THE

Carmelite Congregation

OF

MALABAR

1831—1931

TRICHINOPOLY:
ST. JOSEPH'S INDUSTRIAL SCHOOL PRESS
1932

090.2
C21

Autograph Blessing of H. H. Pope Pius XI.



Beatissime Pater,

P. Joannes a Jesu et Maria, Superior Generalis Congregationis Ecclesiarum Carmelitarum Syro-Malabarensium, ad pedes Sanctitatis Vestrae humillime provolutus, centesimo volvente anno ab ipsa Congregatione constituta, sibi suisque Confratribus Apostolicam Benedictionem implorat.

P. D. XI

hood, which follow the ancient Rule of St. Basil. We shall have to speak incidentally of the Sisterhood of the Syro-Malabar Church. The Latins of Malabar also have indigenous Religious Institutions for men and women. Of all these, the Congregation we have to deal with, is the first in the order of time and importance.



Syro-Malabar Hierarchy.



His Excellency
Mar Augustine Kandathil, D.D.,
Archbishop of Ernakulam.



His Excellency
Mar Alexander Choolaparampil, D.D.,
Bishop of Kottayam.



His Excellency
Mar Francis Vashapilly, D.D.,
Bishop of Trichur.



His Excellency
Mar James Kalacherry, Ph D., D.D.,
Bishop of Changanacherry.

3. In the 16th century, the West coast of India came under Portuguese influence. The Portuguese started active missionary work. The King of Portugal was granted by the Holy See the right of Patronage (Padroado) over the new missions. In 1534, a Bishopric was established at Goa. In 1558, it was raised to an Archbishopric, and a suffragan See was established in Cochin. The Syrian Christians attracted the attention of the Portuguese, and they felt the influence of the Padroado. In 1599, Mgr. Alexis de Menezes, Archbishop of Goa, at a Synod held at Diamper, brought them under the Padroado and Latin rule. The Syrian See of Angamaly was placed under a Latin Bishop of Portuguese nationality, and it was transferred to Cranganore in 1605. This change occasioned dissatisfaction among the Syrians. In 1653, it



His Excellency, Mgr. E. Mooney, Delegate Apostolic of the East Indies.
1926—1931

culminated in a great schism in the till-then-undivided Church of Malabar.

4. Those Syrians who were not involved in the schism sent a petition to the Holy See. At their request, Italian Carmelite Missionaries were sent to Malabar in 1656. Some influential members of the Syrian Clergy co-operated with the Carmelites, and the mission proved a success. Since the Catholic Syrians did not like to continue under the jurisdiction of the Padroado Archbishop of Cranganore, the Holy See placed them under the jurisdiction of Mgr. Sebastiani, the head of the Carmelite Mission. The Vicariate of Malabar or Verapoly was established for the Syrians, and when Mgr. Sebastiani was forced by the Dutch to leave India, an indigenous Syrian Priest, Alexander de Campo, was consecrated Vicar Apostolic of Malabar in 1663. The Vicariate was independent of the Padroado and was subject to the Propaganda. After the death of the Syrian Bishop, the Vicariate was placed under Latin and Carmelite Prelates. Hence, by the beginning of the 18th century, many Syrians reverted to the jurisdiction of the Padroado Archbishop of Cranganore. About a century later, in 1838, when along with the Padroado, the Diocese of Cochin and the Archdiocese of Cranganore were suppressed by the Holy See, the Syrians of Cranganore were again placed under Verapoly. In 1857, on the restoration of the Padroado, a part of the Syrians again came under Padroado jurisdiction.

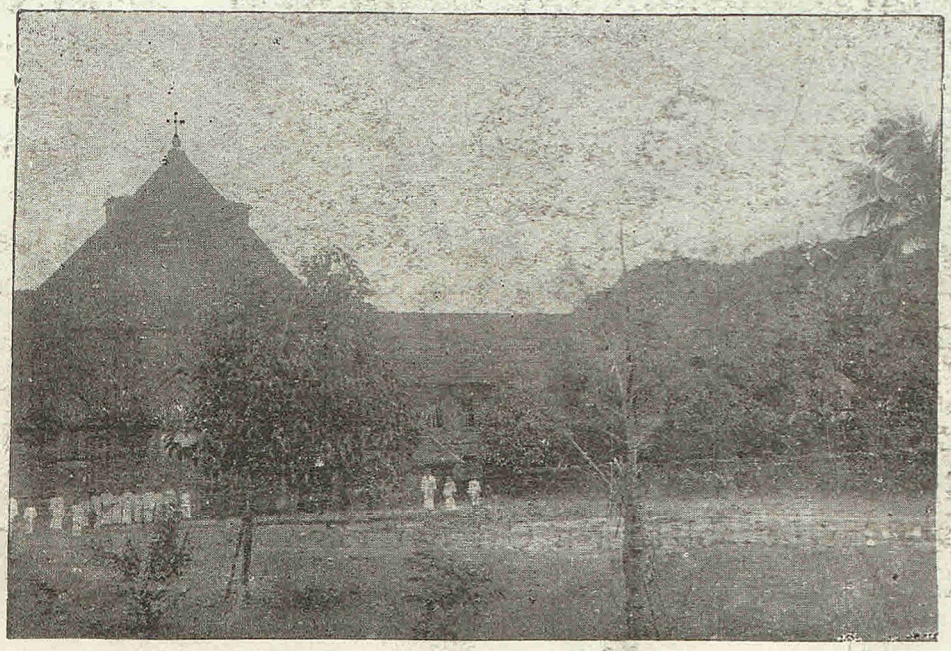
5. When the Dutch expelled the Portuguese from Cochin, at the end of the 17th century, Verapoly was given jurisdiction also over the Latin churches. Thus Verapoly ruled over both Syrians and Latins. In 1845, the Holy See decreed the separation of the South Travancore Mission from Verapoly. The decree was given effect in 1853, and the new Vicariate of Quilon was thus established.

6. The intense desire of the Syrians to be governed by a Bishop of their own Rite, again gave rise to the Rocosian schism in 1861 and the Mellosian schism in 1874. Moved by the repeated petitions of the Syrians, the Holy See determined to grant them indigenous rule. As a first step, the Holy See in 1887, withdrew the Syrians from the jurisdiction of Verapoly and Cranganore and

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



Mgr. Leonard Mellano, O.C.D., Archbishop Vicar Ap. of Verapoly.



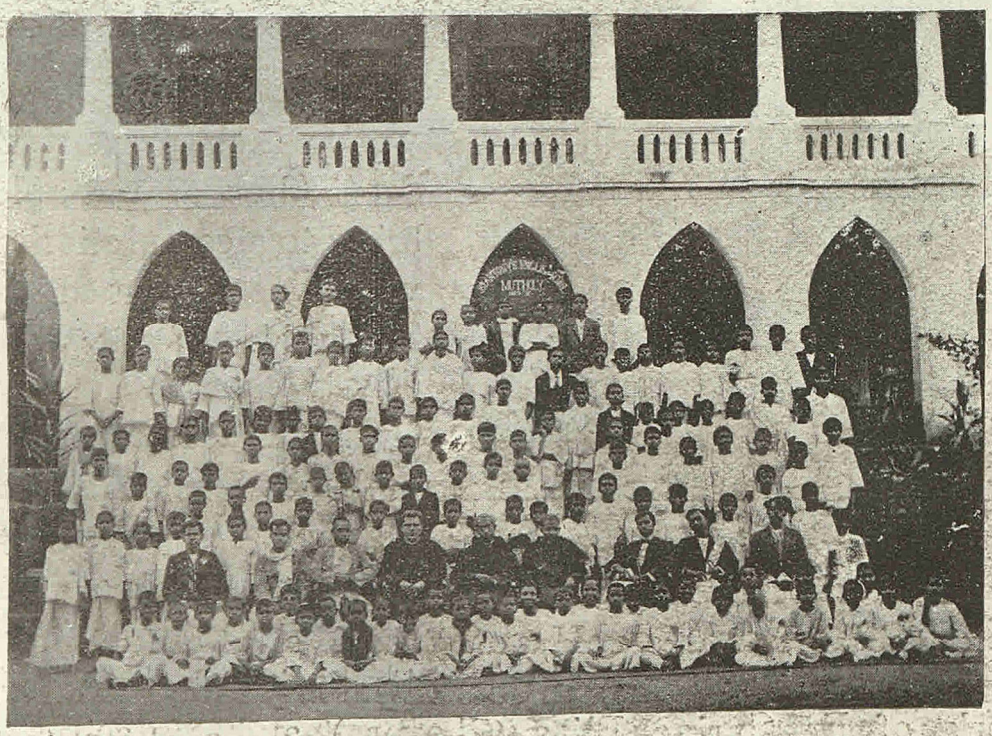
General View, Mutholy Monastery, 1925.

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

-General of the Syrian Vicariate Apostolic of Kottayam) approached



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



Manager, Staff and Students, English Middle School, Mutholy.

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

20. Towards the close of the sermon, His Ex., Mar Francis Vashapilly, the Bishop of Trichur, in fulfilment of a kind promise, came over to Mannanam and pontificated at the solemn Benediction of the Blessed Sacrament. His Ex. had to perform the ceremony of blessing a church in his Diocese on the very same morning. In spite of this engagement, the great-hearted Prelate, travelling at a tremendous speed from distant Trichur reached in time to oblige the Syro-Malabar Carmel so dear to his heart.



His Excellency Mar Francis Vashapilly, D.D., Bishop of Trichur.

21. During the Benediction of the Blessed Sacrament, the "Te Deum" was very solemnly sung in Syro-Chaldaic, by all the Prelates, Priests and faithful assembled in the Mother-Church of the Congregation, in thanksgiving for all the great and manifold blessings God had lavishly bestowed upon the Congregation and, through it, upon the whole Church and people of Malabar, during these hundred years. After Benediction, the Prelates retired.

22. The last function of the day was the solemn festive procession at which was borne the miraculous statue of St. Joseph. The Very Rev. Fr. Jacob Kattakayam, Vicar Forane of Kuravilangad Parish Church, officiated. The lengthy procession, attended by so many Priests, Secular and Regular, in their ecclesiastical insignia, by the laity who mustered strong,—skirting the hill of Mannanam—enlivened by musical bands and amidst an incessant shower of fire balls and loud crackers, presented a most imposing scene.

23. One of the happiest features in these Centenary festivities has been the presence of the most distinguished personages both in the Ecclesiastical and Civil departments. The whole of the Syro-Malabar Hierarchy: the Archbishop Metropolitan with his three

Suffragan Bishops, together with Mar Ivanios, Archbishop of Bethany of the new Malankara Syrian Rite, and Mgr. Bonaventure, O. C. D., Bishop of Vijayapuram, of the Latin Rite, took part in the solemn festivities. Many of the Secular Clergy from the various Dioceses of Malabar and a large body of laity, in spite of the stress of the economic depression, thronged to Mannanam, to be present at the festivities. The Bethany Brotherhood of the Malankara Syrian Church, the Oblates of the Sacred Heart of the Syro-Malabar Diocese of Kottayam, the Missionary Congregation of the Syro-Malabar Archdiocese of Ernakulam, and the Clergy of the Latin Rite were also represented.



His Excellency, Mar Ivanios, M A., D.D., Archbishop of Bethany.

24. The procession over, the Prelates, Priests, and other honoured guests, were led to the spacious Jubilee dining-hall. Here, the Congregation was privileged to entertain five Bishops, a good number of distinguished secular Clergy, numerous members of the Congregation, and a few representatives of the civil authorities, numbering in all nearly 150, at a table generously laid out, though restricted within the limits of religious modesty and sobriety.

25. At dinner, the Prior General himself rose to propose the toast. After a brief survey of the glorious past under review, he paid a glowing tribute to the Roman Pontiffs who had, one after another, lavished on the Congregation favours of paternal predilection, and especially to His Holiness, Pope Pius XI who had munificently enriched and ennobled the Centenary celebrations with unique spiritual favours and privileges. The worthy Representatives of the Holy See in India were gratefully recalled on the occasion as the most benevolent protectors of the Congregation. Father General then turned towards the Syro-Malabar Hierarchy in general, and to each Prelate in particular, recounting the manifold favours

during this year of Centenary Jubilations, His Reverence gratefully alluded to the Fatherly interest of the Holy See towards the Institute. His Excellency, the Archbishop, he said, had to undergo many difficulties in coming over to Thevara from a distant Mission-tour, just in time to preside over the closing functions of the Centenary Celebrations—a fact which they would ever remember with sentiments of sincere gratitude. He also pointed out that the Carmelite Congregation in Malabar owes its origin to two Syrian Priests from the ranks of the Secular Clergy who founded it by embracing this form of Religious life and fostered its infancy through many trials: that both the Syrian and Latin priests from all parts of the country have always evinced great interest in the growth of the Congregation to which they contributed their laudable share and hence the Secular Clergy of Malabar could boast of this Congregation as theirs at its birth, which consideration is a serious motive to knit them together in the bonds of close friendship. He alluded also to the Carmelite Religious Institute of the Latins which received its inspiration from the Congregation, and was represented in its Definitor General and two other Fathers. Lastly, communicating to them a congratulatory message from the Delegate Apostolic, and once more thanking the Superiors and other members of the Religious Family, as well as, all those who had contributed towards making these unique Centenary celebrations as splendid as possible, in spite of the prevailing financial depression, he brought his address to a close.

The Rev. Father Paul Elankunnapuzha and the Rev. Father Cyriac Payapilly responded. The Secretary of the Archbishop on account of His Excellency's indisposition, spoke for him, expressing the high esteem of the Syrian Hierarchy for the Congregation, and his desire that both sections would live in close friendship and work for the glory of God.

It is also worthy of note that His Highness the Maha Raja of Cochin, and His Excellency the Viceroy of India have sent, not to mention others, appreciative messages to the Prior General on this auspicious occasion, commemorative of the great event.



Centenary Celebration Group, Thevara.

marggam
Digital Library of Christianity in India
www.marggam.com

A digital archive of Christian Art, Books, Manuscripts & Manuals, Imagery Literature and Music.

Support Our Ongoing Projects

- Marggam Digital Library of Christianity in India.
- Aramaic Project - Reclaim Syriac to Reaffirm Identity.
- Encyclopedia of Syriac Chants.
- Resources for Researchers.
- Directory of Christaian Songs.
- Christian Arts / Music Iconography.



CHRISTIAN MUSICOLOGICAL SOCIETY OF INDIA
www.TheCMSIndia.org

An international forum for interdisiplinary discussion, and dissemination of knowledge,on Art, Literature and Music of about thirty million Christians in India

Christian Musicological Society of India, Josef Ross, 1st Floor, Peter's Enclave, Opp. Kairali Apts., Panampilly Nagar, Kochi Kerala, India-682036. Phone: +91 9496244981, +91 9446514981, Email - info@thecmsindia.org