness of her mind, the wealth of her imagination and the authenticity of her mystical experiences.

For Teresa mysticism and asceticism go hand in hand. Her 'Way of perfection' is an ascetical treatise with mystical ideas consistently invading. 'The Interior Castle' though foundamentally mystical, does prescribe ascetical practices for the seeker. What she prposes to her clients is the ideal of the spirituality of the Gospels wherein the Master enjoined the carrying of the Cross a necessary condition of discipleship. Teresa was never tired of extolling the virtues of Christian charity and humility, poverty and detachment and exhorting her daughters to practise them with diligence and sincerity. Her description of the progress of the soul from the first mansion of the Interior Castle to the seventh and its transformation from an imperfect, sinful creature into the bride of the spiritual marriage has a beauty and uniqueness of its own.

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The mystical experiences of St. Teresa are held in high esteem in non-christian circles too. In India, for example, her books are translated by Hindu ascetics and published in some of the vernacular languages. In the post Vatican era of Inter-Religious understanding and dialogue, Teresa's writings might come in handy as an effective meeting ground for Christianity and Hinduism. It is also an undeniable fact by now that Oriental mysticism attracts many Christians specially from the West. One reason, probably, is that modern Christianity does not evince adequate interest in contemplative prayer. Greatly taken up with intellectual speculations and excessive emphasis being laid on humanitarian services, the present day Christianity seems to lack the aspect of Mary in the Gospels, enjoying the companionship of the Master in loving contemplation. The traditional teaching of the Church is that the prie-dieu is as important as the library and the work room. Teresa of Avila has something precious to offer to strike the right balance in this regard.

The Centenary is an occasion of great rejoicing in the Carmalite family, nay, in the Universal Church whose daughter she was proud to be. It is also a time of renewal and updating, drawing inspiration from the spiritual treasures of her experiences faithfully recorded in her numerous books. Teresa's famous book mark, perhaps, contains in a nut shell her message to posterity. It could also serve as a valuble Centenary memento for the Pilgrim Church journeying towards the Promised Land and in particular, for the members of the Carmelite family who take Teresa's name in benediction as their Mother and Foundress.

'Let nothing disturb thee;
Let nothing affright thee;
All things are passing;
God alone is changeless.
Patience wins all things.
Who hath God, wanteth nothing;
God alone sufficeth.

Greetings:

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the inaugural functions

The inauguration of the 4th centenary celebrations of our Mother St. Teresa of Jesus was held at 4 p. m. on Saturday 3rd Oct. 1981 at St. Teresa's College, Ernakulam. The function started with the Eucharistic Liturgy in St. Teresa's Convent chapel which was tastefully decorated for the solemn occasion. Rt. Rev. Dr. Sebastian Mankuzhikary, auxiliary Bishop of Ernakulam and fortyone priests concelebrated the mass with the most Rev. Dr. Joseph Kelanthara, archbishop of Verapoly, who was the main celebrant. In his homily, Rt. Rev. Dr. Sebastian Mankuzhikary said, St. Teresa the great reformer of the Carmelite order is the glory of the Church and this centenary year is an year of special blessing for all the carmelites. The message of St. Teresa is ever new and relevant to the times. From her childhood she had a burning desire to die a martyr and see God. The religious life was a slow martyrdom and was a shining example of God-experience which she has conveyed to the world. She has assured us that we have nothing to fear since we are in God's mighty hands.

The meeting was conducted in the College auditorium at 5.30 p. m. Very Rev. Father Basil O. C. D., Provincial in his welcome speech gave a brief sketch of the life of St. Teresa emphasising the new spirit and life she has instilled in the Carmelites.

His Eminence Cardinal Joseph Parecattil delivered the inaugural address in which he spoke at length on personal prayer and the spirit of contemplation of the great mystic of avila. St. Teresa experienced the highest graces of mystical union possible here on earth. She is a great teacher of spiritual life and mysticism and there are many books written on Teresian Spirituality.

Releasing the malayalam translation of the great Book of "Foundations" His Lordship Dr. Joseph Kureethara, Bishop of Cochin stated that the book is not merely a narrative of foundations; it also reveals Terese's life.



SR. CONCEPTA C. S. S. T.

Inauguration of the Centenary Celebrations



Eucharistic Celebration—Main Celebrant, Most. Rev. Dr. Joseph Kelanthara.



Homily— Rt. Rev. Dr. Sebastian Mankuzhikary, Auxiliary Bishop of Ernakulam.



Prayer



Welcome Speech—Fr. Basil, O.C.D. Provincial, President, Celebration Committee.



Inaugural address—His Eminence Joseph Cardinal Parecattil.



Presidential Address—Fr. Thomas Aykara, C. M. I., Prior General.



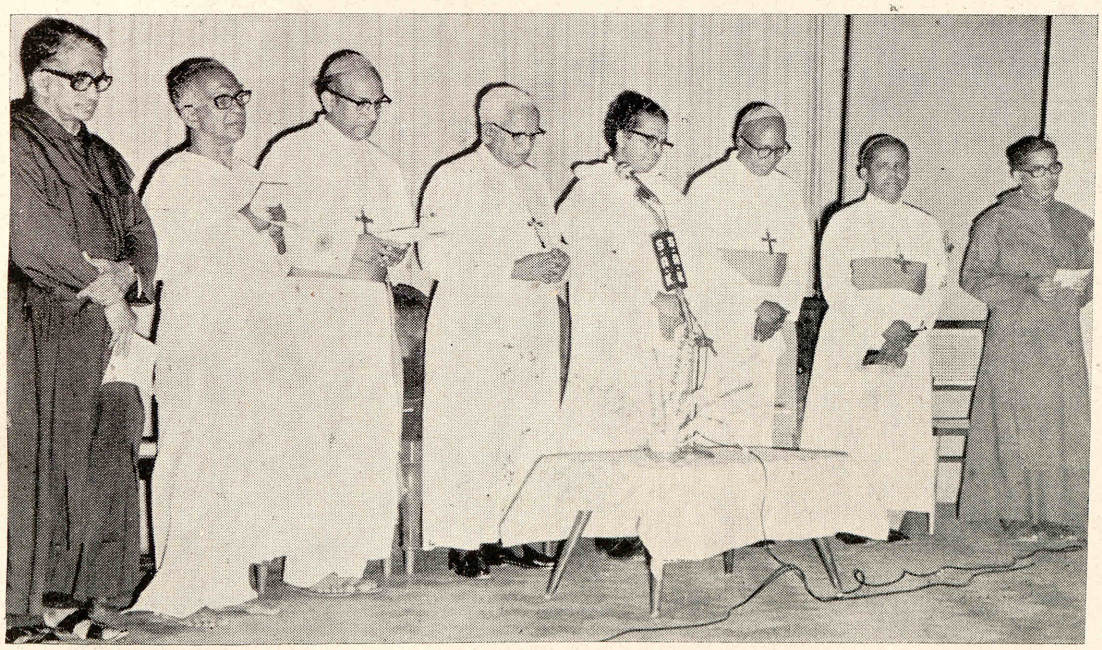
Speech—Chev. K. C. Chacko.



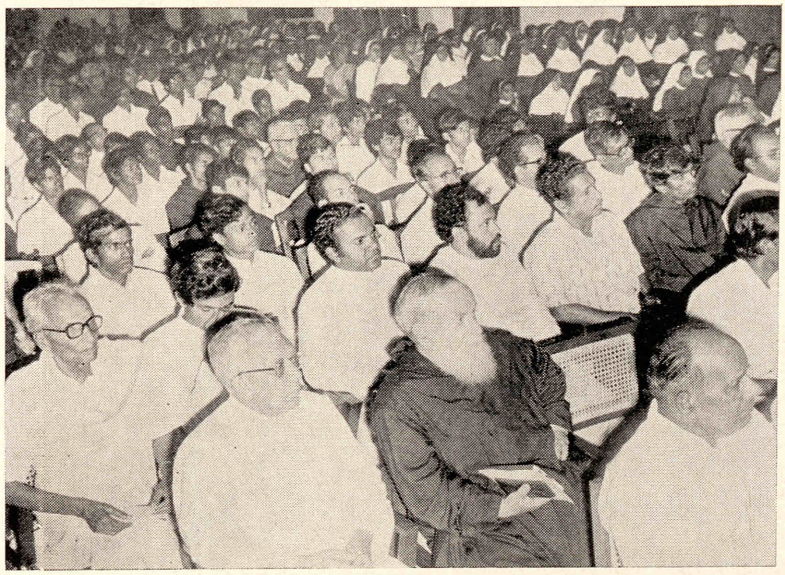
Releasing the book "Madhastapanacharitham" (Malayalam version of 'The Book of Foundations' by St. Teresa of Avila) by Bishop J. Kureethara. Mother Bernardine receives the book.



Vote of thanks—Fr. Constantine, O.C.D., Provincial, Malabar Province.



National Anthem.



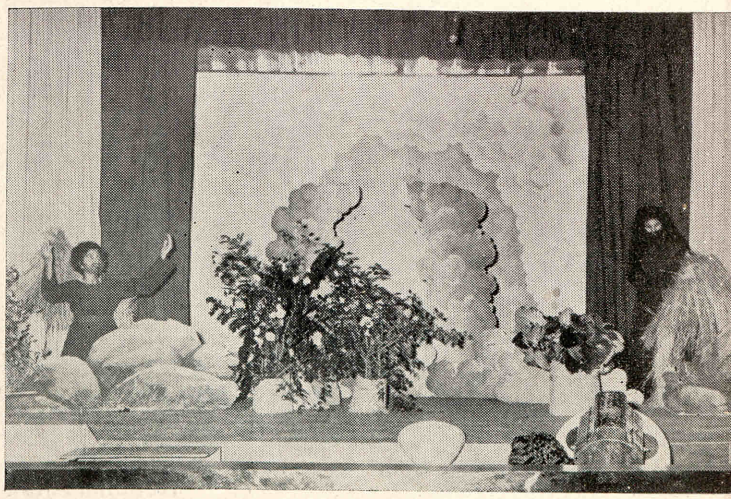
Audience.



Group Dance—Students of St. Xavier's College, Alwaye

Fancy Dress—Students of St. Teresa's College, Ernakulam.





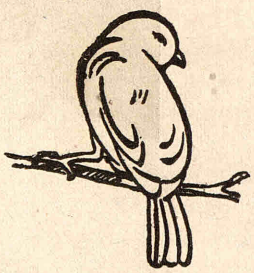
Tableau—
St. Mary's Convent (C. M. C.),
Ernakulam.

"Interior Castle" is a magnificent, monument in mystical theology.

Very Rev: Father Thomas Aikkara C.M.I. Prior general, the president of the day in his presidential address showed how the mystical experience and teaching of St. Teresa is similar to the doctrines of Indian mystics. Teresa places God in the center of the soul and we have to reach Him through prayer life and self sacrifice. The Hindu mystics also lay stress on the immanance of God whom we reach through self - realisation. Our Lord also teaches us that if we keep His commandments, He will dwell in us. This is illustrated by the teaching of St. Teresa.

Chevalier K. C. Chacko dwelt at length in a very interesting manner on St. Teresa's maxims "Let nothing trouble you", "God alone suffices". He placed before the audience his conviction that St. Teresa is the Saint for the modern man.

Rev. Father Constantine OCD, Provincial of the Malabar Province proposed the vote of thanks. A cultural programme was presented through the joint efforts of the Congregation of Teresian Carmelites, the Carmelite sisters of St. Teresa and the Congregation of the Mother of carmel, Ernakulam, to the great appreciation of the audience. Various scenes from the life of St. Teresa, instructive and delightful, were beautifully acted by the students and they gave a fitting finish to the inauguration of the centenary year.



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sanctity, the freedom to be oneself

a study of st. teresa of avila

Biographers and historians largely agree that Teresa of Avila is "one of the most remarkable women that have ever lived', and Allison Peers remarks that in recording her life, an author could be so dominated by her personality that he runs the risk of underestimating her doctrine. Unlike many 'Lives of Saints', ancient or modern, Teresa's life makes absorbing reading. One is as much attracted by her when she is in ecstacy or rapture as when she is joking with people or dancing for her nuns. She is truely a saint for all times and for all types of people. We can exclaim, as did her contemporaries: "God be praised! He has granted us to see a saint whom we can imitate. She talks like us, sleeps like us and eats as we do and her conversation is unpretentious..."

Teresa is imitable indeed. Take away her mystical experiences and theological writings and she still remains a saint, and a very down–to–earth saint at that. Common sense is her hall–mark. Her brand of holiness is attractive because it is made up of little things; forgetfullness of self, simplicity, detachment, obedience and kindness, all done with such charm and spontaneity that no one is awed by her sanctity. She shows her gratitude to one of her spiritual directors by cooking him a meal with her own hands and serving and waiting on him herself. The messenger boy of the convent had to be to and fro endlessly, especially when she was ordered to remain in one of her convents during the days of the persecution. Seeing how tired he was, she told him, "You will not go till you have eaten two eggs which I will prepare for you". When she was visiting with Dona Louisa de la Cerda, she was often found in the servants' quarters, chatting with them and interested in their affairs. During the days of the foundation at Burgos, the Jesuits had been very difficult and caused her much trouble, but her last instruction to the prioress was, "Go to him (the superior) sometimes for confession and invite him for sermons!"

Having sought to gain sancity in her earlier years by excessive mortification, she knew well what havoc the devil could play with such



SR. MARY LORETTA C. S. S. T.

tendencies. She was ever after, suspicious of severe penances and never allowed them or advised against them. He (the devil) sees the harm they can do him ... so he leads them into the temptation of giving themselves up to crazy penances to destroy their health ..." A much better and surer way was by the practice of virtues. Living reasonably because one was living for God, was more meaningful for Teresa, than disciplines and hair shirts. When her nuns showed a tendency to excessive piety she enjoined on them the 'penance' of eating meat!

Her more than 12,000 letters reveal her humanness. There is no topic she has not touched upon; recipes, remedies, advices-spiritual, legal, psychiatric and domestic. In everything, she is involved and concerned about her correspondent. There are times when she has to scold and she does that roundly. But ever kind and understanding, she knows to suger - coat her admonitions, in order to make them effective. Writing to one of her aristocratic benefactors she says:

> "I hope to find your Ladyship more mistress of yourself: you have the strength of character...Your Ladyship would gain from being with me, just as I gain from the presence of the Father Visitor. As my religious superior, he tells me the truth about myself, and I am willing to do the same for your Ladyship, for I don't lack courage and am accustomed to your not minding my frankness. Ah! if your Ladyship had as much nobility of soul as of bearing, how lightly you would esteem what are called trials!"

They say she loved sweets made of pink sugar and orange – flower water or oil. The latter was a remedy she loved to reccomend to her friends and sisters. She was an excellent embroiderer and seamstress and industrious at her spinning wheel. Sweeping, dusting cleaning the house were chores she enjoyed and often when the sisters at the Incarnation spied on her to catch her at her ecstacies, they found her busy with household tasks. When she went to Villaneuva to found a convent where nine holy women were already practising austerities, her first reaction, on entering the house which she found very dirty, was to take up a broom and start sweeping, in spite of her broken arm.

Her gift of repartee was well known and many were the recipients of her ready wit or teasing. Even Christ had his share; when He consoled her in great suffering by telling her: "That is the way I treat my friends," "No wonder you have so few, Lord!" she said. Her books and letters are filled with delightful comments, interesting episodes and humourous incidents that keep her readers chuckling as they make the acquaintance of this most human of saints.

Teresa bridges the gap between Psychology and Religion. How would the psychologist sum up a woman who considers herself "a vile creature", "a sinner", "a poor ignorant female", "a weak and insignificant woman like myself, weak and possessing but little courage"? And this opinion of herself was by no means a pious pretence. She never pretended. Did she have a poor self-concept then? Her ability to assert herself, to persuade prelates and princes, to negotiate for and administer her convents give ample evdience to the contrary. Even when still an adolescent, people said of her, "Teresa de Ahumada, she will marry whom she pleases!" Later, at 52, when she was about to begin her Foundations, Auclair describes her,

> "Religious life had in no way stifled that which had made her life in the world such a brilliant success: she was still beautiful, gay, lively, more eloquent than ever and endowed with a charm which it was useless to try and resist. In her, one experience did not efface a previous one, each merely added something to her amazing personality without taking away or destroying anything of it."

If she underestimated women it was a cultural nuance of the times she lived in and if she called herself 'vile' and 'sinner' it was because she saw herself thus in relation to the bright light of God. This view of her-

self, far from resulting in any form of self rejection, only helped her all the more to appreciate the goodness and mercy of God and to accept with childlike simplicity, the favours He showered upon her. Her self-affirmation came from being affirmed by God. This is true humility.

As she grew in prayer and union with God, she was confirmed in humility and this solid foundation was the basis of her heroic obedience, her cheerful submission and her sheer courage in the face of the greatest trials. The "OK-ness" of her personality lies in that her asceticism consisted in practising the necessary every-day virtues, instead of barren penances. As a result, her inter-personal relations were positively directed. As she grew in virtues, her natural qualities of head and heart were freed and her capacity to cope with her problems was almost phenomenal. As Auclair says,

> "She sought only the Kingdom of God and His justice, throwing all appearance of prudence to the winds, and everything was indeed added to her. It was in this total and conscious abandonment of all human affairs in the hands of God that she gave proof of the absolute harmony that existed in her between intellectual and spiritual life.

Because she leaned on God alone and not on any human being, Teresa was a truly autonomous person. She was free to relate warmly to others and to express her naturally loving temperament. She tenderly loved Fray Gracian. She showed him every mark of affection and was always concerned about his welfare. She writes to him.

> ".....I was wondering which of us two (speaking about his mother and herself) Your Paternity loves best and I feel that Senora Dona Juana has a husband to love and other children, whereas poor Lorencia (herself) has only this Father in the whole world. God grant that she may keep him for her consolaiton."

Teresita, her niece was also very dear to her and in later years was a favoured companion. Fray John of the Cross whom she called 'her little Seneca' was another of her favourites. Yet none of these affections was a hinderance to her relationship with God, or the furtherance of her work. Of her love for Gracian, she writes to her cousin Maria Bautista, "It is a curious thing. I'm no more troubled about loving him so much than if he were not a person at all..." She did not need to impress anyone. That is why she did not want to draw attention to her mystical experience and at every opportunity explained their non-essential character. There were times when she was at pains to exhibit her lack of knowledge or her plain homely character to persons who came, round-eyed, to see a saint. She was not afraid of anyone-neither man nor devil.; "I snap my fingers at the devil" she said, because she had nothing to lose. When falsely accused, she reasoned thus:

> "They do me the greatest good, for if I am not guilty of what they accuse me of, I have offended God on so many other occasions, that the one pays for the other."

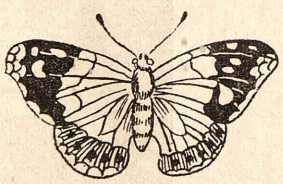
When she had to face up to a prelate or dignitary, to speak for her Order or for her sisters and friars, she did so humbly, but fearlessly and eloquently and generally succeeded in winning them over. No one could really find fault with her, because in accordance with the Gospel teaching, if the enemy complled her to walk one mile, she walked two miles - willingly! She felt sincere concern for her calumniators, "I should perhaps do much worse things than that if Our Lord did not lead me by the hand. All that make me sorry is to think of the dangers to which the man (her calumniator) who says these things, is exposing his soul. And I would be willing to put up with much greater insults and suffering for his sins to be forgiven him."

Her sincere humility made it very easy for her to offer pardon to those who harmed her. Infact with infinite delicacy she prefered to spare them the pain of acknowledging that

they were mistaken. With her humour or her warm affection she found excuses for them or found fault with herself and thus wiped out the offence and won a friend for life.

An autonomous or free person has generally, far more drive than others, because energy that could be caught up in negative emotions like fear, anger, anxiety and the like is now free-floating and can be profitably used. It is this freedom of the Mother's personality, coupled with her intelligence and aptitude for admintstration that gave her phenomenal strength for the work entrusted to her by God Himself; her 17 Foundations, over 12,000 letters, direction of souls, guidance and counselling, her travelling and the thousand and one things that her exuberant personality got involved in. Her activity belies her weak health and yet she was an invalid all her life.

Auclair says that in her personality, she united the Don Quixote and the Sancho Penza of Spanish life. One could enlarge this to life in general. While she was almost continually in direct communion with Divinity, she never lost contact with the reality of this world and ever remained deeply and truly human. "She was not endowed by nature for sanctity, but she has *become* a great saint and one of the most influential minds in the world, without on that account ceasing to sparkle with gaiety, charm and even mischief. For her the sign of the cross really is the *plus* sign; she loses nothing of what she is and in addition there is the tremendous working of the Spirit in her, and its extension in the world through her. Theresa de Ahumada + God = Saint Teresa of Jesus."



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a study on the works of st. teresa

St. Terssa of Avila, a great saint, Foundress, master of spiritual life, a great carmelite mystic and Doctor of the Church, lived in one of the most critical periods of the church's history. Religious life had reached its lowest ebb at that time. But it was revived. There were reform movements everywhere. The restoration of religious life assumed its most impressive and sublime characteristics in the ancient Order of Carmel as well· There appeared at this time one of the most eminent personalities that the church has ever witnessed – St. Teresa of Avila. Like many of the religious houses of the period, the convent of Incarnation, where Teresa spent the greater part of her religious life, had also become very lax. The sisters lived under the "Mitigated Rule" of Pope Eugenius IV but even this was not well observed. Life had become luxurious. There was excessive comfort and no strict enclosure. For solitude and silence they substituted a pleasant regime of visits to the parlour. It was in such a lax atmosphere that God prepared the soul of St. Teresa, who was to accomplish a marvellous work in the Carmelite Order and in the Church at large.

The Reform of St. Teresa and her spiritual doctrine sprang simultaneously from her soul. Being a true daughter of Carmel, Teresa cordially yearned for the Carmelite ideal of Contemplation, Silence and Solitude. But the atmosphere at Incarnation, was never favourable for that type of life to which she aspired. After much struggles and hardships only, was she able to found a Convent of St. Joseph at Avila, with a very few nuns who wished to observe the rules in its primitive rigour. However, strict enclosure, a contemplative and ascetic way of life did not hinder Teresa from being concerned with the rest of mankind. In fact, union with God opened up new horizons giving the Carmelite doctrine an Ecclesial and an Apostolic dimension. Teresa's disciples are not only contemplatives but they are apostles too. This is what makes her doctrine universal.

St. Teresa did not intend to initiate a school of spirituality. Neither did she think of formulating a specific doctrine. The spiritual life she sets down in her writings has won a univerals



REV. SR. ALBINA C. T. C.

appeal. The writings of St. Teresa are well known not only in the Cloisters of Carmel, but in all religious houses. They have found their way into the homes of a good many people, in the world. She wrote under obedience and her works are a standing testimony to her approach to the Christian way of life, to her goal of union with God and the means of attaining this union. Hunger and thirst for prayer and the ambition to make progress in it, constitute the spiritual world of her writings. As her true daughters, let us now try to have a look on the writings.

In her infancy she was taken up by pious books and in her teens by novels. Later on she was inspired to read some more books. She never took pains to study them for the sake of writing. None of these books had any direct influence in her works. We are in a better position to understand her than were most of those who lived with her because she left for us her illustrious letters and documents. Most of these were unknown to her daughters. Her writings prove that her spirit is immersed in Sacred Scripture. The words and example of our Lord were her inspiration. Her works are not the result of her own free will, but they came out of necessity and obedience. Her personal vocation was to place her in the heart of the church, dwelling in Prayer and Contemplation. For her, prayer a way of life and a geniune spiritual life, means total surrender to Christ. It was the excellence of Teresa's masterly teaching on prayer at every level that led Pope paul VI to proclaim her the Doctor of the Church. One can experience this when one goes through her works. Almost all her works deal with this theme. It is not surprising then that the very men, so renowned for their holiness and doctrine who were associated with St. Teresa, never separated praises of her sanctity from the excellence of her doctrine. Such men were the great Saints, Peter of Alcantra, Francis Borgia, John of the Cross and Juan the Ribera etc. All of them regarded Teresa as a Master of Masters, inspired by God· Later on other Saints showed the same esteem for her. Among the Doctors of the church, we have Francis de Sales and Alphonsus Ligouri and others such as Antony M. Claret, Charles and Vincent Pallotti who followed her. (From the text of the proclamation as doctor of the Church).

Let us now go into the details of her writings. Her works can be devided into two catagories namely, Minor Works and Major Works.

Minor works:

These are seven in number. First of these is ***Spiritual relations.*** This is not exactly a book but it is a collection of the narration of Teresa's mystical experiences. They can be arranged into two groups. The first group contains six points which are addressed to her confessors. They reveal the real state of her soul, which helps her confessors to judge her. The second group contain sixty points which are taken down by the Saint about her mystical experiences. They also expose–the various graces and communications which she received especially after Holy Communion. ***Conception of the Love of God*** is the second one, which is a commentary on certain passages of canticle of canticles. Content of this is similar to that of Interior Castle and is composed of a prologue and seven chapters. Chapter I deals about the Sacred Scripture. Chapter II & III about interior peace that is obtained by the real union with God; Chapter IV to VI deal with the prayer of quiet & Prayer of union. The last chapter is about the effects of the mystical prayer. The next one, *Exclamations* are those which are related to various topics as life, sin, desire to see God, the feelings in His absence, and desire for beatitude etc. They are seventeen in number. ***Constitutions and mode of visitation of monasteries*** is the next one. Constitutions contain an elementary scheme of community life which is written in a practical sense and hence contain many practical advices, of course, with a pro found knowledge of feminine psychology. Fifth one constitutes *Poems*. Even though Teresa was not a poet, she wrote some, but they have not much doctrinal value. Some of them are merly composed for recreational purpose. ***Book of the Foundations is the*** 6th one. It is an account of the first foundations of convents and

the first monasteries of Fathers in Spain. It also deals with the way of lire in the Teresian Carmel. The missionery spirit of Teresa is highlighted in this book. It is written with historic and endifying intent, combined with dectrinal value. The last one is *letters*. It is supposed that she wrote not less than 15,000 letters, out of which only 457 are with us now. They are letters giving spiritual advices, together with letters containing pure business. Some of them are addressed to the king Philip, to the Prior General and also to ordinary peole. Among them are confidential letters written to Fr. Gracian, and a threatening letter addressed to a Mother Prioress. One who reads them can experience how really human and saintly was the author of them.

Major works of St. Teresa

1. The Book of Life.

Among her major works, this is her first, also the most elaborate and richest. It is her autobiography. It contains her experiences as well as her spiritual doctrine. It penetrates the real personality of the author. Teresa herself calls it the book of Mercies of God and the "Book of my soul". It was this work that helped her to write the later works. It will be intersting to know something about the composition structure and content of these writings. When Teresa was introduced into the mystical life, the Lord responded with a series of divine and special graces that hastened her spiritual maturity. She began to experience some extraordinary phenomena. But she could not understand how these favoures could go hand in hand with her sinful life. In order to obey her spiritual directors she wrote even her sins and miseries of her life. It was suspected that she was under delusion. She suffered a lot and became more afflicted. Meanwhile she received the grace of understanding and therefore she expressed her experiences and wrote an account of her sinful state and the graces she received from God which include certain modifications and suggestions. Even the judges gave her permission to write a new redaction, with a reqest to write her experience of prayers and the various stages of prayer. Consulting with many spiritual persons, of course more with the grace of God, she could develop her points further and thus the actual "Life' come into existence.

When we come to the structure of this book we see want of order and structure. One can often experience digression passing from one topic to another. We must understand that she wrote this to be an autobiography and only to serve the purpose of a doctrinal exposition. Her doctrine is drawn from her life experience and her life experience is illumined by the doctrine. The whole of this book can be devided into four parts. The first part is concerned with her ascetical life. It contains 10 chapters, The main themes are Teresa's innocent childhood & first fervour, her adolocent life, her conversion in the Augustinean boarding house, vocation and initiation into religious life and prayer, sickness after her profession, cure under the patronage of St. Joseph, tepidity and spiritual crisis, death of her father and her conversion. Second part is a doctrinal exposition of the grades of prayer. She gives a well known classificaion of the four degrees of prayer, illustrated by gracious comparision of the four ways of watering a garden. Third part is a continuation of her life story and growth in the mystical life. Fourth part speaks about the apostolic fruits of her mystical life. The Doctrinal content of 'Life' may be considered as Testimony and as doctrinal themes which make us understand how grace transforms human existence. For Teresa, sanctity is more a work of God than a work of man. It is God who works completely and thus producing a complete union of soul with God. This is the summit of prayer, the highest union between soul and God.

2. Way of Perfection.

This is one of the most important works of St. Teresa, which expresses her own interior experiences. In other words, we can say that it is a long letter written by the Mother to

her beloved daughters. At the request of her sisters and at the command of her superiors, she started it with some vague ideas. She treated about the value of vocal prayer and its relation to mental prayer and also about the apostolic value of a contemplative life. Later on, she devided the whole book into 73 small chapters and submited it to Fr. Gradiande Toledo for correction. He did not approve it as such. Hence she had to make certain corrections. When the convents increased in number, there arose the need to modify and renew 'the Way of Perfection'. So she made all the necessary corrections and eliminations, taking into account her own long life experiences. After the final censuring, the book came out. There are five manuscript copies of the original which have been revised and annotated by St. Teresa herself. The copy which is preserved at Toledo was seen by the Saint with a view to its printing. (The Living Word Vol - 76 - No. 6 - Page 276)

Concerning the structure of this book the introduction deals with the life of a carmelite. As a daughter of carmel, Teresa possessed a remarkable theological insight in constructing a well developed spiritual life. In the first part she gives three main requisites of christian spirituality as love for one another, detachment with regard to all created things and genuine humility. In the 2nd part we get an idea about the practice of prayer, prayer in general and the various grades of prayer. For her, prayer is reduced to an act in which man 'treats' with God. She says, we need great courage to remain before God especially when we realize that He knows everything. Teresa experienced herself that "prayer is not a question of thinking much but of loving much." She also adds that genuine prayer is something dynamic and living, something that has to grow continually. It is a loving conversation with God and hence it must become more intimate. Teresa exhorts her sisters to show greatest fidelity to their life of prayer. She also affirms that it is grace that makes this union with God possible and according to the temperaments, the intercourse of friendship will assume an intellectual form or an affective from or even a sensitive form.

The Interior Castle

This is the most important of all the works of St. Teresa. It is her masterpiece written in June 2, 1577. This is the great mystical work in which she explains the grades of prayer, corresponding to the three stages of spiritual life: purgative way, illuminative way and unitive way. This Teresian book ranks first with regard to the number of languges in which it has been translated, European as well as Oriental. The main ideas contained in this Book are God's presence within a soul. The whole work is centered on this point. As a result, the process of interiorisation i. e. the union with the one who is in the innermost centre. This enables us to participate in Gods own sanctity and makes the soul one with God himself. She then speaks about the means to attain thus union i e, prayer, practice of virtues and conformity to the will of God. She also deals with the mystical graces which make the soul capable of suffering and working for the glory of God, which also contribute to the glory of the Church. Using various simple allegories she makes her ideas clear to each and every soul.

According to Teresa, our soul is a beautiful crystal globe made in shape of a castle which contains seven Mansions. In the centre of the castle dwells God Himself, illuminating the entire castle. The door by which it enters the castle is prayer and meditation. She also gives more stress on the practice of mortification, silence and recollection, for the attainment of this union.

First Mansion :-

To enter the first Mansion means to enter ourselves, through prayer and meditations. Teresa urges us to get out of ourselves and try to understand that true perfection consists in the Love of God and of our neighbour.

Second Mansion:-

Here the soul begins gradually to hear God

and respond to God's grace and comes more close to his dwelling place. Grace may come through various means. But the only requirement is that we must desire it and persevere in it through our co-operation. We learn our weakness through our experiences. It is important for a beginner to try to bring his will into conformity with the will of God. can bring good, even bring out of our failures, because he knows what is good for us.

Third Mansion :-

In this stage the Lord grants favours. They are more advanced in the love of God. Teresa warns them to consider themselves as unprofitable servants. Our Lord is always ready to give us much more than we desire by granting spiritual sweetness and consolations.

Forth Mansion :-

Here we enter into the supernatural element of the mystical life. This type of prayer is simply a question of gazing and loving. It is always sweet and consoling type of prayer. There will be both an experience of avidity and also an experience of an intimate awareness of God's presence.

Fifth Mansion :-

This is described as prayer of union. Here all our interior faculties are captivated. Absence of distractions, certitude of being intimmately united with God, absence of weariness etc are the characteristics of this prayer. It is about this stage St. Paul speakes, "It is not I but Christ who lives in me. " Only those who are faithful and go on praying will reach this stage.

Sixth Mansion :-

At this stage the soul is bethrothed to its future spouse and it receives a good number of favours and also many afflictions. Now it tends towards mystical union. This intimacy is so great that at times the body cannot withstand it and falls into ecstasy. The Interior Castle 6th Mansion page 456 speak more about the effects of ecstasy on the soul.

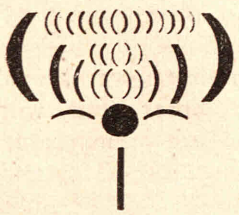
Seventh Mansion

This is the prayer of transforming union or Mystical Marriage and is the last stage of prayer; the highest degree of perfection one can attain in this life. Three elements of this stage are transformation in the beloved, mutual surrender and permanent union of love. The soul here experiences forgetfulness of self and develops a desire for suffering. It delights in persecution, desires to serve God, complete detachment from all created things and absolute conformity to the will of God.

Conclusion:-

Teresa still continues to exercise her influence in our modern time. The bulk of editions of her works made is a clear evidence to this actuality. Within 1900 & 1930 the number of editions has become double. Her doctrine flowed primarily from her own person, from her own life. In all her works, although she addresses cloistered nuns, she hereself says that her way is open to all interior souls. The dominant notion of Teresian spirituality is the constant seeking for perfect union with God. Pope Pius X admits her as one of the glories of the church. Anybody who has gone through her works can understand that they are genuine guides to holiness of life. The three main characteristic notes in Tereas's writings are: it is personal, dialogal and theological. Thoughts and sentiments permeate mutually. She played the role of mother and director of her own daughters in the Reformed Carmel, guiding them through oral instructions and through her writings by which she accomplished the marvellous works entrusted to her. This last role that she is going on doing throughout the ages by her classical, spiritual works on prayer, mental prayer contemptation. It was this excellence of her divine doctrines that induced the Supreme Pontiff Paul VI to proclaim her as Doctor of the Church - the first woman to get this unparallelled dignity- a teacher and a sweet mother of spirituality.

mysticism, teresan and indian



a comparative study

FR. CANISIUS C. M. I.

"Father, how many of your bishops gathered there (at Vatican II) are contemplative?" Commenting on this question put to him by the famous Rabbi A. Heschel, Fr. William McNamara, founder of the Spiritual Life Institute of America, wrote in "The Human Adventure" : "The Rabbi was right to stake the success of the Council not on the managerial talents of the bishops, nor on the expertise of theologians, but on whether or not the shepherds of the flock were Christ-men, governed by the gifts of the Holy Spirit, and therefore in direct contact with the living God as He is in Himself. The bishops of course, were not contemplative enough. The theology of the Council was not experiential enough (I say this without meaning or wanting to denigrate in any way the spectacular achievement of Vatican II, especially in the ecumenical and pastoral spheres. Every human institution is inevitably weak in some areas. The outstanding weakness of Vatican II may be found in the vacuity of its mystical theology.)" (I)

A similar observation is made by V: F: Vineeth, in his much appreciated work "Call to Integration". Speaking of his experience when walking through Cornmarket Street in Oxford, where he found a long queue of young students anxious to make sure of seats in the Town Hall to listen to a talk on "Transcendental meditation", Fr. Vineeth observes: "This was not an isolated experience. There are several such movements of spirituality, most of them from India, flooding the West especially Europe, Britain and America, the stronghold of Christianity today. What is the mystery behind this phenomenon? What do these young people seek? Does the Church fail to give them what they want?. (2)

Yes, today there is a general thirst for the mystical experience of God and a general flow from the West to India - to Rishi Kesh, Shanthi Vanam, Kurishumala and so on - in search of God-experience. Vatican II perhaps could have given greater stress to mystical theology as Fr. McNamara would wish, especially at this time of universal thirst for mystical

experience. At any rate, the Catholic Church has not been slow to rise to the occasion, as Fr. Vineeth might think. A remarkable response to the modern demand has been the raising of the two great mystics, St. Teresa of Avila and St. Catherine of Sienna, as Doctors of the Church in 1970.

St. Teresa born and brought up in the classical age of mystics – the age of the Reformation, anti-Reformation and the inquisition – in Spain, the most fertile soil of mystics in the sixteenth century, is clebrating this year, the fourth centenary of her death – a death that enabled her to fly to her God in the Eternal Mansions, for whom she had fled from home at the age of seven and again at the age of twenty, and whom she succeeded to find while on the earth itself, in the cave of her interiority.

Mysticism

Mystical experience – experience of God within us – is in fact, the essential element in religion. Without it, the rational and institutional element in religion will remain lifeless. For,true theology is the conceptual interpretation of the experiential element and true liturgy is the ritual embodiment of that central experience.

Mystical experience is not man's own creation. It is a free gift of God. We have instances of even children, at a very early age, enjoying that gift. SS. Hildegard, Catherine of Racconigi and Catherine of Sienna began to have mystical experience at the age of four. St. Peter of Alacantara and St. Angela of Brecia began to get it at age of six, St. Gemma Galgani at the age of seven, St. Christina of Stommelen at the age of eleven. and St. Agnes of Monte Peluciano at the age of fourteen.

However, as a rule, this gift of God is granted to spiritual persons, those who have made some progress in spiritual life and are on the illuminative or the unitive way. St. Teresa had her first experience at the age of twenty-five (in 1540), when she had already advanced in spiritual life.

Teresan and Indian

The following is the description St. Teresa gives of the mystical experience in the final stage of union: "But here it is like rain falling from the heavens into a river of spring; there is nothing but water there and it is impossible to divide or separate the water belonging to the river from that which fell from the heavens. Or it is as if a tiny streamlet enters the sea from which it will find no way of separating itself, or as if in a room there were two large windows through which the light streamed in: it enters in different places but it all becomes one". (3)

Chandogya Upanishad has the following description about the experience of the mystic in the last stage: as the rivers which flow into the sea lose all their individuality in it and cannot be distinguished, so all divergent things lose all their individuality and distinctness when they are merged in this highest Being, the Ultimate Reality from which they have all sprung forth.

In the passage cited above, we see a close resemblance. However, closer study will make it clear that there are remarkable divergences too.

Close Resemblance

Teresan as well as Indian mysticism admit man's darkness of intellect and weakness of will. Practice of interiorization enlightens the intellect and practice of virtue eradicates the vices and sets the will free.

As means to this integration, Teresa would welcome the Nishkama-Karma of Karma-yoga, namely actions dominated by the Sattwa guna: peace, love, joy, purity and righteousness which are helps for man to eradicate the vices of selfishness, egoism and pride, and guides for detaching himself from everything that is not God. She would also encourage the self-discipline and control of the senses through the techniques of Hata-yoga, although she does not deal with these in particular. She too would recommend the practice of devotion,

with Bhakti-yoga, and the methods of dispelling ignorance, pride, passions, pleasures, fears and desires proposed by Jnana-yoga. She too would emphasize concentration as a means of re-integration as sponsored by the philosophical school of Raja-yoga of Patanjali. Guidance by a Guru, preferably by one who himself has the mystical experience (Muktapurusha) is unavoidable in Teresan mysticism too.

Divergences

With the following definite stand of Teresan mysticism Indian schools of thought may not agree.

1. Man's weakness of will and darkness of intellect are so great that he will not succeed in attaining full liberation by his own efforts. Divine help is a necessity. Herein comes the guidance of faith and religion. Though man cannot see the end, he takes the risk of following the path shown by Religion, namely the revealed word of God found in the Scriptures and propounded by its custodian, the Church. God is faithful in His promises. He prepares man purifying him in the crucible of suffering step by step up to the Transforming union with Himself in the cave of man's interiority. St. Teresa experienced her Beloved as the Father (power), the Son (Wisdon) and the Spirit (Love) - three yet One.

2. Teresa is definitely convinced that mystical experience is a free gift of God. It is produced in man by the direct action of God. She was convinced of this truth with such certainty that she asserted that temptation to pride would have no influence upon her. This firm conviction grounds the mystic in profound humility.

3. For Teresa union with the Beloved, even in its final state, does not lead to identity. God is supremely Transcendent and supremely Immanent.

Conclusion

Here is St. Teresa who has most successfully made her pilgrimage to God, the Omnipotent, the Omniscient and the Love Eternal. For her, the Supreme Being is supremely Transcendent and supremely Immanent. She reached Him, possessed Him and was transformed into Him with the highest possible union (transforming union, spiritual marriage), in the cave of her interiority — "The Seventh Mansion" — after having passed through the other six outer Mansions. She has described to us her wonderful pilgrimage with a clarity which no one can emulate, in her invaluable books.

Her sure guide was faith in God's words contained in the Scriptures and propounded by the Church. She was conscious more than anyone else of false prophets, having taken the warning from the Master's words given in the sermon on the Mount (Mt. 7:15). She knew from the Master about the father of lies, the murderer of mankind (cfr. John 8:44; Gen. 3:1-7). She took the Church as her infallible Guru, so much so that she dies with the triumphant words on her lips: "I am a daughter of the Church".

Here then, is the Luminary for all mystics, the Doctor and the sure guide whom the Church has in recent times, raised on the pedestal-high on the mountain - top a guide to all modern seekers after God experience.

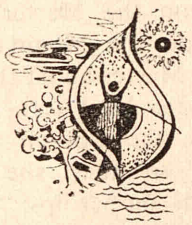
Teresa's books have been avidly read all through the world by lovers of mysticism, as may be learned from Boniface Hanley's statement in his book: '.Courage More than Most." Here are his words "Over a period of four centuries, more than two thousand one hundred and sixty editions of her books have appeared in some twenty two different Languages. An incredible achievement!" ("Courage more than Most" by Boniface Hanley OFM p. 25, col. 1). Fr. Philip OCD. in his recent booklet on St. Teresa, speaks of a Hindu Sanyasi who regularly reads the workes of St. Teresa and St. John of the Cross. (St. Teresa of Avila, mystical Doctor of the Church by Fr. Philp Kaipanplakal OCD, p. 3)

Indian mysticism, rich in its systems, methods and techniques of concentration and

practice of virtue on the one side, and the guidance of a Guru of universal acclamation like St. Teresa on the other, can indeed, show the way to the world of today to the realization of its ever - surging aspiration to be in direct contact with the Living God, the Absolute, the Transcendent, the Immanent and the Eternal, in the cave of each one's interiority.

Notes

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ascetical teaching's of st. teresa



SR. CHRISTOPHER C. M. C.

Synopsis

Introduction.
Basis of asceticism.
Detachment.

a) from created things.
b) from one's kinsfolk.
c) from one's own self.

Means adopted.

a) Practice of Christian Charity.
b) practice of humility.

Characteristics of Teresian asceticism.

a) It is absolute.
b) It is prayer oriented.
c) It is progressive and adapted.

Its relevance today

Conclusion.

★

'To see God we must die' was the simple explanation given by Teresa, the child, when taken back home to her mother from her abhortive expedition to the country of the Moors in search of martyrdom. This juvenile reasoning however, contains the essence of the ascetical teachings of our mother, St. Teresa of Avila. The various modes and stages of 'death' we have to undergo in order 'to see God' and to attain the Union, the end of Teresian spirituality, are well explained, in her works specially in the "Way of Perfection" her most important ascetical writing.

The teaching about spiritual life and perfection has been divided into asceticism and mysticism both of which form aspects of one theological subject. Asceticism is said to be the way of purification and illumination while the way to union is confided to mysticism. St. Teresa the doctor of mysticism is fully aware of the fact that fallen man has to fight himself, and let go of himself, transcend himself, to rise to sublime union with God.

This is the very basis of asceticism. According to St. Teresa – any exercise or practice that will bring about that disposition of the heart necessary for union with God is asceticism. Her experience is that a genuine life of prayer especially a contemplative life is not possible without an adequate 'ascesis'. The entire asceticism has for its aim the complete renunciation of the will and of the self.

In her spirituality, St. Teresa gives primacy to prayer, but she never disregards the importance of asceticism. According to her it is by 'a dying' effected by continual mortification that one enters even here below, the level of divine intimacy. Better than any one else does, she understands and highlights what is basic in spiritual life – the need of making everything rest on renunciation of self will·

Detachment from oneself and other created things, detachment from relatives, and detachment from one's own self are the different levels of asceticism to be practiced. The Saint explains this in detail, to her spiritual daughters, step by step.

She speaks of how the demands of the body should be disregarded. "He who cares little for the good things of the world has domination over them all. Keep your eyes fixed upon your Spouse. It is for Him to sustain you". (Way of Perfection II) Worrying about getting money from other people is thinking about what other people enjoy. She asks her daughters 'to leave their anxieties to Him who can move every one, who is the lord of all who possess money' (W. P. II)

She is also against building big, convenient houses for the spouses of the crucified king "who had no home save the porch in Bethlehem where He was born and the cross on which He died." (W. P. 11). She advocates complete poverty for, "if the rule of poverty is truly kept chastity and all the other virtues are fortified much better than by the most sumptuous edifices" (W. P. 11) " We resolve to be poor – but we often begin to plan and strive again so that we may not lack, not only of necessities but even of superflueties" (Life XI).

As regards earthly possessions what we renounce is but "the revenue of the fruit of our land while keeping the stock and the right of owenership of it in our own hands" (Life XII). What she wants us to understand is that, to attain the perfect possession of the true love of God we should go through a complete death by detaching ourselves from all attachment to earthly things. In other words the hard labour to leave Egypt, should be to obtain Manna.

We must first rid ourselves of love for this body of ours. "Resolve sisters, that it is to die for Christ and not to practice self indulgence that you have come here" (W. P. X). She advises us to be strong against the temptation of the devil to do away with all the penances and mortifications. She speaks in detail to her daughters even to avoid 'complaining about the weakness and minor ailments from which women suffer'. "For this body of ours has one fault; the more you indulge it, the more the things it discovers to be essential to it" (Way of Perfection.II)". Unless we resolve to put up with death and ill – health once and for all, we shall never accomplish anything" (Way of perfecrion II).

Let us see what Teresa has to say about detachment from relatives. "I do not know how much of the world we really leave when we say that we are leaving everything for God's sake, if we do not withdraw ourselves from the chief thing of all, namely our kinsfolk" (W, P. IX)· We must be most careful to commend our relatives to God and keep them off our minds as much as we can, as it is natural that our desires should be attached to them more than to other people. (W. P. IX) She speaks in detail of all the harm that comes from attachment to relatives, for it is the thing which sticks to us most intimately and is hardest to be got rid of. This attachment to relatives according to Teresa, will take away the peace and tranquillity of the mind, which is necessary for a contemplative life and union with God.

St. Teresa goes a step further. Detachment

from the world and from one's kinsfolk is not sufficient. "Do not feel secure and fall asleep or you will be like a man who goes to sleep peacefully after bolting all his doors for fear of thieves when the thieves are already in the house." And as you know there is no worse thief than one who lives in the house. Unless we take great care and toil hard to renounce not only our self-will which is the most important of business, but also other possesssions, there will be many things to deprive us of the holy freedom of spirit which should be ours in order to soar to our master unburdened by the leaden weight of earth. (W. P. X) To be detached from our own selves is a hard thing because we are more close to ourselves and love ourselves more dearly than we could ever imagine. Beware of your will always, have no desire for honour, name and fame and incessantly surrender your will to Him and bring about a complete annihilation of self and make the soul ready to embrace the King.

True humility and detachment from self always go together. They are twin sisters, inseparable. According to Teresa the practice of Christian Charity and humility will bring about this detachment through the varying degrees of 'death' necessary for 'union with God'.

The asceticism that St. Teresa proposes in her writings can be summed up in the perfect realisation of the gift of self.

"The aim of all my advice to you in this book is that we should surrender ourselves wholly to the Creator, place our will in His hands and detach ourselves from the creatures ..... We are preparing ourselves for the time, which will come very soon, when we shall find ourselves at the end of our journey and shall be drinking of living water from the fountain I have described. Unless we make a total surrender of our will to the Lord, and put ourselves in His hands so that He may do in all things what is best for us in accordance with His will, He will never allow us to drink of it." (W. P. XXXII)

St. Teresa herself indicates the first and fundamental motive which makes of the gift of self a necessity.

"As He refuses to force our will, He takes what we give Him but does not give Himself wholly until He sees that we are giving ourselves wholly to Him. This is certain, and as it is of such importance, I often remind you of it. Nor does He work within the soul as He does when it is wholly His and keeps nothing back." (W. P. XXVIII)

The characteristic feature of Teresian asceticism are that it involves the practice of virtues, it is absolute and it is prayer - oriented.

The Saint speaks of the practie of three virtues which are so interconnected that each one demands the presence of the other. "First of these is universal fraternal charity, the second, detachment from all created things, the third, true humility which is the most important of the three and embraces all the rest." (W. P. IV)

She wants fraternal charity to be practised without the least trace of imperfection. Imperfections in love can be caused either by an excess of emotion or by other factors that degrade its purity. The former will make the soul captive and prevents it from immersing itself fully in God. So the Saint wants pure love to flourish in her convents.

Detachment also should be absolute. It has to start from exterior things and work up to a final and perfect severing from self - all this is to be done in the spirit of perfect humility. A heart that is totally detached shall be fully disposed to contemplation and also capable of loving God with all its strength. Detachement from oneself is the most important factor which finally leads a soul to absolute peace necessary for contemplation.

Detachment from self - will is wrought to perfection in the practice of the virtue of humility. A realisation of one's own poverty, the disregard for 'the power of honour',

rejection of one's own rights, and a refusal of excusing oneself are some of the practices she would advise for a soul aspiring to contemplation. To Teresa humility is all important for contemplation. Only this 'Queen' she says, 'can checkmate the king' and make Him surrender Himself completely to the soul. Teresa says that there is no queen powerful enough to over-power this King as humility' because as we know, it is humility that brought Him down from heaven into the virgin's womb.

The second note of Teresian asceticism is its totality, its absolute character. Teresa belongs to the type of generous souls who cannot tolerate half measures. She wants totality in everything and especially in the matter of love. Since she conceives of prayer as an exercise of love the asceticism that leads to the exercise of love also must be total -"You must take every effort to free yourself from even venial sins and follow the greatest possible perfection" (W. P. V) Mortification is practised with greater tranquility and ease by denying ourselves even in small things until we have succeeded in subduing the body to the spirit (W.P.XII). A total abnegation is demanded because what is expected in Contemplation, is total surrender.

Teresian asceticism is not for its own sake, it is prayer-oriented "Prayer cannot be accompanied by self indulgence" (W.P.IV). If prayer is a loving conversation with God it must become more and more intimate. The encounters must become more and more true and personal that will finally lead to total surrender and union. This internal growth is not possible according to Teresa, unless there is a certain adherence to the very practice of prayer. She demands that there be a "determined, constant and heroic decision to follow up the way of prayer, come what may! "It is most important- all important indeed that those who aspire to contemplation should begin well by making an earnest and most determined resolve not to halt until they reach their goal whatever may happen, however hard they may have to labour, whoever may complain of them whether they reach their goal or die on the road or have no one to comfort them in the trials which they meet, whether the very world dissolves before them (W. P. XXI).

Thus the entire asceticism has for its aim the complete gift of the will and the self. "Do you know when people really become spiritual.? It is when they become the slaves of God and are branded with His sign which is the sign of the cross, in token that they have given Him their freedom. Then He can sell them as slaves to the whole world, as He Himself was sold" (VIIth Mans. IV).

The asceticism that tends to absolute detachment must proceed progressively by degrees, and adapted to the needs of the person, if not, it will fail completely. A prudent and enlightened director must regulate this progress by considering the actual strength of a soul and the exigencies of God. We read in her life how Teresa reproaches the holy priest of Avila, Master Daza who had considered only the absolute exigencies of the supernatural favours received and not at all the strength of the soul. The effort at detachment must be persevering and will go hand in hand with progress towards union. In the beginning Teresian asceticism is entirely subordinated to the search for God. But in the final phase she places asceticism ahead of the search for God. He begs for the light to see God's demands on him and his own defects and should beg for strength to carry on the fight. He has now found God and has learned by experience that 'the King' does not allow Himself to be taken except by one who surrenders wholly to Him. He will put all his care to make the total gift of himself and practising that absolute asceticism which is to purify him and win the perfect gift of God. It is the liberating asceticism of the second phase which by detachment and absolute poverty, humility and perfect charity, draws down the outpourings of divine love and prepare charity, draws down the outpourings of divine love and prepares the soul for divine union (Life XII).

Without detachment, without humility, without the gift of self-all realised in an absolute form, God does not grant the grace of contemplation. In other words contemplation is not developed apart from an absolute asceticism.

The allegory of two basins and the allegory of the silk worm used by Teresa in her Mansions show the necessity of ascetic life to reach the mystical union. Only an asceticism of detachment will take us to the higher mansions. This is clear if we think back to the condition of soul in the first mansions. There they are blinded by the unmortified tendencies: "snakes and vipers and poisonous creatures". Many cares dominate such a soul still "absorbed in wordly affairs, engulfed in worldly pleasure, and puffed up with worldly honours and ambitions. Without complete self-renunciation we cannot proceed further. The dispositions necessary to enter the fifth mansion, the heaven on earth, is total surrender of oneself". "If you are to gain this, He would have you keep back nothing, whether it be little or much, He will have it all for Himself" (Vth Mans.I). We must be fast asleep to all things; must die like the silk-worms in the cocoon which we have knitted for ourselves, from our own substance.

The most attractive factor in the teachings of St. Teresa is that they have stood the test of time. What she writes as imminently important to her daughters in religion is quite so even today. The fundamental reason for it is that it is ultimately based on the 'Word of God'. In other words it is biblical in its essence.

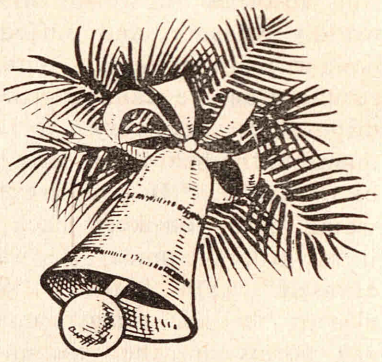
"Unless you do penance you will all perish" says the Son of God in unambiguous terms. "The kingdom of Heaven has suffered violent attacks and violent men try to seize it". (Mt. 11/12) This statement seems to be the basis of St. Teresa's spirituality, the foundation upon which her edifice is built. The Kingdom of God is not for the idle and the indolent. The discipline demanded of His followers is more explicitly expressed in: "If any one wants to come after me, he must forget himself carry his cross and follow me". (Mt. 16:24)

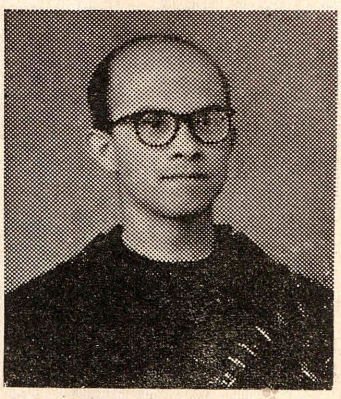
The only effective remedy pointed out to modern man – to us her daughters in special, – that can cure 'that basic imbalance rooted in the heart of man' is the practice of penance and participation in the mystery of the death and resurrection of Christ. There is no short cut to perfection other than renunciation – not a mere motiveless renunciation but an asceticism which has a highly positive function of preparing man for the encounter with God in imitation of Christ in supreme authentic love.

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the mystical experience of st. teresa





FR. PAUL D'SOUZA

The mystical experience of St. Teresa is the result of God's intervention in the life of a Carmelite religious sister of sixteenth – century Spain. Already before entering the Carmelite convent of the Incarnation in 1535, Teresa had been impressed by one of the large pictures framed on the walls of her father's house in Avila, in which Jesus is depicted sitting at the well of Jacob, and speaking to the Samaritan woman. Under the picture are seen the words: "Lord, give me this water". Teresa used often to repeat this simple prayer. And the Lord granted her request by giving her, at first, in drops then, in drafts, and finally in torrents, the living waters of mystical experience. These living and life-giving waters at first consoled and delighted her; then, they inebriated and intoxicated her; finally, they rapt her into ecstasy and united her with God.

Teresa had gone to the convent with the idea that convent-life would be a purgatory. She had forced and constrained herself summoning up all the might of her will and resolution. After her part of the work was done, the Lord rewarded her effort, by allowing her to "taste and see that the Lord is good". "Oh, my Jesus and Lord," she exclaims, "how much Thy love now means to us! It binds our own love so strongly that at that moment it leaves us no freedom to love anything but Thee!" Jesus is beginning to be real for Teresa. The will is captivated by God's love, while the mind remains quite bewildered, not being able to understand fully who holds the will captive. Teresa is filled with a deep sweetness of soul – a sweetness human striving can never attain. Teresa begins to sense "that He understands us, and how much is accomplished by His presence, and that He is about to begin a special work in the soul through the great satisfaction both inward and outward that He gives it, and through the difference there is between this particular pelight and contentment and others which we experience on earth...". This deep joy resides in the most intimate part of the soul. One cannot understand how it comes

or why. It is deeper far than earthly joys... and yet... the least of mystical experiences.

For some reason or other, Teresa fell sick after her novitiate; and she grew so ill that the need for treatment took her away from the convent. The sickness was painful; the treatment was drastic. But Teresa was serene. "All my conversation was with God". She continually had in mind the words of Job: "Since we have received good things from the Hand of God, why shall we not suffer evil things?"

Her contact with the Divine—though brief and transient — had refreshed and fortified her spirit. Those who came to console her, returned consoled as well as enlightened. Her joy was to speak about God. Unfortunately, however, her company was so much sought, that she gradually found herself talking *about* God rather than *to* God. Imperceptibly her life of prayer began to decline. She got entangled in human affections, and mental prayer which had been her joy became a torture. When in the midst of worldly company, "..... I was distressed by the remembrance of what I owed to God; when I was with God, I grew restless because of worldly affections". She grew very conscious of her sinfulness and infidelity. And things that appear of no importance to us, appeared by no means negligible to her. Having experienced the caresses of Grace, her heart had been alerted and her conscience awakened to the demandings of her transcendent Lover.

She was beginning to realize that : "If love s to be true and friendship lasting, certain conditions are necessary...".

But it was only around 1554, that she decided to do all in her power to remain as close to her Lord as she possibly could. She shed tears — bitter as well as sweet — for her lack of responsiveness to the advances of Grace. and determined courageously to conform with God's plan for her. And thus it was that after she had spent about twenty years in the religious life, God decided it was time for Him to intervene in her life in a way that would astonish her and astound her contemporaries.

"Now when I began to avoid occasions of sin and to devote myself more to prayer the Lord began to bestow favours upon me..... His Majesty began to grant me quite frequently the Prayer of Quiet and often too the Prayer of Union which lasted for a long time." Once again that living water of supernatural joy invaded and flooded and engulfed and overwhelmed her. In this last mentioned state of prayer ".....there is no feeling, but only rejoicing.....". And the greater the rejoicing the less can it be expressed for, "there is no power left in the body, neither has the soul any power to communicate its rejoicing". The soul seems to be fainting; the hands become difficult to move, breathing seems to cease, the eyes involuntarily close. This prayer, however long it lasted, did Teresa no harm. Indeed even her physical health improved after the experience. And what shall we say of the health of her soul? These transports transformed her life. Around 1558, she experienced her first rapture, during which she heard the words: "I will have you henceforth converse not with men but with angels".

In a rapture one feels one is being carried away irresistibly by a Power greater than oneself. There is something awesome and terrifying in the experience. Subsequently one is left with a strange detachment from all earthly affairs and involvments. Teresa herself felt liberated from all inordinate human attachments, whether to friends or to relatives. She found nothing on earth to give her repose, no one to keep her company. She felt alone, lifted high above the earth, and yet not fully in the possession of God, and therefore kept aloft, as it were, in suspense. "It is a martydom", she exclaims, "severe, nonetheless delightful...". No worldly pleasures and joys can now ensnare her. She is amazed at her previous blindness. She pities those who are still blind. She desires to do something for God in recognition for all she has received from Him.

Teresa had by this time (1559) been elevated

to the state of spiritual betrothal. The "betrothal" is a mystical state in which "....the contract has already been drawn up and the soul is given to understand the happiness of her lot ....". God has chosen Teresa for Himself with a very special choice. "People are welcome to attack her body, her honour and her possessions, for any of these attacks will be to His Majesty's honour. But, her soul they may not attack .... He will protect it from the whole world, and indeed, from all hell." Sunlight bright so fills her soul that she sees every cobweb and every speck of dust; and these appear to her most serious deformity. She has now not only great desires to serve God, but also the strength to carry them out. If one of the effects of mystical union was her decision to live out her own vocation most perfectly, one of the effects of mystical betrothal was the reform of the Carmelite Order. "Where do you think that a poor woman like myself, subject to others and without a farthing of her own or anyone to help her found the means to perform such great works?" Her answer is ready: "If you examine the matter carefully you will see that the majority of these houses have been founded not so much by man, as by the mighty Hand of God ....". She discovered from her inexplicable virtue and efficacy, the genuineness of her ecstasy, and learnt that apostolic action is the fruit of authentic contemplation. Contemplating the transcendence of God, she had considered herself a worm. And behold! she comes out after her meeting with God, as a beautiful white butterfly!

The twelve years that Teresa spent in this state of spiritual betrothal are crowded with the visits of the Betrothed. Visions, revelations, locutions, transverberations, transports, ecstasies and raptures. She was transported to the heights of heaven; she was thrust into the depth of hell. Neither Faust nor Frankinstein saw as much as she or wrestled as valiantly. The range of her experiences exceeds and excels that of most of the great personalities in history. Of course it is experience that is mystical; but it is no less real on that account. It is as real as life. It provided Teresa with the key to the meaning of life. Life means "living in such a way as to have no fear of death, or of anything that may happen....".

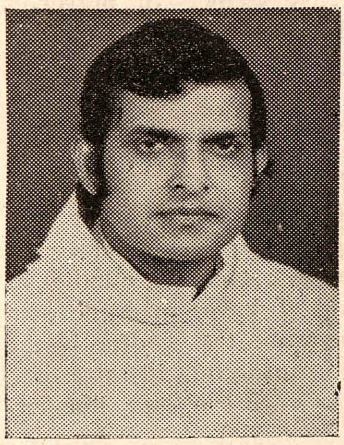
However, there were heights still to be scaled. In mid-November, 1572, after receiving Holy Communion from the hands of St. John of the Cross, Jesus revealed Himself to her in an imaginary vision, and giving her His right hand, told her: "Behold this nail. It is a sign that from today onwards you shall be My bride. Till now you did not merit this; but in future you will be concerned about My honour not only because it is the honour of your Creator and King, but also because you are My bride". She saw too the Three Persons of the Holy Trinity individually, with the realization that the Three persons were one Power, one Mind, one God. Thenceforward Teresa always experienced this companionship, whether she was working, or suffering, or travelling, or engaged in worldly affairs. She was Martha and Mary at the same time. She had become in fact another person. Her mind had been steeped with Divine light; her heart had been inflamed with Divine love. Her soul had become great. Sister Teresa had become Mahatma Teresa – greater than Spain, greater than the sixteenth century. Barriers of space and time could no longer confine or contain her. She had been transformed into God by participation.

Already in the twenty-third chapter of her life she had written "Until now the life I was describing was my own; but the life I have been living since .... is the life which God has been living in me".



teresian spirituality and indian religious sense





DR. JUSTINE PANAKAL, O. C. D. PH. L., S. T. D.

With the independence and the establishment of the status of India in the comity of nations, more and more people, both in India and abroad, have begun to take more than a passing interest in the culture and religious heritage of India. With a sense of pride the Indians have become conscious of their cultural and religious tradition. Undeniably spirituality is a part, and a very important part of the life of the Indians. Deeply rooted in the land and with a clear conscience of its own identity the Church in India has grown to a dynamic maturity. No longer being an infant, the Church can and must proclaim the Good News and enter into dialogue and co-operation with all men of good will. Against this background we shall see how far Teresian spirituality is helpful in our personal relations with man of other beliefs in India.

I. Indian mentality basically contemplative

India is the cradle of several of the great religions of mankind. Indian mentality is thus radically contemplative. This is true especially from the consideration of the following.

1. Organized world religions

Out of eleven organized world religions eight religions are alive and active in India. They are Hinduism, Islam, Budhism, Jainism, Sikhism, Zoroastrianism Parsism, Christianity and Judaism. The common feature of the non–Christian religions is that they all vie with each other in bearing witness to a life of prayer. Pious Muslems pray five times every day: before sunrise, at noon, before sun set, after sun set, and when the night has fallen. This prayer is carried out in private as well as in common. Hinduism, Jainism, and Budhism have ashrams (monasteries) where monks dedicate themselves to prayer, penance and solitude. For Sikhism prayer makes religion. It is enough to visit a Gurudwara (Sikh Temple). One can hardly help being moved at the Gurudwaras by the beauty of prayer said in private as well as in common.

Atesh Behrams (Fire-Temples) of Zoroastrians are cenacles of prayer.

2. Music

Indian classical music sprang up from men who had the profoundest and most continuous experience of divine grace. The pioneers of the Indian classical music, such as Thyagaraja Swamikal, Shyama Shastri, Muthuswamy Dikshitar, and Swathithirunal composed the melodies in praise of God and as a means to arrive at divine union. Even the Indian classical dance had its origin from worship offered to Hindu gods.

3. Saintly Men

Men renowned for prayer and interior life attract the attention of the educated Indians in a special way. A number of instances can be recorded here.

(a) When Mother Teresa of Calcutta was awarded on October 17, 1979 Nobel Prize for Peace in recognition of her work in bringing help to suffering humanity, nearly all the Indian newspapers attributed the success of her social work to her prayer life. She said herself: "We (she and her Sisters) are not social workers, though we do social work". Social work is only an overflow of the interior life of the members of her religious Congregation.

(b) Acharya Vinobha Bhave attracts to his Ashram (monastery) in Wardha (Nagppur) hundreds of intellectuals simply because of his fame as a contemplative. Following the defeat in 1977 elections Mrs. Indira Gandhi spend two days in Vinobha's Ashram as the first stage of her preparation to win the confidence of the people to Lok Sabha elections.

(c) Janatha Government came into power in 1977 chiefly due to the personal influence of the saintly figure Jayaprakash Narayan.

II Appeal of the Teresian Spirituality to Indian Religious sense

The above-mentioned facts show how much Teresian spirituality would be appealing to the Indians. What now follows further elucidates this point.

1. Admitation of Hindu scholars

In their talks and papers presented in the World Parliament of Religions, held at Sasthankotta from March 24th to April 2, 1971 Nataraja Guru, Swamy Nityachitaniya Yati Swamy Atmanada and S. N. Rao quoted extensively St. Teresa of Avila and St. John of the Cross. What attracted them in the teaching of these Saints is that the theme of detachment proposed by them is not an end in itself. But only a means to keep man from being inordinately attached to anything created that would hinder his journey towards Divine Union. Recently Swami Nityachaitaniya Yati published a book on Hindu mysticism which contains a lot of citations from the writings of St. Teresa.

2. Topics of common interest

In our dialogue with Hindus we can speak on subjects of commen interest such as:

(A) Prayer as an exchange of love. For St. Teresa "Mental prayer" in my view is nothing but friendly intercourse and frequent solitary converse with Him. Who we know loves us". [1] "The important thing (in prayer) is not to think much but to love much : do, then, whatever most arouses you to love". [2] "This dominant affective elemet of prayer is most appealing to the bhakti system of Hindu contemplation.

Tukaram of the seventeeth century says: "God is ours, certainly ours, and is the soul of all souls. God is near to us, certainly benignant and fulfils every longing even of a longing nature". Again he says: "This thy nature is beyond the graps of the mind or of wordes. and therefore I have made devoted love a measure. I measure the endless by the measure of love. He is not to be truly measured by any other means". He so late and dis-

1 Life, 8.
2 Interior Castle, IV. 1

consolate for the love of God he prays at His deer:

"A beggar at thy door,
Pleading I stand;
Give me an alms. O God.
Love from thy loving hand".

Again:

"O save, save me, Mightiest,
Save me and set me free,
O let the love that fills my breast
Cling to thee lovingly.

Grant to me taste how sweet thou art;
Grant to me but this, I pray.
And never shal my love depart
Or turn from them away" [3]

The affective element of the Bhakti system is thus sufficiently seen from the words of Tukaram.

(b) affective contemplation. The characteristic mark of the affective contemplation as experienced by St. Teresa is sweetness, exaltation and joy, although trials are not wanting. In explaining the prayer of Quiet St. Teresa compares the soul that enjoys it to a little baby feeding joyfully at the mother's breast. "The soul is like an infant still at its mother's breast: such is the mother's care for it that she gives it its milk without its having to ask for it so much as by moving its lips. That is what happens here (in the prayer of Quiet)"[4]. The Saint gives us an idea of her image of God, a loving mother always ready to give life and sustenance to his children, and them he is so happy when we receive it with loving gratitude.

In the popular devotional mysticism of Hinduism the conception of God as creator, lord and master is subordinated to the conception of God as the nearest and dearest. The most important feature is His nearness to and His intimacy with us – not His great powers which create a distance between Him and us. Indeed God is conceived as so near to us that we can look upon Him and love Him with the love of a very dear friend, or with the devotion and intensity of love of a spouse. In the Narayaniya chapter of the fifth cante of the Mahabharata God is spoken of as a father, mother and teacher. Love of God as the mother of the world plays an important part in religious attitude of many Hindu bhakti worshippers. This is particularly true in the case of Ramprasad and others, notably the sage Ramakrishna of recent times. And in this attribution of motherliness to God both Ramprasad and Ramakrishna view Him as a tender mother who is always helping her child, condoning his sins and transgressions and concerned to better him[5].

(c) Nuptial allegory. The traditional nuptial allegory with which St. Teresa explains the higher forms of mystical contemplation is frequently used by the mystics of Hinduism. In the Upanishada[6] we find that the bliss of Brahman is compared with the loving embrace of a beloved woman, Mira Bai, a princes of Raajputana (born about 1504 AD) was full of deep longing for Lord Krishna, or Girdar as she called him. Her great attachment to Lord Krishna, when she took as her spouse, is seen in her poem: "I have the god Girdar and no other; He is my spouse"[7]. Since St. Teresa and Mira Bai were contemperaneous, a comparrtive study of their mysticism is being carried out now.

A great reseblmance is found in the description of the highest stage of mystical contemplation found in St. Teresa and in Hinduism. St. Teresa illustrates spiritual marriage thus: "It is like rain falling from the heavens into a river or spring; there is nothing but water and it is impossible to divide or separate the water belonging to the river from that which fell from the heavens.

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3. cfr. S.N. Dasgupta, Hindu Mysticism (London 1927) 154-156.
4. Way of Perfection, 3r.
5. Cfr. S. N. Dasgupta, op. cit., pp. 141—144
6. Brihadaranyaka IV, 3, 3r.
7. cfr. S. N. Dasgupta, op. cit., P. 163.

Or it is as if a streamlet enteres the sea, from which it will find no way to separating itself, or as if in a room there were two large windows through which the light streamed in: it enters in differeut places but it all becomes one"[8].

The Upanishads explain the culminating point of the divine union: "As rivers which flow into the sea lose all their individuality in it and cannot be distinguished, so al divergent things lose their individuality and distinctness when they are merged in the highest being, the ultimate reality from which they have all sprung forth".[9] Even among the Advaitins there are scholars who do not admit an ontological inentity between Atman and Brahman in the highest stage of contemplation. In his paper on Mayavada of Sankara, presented in the World Parliament of Religions for unitive understanding, Swami Atmananda writes: "On the attainment of brahmate bhave (that is, experiencing Atman as Brahman) the jagat, the universe was also felt as nothing but Brahman. But when the Rishi comes down to his normal consciousness the universe appears once more a thing of multiplicity and differences, of sorrow mixed with joy. This is according to the level of consciousness of man: the same thing appears as Brahman and as universe". So according to Atmananda there is identity only on the level of knowledge or consciousness, but in the ontological sphere there is no question of identity; otherwise the Rishi could not come down to his normal consciousness to perceive the distinction between Brahman and Atman. The just above-mentioned allegory of St. Teresa shows a similar language of identity between God and the soul on attaining the prayer of spiritual marriage. During the actual fruition of the highest union of spiritual marriage the Christian mystics feel themselves one with God, though ontologically even then they claim their individuality distinct from God. They assert only moral union: oneness of will, heart, mind, ideal etc.

(d) Ecclesial dimension. After the reception of Holy Viaticum, St. Teresa cried out: "I am dying, Lord, a daughter of the Church". The Saint took pride in being a member of the Church. She reformed Carmel in the context of Protestant Reformation to have nuns to pray for the defenders of the Church. She writes to her nuns: "All of us, by busying ourselves in prayer for those who are defenders of the Church, and for the preachers and learned men who defend her, should do everything we could to aid this Lord of mine who is much oppressed ... This is your vocation, this must be your business, these must be your desires; these your tears; these your petitions",[10] She continues: "If your prayer and disciplines and fasts are not performed for the intentions of which I have spoken, reflect and believe that you are not carrying out the work of fulfilling the object for which the Lord has brought you here".[11]

Love and respect for Church and Church authorities is quite appealing to the Indian mentality that cherishes submission and loyalty to legitimately constituted authority.

(e) Over-all human development. That grace perfects nature, never destroys it is an axiom with St. Teresa. For her prayer is a potential means to render a man supremely human and sociable. According to the Saint the attempt of one who practices prayer should be as follows: "Try, then, Sisters, to be as pleasant as you can, without offending God, and to get on as well as you can with those you have to deal with, so that they may like talking to you and want to follow your way of life and conversation, and not to be frightened and put off by virtue. This is very important for nuns: the holier they are, the more sociable they should be with their sisters. Although you may be very sorry if all your sisters conversation is not just as you would like it to be, never keep aloof from them if you wish to help them and to have their love. We must try hard to be

8. Interior Castle, VII, 2.
9. Chandogya Upnashad, VI.
10. Way of Perfection, 1.
11. Ibid., 3.

pleasant and to humour the people we deal with and make them like us, especially our sisters.....Do not let your soul dwell in seclusion, or, instead of acquiring holiness, you will develop many imperfections".[12]

The Saint is quite emphatic to state that some sort of convenience of life is extremely necessary for the moral life to develop. She says: "It would be a bad business for us if we could not seek God until we were dead to the world .... God deliver me from people who are so spiritual that they want to turn everything into perfect contemplation, come what may".[13]

The criteria to discern the authenticity and genuine character of Christian prayer according to St. Teresa are the practice of the virtues of love of one's neighbour, detachment and humility.[14] So prayer must necessarily tend to action, to selfless service and to a life of dedication in the world. She writes; "We should desire and engage in prayer, not for our enjoyment, but for the sake of acquiring this strenghth which fits us for service".[15] "Let there be no disappointment when obedience keeps you busy in outward tasks. If it sends you to the kitchen, remember that the Lord walks among the pots and pans and that He will help you in inward tasks and in outward ones too ... It is here, my daughters, that love is to be found - not hidden away in corners but in midst of occasions of sin; and believe me, although we may more often fail and commit small lapses, our gain will be incomparably the greater ... It would be a bad business if we could practise prayer by getting alone in corners".[16]

In a developing country like India this horizontal dimension of prayer, an overall development of man as an individual and as a social being, is an invaluable Teresian contribution to a dialogical understanding.

12. Ibid., 41.
13. Judgment.
14. cfr. Way of Perfection, ch. 48 & 16.
15. Interior Castle, VIII, 4.
16. Foundations, 5.

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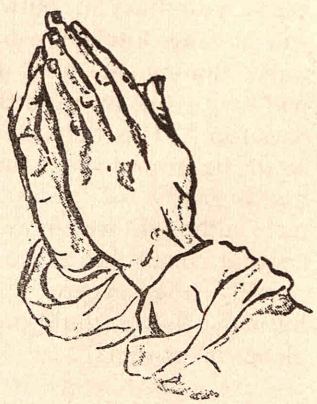
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the contemplative ideal of our holy mother, saint teresa

a nun from cloistered carmel

Our Holy Mother lived envisaging in anything and everything the ideal 'entire' or 'all'. With her there was no room for half measures. Our Mother, with a heart wide as the sand of the sea–shore, was ever joyous, ardent and magnanimous in embrasing the rough way of absolute self – denial and complete surrender of her whole being to her beloved Lord. Wishing that her daughters should follow the same path, she proposes the ideal: "to give oneself wholly without any reserves". True love consists in giving rather than in receiving; it is thus that true love is exhibited. But she says that a life of a recluse, who has surrendered herself unreservedly to God, is a veritable martyrdom. Our Mother, St. Teresa set no limits to her longing for union with God and she set her ideal in Contemplation. God was pleased to satisfy her longings abundantly and has made her one of the greatest contemplatives and doctors who have adorned the Holy Church.

When our Mother Saint Terese speaks of Contemplation, she mentions different degrees or states of prayer – prayer of Recollection, prayer of Union, prayer of Quiet etc. In each of these, God's action is different. Contemplation is a state of prayer where in the soul feels itself passive and is aware of God's action within it. Total surrender of oneself and profound humility form the basis and foundation of Contemplation. Why our Mother lays great stress on these in all her writings, is that Contemplation is a grace of God, not granted to all. It is a gift of God and He bestows it when and as He wills without regard to times or service.

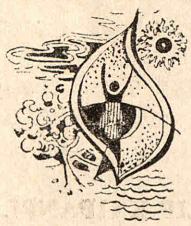


But Saint Teresa desired that all her daughters ought to attain union with God. She says: "We are His; let Him do what He wills with us and lead us whither He prefers." Let us deeply ponder over His greatness and mercy on the one hand and our own wretchedness and sinfulness on the other; since He knows what is best for us, let Him give us what He will, water or drought. Thus we shall go on our way in peace.

Contemplation, says Saint Teresa, is really a short-cut to Divine Union. In order to attain to this we ought to die to ourselves as does a silkworm to give us fine yarn for beautiful dresses. She eagerly desired that many of her daughters should rise up to this high state. God is generous in giving; only souls are wanting to receive. When a soul turns to God and prepares herself for Divine graces, God would not otherwise than give. When God finds a soul emptied of self and the world for His sake, He will fill it with Himself; fill it completely with Himself. It was for this that our Lord asked when He prayed for His Apostles that they might be made one in the Father and Himself. He included us also; for He added: "And not only for them do I pray but for all those who believe in me."

Through contemplation the soul is filled with love and united to God. This is Mystical union. Our Mother calls this a "treasure" and says that God will readily grant this high favour unless impeded by our faults and uncongenial state. The carmelites are blessed for they are specially called to search for this treasure all the days of their lives. They are the followers of the saintly fathers of Carmel, who, in their complete solitude, detached themselves from the world and acquired this priceless pearl. We, who wear the habit of the Mother of Carmel, are also called to this great grace of Contemplation.

Let us, therefore, strive that the prayer of our dear Mother Saint Teresa be fulfilled: May God, who promised to grant this high favour, lead us to search for it for His greater glory and attain to it.



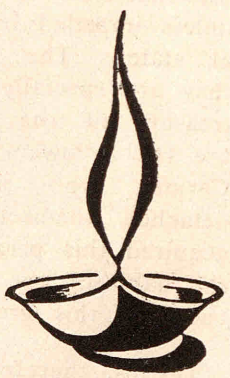
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the discalced carmelite provinces of india



the malabar province

FR. PHILIP KAIPANPLAKAL O. C. D.

The work of the carmelite Missionaries in India could not have been considered complete without the establishment of the carmelite First Order in this country. (Cloistered Carmel is called Carmelite Second Order). The first serious attempt in this direction was made by the Fathers of the province of Flanders, Belgium, who in 1900, voted in their Provincial Chapter for the foundation of a Novitiate House, in India for the Indians· On the 10th of March in the following year two fathers (Fr. Pauline and Fr. Philip) and a non-Chorist Brother (Br.Arnold) were sent to the diocese of Quilon for the purpose.

They stayed for the time being at Palayam, in Trivandrum, and searched for a suitable place to found the monastery. They decided to buy a plot of land in Cotton Hill. The property belonged to Ramanatha Row and Ranganatha Row. Fr. Pouline bought it for Rs. fifteen thousand and named it Carmel Hill. (cfr. Archives of the monastery) Soon the magnificent monastery building and the gigantic church rose up in the purchased plot. The monastery building was blessed on 13th May 1906 by Bishop A. M. Benziger and the Church was consecrated on the 21st of April, 1910, by the same Bishop.

But the Canonical Novitiate could be started only on 19th March, 1928. Fr. Constantine was appointed Prior and Fr. Lucas, (a Spaniard) the Master of novices. The vestition of the first eight novices took place on June 1st 1928. The youngest of the group is the writer of these lines.

A new monastery and church were founded in 1913 by the Missionaries in Thukkalay, Kaniyakumari District. When indigenous vocations increased, that monastery became the first branch house of the Indian foundation.

Another Branch House was built in Margao, Goa in 1942. This House was afterwards handed over to the Manjummel Province and has now become a House of Karnataka - Goa.

Before proceeding further we have to go back a little in our history. Bishop Joseph

Sebastiani of whom we have spoken above (cfr article "Discalced Carmelites") had to leave Malabar due to pressure from the Dutch who had taken possession of Cochin. He consecrated Bishop Alexander de Campo as his successor and left for Europe in March 1663. But some Carmelite Fathers managed to remain. They built a church at Chathiath in 1673. In the same year another church was built by them at Verapoly (Varapuzha).

On 20th February 1700 Pope Clement XI appointed the Carmelite Father Angelus Francis, the Vicar Apostolic of Malabar. On 13th March 1709 the Vicariate Appostolic of Malabar was suppressed and the See of Verepoly was constituted in its place. Soon Verapoly became the Centre of Christian life in Malabar. The Vicariate Apostolic was raised to an Archdiocese in 1886. The Arch Bishop's official residence was in Varapuzha till 1904, when the Most Rev. Dr. Bernard shifted it to Ernakulam. The monastery of Varapuzha remained in the hands of the Carmelite Fathers.

Meanwhile another Carmelite monastery, and church, dedicated to Mother St. Teresa, was built at Kannamkunnath, in Ernakulam. The Province of Navarra, Spain, decided to found this monastery on 3rd September 1900. Fr. John Joseph with six companions were sent to Ernakulam for this purpose. They arrived in Cochin on 21st May 1901. Two plots of ground were bought from Hindus of Kannamkunnath, by Fr. John Joseph. Another adjecent plot was purchased by him from Archbishop Bernard for Rs. 6,465. (cfr. Archives of the monastery).

The first stone was laid by Fr. John Joseph on 27th August 1902. The church was blessed by Fr. Boniface, Rector of Puthenpally on 18th March 1905. Bishop A. M. Benziger celebrated the Pontifical Mass on the following day.

The Archdiocese of Verapoly remained under Carmelite Missionaries till 1934, when Most Rev. Dr. Joseph Attipetty took over the government of the Archdiocese. But the Missionaries kept for themselves the monasteries of Verapoly and Ernakulam, since they belonged to the Carmelite order.

These Houses were handed over to the Indian foundation of Trivandrum on 27th October, 1940. They formed with the houses of Trivandrum, and Thukkalay the semi-Province of Malabar.

The European Fathers left the Semi-Province of Malabar to the Indian Carmelites on 21st January 1947. Fr. Eliseus was made the first Vicar Provincial. It was raised to the status of a Province in 1967. Foundations were made in Bangalore (1956), Ettumanoor (1964) Thanjavoor (1966) Yercaud (1972), and Koompara (1971). In Muvattupuzha & Arconam we took up small Parishes. Fr. Constantine Padinjarekute is our Provincial at present.

Apostolate

We have always given a place of importance to the apostolate of preaching and writing the word of God. There have been and still there are Fathers able to preach the word of God to Bishops, Priests and Religious and the Laity. There are also good writers in the Province who have published books in English and Malayalam.

A Mission has been entrusted to us at Kodathi, Bangalore. Carmelaram monastery is in charge of this Mission.

The province began to search for a Mission territory in North India, from 1976 onwards. It was settled to accept it in Jullunder, Punjab and on 18th May Frs. Ambrose and Bernad were sent to this new Mission. The final decision to accept the territory was approved by Rome in January 1979.

Six of our Religious are working in this Mission. They have started a Monastery and school in Hoshiarpur, Punjab and in Una, Himachal Pradesh. Fr. Peter Kappalumakal is the Superior of this Mission.

We have also the following institutes to work

for the spiritual welfare of the people of God.

1. Andhyalma Vidya Pitha (A. V. P.)
(Institute of Spirituality)

Our course of Theology is in Carmelaram Monastery Bangalore. Half of the building is set apart to A. V. P. The Institute of Sprituality is affiliated to Teresianum, the Pontifical Institute of Sprituality, in Rome. It was begun on August 15th 1976. At present the course begins on 1st August and ends on 19th March of the following year. The participants are Priests, Religious, Laymen and Women. They come from all over India, Pakisthan, Bangladesh, Sri Lanka, Malasia and Africa. The purpose of the course is to give the participants a deep orientation in the Indian and Christian spiritual context. Fr. Cyriac Neerakal is the present Director of A. V. P.

2. Benziger Memorial Retreat House, Trivandrum

Annual closed retreat for men and women during the Holy week was begun at Carmel Hill, Trivandrum from 1944 onwards. Then it was done in temporary buildings. The Retreat House was built afterwards. Now many Retreats and Seminars are conducted there every year.

3. Deepthi Bhavan, Ernakulam

This institute was started in 1981, attached to our St. Teresa's Monastery, Ernakulam. The purpose of Deepthi Bhavan is to give the participants spiritual classes on Prayer, Community life, Bible Study. Apostolate etc. Seminars and short courses are conducted frequently every month. Fr. Augustine Valummel is the present Director of Deepthi Bhavan.

4. St Joseph's Press, San Jose Process, Carmel Book Stall Trivandrum

We are also doing our best for the apostolate of the written word. It is for this purpose that we started the St. Joseph's Press at Trivandrum.

The Press was begun in a modest way in 1948. During the last three decades it achieved remarkable Progress in terms of both men and machinery. Today the press is housed in a 5 storeyed building. It has the best and most modern printing machines and provides work for more than a hundred labourers. This press is acknowledged as one of the best in the whole of India. Br. Fidelis was in charge of the press for the last 20 years. The present Manager is Br. Emmanuel.

The San Jose Process was begun in 1966. It has acquired some of the best offset machines and photographic equipments. It is unrivalled in the art of block making and offset printing.

The Carmel Book Stall has for sale the best of relgious litterature and all that is necessary for the liturgical functions in the church All-kinds of pious articles are available here, including tabernacles, statues, chalices, pictures, etc. The Book stall has a branch in Ernakulam, attached to our St. Teresa's Monastery. Br. Antony Koikara is now in charge of the Book Stall.

5. Carmel Printing Centre, Trivandrum

Our Press has been printing many religious books from its early days. Thus most of the works of Mother St. Teresa and St. John of the cross translated into Malayalam, were printed and published by the press. It has printed also many other religious books, in Malayalam, English, and Tamil. But in order to do this apostolate more effectively a new institute has been establihed in 1981 under the name Carmel Printing Centre.

It has done much useful work after its establishment. The whole works of St. John of the cross have been already published in English. The works of Mother St. Teresa are on the way. The centre has published also many other interesting books. Fr. Cherian Athalathil is in charge of C. P. C. from the beginning.

The Latest Changes

In 1981, several changes were made in the set up of the Carmelite Provinces in India, during the visit of Fr. Philip Sainz de Baranda, General of the order and Fr. Patrick Mootheril, Defenitor from the Malabar Province.

The Karnataka–Goa Province was formed with the Houses of Mangalore, Goa and Mysore.

The Tamil Nadu Delegation was constituted also in 1981, with four houses of the Malabar Province and two of Manjummel in Tamilnad. The Novitiate House of Thukkalay will be handed over to the Delegation when the novitiate of the Malabar Province will be shifted to Kalady, where a land has been bought in June 1982 to build the novitiate house in the Archdiocese of Ernakulam. The house has been blessed and inaugurated as an Aspirant's house on 15th August 1982 by the Rt. Rev. Dr. Sebastian Mankuzhikari.

The House of Verapoly was given to the Latins who wanted to be separated from the Malabar Province. This was done on April 12, 1981. They are expected to develop into a new Province.

At present the Malabar Province has 122 religous of whom 80 are priests.

Centinary celebration in St. Teresa's Monastery, Ernakulam

Feast

The feast of Our Mother St. Teresa was celebrated on a grand scale as an inauguration of the Centenary year. Besides the usual novena and triduum, we had the following special functions:

The Rt. Rev. Dr. S. Mankuzhikari, Auxilary Bishop of Ernakulam, celebrated solemnised Mass in Syro–Malabar rite on Saturday, 17th October 1981 at 7 am. On Sunday, 18th October, The Most Rev. Dr. Joseph Kelanthara, Archbishop of Verapoly was the main celebrant in the concelebrated Pontifical high Mass at 8 a. m. After the Mass there was procession and benediction of the BI. Sacrament.

School of Teresian Spirituality in Deepthi Bhavan

A regular course of Teresian Spirituality was arranged by Fr. Augustine, director of the Deepthi Bhavan. It was conducted every 3rd Saturday of the month for the whole year.

The course was inaugurated on 7th November at 9 a. m. by the Most Rev. Dr. Joseph Kelanthara, Archbishop of Verapoly. Some 200 Sisters and Brothers of different Congregations attended the course.

Different aspects of the life and teaching of the Holy Mother was taught by eminent men and Sisters. The personality of St. Teresa, her works, prayer and mysticism according to St. Teresa, Christo–centric life of St. Teresa, the Saint's loyalty to the Church etc. were the subjects taught during the course. The Rt. Rev. Dr. S. Mankuzhikari, Very Rev. Fr. Aykara C.M.I. Prior General, Prof. M.K. Sanu, Prof K. M. Tharakan. Rev. Dr. Thomas Myladil O. C. D. Rev. Dr. Cyriac Neerakal and similar sholars took the classes during the course.

The Diploma will be distributed to the participants on 16th October 1982 by Rt. Rev. Dr. Antony Thannikot, Auxiliary Bishop of Verapoly.

Report of the Centenary Celebrations at Thuckalay

The 4th Centenary of the death of St. Teresa of Avila was solemnly celebrated in our Monastery Church, Thuckalay, on October 17th & 18th, 1981. It started in an atmosphere of prayer. On 17th Rev. Fr. M. Soosai from the Diocese of Kottar conducted a group prayer for the public, in our Monastery Church on the themes of St· Teresa. To deepen the knowledge of her life and teaching among the public various programmes were arranged.

The theme of the Exhibition was "St. Teresa and Carmelite life". It has touched the different aspects of her life from her childhood till death, her important teachings, foundations

of Convents, Carmelite way of life, Missions, statistics of the order etc.

In the evening a public meeting was held preceeded by a solemn Eucharist celebration. Rev. Fr. Stephen Mary O. C. D. presided over the meeting. Four eminent speakers spoke on four different aspects of life and teaching of St. Teresa in a simple but profound manner, awakening the people to this great Doctor of the Church. At the end of the meeting the Drama "A Heroine within the walls" (Life of our Holy Mother St. Teresa), staged by the Novices, was well appreciated by the public.

IVth Centenary Celebrations of Teresa

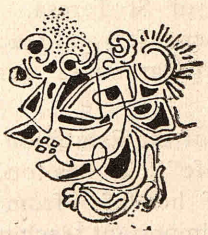
A. V. P. Bangalore

October 15, 1981 : Symposium

At the inauguration of the local celebrations of the IVth centenary of the death of St. Teresa, the patroness of AVP, under the direction of Fr. Thomas Myladil OCD the participants had a symposium on the life, person, works and relevance of St. Teresa. There was a large audiance mostly Brothers, sisters & priests. Fr. Thomas welcomed the gathering and Fr. Cyriac Neerakkal the Director of AVP proposed a vote of thanks.

Summer Course on Teresian Sprituality

A ten days' course on Teresian Spirituality was given at A. V. P. from 19th to 28th April 1982. 31 participants from 8 different Carmelite families (OCD, CMI, CM, CTC, CSST, CMC, AC &CCR) attended the course.



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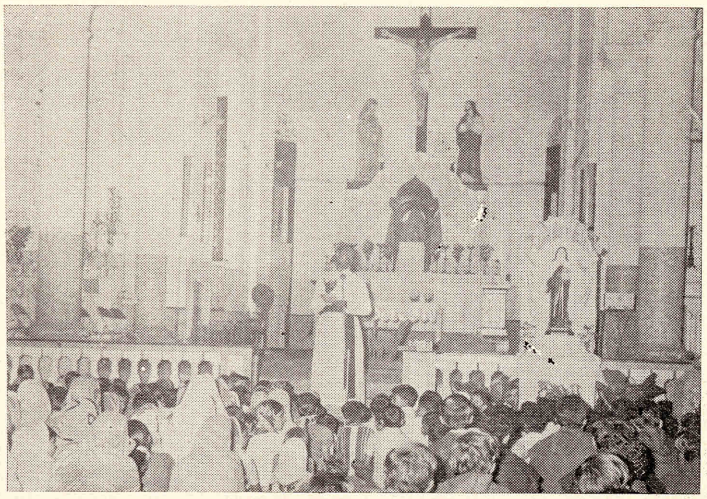
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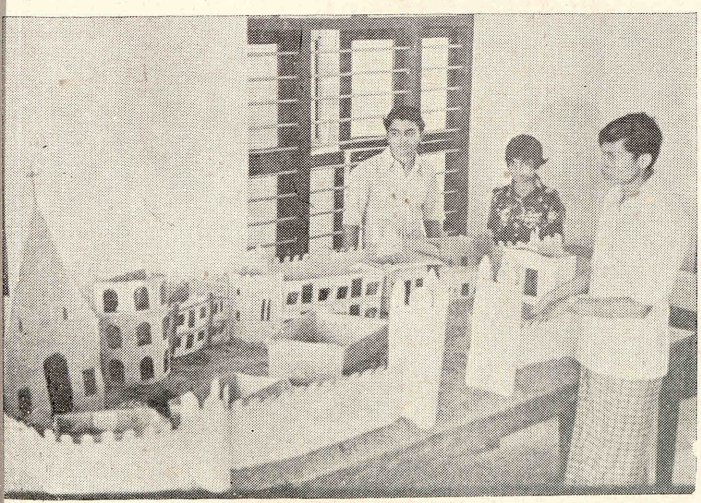
A Scene from the play 'A Heroine within the Walls'.



Prayer Group—Carmelite Monastery,
Thuckalay – Fr. M. Soosai.



Public Meeting—Presidential address
by Bro. Stephen Mary.



Our Novices at work in the Exhibition Hall.



Reception of the Archbishop—
St. Teresa's Monastery, Ernakulam.



Procession to the Church for the
Eucharistic Celebration.



Eucharistic Celebration—
Main Celebrant, Bishop Sebastian Mankuzhikary.



Carmelite Fraternity.



Summer Course on St. Teresa
Adyatma Vidya Pitha (A. V. P.) Bangalore.



Audience: School of Teresian Spirituality.



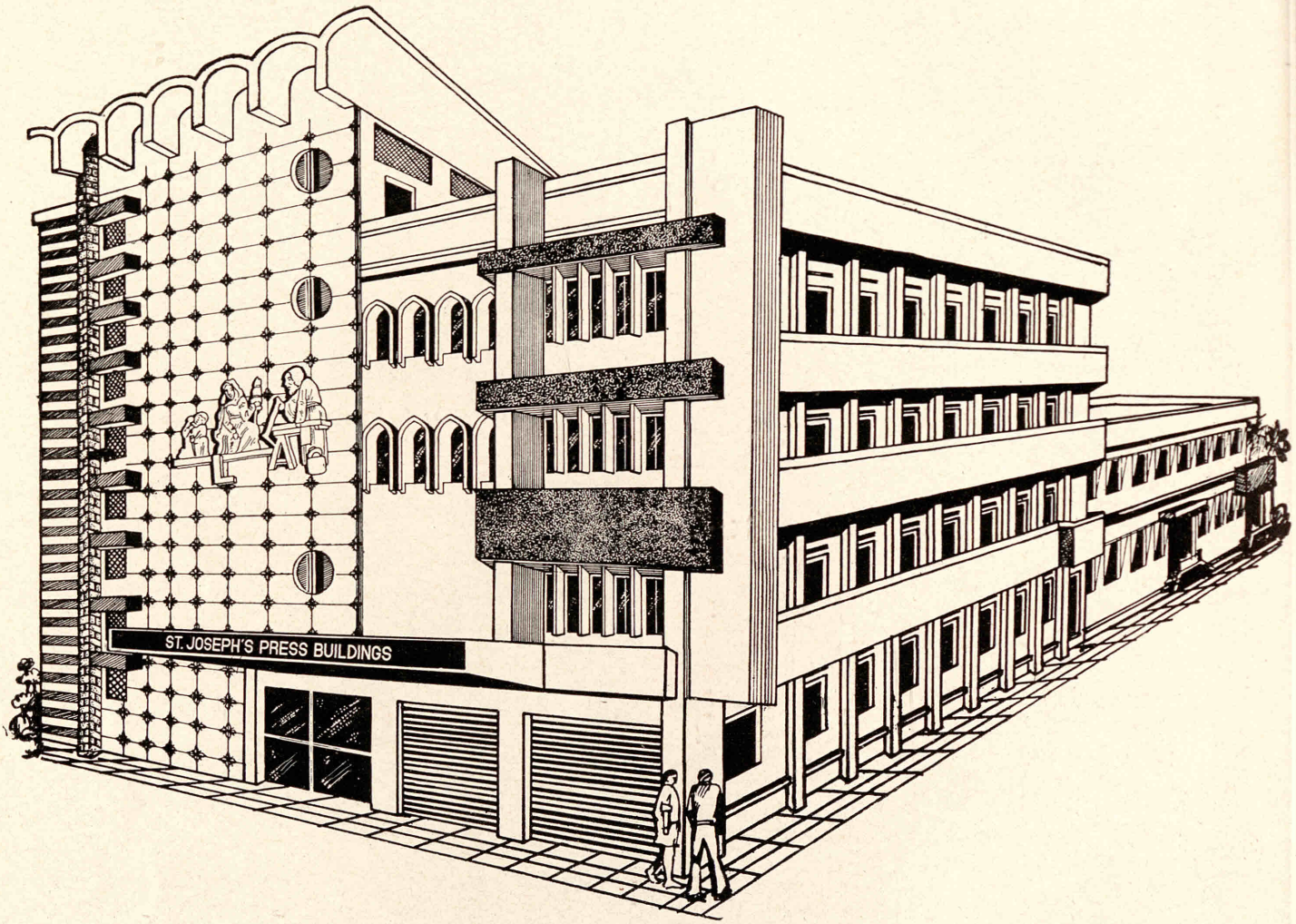
Representatives of the Carmelite Order and Fraternities
who attended the meeting on 9th January 1982.

Inauguration—School of Teresian Spirituality—
Deepthi Bhavan, Ernakulam.





A scene "Death of Mother St. Teresa."



With best compliments from :

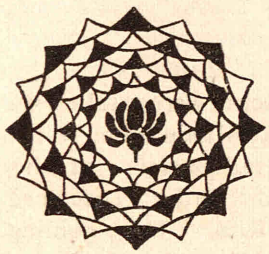
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the manjummel province





FR. PAULINUS MALOTH O. C. D.

The Manjummel Province of Discalced Carmelites has a history of its own. Its history of well over a century is unique in this that unlike all the other Provinces of the Order this Province had its origin as an independent Carmelite Religious Congregation. It was the crystalization of the spiritual aspirations of the Latin Rite Christians of Malabar. It germinated in the hearts of the indigenous Christians; thrived in their community in spite of the chocking thorns and thistles; and reached the present state of fecundity even as to have had offsprings of its own.

I. Its Genesis and Growth

The Beginnings

The very first attempt to start this Discalced Carmelite Congregation of ours was made in the middle of last century incarnating the spiritual yearnings of a group of Clerics of Latin Rite with Bro. Francis xaiver Saldanha Kuruppacherry as its leader. They were at the time students in the major Seminary of the Verapoly vicariate. In 1844 they submitted a petition to the then Rector of Verapoly Seminary, Very Rev. Fr. Carlos Giacinto Valerga OCD, who later became the Vicar Apostolic of Quilon. The good-intentioned Clerics confident and persevering in their resolve even started a fund for the purpose by taking periodic collections among themselves. While the Rector encouraged their desire he preferred to wait until the Clerics reached a stage of maturity and were ordained Priests, before taking any concrete step in the matter. He opined that the best thing would be to establish the way of life of the Third Order Regular of the Discalced Carmelites. But unfortunately for them in 1853 he was transferred to Quilon, and it was Rt. Rev. Dr. Bernardine Baccinelli who came to Verapoly Vicariate as Administrator. In 1855 he became its Vicar Apostolic.

But the former Rector did not bury in the annals of the past the long-cherished desire of the Clerics. He duly informed Archbishop Bernardine Baccinelli about it. In the meantime, in 1854, these Clerics were also ordained

Priests. But to their great dismay, they were appointed to different parishes instead of being flocked together to form the privileged First Community of a Religious Congregation, the expected Congregation of Discalced Carmelites!

But the protagonists of the move did not deflect from their determination, and as a result of constant requests and appeals Archbishop Bernardine decided to erect a monastery at Coonammavu, adjacent to the then existing St. Philomena's Church. This place evoked deep sentiments in the Archbishop who as a missionary priest had had close connections with it. Thus on 23rd July, 1857 the 'First Community' of the Third Order Discalced Carmelite Congregation of the Latin Rite was inaugurated with Fr. Francis Xavier Kuruppacherry and two Clerics, Peter Rozario and Antony Padua Chettivelikkakath, as members and the Italian Carmelite Missionary Rev. Fr. Philip Soleri, OCD functioning as Superior.

The new monastery had already a parallel, existing from 1831, at Mannanam where a group of Syrian Priests had dedicated themselves to Religious life under the authority of the Church. The same was canonically erected as a Congregation in 1855, under the title of "Servants of the Immaculate Virgin Mary." The monastery for Latins started at Koonammavu was modelled on the one at Mannanam, and therefore also the same Constitutions were adopted.

No sooner was it started than the childhood infirmities began to attack the movement. The two Clerics of this Community fell victims to illness and were hindered from following this rather rigid life. Both of them had to leave, and later continued their studies in the diocesan seminary. And Fr. Saldanha was left as the sole inmate. But the Archbishop, without waiting at all for new members from the Latin Community to embrace this life, in such a haste brought the Syrians from Mannanam and on 2nd September of the same year handed over the monastery to them. Though Fr. Saldanha was determined to continue, sad to say he was advised to leave.

As a consequence those of the Latin Rite who wanted to embrace this Carmelite Religious life were compelled to enter the Syrian Community at Koonammavu, or elsewhere. This stage of the Congregation could be veritably called 'the Discalced Carmelite Third Order of Latin Rite in diaspora!'. But this state of affairs could not continue for long. The whole Latin Community, spearheaded by the Clergy and the prominent leaders from the laity, fully conscious of its sad plight made urgent and pressing demands to the Archbishop and even to Pope Pius IX for the realization of their dream of fully establishing the Carmelite Religious Congregation for the people of Latin Rite. This craving also found expression in the representations made to the Apostolic Visitator Archbishop Saba in 1863.

A New Phase

As a result speedy steps were taken to found a new monastery at Manjummel which eventually became the headquarters of this Congregation of the Third Order Discalced Carmelites of the Latin Rite. The guiding star that seemed to have disappeared for a time shone again resplendent with the loving providence of God. And the happy moment dawned upon the Latin Community when the Foundation stone for the monastery at Manjummel was laid by Archbishop Barnardine on 24th Sept. 1866 in the presence of a big number of Clergy and a multitude of the laity including the prominent men of the society. It was but fitting that this monastery be dedicated to Our Lady of Immaculate Conception as a perpetual memorial of the two great events — the solemn Definition of her Imm. Conception by Pope Pius IX hardly 12 years before, and her own Apparition at Lourdes just 4 years later. Once the Archbishop was determined and decided to continue the noble work he had started at Koonammavu nine years earlier he launched himself heart and soul for its completion, till he passed away in the year 1868.

It was at this moment of the history of the Congregation that the man who played

the central role in its steady growth and development appeared on the stage. He was none other than the Most Rev. Dr. Leonard Mellano, OCD, the new Vicar Apostolic of Verapoly. Magnanimous and appreciative of every good initiative, he took to heart the speedy construction of the huge monastery. His love and concern for the new Congregation was such that in 1871, even before the monastery construction was over, he changed his residence from Verapoly to Manjummel and lived with them in the same building until his demise on August 19 th, 1897.

The massive monastery building, planned in keeping with the grandiose monastic edifices of Europe, with its 77 rooms was complete in 1874· Everyone seemed to be running a race towards the resurrection site of the Congregation! And on April 26, 1874, the patronal Feast day of St. Joseph a batch of ten members headed by Rev. Fr. Louis Vypicherry received the religious habit from the hands of Archbishop Leonard Mellano. All of them were studying in Puthenpally Seminary, and Fr. Louis was the only priest among them. Two others who had been living their religious life in the Syrian Community at Koonammavu joined the group. Fr. Vypicherry who had been ordained Priest only a week earlier celebrated his First Mass in the monastery Chapel on the very day of the vestition of this first batch at Manjummel. Thus what had been earlier begun at Koonammavu assumed a permanent nature and the official title solemnly proclaimed was 'Third Order Regular of the Discalced Carmelites of Latin Rite'

An imposing and beautiful church was built in due course and was blessed by Archbishop Mellano on Dec. 4th, 1892. This huge temple of God stands as a living witness to the many historic events that have taken place in it such as the two Diocesan Synods (1893, 1896) the Provincial Synod (1894), the solemn Silver Jubilee celebration of the episcopal Ordination of Archbishop Leonard Mellano (1893), the episcopal Ordination of Dr. Bernard Arguinzonis (1896) etc. etc.

The Congregation can think of most Rev. Dr. Leonard Mellano, Vicar Apostolic and the First Archbishop of Verapoly for the long 30 years, only with deep sentiments of gratitude and warm feelings of highest esteem. A man of intense spiritual life and prayer, magnanimous and generous towards all, far-sighted educationist and intelligent builder of christian communities animating and appreciating anything that is good whatever quarter it may come from, forebearing, sympathetic and helpful to all who are in need, resolute and indomitable in his decisions, the Archbishop embodied n himself the genuine qualities of an ideal Pastor and administrator. With the demise of Dr. Mellano not only a very happy period of the Congregation came to an end but also it marked the end of the glorious Italian era in the Vicariate of Verapoly and in the Malabar Church at large.

Fighting the tempest

With the advent of Dr. Bernard Arguinzonis as the Archbishop of Verapoly the days of trials and sufferings too began for the Manjummel Congregation. Though he was a saintly Prelate his attitudes and dealings with the Congregation seem to betray the prejudices harboured by him against the Congregation. Gross misunderstandings took the shape of seemingly vindictive actions very injurious to the development of the Congregation. Of course it was all the mysterious working of the loving providence of God for the Congregation, and the members did look at everything with equanimity and openness to the ways of God. Every chance that arose was hastily seized to take the Fathers to task. Some way or other he seems to have been persuaded to wipe out the Congregation from the face of the earth. Strangely enough he appears to have had the idea of "filling the Archdiocese with Carmelite Missionaries, who, he thought, were better fitted to carry out the salvific

mission of the Church than the indigenous Clergy. He therefore got down, presumably as the first instalment, a batch of Carmelite missionaries from the Province of Navarre in Spain" (1)

On the whole the Archbishop had a very poor opinion of the native clergy. Even the diocesan clergy of Latin Rite suffered heavily at his hand. When he succeeded Archbishop Leonaard Mellano in 1897 the number of the diocesan clergy of the Latin Rite was 36. After a quarter of a century when he resigned from office their number was at a stand-still with 37 priests. This is a clear proof of the Archbishop's apathy towards the increase of the indigenous clergy. (2)

But Archbishop Bernard appears to have had a peculiar dislike for Manjummel Carmelites. "The reason for this attitude was, it would seem, that in the early years of the Archbishop's regime, there were some complaints made against him from certain quarters in the Archdiocese to the Apostolic Delegate and to Rome and that he was made to believe by some interested persons that the members of the Tertiary Congregation at Manjummel were at the bottom of the affair. The simple-minded Archbishop might have easily believed the story " (3)

And the first thing he attempted to do was striking at the very root of the Congregation. What had been lovingly brought into being and painstakingly nurtured by his two great predecessors, and already in existence almost for half a century as the Third Order Regular of the Discalced Carmelite. of the Latin Rite was sought to be demoted. But it was the faith that tended to equal that of Abraham which saved the Congregation from disaster. As a next step the Archbishop wanted to close down the Aspirants' House of the Congregation and a peremptory order was given on April 9th 1908 under the umbrella of the Provincial Synod's decision about passing matriculation by all the candidates for priesthood. To complete the demolition process he also dismissed the then existing four novices!

Safe at the harbour

But the Fathers of the Congregation did not lose faith and trust in the ever loving providence of God and in the protection of the Mother of Carmel. While the Archbishop and the Apostolic Delegate briefed by him were intent on suppressing the Congregation the Fathers made several representations to the S. Congregation in Rome. But even there the Archbishop's reports nullified the efforts of the Fathers. But indomitable spirit of these pillars of the Congregation found noval expression in their daring attempt at direct recourse to the Holy Father himself through his own sisters attending upon him. The saintly Pope Pius X, manifestly inspired and with rare insight, understood the sad plight of the Congregation and the genuine grievance of the Fathers and made a bold personal decision in their favour. He ordered the Archbishop through the S. Congregation of Propaganda to take back the novices who had been sent away by him. The Archbishop remonstrated, but his objections were ruled out by Rome. *Roma locuta causa finita est!*

This providential and near miraculous intervention of Pope Pius X salvaged the Congregation from extinction. And this brought about even during the life-time of the Pope a profound respect and Veneration towards him in every member of the Congregation. The devotion and gratitude climaxed in the assumption of the Saint as the titular Patron of the Province in, 1967 when it was made a full-fledged Province of the Carmelite First Order. This intense devotion to St. Pius X is conspicuously visible in every House and every church of the Province.

Growing Into Full Stature

In spite of all the hurdles the members of the Congregation kept up an intense religious life and engaged themselves in such wholesome activities as preparing the First Malayalam translation of the New Testament; taking adventurous and daring steps in starting the First Malayalam Catholic Weekly;

Commencing the publication not of one but of three magazines for fostering the christian life etc. apart from the dedicated ministry of the word by way of retreats and conferences. The most brilliant men endowed with great potential and poise for the future were at the nervecentre of the Congregation taking it to the zenith of its glory! Decades passed by.

A Province of the first order of discalced Carmelites

By the fifties moves were afoot to amalgamate the Congregation with the Discalced Carmelite First Order ably led by the then Prior General of the Congregation very Rev. Fr. Cyril Bernad Papali. The Province can never forget the invaluable services rendered in this regard by Very Rev. Frs. Zacharias, OCD and Aurelian OCD both of whom functioned as Commissary Generals during the interim period. The Province is very Proud indeed that it had the guidance of these saintly men whose process of beatification is initiated. The union with the First Order took place on March 25, 1957, after a three-year period of experimentation. On July 1, 1967 it was raised to the status of a full-fledged Province of the Order. And in actual fact the Province felt very happy that it was at the time one of the top four or five Provinces of the entire Frist Order in the world over.

Giving birth to a new province

The Province developed in every respect. The vocations too increased in proportion to its growth and activities. In 1981 the Province had 18 Houses spread over 16 dioceses of India.

The Province did not count the cost in promoting Vocations from Karnataka-Goa region. At the time of taking over the Houses of Mangalore and Goa, in 1963-64, from the Flemish Province, there were only 8 Priests and a few lay Brothers in that region. But by 1981 the Province could take legitimate pride in having 31 Priests and several Clerical Students and lay Brothers from this area. This encouraged the Province to prepare for the constitution of this area as an independent Province as this would naturally enhance its further growth and development. Hence on November 15, 1979 the Province constituted the area as a Provincial Delegation after extensive consultations with the members of the Region. Rev. Fr. Gregory D'Souza was appointed by the Provincial as the first Delegate Provincial. For the next two years the Delegation functioned most satisfactorily. The Province consistent with the move it had made resolved in its Plenary Council held on Sept. 20-21, 1979 that coinciding with the Provincial Chapter of 1981 the Delegation should be erected into an independent Province and the steps are to be taken in time for its realization. But since the Pastoral Visitation to the Provinces of India by the Superior General, Very Rev. Fr. Philip Sainz de Baranda, came before the Provincial Chapter the Karnataka-Goa Delegation was erected into a full-fledged Province on that happy occasion. Manjummel Province gave birth to this new Province, comprising the Houses of Mysore, Mangalore and Goa, on March 12, 1981 the anniversay day of the canonization of Our Holy Mother Teresa. At this time also a General Delegation was constituted in Tamil Nadu with the cooperation of Manjummel Province and Malabar Province.

Thus today the Manjummel Province exists with a motherly glory and satisfaction of its past history, and with an unflinching hope and christian optimism treasured for the future:

II. Manjummel province and its apostolic contributions

Preaching the word of God

The Province can rightly claim a very substantial contribution of great apostolic value through its various activities. First and foremost, and true to its very nature and way of life it continually engaged itself in preaching the word of God and ministering to the spiritual needs of the People of God. From the very outset we

have had among our members outstanding men widely acknowledged as gifted retreat preachers. Thoroughout its existence preaching retreats of all kinds has been the hallmark of the Province. While the Fathers went about preaching retreats in the parishes, convents etc., we have been also running our retreat centres where continuous closed retreats are conducted for the laity, priests and religious. Our House in Ernakulam was more known as 'Carmel Retreat' than as Aspirants' House because of these closed retreats conducted there for decades. Today our Retreat Centre at Manjummel excels in this apostolate besides the possibilities offered in our House of Prayer at Kotagiri and at Shalini Bhavan in Bombay.

Jyothir Bhavan, The Teresian Institute of Spirituality

This Institute of Spirituality has been the cherished desire of the Province in recent years. At its enchanting site it was blessed by His Em. Angelo Card. Rossi, Prefect of the S. Congregation for the Evangelization of Peoples, on July 3rd, 1980. It conducts a one-year Diploma Course in Christian Spirituality, besides other shorter Courses. This Institute is affiliated to Teresianum, the Pontifical Institute of Spirituality in Rome. An average of 40 alumni, from India and abroad, take their Diploma here every year. Several of our Fathers teach in this Institute which is so suited to our charism and our specific field of apostolate.

At this juncture it is worth mentioning that some of our Fathers teach also in Roman Universities, and a good number of our Priests taught for the last two decades and some of them still teach in the Pontifical Seminary of Alwaye.

The Missions taken up

The missionary activities have been always greatly valued by our Province. From the early times we took up mission work as an essential part of our way of life. Our Bro. Rocky Palackal had been an outstanding witness to this missionary drive of the Congregation and he had been the pioneer in the Vijayapuram mission which developed into the present Vijayapuram diocese. The Manalikkarai Mission in the diocese of Kottar is an example of our planned missionary endeavour for the last 30 years. Apart from preaching the Gosepel to the non-christians and constructing more than 15 churches we have brought up a cluster of institutions for the people of the locality without any distinction of caste and creed. The huge Higher Secondary School with more than 2000 pupils, a Central Govt. recognized Technical Institute, a hundred-bed Carmel Hospital with all modern equipments, a Boys' Home etc. are only some among them.

In 1972 the province made a big leap forward by taking up an extensive Mission in the diocese of Warangal in Andhra Pradesh. It is extended over more than 13,000 sq. kms. and more than 300 villages are under our care. The fact that the number of catholics has grown from 6000 to 36000 in this short span of time shows both the dedicated work of the good group of missionaries there and the receptivity of people. It is a known fact that Andhra is at present the best mission field in the whole of India. The Parishes, each with more than 30 sub-stations, have grown from 3 to 12. The three dispensaries that were built in the early years, the big hospital that is being constructed, the schools we have started, the Boys Town that is coming up, the Boys' Homes in every parish etc. Constitute both an achievement and a challenge!

Nearer home, in Kerala itself, there are areas where opportunities are present for mission work. In places like Kanthalloor at the foothills of western ghats and at Kolayad in north Kerala the province is increasingly expanding its work. Here it may be mentioned that a big Boys' Home is run by the province at perumpadappu besides several smaller ones elsewhere.

In the world of publications

The First Catholic Malayalam Weekly

The conviction of our Fathers that the

catholic literature is a very powerful means to build up a genuine christian life persuaded them to launch themslves into the field of literary activities. It stands out as the lasting memorial to the Congregation's literary efforts that it was one of her eminent sons who started the First Catholic Paper in Malayalam. Rev. Fr. Louis Vypicherry of happy memory started the *'Sathyanada Kahalam'* in 1876 and functioned as its life-time editor. It regularly published valuable articles on christian life; defended the catholic teachings against the historical backdrop of the Church in India; supplied the christian communities with valuable news of the catholic world. Today the paper is published as *'Sathya Nadam'*, the Sunday edition of the Daily *'Kerala Times'*

First new testament malayalam translation

The fountainhead of the christian doctrine and life is the Gospel teaching. But even as late as the close of the last century a Malayalam translation of even the Gospels was not available. This made the pioneers of the Manjummel Congregation to lay the very foundation in this regard. Very Rev Frs. Louis Vypicherry, Michael Puthenparambil and Polycarp Kadaviparambil will go down in the history of the Church in Kerala as great men for their monumental work of New Testament Translation. Though their intention had been the translation of the entire Bible only the New Testament had been worked through, and of this only the Gospels, the Acts of the Apostles and Apocalypse could be published. The transalation with studied and extensive foot note commentaries is indeed a historic contribution to People of God of Malabar.

Though the transalation and even the printing were over by 1896 these books of the New Testament could be published only in the year 1905! With his highly prejudiced attitude towards the Manjummel Fathers Archbishop Bernard came in the way of getting them published. And when he did permit them to be published he volunteered to write the introduction where the names of the authors of the translation are conspicuous by absence! This transalalion of the Gospels still occupies the pride of place among the Gospel translations available especially because of the commentaries.

Three Monthlies started

Another attempt at enriching the Catholic popular literature and promoting christian life found expression in publishing more than one monthly magazine. In 1894 the *'Divya Darpanam'* was started to foster the devotion to Sacred Heart of Jesus, making it at the same time the official organ of the Apostleship of Prayer. In 1898 its name was changed into *'Thiruhrudaya Doothan'* (*The Messenger of the Sacred He rt*). Unfortunately it lost its identity when in the mid-seventies it began to be published amalgamated with *'Cherupushpam'*. Thus it was the iniatiative and hard work of Louis Vypicherry and a host of others that came to naught.

'Cherupushpam' (The Little Flower) came into being as an offshoot of the growing devotion of the members of the Congregation to St. Therese of Lisieux after the beatification of this illustrious daughter of Carmel. Started in 1924 it was intended to spread the devotion to St. Therese propagating also her Little way, and to promote christian life through solid writings on christian themes. Rev. Fr. Michael Puthenparambil was its ardent promoter while Rev. Fr. George Venatt served as its long-time editor. Rev. Frs. Andrew, Felix, Theophine and John Francis are among the prominent editors who have served the magazine with purposefulness and keeping the goal well-focused in mind.

Another mothly magazine under the title *'The Little Flower'* in English, was published from Perumpadappu during 1936 – 41, to reach the Saint's message beyond the frontiers of Kerala.

Books published

The literary bent of mind of several members of the province has been clearly visible in the publication of solid books on wide-ranging subjects. The *Vedaprasangasarani*

of Fr. Louis Vypicherry had been a standard book of reference for preachers. Also Fr. Michael Puthenparambil published several books such as *Sathyavedacharitrasamgraham, Njayarazhcha Prasangangal* etc.

Rev. Br. Leopold is another important figure of the Province in its literary efforts. The famous daily meditation book *'Anantha Nikshepam'* in 7 vols, is the fruit of his hard work and ability to translate without losing the expressiveness and unction of the original. His *'Keralathile Lathin Christhyanikal'* is a scholarly work tracing the origin and development of the Latin Christian Community in Kerala.

In the recent past the contribution of Rev. Fr. Cyril Bernad Papali has been considerable in many spheres of the intellectual world. He was a versatile and original writer, a convincing speaker and an illustrious professor. Some of his books are *'Madonna'*, *'Innathe Isangal'*, *'Hinduism in spotlight'* *'Hinduismus'* in 3 vols. Innumerable articles on diverse themes have been written by him. In this context it may be mentioned here that he had been the Professor of Hindu Philosophy at the Propaganda university in Rome for more than 25 years. His fame as a professor and writer earned him the honour of being one of the 'Periti' of the Second Vatican Council.

His successor in the chair of Hindu Philosophy at the Urban University, Rev. Dr. Daniel Acharuparambil, has already established himself as a serious author with several books such as *'The Destiny of Man in Aurobindo, 'Induissmo'* 'spiritualita mistica Indu' etc. and numerous articles in scientific periodicals to his creidt.

Popular books like *'Katholikkakudumbam'*, *'Kudumbarani'* *'Nanmaranasahayi'* *'Pathimunnu Aradhana'* are some among many. *'Manjummel Congregation, yesterday and today'* (Malayalam) is the latest historical publication which attempts to put together many elements of the history of the Province though not with a scientific rigour.

We run two printing Houses to help our efforts at publications.

In the social field

In this field too the Manjummel Province has rendered its service. A very conspicuous work was initiated by Bro. Nicholaus Verovan who was a respected doctor throughout Kerala wielding such influence as to win the trust and regard of kings and ordinary folk alike. High Govt. Officials like the British Resident, Travancore Darbar Physician and others looked upon him with respect and admiration while ordinary people without distinction of rich or poor could flock to him. He was awarded a gold medal in 1921 by Sri Moolam Thirunal Rama Varma Maha Raja of Travancore. The St. Josep's Hospital founded by him in 1888 at Manjummel was both a culmination of his services and proved the extend of his ability and vision. Through his research he invented several medicines such as 'Droga amara', 'Carmelite drops' 'Sarasaparala' etc. which are still effectively and widely used for common ailments. With his holiness on the one hand and medical cleverness on the other he was indeed a phenomenon of his times.

The social development involvements in the Mission are many and sustained. But even outside the Mission area the role played by some members of the Province like the late Rev. Fr. Jerome Payyapilly remain unforgettable. With his natural leadership qualities Fr. Jerome was present in several social spheres. Many developmental projects for the benefit of the poor and the working class bear the stamp of his personality. He was also an efficient organizer and friend of thousands of workers across the country. He remained also the driving force in many youth movements, leading them and making them leaders. Following his footsteps the Province continues to render service to the society, and the dedicated work done by Rev. Fr. Firmus OCD to keep contact with the youth through youth forums such as the CYM, KCSL etc. is significant.

The province at a glance

Concluding this short sketch on the origin and development of the Province it

could be said that today the Province is at a particularly rich moment of its existence. After having presented to the Order an offspring of its own by creating the new Province of Karnataka-Goa, and after having collaborated on the basis of equal share for the erection of an independent unit in Tamilnadu the Province has become a richer personality though reduced in personnel and Houses. It intends to continue the forward march with greater vigour and dynamism in order to be the true sons of Our Holy Mother Teresa and Our Mother of Carmel. The dedicated service the Manjummel Province renders to the Order and to the Church could be summarily assessed having a quick glance at the areas where it spends itself. Today the Province has 15 Monasteries, a big Mission in Andhra, three other Mission Centres, one Institute of Spirituality affiliated to Roman Pontifical Institute of Spirituality, one Prayer-House, two Retreat Centres, two Hospitals, five dispensaries, seven schools, one Govt. recognized I. T. I., twelve Boys' Homes, twenty five Parishes, two Presses, one Magazine, and one Workshop with trainees. The Province has 146 members at present.

It is worth mentioning here that the Province is all set to start its first Foundation outside India - in Indonesia. The Region of Singapore-Malasia-Indonesia is entrusted to the Manjummel Province by the General Definitory for expansion of the Order and Mission work. And westward the Province is going to have its presence also in Africa, accepting the invitation of the Superior General and in collaboration with the other Provinces of India.

The Province confesses that its true wealth is each and every one of its members committed to the Ideal of Carmel. All of them at work, in the genuine spirit of prayer, is the Teresian Homage of the Province to the Lord through Mary, the Mother of Carmel!

(1) L. M. PYLEE, St. Thomas Christians and the Archdiocese of Verapoly, Cochin 1977, p. 363.
(2) cf. o. c., p. 356
(3) o. c., p. 357

Report from the Province of Manjummel

For the fitting celebration of the IVth death centenary of Our holy mother Teresa, our province Conducted three study-weeks. Following is the short report of the same. Besides we are firmly commited to reach most of the Parishes of the adjecent dioceses with the Teresian message through special sermons. We conducted few seminars for the laity and sisters on Teresian spirituality.

I Study - week on teresian spirituality

A study-week on the teachings of our H. M. St. Teresa was organized by the Province from 7th to 12th Oct. 1981, at our Retreat Centre in Manjummel. On 7th inst. at 8.30 a. m. Very Rev. Fr. Provincial inaugurated the Study-Week lighting the lamp. The long series of talks began with the consideration of the Historical Background of the times of Mother Teresa. Then a sketch of her life and an over-all view of her spiritual development was presented. This was followed by a general analysis of her psychological make-up. These were to set the stage for the study of her experience of God in prayer and her teachings on the same. Thus a chain of lectures dealt with the concept of Prayer, the Pre-requisites of Prayer, the prayer of Recollection, Quiet, Union etc. While all these provided great enlightenment especially for personal prayer the talks that followed on Spiritual Direction according to St. Teresa enriched everyone to approach this important field of apostolate with greater caution and deeper preparation.... The following Fathers from all the three Provinces and the Verapoly Commissariat lectured on the various themes: Rev. Fr. Paul D'Souza OCD (Karnataka-Goa Prov.), Rev. Fr. Andrew Fernandez, OCD and Rev. Fr. Wilfried Miranda, OCD (Verapoly Commissariat), Rev. Fr. Philip Kaipanplackal, OCD (Malabar Prov.) and Frs. Datius and Paulinus OCD (Man. Prov.).

The Study-Week was a big success as was unanimously agreed during the evaluating

session. The lectures were very much appreciated. The great interest of the participants was very much evident in the lively discussions. The participants demanded that more sessions of the same Study-Week should be conducted for the benefit of all the members of the Province. The suggestion of Fr· Paulinus that there could be two more sessions of the same Course was endorsed by Fr. Provincial saying that then all would have the facility to choose one of them. It was also mentioned that follow-up Courses too would be organized for a closer study of the Works of our Holy Mother.

One of the defective points of the Study-Week was that there were several (out of the total 33) who could attend the Course only discontinuously due to various engagements. Everyone agreed that in any future Course such a situation should be avoided. It was also pointed out that more of the specifically Teresian topics like the Missions should also find a place among the lectures.

The whole study-week conducted under the Patronage of our Holy Mother St. Teresa was only a preparation for her feast, and a fitting beginning of the IVth Centenary of her death. With the Celebration of the Holy Mass, presided over by very Rev. Fr. Provincial, the Study Programme came to a close at 5.00 p. m., on 12th Oct.

II Study week on teresian spirituality

A second study--week on Teresian Spirituality was conducted as part of our effort to make the members of our Province adepts in the teachings of Our Holy Mother Teresa on this auspiscious occasion of her death Centenary. The course was held from 11th to 16th January 1982 and was as interesting as the first of its kind held in October 1981. The following Fathers lectured on different topics: Rev. Frs. Andrew Fernandez, Anastasio Gomes, Paul D'Souza, Justin Panakal and Paulinus Maloth. Participants from our Province and also from Tamil Nadu Delegation including the Delegate-General took part in the session. The Study-week ended with an evaluating session at which the suggestion that other similar gatherings will be held in view of studying in depth the individual works of Our Holy Mother Teresa was unanimously welcomed.

III Study-Week on Teresian Spirituality

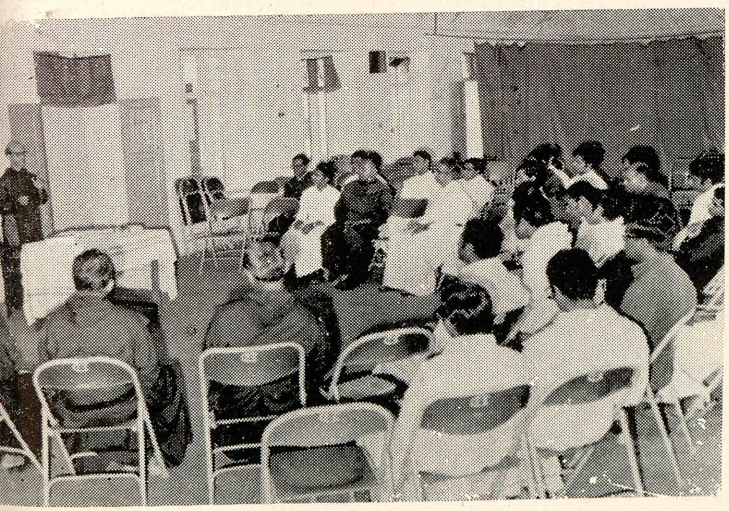
The third study -week on Teresian Spirituality was conducted from 3rd to 7th May, 1982. The Course was intended for those who had already taken part in one of the earlier Study--Weeks. It was designed to study the book of 'Life' of Our Holy Mother Teresa, in an integral manner, at some depth.

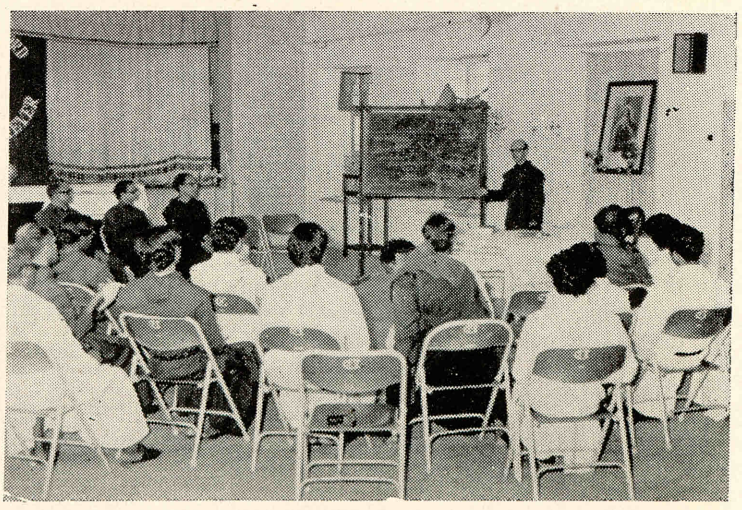
Our Theology Students, four Philosophy Students and a number of our Fathers took part in the Study. It was very encouraging to see elderly Fathers like Fr. Vincent taking full interest in the matter. As not all the participants had the expected level of knowledge for a deeper study of 'Life' the experts helping the group, Rev. Frs. Paul D' Souza and Justin Panakal could not take them for deep dives. On the whole the Study-week proved to be a success and those who took part did really profit by it, especially getting the necessary guidance for a deeper study at the personal level.

Manjummel Province (.O.C.D.)



Talks on St. Teresa—
at Jyothir Bhavan, Kalamasserry





Karnataka-Goa Province (O.C.D.)



Mangalore Monastery.



Eucharistic Celebration—Cloistered Carmel, Mangalore.

the discalced carmelites in the karnataka-goa region



FR. PAUL D'SOUZA

Beginnings....

The Discalced Carmelites are found on the western coasts of India already in 1612. By 1620 they have established a house of regular observance in Goa - a house rendered illustrious in 1638 when two religious from the Goa community - Blessed Redemptus, a Portuguese, and Blessed Denis, a Frenchman–suffered martydom in Sumatra.

Some twenty years later Fr. Vincent of St. Catherine, one of the founders of the Carmelite Mission in Kerala, paid a visit to the Kanara Christians, and discovered their great need for sacramental ministration and spiritual nourishment. But several decades were still to go by before these needs could be catered to by Carmelites.

The Vicariate Apostolic of Bijapur erected in the first half of the seventeenth century passed later into the Vicariate Apostolic of the Great Moghul. In 1696, Pope Innocent XII appointed the Carmelite, Fr. Peter Paul of S. Francis who had been Prior at Goa, Vicar Apostolic of the Great Moghul. He put up his headquarters in Surat.

Not long after the death of Fr. Peter Paul - who was also by the way, titular Archbishop of Ancira - in 1701, the Carmelites in Goa, who were, for the most part, Italians, fell out of favour with the Portuguese authorities. Leaving Goa, they went and established themselves in Sunkeri near Karwar, in 1709.

In the eighteenth century

The British were getting, at the beginning of the eighteenth century, more and more control of the Bombay region, and frequently clashed with the Portuguese in civil as well as ecclesiastical affairs. Finally on May 13,1720, the Portuguese clergy were expelled from Bombay, and the Roman Catholic population were requested to the Vicar Apostolic of the Great Moghul, the successor of Fr. Peter Paul - Rev. Fr. Maurice of St. Teresa. Fr. Maurice, OCD., thus became the Vicar - Apostolic of Bombay, but the

official title of the Vicars Apostoic of Bombay and of their vicariate continued to be "of the Great Moghul" right into the nineteenth century. For the whole of the eighteenth century, these Vicars Apostolic were Discalced Carmelites. The chain was unbroken till 1789. This period of about seventy years was marked by frequent disputes in the Bombay ecclesiastical circles, between Propaganda – by whom the Carmelites had been sent – and Padroado, whose protagonists were the Portuguese clergy led by a Vicar – General in Bombay appointed by the Archbishop of Goa.

One of the most outstanding superiors of the Karwar (Sunkeri) mission, at this time, was Fr. John Dominic of St. Clare, who is said to have made a visitation of much of the Kanara region in 1758–59, administering Confirmation to about 15,000 Christians. He had acquired a mastery of the Konkani tongue.

In 1775, the Vicar–Apostolic in Bombay wrote to Propaganda suggesting the construction of a seminary in Bombay. But the time for constructions had not yet come. And the Congregation asked the Carmelites to begin the training of candidates to the priesthood, and to send select students to Rome.

Meanwhile, in Goa, a Discalced Carmelite of the Portuguese Congregation became Archbishop, and Primate of the Orient in 1784, continuing to govern the Archdiocese till his death in 1812.

The Italian Carmelites resumed the government of the Bombay Vicariate when Fr. Peter Alcantara was appointed Vicar Apostolic in 1794.

Towards the end of the eighteenth century the Sunkeri Mission underwent several misfortunes. Fr. John Dominic had enlisted Terittory Carmelite priests from Chimbel (Goa) to assist him in the work of the mission, and also several diocesan clergy. The need of the people was greater than ever, especially after the suppression of the Jesuit missions at Ankola and other centres. Shortly afterwards the terittory was overrun by Haider Ali; and then by the Mahrattas. From 1777–1780 Fr. Gregory of the Presentation was superior at Sunkeri: and Fr. Philip of all Saints, from 1780 to 1783. The following year, the scourge of Tippu Sultan descended on the Christians of Kanara – many of whom were taken captive Seringapatam.

The nineteenth century

At the beginning of the nineteenth century, Fr. Francis Xavier of St. Anne, after surviving a perilous voyage through the Mediterranean, and many hardships by land, reached Sunkeri and tried to re–build what had been destroyed, recover what had been lost, and gather what had been scattered. He visited to the Christians in Coorg who were under the Vicar Apostolic of Bombay, Fr. Peter Alcantara of St. Antony (d. 1840).

In a report to Propaganda in 1804, Fr. Peter Alcantara says: "No exact number of the Christians in the mission can be given ... In Bombay there are under my jurisdiction about 10,000 souls; in Surat 500; in Karwar, 285; in Poona, 50 ... In Gujerat, lately conquered by the English (Broach, Baroda, etc.) there are also a few ..."

In 1808 Fr. Maurelio Stabellini was sent out to Broach and Baroda, and by 1816, a chapel was built there. All these years, the enterprising Fr. Francis Xavier was serving the Christians in N. Kanara. He was still there in 1821 when the Patriarch of Goa, Don Manuel de S. Galdiner, OFM fled to Karwar because of a military revolt in Goa, and took refuge in the Carmelite mission house, remaining there till 1823. In 1831 Fr. Francis Xavier who had by now acquired a mastery of Konkani, was appointed Vicar Apostolic of Verapoly.

Though North Kanara was evangelized by the Carmelites during this period, Mangalore still continued under Goa, together with parts of South Kanara. When however a certain Antonio F. S. R. Carvalho was nominated to the Archbishopric of Goa in 1836 from Portugal – which was itself divided into two

Rival camps – and he proceeded to take possession without authorization from the Pope, the Carmelites warned the people of Mangalore to withdraw their obedience. Some parishes (Milagres, Omzoor, Bantwal, Agrar, Kirem, Mulki, etc.) submitted to the Vicar Apostolic of Verapoly; while others (Udyavar, Fajir, part of Kallianpur, etc.) clung to Goa. To the great comfort of the Christians of Kanara, a rescript of Pope Gregory XVI asked the faithful to obey the Vicar Apostolic of Verapoly, thus clarifying things and restoring some unity. But the Verapoly Vicariate was too far away; and the Catholics of Mangalore evinced desires to have a Vicar Apostolic for themselves. Finally, in 1845, Mgr. Bernardin of St. Agnes, was appointed Pro-Vicar since the establishment of the Mangalore Vicariate was not at first, definitive. In 1850, he raised the Rosario church to the rank of a cathedral. Two years later he returned to Europe and was succeeded in Mangalore by Fr. Michael Anthony (1799-1878) who had previously worked as an indefatigable apostle in Surat, Broach and Baroda; and then as a parish – priest in Bombay from 1835 to 1852. By this year (1852) the Vicariate of Bombay had already been entrusted to the Capuchins. It was in Bombay that Fr. Michael Anthony was consecrated bishop, and appointed by the Holy See, Vicar Apostolic of Mangalore, in 1853.

One of his first concerns was to provide better education for the youth in Mangalore. His right hand in this endeavour was Fr. Andrew of Jesus and Mary rightly regarded as one of the pioneers of Catholic education in Mangalore. Another concern of the bishop was the formation of candidates to the priesthood. He bought the plot of ground on which the diocesan seminary of Jeppu now stands, and laid the foundation of that now celebrated institution. When he retired in 1870, there were 34 priests in the Mangalore Mission, excluding the Goanese clergy.

He was suceeded as Vicar Apostolic by the French Carmelite Bishop, Marie-Ephrem of the Sacred Heart (1827-1873), who had previously served in Quilon, and then reutrned to take part in the first Vatican Council. He returned in 1870 as Vicar Apostolic of Mangalore and brought with him Cloistered Carmelite Sisters—the first daughters of St. Teresa to settle on Indian soil. He had a hand too in the formation of the Apostolic Carmel. In fact, for the seven months after their arrival in Mangalore, the Cloistered Nuns formed a single community with the Tertiaries who were to be transformed into the Apostolic Carmel. Among the nuns coming from the Carmel of Pau was the holy Sr. Mary of Jesus Crucified, who was declared Venerable on Nov, 27, 1981, and whose life was truly extraordinary.

Mgr. Marie-Ephrem who died in 1873 was the last Carmelite Prelate in the area we have been surveying, an area extending from Gujerat in the north to Mangalore in the south, all of which came at one time or another, under the Vicariate Apostolic of Bombay or Verapoly.

The twentieth century

The last Carmelite Vicar-General of Mangalore, who handed over the keys of the Cathedral to the Jesuit, Fr. Pagani, who would take over in 1878 as the first Jesuit Ordinary of Mangalore, was a member of the Flemish Province; and from this Province especially would come the missionaries who would resume the thread of Carmelite Presence in the Karnatake-Goa region–no longer, however, on the higher rungs of the ecclesiastical ladder, but as persons dedicated to the hidden life of prayer and humble service.

Belgian Carmelites came out to Malabar at the beginning of this century, and with the co-operation of Spanish Carmelites, opened a novitiate in Trivandrum. Already in 1928 the Swiss-born Benziger, Bishop of Quilon, had conceived the idea of re-starting a house of regular observance in Goa. Some ten years later the pioneers, Frs. Constantine, Lucas (Burgos), and Mary Joseph went over to Goa together with Msgr. Benziger himself, and work on the foundation was begun. The monastery was blessed in 1942, and

eventually became a novitiate. Thus the way was opened and the foundations laid for the expansion of the Order in the Konkan region. The Carmelite Nuns had already made a foundation in Bangalore in 1932. And another Carmel sprang up in Chicalim (Goa) in 1947.

Meanwhile, Fr. Marcel and Fr. Irineus of the Infant Jesus were laying the foundations for a monastery in Mangalore, where they were later joined by Fr. Boniface Barracho of Jesus and Mary, and Bro. Louis of the Holy Family.

As soon as the monastery was ready arrangements were made to house aspirants within the monastery itself. By this time India had gained independence, while Goa continued under the Portuguese. Movement therefore between these two houses occasionally became rather difficult. That was one reason why Mangalore was attached to the Manjummel Province in 1958. As vocations kept increasing, the need of a separate structure to lodge the aspirants was keenly felt. Thanks to the herculean fortitude and efforts of Frs. Bernard Nunes and Boniface, the 'Vocation Home' was completed in 1965. That same year another Cloistered Carmel was opened in the region, the one at Andheri in Bombay. That very year, too, a foundation was made in Mysore. By this time India had already acquired Goa, and it was to be expected that the Margoa Monastery would be attached to one of the Carmelite units established in India. That was actually realized when V. Rev. Fr. General (Fr. Anastasius of the Most Holy Rosary) visited India in 1964 and incorporated the Margo monastery into the Manjummel Province.

The fifth Cloistered Carmel in the region under survey was founded in 1977 at Ahmedabad in Gujerat, while the Manjummel Province was patiently tending to and nurturing the vocations of candidates hailing from Mangalore and Goa, some of whom had already finished their courses and had been ordained priests. By 1979 the number of religious pertaining to what we have called the Karnataka–Go region had risen to 46 — of whom 29 were priests. That year the sixth Carmel, that of Pune, was founded· That year too the brilliant idea struck Rev. Fr. Paulinus, Provincial of the Manjummel Province, that the time was ripe for paving the way to the constitution of a new unit for the Karnataka – Goa – Bombay region. Accordingly, a Delegation was set up, and Rev. Fr. Gregory D'Souza of the Sacred Heart was appointed the Delegate-Provincial.

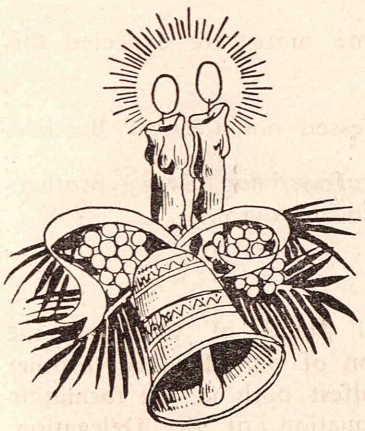
Finally, 1981, the year of the founding of the Baroda (Vadodara) Cloistered Carmel, was also the year in which, by a decree of Very Rev. Fr. General (Fr. Philip Sainz de Baranda), dated March 12. 1981 — the anniversary of St. Teresa's canonization—the Karnataka-Goa Province was constituted as an autonomous full–fledged unit of the Carmelite Order under the patronage and thc title of St. Teresa of Jesus comprising the states of Karnataka, Goa, Maharashtra and Gujerat.

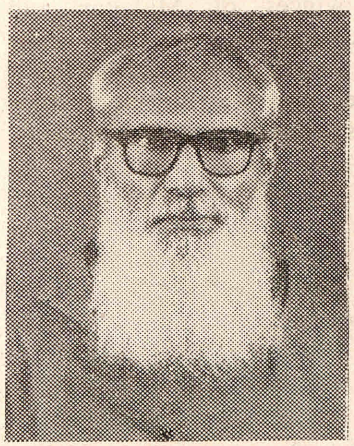
In April, the same year, the new Province held its first chapter in which Rev. Fr. Nemesio Alzola was elected its first Provincial Superior. The Province he had to govern was a small one, comprising just three communities : Margao, Mangalore and Mysore. The seven Cloistered Carmels mentioned above are entrusted to the fraternal concern of the Karnataka–Goa Province, while retaining their juridical status.

Present Statistics at a Glance

		1982
Communities		7
	Margoa	
	Mangalore	
	Mysore	
	Mapusa	
	Xellim	
	Belur	
	Londa	
Members	Priests	34
	Brothers	
	non–clerical	5
	clerical	
	in Theology	5
	in Philosophy	5
	novices	5
total		54
	Postulants	24

the tamil nadu general delegation, o.c.d.





FR. DOMINIC O. C. D.

The Beginnings:

The first foundation of the First Order of the Discalced Carmelites in Tamilnadu was made by our Flemish Fathers at Thuckalay in 1913. Already in 1926 one Antony Muthu, known as Fr. Staninslas in the Order, from Tanjore Diocese, joined the Third Order Regular of the Discalced Carmelites in Manjummel, and later on in 1957, with the other the members of the same Congregation, joined the First Order.

Fven in the first days, when the First Order was started by Flemish Fathers in Carmel Hill, Trivandrum, Tamils, such as Fr. Dionysius, and Bros. Frank, Romeus, Redemptus etc. Joined the Order. Afterwards there were rare vocations of Tamils to both the Units of the Order, of Malabar and Manjummel, in India.

But, of set purpose to foster vocations to the Order among Tamils, vocation drives and publications in Tamil papers were begun by the Malabar Province from 1960 onwards, and eventually the Monastery of Thuckalay, the parochial House of Ramanputhur, now known as Carmel Nagar, and Carmel Ashram, Thanjavur, have become one after another Aspirants' Houses for Tamils. In the same way, from some years afterwards the Manjummel Province also canvassed Tamil vocations and St. Joseph's Mission House Manalikara became Aspirant's House for Tamils.

By such means the Tamil vocations were on the increase in both the Provinces and there came the project of having a House of Theology at Trichy. In August 1980 a plot of 6.59 acres was bought, both the Malabar and Manjummel Provinces equally bearing the cost; to which 1.44 acres of land was added in July 1981, for which the cost was paid by our Very Rev. Father General.

The formation of the delegation

Already in November 1978, when our Very Rev. Fr. Finian visited India, the idea was had of making a Tamil Unit of the Tamils from

both the Provinces; but due to several reasons it didn't mature.

But during the Pastoral visit of very Rev. Fr. Philip Seinz in the early months of 1981, in spite of opposing views, preparation was made for a Tamil Uuit, and it was decreed on 9th June 1981 by our Ven. General Definitory in its 77th session for promoting the good and expansion of the Order. And Very Rev. Fr. Patrick Mootheril was made the first Delegate General, and it was inaugurated formally on 29th June, 1981, at Carmel Ashram Thanjavur.

The Tamilnadu General Delegation was constituted of six out of the ten Houses of the Order in Tamilnadu and of fortyone out of the fortynine professed Tamils of both the Provices, to whom were annexed three Keralites of the Malabar Provinee, one among whom was the late Rev. Fr. Celestine.

The Houses of the Delegation:

1. Carmel Ashram, Nirmala Nagar, Thanjavur - 613 007, canonically erected on 21st November, 1966,
2. Our Lady, House, Yercaud, Salem Dt., - 636 601, bought in 1972,
3. Carmelite House, 34 Mosur Road, Arkonam, North Arcot Dt. - 631 001, acquired in 1972.
4. Carmelite Mission of the Holy Spirit, Hanumanthanpatty, Via Uthamapalayam, Madurai Dt. - 626 533, accepted in 1976,
5. Holy Redeemer' House, Valangaiman, Tanjore Dt., - 612 804, erected on 7th October, 1977.
6. Carmel Theology College, Edamalappatty Pudur, Tiruchy - 620 012, erected on 9th June, 1981.

The Present Status of the Delegation: (in April, 1982)

12 Ppriests including 2 from Malabar Province and 1 from Navarra Province

3 Solemnly Professed Chorist Brothers

19 Temporarily Professed Chorist Brothers,

6 Chorist Novices,

5 Chorist Postulants

24 Aspirants - some more are expected this year.

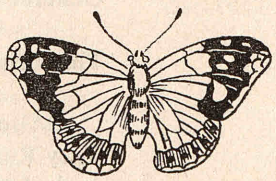
11 Solemnly Professed non-Clerical Brothers

4 Temporarily Professed non-Clerical Brothers and 1 non-Clerical Novice.

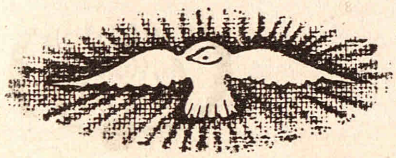
Conclusion:

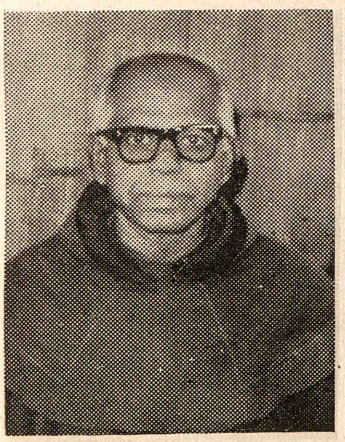
The wonderful Hand of God and the powerful protection of our Beloved Mother of Carmel are manifest both in the formation and in the continuation of the Delegation. The members of the Delegation are to be very very grateful to our Ven. General Definitory and in particular to our Very Rev. Fr. General and to very Rev. Fr. Patric Mootheril for the same: so also our heart - felt thanks are due to the Mother-Provinces of Malabar and Manjummel for the sacrifices they have made and are still making in the pecuniary help they give for our trainees and the formation they give for our Novices and Philosophy Students.

L. D. V. M.



the varapuzha unit





FR. ANDREW FERNANDEZ O. C. D.

The Malabar Province is the fruit of the Belgian Carmelite Missionaries. These missionaries opened a Novitiate at Trivandrum for the Indians on March 19, 1928. The Syrians too joined this Novitiate, but according to the then existing Canon Law, they had to change the rite. Thus the Trivandrum Novitiate of the future Malabar Province was for both Latins and Syrians. The Semi-Province of Malabar was handed over to the indigenous Carmelites in 1947.

When the present Superior General, Very Rev. Father Philip Sainz de Baranda, O.C.D., came for the Pastoral visitation, the problems existing in the Malabar Province were examined and solved by him. Thus, Our Father General issued a Decree on 10th April 1981, separating the Monastery of Varapuzha from the Malabar Province and placing it directly under the jurisdiction of the Definitory General. The ten Latin Religious (six priests, one Deacon and three non-chorist Brothers) who expressed their desire individually to have this separation, were assigned to the Monastery of Varapuzha as conventuals. Thus Varapuzha Monastery became a Commissariate. Rev. F. Nemesius Alzola, O. C, D., was appointed Commissary General. This is the first step towards, an eventual growth into a full fledged independent unit of the Order.

Lately the Commissariate has been supperessed and the Varapuzha Unit has been granted permission to take aspirants. They have founded a new house at Kazhakootam, Trivandrum Dt. on 24th August 1982 to recruit aspirants. Theyhave 17 aspirants at present.



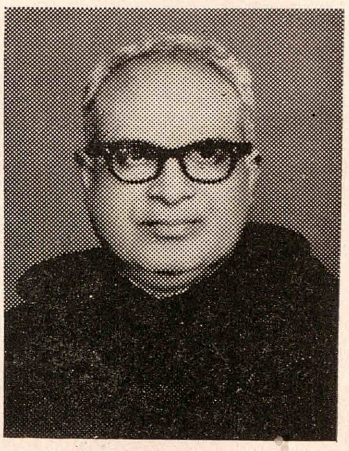
carmelites of mary immaculate (c.m.i.)

The mountain seems to rise directly from the sea. It begins abruptly at the water's edge, climbing rapidly to a height of 700 feet, and then joins itself to a chain of hills stretching fifteen miles into the Palestinian country side. On the top of the gray limestone of modern Mt. Carmel, rising from the promontory, stands a large rectangular building headed by a Byzantine Cupola. This building represents the history of the reformed Carmelite Order. St. Teresa and St. John of the Cross articulated and restated its contemplative and mystical tradition.

Exceptionally blessed by the beauties of nature, the hillock of Mannanam too was fixed upon by two syro-Malabar priests to be their religious house, the site of their prayer-life and religious apostolate. In the providence of God, Mannanam was intented to be the mother-house of the Carmelites of Mary Immaculate.

There is a link between these two. "It was the great Mother Teresa who brought about reform and renewal in the Order of Carmel. On a certain occasion the Saint was prayerfully reflecting upon the miserable condition of the vast subcontinent of India. With tears in her eyes, the saint stormed heaven with her prayers. Then she happened to hear these consoling words: 'Wait, my daughter, be patient, you will indeed see great deeds with your very eyes'. Powerful indeed is the prayer of holy souls before God. Before long God provided for the foundation of the Reformed Carmel. Some of these Religious came to our land which the beloved mother had so much at heart. Through their instrumentality the Church in Kerala has reaped many an advantage from Carmel. In this way our Congregation came to see the light of day".

These pregnant words used to be the very first words of the historical account of the C. M. I. Congregation given in the offical directory since the beginning of this century. The above is an excerpt from an account authorized by the first Indian



FR. SILAS C. M. I.

Prior General of the Congregation, Fr. Alexader Kattakayam, in 1908.

The outline of the history af the Congregation may be had under six parts—
(1) The Period of Prepartion (1829 - 1846)
(2) The Period of Foundation (1846 - 1855)
(3) The Period of Consolidation (1855 - 1875)
(4) The period of Trials (1875 - 1887)
(5) The period of Growth (1887 - 1955)
(6) Recent Expansion (1956 - 1982).

I. The period of preparation (1829–1846)

The C. M. I. Congregation is of the Syro–Malabar rite, and is the first indigenous institute to restore and revive the ancient religious life among the St. Thomas Christians in modern times. The founders of the congregation were Frs. Thomas Palakal of Pallippuram and Thomas Porookara of Champakulam. Fr. Palakal was closely associated with the Italian Carmelite Bishops of Verapoly. He was invariably the official secretary for the Syro–Malabar affairs of the diocese and was of immense help to the Carmelite missionaries in matters ecclesiastical and administrative. He was most loyal to the Vicars Apostolic and was thus instrumental in introducing many a reform in the Kerala Church.

Two congenial friends

Later Fr. Palakal established a local Seminary in his own parish at Pallippuram. What characterized him most was his deep love for prayer, knowledge and discipline. He introduced all these qualities among his students too. Fr. Palakal was a man of God and of the Church; his face was radiant with divine love. Bishop Francis Xavier, O. C. D. The Vicar Apostolic used to say that those who looked at Fr. Palakal experienced tangibly the very presence of the Holy Spirit.

Fr. Thomas Porookara was an intimate friend of Palakal. They are two congenial spirits. He had the rare distinction of being educated by Carmelite Missionaries of Verapoly at their Seminary there, thanks to the insistence of his cultured father who also initiated him in western instrumental music, something quite unusual in those days. Being the product of the Carmelite Seminary, he became the apostle of the cult of St. Joseph and used to preach regularly on Sundays and feasts. A holy pastor and an efficient administrator, his services were found to be most effective in the problem–ridden Latin parishes of South Kerala.

In 1822, Bishop Maurilius Stabilini, O.C.D. came from Bombay to Kerala as Vicar Apostolic *ad interim* of both Verapoly and Cochin. The newly appointed prelate very much wanted the services of the veteran Fr. Palakal. However the Bishop was satisfied with Fr. Porookara as his secretary. The services of the rector of Pallippuram were readily available to him.

Fr. Palakal would often call upon the Bishop and his secretary. The three congenial Souls would discuss the spiritual resourcefulnesss of the Syro-Malabar Church. Once the subject mooted was why there were no saints in the very ancient Church of St. Thomas. The fathers explained it was because there were no monasteries and convents in Kerala. They affirmed that this was impossible to materialize as there were no Christian monarchs as benefactors, unlike the case with Europe. The Bishop replied, the problem could be easily solved if the vast number of Christians were to contribute to the sacred cause. A few weeks after this conversation the two fathers approached the saintly Bishop with a strange request. They asked his permission to quit their jobs and wanted to lead a retired life of prayer and contemplation for the rest of their lives. The Bishop was taken aback. He could not sustain the loss of two of his best priests. Then he was almost divinely inspired to suggest to the fathers that they should think of starting a religious institute for priests which would inspire the whole church of Kerala to follow in their footsteps. He discussed the practical details about the site and the buildings required. He asked

them also to prepare a circular letter on his behalf addressd to the prieststs and faithful. It was done on the spot. This is an important document formulated spontaneously in accordance with the tenor of the discussions they had with the Bishop. Some of the salient ideas are worth quoting.

Founders, Charism.

"You desire to see among yourselves a community of men continuously engaged in prayer and spiritual endeavour. No steps have been taken so far by you who are the most ancient Christians. Here no men and women have had the opportunity to benefit by the example or to enjoy the labour of dedicated religious. That way of life is quite unknown among you. Even priests who are our brothers in Spirit have not yet dared to embrace religious life. In order to pave the path of religious life on the part of those who would form such a community, there is urgently needed a church, a residence and the means for their support. This will surely open the way for the happy introduction of religious life in your country. The example of religious will be a source of inspiration and instruction to the ignorant. Those who volunteered for such a life will have a chance to do so. The religiously inclined who are so scattered here and there could then come together to live in communities. They will be absolutely free from all worldly preoccupations. They will devote themselves entirely to the pursuit of the spiritual. By the zealous endeavour of these chosen souls, all possible blessings will be secured. (Bishop Maurilius Stabilini, Circular Letter of Nov. 1., 1829)

In view of putting up a religious house, the Bishop suggested the idea of collecting contributions. He authorized the two fathers to do it. He himself subscribed a sumptuous sum as his own contribution for the excellent project mentioned in the circular letter

Fr. Kuriakose Chavara was still a deacon when the above mentioned letter was issued. Hower on the 29th November, 1829 he was ordained a priest at Arthingal, of course in the presence of the founders. He offered the Mass of ordination for the realization of the religious house.

The many attempts of the founding fathers in the company of their friends both Latin and Syrian make interesting reading. To find a suitable site according to the instructions of Bp. Stabilini was not that easy. At last they came across Mannanam and fixed upon it.

Foundation of the House

The 11th of May of 1831 was the day appointed for the blessing of the Corner stone of the Mother house of the future C. M. I. Congregation. Bp. Stabilini came to Mannanam to perform the function. Owing to indisposition, he left the desirable task to the founding fathers. Owing to mutual deference, neither of them would do it. At last Fr. Porookara yielded and laid the foundation-stone in the name of St. Joseph. This indeed was the culmination point of the combined effort of the whole of Kerala. Priests in large numbers came forward to help the fathers in their search for the site. They considered the venture as their own. The name of Jacob Kanianthara deserves special mention here. Many parishes with the consent of the laity made their contributions towars the common fund, Hindus and Muslims in the neighbourhood of Mannanam vied with each other to have the place ready for the event of May 11.

Entrusted with the Seminary at Pallippuram, Fr. Palakal could not stay for long periods at Mannanam. Fr. Porukara had to go in search of resources. Under the direction of the founders, Fr. Chavara carried on the work. By the Pentecost of 1831 Mass was clebrated for the first time on the hillock in a small chapel built for the purpose. The catholic families of Thayil and Perumalil were of immense help to the fathers. The hillock originally belonged to them. It may be specially mentioned that the fathers were often found with the workmen, carrying stones and mortar for the

construction work. We remember the words of St. Teresa about the first monastery of Duruelo. "In this short time they had gained such a reputation that, when I heard of it, it made me extremely happy. When they had preached and heard confessions and had returned to their monastery for a meal, it would be very late. But this was little concern to them, because they were so happy."

Bishop Stabilini embarked for Rome in 1832. It was he who inspired the fathers to take the risk and a new path for the benefit of the Kerala Church. The predecessor of his, Bp. Melesio Prendergast, an Irish Carmelite had asked Rome for a similar venture, but got the reply "Dilata" – wait. The three fathers once again gathered to meet their guide. He must have told them that the work was God's and that it would surely materialise despite their diffidence.

Tested in fire

Then Bishop Francis Xavier became the Vicar Apostolic. Owing to some rumours, he did not show himself very favourable to the fathers. Shortly, Fr. Porukara was assigned to some Parishes in Quilon; Fr. Chavara was put in charge of the Parish at Pallipuram. It was a time of real testing. All the three fathers were prompt in obeying their prelate. Seeing the work of the spirit, the Bishop relieved the priests of their work and let them resume work at Mannanm.

There was rapid progress in the work. During his frequent stays at Mannanam, a few students from the neighbouring parishes would approach Fr. Palakal, wishing to pursue their clerical studies with him. He thought a semminary at Mannanam would provide for a lively liturgical worship and become a source for vocation to religious life. Fr. Porukura was not so very positive in the matter and expressed his doubt· Fr. Chavera in his turn was rather neutral in his attitude. At last it was decided to start the Seminary together with their religious venture.

Bishop Francis Xavier was very positively concerned with the father's project at Mannanam towards the end of his life. As soon as the construction of a part of the building was over two candidates for religious life and those for dioscesan priesthood made a retreat under Fr. Porukara. In the meanwhile Fr. Thoppil also had joined the group. After the retreat a separation was introduced between the two groups. The candidates could not freely visit their house, and were to lead a life of abstinence from meat. However the classes were common to all of them.

The founders' death

On the 16th of January 1841 Fr. Palakal slept in the Lord at Pallipuram. From the biographical account written by Fr. Chavara, we can infer the holy life of the first founder in depth. The mantle of Palakal naturally fell upon the shoulders of Porukara.

Fr. Porukara, in a special letter to the Ordinary, entrusted the commnuity unconditionally to his care and requested him to establish it as a canonical institute. Before the realization of his dreams, he too succumbed to diabetis in 1846. Thus after a period of fifteen years the second of the founders died leaving the unfinished work to Fr. Chavara.

II. The period of foundation 1846 – 1855

Fr. Chavara walked in the footsteps of his venerable predecessors in furthering the cause of the religious institute. Bishop Bernardine O. C. D. was appointed the Vicar Apostolic in 1852. He was convinced of the warm-hearted services of Fr. Porukara during the troubles of Padroado, when he was the Vicar Appostolic of Quilon. Fr. Chavara on several occasions approached the Bishop with his request to accept them as a Carmelite community and thus have them canonically established. He did not comply with the request, but instead tried them in different ways. In 1854 the Immaculate Conception was proclaimed as a dogma. It was celebrated all over the diocese. The Bishop at last made up his mind and informed the Holy

See of his plan for the Mannanam Community. Pope, Pius IX gave his blessing. The Sacred Congreation gave him permission to comply with the desires of the Syro-Malabar community. Already plans and policies had been formulated regarding the introduction of religious life for men and women in all the Carmelite missions and had been approved by the Holy See.

On Dec. 8th 1855 Fr. Chavara and ten of his priests were allowed to make their perpetual profession. Fr. Marcelline, O. C. D. had prepared them for the great event. He himself was responsible for the adapted version of the Rule and Constitutions of the Italian Branch of the Discalced Carmelites. Of the 72 chapters only the portion on the religious life was adopted. The programme of daily life followed by the community at Mannanam was sent to Bishop Bernardine at his request. The missionary accepted the vows of Fr. Chavara as the delegate of the Bishop who was ipso facto the Superior General. Fr. Chavara accepted the vows of others in the name of the Bishop. The community was given the title, "Servants of the Immaculate Mother of Carmel". As part of the habit a Carmelite scapular was given. Fr. Chavara assumed the name of Kuriakose Elias of the Holy Family. Others too added names like Eliseus, Brocard, Albert etc, to their baptismal name. The full Carmelite habit came to be given only gradually.

III. The period of consolidation (1855-1875)

Just as Berthold did gather a small group of ten companions on Mt. Carmel, even so Fr Kuriakose Elias had ten priest companions to make their religious profession. During the years that followed, the newly professed led a perfectly retired life under the direction of Fr. Marcelline, O. C. D. He taught them the inner and deeper relgious life in its Carmelite form. Bishop Bernardine was not satisfied with just initiating them to religious life. He had worked out a detailed plan for the apostolic life of the congregation. Thus the custom of preaching popular missions for adjacent parishes one after another. This would be followed by the canoncial visitation of the Bishop. This was the policy of the Carmelites as long as they were at the helm, for the following thirty years. Catechesis was organised in every parish under the supervision of the new Congregation. Three Seminaries were newly established and were entrusted to the fathers, after the various 'Malpanates' had been suppressed. The whole diocese was divided into different regions with episcopal delegates from the new community, put in charge of them. In short, the whole face of the Syro-Malabar Church was thus renewed within a short time.

The new Congregation was really a spiritual movement unheard of in the Church of St. Thomas for centuries together. The more the impact of the Congregation was felt in the various regions through missions and retreats, the more intense became the steady flow of vocations from both among the parish clergy and the parish youth. The laity also came forward with requests for establishing new houses and offering money and property for the same.

After a trial period of five years, Bp. Bernardine prepared for the full Canonical establishment of the Congregation. He ordered for a formal Canonical institution of the houses through Fr. Marcelline. At his formal request the Congregation was aggregated to the Discalced Carmelite Order in 1860. Bishop Bernardine was appointed the superior and was empowered to erect monasteries all through the diocese. The congregation did not lose anything in the process as it had no independent canonical status so far. It had only to gain; the Congregation and its houses became canonically full-fledged before the Church. There was no question of introducing any new changes. When the number of houses increased, some changes became necessary and hence a more adapted constitution was introduced in 1865, copies of which are to be found still in our first monasteries. It was this constitution that was followed with great appreciation up to 1885 when the

first constitution approved by the Holy See came into force. This fact is attested to by many letters sent by some of the founding fathers to the Holy See in subsequent years. The Changes were introduced by Bishop Bernardine O. C. D. and his delegate, Fr. Leopold, O. C. D.

IV The period of trials (1875–1887)

The congregation was flourishing in the quality of its religious life style and in the quantity of works undertaken, as long as Bishop Bernardin, Fr. Leopold and Fr. Kuriakose Elias worked in unison. The greatest benefactor of the congregation, Bishop Bernardine, went to his enternal reward in 1868 and Fr. Kuriakose Elias in 1871. Fr. Leopold and Fr. Cyriac Elias lived in the study house of the Congregation at Koonammau which was close to Verapoly, where was the residence of the Bishop. In 1861 all the three great spiritual leaders succeeded in quelling the schism caused by the Chaldean Bishop Mar Thome Rocco. In 1869 Archbishop Leornard, O. C. D. and Fr. Leopold went to Rome on the occasion of Vatican I. Fr. Leopold made an earnest attempt to promote the Congregation as a separate province of O. C. D. He also used his influence to bring about the appointment of a separate Bishop for the Syrians. Unfortunatly the plan was aborted owing to the sudden death of the then Carmelite General Fr. Dominic. When the Archbishop came to know of the plan, he could not be reconciled with the idea and with this started a cold attitude towards the Prior Cyric Elias and to Fr. Leopold. The Successor of Fr. Elias was Fr. Eliseus Porukara. A group of young priests of the Congregation started writing to Rome for a separate bishop for the Syrians, without the knowledge of the Prior or the Archbishop who was the Superior General. There followed a period of great unrest and confusion. The Archbishop tried to introduce a new constitution in the thick of the confrontation. It was resented. Several young fathers were expelled. Fr. Leopold was sent back to Italy. This state of affairs continued up to 1877 when Bishop Marceline, O. C. D. took charge of the Syrians, as Coadjutor of the Archbishop. The bishop called together a special convocation of all the professed fathers at Koonammau in the first week of 1878. It would seem that the fathers insisted on obtaining several privleges of the Discalced Carmelite Order including that of exemption. A new constitution had to be prepared and sent to Rome. There was lack of understanding and communication. Finally when the new Constitution arrived from Rome after a thorough examination of all the previous Constitutions, it was not welcomed but had to be enforced. Finally when two separte dioceses were established for the Syro–Malabar rite in 1887, the Congregation came under the jurisdiction of the Holy See with the Delegate Apostolic as the Superior General.

V. Period of growth (1887 – 1955)

The new Prior General made a visitation of all the houses, Several changes were proposed by the General Chapters convened by him. The important suggestions were the introduction of the Carmelite brown habit, and the freedom for internal Goverment. The Holy See accepted the proposals. A definitory or a Council of four fathers was chosen. The Chapter requested the Holy See to appoint an O. C. D. as the Prior General. Bishop Marceline was requested for, but he died the very week the appointment was made. The request to send back the much beloved Fr. Leopold O. C. D. back to Kerala as the Prior General could not be realized. However Fr· Bernard O. C. D., then a missionary in Kerala and later on the Archbishop of Verapoly, was designated as the Prior General. From the very beginning, the Congregation benefitted from the Italian Carmelites. Since 1875 after the amalgamation of the Italian and Spanish branches, Spanish missionaries also began to work in Kerala. Fr. Bernard was a Spaniard and he served the Congregation as the Prior General for twelve long years. Then in 1902 at the instance of the Archbishop and in accordance with the modified constitutions a member of the Congregation was elected Prior General in the person of Fr. Alexander (Senior)

Kattakayam, one of the eleven fathers who made their profession in 1855. The Rule and Constitutions were "defintively" approved by the Holy See in 1906 on the occasion of the Golden Jubilee of the Congregation.

It was the privilege of the Congregation to have been invited to the ecumenical envolvement by Bishop Benziger O. C. D· of Quilon. The diocese in its earlier days had welcomed the special servics of one of the founders, Fr. Porukara to bring about reunion in some Padroado parishes of the South. Now the new Carmelite Bishop gave us an opportunity to work among the Syrian Jacobites in his diocese. After the reunion of Archbishop Mar Ivanios of Trivandrum, several of the fathers were woking among the Jacobites. In their turn, many of the reunited priests used to stay in our monasteries, especially at Chethipuzha where there were facilities of spiritual renewal and refresher courses in sacred doctrine.

After separation from the jurisdiction of Verapoly, the Congreation coud not carry on with the apsotolate formerly entrusted to them earlier. There was no official preaching of the missions at the diocesan level. The Seminaries came to be suppressed and a single common Seminary at Puthampally was established by the Holy See. Hence under the regime of Archbishop Ajuti and Fr. Bernard the Congregation opened several schools where the teaching of English was gradually introduced. At first only the management of the Schools, was with the fathers. With the introduction of English High Schools, they assumed also the headmastership and much later the teaching role too. An important event in the life of the Congregation was the sending of students to the famous Jesuit Seminary in Manglore since 1895.

The necessity of educational work carried on by the Congregation resulted in the adoption of the policy of sending out select members for higher education in the Universities of India and abroad. In 1920 the Congregation had just one graduate! The opening of new colleges since 1944 necessitated the training of many members for advanced studies. On a par with evolution along the line of secular education, there was progress also in the line of ecclesiastical studies. Fr. placid Podipara had his advanced studies in Rome where he took Ph. D, D.D and D.C.L, degrees. In the nineteen fiftees, students were sent to the Kandy Papal Seminary.

VI. The recent expansion (1955–1982)

In 1953 the Congregation was divided into three provinces. It has its headquarters in Ernakulam where the Prior General resides.

The Constitutions of the Congregation were updated when the new Oriental Code for religious came into force. The Constitutions were approved by the Holy See in 1958. The former title, "Third Order of Carmelites Discalced" was then changed into "Carmelites of Mary Immaculate" (C. M. I.). It was granted pontifical exemption in 1967·

The common study house was shifted to Bangalore in 1957 and is known as "Dharmaram". It has been raised to a Pontifical Institute of Thelogy and Philosophy.

The Mission work of the Congregation gathered new momentum as dioceses were entrusted to it beyond the confines of Kerala. There are now five dioceses in Central and North India. Chanda (1962) Sagar (1968) Jagadalpur (1972) Bijnore (1972) and Rajkkot (1977).

At present the congregation has six provinces and three Vice-Provinces.

I may end this short history of the C.M.I. Congregation with a note on the Servant of God, Fr. Kuriakose Elias Chavara. The diocesan process for his beatification was inaugurated in 1958. In 1976 a "Positio" about the introduction of his cause and the virtues he practised has been published in 1977. This is a huge volume of more than 800 pages. Consultors of the Historical Session have evaluated the merits of the case and their opinions collected have been published in 1978.

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The servant of God was very much devoted to St. Teresa. Here are his words: "In spite of my unworthiness God has chosen me to be a son of the Holy Mother Teresa. It was this mother of Carmel who counted me among her sons and daughters. The Saint loves her children dearly. She has taught much about prayer. Indeed she is the doctor of prayer. That is why she taught the Interior Castle with its series of seven mansions, indicating clearly the specific ways and means to get into the inner most room. That is how she teaches her children. I do not know the original language. Hence I plead with her: either teach me this language or instil your teaching deep into my heart." (Spiritual Colloquies : Introduction).

N. B. Bibliography : I have based this study on the orginal documents collected and preserved in the archives of Mannanam, Ernakulam and elsewhere. Fr. Bernard's History of C.M.I. (1908) and Fr. Gregory's Historical Account of C.M.I. (1958) are based on documents of primary importance.

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A brief report of the programmes conducted in the C. M. I. Congregation in connection with the 400th anniversary of the death of St. Teresa of Avila, who has made unique contribution to the Christian Spirituality.

The main purpose of the programmes was to replenish, in the Congregation and outside, the Christian Spirituality enkindled by St. Teresa of Avila.

Within the Congregation

The various aspects of her spirituality were taken up in the local communities, for prayer and reflection during the days of monthly recollections for the last one year. Prayerful discussions were conducted on the leadership she gave to the dedicated life, and on her high prayer-experience. The following points came up as discussion matter in the local communities: Her devotion to the Holy Catholic Church; Contemplation and holiness of life; the way in which human persons are to be accepted in the perfect Christian charity; how deep contemplation leads one to maturity; how her teaching can be practised in our lives and what its relevance is in the present era.

The spiritual enthusiasm produced in Fr. Kuriakose Elias Chavara by the example of St. Teresa, who conveyed her contemplative experience into his way of life was proposed for personal reflection of our brethren.

In the Novitiate Houses

In novitiate houses, in addition to the regular classes on Teresian Spirituality, this year, special classes and study circles on various subjects, for one week each, were conducted. The experience of God's presence in our busy active apostolate, the encounter with God indwelling in our hearts, and the way of practising these virtues even from the novitiate period, came up for special study.

In the active field of the Congregation

Meetings and discussions were held in various places to acquaint the public with the spiritual teachings of St. Teresa. The most important programme of this scheme will take place at Ernakulam, at the Chavara Cultural Centre on 2nd October. It is a seminar that starts at 2.00 p. m. and ends at 7.00 in the evening.

There will be three talks paving the ways to the mystical theology of St. Teresa followed by discussions. The last one hour will be spent in prayer for an experience of God in the spirit of St. Teresa. As the function is programmed in the Chavara Cultural Centre, we expect the presence of non-Christians also.

Finally a word about the competition for the cover page of the souvenir. It is the clerical students of the congregation that took part in the competition. The cover that won the first prize in the competition, was accepted by the Souvenir Committee as the cover of the souvenir.

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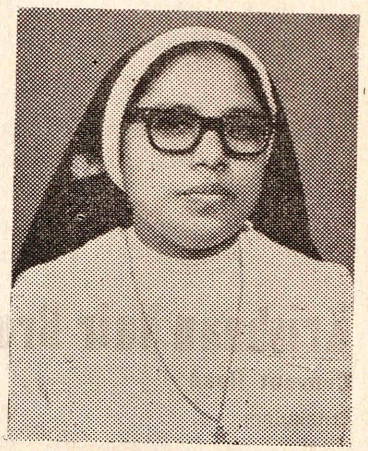
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SR. SERGIUS C. M. C.

Introduction

India, the seedbed of a rich spiritual heritage, has given birth to many Sages and Sanyasis. It was in her Sanyasis that India found the best expression of her spirituality. The Indian Christians, who received the Good News in the first century of Christianity have been longing for a Christian Sanyasa which is a dedicated search after God in complete renunciation and purity of life. The 19th century witnessed the realisation of this great dream; and there sprang up two indigenous congregations, one for men and another for women.

Origin and growth

The mustand seed that has grown today into a mighty tree, the Congregation of the Mother of Carmel, a Pontifical Congregation of Syro-Malabar Rite for women, with simple perpetual vows of chastity, poverty and obedience-was sown and nurtured in the silence and solitude of the little village of Koonammavu, then in the archdiocese of Verapoly, now in the Archdioces of Ernakulam, on 13th February 1866 by the combined efforts of the Servant of God, Fr. Kuriakose Elias, Chavara and the Italian missionary Rev. Fr. Leopold Boccaro O. C. D., the Carmelite delegate in Kerala at the time. It was the "unconditional trust in Our Lord" that enabled these founder-fathers to start the first house at Koonammavu with four members-Eliswa-a widow, her daughter Anna, her sister Teresa, and another young lady named Clara as a Third Order of Carmelites-Discalced and they were given the rules of the Third Order with the necessary adaptations and the approval of the Archbishop of Verapoly, Most Rev. Bernardine O. C. D.

In 1887, the Syro-Malabar Christians were separated from the jurisdiction of the archdiocese of Verapoly and with this, there occured a bifurcation in the infant congregation. In 1890 seven members of the house belonging to the Latin Rite bade farewell to the Mother House and started a new house at Verapoly. The division of the rites coin-

cided with the establishment of the two Syro-Malabar Vicariates of Trichur and Kottayam.

This new way of life cast a great spell over the Christian Community and this resulted in the growth and extension of this congregation to the various parts of Kerala. As new Dioceses were set up in Kerala, the Syrian section got divided into independent units, each of which was directed and patronised by the Local Ordinary of the respective diocese.

The unification of these independent units of Carmelite sisters was carried out under the leadership of Msgr. Hyppolytus O.F.M. Cap., now Prefect of Jammu – Kashmir prefecture. The Congregation was raised to the pontifical right by the Sacred Congregation for Oriental Churches in March 1967 under the new title of the 'Congregation of the Mother of Carmel' (C.M.C.) with a new constitution provisionally approved. Thus, after its hundredth birthday, the Congregation started its fullfledged onward march into new avenues of activity and service, with renewed vigour.

The C.M.C. charism and its aims

The most sublime goal of our Congregation is that its members be completely possessed by God in total availability to our fellowmen. Our founder – fathers, men of deep prayer and zealous action contributed the spirit of the Congregation, namely, Bhakti – Karma – Yoga. "The supreme love for God ie. Bhakti is realised and fostered through listening and responding to His 'Word, in absolute faith. 'Nishkamakarma' would flow from true 'Bhakti' and has to be sustained, nurtured and enriched by it. This enables us to offer all our actions as a gift of worshipful service and sacrifice to the Lord. Everywork done in a spirit of devoted service and 'selfless sacrifice' achieves in us true liberation from self and transforms us into women fully available to God and His children and that is expressed in the C.M.C. motto 'Dhyanena. Madbhakta Karmana Madarpita'. ie. 'be united to me through meditation, be consecrated to me through action'. In the beginning, this goal was to be achieved mainly through the apostolate of education, which aimed at the Christian formation of people, especially of women and children. As years rolled on, the scope of the activity of C.M.C. also extended.

Apostolic Activities

Educaiton

The education of the young ranging from preprimary to the post-graduate level has been the main apostolate of the Congregation. The C. M. C. offered its service in the field of education, when education of woman was not given much thought and C. M. C. has played a very important role in the educational development of our country. It derived its inspiration for this from the strong convictions and indefatigable efforts of its founder-fathers. Thousands who have passed through the portals of its educational institutions, fully armed for the battle of life are today the joy and pride of our nation. We are happy to note here that many of the founders of the new Congregations and their first members are students of the C. M. C. Sisters. This apostolate also helps us to have contact with families and their Christian formation.

Service in the Parishes

True Christian life among the parishioners can be achieved only through lively participation in the Liturgy, attending catechism classes etc. The C. M. C. sisters give leadership in the activities of the Parish organisations and choir, train the people of God in liturgical practices, prepare children for first Holy Communion, conduct sunday classes, prayer meetings, visit houses and participate in the family unit activities.

Care for the Sick

Christ sent His apostles to preach the Gospel and to heal the sick. Accordingly C.M.C. sisters

entered the field of Health Servicc in the early twenties of this century, taking into account the pressing need of the situation. The sisters bring comfort and consolation to the suffering brethern through loving service. We started this apostolate, first, in government hospitals. Later, our own hospitals, dispensaries, clinics etc. were started. Great achievement has been made in this area. Our nursing sisters are serving outside Kerala and India too.

Social welfare activities

Sensing the urgent need of the Church in India, the C. M. C. sisters began to involve ourselves in the efforts for the betterment of the country, village reconstruction and community development in co-operation with the secular leaders, giving our unselfish service for the uplift of the poor, the needy and the destitute. We try to mobilise our resources both to help the unemployed girls find jobs and to give suitable christian formation to those who are already employed. It is done by conducting technical and craft schools for girls, asylums for the aged and orphans and Balabhavans for the poor children. We visit the homes of the poor and the sick and give succour to those who need it, as messengers of charity and dispensers of social justice. Each and every house of the Congregation sets apart a percentage of its income for such social uplift programmes.

Missionary Activities

Since 1958, the congregation extended its field of apostolate beyond the borders of Kerala. The first mission station was started at Jullundhur in Punjab. At present, the C. M. C. has 60 mission stations in India. In these mission areas, along with English Medium schools, we try to conduct schools for the poor children of the locality where the medium of instruction is the regional language. In the mission areas, we visit the villages and give people free medical treatment and teach the women home management and child care. A mission formation centre was started at Pachmari in 1975 for the benefit of the C. M. C. sisters working in North India. The C. M. C. mission candidates are sent there for their training and formation during their postulancy and novitiate. Besides these mission stations in India, the C.M.C. has eleven houses outside India, serving the people of God in various way's mainly nursing.

The congregation has been growing all along, through its prayer life and various fields of service. The Vatican II exhorted all the religious congregations to return to their original spirit and renew themselves according to the modern times. In accordance with this, after the unification, the first General chapter which was also a renewal chapter was held in 1968 in which the Constitution, Statutes and Directory of the congregation were updated on an experimental basis in compliance with the norms of the Motu proprio 'Ecclesiae Sanctae'. In fidelity to the C. M. C. spirituality, described as 'Bhakti-Karma-Yoga', the renewal was mainly oriented to achieving greater unity with God in prayer and availability to His people in service. This experimental draft of the Constitution, Statutes and Directory was again renewed and modified by the General chapter of 1974 and submitted to the Holy See for final approval. It was approved and promulgated on 13th February 1976.

Organisation

The congregation was divided into five provinces subsequent to its amalgamation in 1963 and the General Curia was established at the Mount Carmel Generalate, Alwaye in 1966. A common juniorate is also attached to the Generalate. The first General Chapter raised the Tellichery region to the status of a Vice-province, separating it from the Palai province. Again in 1977, Nirmala province of Trichur was divided into three, Udaya province of Irinjalakuda and Jai Christo Vice province of Palghat being the new Provinces. On third January 1978, the area under Kanjirappilly Diocese was declared a separate region in the Changanacherry province and later it was raised to the status of a province. Tellicherry also has been declared a province. All our provinces are formed in accordance

with the geographical area of the diocese. Hence, when Kothamangalam diocese was formed, the C. M. C. sisters of Kothamangalam, leaving Ernakulam, province, formed their own province· Vimala province Ernakuam has again been divided into 2 Units for administrative convenience and spiritual development, on 8th September 1980. The units do not have independent functioning. They remain united under one Provincial. At present, the C. M. C· has nine Provinces. They are (1) Vimala Province – Ernakulam, (2) Holy Queen's Province – Changanacherry, (3) Nirmala Province–Trichur, (4) Jaya Matha Province – Palai, (5) Pavanatma Province – Kothamangalam, (6) St. Joseph's Province – Tellicherry, (7) Udaya Province –

STATISTICAL DATA DECEMBER — 1981

Provinces	Members		Novices		Candidates		Houses			Total
	Finally Professed	Juniors	Ist Year	IInd Year	Postulants	Aspirants	Formed	Residences	Misson	
Ernakulam	890	70	14	14	17	25	38	6	13	57
Changanacherry	434	25	8	14	13	18	24	7	9	40
Trichur	621	45	25	13	21	24	28	6	5	39
Palai	626	60	15	14	—	47	25	3	14	42
Kothamangalam	466	53	7	9	9	24	28	3	8	39
Irinjalakuda	265	17	19	12	18	20	15	5	6	26
Tellicherry	155	50	16	15	—	20	25	—	—	25
Palghat	159	33	11	12	1	20	16	—	4	20
Kanjirappally	179	23	11	5	—	24	16	—	1	17
Total	3795	376	126	108	79	198	215	30	60	305

Irinjalakuda, (8) Jai Christo Province – Palghat, (9) Amala Province-Kanjirappilly. The mission areas of C. M. C. have made rapid strides and hence it was found necessary to form dependent regions in the mission stations. The Mission Stations of Manipur and Nagaland belonging to Palai Province were formed into a region on 19th March 1982; similarly except Andhra, all the Mission Stations of Vimala province – Ernakulam were brought together under one Regional Superior on 22nd March 1982.

Conclusion

Our founders intended that we "Walk before the Lord and be holy" (Gen. 17:1) and they entrusted to us the noble mission of dedicating ourselves for the uplift and Christain formation of our fellowmen, especially of women and children. At present, we are in the process of exploring new ways and means to put into practice the authentic C.M.C. Charism in this modern world.

Number of religious Houses abroad

1.	Germany	— 3
2.	U.S.A.	— 2
3.	Tanzania	— 1
4.	Somalia	— 1
5.	Israel	— 1
6.	Rome	— 1
	Total	— 9

Teresian centenary celebration report

It is indeed a great pleasure for me to present the following short account of the Teresian Centenary Celebration of 1981–'82, in our congregation. As the daughters of St. Teresa, we took special interest in this regard' at the general as well as the provincial level. The following are some of the main features of our programme.

The Spiritual Renewal is a "must" of the day–to–day life of each and every religious and based on this fact we were able to conduct retreat programmes specially on Teresian Spirituality. This was a unique occasion also for us to study and reflect on the important works of St. Teresa which programme was concluded with a short examination based on these texts. The various provinces in our congregation did their best in conducting symposium, debates, seminars etc. in relation to St. Teresa. The symposium on "Teresian Mysticism" held at Alwaye Generalate was a real success. The themes were:— 1) Asceticism as a Prelude to Mysticism. 2) Prayer and its various stages. 3) Teresian Mysticism. 4) Mysticism – Teresian and Indian.

The local superiors in the different provinces made sufficient books available to the members and they took real interest in reading and assimilating the works of St. Teresa. A special issue of our bullettin "Carmelaramam" was dedicated to St. Teresa. Besides, sisters of our congregation contributed articles and poems on St. Teresa to magazines like 'Carmel' and 'Samarpitha'.

Competitions in cultural activities were conducted in different educational institutions and prizes were awarded to the winners in essay writing, One–act plays, Quiz etc. Prayer services were also conducted specially among the lay people and in some provinces they provided food and clothing to the poor people in the local area. The Saint's wide outlook, high vision and availability for all the needs of the church summed up in the words 'I am a daughter of the Church' have given us a new dimension to put ourselves and our resources for the varied needs of the Church. Her famous maxim: "Let nothing disturb thee ..... All things pass ..... God alone suffices", has been a source of strength and courage in our daily reaching out to the great ideal of a daughter of Carmel. On behalf of the Congregation of Mother of Carmel let me praise and thank the Good Lord Jesus Christ for revealing Himself to us through His Beloved Daughter St. Teresa.



Congregation of the Mother of Carmel
(C.M.C.)

Symposium on Teresian Mysticism

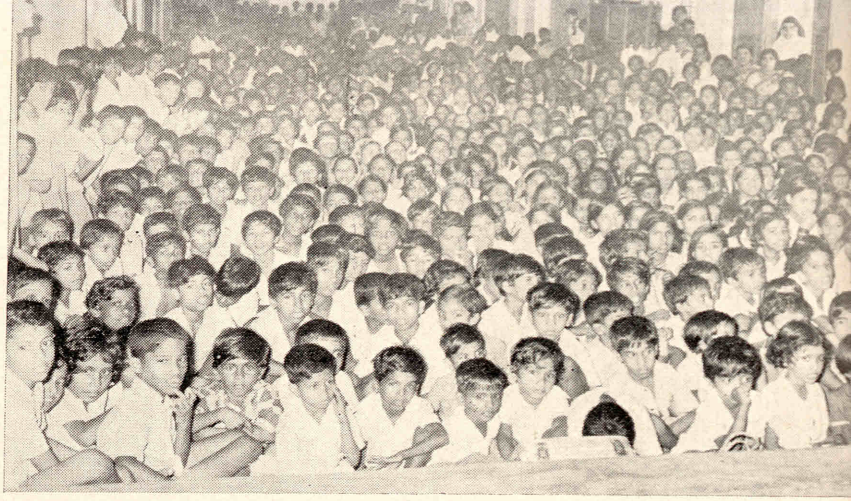


Wounded by Love.

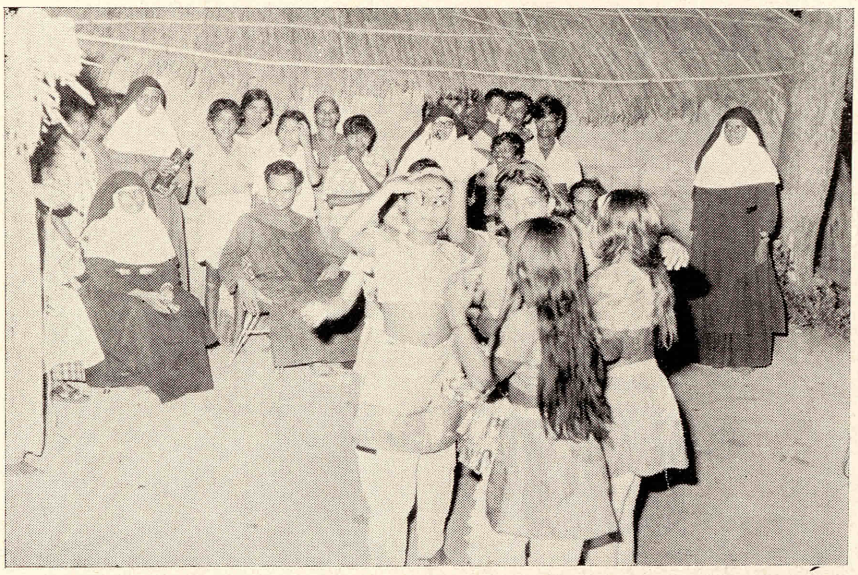


The Vision and its Realisation.

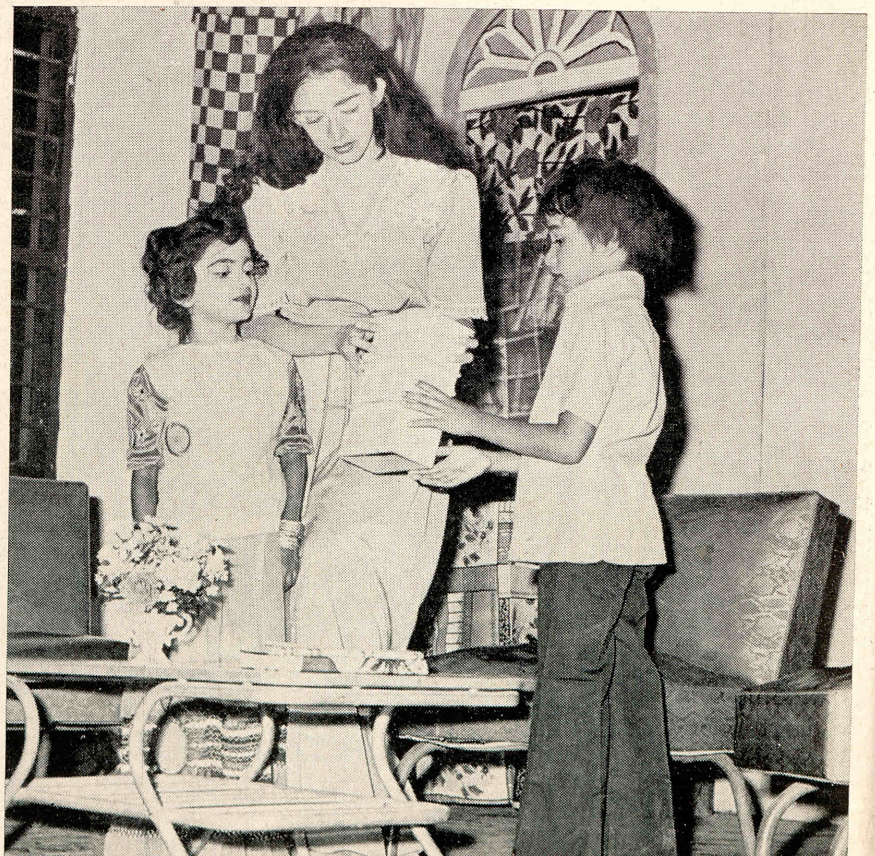
Congregation of Teresian Carmelites
(C.T.C.)



Anxious to Hear about her Holy Ghost Convent, Thottakkattukara.

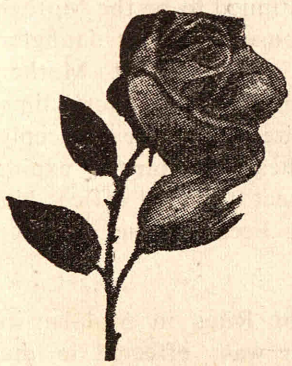


A Scene from the village Celebration of Teresian Day—Pius Nagar, Kanthalloore.



A Scene from the Childhood of St. Teresa—St. Xavier's College, Alwaye.

the history of the congregation of teresian carmelites





SR. M. PRESCILLA C. T. C.

To start with I am extremely happy to pay homage to an era that saw the birth and growth of our Religious Congregation, known formerly, as The Third Order of Discalced Carmelites. It had a very humble origin like the tiny grain of mustard seed of the Gospel, that a man had taken and sowed in his ground. But when it grew up it was big that all the birds could come and settle in its branches.

Very Rev. Mother Eliswa, the Foundress of the congregation was born in 1828 at Ochanthuruth, an important parish in Verapoly Archdiocese. Her parents, Thomman and Thanda were devout Catholics belonging to the Vaipicherry family, which has a long catholic tradition. Eliswa was brought up by her pious parents under strict discipline from her childhood. She was found to be an obedient, God-fearing girl, highly considerate towards the poor and destitute.

She was scarcely 16 years when her marriage was settled, and wedded to Sri. Vareed, a member of the ancient, rich Latin Catholic family of Vakayil at Koonemmavu, which is historically an important parish in Verapoly Archdiocese.

Though the married life of Eliswa was short, it was one of uninterrupted joy, peace and tranquillity. The happy couple was blessed with the birth of a girl child and she was christened by the name Anna. A year and a half after their marriage Sri. Vareed passed away. This premature death of her husband was a terrible blow and it took a pretty long time for her to recover from the shock. But she always felt consolation in the words of job "God gave, God took, let Thy will be done". God permitted this tragedy probably to make her an instrument for his plans. The irreparable loss of her husband made her realise the vanity of worldly pleasures. She found delight and solace in prayer, silence and solitude. She tried to infuse the same spirit into her daughter too. Anna grew up to be a pious aud humble girl. Attracted and edified by the pious life of Eliswa and Anna, Theresia, the younger sister of Eliswa came from Ochanthuruth and stayed with them.

Starting of the Congregation

The desire of these three women to enter into religious life became so intense, that Eliswa revealed it to her spiritual director Rev. Fr. Leopold, a holy Italian missionary, then an inmate of the carmelite monastery at Koonammavu. Mgr. Bernadine, Archbishop of Verapoly, being informed of the aspiration of these women for religious life, ordered them to stay in a temporary residence put up in the "Kashandiyan parambu" belonging to the Vakayil family. During this period, the Archbishop wanted to try their religious vocation. He also prescribed definite rules for them to be followed in this community. This first religious house was known as "Panambu-madam" (Bamboomat convent).

The trial period being over, in 1866, Archbishop Bernadine canonoically received them as members of a Congregation and vested them with the Carmel habit on the 13th of February. Vestition ceremony was conducted solemnly and the first three Latin Sisters adopted their baptismal names, Eliswa, Anna, Thresia. Sr. Eliswa was appointed as the Mother Superior of the House. The new mother kept strict discipline in the House and at the same time did everything for the welfare of the convent. The next day a fourth member a widow – Eliswa, wife of a physican, belonging to Puthenangadi family in Vaikom, of Syrian Rite joined the congregation. She took the name 'Clara' when she was vested.

Financial Assets:

The steady increase in the number of sisters in the Panambu Convent necessitated the extension of the building. Hence with the savings left by the deceased Vareed Vakayil to his widow and her daughter, a new plot of land was purchased and with the sum of Rs. 8000, donated by the Archbishop Bernadine, construction of a new building was begun in the Thalichuvaparambu. Mr. Vareed Vakayil's Property, inherited by his daughter Sr. Anna, worth Rs. 10000 formed actually the first financial asset of the congregation. It may also be stated with great appreciation that Mother Eliswa's uncle Rev. Fr. Thomas Parambil, then Secretary to the Archbishop Bernadine, generously donated to the mother house at Koonammavu three properties, one already in his possession and the others Vattaparambu and Thekkinedan parambu purchased by ready cash. With further collections made by Fr. Leopold and Fr. Chavara Kuriakose from generous souls of both the Latin and Syrian rites the construction of the new building was completed. Subsequently the inmates of the Panambu convent shifted their residence to the new spacious building. The convent was placed under the patronage of St. Teresa. The present St. Teresa's convent at Koonammavu thus come into existence.

Mother Eliswa continued to be the Mother Superior of the new house while her dauhgter Sr. Anna helped her as Assistant Mother Superior and Novice mistress. A short time afterwards Sr. Anna expired. Her death deeply touched her mother's heart. After the expiry of Mother Eliswa's direct term of office, her own sister, Sr. Theresia became the Mother Superior.

With the division of Rites in Malabar in 1877, a similar division was effected in the religious houses in the Archdhiocese of Verapoly also which till then included members both from Syrian and Latin Rites. By an Order from the Holy see on Sept, 17th 1880 the Latin sisters had to leave the convent and its property to the Syrian sisters. Rt. Rev. Dr. Leonard, the then Archbishop of Verapoly, hastened to build a convent for the sisters of Latin rite the St. Teresa's convent at Koonammavu. But before it could be conveniently completed the sisters had to leave their Mother house and find shelter in St. Teresa's convent at Ernakulam, for 2 months till November 11th 1880. With a deep sense of gratitude we recollect hereby the help rendered to our infant Congregation when they had no where to lay their heads. The Second Mother House of this Latin Congregation was placed under the patronage of St. Joseph. Thus the present Mother house of the congregation. *St. Joseph's*

Convent, began to function in Varapuzha with its seven members forming the community. 1. Rev. Sr. Eliswa of the Blessed Virgin Mary (Foundress) 2. Rev. Sr. Teresa of Jesus–Co–foundress and Mother Superior. 3· Rev. Sr. Anasthasia of St. Joseph. 4. Rev. Sr. Angela 5. Rev. Sr. Beatrice 6. Koonammavoo Vadassery Mariam – postulant and 7. Thannikot Nochiparambil Eliswa - Postulant. In 1891 on Oct. 16th the postulants were vested. Canonical Novitiate house was errected in the new house in 1892 with Rev. Sr. Eliswa the foundress as the first Novice Mistress. In the fulness of time, the tiny shoot transplanted from Koonammavu, began to spread its roots and gained in strength to attain its full stature.

Apostolic Activities

As the members increased, filled with Elianic spirit, they began to widen their activities to work for the glory of God and Salvation of souls. An Orphanage, L. P. School and a boarding house were started in Varapuzha to train and educate the girls in and around Varapuzha. In 1902, on Jan. 26th Mother Teresa expired at her 54th year. Mother Eliswa expired in 1913 on July 13th at her 85th year. The foundress and Co – foundress were called for eternal reward each in their own time, leaving their divine charism to be carried on to the ages to come.

In 1904 the L.P. School was upgraded into a U.P. school (Malayalam Medium). In 1922 an English medium U.P. School began to function when Rev. Mother Gertrude was the Superior and Mother General. In 1931 it was raised to a high school. In 1933 two more primary schools were started in Eloor and Thundethumkadavu, under the same management, when Rev. Mother Margaret of Sacred Heart was the Mother Superior and Mother General. Side by side an Industrial School also was functioning, giving vocational training to girls.

Growth of the Congregation and Opening of Branch Houses.

1. Our Lady of Mount Carmel

As more and more vocations flocked in, the community became larger and in 1920 on the 31st of May the first branch house was opened at Chathiath, Ernakulam. The new convent was placed under the patronage of our Lady of Mout Carmel. Sisters were engaged in the apostolate of teaching, and taking care of the Orphans; High School, Industrial School, Orphanage, Creche and Boarding house are the different types of institutions run by the sisters in this area at present.

With the opening of branch houses, the office of the 'Mother General' began to function. Very Rev. Mother Cecilia was the first general elected in 1924 for a term of three years.

2. Little Flower Convent in Alwaye

The convent along with the primary school began to function in 1930 when Rev. Mother Gertrude was the Mother General of the Congregation and Rt. Rev. Dr. Angel Mary was the Archbishop of the Verapoly Archdiocese. St. Xavier's Collage for Women, St. Francis High School along with its L. P. Section function in the same campus where the sisters carry on their apostolate of teaching. Besides, an orphanage, boarding house and a hostel for girls are attached to the convent where young girls are sheltered and trained in Christian life.

3. Holy Ghost Convent in Thottakattukara

It was founded in 1939 on March 19th with a U. P. School, boarding and Orphanage attached. An Industrial school and Parallel College is also now functioning under the guidance of the sisters of the Convent.

4. Christ the King's Convent in Ponnurunni

This branch house was started in 1939 on April 16th when Rev. Mother Margaret was the General of the congregation. Teaching and

care of the orphans are the main apostolate undertaken by the sisters.

5. Our Lady of Fatima Convent in Kumbalangi

The first convent in Cochin Diocese was established in 1944, on May 15th when Rt. Rev. Mgr. Arlvernez was the Ordinary of the Cochin Diocese with teaching and care of the orphans as the main apostolic works entrusted to the sisters.

6. Sacred Heart Convent in Vaduthala

The Novitiate house of the congregation was shifted to this newly founded convent in 1945 on the 8th of June in the house, donated by Most Rev. Dr. Joseph Attipetty, the Archbishop of Verapoly, when Rev. Mother Margaret was the Mother General of the congregation. In 1964 the Novitiate house was shifted from here and the convent is now undertaking the apostolate of teaching and nursing.

7. Amala Convent in Thuckalay

The congregation began to spread its activities to Tamil Nadu in 1948 during the time of Rev. Mother Teresa. Amala convent was blessed on the 8th of Dec. 1948. This was the first convent of the congregation in the Diocese of Kottar. Sisters educate young girls and take care of the Orphans.

St. Anne's Convent in Kottappuram–Kodungallur

It was established in 1948 on 8th May. Mother Teresa the then General assigned three sisters to the convent with a view to undertake catechetical instruction, handicrafts for girls and house visiting as their apostolate. Later in 1956 an U. P. School was started which in course of time developed into a high school. A boarding house and an orphange are also functioning along with it at present.

9. Mystical Rose Convent in Vettucaud

Our sisters went to work in the Diocese of Trivandrum in 1950 during the time of Rev. Mother Teresa. On 11th of February this convent was started with an industrial school for the poor of the locality. In 1961 a primary school began to function under the guidance of sisters. Besides teaching, a social centre giving vocational training in fibre work is also conducted. Catechetical work, house visiting etc are the social services rendered in this poor locality of the coastal area of Kerala.

10. St. Ritas Convent, Thankey

It was started in 1951 on the 28th of June in the Dioces of Cochin, during the time of Rev. Mother Christina. In 1959, the hospital attached to the convent began to function on the 9th of December. The sisters are mainly engaged in teaching and hospital work.

11. St. Thomas Convent, Thiruthur

This instiution was founded in 1952 June Ist. Teaching, nursing and catechetical works are done by the sisters of this convent.

12. St. Francis. Xavier's Convent at Puthenthurai

It was established during the time of Rev. Monther Christina in 1952 on the 15th of June as the second convent in Tamil Nadu. Teaching, house visiting, catechetical works and care of the orphans are the main activities undertaken by the sisters among the poor fishermen of this coastal area.

13. Infant Jesus Convent in Eloor

This convent was founded in 1962 on the 24th of August when Rev. Mother Assumpta was the Mother General of the Congregation. Along with teaching in the U.P. School, attached to the convent, the sisters are engaged in catechetical works, house visiting and care of the orphans.

14. St. Michael's Convent in Goohala

For the first time in the history of the congregation, in 1959 during the time of Rev. Mother Isabel, our sisters went over to the mission lands in North India

to work among the Shantals. On May 1st this convent began to function with its High School, hospital and Novitiate House attached.

15. St. Joseph's Convent in Harimohra

Rev. Mother Isabel in her enthusiasm to spread the Gospel of our Lord, started another convent on the same day in 1959 on May 1st itself, in Harimohra where she could set on her sisters in the apostolate of nursing mainly among the lepers, working for their conversion. Bulk of the conversion work is done in the hospital attached, along with the high school, where majority are Shantali children. Sisters cover long distances in cycles, visiting and nursing the sick in their houses.

16. St. Teresa's Convent in Manalikkara

It was started on the 24th of July in 1961. There the sisters work also in a dispensary attached, along with teaching and imparting vocational training especially to the poor in the Industrial school run by us.

17. Mother of Life Convent in Mattancherry

Started in 1960 on December, 17th and functions as the thirdconvent in the Diocese of Cochin. The first Printing Press for the congregation began to work here. Besides, in the social centre the girls are also adequately trained in type–writing, book–binding, composing etc. Teaching, house visiting and care of the orphans are the other services rendered by the sisters of this convent.

18. Perpetual Succour Convent in Maradu

In 1961 on may 3Ist this convent was blessed during the time of Rev. Mother Isabel. Sisters are mainly engaged in hospital work. They also teach in parochial School.

19. St. Pius X Convent in Kuttikanam, Peermedu

The first and the only Senior Cambridge High School, for the congregation, functions in the high ranges of Peermedu and carry on the apostolate of teaching and catechetical instruction among the rich and the poor alike. The children in school flock from different parts of Kerala, from south & north of India, even from outside of our Country. Foreigners who work in the different foreign organisations, projects and firms in our country, find the school a blessing for their children because of the universal nature of the I. C. S. C. syllabus followed here. Tamil and Malayalam medium Primary school is also put up in the same campus caring and educating the children of the estate labourers.

20. St. Benedict's Convent in Panayikulam

It was founded in 1963 on June 1st during the time of Rev. Mother Isabel. Sisters carry on the apostolate of teaching in the U. P. School attached. Besides managing a boarding house and orphanage, they undertake the catechetical work of the parish, along with house – visiting in the neighbourhood.

21. Regina Mundi Convent Thiruvalla

It was started in 1964 on 14th June with social work as the main apostolate. An English medium U. P. School and a hostel for girls are also functioning, catering to the needs of the locality.

22. Regina Coeli Convent in Kalamassary

It is the present Novitiate house of the Congregation started in 1966 during the time of Rev. Mother Domittilla.

23. St. Jude's Convent in Jhansi

It was founded on the 13th of August 1968. Besides teaching in the English medium and Hindi medium school, the sisters are also engaged in taking care of St. Jude's Shrine, a famous pilgrim centre in Jhansi.

24. Prem Nivas – Bilaspur

It was started in the diocese of Raipur for Mission work in 1970 on 11th of March.

Nursing in the hospital is the chief apostolate undertaken by the sisters.

25. St. Patrick's Convent in Basmatta

It was opened on the 2nd of February in 1973 to spread the Gospel in this mission area. Mother Georgia was the Superior General.

26. Pushpa Nivas in Bacha

This was blessed and inaugurated on the 15th of March in 1973 to spread the Gospel of the Lord among the poor.

27. Vimala Rani, Chemmakad

It was the first convent opened in the Diocese of Quilon on the 17th of March 1973 to undertake the apostolate of teaching in the village area.

28. Queen Mary's Convent in Mudikkal

It was founded on the 1st of Oct. 1973. The sisters run an English medium U.P. School and a boarding house for school children.

29. Seva Sadhan in Dakaita

This was opened at the request of Bishop of Bhagalpur for village apostolate and evangelization,

30. Carmel Convent in Manalikarai

It is mainly engaged in hospital work.

31. St. Franis Cabrini Convent in Shantinagar

It was founded on the 10th of May 1975. The sisters are mainly engaged in a well established hospital serving the sick and spreading the Good Tidings.

32. Christ Asram – Patna

It is undertaking the mission work of the area.

33. Sevana Sadanam in Addoor

This was established in 1976 on the 18th of January with social work as the main apostolate.

34. Sahaya Mata Anbu Illam in Vavarai

It was founded in 1976 on the 29th of May. The sisters undertake mission and social work besides education in the backward area.

35. St. Antony's Convent in Pavithram Vellore

This was established on the 13th of June 1976. Evangelization in the rural area is mainly effected through teaching and extending medical aid to the poor.

36. Amalambika Convent in Thekkadi

It was founded on the 30th of May 1977. The sisters conduct a partially residential English medium School in this area.

37. Immaculate Heart of Mary Convent in Kariandal

It was founded as the second one in the Diocese of Vellore, in 1977 on June 18th. Sisters work in a dispensary attached, besides teaching in the parish school.

38. Holy Family Convent in Idikki

This was started on 24th Sept. 1977, as a social centre giving vocational training to the girls of high range area, in the preparation of Ayurvedic medicines, curry powders, canning etc.

39. St. Joseph's Vidhya Bhavan in Edappally

This was established as the Generalate of the Congregation on the 29th on Dec. 1977. This house mainly works as the Generalate, Prayer House and study House of the sisters.

40. Carmel Bhavan in Bagbhara

It was founded in the Dicoese of Raipur on the 15th of August 1978. The sisters carry on with their mission work in this second branch house in Madhyapradesh.

41. Joyothi Nilayam in Andhra Pradesh

It was inaugurated on 16th February 1979

in Warangal diocese. The sisters undertake the apostolate of teaching and mission work in the backward areas of Sathupally.

42. St. Catherine of Sienna Convent in Bandra

This began to function in 1979. On the 14th of March, our sisters began their work in the welfare institute for the destitute children. The Press and School attached to the Institute are also under the care of the sisters.

43. St. Francis Xavier's Convent in Gudallore

This was formally inaugurated on the 30th of June 1979. Besides teaching in parish school, the sisters are engaged in mission work among the poor of the locality.

44. Nirmala Convent at Pius Nagar Kanthallur

It was founded in the high ranges of Kanthallur on the 5th of June 1979. Sisters work in a Primary School, both Malayalam and Tamil medium and go for house visiting among the poor of the locality.

45. Shalini Bhavan at Vamanapuram

This was opened on the 18th of August 1979 to work among the converts from the Scheduled caste in the Diocese of Trivandrum.

46. St. John the Baptist Convent in Kakarch

This was opened on the 4th of Dec. 1979 to spread the Gospel and to witness Christ among the poor of the locality.

47. Fathima Convent in Gonda

This was opened in U. P. on July 9th 1980. The sisters carry on their work of evangelization in the Diocese of Lucknow, through their apostolate of teaching and nursing.

48. St. Mary's Convent in Pullichira

This was opened as the second convent in the Diocese of Quilon on 22nd April 1981. Sisters conduct an English medium school, at the request of the people of the locality.

49. St. Joseph's Convent in Kodungallur

It was opened on the 25th of May 1981 to impart Christian education to our children in and around Kodungallur.

50. St. George's Convent in Neemuch

This was opened in Indore mission area on 29th July 1981. The sisters conduct an English medium school in the locality which is financially and industrially developed but without any Catholic schools.

51. Convent of Our Lady of Health in Palanellore

It was opened in the remote part of a village in Chingelpet District in the Archdiocese of Mylapore on 15-8-1981. The sisters teach in the parish school and work in the dispensary besides undertaking the apostolate of the community development.

52. Health Centre, St. Joseph's Convent

In Khartoum in Sudan is the first convent of the congregation opened in a foreign country. It was a new step taken to spread our mission activities during the time of Rev. Mother Georgia. Sisters work in a hospital besides helping the parish in evangelization. The convent was formally opened on the 12th of October 1981.

53. Annai Velanganni Convent

It was started on the 22nd of Nov. 1981 in the Archdiocese of Madras, to undertake a new apostolate of taking charge and maintaining a Pilgrim Centre together with its Information Centre of the Shrine of Our Lady. A mobile dispensary is also functioning along with this.

54. Assisi Convent in Panavalli

It was inaugurated on the 27th of February 1982 in the Diocese of Cochin. The main apostolate is to conduct a clinic for the poor of the locality.

55. St. Joseph's Convent in Delhi

Our sisters carry on the apostolate of teaching in an English medium school in Delhi.
56. A community of our sisters have already began to work in a hospital in Germany nursing the sick and consoling the aged and afflicted among the poor and the rich of that foreign country.

57. Another group of five sisters have crossed the seas and gone over to help the Sudan Government in the hospital witnessing Christ, and nursing the suffering among the people of Africa.

A word about the growth and spread of the congregation.

The congregation with its nearly thousand members is spread out in its 57 houses established in 19 Dioceses, 17 in India and two in the foreign countries of Germany and Africa. Sisters are being sent for higher studies religious, academic and professional to various colleges in and outside of India to America and Rome.

Till 1958 teaching was the only apostolate undertaken by the congregation. With the canonical visitation of 1957 conducted by Rev. Fr. Bonaventure O.C.D., a new area was opened. Sisters were trained in Nursing and other hospital work and as time went on fresh developments in external apostolates of mission and catechetical work, house visiting social work, community development etc. bloomed out. In 1959 on Nov. 30th this congregation was affiliated to the First Order of the Discalced Carmelites.

With the spread of the congregation in different dioceses and with the widening of the apostolates it was raised to the Pontifical Rite in 1970. Ten Generals have steered the wheel of this Institute along the paths paved and guided by the Divine Providence, carrying out the charism of the Foundress for the greater glory of God and the salvation of souls.

1. Very Rev. Mother Cecilia from 1924 - 27
2. ,, ,, Getrude from 1927 – 33
3. ,, ,, Margaret ,, 1933 – 39
   1942 - 48
4. ,, ,, Jovanna ,, 1939 – 42
5. ,, ,, Teresa ,, 1948 - 51
6. ,, ,, Christina ,, 1951 – 54
7. ,, ,, Assumpta ,, 1958 – 64
8. ,, ,, Isabel ,, 1958 - 64
9. ,, ,, Domitilla ,, 1964 – 70
10. ,, ,, Georgia ,, 1970 – 82

Very Rev. Mother Pauline of Holy Mother St. Teresa is the present Superior General guiding the destinies of this congregation from 1982 April 24th onward.

Report on the fourth Centenary, in the Congregation of Teresian Carmelites

In connection with the 4th Centenary Celebration of our Holy Mother St. Teresa we organised and conducted different programmes at various levels, congregation-wise, region-wise, and house–wise, both to the religious and lay people, including children at every stage. These programmes enabled us to peep into the very life and works of the Saint to a great extent.

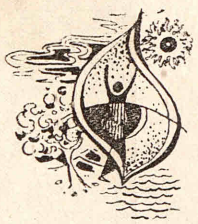
Solemn Holy Mass, Holy Hour, Prayer day, Mental prayer for one hour and Spiritual reading on the life and works of the Saint etc. conducted with great fervour, solemnity and zeal enriched the sisters and all the participants with an abundant flow of Divine Graces and filled their hearts and minds with the Holy Spirit who enlightened them on the teachings of this Great Mystical Doctor of the Church.

Study classes, Symposiums and Seminars convened under the guidance of experts instructed the sisters and students on the life and works of this Saint, fresh additions were made to the convent and school library, as everybody was cognoscent of the deep treasure of knowledge imbedded in her works.

Public meetings with speeches and variety entertainments were organised at all level in our

educational institutions, from the college up to the nursery. Drama, Filmshow, Mono-act, Shadow play, Dance, Drama, One act play, Kathaprasangam, Ottanthullal, Single dance, Group dance, Single music, Group music, Tableau, Fancy dress etc. were staged, all relating and dealing with the life work, and teachings of our Holy Mother. Public meetings organised in the village areas of Kanthallur created much interest and enjoyment among the innocent folk of the rural area who had never heard of such a unique manly woman. They could study and understand her life from birth to death, when the drama was artistically framed and beautifully staged. In Kanthallore, a week's programme was arranged and conducted separately, for both boys and girls.

In fine, as a memorial, Kanthallore women's club building, left incomplete is decided to be completed by the sisters as a token of gratitude for the thousand and one favours our Holy Mother has already obtained for us, through her powerful intercession. We have also distributed beautiful holy pictures of the Saint so that our Mother may be loved, honoured and imitated by every faithful among whom we work and serve. This glorious Saint lives and works, in our minds daily, giving vent to beautiful pieces of poems, verses and hymns which are being composed and published regularly by our sisters, hailing her magnificient store of wisdom and knowledge imparted, by the Holy Spirit.



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the apostolic carmel

"A sower went out to sow....and some seed fell on good soil and brought forth grain, growing up and increasing and yielding.... a hundredfold" (Mark 4:38).

One small seed thrown into the rich native soil of India and destined to grow, was the beginning of the Congregation of the Apostolic Carmel, a congregation of Sisters, lawfully aggregated to the Order of Discalced Carmelites. It was founded in France at Bayonne in 1868, by Mother Veronica of the Passion, and established in India in 1870 by Bishop Marie Ephrem OCD.

From the time of the prophet Elijah, who is regarded as the Founder of the Carmelite Order, the double spirit of the prophet, *contemplation* and *apostolic zeal* has been the rich heritage of Carmel. It is not surprising, therefore, that the Carmelites have been challenged by the command of Christ 'to go and teach all nations'.

The Carmelite missionary priests working on the west coast of India were certainly zealous that the seed sown by them should be provided with that care that could foster growth. And who could help best, were Sisters through their educational centres.

There are moments in history when the plan of God and the searchings of men converge, and we may surely consider one such to be the meeting in Calicut, India, in 1862, of Sister Veronica, a young English Sister of St. Joseph of the Apparition and Father Marie Ephrem, a French Carmelite missionary. Urged by a persistent interior inspiration of grace, Sister Veronica was impelled to make known to him her desire to enter the Order of Carmel. He, on the other hand, revealed to her his desire for a Congregation of religious Sisters impregnated with the spirit of Carmel who would devote themselves whole-heartedly to the service of youth.

To understand how the character of the Congregation was determined by the moment of its appearance in history, it must be viewed in relation to the historical reality of the mid-nineteenth century India, and particularly the West



SR. LORENA A. C.

coast. The mission on the Coast of Malabar had been entrusted to the Carmelites. It comprised three vicariates, Mangalore (including Calicut), Quilon and Verapoly. Politically it was the hey–day of British rule. Taking advantage of the encouragement given by the British Government to private enterprise, the Protestant Mission had opened a number of schools with excellent teachers. The Carmelite Mission, on the other hand, had none. It was this void caused by the absence of Catholic education and the attendant danger of the Catholic youth eventually losing their faith, that ultimately determined our foundation

Bishop Michael Antony, OCD, who was at that time Vicar Apostolic of Mangalore was convinced that the preservation of the faith through Catholic education was the felt need of his people. Consequently in 1859 he secured the services of the Christain Brothers for the boys and of the Sisters of St. Joseph of the Apparition for the girls.

On March 13, 1859, four Sisters of St. Joseph of the Apparition arrived from Marseilles and opened their first house in Mangalore. In 1861 Bishop Michael Antony decided to open a new house at Calicut and in spite of having a dearth of vocations, the Superior General of the Sisters of St. Joseph of the Apparition accepted the invitation by sending two more Sisters from Europe. And one of these was Sister Veronica of the Passion.

Very unusual were the circumstances pertaining to the background of the one who was destined to found a new religious Congregation in the Catholic Church. For Sister Veronica was the daughter of an Anglican clergyman, Rev. Henry Leaves, who was the Chaplain to the British Ambassador in Greece. Born in Constantinople, on October 1, 1823, Sophie Leeves was from her earliest childhood surrounded by influences that were deeply religious and highly intellectual. She was proficient not only in English and in French but also in Latin and in Greek. Lively, intelligent and strongwilled, she had a taste for beauty and the classics and a passion for music. She had all that life could offer. Living between England and Greece and visiting the most important European cities and capitals, life for the Leaves family was never dull. Engaged to a handsome marine officer, Sophie could look forward to a wonderful marrried life.

But a far higher destiny awaited her. It was Easter Tuesday, in the year 1840. To quote her own words: "I was alone in my room. Suddenly I awoke at the sound of a sweet clear voice in the depths of my soul. saying, 'Peace I leave you, my peace I give you. Not as the world giveth do I give unto you.' I knew who had spoken those words but I communicated them to no one until long after, I had entered Carmel".

It was the beginning of a dialogue, that was to become increasingly urgent. The lives of many saints have been guided by this small voice. We read of a still small voice in which Elijah experienced the Lord's presence in the sound of a gentle breeze (1 Kg. 19:22). This small clear voice symbolises the intimacy to which she was being called. A wonderful change came over Sophie- God was giving her the gift of faith. She felt called to be a religious and decided to join the Anglican Sisters called the Sisters of Mercy. Consequently she broke her engagement and consecrated herself to God by a vow of chastity. During her stay in London she came in contact with the Puseyite group. It was the influence of this group and an ardent desire for the sacraments of Penance and the Eucharist which eventually led her, along with her Sister, Mary Ann, towards the Catholic Church. After the death of her father and unknown to her mother, the two of them succeeded in secretly receiving instructions from an English Jesuit, Father Seagrave, during their stay in Malta. Together they were received into the Catholic Church on February 2, 1850, in the chapel of the Jesu in Malta. When Mrs. Leeves came to know of her daughters' conversion, she launched a storm of protest, and the two converts had a hard time. When people heard of their conversion from the

Anglican Church to the Church of Rome, they were ostracised from the high society in which they lived. "But the Lord is near to those who call to him, who call to him with sincerity (Ps. 145/18). Her prejudice however, did not prevent Mrs Leeves from sending her two daughters as boarders to the Convent of the Sisters of St. Joseph of the Apparition at Syros, while she herself went off to Euboca to nurse her son, Henry, who was very ill.

God's call became more persistent and it attracted both the sisters Sophie and Mary Ann to religious life. Prayer and sacrifice had nourished Sophie's faith from the start. It led inevitably to her dedication to the service of God. Sophie received the habit of the Sisters of St. Joseph of the Apparition on September 14, 1851 and received the name of Sister Veronica of the Passion.

For full ten years, Sister Veronica worked in various convents of her Congregation in Europe until the end of 1861, when she was asked to go to India at the invitation of Bishop Michael Antony OCD to open a new house at Calicut. St. Joseph's Convent, Calicut, was opened in March 1862, and in October of the same year, Father Marie Ephrem was appointed the parish priest at Calicut and confessor to the sisters. It was at this time that a remarkable change came over Sister Veronica. She was filled with the interior spirit of Carmel. She had earlier read the life of St. Teresa. She wrote in later years, "I felt that Our Lord was pleased to teach me by experience what I had read of the prayer of St. Teresa, by making me pass through several of these states which I could not have procured for myself." It was during her stay at Calicut that she often heard an interior voice saying to her "I want you in Carmel". She doubted at first, wondering whether the interior voice was not an illusion after all. She felt impelled to speak about this to her confessor, Father Marie Ephrem who in turn advised her to speak about it to Mgr. Howard. Once her vocation to Carmel had been confirmed as coming from God, she was ready to leave the security of her own congregation and begin the painful search for God's will in her regard.

In the meantime the Sisters of St. Joseph of the Apparition were finding it extremely difficult to manage their work as no fresh recruits were available from Europe. Father Marie Ephrem, after much thought and prayer came to the conclusion that a teaching institute of the same religious family as that of the Mission (Carmelite) would work more advantageously in the Carmelite Vicariates. Nor was he alone in this thinking. The Vicars Apostolic including Mgr. Bernardino of Verapoly and several other carmelite missionaries were also of the same mind. The Vision, we might say, was given to several but it was Mother Veronica who ultimately made it a reality.

Sister Veronica's declaration of her vocation at this time seemed providential. Her transfer to Rangoon in 1864 however seemed to foil all human devising. But the mark of God's designing was seen in the events which brought Sister Veronica back to Rome within two years where she conferred with those Prelates who were able to advise her in the matter. Recalled to her Mother House at Marseilles a new obstacle loomed up before her when she found that she was appointed the Mistress of Novices. In prayer she sought God's will and having received permission, she left the Congregation she loved so well and in which she had spent 17 happy years. On June 14, 1867 she left for the Carmel of Pau to impregnate herself with the Spirit of Carmel. She was accompanied by one of her novices, from the Congregation of St. Joseph of the Apparition, as she was not found suited to their way of life. This was Mary the Arab, later known as Sister Mary of Jesus Crucified, whose life was full of supernatural intervention and who would be associated with Mother Veronica until her holy death in I878, at the Carmel of Bethlehem and declared Ven. Mary of Jesus Crucified on July 7, 1981 by the Church.

After a quasi-novitiate at the Carmel of Pau, Mother Veronica set out in December 1867 in search of a place to make the

Foundation of the Third Order Apostolic. The surest way to know one's commitment to the Lord is through tribulation· The story of the next months, from December 1867 to June 1868 is one written in tears. Friendless and alone, strangely attired in over-clothes over her Carmelite habit, often suspected as a runaway nun she went from place to place—places designed by obedience, but found no response. Her beloved Mother hearing of her condition came to take her home but Mother Veronica clung to her mission, knowing it to be God's will. Truly she could say, "Obedience is my life". God used the gnawing tool of pain, the seeming persecution of the world and the misunderstanding of her Superiors as well as friends and family to perfect His wonderful work. Poor and alone, blown here and there by the icy winds of neglect and unfriendliness, Mother Veronica heroically moved from place to place in France seeking a place to make the Foundation. Money and roof were not the only problems. It was necessary to get the ecclesiastical approval from the Bishop of the Diocese where the Foundation would be made. Although she had a letter patent from the Prior General of the Carmelites, he had forgotten to affix his seal, so most of them suspected her as an adventuress. It was a time of severe trial and testing, as she moved from Savoy to La Roche, Lyons, to Montpellier, visiting the Carmels of Bordeaux, Bagneres and even Arles. And not having achieved anything she returned to the Carmel of Pau, almost ready to give up everything. It was in the midst of human failure and helplessness and disappointment that the Lord seemed to say to her through the saintly Prioress, Mother Elias of the Carmel of Pau to make yet one more attempt. So she went, not for the joy of achievment but only because the Lord was leading her for His own purpose. This time it was to Bayonne, to an old house where the Carmelites of Bayonne had founded their monastery in 1858 and which they had abandoned for their newly constructed monastery in 1862. As soon as she entered the courtyard she instinctively felt that, that was the place the Lord had chosen to be the cradle of the Apostolic Carmel. Having obtained the necessary permission from Mgr. Lacroix, the Bishop of Bayonne, Mother Veronica took possession of the house and thus it was that the Apostolic Carmel — A Carmel for the Missions — was born at Bayonne, Frannce, on July 16, 1868. She went ahead, renewing the the house, to make it look like a monastery, relying solely on God's providence for she faced stark poverty. As she said "God is a banker who never failed".

Deep joy and contentment coupled with poverty and hardship characterised life at the "Little Carmel". "Our little community went through several trials," wrote Mother Veronica, "we were so poor and neglected that sometimes we were forced to gather roots for dinner. However, we did not lose courage; on the contrary we were always joyful..."

Many Postulants arrived but few stayed on as they did not have a call to the Missions. She kept Fr. Marie Ephrem informed of all that was happening. In the meantime he had been nominated the Vicar Apostolic of Quilon (June 1868) and in November of the same year was consecrated Bishop of Quilon. While busying herself with the formation of the postulants and novices, she also drew up a Rule for the Third Order Regular, receiving counsel from Rev. Father Dominic, the Carmelite General and much assistance from Canon Inchauspe who had been appointed Superior of the newly founded Third Order. Mgr. Marie Ephrem's promised visit to Bayonne and thence to Rome where he was to attend the Vatican Council I, was happily well timed to receive the vows of the first Novice, Sister Agnes of Jesus, which he did on October 22, 1869.

The first Foundation in India was to be at Quilon, but Mgr. Marie Ephrem was in no hurry. However, things changed greatly when the Vatican Council closed abruptly and Bishop Marie Ephrem, by a Bull of January 1870, was appointed the Vicar Apostolic of Kanara and the Mission of Kanara was

transferred from Italian to the French Carmelites. Mgr. Marie Ephrem made quick arrangements for a twin foundation in Mangalore.

And so in August 1870, the first three Apostolic Carmelites, Sister Marie des Anges, Sister Elias and Sister St. Joseph, set out from Marseilles along with a group of six cloistered Carmelites of Pau and with Fathers Lazare and Gratian, OCD. It was a season unfit for crossing the Red Sea, and many passengers fell ill. Two of the cloistered Carmelites succumbed to the heat and were buried at Aden while a third having reached the shores of India passed away at Calicut on November 6, 1870. At Aden, Sister Marie des Anges learnt, to her great sorrow, that her mother had died of grief after hearing of her daughter's departure for the Missions. Surely, the mission marked as it was with the seal of the cross already proclaimed God's approval of it. The surviving missionaries - three apostolic carmelites and three cloistered carmelites - landed in Mangalore on November 19, 1870.

Mangalore wore a festive look as Bishop Marie Ephrem and a large portion of his flock awaited at the bunder to welcome the Sisters. After a solemn Mass at the Cathedral, the Sisters were led to St. Ann's Convent, which foremerly belonged to the Sisters of St. Joseph of the Apparition but was subsequently occupied by the Tertiaries founded by Bishop Michael Antony, OCD, in 1867. The two - storey block was renovated and the better part of the building was given to the cloistered Carmelites while the three Apostolic Carmelite Sisters along with the Tertiaries "lived in no better lodgings than a collection of huts", very much in keeping with the poverty that characterises Carmel.

The Sisters quickly tried to adjust to their new way of life. There was much to be done. Bishop Marie Ephrem's care and concern along with Mother Veronica's letters full of advice, love and encouragement, went a long way to sustain the courage of the little community. Within a few months Mother Veronica was able to send two more sisters from Bayonne: Sisters Agnes and Cecilia arrived on March 27, 1871 and the very next day of her arrival, Sister Agnes was appointed Superior of St. Ann's Convent. Sister Marie des Anges was made the Mistress of Novices and Sister Elias of Jesue who was very proficient in English was appointed Headmistress of the school.

So the desire of establishing a Third Order Regular - *a Carmel for the Missions* - was realised, Bishop Marie Ephrem granted the desire of the Sisters of St. Joseph of the Apparition working at Cannanore and Calicut, to join the Apostolic Carmel. All that he required of them was to make a month's novitiate at St. Ann's, prior to making their vows and receiving the carmelite habit. He also decided to absorb the Tertiaries of Bishop Michael Antony's foundation into the Apostolic Carmel.

God's work had yet to endure the test of human frailiy. The history of the Apostolic Carmel in India begins, not with success, but with failure, and the 1870's proved to be a very critical decade for the infant Congregation. Mother Agnes, young, gentle and peace-loving was bewildered by the complexities of the problems facing her. She had no administrative capacities nor could she acquire any. So the little community was split over several issues. Mother Agnes tendered her resignation, which was accepted by Bishop Marie Ephrem and Sister Marie des Anges was appointed Superior in her place. News of the disturbance quickly reached Bayonne. A brief correspondence followed between Bishop Marie Ephrem on one side and Mgr. Lacroix and Mother Veronica, on the other. The outcome of all this was that the Bishop of Bayonne, Mgr. Lacroix, decided that he would not permit any more Sisters from his diocese to proceed to India. Since the house at Bayonne was founded solely for the purpose of preparing recruits for the Missions in India, Mgr. Lacroix's decision took away the very reason of its existence. Sisters Agnes and Cecilia returned to Bayonne in 1872. By October 1873 the

house at Bayonne was closed. Most of the Sisters were released from their vows and Mother Veronica herself entered the Carmel of Pau. "God alone knows what we suffered", she wrote, "I was heart-broken and ill both in soul and body". Mother Veronica's song had ended before it had scarce begun. She was laughed at, blamed and ridiculed. Her great desire was to come out to India but she was not allowed to do so. For the next 33 years of her life until her saintly death on November 16, 1906, she continued to seek God in the obscurity of the cloister and from there continued to water the tiny plant that was transplanted in India, with her prayer and sacrifices. In doing so, she left to the Congregation she had founded her spirit: a personal surrender to God's all sufficing love and the profound urge to respond to Him in Apostolic Work. This is the spirit for which the Apostolic Carmel has continued to strive, although always inadequately.

Growth

In the sudden and untimely death of Bishop Marie Ephrem in April, 1873 the Institute lost not only a prelate but also a friend and father. From 1873 the vicariate of Malabar was administered by a senior missionary, Father Peter Vidal, OCD and in 1876 Father Victor of St. Anthony was appointed the pro-vicar apostolic. In September 1878 by a Brief from Pope Leo XIII, Mangalore and Malabar were separated from Verapoly and given to the Jesuits. Some of the Sisters preferred to continue assisting the Carmelite Fathers and consequently Sisters Elias and a few others left the Apostolic Carmel and at the invitation of Mgr. Ferdinand Ossi, the Bishop of Quilon, founded the Holy Angels Convent at Trivandrum, which ultimately in 1908 became the Mother House of a new religious family known as the Third Order Apostolic of Our Lady of Mt. Carmel.

As with works undertaken in faith, ostensibly it looked like failure. Once again the history of the Apostolic Carmel proves the truth of the Biblical maxim: "If the grain of wheat which falls to the ground does not die, it remains alone; if, on the contrary, it dies, it bears fruit in abundance" (Jn 12/24). The closure of the house at Bayonne gave the Apostolic Carmel a singular characteristic, making it completely indigenous. Under the watchful care of Divine Providence and the spiritual leadership of Rev. Mother Marie des Anges and her successors, the Apostolic Carmel has continued to thrive and send forth branches.

In 1892 by a letter of affiliation from the Rev. Father General of the Discalced Carmelites, the Apostolic Carmel was lawfully aggregated to the First Order, thus enabling its members to participate fully in the spiritual wealth of the Carmelite Order. In 1925 the Sacred Congregation of Religious decided to place the Institute 'born in mission territory and destined to help the missionaries in their Apostolate' directly under the Sacred Congregation of the Propaganda Fide. The Congregation obtained the Decree of Praise in 1926 and received the final pontifical approval of its Constitutions in 1949. After the second Vatican Council, the Constitutions were revised according to the directives of the Church, and approved in 1979 by the Sacred Congregation for the Evangelisation of Peoples, with the hope that the approval given, "will be an ever greater stimulus to make of your daily living of the consecrated life within the framework of the clear and vigorous Traditions of the Carmelite Order, that privileged witness of a constant seeking for God, of an undivided love for Christ alone, and of an absolute dedication to the growth of His kingdom. For without this concrete sign there would be danger that the Charity which animates the entire Church would grow cold, that the salvific paradox of the Gospel would be blunted, and that the 'salt' of Faith would lose its savour in a world that is undergoing secularization." (E. Testificatione, n. 3). [1]

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1. Letter of the Sacred Congregation of the Evangelization of Peoples No. PROT. No. 5464/79 dated, Rome, December 19, 1979.

The bold initiative that characterised Mother Veronica's pioneering spirit has perhaps not been adequately 'traded upon' by her daughters. But it has been there. From the beginning, the congregation has striven to keep in its teaching the sense of Christian values and tried to impart an education for the total development of the person. The education of "girls of all classes and creeds" has been a challenging enough mandate. Emphasis on education has allowed the Apostolic Carmel to concentrate all the more efficiently and successfully on the consolidation and expansion of academic pursuits. With the slender means at its disposal, the Congregation has not only provided elementary and secondary schools but also opened Institutions for higher education of Women. Training Teachers was obviously an important seed work which the Apostolic Carmel undertook when it started the St. Ann's Training Department in Mangalore, way back in 1890.

When a need was sensed to provide the blessings of University education for women in S. Kanara, it was the Apostolic Carmel that started the first Women's College on the West Coast: St Agnes College in Mangalore was opened in 1921, in a small way with just 6 students on its rolls. It has served as a model to all our other Colleges that were opened in course of time. In the same spirit and in response to go where the need was the greatest, a Women's College was opened in Patna in 1940; and the St. Ann's College of Education (B. Ed.) was opened in 1943. The Apostolic Carmel extended its mission to Sri Lanka in 1922 and to North India in 1923.

Today education taken in its broadest form has been extended from infancy to old age and our apostolate includes not only schools, training schools and colleges, but also day care centres, a special school for the mentally handicapped, a Home of Compassion for the dying destitutes, and other works undertaken in Mission stations and in keeping with Mother Veronica's example we also offer the ministry of health services, wherever possible.

Today the Apostolic Carmel has 122 houses all over India and Sri Lanka, and a house each in Pakistan and Kuwait. For purposes of better administration the Congregation has been divided into Five Provinces, with head quarters in Mangalore, Calicut, Bombay, Calcutta and Colombo. The Head House of the Congregation is at Lourdes Convent, Bangalore.

But the vitality of any institution must be gauged from its ability in adapting itself to the needs and trends of the time. In order to make sure that the work we are engaged is indeed a response to God's existential work and that our apostolic activity is relevant to the felt needs of our country, a Self Evaluation programme was initiated in 1971, where the Apostolic Carmel tried to evaluate itself against itself, that is, the criterion of what it believes it should be doing. It was evident that we must do a great deal of serious thinking on our educational and other apostolate to make it more relevant to the life, needs and aspirations of our people.

As the first article of our Constitutions reminds us, "This is what love is: not that we have loved God but that He Loved us (cf. 1 John 4:10) – it is conviction that gives meaning to all our striving and urges us to go forward, putting our trust in the Lord of hope, to be an apostolic Community, a sign that proclaims and at the same time lives the message that God is a supreme value in our lives and that He alone suffices.

The Centenary Celebrations of St. Teresa

The Southern Province of the Apostolic Carmel

Those of our sisters who represented the Province at the inaugural function of the Centenary of our Holy Mother St. Teresa, at St. Teresa's Convent, Ernakulam, came back deeply inspired and genuinely enthusiastic. At a meeting presided over by our Provincial Sr. M. Annunciata A. C., the plenary Council discussed ways and means of getting the dynamic personality of the great saint come

Apostolic Carmel (A.C.)



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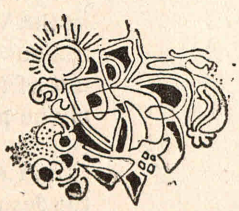
alive among us in a new way, influencing the life and mission of the Province.

The 15th of October is a red letter day in the Apostolic Carmel Calendar. We prepared for the feast this year with a novena and a series of conferences on the life and teachings of the Saint. Besides the Solemn liturgical services in every house, some added to the splendour of the day by organizing simple cultural programmes in honour of St. Teresa. Our sisters made use of the religion classes to introduce the Saint to the children, to foster devotion to her and to draw inspiration from her holy life.

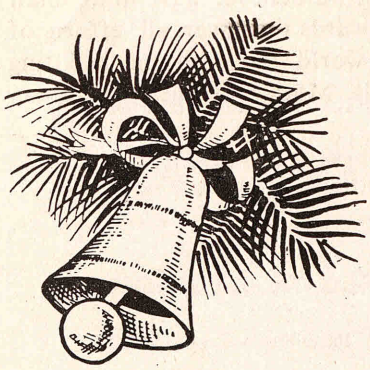
19th November, particularly dear to us as the Foundation way of the Apostolic Carmel, was set apart this year for the Province celebration of the centenary. The Solemn liturgical service was very inspiring. The most exciting event of the day was the symposium in which every house took part. The Communities had studied and discussed specific areas of the books authored by the Saint – their chosen representatives were to speak to the entire gathering of over 150 sisters of the Province. The session took three solid hours. The reaction of the audience at the end of it all was: "Would that we had more celebrations in honour of the great Carmelite Saint!" We profited a great deal, were proud of our Carmelite heritage and felt drawn to deeper intimacy with the Spouse of our Soul.

The Quis on St. Teresa was whole heartedly welcomed by the Province. Ever since the announcement of the programme in one of the Circular letters of the provincial, the sisters started preparing for it. The young and the old, the active and the retired found time to go through the "Way of perfection". The oft–recurring topic of the recreations turned out to be the Quis – The interesting events in the life of the Saint and the nature of her spiritual experiences together with the difficulty to study the book in view of a quis programme were discussed time and again. The sisters enjoyed their study individually and in groups. It is a matter of gratification that all except the sick answered the Quis – They fared rather well too.

The Province did make a humble attempt to make use of the mass media for the spread of Teresian Ideology. We contributed an article to "Carmel" which also appeared in "Mary Vijayam". One of our sisters gave a radio talk on the Saint which the A. I. R. broadcast in the month of October. A hymn to St. Teresa was included in the A. I. R. Devotional Song programme of the Province choir. These humble endeavours, we believe, have in a small way contributed towards the over–all efforts of the carmelites the world over, to pay a fitting tribute to their Holy Mother in her Centenary year.



history of the congregation of the carmelite sisters of st. teresa ernakulam (c.s.s.t.)



SR. CONCEPTA C. S. S. T.

"Among the wonderful variety of Religious Communities born in the Church, through the inspiration of the Holy Spirit, the Congregation of the Carmelite sisters of St. Teresa, has its own particular charism and is entrusted with a specific task in the building up of the body of Christ. Born in a particular moment of the Church's history in India in the second half of the 19th century, when the need for the consecrated sisters taking an active part in the missionary Apostolate was keenly felt. it has kept through the years, its ecclesial sense, fulfilling its mission whenever the need and the summons of the church demanded its presence!!" Introduction to the Constitutions of the Congregation.)

The Congregation aims at living a life totally consecrated to God on His kingdom, to continue the mission of Jesus on earth. Its nembers strive to do this by following the Carmelite Charism of contemplation along with the Teresian Charism of putting contemplation at the service of the Church. The main activities undertaken by the sisters at present are missionary and catechetical and the work of promoting christian education through all forms of teaching at different levels and in various environments through colleges, schools and technical institutions.

In the reorganizations of the Missions that followed Vat. 1 the Vicariate of Carara (Comprising N. Malabar) which hitherto had been under the Discalced Carmelites, was entrusted to the Fathers of the Society of Jesus in 1878 (the actual transfer was effected in 1880). The Vicariates of Quilon and Verapoly however remained attached to the Carmelites. Among the Missionaries who left Canara was Rev. Fr. Alphonsus O. C. D. (a spanish Carmelite) who on leaving his mission stations in N. Malabar, was appointed Vicar of the Parish of our Lady of Mt. Carmel, Alleppey, which was then in the Vicariate of Verapoly. On his arrival, the zealous Missionary was greatly afflicted on account of the neglect of girls' education. Immediately he planned to open a convent school.

It must be remembered that on the arrival of the Jesuits to take over the Vicariate of Canara,

the European Carmelite Tertiaries except the Superiors of St. Anne's Convent, Mangalore, left Canara to work under the Carmelite Fathers of Verapoly and Quilon. Among the latter was Mother Magdalene de Lubis (a French Carmelite nun) the Superioress of the Convent at Cannanore whom Fr. Alphonsus had met during his sojourn as Missionary in N. Malabar. Mother Magdalene availed hereself of the permission granted to the Carmelite Tertiaries to leave the Vicariate and having received a written permission from Mgr. Nicolas Pagani S. J., her diocesan superior on 6th of May 1879, left Cannanore for Alleppy at the invitation of Fr. Alphonssus. On arriving at Alleppey on 14th of May 1879, she was put in charge of St. Joseph's Convent which Fr. Alphonsus opened in his parish. The Carmelite prelates of Malabar founded 12 Convents of the Carmelite Tertiaries for the education of girls and for the care of orphans, between 1865 and 1893 in these Vicariates. St. Joseph's Convent at Alleppey, was one of these.

Mother Magdalene not being Conversant with the Vernacular and not having an adequate knowledge of English, could not conduct the school unaided. The services of trained Teachers were consequently found indispensable. Fr. Alponsus therefore contacted Rev. Fr. Doyle, the Parish priest of St. Xavier's church, George Town, Madras, for securing a Headmistress for his school. In response to his appeal, Miss Grace D'Lima arrived at Alleppey from Madras on the same day as Mother Magdalene did, 14th May 1879. It is this Grace D'Lima whom Providence had destined to be the Foundress of the Congregation of the Carmelite Sisters of St. Teresa, Ernakulam. Miss Grace D'Lima took charge of the school that was opened on 19th May 1879.

Miss Grace D'Lima was born on 29th Jan. 1858 at George town,Madras, of dovout Catholic parents Peter & Mary D'Lima. She was given the best education possible and she passed with distinction all the government examinations which qualified her to take up the profession of a Teacher. She proved to be a very competent and popular Teacher at St. Joseph's U.P. School, Alleppey. Gradually she felt she was called to the Carmelite Religious life and so she requested Fr. Candidus to admit her as a Postulant in the Carmelite order. (Fr. Alphonsus had been recalled to Europe in 1880 on business connected with the Missions) Fr. Candidus his successor received the excellent candidate in May 1882 and after a year's probation allowed her to take the holy habit of a carmelite Tertiary on 29th April 1883. In accordance with the statutes of St. Teresa, her name was changed to Sr. Teresa of St. Rose of Lima. Father Candidus himself undertook the important task of training Sr. Teresa in all the religious virtues and in the spirit of Carmel. In 1884, Sr. Teresa's two stepsisters, Mary Josephine & Anne D'Lima came to study at St. Joseph's School, Alleppy. These two sisters of Sr. Teresa were later to be her most ardent supporters in her apostolate at Ernakulam.

The foundation of St. Teres's Convent, Ernakulam

New ecclesiastical divisions were effected in the church in Malabar, following the Concordat concluded between His Holiness Pope Leo XIII and His Majesty Louis I King of Portugal. Alleppey which had hitherto been a part of the Vicariate of Verapoly and where the Discalced Carmelites by dint of strenuous labour, had laid the foundation of a flourishing church, was now allotted to the reconstituted Diocese of Cochin. Consequently the Parish of our Lady of Mt. Carmel with all its institutions, established with help from abroad, particularly from Belgium, had to be handed over to the Bishop of the newly reconstituted diocese of Cochin. The Cannossian nuns whom the Bishop brought from Italy took over the convent of St. Joseph, founded by the Carmelite Fr. Alphonsus.

In view of the impending changes, Dr. Leonard Mellano, Vicar Apostolic of Verapoly, despatched an order to Fr. Candidus O.C.D· the Priest at Alleppy and director of the Carmelite Tertiaries to go at once to Ernakulam. He was also ordered to take along with him, Sr. Teresa, Headmistress of the St. Joseph's school and assistant to Mother Magdalene, the

Superior of St. Joseph's Convent. Sr. Teresa during her seven years of work in Alleppey, had become very popular and had come to love the parish and the school. But still, her response to the call of obedience was prompt and generous. As a true Carmelite trained in the virtue of obedience, she left at once for Ernakulam with her two step sisters. On arrival at Ernakulam, she settled down in a thatched rented house and immediately set to work. God willed that this should be the beginning not merely of St. Teresa's Convent, Ernakulam, but of the religious Congregation of our Lady of Mt. Carmel and St. Teresa, as it was called in the Revised Constitutions of 1922, The Teresian Carmelite Sisters as it has been called after the general chapter of 1969, the Congregation of the Carmelite Sisters of St. Teresa, as it has been renamed at the general Chapter 1976. Fr. Candidus whom the Vicar Apsotolic appointed director of the new Convent, has left the following record, signed by himself in the register of Vestitions now in the Archives of St. Teresa's Convent.

"St. Teresa's Convent of Ernakulam was founded in a private house belonging to Mr. Lee of Cochin, rented at Rs. 10/– per mensem on the 24th April 1887. But as the place proved unhealthy, the Convent was transferred to the Church bungalow, in the east of the N. Church, on 1st July of the same year. Finally, on 14th Jan. 1989, the sisters shifted to the new Convent building, though only half completed. Mother Teresa of St. Rose of Lima, of Madras who took the Religious habit in the Convent at Alleppey (with her two sisters, Mary Josephine D'Lima, afterwards Sr. Beatrice of the Sacred Heart of Mary, & Anne Elizabeth D'Lima, later Sr. Josephine) was the Foundress of the new Convent. As their vocation was teaching, they opened their school on 9th May 1887 to the great joy of the public of Ernakulam.

(Sd)
Fr. Candidus O.C.D.
Director."

Though now Ernakulam is a busy crowded commercial Centre, the locality where the Convent was founded was then no more than a small fishing village with its lanes and by paths. In the words of Sr. Teresa, "Ernakulam is the stronghold of heathens. Notwithstanding this, through the exertions of the Carmelite Fathers, there are many native christians in it. Still there is much more to be done and Ernakulam furnishes a splendid field for Missionary activity." Humanly speaking the prospect was bleak for a solitary nun with two helpers to launch Missionary activities among people predominantly Hindu. The society was caste-ridden. The orphanage Register mentions ten different castes. But when once they were received into the Orphanage, there was no question of Caste, save the ONE CASTE of the children of God. Mother Teresa had a marked predilection for the lowest caste-the Pulayas. Most of the people surrounding Mother Teresa's Convent lived in utter proverty and misery and this greatly distressed Mother Teresa. Her closest neighbours were simple fisherfolk and she won the hearts of all the poor with her ready smile, her words of kindness and sympathy and the help she rendered. She had the charming gift so necessary to the true Missionary "to rejoice with those who rejoice and to weep with those who weep".

The formation of the first Community

Mother Teresa Could not surely carry out single handed, the task entrusted to her. God in His Providence sent her some solid vocations. The first person to join her was her step-sister Josephine D'Lima who was clothed in the holy habit along with Miss Mary Stevenage of Cochin. The ceremony took place in the parish church on 25th November 1889 and the Novices received the Religious names, Sr. Beatrice and Sr. Agnes respectively.

They were followed by sisters Leonard, Pierre, Veronica, Ursula, Margaret Mary & Josephine (Anne D'Lima). By 1895 the community numbered twelve, including the Superior. In view of their future apostolate, Mother Teresa spared no efforts to form her young sisters in the same mould in which she her-

self was formed. She had to suffer long periods of privation and hardship. But since she was burning with apostolic zeal she did not recoil before anything. She surmounted all obstacles with the filial co-operation of her sisters, all afire with zeal to win souls for Christ.

She was the pioneer of women's education in Cochin state and had planned out the opening of St. Teresa's College in that distant past. The school which she started with 30 pupils in her "little Bethlehem" near the Parish Church was transferred on 9th January 1889 to the new Convent, although it was only half completed. Starting at first with an Elementary School with English medium and another with Malayalam medium, she later blended both into the Anglo-Vernakular school. Patronised by the elite of Ernakulam, her school made rapid progress. In order to raise her school to the level of a college and to provide the college with the most efficient staff, she sent Sr. Beatrice to continue her studies in Edinburgh University.

Mother Teresa opened an Industrial school for the benefit of her orphans, where rope-making, mat-making, weaving, cookery, cattle-rearing, plain and fancy needlework, knitting and embroidery were taught. For the sick and ailing in and around the Convent, she opened a Dispensary with a doctor in attendance twice a week and sisters distributing medicines free to the poor of all castes and creeds. Her ultimate aim was to open a charity Hospital at Ernakulam. In the Home for the Aged, she offered shelter to the destitute old women who came to her for help. She opened an asylum for the "Magdalenes" whom she received and rehabilitated, giving them a new life. In fine, there was no field of human misery which failed to rouse the Christ-like compassion of Mother Teresa.

On the 11th of September 1902, Mother Teresa with her youngest sister, Sr. Josephine, boarded the train on her second journey, to Europe for the benefit of her Convent. But God willed it to be her last journey. She and her sister met with a tragic death in a train disaster at Mangapatnam on the way to Bombay. Words can not describe the scene at the Convent on receiving this heart-rending news. The first reaction of the sisters was one of utter helplessness, for how could they carry on without their Foundress. She was the heart and soul of the Institute. Mother Teresa's death was a lose not only to her Religious family, and her institution, but also to the Carmelite Mission of Verapoly and to the whole town of Ernakulam which had gratefully witnessed her 15 years of strenuous labour in the service of the church, and the people, especially the poor. The sisters of St. Teresa's Convent gradually recovered from their state of helplessness and deep sorrow, and elected a Superior from among themselves. Sr. Margaret Mary was elected to take the place of Mother Teresa.

At the end of Mother Margaret Mary's term of office, Mother Veronica was elected the superior. During her term of office three branch convents were opened in other parts of the Archdiocese.

St. Joseph's Convent at Trichur was the first branch convent opened on 24th May, 1921. At the end of 1921, the orphanage at St. Teresa's was shifted to St. Antony's Orphanage, a mile away from St. Teresa's and two sisters were appointed to be in charge of the orphans. St. Antony's Orphanage is the nucleus of the present St. Antony's Convent canonically erected in 1946.

The general elections were held in April 1922 at which the constitutions were revised in accordance with the new code of Canon Law. At this general Chapter, Mother Veronica was elected the first Superior general of the Congregation. In 1924 St. Joseph's Convent, Kottayam which hitherto had been an independent convent was amalgamated with St. Teresa's congregation. During Mother Veronica's term of office, Infant Jesus Convent at Ochanthuruth, and Little Flower Convent at Palliport were opened. In 1925, St. Teresa's G. H. School was raised to a second grade college, affiliated

to Madras University and in 1928, it was granted affiliation as a first grade college. Mother Veronica had an ardent desire to spread education, and thus evangelise the world. She opened convents only in poor localities. School and the Orphanage were simultaneously opened in those areas following the policy of the Foundress. In fact, almost all the convents opened later on, by the Congregation, have orphanages attached to them.

At the general elections held in April 1934, Mother Mary who had exercised the office of Superior of St. Teresa's Convent for 6 years and of St. Joseph's Convent for 3 years was elected the 2nd Mother General of the Congregation. Mother Mary had a dynamic personality, was a woman with a "personal touch". As a result she was able to attract many good vocations to the congregation. The strength of the congregation increased rapidly during her term of office. She was uncompromising in matters of discipline and in the observance of the rules and constitutions. She brought about closer unity and cohesion within the congregation holding aloft the goal of the Congregation, self-sanctification and salvation of souls. She was deeply spiritual and had an eagl'es eye on the spiritual growth of the sisters. Following the policy of the Foundress in the field of expansion she wanted the educational apostolate to grow both in the interests of the upper classes and of the poor. So she launched her educational apostolate into affluent cities, not for getting at the same time poor areas like Mathilakam, Eravipuram, Neendakara, Mariapura etc. During her 18 years of service as Superior General, the Congregation spread its branches in other dioceses in South India. The first convent to be opened outside Kerala was the Sacred Heart Convent at Villupuram, at the invitation of His Grace, Most Rev. Dr. Colas, Archbishop of Pondicherry. It is interesting to note that on the first day of the opening of the school at Villupuram, the strength of the school was just one pupil. Immaculate Conception Convent was then opened in a poor village at Mathilakam filled mostly with Muslims. The opening of the Sacred Heart Convent and the schools at Mundakayam in central Travancore was mainly for the benefit of the children of the labourers, working in the Rubber estates on the foot hills of the Kerala high ranges. This convent was made possible by the generous donation of the Mycology Estate of the late Mr. J. J. Murphy, "the princily planter" to the Vijayapuram diocese. His Lordship the Most Rev. Bonaventure Arana O. C. D, the Bishop of Vijayapuram diocese, lost no time in inviting Mother Mary to open a Convent there. In the year 1944, Mother Mary was invited to take charge of the Nursery & Primary School, Mysore, run by the late Mrs. Theobald, the sister of Mother Mary. With the permission of the Bishop of Mysore, Mother Mary took charge of the School and this was the beginning of Christ the King Convent, at Mysore. Mandya, close to Mysore, was in need of a girls' High School for qnite a long time. His Lordship, the most Rev. R. Feuga Bishop of Mysore invited Mother Mary to open a Convent and a school. So St. Joseph's Convent and a High School were opened. The Convent of our Lady, Help of Christians at Eravipuram, Quilon Dt. a very backward area, and St. Paul's Convent in Davangere, Mysore state, were the next foundations.

Mother General had to steer the congregation through the difficult IInd World War days. The Government issued an order to St. Teresa's Convent sisters to vacate the Convent, since the Convent afforded a strategic point for military occupation. Sisters had to suffer much, in moving out of their home and in occupying the court buildings which the Government offered them instead. St. Teresa's College was shifted to St. Joseph's Convent Hight School Trichur in 1941. In 1944, after the war was over, the College was shifted back to its former place in Ernakulam and the Convent also came back to its own. But the Public of Trichur wanted the congregation to open a college in Trichur. So in June 1944 Carmel College was opened in Trichur. But after four years, Sacred Heart Convent, Trichur, opened St. Mary's College. So Mother General felt, that Carmel College should be

shifted to Bangalore which was clamouring for a Catholic college for women. Rt. Rev. Dr. Thomas Pothacamury, Bishop of Bangalore was delighted, and welcomed the venture as an effective means of evangelisation in Bangalore. Mt. Carmel Convent was opened to look after the efficient running of the college. Mother General was always aware of the needs of the poor village areas. Mariapura is an interior village, 17 miles away from Bangalore and was inhabited then by poor illiterate people. A convent to work for the social uplift of the people, was a dire necessity there. So the Holy Family Convent was opened. The sisters not only taught in the parochial school but also went about house-visiting. The village has so wonderfully improved that, today there are priests and nuns from this village doing good work elsewhere. The convent of our Lady of Fatima was opened next, at Neendakara, (Quilon) a very backward area.

The congregation was affiliated to the Discalced Carmelite order on 4th March 1955. It was raised to the status of Juris Pontificis ad experimentum in 1951 and permanently on 5th March 1959.

At the general elections held in April 1952, Mother Mary was postulated for the office of the Mother General for a term of six years. But, on the very night of the postulation 26th April, 1952, the much loved and highly esteeemed Superior General, suddenly and unexpectedly passed away leaving her Religious family in profound bereavement. The sudden death of Mother Mary in office plunged the whole congregation into a state of helplessness and despair from which, the courageous Mother Alphonsus who was elected to fill the office of the Superior General, raised the congregation into a state of renewed life, giving it a new orientation. The big gap left by Mother Mary, with her dynamic personality and heroic virtues, was filled in by Mother Alphonsus, a woman of ardent faith and humility, especially noted for her simplicity and intense love for the orphans. It was during her term of office 1952 to 1964, that the Congregation responded generously to the call of the Northern Missions in India for Co-operation in education and Evangelisation. Convents were also opened in backward, areas in Tamil Nadu, in Karnataka, and in Kerala. All the convents she opened, reveal her grasp of the Gospel Spirit even in the preconciliar period. She sent sisters abroad for higher education and for social work training. She was able to open 24 new Foundations during her term of office.

Mother Alphonsus following the policy of her predecessors, was interested in higher education as well & she opened the Teresian College in Mysore and the Training college for women in Kottayam. Realising, that the busy environment of St. Teresa's Convent, Ernakulam, is not conducive to the formation of young sisters in silence, prayer and contemplation, Mother Alphonsus shifted the Novitiate from Ernakulam to Whitefield in Bangalore in the year 1956.

In the general election held in May 1964, Mother Rita was elected, Mother General. She had to steer the congregation at a most difficult time, as the Church during and after Vat. II & the Religious Congregations were passing through a crisis. The Congregation was not ready for changes in the Constitutions. So Mother Rita had to be very cautious in governing the congregation and in the policy of expansion. It was during her term of office that Sr. Theodora wrote the history of Mother Teresa, the Foundress and this book instilled in sisters a strong urge to go back to the charism of the Foundress which was for a time lost sight of. Though Mother Rita devoted most of her time to improving and strengthening the convents already existing, she did not hesitate to open a few new convents.

The Residence in Kotagiri, Nilgiris, was raised to the status of a canonically erected Convent which has now a floruishing technical school besides an U. P. School and an Orphanage. It may be mentioned here, that the revised Constitution of the Congregation came into force in August 1973.

The motivation to go to America came during the early 70, when America was going through a vocation crisis. Not only were there no vocations but many Religious were getting secularised. New life had to be infused into the educational apostolate. The Parish Priest in Hazlet, New Jersey, U. S. A., appealed to our Mother General for help. The school administration at Hazlet, New Jersey was taken over by our congregation in 1973. The sisters of the Holy family convent, New Jersey not only teach in the school, but also take up the Christian doctrine programme for the whole parish. St. Joseph's Convent was opened in the Arab land of Abu Dhabi to help the catholic settlers living in that little triangular island, tucked into the mainland of Arabia. There are several thousands of Catholics of every tribe and nations and it is to these people that the Convent renders effective service and provides a Catholic education.

In the general election held in May 1976, Mother Mary Bernardine was elected Superior General. Mother Bernardine continued the general policy of expansion and 16 new convents were opened in India and abroad. So far, the Congregation could be generally ruled by the policies and insights of the Superior General. But with the introduction of the new constitutions, new and almost strange ideas came in, like subsidiarity and collegiality, responsible obedience and so on. The new General had to educate the congregation on new lines and lead them to new approaches. Mother Bernardine was ably suited for this purpose – a patient listener, a person of the "heart", gentle, long suffering, the right 'Mother' for the new role. Education in the new ideas and eoncepts was over, now it has to be education for living and implementation. Self-effacing as Mother Bernadine was she greatly encouraged team work and helped others to grow. Sisters esteemed her for her humility and for moving with the times.

It would not be inappropriate to mention here, that at the extraordinary general Chapter held in 1968, the Congregation had acknowledged with regret, that the Social thrust envisaged by the Foundress of the Congregation, had over the years gradually dwindled down to a few orphanages, routinely run. Though many poor children were admitted in all the schools of the congregation and some, in colleges, there was no policy regarding the admission, nor any rehabilitation measures for them.

With a view to revive our Foundress' 'Apostolic Mission' on behalf of the underprivileged, one of the decisions taken at the Chapter of 1976, was to start a Rehabilitation centre which would take care of the training and employment of the children from the Orphanages run by the congregation.

A plot of land, 20 acres in area, had been purchased at Edathala Panchayat near Alwaye during the previous year. It was found to be an ideal place for the Rehabilitation centre and plans were made for its development. It is now a residential institution where the inmates as well as destitute persons of the locality are given training and employment in small scale industries. There is also the cultivation of the cashew crops to help in the up-keep of the place. Started in 1976, the centre now runs an embroidery section, a laundry and an icecream paper cup unit which provides employment to about 58 young women. In addition, there is a Dispensary which cares for the medical needs of over 700 poor persons in the locality. There is also a creche financed by the C. S. W. B. where 75 children of the locality are looked after, while their mothers go out to work. This centre named Christu Vikas, Edathala, is specially designed to provide for the needs of the young women from the orphanages of our congregation from the locality and the diocese.

Two other such centres, opened to provide employment for the destitute of the Archdiocese are Mercy Home, Ernakulam, and Nirmala Training Centre at Kottayam. The Mercy Home Press and Embroidery centre provide employment for over 45 young girls and the centre at Kottayam, which is run under the auspices of the Vijayapuram Social Services Society, has a strength of 85 young women.

Muthunayagam Home, Trivandrum, for the poor old women was being run by the Muthunayagam Trustee. The Trustee has now handed over the ownership of the Home to the Congregation. The Home has been renovated and two sisters are in charge of the aged who are happy in the new set up. The Home is now being run as an extension of the Carmel Convent, Trivandrum.

In Tamilnadu, the Congregation opened a Convent at Vikaravandi, near Villupuram with a view to help the people of the area with a dispensary and village welfare work for a Harijan colony in the vicinity. Two sisters teach in the Harijan school, visit the homes of the people, run a balwadi, a recreation centre for the youth and assist them in many other ways. The Dispensary which is attached to the Shantinilayam Convent, Vikravandi caters to the poor of the locality and is a great help to them. Shantipuram Convent, Kottayam, is now working as an extension of Mt. Carmel Convent, Kanjikuzhy, Kottayam.

At the Major Superiors' Conference in 1979, the main theme was evangelisation. Mother General was invited by several Bishops to take up Missions in North India. In 1980, it was decided to take up two missions, one is Akhnoor in the State of Jammu & Kashmir, and the other in Baliguda in Orissa. The Catholic population is Baliguda is mostly Harijan tribal, very backward and poor. The main work of the sisters in Mt. Carmel Convent, Baliguda is catechesis and, in addition, they have to start a medical research programme for 9 villages. At Akhnoor the Catholics are mainly the sweeper population of the town. They have been baptised but intensive training in religious knowledge and religious practices has to be given. In addition to the Akhnoor population, the sisters have to take care of an out-reach programme that extends to six other villages. Three sisters are at present working in that area - the Convent is not yet formally opened.

In 1979 when Mother General visited America, she was approached by the Bishop of Dodge City, Kansas, U. S. A. – who needed sisters to re-start a school in Pratt which had been closed down due to lack of personnel. Mother General in response to the Bishop's request sent sisters in September 1980 and the school was started with about 45 pupils. The strength doubled the next year and promises to grow further. The Convent where the staff stays is called Sacred Heart Convent. The value of starting these Convents in an affluent city can be summed up in the words of a native of Pratt. He says "The very presence of the sisters in our city is for us a blessing. We want our Children to be educated by them. Already through the children, their influence is being felt in homes....."

The Congregation launched its Missionary activities into the "Dark Continent" in September 1980 and opened the Carmel Convent, at Muthethemi, Kenya which is now in charge of a school. This new foundation is a remarkable venture in the Missionary Apostolate of our Congregation.

In June 1978 a new Formation House was opened at Raigarh M. P. to train the young candidates for apostolate especially in the Missions in N. India. The Generalate of the Congregation which was working in the Mother House, Ernakulam from the inception of the Congregation is now transferred to Gedallahalli, Bangalore for rendering more effective service to the Congregation and the Church.

The Congregation is ready for the next stage of growth. Mother Digna is elected the sixth Superior General of our Congregation at the General election held on 24th April 1982. Mother Digna is so unique that we rarely meet another person with such dynamism energy and enthusiasm. She is a woman of vision, a born leader with the rare ability of handling any difficult situation with courage and understanding. As the Principal of our Colleges from 1944 to 1976 and as an eminent educationist, she has enshrined herself in the hearts of thousands of students and of the public. She has faced many challenges and braved many hardships. As the Assistant Mother General for the last six years, and

as the councillor for spirituality, she has done her best to make the sisters deeply committed to Christ in the spirit of Carmel. We have no doubt that she will raise into transcendent heights the task begun by her worthy precursors.

The new thrust of the Renewal Chapter held in April–May 1982, is towards a life of greater involvement in the lives of the poor, identifying ourselves with the culture of the country. We move forward with faith & the assurance, that the Lord is leading us as He did the Pilgrim Israelites, a "cloud by day and a pillar of fire by night".

The Congregation has 65 convents & 630 sisters.

First Grade Colleges	3
Training College	1
Training School	1
Schools including H. Schools	62
Technical Schools	7
Social Work Centres	8
Dispensaries	6
Home for the Aged poor	3
Centre for Evangelisation	1

A brief report of the Celebration in connection with the death Centenary of St. Teresa.

At the Solemn inauguration of the Centenary year held on 3rd Oct. 1981 in St. Teresa's College auditorium, St. Teresa's convent presented as part of the Cultural programme "Midnight chimes":– the Scene where the boy Jesus appeared to St. Teresa one midnight and revealed to her that He was "Jesus of Teresa".

On 15th of October the feast day of St. Teresa, His grace, Dr. Joseph Kelanthara Archbishop of Verapoly celebrated the festal Mass. His inspiring talk on the message of St. Teresa was befitting the occasion. St. Teresa's Primary School organised St. Teresa's Day on a grand Scale in honour of the Centenary year. Various scenes from the life of St. Teresa including St. Teresa's Vision of hell were presented on the stage to the great applause of the students and the public. The interesting programme ended with the presentation of St. Teresa as the Doctor of the Church.

On Saturday 7th November, Sr. Tessa, Lecturer – St. Teresa's College addressed the Sisters on "Prayer based on St. Teresa". Two more talks on the same subject are proposed to be given before 4th October '82.

A Seminar on the "Relevance of St. Teresa in the present day" was held on 9th January 1982 to which all the Carmelite sisters of Ernakulam were invited. Rev. Father Justin Panakal O. C. D, Professor of Theology, St. Joseph's Pontifical Seminary, Alwaye, gave three learned talks packed with interesting information and new insights into the Saint's life. The Seminar enthused the sisters so much, that all have made a study of the Saint.

St. Teresa's New hostel presented a beautiful tableau depicting the Saintly death of St. Teresa, on the 20th of January '82.

On 17th Feb. '82 St. Teresa's College staged to the great delight of all, scenes from the life of St. Teresa and her final crowning in heaven.

On the 27th of Feb. Sisters of St. Teresa's Convent enacted the Scene where St. Teresa assumes the office of the Prioress in the Incarnation Convent, Avila, amidst vehement protests of Sisters.

On the 6th March, the life of St. Teresa was dramatised by the Sisters showing thereby a thorough grasp of the Saint's life and her message for us.



congregation of the carmelite religious of trivandrum (c.c.r.)



SR. EMERITA

The Third Order Apostolic of Our Lady of Mt. Carmel originated on July 16, 1868 (Feast of Our Lady of Mt. Carmel) at Bayonne, France. It was there that our Foundress Rev. Mother Mary Theresa Veronica of Jesus, Discalced Carmelite, (nee Sophie Leeves, who like Cardinal Newman was an English Convert to Roman Catholicism from Anglicanism) and her first two Postulants, began their noble work for God in the first established convent there.

Mothar Veronica founded the Third Order of Carmelites in India, at the request and encouragement of His Lordship, Rt. Rev. Marie Ephrem Garrelon, O. C. D., a former Bishop of Quilon. –This Third Order was founded with the aim of helping the Carmelite Missionary Fathers in the work of education, and of charity and social uplift in the Carmelite Missions, by establishing schools and orphanages for girls of every caste and creed. Therefore it was imperative for the Sisters to follow the Carmelite Missionaries to the South. The first Convent was opened at Quilon, which was the seat of the Carmelite Fathers of Flanders. This foundation was made on May 16, 1875, by Mother Mary Augustine of the Cross (a French Sister), at the request of His Lordship Rt. Rev. Ildephonse Borgna D.C.

It was to fulfil the aims and wishes of our Foundress, Mother Veronica, that her "Irish Lily", Mother Mary Elias of Jesus, also opted to work with the Carmelite Missionaries of Flanders. Six years after the death of Bishop Marie Ephrem, (1873), Mother Elias came on December I2, 1879, to St. Joseph's Convent, Tuet, Quilon.

Mother Mary Elias founded the Convent of the Holy Angels, the Mother House of the Congregation, at Trivandrum on November 10, 1880 and the Holy Angels' School on November 22, of the same year. Very soon the school was brimful of boarders, day scholars and home girls. The Convent of Our Lady of Mt. Carmel at Tangacherry, was set up at the request of Rt. Rev. Ferdinand Maria Ossi,

O. C. D. on July 22, 1885, with Mother Anne Teresa as the first Superior.

Rev. Mother Veronica's frequent correspondence with Mother Elias and the Sisters of these early foundations evinces her interest and zeal for her Carmelite Congregation. In fact it is encouraging to note from her letter that we are "throughly Carmelites" since down the century. Our Congregation has earnestly striven to remain faithful io the Carmelite traditions instilled by the Foundress, and has diligently followed the Rule of St. Albert, the pillar of ancient Carmelite monasticism. This is endorsed by Mother Veronica, who rightly reminds us in one of her letters (Carmel of Pau, March 12, 1902); *"We, as Carmelites, have our own Rule of St. Albert."* It is a matter for genuine elation and emulation to hear Mother Veronica's inspiring words in her letter of March 19, 1902, to Mother Elias: "You may be sure that my joy is great on learning that you are *thoroughly Carmelites* and an undeniable branch of our venerable Order ... Of one thing I am quite certain, that is *you and my dear children of the Holy Angels* are the *direct branch* from Bayonne, following the traditions there inculcated by me, who had received orders from the Head of Our Holy Order of Mt. Carmel to found the Third Order for Missions."

A momentous decision of His Lordship, Rt. Rev. Dr. A. M. Benziger O. C. D., Bishop of Quilon, to unite the first three Convents came as the first milestone in the history of our Congregation. Bishop Benziger, of revered memory, amalgamated the three Convents of Quilon, Trivandrum and Tangacherry and formed the Constitutions of our Congregation in 1907. Soon after, His Lordship convened the General Chapter of the senior-most members of the three Convents thus strengthening their unity and setting his seal on their solidarity.

Divine Providence has watched over us down the years, and thanks to the Carmelite Bishops and Fathers of the Mission of Flanders to the Bishops of several Dioceses and to the Superiors of our Congregation, we have been able to establish Convents and Schools in other dioceses.

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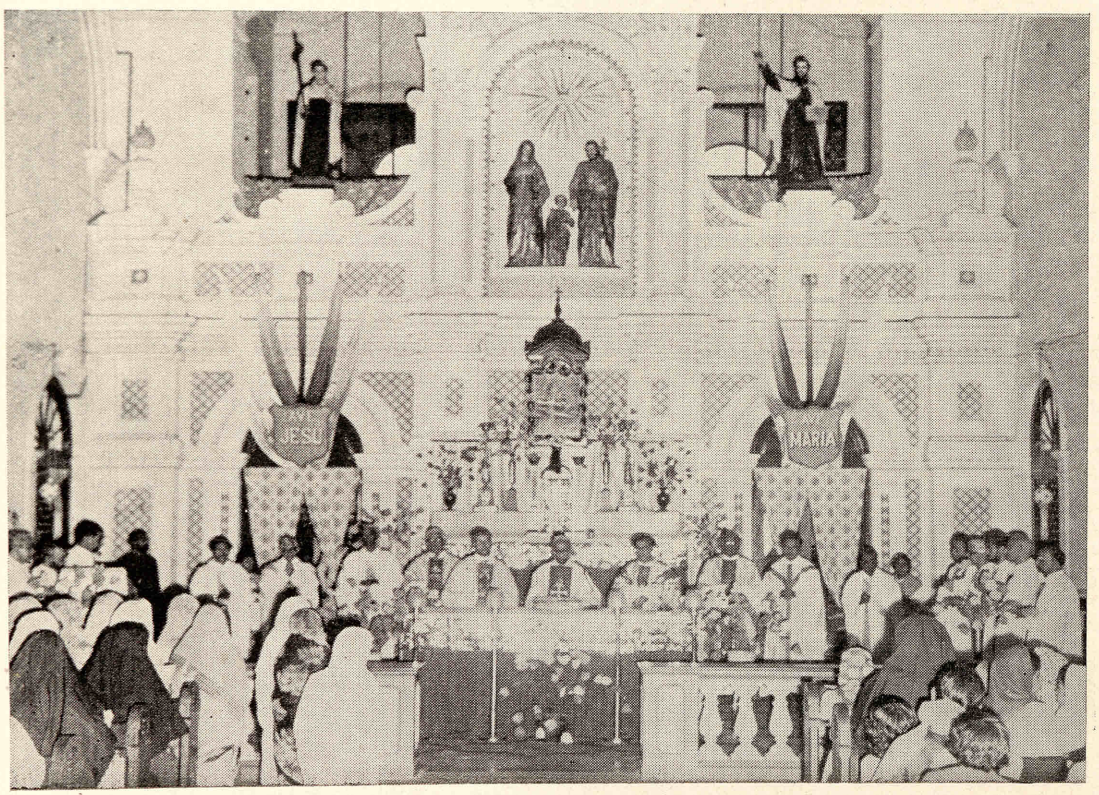
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Common Celebration - Trivandrum City



Eucharistic Celebration



Dance: Mystical Rose Convent School,
Vettukad (C.T.C.)

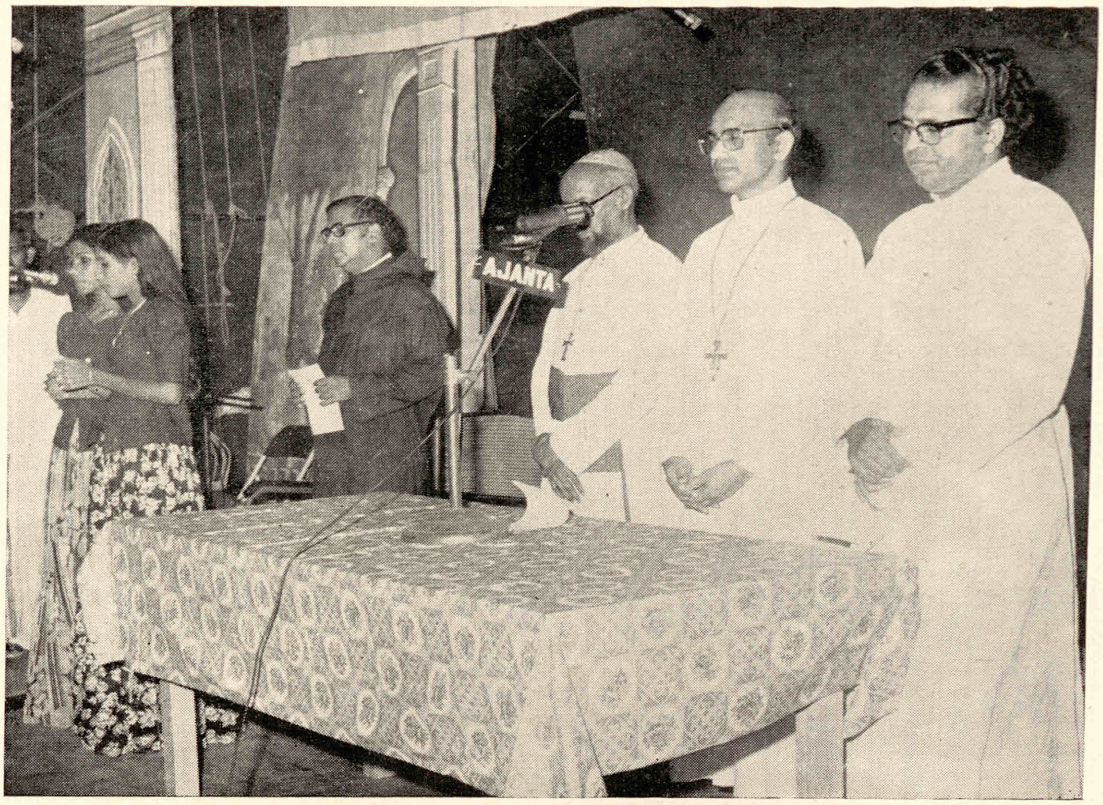


Procession to the Church

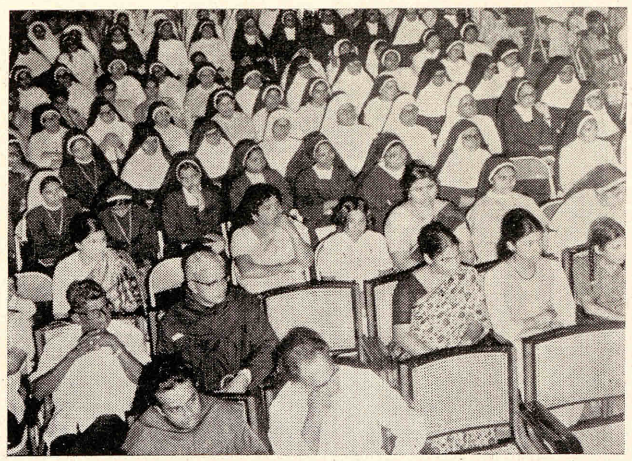


Dance: Mary Nilayam Convent School,
Pongummood (A.C.)

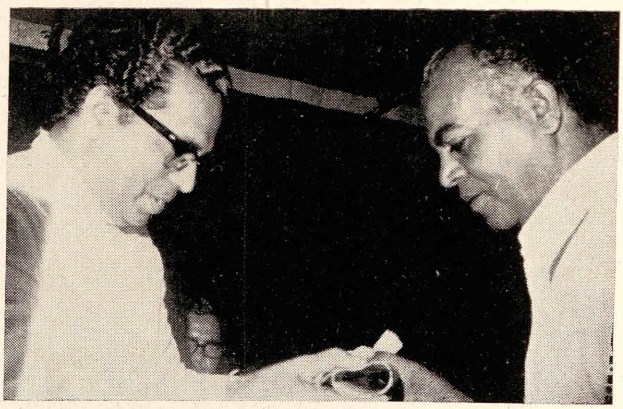
Public Meeting



Prayer



Audience



Releasing "Karmalatharam"

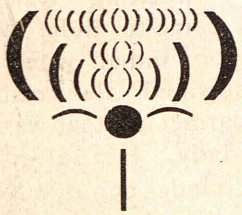


Drama: Teresa as a child



Drama: Teresa grown up girl

the first cloistered convent in gujarat state dedicated to st. joseph and st. teresa of avila



MOTHER TERESA MARGARET O. C. D.

1748—1977 From South East to North West ....

During this fourth Centenary of the Holy Death of Our Holy Mother St. Teresa, we recall with grateful hearts and deep admiration the wonderful event of the birth of Carmelite Cloistered life in S. India, by a heroic French Missionary the Rev. Fr.Lawrence Coeurdoux S.J. a relative of Saint Aloysius Gonzaga. While sailing to India as a missionary Rev. Fr. L· Coeurdoux S. J. was caught in a terrific and dangerous storm. In his anxiety Rev. Fr. Coeurdouex S. J. called upon St. Teresa of Avila for protection and made a vow to her that if he would land safely he would found a carmelite convent in that place where he would land, which happened to be Pondicherry. The exciting and interesting story of this first attempt to establish a cloistered Carmel in South India can be read in the history of the Carmel of Pondicherry. At the start there were only 2 small girls and their widowed Mother to help Fr.Coeurdoux keep his vow to St. Teresa of Avila and gradually, amidst many contradictions, realise this wonderful adventure of cloistered life in India. Our Holy Mother St. Teresa, who less than 200 years before, had opened her first little dovecot of St. Joseph's of Avila, must have looked upon this humble beginning with great love. Do we not daily beseech her, "look down from heaven upon us, consider the vineyard which you have planted, visit it by your presence, and perfect the work which your right hand has planted" ? Rev.Fr. Coeurdoux never dreamt that his humble beginning would one day stretch out from South East to North–West across this great sub-continent of India. How wonderfully God perpetuated the mission of this humble zealous missionary, carrying it from one great mission area of the South to another great mission area in the North in the course of 230 years! The good and pious young widow and the girls of Pondicherry by their unselfish, generous and faithful Carmelite life brought forth as a wonderful fruit of their perseverance this little dovecot of St. Joseph's of Ahmedabad in North Gujarat. What marvel a foundation of cloistered Carmelite Nuns amidst a sorrounding of Parsis, Gujaratis, Sindhis, Punjabis, Adivasis, Africans etc... 'Indeed it

is a wonderful foundation which none of the inmates ever dreamt of before.

1886 Karaikal... 1967 Thanjavur...

In 1886 fourteen sisters left the then flourishing Carmel of Pondicherry to make their first foundation at Karaikal. It was on 19th March 1886, feast of St. Joseph, that this group inaugurated the Carmel of the Immaculate Conception and St. Joseph, amidst the enthusiastic population of the then French governed town Karaikal. This Carmel was the dream of Mrs. Assarathammal (late Rev. Sr. Maria Joseph Theresia) a pious lady of Karaikal. Details of this foundation can be read in the history of Thanjavur Carmel. The Carmel of Karaikal went through stages of relative prosperity and extreme poverty, having no regular income and depending on help from relatives, friends and benefactors. From 1886 to 1907 the Community increased from 14 to 25 professed sisters. The first two postulants were 10 and 12 years old. The first one of 10 years entered in 1888 and in her later years became a saintly & excellent Prioress, the second postulant of 12 years entered in 1889 and was a saintly sacristan who did wonderful artistic embroidery of exquisite patterns, patterns which were shown to her in her dreams. In the course of 21 years, 10 young girls and one sister from the Carmel of Pondichery had joined the foundresses Rev. Sr. Maria Joseph Theresia (Mrs. Assarathamal) expired shortly after her profession in 1889 and two others passed away in 1897 and 1898 - leaving the Community with 22 sisters. From 1907 onwards, having exceeded the number of 21 sisters, no new candidates were accepted and it remained so upto 1923. Finally in 1923 a young girl of 16 years was presented and accepted, and the novitiate re-opened. It was a great joy for the remaining 15 sisters, among whom were still eight of the foundresses! Within a short span of 9 years - 1923 to 1932 - many young girls joined the Community of whom 12 persevered. These 12 novices had a hard life caring for the many aging and ailing sisters. Moreover the Carmel was very unhealthy and in a dilapidated state, so that even some yound sisters became ill and one expired just after her Profession. In 1940 due to certain difficult circumstances the novitiate was closed by the Archbishop of Pondicherry and no new candidates were allowed. The Community counted at that time 11 young sisters and 7 aged.

Only after 15 years, in 1955, did the Archbishop of Pondicherry consent to the entrance of a young aspirant and the novitiate was again re-opened. At that time the community was reduced to 12 sisters. All the aged except one had expired. We can imagine the joy of these sisters in seeing the young postulant, new hope for the future. Another aspirant joined soon after in 1957. But meanwhile the aged sister and a young sister expired, leaving only 10 sisters and the 2 aspirants. As explained in the history of Thanjavur, the 2 young ones were sent to the Carmel Muthialpet, Pondicherry in 1958 to receive adequate formation. Two years later, in 1960 the long desired help came from a small country which has a very big and zealous missionary heart – Belgium. As Belgian Fathers had long ago come to India to form young Indian boys to the Carmelite life, so now too, Belgian Carmelite sisters would arrive to help the purely Indian Cloistered Carmels of Pondicherry, Kumbakkonam (2nd foundation of Pondicherry) and Karaikal. We must mention here the generous and self - forgetting Rev. Mother Anna of Jesus who came to India at the age of 72 to help the poor Indian sisters of Kumbakkonam and consecrated the rest of her life to render this carmel all that was needed spiritually and materially. Her sufferings, known to God alone, made her ripe to receive the crown of heroism at her humble death. The three Belgian Carmelites who came to aid the 3 above mentioned Carmels constructed for their poor carmelite sisters, a beautiful regular carmel with all facilities to lead a life of solitude & prayer in healthy surroundings. It was thus that finally in 1967 the 12 professed sisters of Karaikal Carmel with their Belgian Mother, could enter into the newly constructed

monastery at Thanjavur. Details of this shifting, etc., can be read in the history of the Carmel of Thanjavur. Two postulants were waiting to open the novitiate of Thanjavur and after the completion of the chapel in 1969 more young girls knocked at the door. A great day of rejoicing and thanksgiving was 13th June 1969 when our 12 perpetual professed sisters, all together made their Solemn Profession with great recollection, and hearts filled with gratitude. God's grace abounded and gave new impetuosity for a life of carmelite perfection. In the following years the Community developed in all aspects. As a garden flourishes under the benevolent rays of the sun, so too our Thanjavur Carmel flourished and brought forth its fruits.

Thanjavur 1977 Ahmedabad

Ten years of assiduose labour were completed, even the Chapel and Monastery had been re-painted, the garden was yielding its fruits and the flower trees were bountiful in colour and species. The sisters were dreaming of a quiet life when on 18th February, 1977 a letter arrived from another carmel asking help in a difficult problem. This carmel had been asked to make a foundation in 2 dioceses, whereas it had only the means for making one foundation. The mothers asked us if we could generously send a group of sisters to make one of the foundations and comply with the Bishop's great desire, who wanted a Carmel in his diocese by all means and as soon as possible. This good bishop, we learnt, was Rt. Rev. Dr. C. Gomes. S. J. bishop of Ahmedabad.

Indeed the responsibility of accepting this proposal was great and demanded of the foundresses of the Carmel of Thanjavur a difficult and unforeseen sacrifice. Nevertheless, after much prayer and seeing God's Holy Will, negotiations were started. After some disappointments regarding the place of the future carmel, Rt. Rev. C. Gomes S. J. found a lovely large bungalow which was offered to us by the diocese. Just a few days before leaving for Ahmedabad we received the new Delarations in which was stated that to make a foundation we should have 8 sisters. With hopeful hearts we trusted that God would provides us 2 more at the needed hour.

On 12th August 1977 a group of 6 sisters, set out for this great adventure with apostolic zeal just as our Holy Mother St. Teresa did on her journeys to make her foundations in Spain. But it was not in a bullock cart in which they travelled – a modern train carried them the very long distance from Thanjavur to Ahmedabad, right across the great sub continent of India. Who can scrutinise the deep designs of God. On 15th August 1977 feast of our Lady's Assumption, early morning, the group arrived in Ahmedabad. Our Good Bishop Rt. Rev. C. Gomes S. J., Very Rev. Fr. Provincial S J., Assistant Provincial S. J. and others were at the railway station to welcome us. They took us at once to the Cathedral of our Lady of Mount Carmel, to attend our first Eucharistic offering in Gujarati. What a joy when we entered the Cathedral to see the life-size beautiful statue of our Lady of Mount Carmel at the side of the sanctuary. While looking at it with loving admiration, it seemed that our Heavenly Mother sweetly smiled at our group, as if to welcome us into Gujarat and lovingly blessed and approved our new foundation for her mission It was under the consoling and sweet glance of our Lady of Mount Carmel that we all renewed our sacrifice and offered it to God, and rejoiced that God had chosen us as missionaries. With renewed courage we went out without delay to realise our new project. The very same day our good Bishop went with two foundresses to see the beautiful large bungalow situated just outside the city limits in a very quiet area. When we saw the bungalow from far it already resembled a convent and we were filled with happy expectations. The owner of the bungalow, a Parsi gentleman and bachelor, was very helpful to us and within less than a month we were installed on the ground floor of the bungalow, the gentleman having vacated the place to give us his rooms until all negotiations and sale would be completed. In the meantime we had lodged upto 12th September, in the spacious 1st floor of the sacristy of the

Cathedral, where we led a regular time table and had a strict enclosure of curtains and locked doors! On 12th September 1977 our good Bishop offered the first Eucharistic offering in the tiny chapel which we had arranged in the living room of the bungalow, and his Excellency then placed Blessed Sacrament in our Tabernacle. Daily we had the Mass offered by the Jesuits from Newman hall. On 1st October we had a high mass in honour of St. Teresa of Lisiex, and on 15th October in honour of our Holy Mother Teresa. The neighbouring catholics were overjoyed, having finally a place of worship and they started attending regularly the Sunday Mass and fulfilling their obligations which they had neglected because of the great distance to a church. The altar was in the living room and the people remained in the verandah, separated from us by screen doors. But finally, as more and more people attended the mass, we arranged the big verandah in front of the bungalow as a chapel and placed the altar there, so that the people would have the privilege of seeing the altar, and we remained in the living room separated from the people by screen doors. Our first Christmas was a triumph. People from all around, who had neglected their christian duties flocked to our bungalow to attend the midnight mass. The Rev. Jesuit Father was surprised at the many confessions of persons who had not done it in many many years and of the many fervent communions. We too were so happy to see the first fruits of our missionary life, of our prayers and sacrifices, which we had offered to God for this heathen place. Our Christmas crib, erected on the spacious green lawn in front of the bungalow, attracted not only our catholics but also the non-catholics who came to see the sight, a marvel to their eyes.

In January the works started to transform the bungalow into a Carmel. The interior of the bungalow was transformed and partitioned into all the necessary rooms needed for a carmel. On 4th June 1978, feast of the Sacred Heart, the foundation stone of our new chapel was blessed and layed by the Rt. Rev. C. Gomes S.J. Bishop of Ahmedabad amidst a crowd of happy catholics and even non-catholics among whom our engineer, our contractor and workers, and the Parsi gentleman from whom the bungalow had been purchased. With joyful hearts we could sing: "Great and wonderful are your works, Lord God Almighty." But even more wonderful was the inauguration of our chapel the following year on 19th March 1979. Just 10 years ago (also on the feast of St. Joseph) the chapel of Thanjavur had been inaugurated in 1969. We sang with joyous lips – "not to us O Lord, not to us but to your name give glory" (psalm 113). When seeing the crowed of catholics and non-catholics who attended the function we sang happily: "All you people clap your hands, shout to God with cries of gladness (ps. 47). We could exclaim "Come consider the works of the Lord; be still and know that I am God". (ps. 45). We felt proud to be the first Clositered Carmelites in Gujarat to help our Bishop and priests in their missionary work.

After obtaining the adjoining land, next to our bungalow, and completing the enclosure walls all arround, and also having received 2 more sisters to complete our number, our good Bishop canonically crected our Carmel. During a Solemn Concelebrated High Mass on 16th July 1979, feast of our lady of mount Carmel he read out the decree of our erection. The elections were held on the following day. Our Carmel of St. Joseph & St. Teresa of Avila was established. "Give thanks to the Lord for he is good". Since our erection we have had, first the Solemn Profession of the young temporary professed, the Golden Jubilee of the eldest sister, the temporary profession of our Novice, and the Silver Jubilee of the Novice Mistress. All these functions were a means to attract the catholics as well as non-catholics to praise God, to help them to pray and worship the true God. "What marvels the Lord has wrought" We rejoice in many conversions, baptisms of children and even of entire villages, the rectification of mixed marriages, adult baptisms to regularize marriages etc., Many Hindus and Sindhis ask to see our chapel and pray very piously,. Especially during the X'mas season they want to see the Crib and listen to the story of Christ's birth which one of our altar boys explains to them.

Once 12 big Sindhi boys, College Students, came and sorrounded the Crib listening very attentively to the story of the birth and life of Christ our Saviour. They wanted to come to our mass and hear our singing. Along the enclosure wall leading to the chapel door we have inserted the Stations of the Cross - colourful figures appealing to the Gujaraties. They come and stand before each station pondering on this mystery which is only slowly opening up to their minds. May God grant them the grace to one day understand. And may this whole area where now we have only a few catholic families be changed one day into an entire catholic population.

To make our joy complete, candidates too have arrived: one novice, one postulant, one aspirant, and others are on the waiting list. Our present refectory is too small, cells are no more sufficient. So, besides the lovely hermitage, laundry, cowshed and gasplant, a new wing will shortly take shape, providing us with a new regular size refectory, a kitchen, pantry and 9 cells. God bless all those dear ones who have helped us to realize our missionary project far beyond our expectations, and in such a short time.

"The Lord is close to all who call Him, who call on Him from their hearts. He grants the desires of those who love Him." (ps. 144) Young girls who wish to lead a contemplative missionary life, for love of God and the salvation of souls, are invited to join our Carmel at Ahmedabad. Their lives will be truly and wholly apostolic. Just as an electric power house supplies light and heat to all who are in need, you too will live in a spiritual power house and by your life of prayer and penance supply, by God's grace, spiritual light and strength to the whole of mankind. If you have the call from God, write to-

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foundation of the carmel of christ the king bangalore 1932

In 1925 Mother Aimee of the Carmel of Hue (Annam) was sent to France by Mgr. Allys, her Bishop, in order to begin a Carmel which was to recruit sisters to help Carmels in Mission lands. She went then with another Sister not knowing where they would go, their means were just enough for the journey. It was a great act of faith and confidence.

The Carmel of Marseille where they landed received them and indicated several other Carmels able to give them information and help.

It is in one of these journeys through France that they met Father Nassoy of the Foreign Missions. He was in France to recruit vocations for the Mysore diocese. Though the 2 Carmelites did not even have a home of themselves, he asked them to promise to establish a Monastery in Bangalore.

Finally the 2 pilgrims were told of a Carmel, empty since the expulsions in the beginning of this century, and there they settled. It was in Cholet. Other Carmels sent them sisters who were desirous to go to mission lands. On 18th August 1925 the Carmel of Jesus Emmanuel was erected.

Mgr. Despature, bishop of Mysore came to visit them and made the official demand for this fondation, but it was only in 1932 after having helped several Carmels in Mission lands that Cholet was able to realise his wish.

On January 6th 1932 five sisters and one postulant left France, led by Rev. Mother Elizabeth of the Trinity (professed from the Carmel of Boulogne sur mer). The Journey was calm and happy, having every day 2 Masses celebrated by missionaries returning to their Missions.

The little band of 5 sisters and their postulant reached India on January 29th. They were received at Madras by the Good Shepherd nuns. In the afternoon they took the train for Bangalore and arrived there late in the evening. Again the nuns of the



SR. TERESA OF JESUS O. C. D.

Good Shepherd welcomed them. Mgr. Despature presented to them all the nuns and priests of Bangalore who were assembled there to receive them. After a Solemn TE DEUM and refection they were led to the Bungalow which the Good Shepherd nuns had prepared so kindly. Mgr. Despature had written that having 7 millions souls in his diocese and 70 priests he would need seven Carmelites. They were only 6, the 7th sister was Mother Mary of the Blessed Sacrement who was in the Carmel of Mangalore, and joined them a few months later.

In his humility Mgr. Despature explained that, inspite of having visited the Carmel of Cholet, he would not have known how to turn the big bungalow of 6 Ali Asker Road into a convent. So he called a contractor, who under the direction of Mother Elizabeth separated a part of the house for the sisters and built the turn and the enclosure wall all around the compound.

On the 19th of March, feast of our Glorious Father St. Joseph, every thing was ready and His Lordship blessed and proclaimed the enclosure in front of some friends from Bangalore and priests and religious from the town.

We made an act of faith because we had only our postulant to keep the turn but the Sisters of St. Joseph brought us just this day a girl who had lost her sister, with whom she was living, and desired to serve the Lord. So she took the place of our sister Gabrielle who came inside to begin her carmelite life.

Little by little postulants came. The 1st one was from Bombay, directed to us by our Carmel of Mangalore. Many followed. So much so, that it was possible in 1943 to think of opening a Carmel in Coimbatore as Mgr. Oubagaraswamy was requesting. 4 Sisters went there and opened a house dedicated to the Holy Spirit.

Later on, a priest from Goa having directed to us 7 Goan girls, and His Excellency the Patriarch having, in the course of one of his visits requested us to make a foundation, our Mother Elizabeth went there in 1947 with these sisters and after a long and difficult search they established a new "dove-cot", the Carmel of the Holy Trinity in Chicalim, a peaceful spot near Vasco.

Several years later in 1958 the Carmel of Mangalore transmitted to us the demand of Cardinal Gracias for the foundation of a Carmel in Bombay. It was the centenary of the dogma of the Immaculate Conception. So the dear Carmel of our Lady was established in Andheri, a suburb of Bombay. The 1st Mass was celebrated on May 1965. Mother Elizabeth was its first Prioress.

In 1974 Mother Elizabeth Therese having finished her time as Prioress in Bangalore, desired to make a foundation in Kurnool, in Andhra Pradesh where Mgr. Rajappa was calling us. She went, built a small Monastery in great poverty. But she was struck by leukemia and died on May 1976. The Carmel is dedicated to our Father St. Joseph. It is in a suburb of Kurnool amidst the poor in a torrid, ungrateful climate but the poverty, solitude and silence is appealing to Carmelites.

The beginings of the Carmel of Bangalore were very hard. Our postulant was a widow and her children were supporting the Community but in June came the depression and they could not continue the generous allowance they were sending previously; so we were left to ourselves.

Some catholic families of Bangalore began to make collection for us and we asked the Catechists sisters to provide us with work. They did it very kindly but we were unskilled and we were obliged to work day and night but did not succeed to earn our poor fare, so much so that at the end of 1933 the health of several sisters collapsed and they were seriousely sick. The kindness of Mgr. Despature cannot be described!, how he visited the sick in the hospital and took care of the Community

Then he decided to build some cells and his prieste helped him to give us 11 beautiful cells. We were obliged to build the cells bigger and higher than we wanted since the British Govt. of that time put this condifion before giving the permission to build.

The Chapel, choir and the front part was built with the help of gifts and the arduous work of the Sisters in 1938.

The last part consisting of cells and the wing of offices was terminated in 1946.

The beautiful cowshed, which attract the admiration of the Veterinarians who come to see our cows was built in 1959.

The first sister to return to God was Mother Mary of the Blessed Sacrament. Born in France on a Maundy Thursday in a Christian family, Marie de St. Phalle was educated at home with her brother. The tutor of the children found Marie a very intelligent student. Very young she asked to be received as postulant in the 1st Monastery of Paris. Seeing her gifts the Rev. Mothers who wanted to make a translation of the works of O. Holy Mother St. Teresa, asked her to learn Spanish and to visit the place sanctified by St. Teresa. When she reached the Carmels of Spain, a Prioress told her she could enter and visit the enclosure of Carmel, if she had the permission of the Pope. Mgr. PECCI, when Nuncio in Belgium, used to spend his holidays in the estate of her grand Mother where Marie had often seen him. He was then on the throne of St. Peter under the name of Pope Leo XIII. He sent his permission at once and it is thus that she visited the foudations of Our Holy Mother. She joined Carmel in Paris, Rue d'Enfer, but soon the community had to go in exile to Belgium because of the laws against the religious communities. But Marie, helped by the Mothers, accomplished her work and translated all the books of St. Teresa in a charming feminine and fluent French, unequalled up to now. Towards 1910 she felt called to Mission lands and Cardinal Mercier who examined her vocation gave her as a mark of his esteem and affection the Crucifix that Pope Pius X had given him.

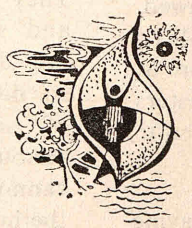
In Mangalore she wrote 2 books – Retreat under the Guidance of St. John of the Cross and retreat under the Guidance of St. Teresa. She translated them in to English.

In Bangalore she took up the translation of the work of St. John of the Cross. It was very appreciated and is being actually reprinted since "no other has her gift to make clear and attractive such an arduous doctrine."

After years of hidden and peaceful life she died on August 8th 1939 offering to God the sacrifice of her faculties which she was conscious of losing. She died peacefully, happy to return to her Creator. She was 78 years old.

Four other sisters also died, since the foundation of this Carmel. They are now praying for us in heaven.

Now we are 20 nuns of whom 12 have taken solemn vows.



carmel monastery

antheri, bombay



We arrived here at the demand of Cardinal Gratias, our Venerated Superior and we had our 1st Mass on 1st May 1965. The group of the foundation was formed by 4 sisters of Bangalore Carmel and 4 of Goa–Chicalim Carmel. A part of monastery was already built by benefactors in a beautiful land more than necessary for us. One part of it was sold afterwards to get money to build our Chapel. Thanks be to God we are actually 21 including our 2 extern sisters. But we are preparing for the 4th Centenary of the death of our Holly Mother, by a foundation in the diocese of Baroda, 400 Km north of Bombay. The building will be finished in 1982. Already one wing will be prepared to receive 5 sisters.

We shall have in 1982 the golden jubilee of the arrival in India of our first foundresses, on 29th January 1932. They were a group of 5 French Carmelites. We are now still leaving for another foundation after the foundation of Bangalore, Coimbatore, Goa and Bombay.

The erection (Canonical) of this Carmel in Bombay was in 1966 due to some delay in the correspondance with Rome.

SR. M. ELISABETH OF THE TRINITY, O.C.D.

the carmel of christ the king at calcutta



SR. ANNE JOSEPH, O. C. D.

The story of the foundation of Calcutta's Carmel of Christ the King reads like an epic of the marvellous ways of Divine Providence with a soul ready to respond to His every inspiration.

The story opens in 1926, in the lonely cell of the Mistress of Novices at the Carmel of Mont-sur-Marchienne, a suburb of the mining town of Charleroi, Belgium. Sister Therese-Marie had just read Pius XI's recent Missionary Encyclical "Rerum Ecclesiae." The Holy Father's forthright appeal to contemplatives to establish monasteries in Mission lands had gone straight to the heart of the young nun; it answered her own deepest yearnings.

Sister Therese-Marie had joined the Carmel in 1915 at the age of 21. Heir to the spirit, as well as to the name, of the great Reformer of Carmel, who intended every contemplative Monastery to be a spiritual power-house in the service of the Church, Therese-Marie had become a Carmelite with the intention of serving the whole Church through prayer, the practice of virtue and sacrifice.

Within seven years from her admission, when she was 28 years of age – seven short of the canonical age – she had been given the responsible office of Mistress of Novices. Seven years had amply sufficed to reveal in her a rare combination of natural and supernatural gifts; a clear mind and sound commonsense; a fine artistic taste and an exceptional talent for organization; broadmindedness, zeal and initiative; a rare trust in the Providence of God; a singleminded devotion to the interests of God and the Church; and a firm belief in the apostolic nature of her contemplative vocation.

The Holy Father's appeal in the "Rerum Ecclesiae" determined Sister's missionary vocation. How far this vocation would take her, she was in no position to know yet. Enough for her to be ready for whatever God would ask of her. The least she could and would do was to follow the example of Therese of Lisieux, and pray and sacrifice in the solitude of her

cell to draw God's blessing on the labours of missionaries.

During her retreat that year she summed up her missionary ideal in a short ejaculation; "Lord, make Thyself known, make Thyself loved." Her novices, who shared her aspirations, learned to repeat the ejaculation with her.

A series of Providential events now followed in quick succession. About that time, an unusual book was read in the Monastic dining-room: "From Evangelical to Catholic, by way of the East," by Fr. Wallace, S. J. This was the autobiographical record of the conversion of a protestant Missionary in Bengal, and his plea for a new manner of approach to the intelligentia of India. The author's very original message struck a sympathetic chord in the great soul of Sister Therese-Marie. She felt the call of India and especially of Bengal. Here, she thought, would be a fertile field to plant the contemplative life. She already dreamt of the day when the great mystical works of St. John of the Cross (her dear John of the Cross) and of St. Theresa of Avila would be translated in the Bengali language.

Early in 1928 the Prioress of Mont-sur-Marchienne received a letter from an unknown missionary in Bengal. He begged for the prayers and sacrifices of the Community for the establishement of Christ's Kingdom in Bengal. Mother Prioress passed the letter on to the Mistress of novices and commissioned her to reply. Here now was holy obedience bidding her to adopt Bengal as a special object of her prayers and creating the first spiritual link between her and the Mission of her dreams.

There was no question so far of a foundation. But now, the Archbishop of Calcutta, Dr. F. Perier, S. J. began to think of inviting contemplative nuns to Calcutta. He prayed and thought a long time; then made up his mind, but he had no idea as to whom he should invite

It was by now the end of 1932. Christmas came round. A little parcel reached the Archbishop of Calcutta: a modest present of the Carmelites of Mont-sur-Marchienne as a token of their special affection for the Church of Bengal. His Grace neither knew the good nuns, nor was he aware of their interest in Bengal. He wrote back to thank them, and incidently.... invited them to open a Monastery in Culcutta.

His Crace's letter was addressed to the Prioress. When it reached Mont-sur-Marchienne, Sister Therese-Marie had become Prioress.

Mother Theresa-Marie was a new and young Prioress. But she was not frightened. She was delighted but prudently replied to the Archbishop: "We will come as soon as my Council agrees." His Grace wrote back: "When I go 'ad limina' in 1935 I'll bring you to Calcutta."

Mother Prioress quietly began preparations. She was an artist and in the seclusion of the Novitiate, liturgical Vestments of exquisite workmanship began piling up. Their destination remained a secret.

Towards the end of December 1934 a priest, called at the parlour of the Carmel. He belonged to an organisation called "Contemplation and Apostolate", whose purpose it was to promote the foundation of contemplative Monasteries in the Missions, as desired by the Pope. He had come uninvited. Would he be allowed to address the Community? He was. The result: the whole Community begging Reverend Mother: "Do ask the Father the name of a Bishop wanting a Foundation."-"Let us wait, Children, for a Bishop to invite us" replied the Prioress.

In June 1935, the Archbishop of Calcutta arrived at Mont -sur - Marchinne. In a matter of days the Bengal Foundation was approved, the four "Foundresses" with Mother Therese-Marie at their head were appointed, all necessary douments were signed in Rome and in Belgium; and on the 25th of October 1935, at about

3 p. m. they left their dear Carmel of Mont – sur–Marchienne on the first lap of their journey to far away Bengal.

On the 26th of October, the Foundresses arrived at Genoa, and spent the night at the Carmel where they were warmly welcomed. The next morning the Very Rev. Fr. General said Mass for them, and gave them his blessing. That same afternoon, 27th October, Feast of Christ the King, they embarked on the "Victoria", and set out on their long voyage to India. They carried away with them the encouraging words of the Genoese Provincial and his Paternal Blessing.

On November 7th, after a very pleasant voyage, the "Victoria" docked at Bombay, and the happy Missionaries disembarked for the first time on Indian soil, the land of their adoption; India, the country they would never leave again.

They were met by the Daughters of the Cross who took them to their residence at Bandra, a suburb of Bombay. Three days later on the 10th of November they were on the their way to Bengal.

On the 12th of November, the Foundresses arrived at Howrah – Calcutta. At the station were the Daughters of the Cross, waiting to welcome them. They took them to St. Vincent's home, their residence at Kidderpore. It was a most unforgetable stay. For almost two years the Daughters of the Cross lavished upon them every possible care and kindness. One of the good sisters taught them English, while the others attended to their every need, so much so, they could call their secluded quarters a "Little Monastery".

Finally after much searching and many disappointments, the Archbishop of Calcutta concluded the deed of sale of the house on 4, Outram Street, on 12th November 1936, his generous gift to the Foundresses, who now truly had a home. A Chapel was built, and the house adapted for use as a Carmel.

The formal opening of the Carmel of Christ the King at 4, Outram Street, took place on June 28th 1937.

The Blessing of the Chapel was on 30th September by His Grace the Archbishop. The Choir of the Salesian Fathers of Bandel sang for the entire ceremony; the pieces were so exquisitely rendered, as to bring tears to the eyes of most of the great crowd who filled the small Chapel to overflowing. The sanctuary presented a most imposing scene, as His Grace, vested in all the dignity of his Office, and surrounded by his clergy, reverently performed the solemn rites proper to so great an occasion. Many priests were present, and various groups of religious, whose simple and rather sombre attire formed a striking contrast with the gay apparel of the ladies in the crowd pressing around them. After the ceremony, the Chapel rapidly emptied, and a solemn silence enveloped the newly–consecrated House of God, a silence to be broken only by the footsteps of some solitary worshipper and by the chanting of the nuns behind their grille, as with hearts overflowing with love and gratitude they sang the praises of their God present in the silent Tabernacle.

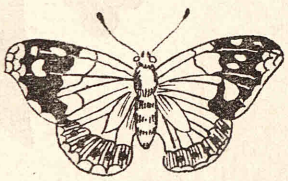
Henceforward, the arrival of newcomers, Ceremonies of Clothing and Profession were regular occurrences for the next five or six years. Mother Therese-Marie and her companions had not come in vain to diffuse the light of the Contemplative life in Bangal. Vocations blossomed rapidly, and applications poured in from many sides, too numerous, for one Solitary Monastery. Those fortunate enough to gain admittance to this sheltered Garden of God, in these first years of its establishment, enjoyed the special happiness of having the dear Mother Foundress herself as their Novice–Mistress, as well as their Prioress. Under her care and guidance, these young souls were trained in the Rules, Constitutions and Ceremonial of Our Holy Order.

Mother Theresa–Marie continued as Prioress until 1948. Canon Law would not allow her further re–election. But her life–

mission was not over. For, the vine that yields fruit must be pruned "that it may yield more fruit." (Jn. 15.2). There remained for her to suffer and thus to "help pay the debt which the afflictions of Christ still leave to be paid, for the sake of His body, the Church". (Col. 1.24).

Her health had always been weak. In 1940 she had a serve illness, and henceforth bodily suffering was ever on the increase. The summer months used to be particularly trying. On four occassions she received Extreme-Unction. At the end there seemed to be no organ in her body which did not bear the share of pain. She, who had chosen to be called Sister Theresa-Marie *of the cross* welcomed this Cross, which made her feel closer to her Divine Spouse and partake in the Redemption. She longed to be with Christ but would not pray that her agony might be shortened.

As Mother Therese-Marie lay on her deathbed on the 15th April 1959 she could say with Christ: "Father, I have exalted Thy glory on earth, by achieving the task which Thou gavest me to do." (Jn. 17.4).



Greetings

★

Fatima Convent
Kumbalangy

Greetings

Mother of life Convent
Mattanchery

carmel of the holy spirit coimbatore

Our Carmel of Coimbatore was founded on December 5th 1943 on the Solemnity of the Immaculate Conception, by the Carmel of Bangalore who sent a group of 4 sisters.

Cheerfully, they started their Carmelite life, but soon their health gave way, and after 3 and a half years the Mother Foundress (Mother Colomba of the Heart of Jesus) returned to France where she died within a year, at the age of 41.

In 1947, the Carmel of Bangalore sent a second group of 5 sisters.

Little by little, a suitable Monastery was started and on December 8th 1949 the Community, now 8 in number was transfered to the newly built Monastery.

In 1950 our Ist Novice received the Habit, and from that time the Community increased in number but remained always in great poverty.

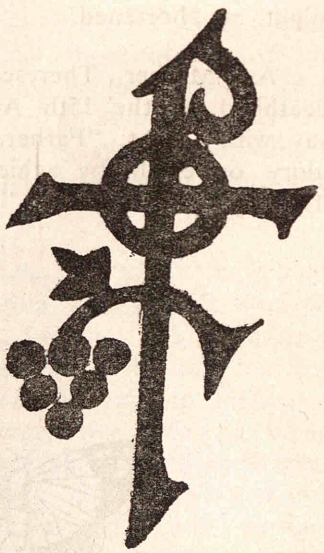
The Building was completed, partly in 1954 and the rest in 1966. The Bishop of the Diocese advanced the necessary funds, which we repaid little by little.

In December 1968 we celebrated the Silver Jubilee of our Foundation. We had then 16 Sisters inside the enclosure and 3 Extern Sisters.

In 1975, having reached the number of 22 we could send 3 of our Sisters to one of our Carmels who asked for help.

In 1978 the foundation of a Carmel in Vijayawada was asked by the Bishop of that diocese. His Ex. Mgr. Joseph Thumma. Five of our Sisters were sent there with 3 Sisters of Pondichery. They are doing well and their Monastery is now built in a solitary place, where they can have their Monastic life,

In January 1980 the repairing of our Chapel was done, the expenses beeing met partly by a subsidy from Propaganda, and partly by the generosity of Indian and foreign benefactors. And now all our debts are paid, thank God.



A SISTER OF CARMEL

36 years after the foundation, one of our Sisters Sr. Rose Mary of the Cross died at the age of 48 on 4th March 1980. She was the first to be buried in the Enclosure where we pray often at the Grave.

We are keeping the Rule of Enclosure according to "VENITE SEORSUM" and try to give ourselves to Christ, among so many who do not know Him yet.



In loving memory of

Late Mr and Mrs Abraham
& Anne
Puthenparambil house
Chullikal, Cochin – 5

Greetings

Greetings

Kochuparambil Dispensary
Dr. K. A. Joseph
Koonamthai, Edappally

P. C. George
Pankujath House
Ochanthuruth

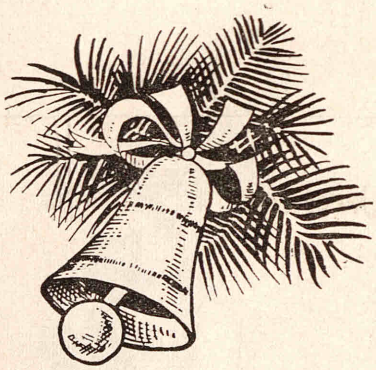
cloistered carmel, goa

The Carmel of the Blessed Trinity, Goa, is a foundation of the Carmel of Bangalore. The latter was established in 1932 by five French nuns coming from the Carmel of Cholet, France, under the leadership of Rev. Mother Elizabeth of the Trinity.

Answering to a call of both Patriarchs of Goa Dom Teutonio and Dom Jose da Costa Nunes, our Mother Elizabeth of the Trinity and three Professed sisters arrived in Goa on February 3rd 1947. On 9th February they took possession of the house, bought in Chicalim. The first Mass was said on 25th March 1947 by a Carmelite Father of Margao. Our Carmel had a humble beginning, hidden and almost unknown, Chicalim being then a small village scarcely populated.

The first task undertaken was to fit the house for being a monastery and to enlarge it by building offices, kitchen, parlours, out-sitters quarters and finally the chapel. For that our Mothers and Sisters met with untold difficulties. Due to special circumstances they had to start with almost nothing except the Divine Providence- They were tested by illness, which in particular brought a novice to the point of death, and caused her to make her conditional profession. Their most painful difficulty was the problem of the boundaries of the property, no written document being sufficient to prove the transaction done in the past; and even now this problem is not yet solved. But nothing could alter the joy and fervour of the little flock, especially the undaunted courage and trust of our Mother Elizabeth of the Trinity – and they remember these years as a time of grace. Slowly the building came up as the years passed by according to the resources available; our sisters continuing even for a part of the night the work done by the coolies during the day: It took almost twenty five years to get completed.

The taking over of Goa by Indian troops remains an unforgettable day for many of us as it was the first glimpse of what war means; although the bombarding of the airport and harbour could be seen from the Carmel, it suffered but slight damages.



A CARMELITE SISTER

The day, longed for dawned in 1965, February 2nd when in the chapel at last finished, first Mass was celebrated by Mgr. F.X. Rebello, Apostolic Administrator, who joined the Community in thanking God with exceeding joy. In the monastery now empty of workers, the contemplative life could silently flow.

Few months afterwards God called our dear Mother Foundress for the foundation of Bombay. Our Carmel had to stand by itself deeply grateful for the many blessings and graces received. May we keep on, always beginning, for the glory of the Trinity and the welfare of the Church in Goa, and all over the world.



Greetings:

Puthenparambil Clinic
Dr. P. Mathai Antony
Chullikal, Cochin - 5

Greetings

Greetings

V. I. P. Sea food
Jose Antony
R. C. Road, Cochin - 5

Rt. Rev. Msgr George Romerolti

carmel ashram

hazaribagh (bihar)

We have been founded by the Carmel of Soso-gumla in Bihar. When we arrived from Shembaganur (Madurai Dt, Madras State) in 1968, the diocese of Hazaribagh was not yet created, It was a part of Ranchi diocese, but on the way to be separated and already under a Vicar Apostolic. Then we had the blessing and erection of Soso Carmel in 1972. That same year the new Diocese of Hazaribagh was created and the first step of the new Bishop Mgr. G. V. Saupin, was to come and ask for a Carmel for his newly Born diocese. We had received many vocations from Ranchi diocese itself and from other parts of India. Therefore in 1974 on the 5th of March, two sisters were sent to start the building of the carmel at Sitagarha. As soon as a wing was built, 5 sisters were able to start the life of carmel on the spot. On 23rd April, 1977 the monastery was completed and the blessing and enclosure ceremony took place.

We are actually 9 sisters inside and one extern sister. We came with a group of young professsed sisters who could continue their formation, thanks to the proximity of the formation house of the Jesuit fathers. We have scripture classes and other courses, to deepen our spirtual life. Our Carmel is situated in a lovely place on the boarder of a beautiful field, enjoying the silence and solitude of the woods. We are 4 Km away from the town. We can live from the product of our garden.

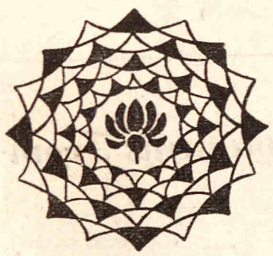
We are a community of sisters from Ranchi, Kerala, Tamil Nadu, Goa, Calcutta and France.



SR. THERESE, O. C. D.

st. teresa's mount

kottayam, kerala



SR. TERESA OF JESUS O. C. D.

H. E. Msgr. Bonaventure Arana was consecrated the first Bishop of Vijayapuram Diocese on 29-6-1931. On May 13,1932, on his journey to Rome, he had a private audience with His Holiness Pope Pius XI, who questioned him with great interest about all the affairs of the young Diocese and encouraged him to have a Monastery of Discalced Carmelite Nuns in the Mission, to which H. E. answered: "Holy Father, this is one of my ardent desires and actualy I have this affair in hand". And the Holy Father encouraged him to bring his plan into effect as soon as possible. Seeing the will of God in the words of His Vicar on earth, Msgr. Bonaventure went to Spain and on 15, September 1932, visited the Carmel of Cerro de los Angeles, accompanied by two Rev. Carmelite Fathers, who were received by the Community with great emotion. Several Sisters were feeling the desire to go to far off lands to sacrifice their life in the Carmelite hidden life, for the salvation of souls. The Bishop spoke in the parlour about his project, of having a Carmelite Convent in his Diocese, and Sister Rosario of Jesus, with others who were animated by the same desire, enthusiastically offered themselves to the Mission. Rev. Mother Maravillas of Jesus, Prioress, and today a Venerable, whose cause of Beatification is introduced, herself wished to be one among them. But obedience prevented her. The selected Sisters were: Sister Rosario of Jesus, Sisters Amalia of Jesus; Louisa of the Holy Ghost; Isabel of Jesus Mary; Gertrude of the Angels; Maria Teresa of the Cross; Beatriz of the Mother of God and a Postulant, Anfeles of the Heart of Jesus. (Mother Rosario of Jesus was the first Prioress, and in 1948, with Sr. Elisabeth and other Sisters, founded the Convent of St. Joseph of Tiruvalla. Sr. Angelus after being Prioress, with other 8 Sisters, founded the Convent of Cordis Jesu, Kottiyam, Quilon. Mother Louisa, returned to Spain, and the other 4 Sisters died here in St. Teresa's mount, after spending their dedicated life for the church and for this, our dear Diocese of Vijayapuram. On October 8, 1933, the 5 foundressess arrived at Kottayam, accompanied by the Rev. Fr. Vicar Provincial, Fr.

Fr. Joseph Angel and other Fathers. After a grand reception in the Good Shepherd's Church, they went to a house prepared for them as a provisional convent, until the Convent was finished. On October 15, was laid the first stone for the new Convent with great solemnity. On June 14, 1934 took place the blessing and inauguration of the Convent, at which 4 Bishops were present and many Missionaries. The Blessed Sacrament was taken in procession from Good Shepherd Church to the Convent. The Christians decorated the streets with palms, etc. The Priests sang the Hymns of Corpus Christi; The Sisters going with white mantles and candles next to the Blessed Sacrament, carried by H. E. our beloved Bishop, amidst a crowd of people. The roads were Strewn with flowers. During the Mass the Syrian Bishop of Kottayam gave a beautiful sermon in Malayalam. The Archbishop of Verapoly, His grace the Most Rev. Angel Mary blessed the Convent and H. E. Msgr. Bonaventure erected the enclosure in the customary form. The "Kizhukunnu", from that day on, became "St. Teresa's Mount" where the Discalced Carmelites enjoy the solitude of Carmel and pray and immolate themselves for the Church, for the dear Diocese and for the salvation of souls, and for the whole world.

At present there are 18 Sisters inside and 3 extern Sisters. Two are Spanish, one German, one Goan and the rest are Keralites. There are two novices and four extern Sisters. There are 4 vacancies for choir Sisters and one vacancy for extern Sisters.

Greetings

V

Joseph Mullur

Best Compliments From

HOTEL CAMARA
THOPPUMPADY
Cochin – 682005

cordis jesu convent

kottiyam, kerala



SR. MAGDALENE OF THE CROSS O.C.D.

In 1958 Mother Louisa of the Holy Ghost Prioress of "St. Teresa's Mount" Kottayam received, a letter from the Bishop of Quilon, Rt. Rev. Mgr. Jerome Fernandez, inviting us to found a Carmel in his Diocese. The invitation was received with great joy by the whole Community. Before the project could be realised, it had to pass through great difficulties. Mother Louisa wrote to His Exc., thanking him to come personaly to discuss the matter.

Next month (November 1958) His Excellency came to our Carmel and Sopke to M. Prioress, the Discreets and Rev. Fr. Provincial. His Excellency was very kind and offered spiritual and material help, land and some donation to start the construction.

The community had no money and asked our Mothers in Spain for help. Every thing seemed favourable, but when the petition was sent to Rome the Definitory General replied with a refusal, as the Government of Kerala was Communist. The Mother Prioress informed His Excellency of the Superior's refusal. He felt it very much.

As time passed and the situation was better, we wrote again to our Rev. Fr. General for permission to make the foundation, which was refused again. When in March 1963, M. Angelus of the H. of Jesus became Prioress she wrote again to Rev. Fr. General, Anastasius of the Holy Rosary, for permission to found. She sent along with the petition a letter of approval of Rev. Fr. Provincial, Victor San Miguel O.C.D. As Fr. General was in favour of the Foundation, Mother Angelus wrote to the Bishop of Quilon asking him if he still desired the Foundation. His Exc. replied that his desire was still the same and that he once more invited us.

It was in April 1964 that M. Angelus and one of the sisters went with Rev. Fr. Provincial to Quilon, to the Bishop's House to settle the matter. His Exc. welcomed them, was pleased with the plans, and sent them with a priest to see the plot of land intenpard of

the Foundation. At 8 p. m. they returned to Kottayam, very pleased with everything.

His Exc. wrote that he would lay the 1st stone on August 10th. So Rev. Fr. Provincial accompanied by Mother Prioress and Sr. Josephine came for the Ceremony which took place at 5 p. m. His Exc. delivered a short speach thanking our Superiors in most expressive words. Soon we began to consruct the enclosure walls.

Unfavourable reports were sent to our higher Superiors and to our Mothers in Spain who then refused the promised help and the work had to stop for more than a year; but the S. H. of Jesus to whom the Convent would be dedicated, would not let the foundation perish. In October 1965 the Rev. Fr. Provincial decided to start the Convent with the little money that the Community of Kottayam had. A little house of four rooms was in the plot and it was arranged so as to be the residence of the sisters who would supervise the work.

On the 16th of the same month Rev. Fr. Provincial with Mother Angelus, 2 sisters and a servant reached Kottiyam at 10 a. m. He celebrated Holy Mass in the priest-home Chapel (which was touching our compound) for them alone. The work started soon, M. Angelus returned to Kottayam and another sister came to replace her; so 3 sisters and a servant were there while the work lasted. By the suggestion of Rev. Fr. Provincial, Victor san Miguel, hundreds of ticket books were printed and sent to Europe and America asking alms for the future Convent, specially as X. mas gifts. Spain especially responded generously. Our Fr. Provincial was the soul of everything and a father to the sisters. He stayed now and then at holy Cross Hospital supervising the work and going through the diocese to get alms for the foundation. Our V. Rev. Fr. General, Fr. Anastasius of the Holy Rosary helped us very much, but even then, the financial defficulties were great.

In 1966 not even half of the Convent was built and we had to take a loan of Rs. 25000. By this time Rev. Fr. Provincial who was appointed Apostolic Administrator of Kuwait had to leave us. The Lord wanted to be our only help. Left alone without human support, the difficulties increased. A new attempt was made to hinder the work of God. But many persons were in our favour; they defended our cause.

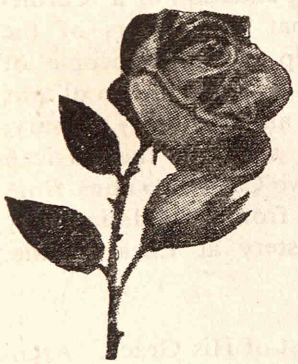
As difficulties multiplied and there was no hope to finish the Convent, it was decided to finish part of it; Choir, Portery, Novitiate and some cells,. Those destined for the foundation came on October 23rd 1966. Mother Angelus with 4 sisters started from Kottayam at 7 a. m. to join the sisters at Kottiyam. They reached Kottiyam at 10 a. m. We took lunch in the little house and prepared for Holy Mass which was said in our half-built chapel. The Blue sisters helped us very much decorating the Chapel.

About 3 p.m. five of our fathers came from Alway Seminary. They were Frs. Nemesius, Dominic. Louis, Marian, and Marcelino. If it had not not been Mission Sunday. Rev Fr. Rector of the Seminary also would have come. From Kottayam came 2 more fathers and one from Tiruvalla. Fr. Eliseus, the Provincial came from Trivandrum. At 4 p. m. we all went to the Parish Church to bring the B. Sacrament. At 4-30. p. m . started the Solemn Procession. Mgr. Jerome carried the B. Sacrament. Many priests and nuns and a lot of people accompanied it. The way from the Parish to the Convent was beautifully decorated partly by the Parish and partly by the H. Cross sisters and the Blue sisters.

After keeping the Bl. Sacrament in the tabernacle, His Exc. with the fathers entered the Convent to bless the part that was finished. After celebrating Holy Mass His Exc. spoke with great esteem of Our Holy Order and invited Our Fathers also to come to His Diocese. The Carmelites received H. Communion in this Mass which was sung by the H. Cross Sisters. Every thing ended with the Benediction of the Bl. Sacrament which was reserved in a Tabernacle prepared in the Choir altar. A Modest party was prepared for the Bishop and fathers. At present there are 20 Sisters of whom 17 are Choir Sisters, 2 Novices, and one Postulant.

history of st. joseph's carmel ashram

kumbakonam



SR. LOURDES, MARY, O. C. D.

No wonder that in India, where even our non-christian brethren seek a life of silence, prayer and contemplation the idea of Christian contemplative life strikes a responsive chord among the people. Thus it was that no sooner than the first Indian Bishop of Kumbakonam, the Rt. Rev. Peter Francis D.D., took over the Diocese in 1931, he thought of establishing a Carmelite monastery in his diocese, from where prayer would rise unceasingly for the diocese committed to his care. After consulting the most Rev. Augustine Colas, Archbishop of Pondicherry, he requested the Carmel of Pondichery to come and have a foundation in his Diocese. To his great joy his request was accepted and he got ready a house for them.

While the building was in progress, some Hindu brahmin brothren raised strong objections to the putting up of the compound wall and also to the ringing of bells. Armed with the power of prayer, negotiations were started with these Brahmins and soon this trouble came to an end and the atmosphere of peace and quiet was established.

When the monastery was ready, on the 9th of December 1936, eight nuns and two postulants accompanied by Rev. Fr. Abel Combos, the Chaplain of the Carmel of Pondichery reached Kumbakonam with full of holy joy. They spent the night as guests of the convent of the Immaculate Heart of Mary, where they were received warmly. The next day, 10th of December, they came to their new house in solemn procession.

On the very same day the house and the Chapel were blessed by His Lordship Rt. Rev. Mgr. Peter Francis D.D. 'Te Deum' was sung and the first Holy Mass was celebrated, Heavenly peace and happiness filled the hearts of all and the new monastery was dedicated to St. Joseph and our Holy Mother St. Teresa.

The next day elections were held. Mother Susai Therese was elected Prioress and Sr. Marie Anna Therese Sub – Prioress. Our foundress entrusted everything to Jesus, Mary and

St. Joseph and with great zeal the whole community started their life of prayer.

The good Bishop looked to every need of the sisters. They earned their living by manual work. In 1943, for a third triennium, mother foundress was elected Prioress, and soon after this election, she had a painful illness. Having borne her ailments patiently, she offered her life to God peacefully on the 11th of May 1943.

The sisters were in utter poverty. Even though the Bishop supported them, the sisters bore a lot of trials silently. Many times they were in dire need of the means of livelihood and yet their hope in Divine providence did not wane. Then came Mother Anna Therese who managed to lead the community, herself setting up an example of hard work; Rt. Rev. Mgr. A. Gnanathikam, the Vicar General and the Chaplain of our Carmel, also gave helping hand in those days of trial. The sisters never forget in their prayers all their benefactors, especially of those hard days.

When the Bishop retired, Rt. Rev. D. Paul Arulswamy became the Bishop of Kumbakonam. on 16th July 1955. To this day, the new Bishop has been very much interested in us and he has been of great help to the sisters, both in spiritual and temporal matters.

Through the intervention of Very Rev. Fr. Engelbert, O.C.D., the Commissory General of the Malabar Province, and Rev. Mother Caroline, the Prioress of the Carmel at Pondicherry, Mother Anne of Jesus from Belgium arrived in 1959 in Kumbakonam to help us in the work of formation. With her arrival a new chapter in the history of our monastery was opened. In the election which followed shortly after her arrival, she was elected Prioress. Though she was 72 years old she was young in spirit and full of vigour and burning with missionary zeal.

As more and more girls joined the monastery, it was essential to build a new house. When plans were made Mother Anne of Jesus considered it advisable to have the house outside the town. So a lonely place was chosen and arrangements were made for construction. Our Bishop generously gave us 4 acres of land and Mother Anne got the help of benefactors from abroad.

The foundation stone for the new St. Joseph's Carmel Ashram was blessed and laid by our Bishop on 16th July 1960. On the 10th of December 1961, while the construction was going on, we celebrated the Silver Jubilee of our arrival in Kumbakonam. It took four years for the building to be completed. On July 16th 1964, the community moved to the new Ashram in Solemn procession accompanying the Blessed Sacrament. Our Bishop, Rt. Rev. D. Paul Arulswamy D. D., blessed the new chapel and offered Holy Mass. We were delighted to enjoy the atmosphere of silencc and solitude which pervaded the new house.

In response to the appeal of Archbishop Joseph Carnelis, S. D. B., of Elizabethville, Congo, who desired the foundation of a Carmel in his diocose, in order that the prayers of the contemplatives migh help the poor people of Congo to have peace and tranquility, two of our sisters. Sr. Mary Pauline and Sr. Mary Rosary, volunteered with joy to serve in the African Mission. Together with two Carmelite nuns from Eurpe and two others from Rhodesia, they founded a Carmel Monastery at Elizabetvville, Congo, in 1965.

In 1967, at the request of His Grace, Archbishop Selvanather, the then Bishop of Salem, Mother Anne founded a Carmel in Yercaud. Eight sisters went from Kumbakonam for this new foundation.

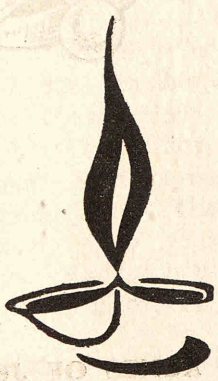
After 12 years of hard labours in the Carmel at Kumbakonam, Mother Anne of Jesus breathed her last and went to her eternal reward on 2nd November 1972. The Carmel at Kumbakonam will ever cherish the memory of this great soul. Of those who joined the monastery in Kumbakonam one is at present in Africa, five are in Yercaud and twentythree here in Kumbakonom–

sixteen solemnly professed, three in temporary vows and one novice, and three extern sisters.

Apart from our normal profession of prayer and contemplation, we have our manual work. We supply hosts to many parishes in various dioceses. We make sacred vestments and are engaged in embroidery works and handicrafts. All the household chores are done by ourselves. Since work is a prolongation of our prayer, we work with all our heart. We look upon work also as a fraternal service, a means of livelihood for our community and also a means of sharing.

To seek Carmel is to seek solitude, where in the transforming power of the Holy Spirit is felt. Without silence and solitude there is no prayer; and "without prayer there is no Carmel" (Pope Leo XIII.) Each one tries to create an atmosphere of silence and recollection for the whole community to commune with God.

In these days of materialism, the hunger for God and spiritual things is on the increase. May such yearnings prompt many generous young souls to consecrate themselves to this life of prayer, solitude and penance.



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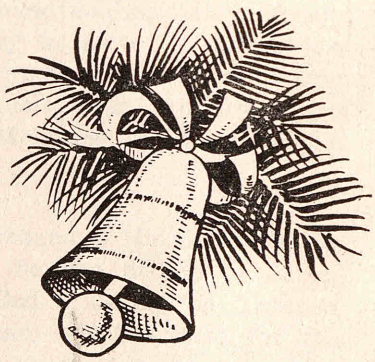
carmel of st. joseph and little flower, kurnool 1974-1982

The people of Andhra Pradesh are so responsive to the good news of the Gospel. Every diocese witnesses an increasing number in baptism each year.

His Lorship Rt. Rev. Dr. Joseph Rajappa, the then Chairman of Andhra Bishop's conference, spoke in their. meeting about the necesity of having some contemplatives who will assist them by prayer & sacrifices in their various activities for evangelisation. It was Bishop Joseph Rajappa himself who took the steps to bring the first nuns to A. P. And why not Carmelites? May be, the Holy Mother Teresa of Avila, to whom the Cathedral of Kurnool is dedicated, inspired him or his immense love for the Carmelite Order or his great devotion to the Little Flower gave him the idea.

At the end of the year 1972 Rev. Fr. Zeitler, in the name of Bishop Joseph Rajappa sent a circular letter to some Carmels requesting to open a Carmel in his diocese, Kurnool. It was the Carmel of Bangalore which answercd first accepting the invitation. The Bishop applied for permission from Rome. It took time to come and the Bishop started a novena to the Little Flower, and on the nineth day he received the letter from the Sacred Congregation granting permission to found the Carmel in his diocese. He gave the land, some fund for the Chapel and promised his support for their maintainance.

In 1973, in the month of our holy father St. Joseph, Our Rev. Mother Teresa of Jesus and mother Elizabeth Teresa came to see the place. After the preliminary preparations the foundation stone was laid on Oct. 18th. By June 13th 1974 having got ready some cells and the recreation room which served as our temperary chapel, Mother Elizabeth Teresa came with few sisters to stay and supervise the remaining construction. The Eirst Mass was said solemnly by His Lordship on 16th June and he also blessed the cells. To the Little Congregation that gathered the Bishop explained in the homily, that he had brought these sisters to pray for all Andra Pradesh and also spoke of our manner of living. It was the feast



SR. AGNES OF JESUS, O. C. D.

of Corpus Christi and the feast day of Our Bishop's patron saint – St. Francis Regis.

The Chapel and the adjoining rooms were ready by Oct. 1975 and we had the solemn blessing by His Lorship on Our Holy Mother's Feast. The enclosure wall was also built within six months.

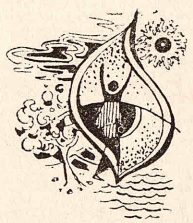
In December 1975 Mother Elizabeth Teresa fell ill. In March it was declared that she had acute Leukemea, added to some other stomach disease. It was a great trial and sorrow for the small community, not yet established. Mother was most edifying in her excruciating bodily pain and fever which consumed her day and night. Never a word of complaint escaped her. During attacks of unbearable pain she used to tell the sisters who were with her to repeat the ejaculation "Passion of Christ, Strengthen me". And one day it happened, the Chief of the hospital, a Hindu doctor, under whose care and treatment she was, while visiting her took her Crucifix, raised it in the air in view of all the other doctors & nurses and asked them "Is it He who is giving you the strength to suffer, Sr. Elizabeth?". Mother had always a smile for all who visited her always forgetful of her pains. Mother said, she got a clear and vivid light on what St. Paul said "He loved me and delivered Himself for me" and that filled her with great joy and consolation. She died in her 57th year on May 17th, on the anniversay day of the cononisation of Little Flower.

About a year after on Maundy Thursday April 7th 1977, the carmel of Kurnool was canonically erected.

St. Joseph is looking after our needs. By the generosity of our benefactors we were able to complete the construction of our monastery with sixteen cells. Our Bishop is still helping us our maintainance. Some parishes were making a little collection for us. The J. M. J. sisters who welcomed us when we came, are always kind towards us. Though in a mission, we have two conferences a week by two priests.

Something that is very remarkable is the devotedness of His Lordship for his Carmel. He himself comes daily to say Holy Mass whenever he is at home and this from the begining. He has taken a lot of pain and has spent hours to preach to us and to instruct us. He wants us to be true daughters of Our Holy Mother St. Teresa and the Church. And he is scrupulously careful that we observe the laws of enclosure very faithfully-

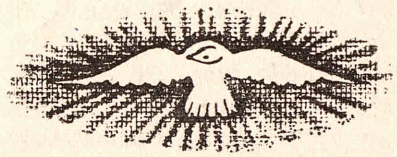
We are still only six choir sisters and two extern sisters. We hope and pray that our Holy Mother will provide us with vocations in time, while we humbly try to fulfill the task for which we are called.



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the carmel of the sacred heart, mangalore



SR. ANNE THERESE, O. C. D.

If it is true that every Teresian Carmel must be derived from one or more previously existing Teresian foundations, then, the Carmel of the Sacred Heart, at Kankanady, Mangalore, has the honour of being the first Teresian Cloistered Carmel on Indian soil. This first foundation was planned by the last Carmelite Bishop of Mangalore, Mgr. Marie - Ephrem, who transplanted from southern France to India the life of Teresian contemplation. Bishop Marie - Ephrem, the only child of his parents- had been ordained Bishop after having served in Quilon, Calicut Tellicherry, Cannanore and Mangalore and had returned to Europe soon afterwards to take part in the First Vatican Council. It was then that he made arrangements with the Carmel at Pau in France that some of the nuns be sent to make a foundation in Mangalore, where he had recently been appointed Vicar Apostolic.

The Carmel of Pau was ready to offer six of its religious for a foundation in the missions; and the Bishop was glad. The next problem that had to be tackled was the financing of the project. They had to search for benefactors. There happened to be at that time in the community at Pau an Arab novice who was rather extraordinary. She too was asked to pray in a special way that the problem of financing this foundation in the missions might be solved. And something extraordinary happened! A young girl appeared to the Novice, telling her that a certain George whose daughter she was, would subsidize the project. When she reported this vision to those in authority, they made every effort to verify who this George might be - till they discovered that the girl who had appeared to the novice was a Matilda who had died some years previously, and her father was George, Count de Nedonchelle from Belgium! When the sisters approached him, he was found most willing to meet the expenses necessary for the journey and the foundation.

The next thing was to start. The Bishop himself accompanied the six sisters on the first leg of their long trip - from Pau to Marseilles. At Marseilles three more Carmelite

sisters joined them, but these three were not Cloistered, nor to be cloistered; they were destined for the active apostolate. The Bishop had foreseen the needs of his diocese; he had understood that Mangalore was in need, not only of a power house of prayer, but also of persons who while being dedicated to prayer, would be involved in the Christian education of youth.

On 21 August, 1870, the nine sisters and two Carmelite Fathers embarked on the ship "La Guinne". The six Discalced Carmelite nuns were; Rev. Mother Elias (Prioress), Mother Mary of Jesus, Mother Mary of the Saviour, Sisters Stephanie and Euphrasia; and last, but not least, the extraordinary novice of whom mention has already been made. The sailing was smooth till they reached the Red sea. But there the excessive heat began to torture some of the sisters. Sisters Stephanie and Euphrasia fell sick, and also Mother Elias, the Prioress. The medical staff on board made every effort to make things bearable for them. Sr. Stephanie, however, expired just before the ship reached Aden. In Aden she was laid to rest; and as her body was being lowered into the grave, cannon on the shore boomed 19 times... as though to pay her a homage that is due to soldiers who fall in battle. (Actually, the cannons were greeting a French admiral who was visiting Aden. It is difficult as yet to say whether the admiral was more deserving than the Carmelite!)

The Discalced nuns had to break the journey at Aden, three of them being ill, and the other two being obliged to attend to their sick sisters. The 'active' Sisters proceeded on their way to India in the company of Fr. Lazarus, OCD. One of the two Discalced who seems not to have been affected by the inclemency of the weather, was the extra-ordinary novice. After all she was an Arab. At Aden, Sr. Euphrasia expired after a few days. When Bishop Marie-Ephem heard of the calamities that had befallen his little flock, he hastened from France to catch up with them as swiftly as he could. He cheered them, as soon they were once again sailing- this time over the Indian Ocean. They reached Madras and went on to Vellore where their companions were awaiting them; and altogether once again, they journeyed to Calicut. And here, Mother Elias, became very sick and... departed this life on the 5th of November 1870, after exhorting the Arab novice to be obedient to her superiors.

On 19 November, the sisters reached Mangalore after three months of travel and travail. On the way three of their number had gone to their reward – Stephanie, in her twenties; Euphrasia, in her thirties; the able and experienced Mother Elias, almost within sight of Mangalore.

The two professed Sisters and the extra-ordinary novice were lodged in the residence of the tertiaries since the cloister had yet to be built. Obviously they were too few to form a community. Mgr. Marie-Ephrem therefore wrote to the Bishop of Bayonne, France for fresh recruits. And four sisters from the Bayonne Carmel accepted the challenge and started for India. After a brief halt in Aden to visit the graves of the Sisters there, they arrived in Mangalore in March 1871, safe and sound. Shortly afterwards our extraordinary novice was joined in the novitiate by the sister of one of the tertiaries, to whom we have previously referred to as the 'active' carmelites. Finally, on 21 November 1871 the first Carmelite to make her religious profession on Indian soil, was the Arab novice Sister Mary of Jesus Crucified.

Sister Mary of Jesus Crucified had always been extraordinary. From her childhood to her death remarkable things had happened to her. To escape from the world she is said to have left her home secretly; and after wandering here and there, she met Mother Veronica in Marseilles, and accompanied her to Pau where she was admitted. She had many ecstasies, proffered several prophecies, recieved favours such as the stigmata, suffered afflictions from the devil who sometimes – it seems – even took possession of her by God's permission.

No wonder people misunderstood her. She fell out of favour. About a year after her profession, she was shifted back to Pau. But, in the meantime more sisters had come from France.

For the first seven months, the Discalced Nuns as well as 'the active' Sisters, who have been referred to as Tertiaries, lived together forming a single community in St. Ann's. Later, they moved into separate apartments prepared for them. Only in June 1879 was the site for the Kankanady foundation purchased. And the foundation stone was laid on August 15, 1880. A Gothic church and a spacious two-storeyed Carmel costing about Rs. 80,000, were two years in the constructing. The expenses were all met by the Belgian nobleman, George Count of Nodonchelle, in memory of his daughter Matilda who had offered her life for Pope Pius IX. On March 18, 1882, the community was transferred to Kankanady and the new Carmel was solemly opened on the feast of St. Joseph March 19, by Mgr. Pagani, the Pro-Vicar Apostolic – the first Jesuit Ordinary of Mangalore.

This year therefore the Mangalore community celebrates its first centenary – a first centenary that coincides gloriously with the fourth centenary of St. Teresa's entrance into glory. And the celebration recalls the vicissitudes of the founders and the foundation, and looks forward eagerly to the beatification of Sister Mary of Jesus Crucified, whose cause has been introduced.

To commemorate the fourth centenary of our Holy Mother Teresa's passage from time into eternity our Carmel has endeavoured in many ways to get itself better acquainted with the life and times of our Holy Mother, to acquire a deeper understanding of her perennial message, and to re-capture something of her ideals and of the spirit that impelled her to bring about the Reform of Carmel in the sixteenth century.

With this in view, we have invited available experts to address us from time to time on St. Teres's life and message; but more importantly, we ourselves have reflected personally and intimately dialoguing with our Mother who speaks to us through her immortal pages. As for external celebrations, though we ourselves don't seem to have too much need for them, we have considered them useful for the People of God who we are sure will be enriched not a little by getting to know the invaluable treasures of the sprituality of our holy Mother.

By some providential co-incidence, this year 1982 happens to be also the first centenary of our foundation here in Kankanady. And the celebration of our own centenary here is part of our celebrations of St. Teresa's fourth Centenary. And all the Carmels in India can rejoice with us. Through no merit of ours, ours is the first Carmel in Indian soil derived from a previously existing Teresian Carmel.

Here are some of the Public and external highlights of our double centennial celebrations.

On October 4th 1981 to open the Teresian year, we had a concelebrated high Mass in our Chapel, with His excellency Dr. Basil D'souza our beloved Bishop, presiding. His excellency warmly expressed his appreciation for the Teresian charism in general, and for its presence among the daughters of St. Teresa here in Mangalore. That was in the morning. In the evening we had a Holy Hour to honour the Blessed Sacrament, in memory of St. Teresa's deep devotion to the Sacrament of the Altar. During this Holy Hour Rev. Fr. Serrao presented to the people gathered for the occasion some of the graces bestowed by God on our Holy Mother.

Moreover, we intend to commemorate this double centenary with a solemn triduum in the third week of May. That is, on the 18th. 19th, and 20th., with Liturgical Celebrations on each of these days, at 7 in the morning and liturgical para – liturgical celebrations at 5 in the evening. The triduum will open with a concelebrated High Mass by the Carmelite Fathers at which the Main celebrant will be Rev. Fr. Patrick Lobo, Vicar-Provincial of the Karnataka-Goa Province. In the evening there will be a spiritual conference followed by Solemn Benediction. This First day

will be meant in a special way for all who share in the Carmelite charism and spirit.

The Second day, meant principally for the Catholic youth, will commence with a High Mass, at which His Excellency the Bishop of Chikmagalur, Dr. A. Mathias. D.D., will be the main celebrant. The evening function will be a Bible service – with Solemn Benediction. The third and last day will be dedicated in a special way to Thanksgiving. The H. Mass in the morning will be celebrated by the Vicar – General of the Mangalore Diocese, Msgr. A. F. D.' souza, D.D. and the Thanksgiving Mass in the evening will be concelebrated by their Excellencies the Bishops of (Main celebrant) Chikmagalore and Karwar.

We invite all who read this account to say a word of thanks to the Lord for His graces bestwod on this Carmel and to offer a prayer for all our Benefactors, Friends and well wishers.

We had a Triduum on May 18th, 19th, and 20th, in honour of the 4th Death Centenary of Mother St. Teresa, and also of the Centenary of the erection of this Carmel of Mangalore; for, the first Mothers shifted to this Monastery, on 19th March 1882. after living 12 years at St. Anne's Convent.

18th May:

Day for Carmelites: 7 A.M. Concelebrated Mass. Chief Celebrant: Fr. Patrick Lobo, O.C.D. Concelebrants: Carmelite Fathers, for the most part. **Choir**: Sisters of the Apostolic Carmel. In his Homily Fr. Patrick, developed the idea of a cocoon, which changes eventually into a butterfly, as related in the masterpiece of St. Teresa, ''The Interior Castle''.

5 P.M. Fr. Daniel O.F.M. spoke of the life of Mother St. Teresa; the climate in which she developed her life of Prayer, the books of the day which influenced her life, and led her finally to a total gift of herself to God. This was followed by Solemn Benediction.

19th May:

Day for Youth:– 7 A. M· Concelebrated Mass. Chief Celebrant: Rt. Rev. A. Mathias, D.D. Bishop of Chikmangalur.

Concelebrants: Jesuits for the most part. Today if the sisters enjoy this building, it was due to the devotedness and interest that Rt. Rev. Nicholas Pagani, S. J. & Fr. Mutti, S. J. showed the Cloistered Sisters in the first years of their Foundation. Besides, for the past 100 years, it was the Jesuits who have daily seen to the spiritual needs of the sisters. In reward may God bless them abundantly. Bishop Mathias, in his homily stressed the Hope which is the source of christian joy: "Life after Death". Today we relive in our minds, the serenity with which St. Teresa breathed her soul into God's loving hands.

The Cloistered Carmel in a Diocese be compared to a power – house of Electricity, which supplies energy to the whole District. In our present times we owe so much to electricity, so that it has become indispensable, so also is the power of prayer, though invisible to our human eyes.

The whole day the Blessed Sacrament was exposed and the sisters spent the day in prayer.

5 P. M. Bible service, followed by Benediction. Theme: The necessity of Prayer in family life, which helps to germinate the seed of Vocation; Duties of parents to give good example to their children, etc.

Finally the blessings that follow those who listen to the voice of God.

20th May:

Day for Solemn Thanksgiving. 7 A. M. Concelebrated Mass Chief Celebrant:- Rt. Rev. Msgr. A. F. D'Souza. Vicar General. Concelebrants: Parish Priest & a few priests close to Carmel. In his homily the Vicar – General struck a solemn note to thanks – giving to God for the 'gift of St. Teresa' to the Church, to the Carmelite Order, by renewing or rather giving a new vitality to contemplative prayer. May all be given a share

in that prayer, through the life of prayer and sacrifice of these sisters here, was his wish for those participating.

5 P. M. Concelebrated Mass:- Chief Celebrant:- Rt. Rev. B. S. D'Souza. D. D. Bp. of Mangalore. Concelebrants:- Rt. Rev. William D'Mello, Bp. of Karwar. and thirty two other priests of different religious orders and diocesan too. In his Homily the Bishop spoke of the need of having more contemplative monasteries in India, and the responsibility of parents to give to their children a healthy family upbringing, as shown by the pious and good parents of St. Teresa of Avila. He paid due homage to George de Nedonchal (a Belgian count) and his daughter Matilda, whose great spirit of faith inspired them to donate all their wealth in building this monastery.

In the intercessions, the sisters prayed for God's choicest blessings on Bishops, Priests, Religious, Laity, and Benefactors, who have helped them for their spiritual and bodily maintenance, and above all those who have generously contributed, to renovate this 100 year old monastery.

Thanks to the A. C's, Srs. of Charity, Bethany and the Ursulines, who have added to the grandeur of these celebrations by their singing these days. Bishops and priests have been eloquent in praising St. Teresa, for the reform she started, and thanked the sisters for their prayers and sacrifices which have strengthened the Church's apostolate in Mangalore and through out India. The Bishop of Mangalore showed the love and esteem he has for this Carmel, the Faith that he has in the power of prayer, by being present for all and following all these functions. The Triduum was solemnly concluded by our Bishop with a plenary indulgence and papal blessing which our V. R. Fr. General had obtained from the Sacred Apostolic Penitentiary.

May St. Teresa fill the hearts of all those who have participated in these gatherings in her honour with true joy, peace of soul and her spirit of Contemplative Prayer is the wish and prayer of this Great Carmel.

Mary, Queen and Beauty of Carmel

Bless our dear land and all our benefactors.



Greetings

GEORGE PAZAMPILLY
Religious Articles Merchant
Koonammavu - 683518
Alwaye, Kerala.

the carmel of pondicherry



SR. CAROLIN OF JESUS MARY, O.C.D.

This is the oldest Carmel of India, also its oldest Convent since the Convent of St. Monica, founded in 1600 in Goa was suppressed in 1835 by the Portuguese Government.

In the first half of the 18th Century, Rev. Father Gaston Laurent Coeur Doux, Jesuit, was caught in a terrible tempest near the Mozambic coast. On the brink of ship wreck he made the vow to found a Carmelite Monastery and an orphanage for Christian and Hindu Children if he should reach Pondicherry safely. Father Coeur Doux reached Pondicherry and began immediately his apostolic work, but he did not forget his vow. As it was not possible to call Carmelite nuns from Europe, he had to look on the spot itself. After long inquiries he found a some what aged widow in a Christian family with two children, 9 and 7 years of age. They consented to accept the life of the Carmelite Convent.

Now, where to settle them? Owing to the opposition of many, he could only acquire a little plot where the Hindus cremated their dead bodies. It was near the Church and the residence of the Missionaries. There he built the first little Convent dedicated to the Reformatrice of Carmel. It was in the year 1748. During thirty years he looked after the little seed. Before dying at the age of 82 he entrusted them to father Michael Ansaldo, also a Jesuit Father, promising to pray always for them-they were already twelve

Who was father Ansaldo? A strong personality, fervent religious and zealous Missionary. Also a pioneer in social work, he established several spinning workshops for girls, teaching them Catechism. For the poorest and most abandoned he founded an orphanage thus fulfilling the second part of his predecessor's vow.

He made his own the intention of Father Coeur Doux: aspirants were coming more easily, some parents being even happy to entrust to him their children. His spiritual formation was to be a lasting one: he taught them to

read and provided them with books translated into Tamil such as the Gospel, Office of Our lady, lives of Saints etc. Meanwhile he was improving and extending the building. If his aim and desire were to make of his "dear daughters" Genuine Carmelites, he was too prudent to anticipate the work of God's grace. Anyhow it was a great step forward, when in 1784 the Prior General of the Carmelite Order, Appointed him his commisary to establish a Third Order with the faculty to admit those he should deem fit for it. Soon there were thirty Tertiaries clothed in black sarees.

But difficult times were ahead. With the French Revolution no more missionaries were allowed to come to Pondicherry. The Jesuit Order having been suppressed in 1773, this Vicariate was now under the Foreign Missionaries of Paris. Moreover, the English fleet bombarded the town. Our Tertiaries were obliged to take refuge with two of their families at Madras. They remained there during 8 years. But the greatest blow for them was the death of father Ansaldo in Madras on 2nd November 1805. He was only sixty seven years old. Before he died he remembered his "dear daughters". They were already fifty. Well aware that his work was still in the preparatory stage, he endeavoured to give it solid foundations in which he succeeded as the future was to prove. Once he said. "The time fixed by Our Lord has not yet come... Of you all now listening to me, no one shall be of the strict observance. And as if under a special inspiration he added. What ever they may do to distroy it the Convent shall remain till the end of the world; still more, one of its religious shall die a martyr while standing up to the "Anti Christ". If the first part of this prophecy has been proved correct, only the future can confirm the second part.

During the year 1814, the situation cleared up. Mgr. Bonnard, Bishop of Pondicherry convoked a synod. Many problems were discussed among which also the maintenance of the tottering Convent. Majority was in favour of its suppresion when Father Lehodey and Pouplin pleaded so eloquently the cause of this "house of prayer" that, Mgr. Bonnand and the whole assembly agreed. Father Pouplin being appointed their superior, his first concern was the spiritual formation of his little flock. He was in touch with the Carmel of Paris. He received from there many books concerning the spirit of Carmel and the formation of the Sisters. He restored strict enclosure. But after five years he had to return to France with a broken health. Father Lehodey who had already been their superior, came back, alas only for 2 years, being transferred for the needs of the Mission. He worked in the same way as Father Pouplin, stressing on spiritual formation by well adapted instructions, so much appreciated by those souls of good will. The work of both these spiritual directors was to endure and fructify during the days to come. The hour of God was at hand.

It was during the time since 1844 that the Tertiaris were asked for the foundation of an Indian Congregation for the education of girls. Sister Teresammal devoted hereself during ten years to this task. When it was sufficiently established, she returned to her beloved Convent. That Congregation of the Immaculate Heart of Mary is now a very flourishing and well up to date one with more than 800 members.

In 1848 Sr. Sinegapou Ammal helped in the same way for the formation of "Bonsecours" Congregation while in 1856 Sr. Arokiya Mary was asked to help the Presentation Congregation at Coimbatore. Both came back and died in their own Convent. One can understand how solid the formation of Fr. Ansaldo had been.

As those Tertiaries seemed to be ready to observe the rules of the reformed Teresian Carmel, Mgr. Bonnand sent a petition to the Holy See and to the Superior General of the Order for the erection of a cloistered Carmel in Pondicherry. Both agreed but the sisters were to make only simple vows and as they could not read Latin, they were dispensed from Canonical Office, which was to be replaced by the Rosary or the Office of Our Lady. On the 16th of July 1859 the Carmel of Pondicherry was Canonically erected and

started with 20 novices, 15 professed Tertiaries and 5 Postulants who were already sufficiently trained. According to powers granted by Rome the Bishop was to be their Superior and the Procurator to be their Chaplain.

This community needed a guide. Father Gouyon was appointed to the task and he took it up very earnestly with thoughgtfulness and patience. He was also helped by the Carmelites of Paris. Grills were placed in the parlour, black veil and brown habit, so strange in this country were adopted. He also taught them to read Latin and sing Gregorian music – surely an arduous work; but nothing could restrain his zeal. In 1872 they began to recite the Little Office of the blessed Virgin Mary in Latin and on 8th September 1877 some 20 years after the erection, they began to recite the Roman Office, with the big breviaries, presented by the Carmel of Poiitiers, France.

Father Gouyon was also well aware of their material needs. He showed them how to make "drogues amers" a most appreciated and efficacious medicine. He gave his whole possession to them and began the restoration of Father Ansaldo's building. He died rather suddenly on the 30th June 1880 at only 61 years of age.

His successor Father Renevier was also a a strong personality to be compared with Father Ansaldo. The building was in a pitiable condition, especially after the big flood of November 1872. He also gave his whole possession to make the Convent habitable.

But Father Renevier was first of all a man of God and not so absorbed in the material things as to neglect the spiritual, which remained his first concern. In 1870 the Carmel of Pau France founded a Carmel at Mangalore. Soon a regular and frequent correspondenc began between Father Renevier and the Mother of Mangalore. Father Renevier even tried to get some of the sisters of Manglore for the Carmel of Pondicherry. They could not agree to this; but they helped him in different ways, always ready to clear up his doubts and difficulties. He also got many books from France and had them translated into Tamil. They were the Life of St. Teresa, way of Perfection, Directory etc. The influence and direction of Father Renevier was a lasting one just as that of Father Ansaldo on the first Tertiaries. After 17 years he was transfered.

A foundation was made in Karaikal on 15th March 1886 by Fr. Renevier. Father Combes was appointed the Superior in 1921. He remained for 24 years – from 1921 to 1945. He too devoted himself wholly to the up lift of the community looking after the needs of the sisters with a motherly concern. He gave them beautiful and well prepared instructions which several sisters still remeber. He tried also to get vocations· Soon he was able to get the permission of the Bishop of Kumbakonam to start a Carmel in his diocese. In 1935, eight Carmelite nuns accompanied by Father Combes, left for Kumbakonam where he looked after them as only a father can do.

Father Combes was also Superior of St. Louis de Gonzague Convent and parish priest of the Cathedral. After 1937 his health declined rapidly so that in 1945 he was obliged to retire to Bangalore where he died in 1953.

He was the last of the Missionary Superiors of this Carmel. Henceforth the Bishop was to be their only Superior. Of course, it was difficult for him to look after everything with the same solicitude which the fathers could show, Once more the Cammunity had to face several trials: lack of fresh air was increasing due to the new buildings all around. Several sisters had left for Kumbakonum while others died of tuberculosis. This did not attract new vocations. They were cut off from the Order and other Carmels due to the difficulty of language. There was also an increasing poverty. How to survive? Many were well aware that something was still lacking to them to be genuine Carmelites. Once more it was thought that it would be better to supress a Carmel which was not a true one. But God's thoughts and ways were different. Mgr. Roche, Bishop of Tuticorin and Mgr. Mark Gopu, then auxiliary Bishop

of Pondicherry opposed the supperssion. No, it was not possible to abandon such a venerable Institution, cradle of religious life in India.

It occured also that at that time Father Engelbert, Carmelite, was visiting all the Carmels of India in view of a possible Federation. When at Pondicherry, he soon realized that something was still lacking, something that could only be transmitted by those who have experience of that life and are familiar with the traditions of the Order. He asked them "Sisters, are you willing to accept European sisters to continue your formation?" Without hesitation they replied "Of course, Father". "Then pray, pray hard" he said. And they prayed specially to the Immaculate Virgin during that Marian year 1954. Soon two Belgian Sisters, who could not obtain their visa for Tiruchirappally, were directed to Pondieherry, which was then a French possession. They arrived on the 14th of July that same year.

Now they set to the work for the material and spirtual uplift of the community. The need of a regular Monastery was more and more felt: with a garden and cells. But where to get the funds. The Community was so poor. Sisters prayed. More and more funds began to come from far and near, sometimes at the last moment. A monastery dedicated to the Immaculate Conception and St. Joseph was built in the outskirts of the town. The inauguration took place on 11th February 1958, a homage to our Lady. In fact it was all a gift of Our Heavenly Mother. Now there was space, light, and air; little by little a more regular Carmelite life was started. Father Engelbert also applied to Rome for the Solemn Profession of the Sisters. They took the Solemn vows on 16th July, of the same year.

As though to crown this work of God Pope John XXIII presented the Carmel of Pondicherry in the year 1961 with a big Candle, blessed by him on the feast of the Presentation. It was addressed to "The Oldest Monastery of Christian India".

How to close these few pages without paying a tribute to all those who devoted themselves so much for this little Carmel, specially, Father Coeur Doux, Father Ansaldo and others? Their memories are still living in the hearts and minds of the Carmelite Nuns of Pondicherry who continue to invoke them in particular circumstances.

At present we are twentyone sisters inside, of them eighteen have made solemn profession, two are novices and one is a postulant. We have given three sisters for the foundation of Vijayawada. We have also three extern sisters. We earn our livelihood by working in our garden and by making candles and hosts for the churches of the Archdiocese.



Greetings

ALL KERALA CARMELITE FRATERNITY

(അഖില കേരള അൽമായ കർമ്മലീത്താസഭ)

Copy of the Souvenir is addressed to:

Fr. Mathew, O. C. D.
Director
Carmelite Fraternity
Carmel Hill Monastery
Trivandrum - 695814

the cloistered carmel poona



PRIORESS

Beginnings

The history of the Poona Carmel dates back to the Feast of Transverberation of Our Mother St. Teresa, 26th August, 1977, when H. E. Valerian D' Souza, Bishop-Elect of Poona, sent an official invitation to the Carmelites of Tiruchirapalli, asking them to start a Monastery of the Order in his Diocese. H. E. expressed his willingness to donate the land and to help to build the future Carmel. He wanted a Contemplative Foundation to be his first project as Bishop of Poona.

On the 8th of September, Our Heavenly Mother's Birthday, the Chapter of the Trichy Carmel gave its formal vote in favour of the Poona Foundation.

On the 27th inst., it approved the names of the Sisters who were to take part in the project under the leadership of Mother Mary Magdalen, actually Prioress of the Trichy Carmel at the time.

Meanwhile, the Chapter of the Carmel of Christ the King at Calcutta, agreed to give two of its members for the foundation.

In the first week of November, Mother Mary Magdalen (Prioress), and Sr· Rose Marie (Bursar) accompained by Rev. Fr. Andrew, O. C. D., Delegate General, paid a brief visit to Poona to inspect the site of the future Monastery. Three acres of property belonging to the diocese at Chinchward were approved and accepted. However, the visitors were told that since the land was agricultural, an application would have to be made to the Municipality for the authorization to build on it. These negotiations required time.

After much prayer and reflection, it was decided to write to our Rev. Father Delegate General about approaching Bishop Valerian on the subject of commencing the Foundation in a suitable temporary residence.

Rev. Fr. Andrew, O. C. D., gave his approval to the plan. On the 12 of March,

1977. His Execllency the Bishop replied to the effect that he was very much pleased with the request the more so because Mother Mary Magdalen's letter had arrived just when there was quite a large and very private flat to let. It was located on the second floor of the house of Mr. A. G. Castellino, a well-Known Catholic lawyer of Poona.

Mother Mary Magdalen promptly forwarded the Bishop's answer to Rev. Fr. Delegate General. It was then agreed that His Reverence, together with Mother and Sr. Rose – Marie, should inspect the flat in question before any decision could be taken. The Sisters were to travel to Poona via Bangalore, where Father would join them. A wire was sent to H.E. Bishop Valerian informing him of their impending arrival. As on the occasion of their first visit to Poona, the nuns stayed at the Fatima convent, and Fr. Andrew at Bishop's House. On the very day of their arrival in Poona, H.E. Himself drove his visitors to the Castellino's house. On inspection. the flat was found suitable as a temporary Convent for the eight founding Sisters.

Before leaving Poona, the question regarding the Jurisdiction of the new Carmel was placed before the Bishop. The advisability of being under the Order for the sake of safeguarding the Carmelite spirit and observance was particularly stressed. As a true man of God, H.E. undetstood the situation, and graciously consented to have the future Monastery under the Jurisdiction of the Order.

Before the departure of the Carmelites for Trichy, The Fatima Sisters kindly agreed to see to the ordering of a Tabernacle, an altar, sacristy table, a stove and other necessary household articles. They put the crowning touch to their generosity towards the Nuns by promising to donate four new steel cots for the foundation. On their side, Mr. and Mrs. Castellino offered to let the Carmelites have the use of any furniture they might require. They also promised their collaboration in getting the place ready for the arrival of the Foundresses. After the return to Trchy,- preparations for the foundation began in real earnest.

The Exodus

At last, the date of departure of the Sisters from Trichy was fixed for the night of May 15th. At about 8.30 p.m. on that memorable night, the 8 founding Sisters left the Mother Carmel at Tiruchirapalli, amid the tears and prayerful good wishes of the sorrowing Prioress and Community. As has been so well expressed in the life of Mother Maravillas, the saintly Spanish Carmelite: "Truly, these Foundations carry with them many heart breaks. But what does this matter when we see that through them, so much glory is given to God".

Our group of travellers received a cordial welcome from H. E. the Bishop. Despite his heavy schedule, H. E. came to the station personally to greet the party from Trichy on that morning of the 17th of May, when they arrived tired but happy, at the Poona Station. We were driven to Therese Building (the name given to the second floor of Castellino house) where we left our luggage and where we were met with joy by the charming Castellino family. The Bishop who was with us, was informed by the enthusiastic sisters that the day of our arrival at Therese Building was the anniversary of St. Therese's Canonization. This gave H.E. much pleasure. After receiving our Bishop's first blessing in our new home, we were taken to the ever hospitable Fatima Convent for rest and refreshment. In the evening Fr. Andrew came from the Bishop's House to say Mass for us. Soon we thanked our generous hostesses and returned to Therese Building, where we unpacked what was really necessary, said the Divine Office, and after a light supper, retired to sleep as best as we could.

A New Venture

The 18th of May was a busy day for the Carmelites who, under their Mother's able guidance, worked hard at transforming their new residence into a temporary Carmel, with

screens and curtains to safeguard the enclosure as far as this was possible. The fact that the two principal doors opened directly from the stircase – landing into the exterior Chapel and parlour respectively, made things a great deal easier.

Finally that evening at about 5.30 p. m., the small temporary Carmel was blessed; and the first Mass in the little Chapel was concelebrated by H.E. the Bishop, our Rev. Fr. Delegate-General and Rev· Fr. Joe Abraham, the Bishop's secretary. Mr & Mrs· Castellino with their children and some friends were present and provided excellent music and hymns for the occasion. H.E. gave a stirring homily reminding us of the great responsibility that was laid upon us of being witnesses to a life of prayer in the diocese of Poona. With the perpetual presence of Jesus in the blessed Sacrament in our tiny chapel, the flat on the second floor of 329, Sachpir Street, had become "The house of God and the Gate of Heaven. Here His people had found a home prepared in his Goodness for the poor". And from here, almost imperceptibly the message of Carmel began to be diffused far and near.

Someone has written that Poona offers varied advantages: "a salubrious climate, a religious and cultural centre and a focus of intellectual life". The Cloistered Carmelites could add, after personal experience: also a rich store of genuine sympathy and charity.

Coming from a regular monastery where there was a place for everything, we had to adjust ourselves to our new surroundings. Yes, they were very different indeed, but the Eucharistic Jesus was unchanged. "Yesterday to day and the same for ever". And the spirit of Carmel was also the same, loved, embraced and lived here just as in the single but spacious Monastery at Tirchirapalli. At the foundation of Medina del Campo in 1568, while waiting for the repairs to be completed on the house purchased for a future carmel, Our Holy Mother St. Tersa, was offered and lived for some time with her daughters on the upper floor of a rich merchant's house. How happy we were to share with Our Holy Mother a similar experience here in Poona.

We had a good deal of illness during our first year in Poona. In December 1979, our dear Mother and some of the Sisters were attacked by virus fever. Then, a few days before Christmas, our sister Bursar had to be taken to the Hospital by ambulance, unconscious, without pulse and with a temperature of about 106°. The doctors gave no hope of recovery. However trusting in God's goodness we had a Mass celeberated in honour of Our Lady of Mt. Carmel for the sisters's cure. Eighteen hours later the patient was out of danger.

As the Cloisted Carmel became better known, people began coming to the sisters for greeting cards, artificial flowers, Church Vestments, etc.

Our good Bishop helped us by printing in the Disocesan paper an announcement inviting its readess to send used greeting cards to the Cloistered Carmelites on Sachapir street. The response was most generous.

Before the end of 1979 it was clear that we would not get the authorization of the Muncipality to build on the donated property at Chinchwad. It was necessary, therefore, to look elsewhere either for the land, or for a house.

On the 23rd of January, 1981, we had the the privilege of a visit from Our V. Revenend Father General. He was accompanied by an old friend of the Trichy Carmel, Rev. Patrick Mootheril, O. C. D., 4th General Defintor, who had already paid us a fraternal visit on the 26th of September, 1979. This 23rd of January was a red letter day for our Community since it brought us the blessing and encouragement of the Head of Our Holy Order.

A few months later, Rev. Fr. Nemesio, O. C. D. Provincial of the new Karnadaka–Goa Province and our new Superior visited the Poona Carmel for the first time and was very pleasd ewith everything. We found His Reverance to be as kind and understanding as he looked.

House–Hunting

In July 1981, H. E. the Bishop gave permission for mother Mary Magdalen to negotiate for a plot of 1½ acres on the De Nobili College property. We were invited to see the plot and two sisters accompanied Our Mother to the Place. All three were satisfied with the situation and with the open air surroundings. We would have sufficient fresh air and no next door neighbours. Here was good news for our Father Superior who shared the joy of his daughters and with them, prayed and waited for the successful outcome of the negotiations.

Rev. Fr. Nemesio's crowning visit was on the occasion of the Solemn profession of the youngest member of our community, Sr. Teresa Margaret of the Sacred Heart. Our V. Rev. Fr. General himself has counselled us about this profession when we questioned him concerning the advisability of having the Ceremony in our temporary Carmel. Approved by the Chapters of Trichy and Poona, this happy event took place on the 21st of October, 1981. The Bishop Valerian, Rev. Fr. Provincial, his secretary, Rev. Fr. Paul, O. C. D. our Chaplain, Rev. Fr. Walter D' Souza, S. J. our confessor and Rev. Fr. C. Domello. S. J. concelebrated. The Sweet voices of the Fatima Sisters aroused devotion throughout the ceremony. Our benefactors, Mr. and Mrs Castellino with some of their children were present together with several friends of the Community. It was a small gathering, but one in which true christian fellowship prevailed.

It was in truth, a day of joy for our Community, because we realized, as did our Bishop, our Fr. Superior and all our friends that this Solemn profession was God's blessing and seal on our Foundation.

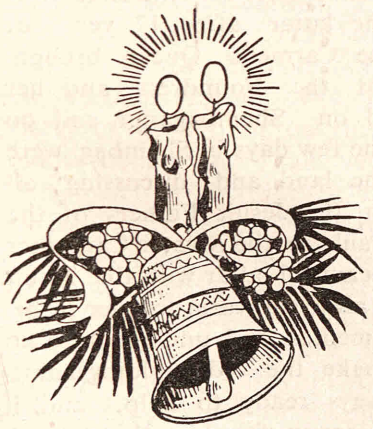
Greetings

Rev. Fr. Paul Figredo

Little Flower I. T. I.

Kalamassery

carmel of st. joseph, shembaganoor



SR. JOSEPH, O. C. D.

The Carmel of St. Joseph at Shembaganur existed in the plan of God from all eternity. Yet that plan took its definite shape only in the middle of the twentieth centuary; and to be precise, on 31st May 1944. It did not come into existence in the twinkle of an eye. Years, nay almost three quarters of a century of prayers and sacrifices had to be put in before it could come to its definite shape.

At the earnest request of the then Vicar Apostolic of Mangalore – Bishop Marie Ephrem O. C. D. 6 Carmelites embarked from Marseills, France, and after encountering hardships and loss of three lives founded the first Cloisterd Carmelite Monastery of India in Mangalore on 19th November 1870. Only twentythree years after its existence, a second Carmel was requested in India. Several young girls were awaiting its erection, anxious to enter as postulants. In order to attain this end the Carmelites of Mangalore solicited alms, sending forth their confidant appeal, for the glory of God and the conversion of India· The benefactors were to enjoy the spiritual advantages in return. His Lordship-Bishop Pagani S. J·, then bishop of Mangalore, accorded a special blessing to those persons who would give a generous alms, and even to those who could give only a simple stone. But alas!, once that Bishop Pagani and the other Superiors dissappeared, circumstances were an obstacle to the proposed project. Only the desire to have a new foundation survived inspite of trials and difficulties. The Lord was however slowly and surely preparing this future Carmel of Shembaganur.

In 1909, the desire to make the foundation made a new attempt. A box was placed in the Community room to contain the sacrifices made for the intention of the proposed new Carmel so much desired. In that same year 1909, entered a saintly unassuming postulant from distant Mauritius Island, who was destined by God from all eternity to be the Foundress of the proposed Carmel. In 1914, new attempts recommenced, by bishops desirous to posses a house of prayer and immolation· But a new delay was caused at this period, as subjects and funds were lacking. Many of the sisters

in the community by this time had gone to their heavenly home after a life of generous love, sacrifice and patient waiting.

The procuratrix of the would be Carmel entered in 1926 hailing from Malaya. And the future Sub-Prioress came and joined the community of Mangalore in 1932 from the Carmel of compieigne. Between 1930 and 1942 other Carmels from Europe came to establish themselves in India. Was ours, hoped for since so long, never to be realised?.....God's hour was at hand for us and we had unexpected, absolute proof of it..... ! ! ! !

A young Brahmin girl, a convert to the Catholic Faith since 10 years asked for admission to the Mangalore Carmel. Miss Seethamal was then on the staff of Queen Mary's College, Madras, and entered Carmel as postulant on 10th January 1942, but remained only one month and asked of her own accord to leave. During her short stay, she had grown to be greatly interested in the Community, which made her ask, whether the sisters could not go for a change on the hills, during the hottest part of the year. On being told that this could not be done, but by a new Foundation on the hills, she resolved to act in their favour thenceforth, and even intended being their benefactress. On leaving Carmel, she spoke of her desire to her Spiritual Director Fr. Lawrence Murphy S.J. of Loyola College, Madras. He in turn informed His Lordship, Rt. Rev. J.P. Leonard S. J. bishop of Madurai, into whose jurisdiction the Kodai Hills came, His Lordship gave the proposition a warm welcome, since he already desired to have a Carmel in his diocese. The intended benefactress being unable to keep to her resolution of giving her fortune to the proposd Carmel, Rev. Fr. Murphy was able to find another benefactress in the person of Miss Agnes de Rosario-an Anglo Indian Lady, from Madras. The sum offered was given to Mgr. J. P. Leonard through the intermediary of Fr. Murphy, after which the latter humbly withdrew from the scene.

Mgr. Leonard enterusted the work of finding a suitable site on the Kodai Hills, to the good and kind Jesuit Fathers of the Sacred Heart College at Shembaganur, a task which they lost no time in doing as there was a property for sale just below their house. As the Carmel of Mangalore was temporarily under the Carmelite Fr. Emilio O. C. D., he was sent to judge the suitability of the site. Fr. Emilio was satisfied, except that the place was too open and exposed to view for an Enclosure. But there was a building on the property where the Carmelites could be put up, till the regular Monastery was constructed. So the consent was given by the Monastery Chapter and the land was purchased by the Procurator of the Sacred Heart College.

The Carmelites were then asked to go and see the land and house for themselves and give their directions. This was done on the 16th of July 1943 when Rev. Mother Marie Aimee (Mother Foundress) accompanied by Sr. Theresa of the Infant Jesus (the Procuratrix) left the Cloister; the former for the first time in 34 years and the latter after 17 years of cloistered life. The Carmel's Queen brought it all about, that the Foundress and her companion stepped on Shembaganur soil on her feast day. The few days in Shembag were spent in visiting the land and discussing all they needed with the Jesuit Fathers of the S. H. College. Br. Paul was the Master Carpenter who carved the beautiful altar with the Jesuit novices. He had always a warm corner in his heart for the Carmelites and undertook to do all he could to make the old building habitable. He was always ready to help, and it must have been a sorrow for him that he was soon too weak and aged to undertake later the building of the permanent Monastery in which he was so interested. The negotiations over, the two Carmelites returned to Mangalore.

The Community of Mangalore was generous, and with the benefactors helping, the things most needed for starting were provided and packed. As it was war time and communication with Rome was difficult the Apostolic Delegate for India, Burma and Cylon had the faculty of granting the permission to leave the Cloister of Mangalore Carmel to begin the

Foundation in May, while awaiting the "Rescrpit" from Rome. When everything was ready, it was decided that the little batch of pioneers would start on Pentecost wednesday 30-5-1944. Two friends of Carmel – Mrs. Sundaram and Miss Margaret Mahadevan volenteered to accompany them all along and even help them during the first days of settling down. The parting at Carmel was a sad one especially to the several aged sisters who had loved their beloved Mother Marie Aimee, very dearly, and who in her turn had tended them as a good shepherdess.

It was precisely at this juncture that the first postulant of Shembag Carmel joined them. Even to this day, Sr. Lawrence is known as the postulant of the railway station! ! !.

After a journey of about 24 hours by train via Trichy to Kodai Road, the Pioneers with their lay companions took the bus uphill and arrived, after an unusual delay of the bus, at the S. H. College. They were then taken to their bungalow, henceforth to be known as the Shembaganur Carmel. Mrs. Sundaram and Miss Margaret were both on their fours, cleaning and scrubbing the floor which they found to be too dirty. The Mother Prioress then divided the house into various Offices and Cells. And to do this she had to alot sometimes one room for multipurpose. June 7th 1944 evening was fixed for the Enclosure of the Monastery. A large gathering was there both in and out of the tiny Chapel. Rev. Fr. Lamahieu S. J. gave a short exhortation in Tamil to the audience, explaining about the Carmelites and their Enclosure. The Vice Provincial of the Jesuit Madurai Province was delegated by Mgr. J. P. Leonard (who was absent because of the cataract in his eyes) to read the indult from the Apostolic Delegate erecting the Carmel Cloister. All then went out silently and the door was closed on the four, to the great emotion of all present, so much so the two good friends of the first days wept like children. These two had remained with the sisters for 8 full days sharing everything with them.

Now began their full Carmelite life and their experiment on the hills, which proved successful. The hastely patched up, modified temporary shift housed the Carmelites for 7 years. In the interval they received new recruits and the place was full to capacity. They had even to divide the old garage into two cells. To add to their self-chosen penitential life, the place began to leak all over, the very altar of the tiny Chapel having to be stripped to prevent the altar linen from getting spoilt. The need for a new building and a regular Monastery was obviously imperative. Then His Lordship Mgr. Leornard ardently wishing the construction to be carried on, the Jesuits of the S. H. College readily made them the gift of a portion of its grounds for the site of the Monastery and even looked after its construction under the able supervision of Rev. Br. Stanislaus S. J. Thus an undoubting confidence that the work is from God and is necessary for the spread of His Kingdom in India caused it to be started, and an equally undoubting confidence that God would provide the required resources to carry it through, kept it going.

The work of digging and laying the foundation was begun in January 1947. By the 19th of March the foundation of the Chapel and the adjacent parts of the Monastery had reached the level of the ground. They were ready for the solemn blessing of the Foundation Stone. So at 4.00 p. m. of that great day of 19th March, His Lordship who had come up for the occasion proceeded to the place accompanied by several Fathers, Novices, and a large number of Religious and Scholastics, to begin the Ceremony of the solemn blessing of the Foundation Stone etc. It was an impressive ceremony indeed ! After 4 years of patient labour the work of construction finally came to completion and its opening was fixed for the 16th of July 1951. Mgr. Leonard himself came to inaugurate this ceremony. In the morning was the blessing of the house, and in the afternoon the Most Bl. Sacrament was carried in procession from the old Convent to the new Monastery. A huge crowd of priests, religious and lay people,

both Christians and non Christians alike gathered all along the route, even up to the new Monastery. At the close of the ceremony of inauguration the Archbishop set up the Papal Enclosure and the Nuns were happy to resume their life of silent prayer.

In course of time the Community gradually increased and could respond to its ideal – a life entirely dedicated to silent prayer and penance. In 1964 an attempt was made for a Foundation at Madras. But having failed, the group returned after two years of experiment. In 1968 another batch of 8 sisters was sent out, this time to the north, to establish a Carmel in the Archdiocese of Ranchi which was ripe for harvest but with a few labourers.

In 1958 the Divine Gardener culled the first Lily from Shembag Carmel's garden to transplant it on the other shore. Mother Therese of Jesus – The pioneer – being the oldest member of the Community, was ripe for heaven. Six years later, in 1964 came the call for our beloved Mother Foundress – Mother Marie Aimee. She who had worked and nursed this little Carmel with such motherly love, was ordained by Divine Providence to die outside the Monastery in far away Madras. She died on 4th June 1964 at Christ King Convent, Tambaram, and her mortal remains were brought to Shembag and buried in our Cemetary, on 6th June. The tears, sobs and the loss of those left behind was indescribable.... The worst was yet to come!. The divine thief came once again after a break of another six years, and this time carried away not one but two of its members. With the death of Mother Therese of the Inf. Jesus on 12th October 1970 – the last of the three Foundresses – the first phase of the history of Shembag Carmel came to a close and the second phase began. Sr. Therese Margaret, the ex-prioress, was in the hospital at Dindigul, dying of Cancer, at the age of 50. Those left behind were all raw hands, all being received and trained by the beloved Mother Foundress. It looked as if the whole work would collapse having no experienced hand to head the Community. Everyone was anxious about the future of the Carmel of Shembaganur. But God who chooses the weak things of this world to confound the strong, knew how best to change things for the better. Sr. Joseph took up the office as Prioress and still carries it on except for a break of three years. Within these eleven years many a young girl has come and gone after having tried our way of life. At present we are fifteen, all with Solemn Vows. We are a mixed Community of sisters hailing from Tamilnadu, Kerala, Mangalore and even from distant Belgium–Europe. Now we are looking forward to the entry of a new postulant in 1982 and God willing a couple of others in the course of the year. These 11 years our Community has gone through a great many trials, hardships and difficulties, but always surmounted them with great faith and generous love. The same loving hand of our Heavenly Father that guided the first pioneer members still continues to lead and guide; and we are sure will continue to lead in the years to come.

These are the small events that brought about the foundation and establishment of the Carmel of Shembaganur; and these have been put in Shembag Carmel's diary. Small events though they be, they have not merely occured. Like all human events they have a past and a future. They are a land-mark and will make history not only for this humble Foundation, but we hope and pray that it shall be also as it is meant to be, a land-mark both in the history of the Church in this Madurai Archdiocese, and in the history of India's conversion. Carmel of Shembag wants to expand its prayers and penances beyond the boundaries of its Archdiocese, for the ardent desire of a Carmelite is to suffer, pray and bring down God's blessing on the whole world and in return offer to the Triune God the love and adoration of the world.

carmel ashram, soso



SR. MARIE ANTOINETTE, O. C. D.

Within her lifespan of just one century, the Church in Chotanagpur has grown tremendously. The original "Ranchi Mission" is now divided into seven dioceses while thousands of her sons and daughters constitute the catholic population of the sub-hymalayan dioceses, and thousands of others, in the big cities of North India, remain very loyal to their faith. An increasing number of Adivasi boys and girls are going outside Chotanagpur to become priests and religious in other dioceses.

No wonder then that, in December 1967, the Archbishop of Ranchi, Mgr Pius Kerketta sj, wrote to the priorese of Shembaganur carmel: "All this is very consoling, but I still feel that we miss something that ought to be made good; we need contemplative life. These developments not unfrequently, overwhelm us with work. Times are changing fast. The bark of Peter in our side no more sails on tranquil waters. Waves begin to toss it about. Bigger waves may yet come. We must prepare to meet these adverse times. It is for these reasons that I am very keen on having a foundation of contemplative nuns in my diocese, who will sustain and refresh us with their prayers and sacrifices, not only spiritually, but also physically. Our Church, besides, must aim at giving a fuller expression of the life of Christ."

His Grace, who had been very much impressed, while reading the life of Saint Therese of Lisieux, to see the extraordinary influence of her hidden life of prayer and sacrifice in the providential designs of God for the salvation of souls, had very boldly proposed to his priests to call a community of contemplatives in his diocese. The proposal was received with enthusiasm. Hence the request addressed to the carmel of Shembaganur through the intermediary of Father J. Moyersoen sj, too happy to be the instrument who would bring the daughters of saint Teresa in the land of his apostolate.

The Carmel of Shembaganur answered generously, giving 9 sisters. Four of them, with Mother Jeanne de Jesus-Marie at their

head, arrived in Ranchi on 15th July 1968. On the feast of Our Lady of Mount Carmel, they proceeded to Gulma, 120 kms further, in South-West Bihar. They were received with open arms and hearts by the Ursuline Sisters who proved ideal mentors to acquaint them with the region and its inhabitants, and to assist them in getting ready the small bungalow at Soso which was to be their home for two and a half years.

SOSO, 4 kms from Gumla, was the site of a former retreat house belonging to the Jesuits of Ranchi, which had to be abandoned due to its isolation. The first contact with Soso was enthusiastic! The sisters were at once taken up by the silence of the place, its peaceful atmosphere in hilly surronndings, its wilderness even! But one may shrink at the sight of the bamboo thickets that will have to be cleared off, the absence of wells, the muddy road, the loneliness of the place. "From where shall come our help?"- "Trust in the Lord..." answers the psalmist. Thanks be to God, our sisters were not lacking in trust in the Divine Providence, nor in zeal for the Divine Master and His Blessed Mother, and Soso was prefered to other proposals. Generously, the Jesuit Fathers gave 6 acres of their property to the new Carmel and, on August 15, 1968, just one month after their arrival, the four pioneers took possession of their temporary abode. Three more sisters joined them in October, and two in November. Hence they were able to organize their regular life while supervising the construction of the monastery dedicated to Mary, Queen and Mother of the poor.

It took four pears to clear out the place and build the monastery:

15th October 1969 : laying of the foundation stone

21st January 1971 : blessing of the habitable part

Easter week 1971 : shifting from the temporary bungalow to the new monastery.

Halt in the construction, due to lack of funds.

15th October 1972 : Solemn blessing.

Meanwhile, the canonical erection was implemented on 11th March 1969, and the two first postulants began their formation, soon followed by three others, and many more..... for the Lord who manifestly wanted a Carmel in Chotanagpur had already prepared the hearts of some Adivasi girls who were just longing for a Carmel that would answer their aspirations for a silent life of prayer and sacrifice.

As the building grew up; so did the living stones : a real flow of candidates! A selection had to be made, but all the same it was very moving to discern the work of the Spirit who had kept some of them waiting several years because none of the existing congregations could satisfy their desires. Soon the need of help for the formation of so many young vocations was felt. The Carmel of Mangalore, very generously, gave two of its former prioresses.

All these tribal candidates proved well suited for the contemplative life of prayer and manual work, and the neighbouring Bishops kept asking for a Carmel ashram in their own dioceses. A small group of sisters was sent to Sitagarha (Daltonganj diocese) in 1975, and at the end of 1977 another group left for Jalpaiguri

During the first twelve years (March 1969–March 81) 36 candidates have entered our Carmel, of whom 30 have persevered. Just now, the community at Carmel Ashram Soso is composed of 10 solemn professed

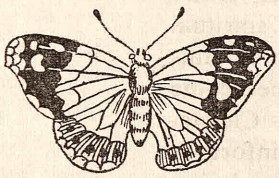
8 temporary professed

3 novices

2 extern sisters

and a few candidates are eagerly waiting for the day the Lord will take them to Carmel.

We feel it is a wonderful outpouring of God's grace on our Carmel and on the church in Chotanagapur that in a region classified "backward" by officials, and in the midst of a people poor and often looked down upon, God choses for Himself young persons who will stand before Him on behalf of their brothers and sisters. This beginning and growth of our young Carmel, like the history of the Ranchi mission to which it gives its complete touch as a real local church is just a marvellous hymn of praise to the Lord!



Greetings

M/s V. A. XAVIER

General Merchants

Market South Gate
Ernakulam.

Ph. 33405
35771

history of thanjavur cloistered carmel

(shifted from karaikal)



SR. MARY GERMAINE, O. C. D.

The origin of the Cloistered Carmelite Convent at Karaikal had a strange prelude. God chose a noble widow of Karaikal, Mrs. Maria Assarathammal to be the foundress of Karaikal Cloistered Carmel which was later to be shifted to Thanjavur. In the wake of her husband's death, Mrs. Assarathammal lost her only daughter who was 9 years of age, and these terrible tragedies plunged her in deep despair and misery. One night her daughter appeared in her dream and said, "Mummy why are you so sad and depressed? If you give away your house and property for the spread of God's glory, you will be blessed with many spiritual children". As she kept pondering over this dream, Pondicherry Cloistered Carmel came to her mind and she wanted to found a Cloistered Carmel Convent at Karaikal. She informed her Parish Priest of her dream and her desire, but he dismissed her dream as a figment of an agitated mind. But her repeated requests and importunities prompted the Parish Priest to place the matter before the Bishop of Pondicherry and the Chaplain of Pondicherry Carmel. Both of them showed little enthusiasm to Mrs. Assarathammal's desire. Everything seemed to conspire against her wish to found a Carmel Convent at Karaikal. Her sister and other close relatives strongly objected to her donating her property for the proposed foundation. They said it would be foolish on her part to give away her property to the Fathers who, they said, will leave her high and dry in her last days. Meanwhile, the Bishop and the Chaplain reconsidered Mrs. Assarathammal's request and placed the matter before the Mother Prioress of Pondicherry Carmel. She readily agreed to give some of her sisters for the new foundation. After the approval of the chapter, the Bishop granted permission for the proposed foundation. Since the property of Mrs. Assarathammal was totally inadequate, Rev. Fr. Louise Renevier, a foreign Missionary, procured an old Hospital and a house adjoining the property. The Bishop blessed and laid the foundation stone on 29th September 1880. Under the guidance of two Priests, the interior portion of the Carmel was completed. 10 Sisters and 4 Novices from Pondicherry

Cloistered Carmel were selected for the new Cloistered Convent at Karaikal.

On March 19th, 1886 exactly 138 years after Pondicherry Carmel was founded, Karaikal Carmel came into existence. On 15th March 1886, the Bishop and Chaplain offered Mass, blessed and consoled and encouraged the 10 Sisters and 4 novices who were leaving for the new foundation. They parted with a heavy heart accompained by Rev. Fr. Louis Renevier. There was a splendid crowd of friends, relatives and well wishers at the Railway Station to see the Sisters off. Even the Railway authorities sensing the importance of the occasion, delayed the departure of the train by half an hour. At their arrival at Karaikal a great crowd of Priests, Sisters, well wishers and French Officials gave the Sisters a warm and rousing reception with cannons firing, Church bells pealing and the Indian Band playing festive music. And to mark this momentous occasion, the streets were gaily decorated with streamers and festoons and the Governor declared a holiday for the Schools and Colleges in the State.

Immediately after their arrival the Sisters went to the Parish Church to attened Holy Mass. Then the procession with the Blessed Sacrament started from the Parish Church to the new Convent, the Sisters taking part in the procession with lighted candles. Mrs. Assarathammal warmely welcomed the Sisters and placed a beautifully decorated statue of Christ the King in the recreation room. For three days the enclosure was opened. Priests, Sisters, Relatives, Friends and well wishers visited the Sisters of the new Cloistered Carmelite Convent and offered them their whole hearted support and encouragement.

On the evening of March 19th during the Benediction of the Most Blessed Sacrament, Rev. Fr. Aloysius, a scholarly Priest and brother of one of the Carmelite nuns, gave a soul stirring sermon about the new foundation and pointing to the statues of the Immaculate Conception and St. Joseph, which had been brought from Paris, placed the new Carmel under their patronage. After the Benediction the bells pealed with great solemnity and the enclosure was sealed. It is noteworthy that the two statues are still treasured in the Carmel of Thanjavur. Rev. Fr. Louis Renevier devoted his entire life for the welfare of the Sisters. As the chapel was still incomplete, the building work continued. While the building work was in progress a wonderful incident took place. Close to the Chapel there was a deep well. While the mason was plastering the dome of the Chapel he slipped and was about to fall into the deep well but a woman clothed in white dress pushed him away from the well and he fell on the ground, without a scratch or injury. The mason himself testified to his miraculous escape.

The Foundres of the Karaikal Carmel, Mrs. Assarathammal expressed her desire to become a Carmelite and she was gladly accepted. On January 17th 1887 she received the Carmelite habit and was named Sr. Marie Joseph Theresia. After leading a most joyful and exemplary life and excelling in the virtues of humility and charity, she peacefully slept in the Lord the following year.

Another remarkable incident took place at the Karaikal Carmel. On November 4th 1907 a great thunder struck the sanctuary but miraculously there was no damage to the Sanctuary. The thunder rolled like a ball of fire and entered the earth without causing harm to anyone.

When one reflects on the early life of the Tamil Cloistered Carmelite nuns at Karaikal, one wonders how this new community could survive with inadequate facilities and a meagre income. In fact the Karaikal Carmel was almost on the verge of being suppressed due to conditions of extreme poverty prevailing in the community, and due to the incapacity to govern itself. It was not until many years later that help was forthcoming for the Karaikal Community from European Carmelites. In 1953 Fr. Camillus of St. Therese, Provincial of Flanders, Belgium, paid a Canonical visit to Karaikal Cloistered Carmel. The Sisters asked the Visitor for European Sisters to guide and form them. He was pleased to find the Sisters leading a fervent life and enthusiastic

about being imbibed with the true spirit of Carmel. He promised to help them and requested them to pray for this intention.

In 1954 Rev. Fr. Engelbert, the Vicar Provincial of Trivandrum Mission was, appointed to help the Carmelite sisters of India, who are spread far and wide. He visited the Sisters at Karaikal Cloistered Carmel and thoroughly examined the situation prevailing in this Community. He realized the urgent need of this community to have a European nun to help and guide them. He promised to help them and asked them to pray for this intention. In the meantime Fr. Engelbert convoked a meeting at Kumbakonam Cloistered Carmel, for the three Carmels of Pondicherry, Karaikal and Kumbakonam on the 5th, 6th and 7th December 1957. It was decided in the meeting to have a Common Novitiate for the three Carmels. So the Novice and the Postulant from the Karaikal Convent proceeded on 8th April 1958 to the Carmel Convent of Muthialpet, Pondicherry for their Religious formation.

August 2nd 1960 was a red letter day in the annals of Karaikal Carmel for, on that day Sr. Teresa Margaret arrived from Belgium, Maline Carmel, to render assistance to the Carmelite nuns of Karaikal. On 8th December 1960 Sr. Teresa Margaret, brought the two professed novices from Muthialpet Carmel to Karaikal Carmel. Ever since her arrival, Sr. Teresa Margaret set about, forming and fashioning the nuns at Karaikal Carmel in the true Carmelite spirituality. She spared no pains to get the community every possible material help. But one thing worried her. She found the building of the Karaikal Carmelites very old, dingy, unhygenic and totally inconducive to the life of contemplatives, and she had a desire to shift the Convent elsewhere. But she was beset by two nagging questions.

(1) Where could she build a new Carmelite Convent?

(2) Where to find the necessary funds set up a new foundation?

As if in answer to her prayers, Rt. Rev. Dr. R. A. Sundaram, D. D., L. C. L., M. A., the Bishop of Thanjavur, like a real God send, expressed his ardent desire to have a Cloistered Carmelite Monastery in his Diocese. His Excellency communicated his desire to Rome, to have the Cloistered Carmel Convent shifted from Karaikal to Thanjavur, as there was already another Cloistered Carmel at Pondicherry. The then Archbishop of Pondicherry - Cuddalore, His Grace, Most Rev. Dr. R. Ambrose, most graciously consented to the transfer of the Cloistered Carmel of Karaikal to Thanjavur. Having obtained the necessary permission from Rome for the transfer the Good Archbishop showed himself very kind and generous. The Bishop of Thanjavur donated 7 acres of land for the new foundation. On 29th July 1964, Most Rev. Dr. J. R. Knox, D. D., Apostolic Internuncio in India, laid the foundation stone for the new Monastery. During the foundation ceremony the Internuncio in an eloquent talk stressed the eminent vocation of the Carmelites and explained why a Cloistered Carmel would soon rise up on the soil of Thanjavur. His Excellency also spoke about the life of prayer, penance, and sacrifice of the Cloistered Carmelites and pointed out that the mission of the Carmelite is "Apostolic and Universal". He added that in founding such a Cloistered Convent "the Catholic Church is reaffirming its belief in the primancy of the spirit over the flesh". He concluded by saying that the Sisters by their consecrated life of prayer and penance draw down God's mercy on all peoplo and thus serve the society in a pre-eminent manner.

Rev. Mother Teresa Margaret, the indefatigable Prioress, toiled night and day with enthusiastic zeal, assiduously applying herself to the great task of building the magnificent, spacious and airy Cloistered Carmel of Tanjavur. After the completion of the interior portion of the Cloistered Carmel building, the transfer of the sisters from Karaikal took place on 1st June 1967. The Chapel was completed on March 19th 1969 and was blessed by the Bishop of Thanjavur. The splendid airy building on

Pudukkottai Road, where 19 Cloistered Carmelite nuns lead a life of prayer and sacrifice, owes its existence to the powerful intercession of St. Joseph besides the other heavenly patrons of the Carmelite nuns. It is also a monumental testimony to the indefatigable zeal of the Prioress, Sr. Teresa Margaret and the magnanimity of the Bishop of Thanjavur, Rt. Rev. Dr. R. A. Sundaram who has donated most generously and helped the Carmelites to complete the building.

In 1977, with the blessing and approval of the Bishop of Thanjavur, Rt. Rev. Dr. R. A. Sundaram, a little group from Thanjavur Carmel, headed by Sr. Teresa Margaret, O.C.D., set out to establish a new foundation at Ahmedabad. The erection of the new foundation at Ahmedabad took place on 15th August 1977.

To date, 28 sisters have gone to their eternal reward. At present there are 12 professed nuns 4 novices and 3 postulants in the Thanjavur Community. It is the fervent and prayerful desire of the Thanjavur Carmelite nuns that many more generous young girls embrace their life of prayer and penance.

At a time when they are celebrating the fourth centenary of the death of their Holy Mother St. Teresa of Jesus, the Cloistered Carmelites of Thanjavur, review, with profound joy and gratitude their life from its humble beginning at Karaikal to its present happy position.

Speaking of her Carmelite Monastery St. Teresa of Jesus says, "In this house prayer is the principal exercise. This house is another heaven, if it is possible to have heaven on earth. Anyone whose sole pleasure lies in pleasing God and cares nothing for her own pleasure will find our way of life a good one". (Interior Castle)

Office Phone No : 35827

സിറിൽസ്

ഡെപ്പോസിറ്റ് സ്കീം

സിറിൽ ബിൽഡിംഗ്സ്. എം. ജി. റോഡ്

എറണാകുളം, കൊച്ചിൻ – 16

സ്ഥിരം ഡെപ്പോസിറ്റ് പലിശനിരക്ക്

6 മാസം 11%, 12 മാസം 14%, 24 മാസം 16%, 36 മാസം 18%,

ഞങ്ങളെ നടത്തുന്ന ഈ സ്കീമിനെപറ്റിയും, മിനി ഡെപ്പോസിറ്റ് സ്കീമിനെപറ്റിയും കൂടുതൽ വിവരങ്ങൾ ഓഫീസിൽ നിന്നോ ഞങ്ങളുടെ താഴെ കാണുന്ന സ്ഥാപനങ്ങളിൽ നിന്നോ അറിയാവുന്നതാണ്.

1. സിറിൽസ് ജ്വല്ലറി, എം. ജി. റോഡ്, എറണാകുളം, ഫോൺ. 38913
2. സിറിൽസ് സാരി സെൻറർ, എം. ജി. റോഡ്, എറണാകുളം, ഫോൺ 35827
3. സിറിൽസ് ടെക്സ്റ്റയിൽസ്, കെ. കെ. റോഡ്, കോട്ടയം, ഫോൺ. 5276
4. സിറിൽസ് ഇൻഡസ്ട്രീസ്, അരൂർ, ഫോൺ. 20124
5. എം. എ. സിറിൽസ് സൺ, പാലസ് റോഡ്, കൊച്ചിൻ 2, ഫോൺ. 26041

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the history of the foundation of the carmel of thiruvalla

SR. TERESA OF JESUS, O. C. D.

Carmel of Thiruvalla, known as St. Joseph's Convent, was founded on the 28th of February 1948. It has its years of humble beginnings of difficulties and trials. All along, God's wonderful mercies were manifested, in which He showed us the 'raison d' etre' of this Carmel. It has descended from the Carmel of Salamanca, founded by the Holy Mother St· Teresa, in the year 1570. In March 1900, the daughter of the Baron and Baroness of Andilla entered the convent of Salamanca and took the name Sr. Maria Josepha of the Heart of Jesus. When her father died, her superiors decided that it would be to God's greater glory to found a new Carmel with her inheritance. Her great charity and the desire to glorify God, her love of the Order of Discalced Carmelites and her great devotion to the Heart of Jesus, made her accede to their wishes and founded the Carmel of El Escorial, the first Carmel in Spain dedicated to the Heart of Jesus. On 6th March 1911, entered in El Escorial, a postulant named Maria Castillo, a native of Granada, who took the name Sr. Maria Rosario of Jesus, the future foundress of the Carmels in Kerala. When she had lived 13 years happily in that convent, she with the Servant of God, Mother Maravillas of Jesus, Mother Maria Josepha of the Heart of Jesus and Sr. Josephina of St. Teresa, left the cradle of their religious life to found the Convent of El Cerro de los Angeles, close to the moument of the Sacred Heart, in the centre of Spain.

On 29th June 1931, a Carmelite Missionary Fr. Bonaventure Arana, was consecrated as the first Bishop of the newly erected diocese of Vijayapuram. He wished that this new mission be built on the solid foundation of prayer and penance and decided to bring at any cost, the daughters of St. Teresa, at the earliest possibility, to aid him in his pastoral work. On 13th March 1932, His Excellency was received in private audience by His Holiness Pope Pius XI, who took a fatherly interest in the affairs of the diocese and inquired if he ever thought of having a Carmelite enclosure of nuns in the Diocese." "Holy Father" came the reply, "this is one of my ardent desires".

The Holy Pontiff who named a humble Carmelite, Patroness of the Missions, encouraged him to bring his plan to effect, and he gave his special blessing to this work.

Before returning to India, His Lordship went to Spain for the realisation of this project, though he was well aware that the situation in Spain at the time was not favourable. But he also knew that the daughters of St. Teresa, who would have given a thousand lives for the souls that were being lost, would spare no efforts to help him in his missionary works. So on the 15th of September he visited the Carmel at El Cerro de Los Angeles. The Sisters had renewed their vows the previous day and had promised to pray for the reign of the Sacred Heart in Spain and the whole world ..... The atmosphere of zeal, maintained in Carmels, is conductive to great generosity. The Bishop wished to speak to the whole community. But Sr. Maria Rosario was in retreat, The Servant of God, Mother Maravillas, who was prioress, knowing the flame of missionary zeal burning in the heart of Sr. Rosario called her too, to the parlour. The Bishop spoke: "I need prayers, many prayers that this mission which is started, may grow; pryers to consolidate and perfect the christians already formed; and prayers to bring to the true Church the thousands of pagans. What can be better than a convent of Discalced Carmelites, who, through their rule and profession would be constantly praying and supplicating the Lord" In effect, this was the last touch of Divine grace on Sr. Rosario and she enthusiastically offered herself for the mission. She was not the only one, others also felt the calling. As asked by his Excellency, those who were to come to India were given classes in English. Some difficulties arose, particularly of a financial nature. The Mission of Vijayapuram was poor, and the nuns were penniless. But they were confident that if it is God's will there will be generous people to contribute. Their confidence was rewarded when a person offered to pay their trip with the only condition that she remains anonymous. As the project of the new foundation became known, relations and benefactors vied with one another in their generosity and donations. They left El Cerro on the 11th of September 1933, in the company of the Servant of God Rev. Fr. Zacharias O.C.D., then professor in the Seminary of Mangalapuzha. They installed a movable little Carmelite Convent in a corner of the deck in the ship cordonned off for them. Nothing was lacking for their spiritual well being. They followed their life of religious observance: daily Mass, Communion, Divine office, recreation, work etc ..... After many hardhips they landed on the 7th of October 1933, at Tuticorin. The Bishop, the clergy and nuns received them enthusiastically. More enthusiastic was their reception at Kottayam on the next day. Our Lord seemed to console them with the prospect of getting good vocations, for on the very same day, they were visited by their first aspirant, who was admitted into their convent before long.

After few days' stay with the good Sisters of St. Joseph's convent, they were shifted to their temporary residence called "Summer Villa", from where they went as often as needed to supervise the work of their convent which was being built on a hilltop called "Keezhukkunnu", on the outskirts of Kottayam. Within eight month's time, under the vigilance of Monsignor and the missionary fathers, the convent was finished, so that they were able to inaugurate it on the 14th of June 1934. The fatherly Bishop visited them everyday, taught them English, and was solicitous about their food, sleep etc....., trying his best to acclimatize them to their new environment. Many aspirants came and joined them. They were intelligent, profound, and dependable, so that they were able to grasp and assimilate the Carmelite life in all integrity. The Mother took up in earnest the most delicate task of formation of these first novices who were to be the pillars of these foundations. Seeing that there were many vocations, they desired to found more Carmels. A place was offered to them at Margao, Goa, and the Mother aceepted it with intense joy, Goa being the place sanctified by their compatriot Missionary, St. Francis Xavier. But as our mothers of Bangalore were given permission to found one at Chilcalim, they were dissuaded from this

attempt. Then Karwar was mentioned, a place of importance in the past history of the Carmelite Missions; and the patriarch of Goa, by his letter of 16th August 1946, not only granted the permission, but encouraged them to start as early as possible. Nothing could stop the zeal of the Carmelites and like their Holy Mother St. Teresa, they would throw themselves into the task without a single paisa in their hand, trusting solely in Divine Providence. By a letter dated 20th November 1946, Very Rev. Fr. Silverio of St. Teresa, General of the Discalced Carmelite Order, approved the foundation. When they received information from Karwar that their temporary residence was ready, Monsignor Bonaventure gave permission to leave the enclosure. Rev. Mother Maria Rosario of Jesus started for Karwar with five other nuns, on the 11th of February 1947, accompanied by Rev. Fr. Joseph Angelus O. C. D. Bitter trials awaited them in Karwar; they found no accommodation as was promised–except one poor house in the wild Jungles. Worse still, there was no spiritual assistance, not even a sunday Mass. The good sisters of St. Michael's Convent received them with open arms into their convent and provided for all their needs until they could find another house. After a year of tribulations, and contradictions, Mon. Bonaventure being aware of all their trials, called them back to Kerala, offering them a house of his Mission at Thiruvalla.

On 4th February 1947, they received the order from the Bishop, and on the 25th they bade good–by to those good people of Karwar who had helped them to survive, and returned to Kerala in the company of Rev. Fr. Joseph Angel O. C. D. Tired and exhausted they reached Tiruvalla on the 28th of February at about 11.30 a. m. The hospitable Sisters of Bethany received them with all charity and attention. Meanwhile the clergy of the Syro–Malankara rite organised a great reception in the Cathedral. The people and clergy headed by Mgr. Saverios, the Bishop of Thiruvalla, received the nuns with lighted candles in their hands. The procession moved to the Cathedral. The children of Mary, who were praying over fifteen years to the Little Flower to bring her Sisters here, were giving them letters promising them to supply them with oil and candles for the Blessed Sacrement. The solemn ceremony ended with an inspired sermon on the value and relevance of contemplative orders by Msgr. Thomas Vadachery and the Benediction of the Blessed sacrament. Now, by these vicissitudes, the Lord made it clear that the specific vocation of this Carmel is to help the Reunion movement of the Syro–Malankara rite by their prayer and penance.

After all the visits of the clergy and people they took possesion of the house prepared for them, called the Vijayapuralayam. The very next day, arrangements were made to accomodate it to their life of enclosure. Fencing was done with cocoanut leaves, seperations were made in the parlour and choir with lattice–work; a window served as a turn and halls were divided with screens to serve as separate cells. His excellency, Mgr. Bonaventure blessed it, establishing the cloister. The house was promised for five years. Meanwhile they had to construct their house. The first postulant was received on the 16th of May 1948, and two more were seeking admission. But then they were shocked to receive a letter from His Lordship, dated 24th June, 1948, stating that, if within two months' time, they could not give a guarantee of buying the plot, and procuring a certain amount of fund to finish at least a part of the house, they should have to return to the convent of Kottayam and that in the meanwhile, no aspirant was to be admitted. Infact, it was a grace in disguise, for many benefactors came forward to help them.

Rev. Fr. Givargis O. I. C. pioneer of this foundation, at last, found a plot, said to be haunted by the devils. The Mother told him: "I would buy that one precisely, in order to drive away the devils and dedicate it to God". The plot was bought on 13th July 1948, and the foundation stone was laid by His Excellency Mgr. Bonaventure Arana on the 8th of September 1948. The joy and solemnity of the day was redoubled by the reception of another postulant. The Construction work sped up

and the Mother Foundress took great care over its supervision, because she was very particular that the house should be poor but solid, well distributed so as to promote recollection, which was so very important to their life of prayer. Her experience in other two Carmels enabled her to sketch a suitable plan. Funds ran short at times threatening the work to be suspended; but owing to their great confidence in their Father St. Joseph, they could shift to their new dovecot on 22nd December 1950. Our Lord sent them many good candidates. At present they are 24, and some more are aspiring to be admitted. As they have no more accomodation, they were desiring to make a new foundation, when His Excellency Dr. Joseph Kureethara, Bishop of Cochin asked them to found a Carmel, offering a site at Eramallore. On the 16th of March 1981, Very Rev. Fr. Philip Sainz de Barranda, General of the Discalced Carmelites, laid the foundation stone.

The nuns beg the readers to pray that the Lord may always find in these Carmels, heroic souls, entirely dedicated to His service, in whom He can find His delights; and also their whole hearted co-operation to realise the foundation at Eramallore, in memory of the 4th Centenary of the death of their Holy Mother St. Teresa.

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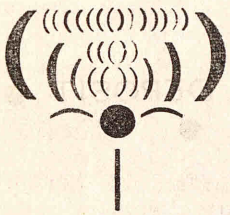
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history of carmel ashram, crawford tiruchirapalli



SR. JOANNA OF THE CROSS, O. C. D.

Titular of Chapel : The Child Jesus.

Patroness of the Monastery: The Little Flower of Jesus.

The Novitiate is dedicated to the Holy Family.

In 1930, a girl in Tiruchirapalli, still in her teens, knelt for the blessing of her Bishop. Clara, the grand-daughter of the first Brahmin convert of Trichy, Vincent Mahadevan, was about to join the Cloistered Carmel of Mangalore. With a kind paternal smile Mgr. Faisandiers said, "If we found a Carmel at Trichy, you must come to Trichy," and repeated the words for emphasis.

In 1938, Madurai was separated from the Diocese of Tiruchirapalli and entrusted to Bishop Leonard, who till then had governed both. His Excellency had been intending to found a Carmel at Dindigul, which now no longer belonged to him. So he chose Shembaganur instead, and invited Mother Aimee Prioress of the Carmel of Mangalore, to make the foundation.

Bishop Mendonca, the new Bishop of Tiruchirapalli also wanted a "Power house of Prayer" in his Diocese. While on a visit to his aged mother in Mangalore, he went to the Cloistered Carmel and expressed his desire to Mother Aimee, who was obliged to tell him of their commitment to go to Shembaganur, where in fact, she went in 1944 with the founding Sisters.

Nothing daunted, the first Indian Bishop of Tiruchirapalli turned to the new Prioress, Mother Marie de l'Enfant Jesus, who though frail in health, entered with unbounded zeal and enthusiasm into his plans. On 15th August 1947, Independence Day and Year, she exclaimed very happily, "The foundation is decided on!" -and forthwith began preparations.

So did the Bishop who flew to the USA for funds. So did his zealous priest Fr. Diraviam-now Archbishop of Madurai-who went to Canada. Both spoke on behalf of the new Foundation - giving sometimes as many

as eleven talks a day! God blessed their efforts and the foundation could become a reality ...

Mother Prioress was happy, but when the newly appointed superior, Fr. Marcel O.C.D· suggested to the Bishop, regarding the place of foundation, "Your Excellency, why not in Trichy itself?", the dear ailing Mother exclaimed in utter dismay, "God help us! Such a hot, hot place!" But God wanted the Carmel at Trichy. "Unless the grain of wheat die....!" "Some mothers die in child birth," she consoled the sub-Prioress, "but the child lives to be healthy and strong." On 31st March 1952, she went to God who was more than satisfied with her desire, which He Himself would fulfil.

Both Fr. Provincial and Fr. Superior visited Trichy, and in company with Bishop Mendonca, chose a plot of 4 acres in Crawford, a very airy locality on the southern outskirts of the town. After buying the land, His Excellency appointed Fr. K. Lourdes to build the Monastery. Father arranged the plan Carmel had given, bought the materials himself, and on the 25th June, in the Marian Year 1954, the foundation stone was laid by the Inter-Nuncio, Mgr. Lucas. As soon as part of the building was up and two rooms completed, Fr. Lourdes, who had been coming to work by bullock-cart, took up residence on the site, saying Mass daily in one room while living in the other, sacrificing himself generously amid discomforts day and night, to repay the Little Flower who had miraculously cured him of a very serious illness. He even went inside the Carmel of Mangalore to examine the layout, the turns, grilles, choir stalls etc, in the company of Fr. Constantine the Superior, as the Bishop wished to provide the necessary furniture for the choir, refectory and cells.

Mother Mary Agnes asked for a Sister to help with the foundation, and the Carmel of Calcutta generously complied with her request by sending Sr. Mary Magdalen. In January 1955, although past 67 years, Mother herself went with this Sister and Clara, the one time postulant from Trichy, now Sr. Denise, to examine the developing building and was well satisfied with everything. The next year, she sent the same two Sisters to inspect the almost completed building, and at the end of 1956, Bishop Mendonca invited the nuns to come. But the inauguration fixed for 8th December had to be postponed at the last moment, due to heavy rains and inundation of the grounds.

Rev. Fr. Constantine, with the help of Mother Mary Agnes, the Prioress, had selected Mother Mary Magdalen as foundress of the Carmel of Trichy. Then, consulting both of them, he selected the group and sent all the five names to Rome for the rescript and nomination. The nomination papers arrived at Easter 1956, and on Easter Tuesday, Rev. Fr. Constantine announced the names to the Community: Mother Mary Magdalen, Prioress, Sr. Denise, Sub-Prioress, Sr. Marie Cecile, Sr. Rose Marie and Sr. Assunta.

Finally, the Enclosure and Canonical erection of the Monastery was fixed for the 13th January 1957, feast of the Baptism of Our Lord, superseded that year by the feast of the Holy Family. The afternoon of 8th January witnessed the departure of the Sisters accompanied by Mr & Mrs A. R. D'Souza and "Aunt Jeffy", the parents and aunt of Sr. Rose Marie. These latter had been most generous in helping the foundation, and ever after remained our greatest benefactors. At Trichy Sr. Denise's aunt Miss Margaret Mahadevan, and Miss Kamala, aunt of Sr. Teresa who became Prioress in 1978, accompanied the nuns to their Monastery, where the Bishop welcomed them. Next morning, the 10th, His Excellency said Mass in their chapel. By coincidence, it was the Clothing anniversary of the Little Flower.

The next four days the Carmel was open to the public and invaded by all categories of persons. On the morning of the 13th, the Vicar General said Mass, and the crowd by evening was unprecedented! At 5 p.m. the Bishop blessed the entire Monastery, after which all assembled in the quadrangle for a beautiful sermon on

the contemplative life and the benefits that would accrue not only to Trichy but to the whole of India by this twelfth Carmel in our Motherland.

Then, led by the Bishop, Fr. Englebert, O.C.D. and Fr. John of the Cross, O.C.D., a long procession of clergy, religious and laity escorted the Carmelites to the Chapel for the Te Deum - then back again to the Cloister Door. The nuns entered, knelt for the blessing and the door was double locked. Benediction of the Blessed Sacrament followed and finally the nuns were left alone to enjoy their solitude.

In the years that followed, Divine Providence took good care of us, both in things spiritual and in things temporal. Bishop Mendonca was a real father to us, filling up the cup of his benevolence by allowing us to come under the Order in 1968, shortly before his retirement. Through the superiors of the Order also blessings were showered on us – beginning with Fr. Constantine our superior in Mangalore and continuing with those of Trichy: Fr. Adeodatus, Fr. Eliseus, Fr. Andrew, till our present superior Fr. Dominic, Delegate General of the Taml Nadu Unit, to which we belong. The visits of Generals, Fr. Anastasius, Fr. Michael Angel, Fr. Finian and Fr. Philip were also grace filled events. Our present Bishop, Most Rev. Thomas Fernando, like his predecessor, comes to say Mass on Special Feasts and occasions, and his long paternal and most interesting visits to the parlour are eagerly awaited. The Diocesan priests had always been our devoted Chaplains and the Jesuit Fathers of St. Paul's Seminary, our equally devoted confessors and instructors. But recently the Servite Fathers have taken residence closeby and act as both Chaplain and Confessor.

Though it has been said that ours is the poorest Carmel in India, yet all our needs have been supplied through the charitable alms of the various Congregations and the relatives and friends of the Sisters. We also try to earn a living by the renewal of used Christmas and other occasion cards, taking orders for Church vestments, aritificial flowers for wedding bouquets and wreaths, embroidery etc. We sell our extra garden and poultry produce, and till recently we kept two or three milking cows. We dug an extra well for our paddy field and the surrounding coconut trees.

No story of our Carmel would be complete without mention of the faithful dogs who guarded us from nocturnal intruders and innumerable serpants. Since 1969, we kept account and find that we made contact with 277 snakes, mostly cobras both large and small, and vipers of variety ! Each has its unwritten story, and almost all we killed.

As our Sisters hail from different parts of India, English has been our community language. The year after the foundation, 6 postulants entered, and in 1976 a separate Novitiate block was built. In 1979, we were able to accept the invitation extended to us by Bishop Valerian D'Souza to make a foundation in his Diocese of Pune. The Carmel of Calcutta once again came to our aid by sending us two sisters for this foundation. On 15th May 1979, they with five Chapter Nuns and a sister of Temporary Vows, left for the new "Dove Cot". The separation was most keenly felt, particularly as two of our founding sisters, Mother Mary Magdalen and Sister Rose Marie, were of the group. The sorrow was the pangs that would be changed to joy at the birth of another Carmel.

Now we are nine Chapter Nuns, three sisters with Temporary Vows and two novices. Two former postulants who entered in 1958 have, as Prioresses, successively led the Community since 1978, and the 'youngsters' of yore are shouldering and sharing responsibilities of a Carmel "renewed like the eagle". 1982 sees the Silver Jubilee of our Carmel as well as the Golden Jubilee of Sr. Denise and Sr. Marie Cecile, coinciding with the Centenary Year of our Holy Mother's death, when we are probing more deeply into her teachings and living more closely her spirit. For all these blessings of the Lord, we raise a continual Alleluia! Magnificat, Te Deum!

carmel of our lady of valankany

vijayawada



In 1972 the Most Rev. J. Thumma, Bishop of Vijayawada, requested the Holy Spirit Carmel of Coimbatore, for a foundation. It was declined at the time, but in 1978, negotiations were undertaken and the two Carmels of Coimbatore and Pondicherry collaborated in establishing the foundation. In the middle of the year 1979, Coimbatore Carmel sent three Sisters to Vijayawada, to supervise the construction of the monastery. The foundation stone was blessed on 29th June, 1979 by His Lordship, the Bishop of Vijayawada. Mother Caroline, a Belgian Carmelite Prioress and benefactress of Pondicherry Carmel, planned the monastery, followed its execution, and financed it to a large extent with monetary help from her relatives. By the 11th of Feb. 1980, one wing being completed, the three Sisters were able to live in their own monastery. They were joined by two Sisters from Coimbatore Carmel and two from Pondi Carmel, bringing up the strength of the community to seven. As the greater part of the convent was completed by the end of the year, the Solemn Blessing of the convent took place on 8th Dec. 1980, and the community observed voluntary enclosure. Steadily the monastery reach ed completion, and in Oct. 1981, the Holy See granted an exemption from the required No. 8, (the community having only seven members) and allowed the monastery to be erected. The erection took place on 4th Nov. 1981. The Carmel of Pondicherry lent a novice of temporary vows for three years. A candidate from Andhra Pradesh joined the community for service as an extern sister.



SR. MARY OF THE SACRED HEART, O.C.D.

carmel ashram yercaud

Our Carmel of Yercaud was founded from the Carmel of Kumbakonam. Eight nuns arrived here on 3rd October 1967. For seven years we had no vocations. From 1974 twelve girls appeared and agreed to bear all trials, climate and whatever God sends them. Hence we are now twenty. Four Candidates have made their final profession. There are four extern Sisters, other sixteen are choir Sisters; of them twelve are chapter nuns. These twelve vocations are genuine. They never yield to any fear and they are hard working Sisters.

We do all the works. We have some coffee in our garden. We employ some workers to mind the coffee plants. We grow some vegetables which we sell for our maintenance. We keep poultry, cows for milk and rabbits. We sell eggs, milk and rabbits.

The spiritual matters are regular to us since we have our own priests of our Order in Yercaud. Everyday we have mass with homily. Once in a week we have conference, and confession every fortnight.

For littile illnesses our neighbouring Catechist Sisters help us by giving medicine and treatments.

We live peacefully and happily as there is no disturbance. We are far from the road and we can live in solitude.



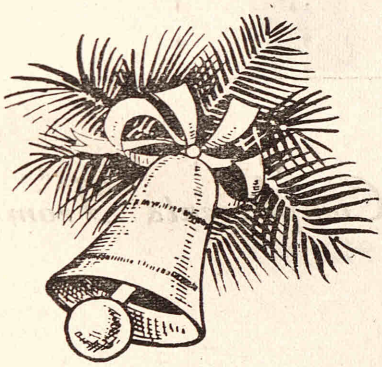
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SR. MARI IMMACULATE, O. C. D.

carmelite missionary sisters

The Congregation of the Carmelite Missionary Sisters was founded in 1860 in Spain by Fr. Francisco Palau, O. C. D. We have spread our apostolic activities to 21 different countries of Europe, America, Africa and Asia. The apostolic field of the Carmelite Missionaries is promoting spiritual life, the apostolate of Christian education, care of the sick and the missions.

Carmelite Missionary Sisters landed in India in 1954. Our mission field is in Gujarat, Andhra-Pradesh, and Maharashtra. We are at the service of the lepers in the hospital, of the adivasis in the villages, and conduct dispensaries, boardings, social work, catechesis-evangelization. We are dedicated to the education of the youth and to the uplifting of the women.



— A carmelite Missionary is a woman who has encountered the Lord Jesus in faith, to whom she dedicates totally her entire life.

— She is specially sensitive towards life of prayer, and towards the events of the world. She has an universal heart and community spirit.

— She has the courage and and readiness to announce the Gospel and to serve her brethern specially the poor.

— Prayer is the strength of her life and the source of her spiritual energy.

— She is called to bring a message of hope and love wherever she goes.

— Joy, simplicity, fortitude, freedom of the spirit, unconditional love for Jesus Christ and Mary his mother, and a great love for the Church are her main characteristics.



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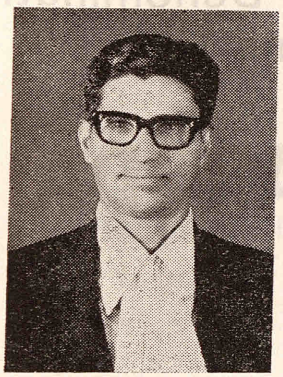
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centenary celebration of the carmelite fraternity in kerala

A meeting of Fr. Constantine O. C. D. Provincial, Malabar Province and the representatives of various Carmelite Fraternities in Kerala was conducted at St. Teresa's Monastery, Ernakulam at 10 O' clock on 9th January 1982. The meeting decided to celebrate the Centenary of Our Holy Mother in a suitable way throughout Kerala. It was resolved to build four houses for the poor, to help the marriage of forty poor girls, to give clothes to 400 people and to give one meal each to 4000 peole.

We have been trying to fulfil this resolution during this Centenary Year.

V. D. Kuriakose
President
Kerala Carmelite Fraternity

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THE PRESIDENT AND COMMITTEE FOR
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Cordially invite .....

for the participation in the concluding function
of the Centenary Year which will be held
at 4 p. m. on Sunday 3rd Oct. 1982.

Eucharistic Liturgy

St. Teresa's Monastery Church Ernakulam

Public Meeting

St. Albert's College Ground, Ernakulam



Fr. Basil O. C. D.
President.

Sister Delanie C. T. C.
Secretary.

Programme overleaf

PROGRAMME

Eucharistic Liturgy 4.00 p. m.
(St. Teresa's Monastery Church, Ernakulam)

Main Celebrant : Most Rev. Dr. Agostino Cacciavillan
Apostolic Pro-Nuncio

Public Meeting 6.00 p. m
(St. Albert's College Ground, Ernakulam)

Prayer Song

Welcome : Very Rev. Mother Stella Maria, C. M. C.
(Superior General

Inaugural Address : Most Rev. Dr. Agostino Cacciavillan,
Apostolic Pro-Nuncio

Speech : Prof. N. A. Ouseph
St. Thomas College, Trichur

Messages : Sri K. S. N. Menon
Worshipful Mayor of Cochin

: Most Rev. Dr. Sebastian Mankuzhikary

: Most Rev. Dr. Antony Thannikot

: Advocate Sri. A. D. Kuriakose
President - Kerala Carmelite Fraternity

Releasing of the Books : Works of St. Teresa–2 Vols (English) by
Most Rev. Dr. Kuriakose Kunnassery
Bishop of Kottayam

Life of Mother Teresa (Malayalam) by
Most Rev. Dr. Cornelius Elanjikal
Bishop of Vijayapuram

Releasing of Centenary Souvenir : Very Rev Fr. Thomas Aykara, C. M. I.,
Prior General

PresidentialAddress : Most Rev. Dr. Antony Padiyara
Archbishop of Changanacherry

Vote of Thanks : Very Rev. Mother Pauline, C. T C.
Superior General

Papal Anthem

Entertainments

Dance : St. Xavier's College, Alwaye

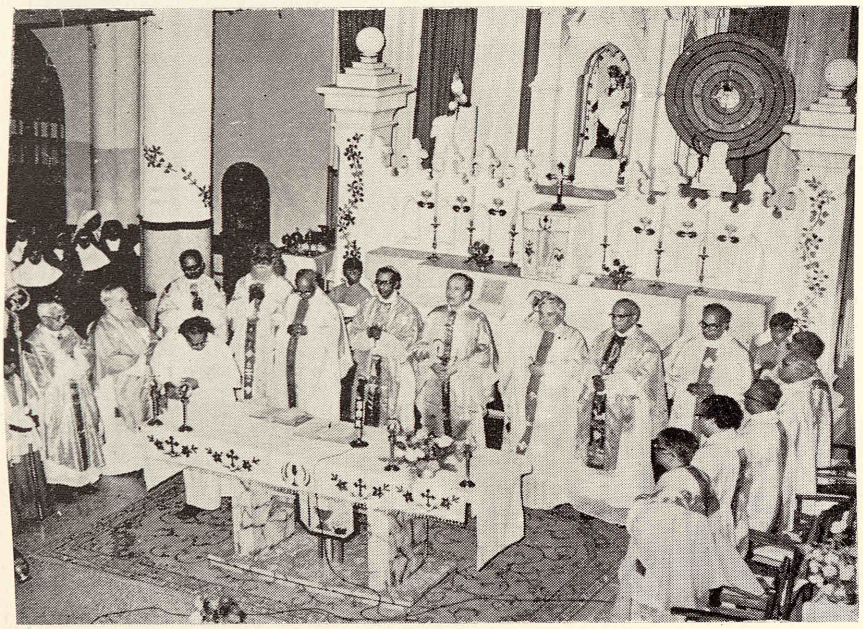
Tableau : On St. Teresa – St. Teresa's College,
Ernakulam

Drama : "St. Paul" Carmel Theatres

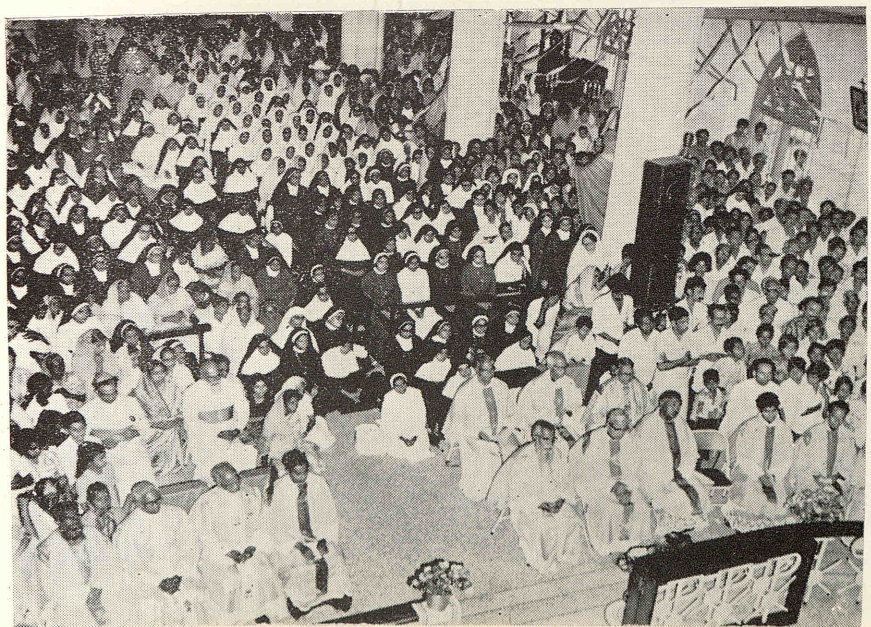
Concluding Functions



Reception to the Pro-nuncio



Eucharistic Celebration (Prelates)



Participants and Concelebrants

Procession to
St. Albert's ground
(Band-Set, Chathiath)





Procession

Procession another view





Band set
(St. Mary's Convent)



Thalapoli
(St. Joseph's B. Ed.
College)



Prayer
(St. Teresa's College)



Introductory talk
Fr. Basil O. C. D.

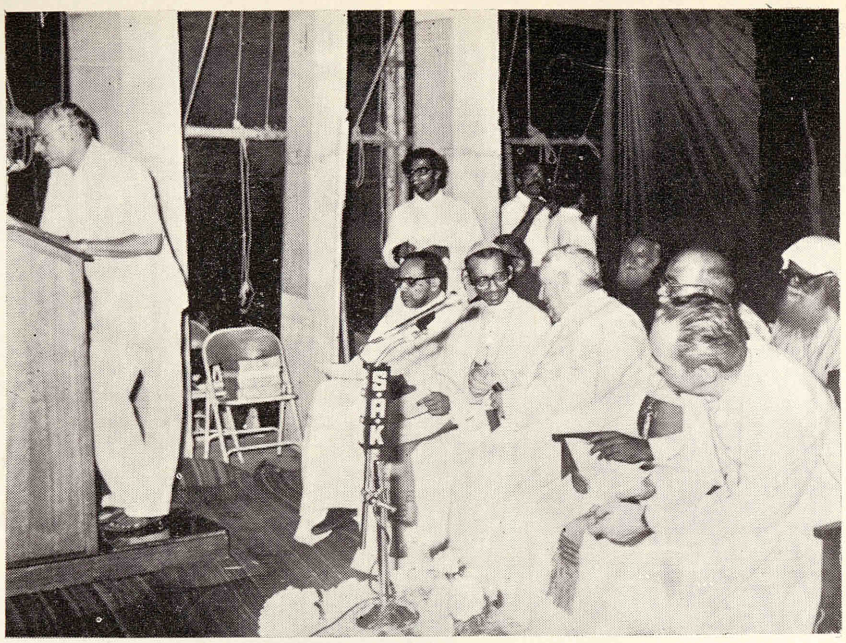


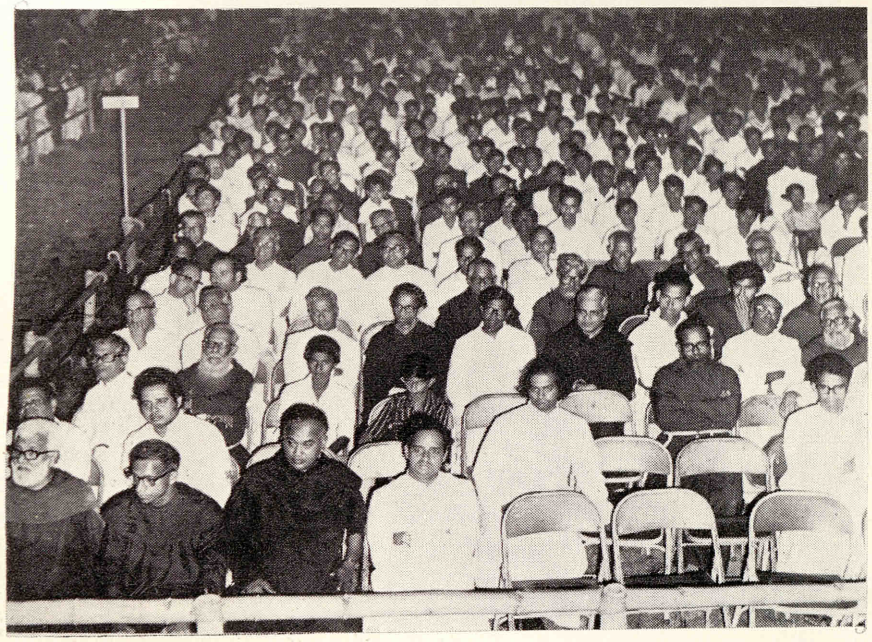
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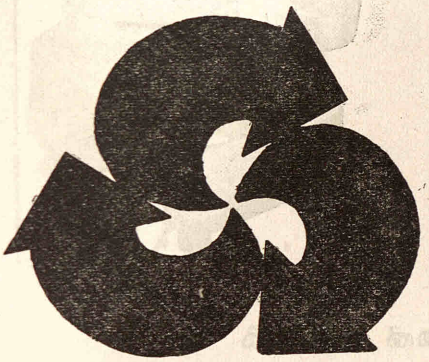
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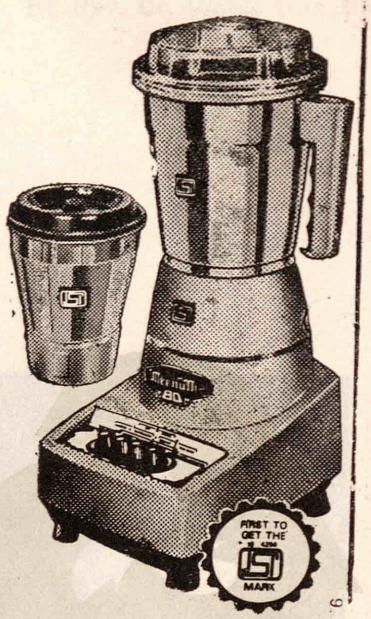
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