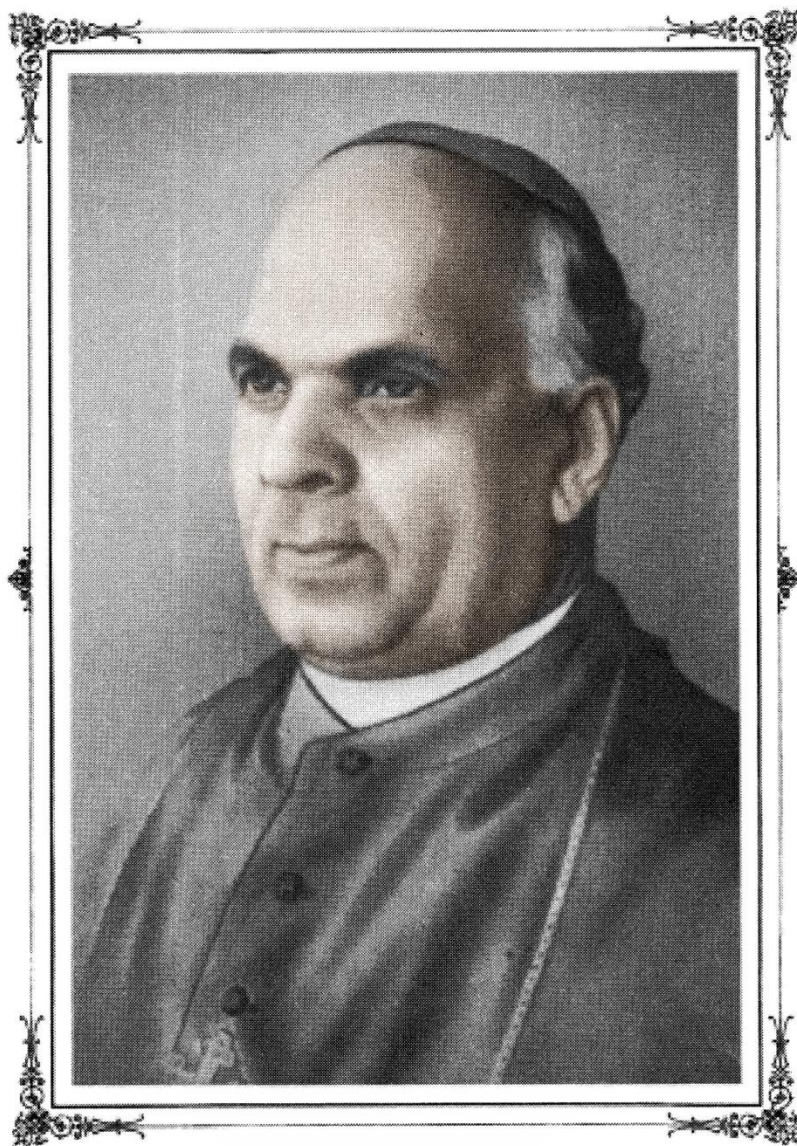


“Mar James Kalacherriyude Edayalekhanamgal Oru Padanam”



Mar James Kalacherry Ph.D; D.D
Bishop of Changanacherry
(1927 -1949)

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A Word

Remembering the 127th birthday and the 70th death anniversary of Mar James Kalacherry, the Second Bishop of Changanassery, I humbly take up this pleasant task of translating (free translation) the studies based on a few pastoral letters of Mar James Kalacherry. The volume containing his complete pastoral letters entitled “Mar James Kalacheriyude Edayalekhana Samhitha” and the study on some important pastoral letters entitled “Mar James Kalacheriyude Edayalekhanamgal Oru Padanam” are both published in Malayalam on 27th October 2017. They are collected and edited by Fr Sebastian Kalacherry. A word of sincere thanks to the distinguished prelates who furnished this book in Malayalam with their valuable messages, best wishes, appreciation and introduction.

Fr Sebastian Kalacherry

October 27,2019

**JOSEPH PERUMTHOTTAM**METROPOLITAN ARCHBISHOP
OF CHANGANACHERRYARCHBISHOP'S HOUSE
CHANGANACHERRY - 686 101
KERALA, INDIA**MESSAGE**

This work contains the English translation of some studies based on a few pastoral letters of Mar James Kalacherry published in Malayalam. I am sure this will help a lot our people living abroad who do not read Malayalam. Fr. Sebastian Kalacherry has done a good job to familiarize our people with Mar James Kalacherry, his graceful personality and valuable contributions to our Church.

27.02.2020

†Joseph Perumthottam
Metropolitan Archbishop of Changanacherry

TRANSLATOR’S NOTE

These are a few articles from “**Mar James Kalacheriyude Edayalekhanamgal Oru Padanam**” translated to English from the Malayalam version. It is a study on a few pastoral letters of Mar James Kalacherry. It is a free translation. Some passages and explanations are left out; so also foot notes, end notes and details about the authors. If anyone would like to get those details, he is advised to refer to the original articles in Malayalam. Though this is not a verbatim translation, I have taken great care to safe guard the content of each article. As reference I have given only the respective pages of each article as they appear in Malayalam version.

This translated version is meant for our new generation living abroad or elsewhere to get in touch with Mar Kalacherry’s teachings and his multifaceted personality. His pastoral letters truly reveal his strong faith in God, commitment to the church and his people, his sharp intelligence, graceful and magnetic personality.

Copies of the complete pastoral letters and a study on a few of his pastoral letters (2nded) are distributed among our Syro-Malabar bishops, a few parish libraries (Changanacherry Diocese) and to some priests of the diocese, a few lay persons and religious houses. Hope this humble tribute to Bishop Kalacherry will be of great use to many new generation youngsters.

Fr Sebastian Kalacherry

Copy right to the editor

October 27,2019

Bishop Mar James Kalacherry

A Brief Biography (1892-1949)

Mar James Kalacherry was born on 20th April at his maternal family Chavara at Kainakary in Alappuzha District, Kerala, India. Mr Chacko Kalacherry and Philomina were his parents. He had two younger brothers namely Thomichan and Varkeychan. Annamma, Eliamma and Sr Marthina S.A.B.S. were his sisters.

It is after 80 years of the birth of Kuriakose Elias Chavara and 21 years after his death, James was born in that house. He was baptized on 27th April 1892. He was known by the pet name 'Pappichan' and baptismal name Jacob (James). He had his primary education at Kainakary and later joined the English school there. He continued his studies in Leo XIII School and St Joseph's school at Pulincunnu. In 1904 when his uncle Fr Joseph Kalacherry was appointed secretary to Mar Louis Pazhayaparampil, James shifted his studies to St Alberts School, Ernakulam. It is during this time on December 12, 1906, his mother died.

Recognising his vocation to priesthood he moved to St Joseph's School Thiruchirapally so that he could conveniently study Latin language also. In 1908 he successfully passed matriculation examination. In 1911 he returned to Ernakulam and joined for the senior F.A. Mar Louis appointed him as his private secretary knowing his notable qualities. He had the good luck to accompany Mar Thomas Kurialacherry who was going to take part in the Eucharistic Congress at Mylapore. On his way James expressed his intense desire to become a priest to Mar Kurialacherry and his request was granted.

He joined the Puthenpally seminary for priestly studies in 1912. In 1915 he was sent to Rome for higher studies. On April 19, 1919, he was ordained a priest by Cardinal Pompili. He offered his first Holy Mass in Syriac in the chapel of Sacred Heart of Mary on his 27th birth day. He secured PH.D.D.D in Philosophy

and Theology and returned to Changanacherry on September 8 and offered Holy Mass at Immaculate Mary Church, Parel. On September 14th, he had cordial reception at his Home Parish Kainakary.

On October 14th of the same year, he was appointed secretary to Mar Thomas Kurialacherry. Besides he had other responsibilities like Chaplain of Vazhappally convent, Latin professor in the minor seminary and Logic professor at S . B College. In 1922 Fr James' father died. Msgr Jacob Kallarackal was the Main celebrant for the functions at home and the church.

Actually Fr James had only very little time to visit his family and members. He had such a busy schedule at that time. Even when he comes home his conversation was mainly confined to his younger brothers.

On March 18, 1925 Mar Thomas Kurialacherry left for Rome for official visit. Fr James accompanied the bishop. He got an opportunity to visit the Holy Father and to get acquainted with some cardinals. Unexpectedly to the grief of all, Bishop Thomas Kurialacherry died there in Rome on June 2, 1925. The letters which Fr James wrote to the then administrator and Vicar General Msgr Jacob Kallarackal about the disease and consequent death of the bishop are really heart - touching. On October 5, 1925 Fr James returned to Ernakulam with Archbishop Mar Augustine Kandathil and on October 8, to Changanacherry. Merciful God allowed Fr James to be at the service of Mar Kurialacherry till he breathed his last.

On October 24, 1927 Fr. James was appointed bishop of Changanacherry. In the Papal Bull sent by Pope Pius XI appointing Fr James as the bishop of Changanacherry we read: The Holy Father with the apostolic authority vested on us and in consultation with Cardinals our respected brothers of the Roman Church select you and appoint you as the bishop and pastor of that diocese: you as a priest of that diocese specially adorned with knowledge, prudence, zeal and other

qualities suitable for the rule of the faithful. (K . M Jacob Mappila – Biography of Mar Kalacherry, 1927)

His retreat in preparation for the Episcopal Ordination was on December 10, 1927 at Mannanam Ashram. Episcopal ordination followed on 21st December 1927. Dr Francis Vazhappally was the main consecrator and Bishop Bensigar of Quilon and bishop Alexander Choolaparampilof Kottayam Diocese were the concelebrants. The spiritual ‘motto’ of the new bishop was ‘Thy Kingdom Come’

The Episcopal ordination of the bishop designate was in the ‘Ettupattam’ specially prepared and beautifully decorated. A grand ‘Panthal’ was made near the Cathedral Church to accommodate the faithful. Among the Chief guests were Bishop Paul Perini of Calicut and first Catholic Divan of Travancore Mr. Moris Wats. One Kilo Meter from the bishop’s house to Cathedral Church were beautifully decorated. The solemn reception from the bishop’s house to cathedral church with so many silver and gold crosses from various churches and ceremonial umbrellas moving in line with the vast crowd of people were very amazing to look at.

His first pastoral letter published in February 11, 1928 was a declaration of his policies. He explained well how the bishop and his faithful are related and he wanted their prayers and cooperation. He declared his intentions which he would like to work out in this first pastoral letter. He reminded the faithful ‘first to seek God’s kingdom and the rest will be given to you’. Throughout the space of 22 years of his episcopacy he gave unparalleled leadership to his faithful in manifold areas.

His pastoral letters included many topics which helped his people to lead a good Christian life: to leave behind social evils, to grow and move in a spiritual way and to stand firm for the cause of the church and for religion and educational freedom. His deep faith in God and his providence touched the hearts of the

faithful. His weapons were prayer, fasting and alms giving. Together with these spiritual weapons his fearless nature and other human qualities made him immortal in our history.

The pastoral letters against Communism (1945) and school nationalisation (1945, August 15, September 14) were so strongly and correctly worded that they stand even now as a sign board for the new generation.

“VedapracharaMadhyasthan” started as the diocesan organ in 1928 facilitated the communication among the bishop, priests and laity. The establishment of CAC (Catholic Action Changanacherry) and description about catholic action (1937) was a big step in laity’s participation in the activities of Catholic Church. He repeatedly emphasised the need for mission work and supported whole heartedly the reunion movement, and the Malabar migration of our people. His love for his predecessor Mar Thomas Kurialacherry prompted him to bring back the remains of his body from Rome to Changanacherry on 25th July 1935 and was solemnly laid to rest in the Madbaha of the cathedral church. His love and concern for the poor and destitute and the sick priests is quite evident. Mar Kalacherry celebrated his priestly silver Jubilee on 19th April 1944. He set aside the Jubilee fund collected to be distributed among the orphanages (1944).

There were different occasions in his life when he could contact and talk with his people and priests. His feast days, retreat days of priests, pastoral visit to parishes, special meetings with priests and so on. Above all through his pastorals which touched all aspects of Christian life. His sense of humour and mission spirit were well known. His episcopal ministry was so enriching because of his love for the mother of God and his deep faith in God.

Mar Kalacherry died on October 27, 1949 literally engulfing his faithful and people around in deep sorrow.

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Article I

THE FIRST PASTORAL LETTER OF MAR KALACHERRY:THE POLICY DECLARATION OF AN ENTIRELY REVOLUTIONARY BISHOP¹

Mr. John Kachiramattom, Former President AKCC

Mr. John Kachiramattom in one of his articles rightly qualifies the first pastoral letter of Mar James Kalacherry as the policy declaration of an entirely revolutionary bishop. It is because, he argues, the pastoral letter touches the very core aspects of Christian life and teaches how each Christian should act in the background of Gospel teaching. It is the presentation of the ideals and aspirations of Mar James Kalacherry which he nursed in his heart and mind. So naturally it is his policy declaration. The first pastoral letter was written on February 11, 1928.

Mar James Kalacherry's Episcopal ministry extended only to 22 years. He was the second Bishop of the diocese of Changanacherry. The spiritual motto he selected from the Holy Gospel is "Thy Kingdom Come". His first message to his faithful was Jesus' own words: 'First you seek the kingdom of God and the rest will be given to you' (Mt 6.33) Emphasizing that motto he states: "drunkenness, evil co-living, evil desires etc. are messengers of satan; keep away from them. Try to cooperate with God through love of others, humility, patience, poverty and the reception of sacraments." He advises the faithful to meditate on the passion of our Lord and to pray for His grace. The bishop earnestly entreats the cooperation of his faithful to make meaningful his motto to the extent God wills it. He reminds the faithful to imitate St. Joseph the ideal and venerable saint in matters of prayers, poverty, love, charitable attitude etc. What strikes us most in this part of the pastoral letter is his intense desire to put into practice his ideal spiritual motto.

¹Book Ref: PP. 36-41

Mar James Kalacherry's zeal for mission work is clear from the fact that he established Mission Centers in places like Thiruvalla, Mallappally, Airoor, Kalloopara, Puramattom, Kurianoor, Maramon etc. in order to accomplish the conversion of non catholics. It is no other than Mar James Kalacherry who gave the top priority and leadership for conversion. He, thus, prepared the ground for reunion and sowed seeds for that.

He was also the champion who relentlessly worked for the total well-being of those who migrated to Malabar. When these initial migrants had to face many hardships, the bishop wanted to give them support by providing Syro-Malabar priests, to lead and guide them.

In this pastoral letter, he goes on to speak about the ways and means to bring about, 'His kingdom' among the Non – Catholics, migrants, and the workers of reunion movements. It is first of all by non – cooperation with satan, and then by active cooperation with God and his missionaries. It is to be achieved through prayer, penance, and alms giving.

Mar James Kalacherry was a compassionate person. It will be a good example to note that the money collected for his priestly Jubilee Fund, was distributed for charitable activities, as per his desire.

He instructed his people that wealth is also an important factor in the spreading of the kingdom of God. He laments that a lot of wealth is spoiled by our people for liquor, drama, civil suits, banquets etc. It would have been very nice and appropriate if they had utilized that wealth for missionary work.

Mar Kalacherry is pre-eminently known as the protector of the educational rights of the Catholics. His struggle for the right of the educational freedom of the primary private schools against the nationalization policy of Sir C.P. Ramaswamy Iyar, has become part of our national History.

The strength and patrimony of the Syro-Malabar church was the unity existing among the bishops, priests and laity. The bishop wanted to motivate and strengthen it by establishing catholic action council which envisaged, laity's active role in church activities. The first pastoral letter was prepared with all these factors in mind. He says: as we are united as body and head, your cooperation is inevitable to put into practice our thoughts, aspirations and suggestions. I have great confidence in your cooperation. In two ways you can help me for the glory and propagation of the kingdom of Jesus. First by non – cooperation with satan and his agents and secondly by active cooperation with God and his missionaries.

The Bishop wanted a complete liberation of his people from all kinds of evil. Accordingly he wanted to go forward implementing suitable programme of action for them. That is what he expected from the faithful in his first pastoral letter.

Considering all these factors mentioned above, it could rightly be said that the first pastoral letter written by Bishop James Kalacherry was the declaration of his policy.

Article II

BISHOPS JAMES KALACHERY: GUARDIAN ANGEL OF MALANKARA REUNION MOVEMENT²

Archbishop Thomas Mar Kurillos
Archdiocese of Thiruvalla

In his learned article Arch Bishop Thomas Mar Kurillos of the arch diocese of Thiruvalla lauds Mar James Kalacherry as the guardian Angel of the Malankara Reunion movement. After the ‘Koonan Cross Oath’ in 1653, the incidents followed thereafter were really events which broke the hearts of the Malankara Marthoma Nazranes. It is none other than the disturbances and disunity in the True church. Many attempts have been made to prevent future disunity and division. But on account of many historical, social and political reasons the afore said attempts for unity failed. Disunity eventually led to the emergence of non-catholic churches in Malankara. But still attempts for unity continued by those who wished for unity in the church. In this respect the role of the Syro – Malabar church and especially the Changanacherry vicariate and in a very special manner the Reunion attempts made by Bishop James Kalacherry is very commendable.

When Bishop Thomas Kurialacherry took up the reigns of the diocese of Changanacherry he made special pastoral arrangements for reunion developments. Rev. Fr. Dominic Thottasserry was entrusted with special portfolio for this apostolate. As a result the reunion movement in Aiyroor, Thelliur, Kalluppara, Mallappally, Maramon and Thiruvalla became more dynamic and systematic. The unexpected demise of Bishop Thomas Kurialacherry resulted in a set-back for this movement.

However later when Bishop James Kalacherry took charge of the diocese as his successor the reunion of the non-Catholics was taken up as an important mission of his ministry. He appointed Fr. Dominic Thottasserry as the Director of

²Book Ref: PP 223 - 231

the mission work in the diocese and it triggered a new momentum for reunion movement. Bishop James Kalacherry himself personally took serious interest in establishing mission centers, schools, reading rooms, churches etc in the centers of puthenkoot areas and also started publishing guide lines to promote this movement. As a result so many non-catholic families returned to Catholic Church and parishes were formed.

We can also notice two parallel movements aiming at this union movement. Fr P.T. Varghese MA the beloved disciple, friend and adviser of Vattasseril Gee Varghese Mar Divanyasos the Archbishop of Malankara Orthodox Church founded the Bethany Monastic society in 1919 with a vision to prepare the way for the reunion movement. In 1925 he was raised to the position of the Bishop of Bethany. He was known then onwards as Bishop Mar Ivanios of Bethany.

Discussions on reunion in the Orthodox Church

In 1926 the Malankara Orthodox bishops Synod assembled in Parumala, appointed Mar Ivanios of Bethany to hold discussions with Rome for church unity. But in course of time many archbishops withdrew from that unification movement. But Mar Ivanios went on to realize that goal through prayer and activities. Malankara reunion movement led by Mar Ivanios of Bethany and his auxiliary Bishop Mar Theophilus Episcopa gave rise to the Malankara Reunion movement in 1930. It marked a new chapter in the Malankara history.

No doubt, the reunion activities of Mar James Kalacherry turned out to be a strong basis. In 1932 when the Holy See by the Encyclical “Christo Pastorun Principi” established Malankara Syrian hierarchy and Syrian rite, reunion movement received an added momentum.

The Malankara Catholic Church which was in its infancy, received strong backing and inspiring encouragement from bishop Mar James Kalacherry.

Jesus Christ is the head of the church and Holy Scripture and sacraments are her heart. The role of priests and seminary is important. Mar Theophilus had started on September 8, 1931 a priest study house by the name Infant Mary Minor Seminary in Thiruvalla. Two factors encouraged him for this endeavour. First, his own experience as a formator from 1925 to 1930. Secondly the wholehearted support and encouragement of Mar James Kalacherry. He made it possible not only by his moral support but by giving land and building for it. It is Bishop James Kalacherry himself who blessed it giving it the name of Mother Mary and he also provided formators and seminarians. The bishop also encouraged youngsters from the diocese of Changanacherry for mission work and leading them to reunion activities. In the first batch in 1931 the bishop gave ten young candidates and promoted the priestly formation in Malankara.

It was very generous of him to render the service of Fr Thomas Vadasserry to the diocese. So also the service of Fr Zacharias Vachaparampil was given to the new diocese. Msgr. Jacob Vellaringatt took charge as the first rector of Infant Mary Minor Seminary.

Bishop Kalacherry was very concerned about the reunion activities. His priests were given permission and blessing to work among non- catholics in Thiruvalla and Trivandrum. The contribution of Zacharia Vachaparambil, Dr. Mathew Varikayil, Fr. C.T Mattom, Msg. Jacob Vellaringatt, Mathew Chennatt for reunion movement in the initial stage are worth mentioning.

Bishop James Kalacherry stood in the forefront in encouraging reunited bishops and priests by prayer, advice, financial support, and cordiality. His contribution and ecclesial services in this field are immensely great and valuable. The Malankara Catholic Church will always remember him with deep respect, love and admiration.

Article III

**MAR JAMES KALACHERRY: A STAUNCH FIGHTER
AGAINST SOCIAL EVILS³**

Prof Thomas Kollakunnel

³Book Ref PP 244 -249

Prof. Emeritus Thomas Kollakunnel the head of the Department of Malayalam in St. Berchmans College in one of his studied articles upholds Bishop James Kalacherry as a valiant fighter against the social evils.

According to the author the secret of success of Bishop Kalacherry was that he could encounter all the obstacles in his time successfully with deep and enduring patience and genuine trust in God. His period of Episcopal ministry witnessed many unforgettable events in Indian as well as Kerala History. His graceful personality combined with love and affection was a point of attraction for everyone.

Bishop Kalacherry strongly advocated his faithful to keep vigilance against social evils prevalent at that time in the society. He always insisted on the importance of holiness of life and the sanctity of a committed heart. His pastoral letter no 25 clearly manifest his adverse attitude to social evils. He asked his faithful to root out pride and unkind mental disposition which block the entry of Jesus into our hearts. He observes that the reason for the set back of the world is the proud mentality of men to lead a life bereft of God. Another evil is inordinate desire for liquor. He points out the sin of covetousness as another evil. This sin is rapidly growing and spreading among our young people. One should tread this sin as from a dangerous serpent.

The Bishop point out another evil that prevents the entry of Jesus into our hearts is uncontrolled desire for money which is the root of all evils. It is a great stupidity to forsake heaven and eternal soul for the transitory wealth. So he exhorts faithful to settle matters with church without any self-deception and there by being just before God by giving what is due to God and to King.

Pride, drunkenness, concupiscence, mode of dressing incompatible with good and modest example, stealing of others money and such evils are to be repented over and thus open each one's heart to Jesus. The bishop warns the

faithful that only a life based on values will be successful and enriching. The social evils which the bishop points out still do raise a threat to the world. The addiction to liquor and drugs is creating big havoc even today. This will lead to a dark and dangerous future to our families, localities and countries. A wild and crude culture adopted by a section of anti-social people who live with a kind of brutal mentality is developing today. Unlawful activities and bribery spread like an epidemic in the society.

The urge of man to amass wealth prompts him to commit any act of injustice and crime. A moral degradation is visible in all areas. Many move away from moral uprightness. Growing terrorism hinders peaceful living of people. Narrow tribal thinking and narrow class consciousness lead to many street murders. The tendency to impose ones own stupid ideologies on others can be seen only with fear. To accumulate money by any means foul or fair and the desire to satisfy the needs and luxurious passions get strong and this attitude opens way for anarchy. Taking all these into consideration we find that the warning Mar Kalacherry pronounced is quite relevant for the day. The words of the Bishop will bear fruit only if we develop the noble attitude of love, tolerance, justice and so on. Craziiness for imitation, lack of love, and other scandals are to be avoided.

The bishop says that Indian women had a commendable dress code which attracted the appreciation even of foreigners. But in modern times the change in dress code of young men and women is immature and absurd. May be the tendency to imitate blindly westerners that our young women get fond of minimum dress. No doubt such aberrations are a cause of sexual anarchy we witness today. The Bishop strongly opposes this kind of behavior. He instructs that these women who come with such immodest dress should not be given Holy Sacraments of Confession and Eucharist. They should not be admitted to our schools. It could be

rightly assumed that the bishop could foresee the moral degradations ahead of time.

A life bereft of love, joy and unity either in family or society is a notable social evil. The earnestness to develop human unity by sharing selfless love exhibited by Bishop Kalacherry is indeed great and significant. The zeal for the salvation of souls is an important factor of the love of God. In his pastoral letter no. 79, he observes that the incarnation of the Saviour in to this world was to teach us God's love and love of others.

Owing to the lack of Christian love, a few families live in hostility continuously. He reminds us that catholic church our mother is a church of peace. In his PL 115 he affirms that it is unfortunate that brothers, followers of Christ act in hostility. Remember they are the disciples of Christ who taught them to love others and even their enemies.

Another grave social evil Bishop points out is that selfish and ungrateful children who mercilessly abandon their parents in their old age.

Youngsters go astray also because they read publications of antireligious and anti-church people. The bishop warns that such publications quite opposed to genuine catholic views are to be completely avoided. We should install Jesus in our hearts and we should offer our body, soul and freedom to Him. That will surely purify us (PL 61, 79). Bishop advocates good books which are equal to teachers imparting knowledge. Bad books are like dangerous friends. That will make us fall into pits of destruction.

Addiction to liquor found among people make another big social evil. Drinking habit of the heads of families cause many families to live in poverty and troubles. Drunkards often spoil the whole wealth of the family and lead them to utter chaos. Hence in his pastoral letter no -115, he admonishes all to root out this

evil from the society. The bishop strongly believes that an ideal catholic life firmly based on true faith is the most desirable thing.

The bad situation which men confront today is the consequence of abandoning love, justice, truth, faith, peace and such values. No doubt the warning Mar James Kalacherry pronounced years back seem exactly and prophetically true at the present moment in our context. The erosion of human values is more pernicious than any other calamity.

Article IV

MAR KALACHERRY: A TRUE DEVOTEE OF THE MOTHER OF GOD⁴

(Sr. Dr. Suma Rose CMC)

It was an obvious fact that Jesus loved Bl. Mary who was holier than all human beings and a nobler creature than all angels. St. Beneventura rightly asserts that God can create innumerable universes more perfect and large. But he cannot create a status more noble and perfect than the status of the Mother of God.

⁴Book Ref: PP 239 -243

Mar Kalacherry is a very noble personality who loved Bl. Mother very heartily and imparted her to his people through his personal life-witness, as she could interiorize God who surpasses all heavens, in her mind, heart and body.

In 21 out of his 145 pastoral letters he refers directly to Bl. Mother. It is doubtful if any of his pastoral letters does not make a reference to Mother Mary. In his thought about Bl. Mary one can see the grand position of Mary.

1. Taking into consideration our sins, selfishness and disturbed hearts, she is a word of consolation for us to God, neighbor and to our hearts.
2. She is a refuge for us sinners.
3. She is a typical model of virgins and a guide in various aspects of humility, holiness and purity.
4. The Bl. Mother quite silent in the way of the cross is a guide for those who sin themselves and cause the fall of others through blasphemy, bad words and calumny.
5. Contemplating everything in her heart and leading a life fully immersed in God, Bl. Mother is an inspiring Tower standing before us so that we may surrender our heads for sober thoughts for the glory of God and for our salvation.

Mar Kalacherry quoting St. Alphons Liguori's words reminds us that there is none other than this merciful mother who loves us more except God and there would be no one in future. Hence the Bishop exhorts his people to begin a new life agreeable to the Bl. Mother and her beloved son by abolishing sins thorough the sacraments of Reconciliation and receiving the Bread of life with a purified heart.

Let us therefore remember our mother and imitate her who lent her ears to the word of God and replied positively to the word of God in difficult and different situations. She said "Behold the handmaid of God", never

depending on human intelligence or rationalistic attitude. This humble posture, life of renunciation and submissiveness enabled her for special grace of God.

How much interest do we take to imitate those virtues of our mother to whom we pray incessantly for her intercession? To say “Behold here I am” we must continuously listen to the voice of God and respond and our life must be set in order and led by the Holy Spirit. Our Bl.Mother was led by the spirit and she will help us lead such a life. As we go through the Holy scripture we can find how our mother was led by the Holy spirit on many occasions.

Bl. Mary was different from all men because

1. Her reason reflected only about God.
2. Her heart turned into flames of God’s love.
3. Her words became inspirations for love of God.
4. Her acts enriched God’s love.
5. She glorified God incessantly. Hence she became entitled for the central position of the sacred Heart. Hardship of life should exhibit the true colour of our love. We should imitate Jesus crucified and transmit discipleship of Christ in our Christian life. Immaculate Mary is a challenge to the modern world immersed in mundane and profane life style.

It is this personal relationship with Bl. Mother that did shine forth as a Tower of light to Bishop Kalacherry in the faithful discharge of his Episcopal pastoral ministry. In a special way he reminds parents to help children become devotees of Bl. Mary right from their childhood. They should advise them and set good example to them. Help them participate in Rosary and monthly devotions to Bl Mary. Mary provides her devotees peace and courage in various vicissitudes of their lives; she helps them overcome the trials and temptations during the time of

death. She consoles them during their sufferings. She encourages and strengthens them to suffer sorrow and grief patiently. The writer concludes her articles telling us to be also devotees of Bl. Mary and promoters of Marian devotions.

Chapter V

MAR JAMES KALACHERRY: THE FRAGRANT FLOWER OF MISSION SPIRIT⁵

Mrs. Annamma Roy Mannamplackal M. Sc.

When Bishop Kalacherry who lived and died before Vatican Council II speaks about mission we have to take into consideration certain important facts. The council decree gives more clarity and explanation about mission and missionary activities of the church in the decree *Ad Gentes Divinitus*. The Decree says in no 2 of the chapter 2, that the pilgrim church is missionary by its very nature. Because she takes her origin from the love of the son and the Holy spirit according to the plan of God the father. The decree quotes the basis of mission work namely the mission commandment (Mt 28:19) (MT 16.15). The missionary

⁵Book Ref: PP. 250 -258

apostolate which is a speciality involved in the existence of the church which is the sacrament of Redemption. The whole people of God are missionaries. The bishops of the church are the successors of the apostles of Jesus Christ who preserve intact the faith patrimony received from the apostles and hand it over to the next generation. Mar Kalacherry was a minister of the church who exercised such responsibility most faithfully. Keeping ever vigilance over his service as a bishop, he was always careful in providing teachings and in pointing out relevant ways of action to his people. He had such extraordinary earnestness, vigilance and zeal in the activities of the mission.

Missionary activity

This means a process of proclaiming gospel among non-Christians and as they by their own will accept Christianity and thereby forming a church community. Those who were involved in this process actively were called missionaries. The gospel preachers sent by the church who proclaiming the gospel all over the world in order to plant church amidst societies or people where the church is not grown yet so far. And the attempt they specially make for the above purpose is generally called missions (AG para 6). This is effected through mission works. This is mostly done in places recognized by the Holy See.

Mar Kalacherry pinpoints clearly in his pastoral letters about the basic mission works and the conversions that result from them and also about the need for such activities although not exactly as the Vatican Council enunciates it. He tries to grow such spiritual orientations among his people by continued teaching. Besides he does not intend to limit those mission activities to his diocese only.

Mission work is inevitable

The Bishop insists this need in his pastoral letter no 52 explaining the vast number of people who die without knowing a loving God. Catholic population in

the world is not big. Still to die without even knowing God is a very lamentable condition. All these souls are redeemed by the blood of Jesus. Our continued prayer, hard work and penitence are required for their salvation.

He mentions that there are more than 500 large mission centers in the world where missionary work is going on. All of us should pray that there would be sufficient priests to fulfil the need and also to get God's blessing so that their efforts bear fruits. Church requests our financial support for these places. Every Christian wherever he is, supposed to bear witness to Christ by his personal life. We can see the basic truth that Jesus Christ is the unique saviour in the teachings of Mar Kalacherry.

Financial cooperation

To carry on the mission work successfully financial support is a must. Many newly baptized Christians do not attend the church function owing to the scarcity of clothes and of the churches in the neighbourhood. Lack of places or institutions of the diocese make it difficult for many people who would like to join the church but they cannot be enlisted in the church. The Bishop cordially invites the hearty cooperation of his faithful to get over this limitation. He also asks his people to pray for the reunion of non-Catholics (Pl. 35). In his P.L. No.27 he invites the attention of generous priests and lay men about the urgent need of building at least 10 churches on the hills of peerumedu.

His Universal Vision

The bishop maintained a wider vision that the message of the Immaculate church of Christ is also ours. He tells that we all should cooperate with the reorganization programme taken by the church after the war. Many churches, schools and institutions got destroyed in war in many countries (P.L no. 32)

Participation of Lay persons

In the area of Evangelization Mar Kalacherry speaks about the service of Lay people very strongly. He suggests that Vicars should encourage people to establish catholic action societies. Also to start orphanages and home for destitutes in order to manifest the love and mercy of the church. It is a noble endeavour, the bishop affirms to serve the poor and needy and also to publish leaflets describing catholic religious teaching. It would be very useful to stage ideal catholic dramas and also to show cinemas that can attract the heart of the people (PL. no. 49). In his P.L. no.60 he gives a brief description of the mission activities carried out in different parts of the world. All these factors clearly indicate to his deep mission spirit that persuades him for his wider vision.

Proclamation of Gospel

In his pastoral Letter No.118 The bishop emphasizes the need for the preachers of the gospel. What stand against the gospel preaching is the shortage of missionaries and the lack of genuine catholic life of the faithful. Priests and lay persons who are really zealous about the spreading of the kingdom of God and salvation of souls must try to work together. For mission work laity should go ahead united. For this speech (talk) alone is not enough. Prayer, fasting and almsgiving must be actualized more.

The bishop who roused the mission spirit

The period of Mar Kalacherry's episcopacy was a golden era in the matter of vocation for Indian Mission. Very many young men and women who were zealous and dynamic came forward to work for mission during his time. Dr. Mathias archbishop of Madras affirmed that bishop James kalacherry was a missionary bishop. He was so to say radiating an apostolic spirit in all his activities.

Missionary Society of the Blessed Sacrament (MCBS)

It was during the tenure of Bishop Kalacherry that the missionary society of the Blessed Sacrament was started. This society was established on May 7, 1933 in Mallappally, in the diocese of Changanacherry. Whatever facilities were needed - for this society in its initial stage were provided very cordially and with paternal care. This no doubt, indicates the missionary spirit and insights of Mar Kalacherry.

Cherupushpa Mission League (CML)

It was bishop Kalacherry who gave the official recognition of CML, the biggest missionary society of Asia in 1947. The innumerable vocations achieved through this organization actually raised the fame of the Indian mission as it stands today. It is truly the mission spirit which did shine forth in Bishop Kalacherry that made him provide great support to CML in its infancy.

Conclusion

Mar Kalacherry was like a burning flame of the mission spirit. He was an ever vigilant custodian who correctly and continually knew the spiritual pulse of the church. He knew the heart beat of the universal church as well as his church. Though he was sometimes addressed the 'Prince of the church' during the years of kings rule, he was a brave fighter of the Catholic Church. He was very keen on absorbing the vision of the church deeply and keeps them intact and hand it over to the new generation. Holding on to the stand of the Catholic Church and faith traditions very firmly, he could give encouragement and a sense of spiritual orientation to the faithful. It is beyond doubt that the faith patrimony and missionary zeal of St. Thomas our father in faith, deeply influenced Mar Kalacherry in his Episcopal ministry.

Article VI

MAR JAMES KALACHERRY - A RARE PRECIOUS RADIANCE OF SPIRITUAL MASTERSHIP⁶

Koonamackal Thoma Kathanar

Remembering and respecting the ancestors is a virtuous act. It is again an inspiration to remember those who lived a life of dedication to society and church. If anyone would like to listen to the heroic voice of a particular period of time, it is enough to turn to the life and pastoral letters of Mar Kalacherry. His thoughts and deeds are typical example of a spiritual master.

The name of Mar Kalacherry usually brings to the mind of the common people his two famous pastoral letters Nos. 123 and 124. Both of these are excellent signs of his leadership qualities. No doubt it brings to light his courage of action and readiness to suffer and sacrifice his life for church as a true successor of apostles. Literally he could create a shock to Sir C.P. Ramaswamy Iyer and make him quit this state which is a well known fact to the students of history. Over and above we can find the reason why that spiritual master or Guru was enabled to write these two pastoral letters.

⁶Book Ref PP. 105 -118

Such courage of action, sharp intelligence and unparalleled leadership qualities are not something achieved over night. Such well organized and colourful spirituality is acquired through a gradual process and it becomes fruitful with deep prayer life. His courage of action we notice is the final outcome of that. The boldness of action we find in the Bishop is only an initial chapter of the spiritual leadership and Mastership filled with the spirit of prayer. Bishop Kalacherry never failed to take up the challenge of his time courageously.

A Praying Spiritual Guru

Though Mar Kalacherry stood firmly against Atheistic movement, when he took a strong position for the protection of the freedom of education his humility and readiness to suffering transformed him to a man of extra ordinary courage and conviction. He is convinced that “he the guardian of Israel” has done only his duty in a prayful spirit and it made him all the more enthusiastic. Prayer and fasting were his friends. We are prepared to undergo any suffering for the sake of the church, he declared. He was free from self- interests and contempt towards any legitimate authority. That was the reason why the government feared to arrest him. The right exercise of Apostolic authority would influence and conquer anyone and this incident will shine forth as a typical example in the historical horizon of the Syro – Malabar church.

Mar Kalacherry fairly deserves to be qualified as a man of prayer. He teaches that we should cooperate with mission work through means of prayer, fasting and alms-giving. We can hardly find any one of his pastoral letters without at least hinting at prayer and fasting. He tries to explain the prayer style enriched with virtuous acts. He strongly believed that it was such gospel foundation that formed the basis for his spiritual Mastership. He seems to have encouraged various types of prayer styles and devotional movements prevalent during that time. He advocated his faithful to grow in spirituality through continuous prayer.

A praying shepherd and a praying sheep is a beautiful picture shining in all his pastoral letters. In general Mar Kalacherry promoted a style of prayer centered on Eucharist. He teaches the faithful to take part in liturgy frequently and to receive Holy Eucharist. He affirms that prayer is the key given to man by God to open the heavenly treasures. Prayer is not simply vocal prayer only but meditation, spiritual reading, reception of sacraments and any act with pure intention are all different phases of prayer. Prayer and penance are complementary in life. Prayer alone is not sufficient. To make it more fruitful penitential act, abstinence and other such virtuous acts should also be done. His prayer life enabled him to fight against social evils. He raises his voice against addiction to liquor, selling of liquor, and the consequent murders, moral sins and civil suits.

A Missionary who proclaims the Kingdom of God

His motto taken when he became a bishop was “Thy kingdom come” First you seek the kingdom of God” (Mt 6:33) He took this spiritual motto as the foundation for his Episcopal Ministry, and he lived up to that. He declared this aim of life in his first pastoral Letter: “we are convinced that our life is to be spent for the preservation and development of the kingdom of Jesus Christ”.

He has mentioned the apostolate of Mar Thomasliha our father in his 1st pastoral letter. He repeatedly teaches about missions, pastoral work, the need for gospel workers and the proclamation of the kingdom of God. He had strong belief in the intercession of St. Thomas. He decided to visit and pray at the tomb of St. Thomas our father, at Mylapur. What inspired Mar Kalacherry to form catholic action council (C.A.C) was his apostolic mission and the example of St. Thomas who said “Let us go and die with him”. He appeals to them that they who are his heroic children also should take such oath and move ahead to the field of catholic action. The bishop makes a mission appeal to the faithful placing before them a long list. They are the following: (1) establish church and schools among poor people (2)

give food and clothing to the needy. (3) Serve the helpless through orphanages and rest places. (4) Distribute write-ups containing catholic doctrines. (5) Exhibit ideal dramas and cinemas. (6) Preach Gospel to everyone, (7) personalise life style suitable for gospel message (8) practise fasting and asceticism (9) Receive sacraments frequently (10) Shun Alcoholic drinks and so on. In these matters Mar Thomasleeha is our intercessor.

KEEN ON THE ECCLESIAL HERITAGE OF THE MIGRANTS

Mar Kalacherry used to teach continuously about mission work. The traditional firmness of faith of Mar Thoma Nazraneees, sense of cast (denomination), personality awareness are proudly remembered by Bishop Kalacherry. In his pastoral letter no.108 (1944, Jan 1), we find in a second footnote the following details. The Rev. Vicars should send a list of our families from each parish living in Malabar, specifying the locality in which they live, to the bishop's house. Mar Kalacherry was instrumental in the development of the Malabar migrants. In all Kerala Catholic meeting held at Kanjirappally in 1942, Mar Kalacherry announced publically: "We are prepared to send priests to the migrant areas of Malabar; give us permission". But the Latin Bishop resented only. The visit of Cardinal Tisserant and the establishment of the diocese of Thalassery and the later development of the Syro-Malabar church are really prestigious enterprises.

BIBLICAL SCHOLAR: INTERPRETER OF HOLY BIBLE

Any reader can observe that all of Mar Kalacherry's pastoral letters are immersed in Holy Bible. Even today these pastorals exhibiting the skill of biblical interpretation are very fascinating. The author of this article in Malayalam has collected more than 350 biblical references spread out all through the pastorals. It is clear that Bishop Kalacherry who was gifted in quoting lavishly from the New and old Testaments used to be absorbed in reading Holy Bible continually. It is the

New Testament that helps us very much to know and love Jesus. The faithful should be earnest to read at least one chapter of the N.T at home every day. In all libraries he insisted at least one copy of the New Testament be kept. Besides he ordered that hereafter on all Sundays, feast days and other days of obligations, gospel and epistle of the particular day must be read out in Malayalam for the laity. In Catechism classes N.T. Passages and its interpretation must be read and students are to be encouraged to learn them by heart.

Mar Kalacherry was worried about the ignorance of many about Jesus. So he encouraged the reading of the Holy Bible. He himself was a biblical scholar grown by reading. This is clear from the majority of quotations and references in his pastorals.

The Spoke Person of Church and propagator of devotions

It is not exactly correct to assess him only as a propagator of the devotions of that period. If we examine the state of the Latinized Syo-Malabar Church half a century ago, such things cannot be said superfluous. He was concerned about relating Marian devotion with the devotion of Mathoma Nazranees. He understood Sacred heart devotion in the background of Holy Eucharist. He had great sense of accuracy in the details of liturgical celebration. He insisted that the life of a priest must be of prayer and study. He teaches that celebration of Eucharist must be carried out very devoutly.

SPOKE PERSON OF REUNION.

It must be because he was full of the spirit of mission that Mar Kalacherry encouraged reunion as a part of mission work. His motto “Thy kingdom come” meant for him mission work. He speaks about two aspects of mission work. One is to attract non- believers to church and the second is to keep in religion the former Christians. He argues that keeping Christians as Christians is also a task of the

mission work. Mission work should begin first in families. Keeping faith itself is a mission work. It is a historical fact that Mar Kalacherry encouraged Reunion movement providing them with money, personnel and other vital facilities.

CONCLUSION

We have described a few points of the manifold aspects of the personality of Mar Kalacherry. Leadership qualities of the spiritual Masters were shining in him. It is precisely owing to his continuous prayer habit that he could loudly speak truth and take position for truth without fear or favour. He tried to lead his people also in the same path of prayer. That he took up the message of Apostles was for the kingdom of God, made him brave in all his struggles. He argued that Mar Thoma Nazranes to whatever place they migrate should keep up the spiritual patrimony as the children of the church. He encouraged daily reading of the Holy Bible. The author wishes that Mar Kalacherry as an educational scholar his fore-sights should be made subject of further studies.

Article VII

MAR JAMES KALACHERRY: PROTECTOR OF FREEDOM OF EDUCATION⁷

Prof. K.T. Sebastian Kurisunkal

Introduction:

Bishops James Kalacherry (1927-1949) was a great genius who could divert the historical direction to the good of humanity. It was a time when the people of the old Travencore before Independence were undergoing a hazardous situation. During that period Bishop Kalacherry opposed the autocracy of Sir C.P. Ramaswami Iyar, the then Divan of Travencore. He had only one main aim in mind namely to safeguard the freedom of Education of the Christian church. In that struggle the Divan had all physical powers of a ruler and the bishop had only spiritual and moral powers. The bishop declared without a shadow of doubt that the attempt of the government to take away the rights of the parents to give education to their children and to make it the right of the government is immoral and unjust. It ended up in the beginning of a conflict between church and state. This conflict however influenced not only the contemporary history of the church but also the very future of the freedom struggle of Travencore. Besides the waves it created influenced the history of the church of past 50 years. The author remembers this struggle and the incidents followed as a young man. He asserts that the greatness of the bishop is mainly in his contribution to the freedom of education of the Christian church and its ongoing progress.

CHURCH AND EDUCATION

⁷Book Ref. PP 57 - 73

The relation between church and school is crystal clear. For the church from its beginning gives great importance to the apostolate of education. It is in response to the Lord's command (MK 16, 16) go and teach all nations". So wherever a church is established the next thought is naturally about the school. The duty of the church is not only to teach her children catholicism but all kinds of instructions which will ensure the integral growth of their personality. A Christian education cannot exclude language, history, maths, science and together with it to inculcate Christian view of life in the students.

In government schools or Non-Christian schools such a Christian educational atmosphere may be lacking. Hence catholic church takes great interest to establish its own Educational institutions and insists on catholic parents to send their children to catholic schools. When children enter the world of Knowledge, they should get a true view of life and proper direction. It is easy to influence children during this period and that is the reason why rulers in Nazi Germany and Soviet Russia were fascinated in nationalising education.

Christian Education in Kerala

It was protestant missionaries who started modern education in Kerala. They started schools not only for propagating Christian religion but also for the integral development of the people here. Western style of education was helpful for the uplift and prosperity of the lower strata of people and the education of women. The people here could advance in Economic, social and banking areas. Also it helped in government service, business, plantation areas etc. Gradually English education became an essential factor for the advancement in economic, social and cultural areas. During the early period of English education protestant missionaries were very eager to spread the doctrines of their church. In order to prevent protestant ideas influencing our children, church authorities insisted that our children should not be sent to protestant schools. It is in this context that Catholic Church

leadership came forward to establish English Schools here. The first two schools were Santa Cruz School in fort Cochin and St. Ephrame's school in Mannanam.

Educational Activities in Changanacherry diocese

In 1888 Dr. Charles Lavigne took charge of the Kottayam vicariate. He was a Jesuit and deeply interested in educational apostolate. In 1891 on February 4th, he started an English school here named St. Berchmans College. Thus he laid the foundation for a modern English education here. Though he wanted to develop it to a full fledged college, he was transferred before it was realized. St. Berchmans College became a reality only in 1922 during the time of Bishop Thomas Kurialasserry. English schools were established during the time of Charls Lavigne in Pala, Kuravilangad and Edathua which were parts of Changanacherry vicariate.

In matters of education Mar Makkil and Mar T. Kurialasserry followed the example of Bp. Charles Lavingne. They insisted that Catholic children should be taught in catholic schools. Ever since St. Berchmans was established, it stands as a tower of light for people in Travencore area.

Educational view of Mar James Kalacherry

Mar James Kalacherry was the successor of Mar Thomas Kurialacherry. He was a towering personality gifted with innumerable skills. We find his greatness in clearly understanding the inherent dangers in the decision of Sir C. P Ramaswamy Iyar the then Divan of Travancore, namely the nationalisation of catholic schools. What prompted him to fight against the policy of Sir C. P was owing to his deep insights about Christian education. If we study the common pastoral letter published by the Bishops of Travencore and Cochin – in 1943, we can understand well bishop Kalacherry's insight about education. This common pastoral letter can well be qualified as a Charter of Rights on Catholic education. It declares that the main purpose of catholic education is teaching Religion and practicing religion. So

the Catholic Church has the right to conduct schools of its own. As far as Catholics are concerned freedom of education is part of their freedom of religion. Parents have the obligation to send their children to Catholic schools for education. In matters of education church and state should cooperate each other. The government has the obligation to help educational institutions under the ownership of Christian agencies. The common pastoral letter gives a warning against the government policy of making educational activities the monopoly of the state. The importance of primary schools is emphasized in the common P. Letter. Nationalisation will amount to an encroachment on the legitimate rights of the Catholic Church. Bishop Kalacherry must have taken this warning of the common Pastoral letter seriously.

After two years of the publication of the common pastoral letter, the Bishop published two articles criticizing communism and warning the faithful against it in his pastoral letter nos. 119 and 121 in 1945, May and August respectively. He expresses his regret because the representatives of people do not protest against it. Atheistic communism will open the way for fascism and hence if such things happen what we are going to lose first is the freedom of religion and consequently the freedom of education which is a necessary offshoot of religious freedom. During the rule of Bishop Kalacherry itself the Divan began movements to curtail educational freedom.

Resistance of Bishop Kalacherry in this field is a prestigious chapter in the history of Modern Kerala. His pastoral letter no.123 published on August 15, 1945 has become a golden chapter in the Indian church History. Even before or after there was no parallel pastoral letter like this one so strongly and reasonably worded.

In response to this pastoral letter government secretary sent a notice to Bishop Kalacherry on September 6, 1945 (R.O.C.No 3824/45/End). The notice

demanding that the Bishop withdraw the PL No. 123. and apologise publically. If not, further actions will be taken. The Bishop sent a reply which expresses his sharp intelligence, firm faith in God, love of his church and his courage. In his pastoral letter no. 124, he clearly justified his position. He asserted that he would not withdraw the letter or express regret as demanded by the government secretary. People felt proud of his strong position and people at large rallied round him to give him protection. The bishop persuaded them to go back inspiring them with courage and conviction. He warned them that there should not occur any imprudent behaviour from their part and reminded them that the government rules them in the name of God. They must always remember, he advised them, the words of St. Peter. "Fear God, Respect the King". As a responsible pastor he never failed to give a leadership to his faithful. He declared that he was ready to undergo any suffering for the sake of the church. We can trust in God who gave us courage and faith. So to protect our schools, he said protest alone is not sufficient but prayer also is a must.

The Struggle that became part of Independent Movement

Within a short while sir C P Ramaswamy Iyar became aware of the adverse situation if Christian schools are nationalised or if Bishop Kalacherry is arrested. Because the resistance initiated and led by Bishop Kalacherry turned out to be a storm. It did not take much time to become a part of the freedom struggle here. Its echo was resounded all over India. The Indian church supported Bishop Kalacherry whole heartedly. Kerala catholic congress came forward to give leadership to the struggle against nationalisation of schools and the antichristian movements of sir CP. The meeting of different religious leaders held in Kottayam Anglican Bishops' House on October 6, 1945 gave full support to the stand taken by Bishop Kalacherry in the matter of education. This meeting held in Kottayam could be described as the First Ecumenical meeting of its kind in Kerala. Though

Sir C.P managed to get the signature of the Maharaja in the Controversial educational Act his government could not execute the condition in it. In 1947 the Divan made an effort to reach a compromise with the bishops and for that he sought the help of Vatican Delegate in India. As a result at the end of the discussion with three representatives of the Bishops and Sri A N Thambi, the education Director a compromise formula was evolved. The main clause of the formula was that no school will be nationalised without the prior consent of the concerned party. That was the end of the crisis.

LOOKING BACK IN RETROSPECT

During the reign of Bishop Kalacherry there was a lot of progress in the field of education in the diocese of Changanacherry. He could set a firm foundation for S.B. College. It was his decision to start a college for women. He laid the foundation stone for Assumption College on August 12, 1949. He is the founder Bishop of Assumption College. His great contribution and for what he will be well remembered is his place of eminence as the Protector of the freedom of education. So too he became the protector of religious freedom and human rights. One can note how his assurance given to the people in his Pastoral L.123. came true. “Noli Timere” – Don’t be afraid, nationalisation of our schools will not happen without our consent. We see that this was the final outcome of the compromise between the government and the bishops in 1947.

The leadership of Bishop Kalacherry in this matter was grand. The beneficiaries of the protection of freedom were not Catholics or Christian community alone but the whole mass of people here. There are various dimensions for this freedom. Freedom of education is only one among them. Freedom of religion, of conscience, and political freedom are all related to this. Bishop Kalacherry undoubtedly deserves to be remembered with gratitude by the church and society for all times.

Article VIII

**MAR KALACHERRY AND PROCLAMATION OF THE
KINGDOM OF GOD “THY KINGDOM COME” ⁸**

Sr. Dr Sophy Rose CMC

Jesus said “You seek the kingdom of God and His Justice”: Further, proclaim the gospel of the kingdom of God (Mt 28:19). The life and message of Jesus were such as providing the experience of the kingdom of God and

⁸Book Ref: PP 42 -56

proclaiming it. He wished that the church he instituted must also be a bearer of God's kingdom and also it should proclaim the kingdom of God.

In this pure and undeniable execution of the mission of church, Mar Kalacherry stands as successor of Apostles and a noble disciple of Christ who cooperated in a very distinguishing manner.

He chose as his Episcopal motto "Thy kingdom Come", the main prayer of 'Our Father'. Thus he followed the footsteps of Jesus who himself was God's kingdom. He was the bearer of God's kingdom and the one who did proclaim it. His indomitable inner urge to spread God's kingdom enabled him to spend himself and his apostolic life as a bishop for this divine mission.

Kingdom of God: The central point of Christ' message

The very core of the gospel proclaimed by Jesus Christ the Redeemer was "Time is complete, God's Kingdom is at hand. Repent and believe in Gospel". So started the execution of his mission in this world and it ends with the command "go to the four ends of the world and preach the gospel of God's Kingdom" (Mt 28:20). After quoting some relevant documents of II Vatican council, the author of this article says that the special mission of the church and of the pastors is in brief to be preachers of God's kingdom like Jesus. The greatness of Mar Kalacherry will be better understood only when we assess his life in the background of this important mission of the church.

The Apostolic Motto – 'Thy kingdom come'

Man is a seeker of many things both terrestrial and divine. To satisfy this seeking urge Jesus son of God said "seek and you will find". Now what should be the object of our search. The answer is first you seek the kingdom of God. Taking in this gospel word to his heart, Bishop Kalacherry in his first pastoral letter wrote that these holy words of our Redeemer are the message I have to give you. He says

that he is highly convinced that his life is to be completely devoted to the preservation and development of the kingdom of Jesus Christ. As Mahatma Ganghiji said we find here a leader (guru) who gives his own life as a message. In the beginning of his apostolic ministry that divine word filled his thoughts and conviction. How he materialized these Holy words in different life situations and areas of activities are clearly visible in his following pastoral letters.

His trust in his People

First of all the Bishop who wants to achieve this goal is to seek the cooperation of his faithful. What encourages him for this is his strong and unwavering trust in them. He speaks clearly that “You and I are related like body and head”. He finds himself in the place of Jesus and this theological view is worth noting. Second Vatican council declares “the high priest Christ is present amidst the faithful through the Bishops”. (Church 21) These are in two ways.

First by non-cooperation with Satan and his messengers. Second is by cooperation with God and his missionaries. It is a statement full of lofty theological ideas. Bishop Kalacherry was a pastor who could trust his people and earn their cooperation and he respected them.

Experience of God’s Kingdom in two ways

‘Thy kingdom come’ means not only the kingdom of God should come on earth but it also means to desire for the establishing, expanding, and working for it. He entreats the cooperation of his people to continue this mission (task) in two ways. By non –cooperating with satan which means to evict sin totally from us and try to remain always in the state of grace. Often Jesus gave the experience of God’s kingdom by liberating a person from satan and his wicked plans. This is the personal dimension of the establishment of God’s kingdom. He goes on to explain the objective dimension. It is in the cooperation to God and to his messengers. It is

through prayer, penance and almsgiving this cooperation takes place. These three methods are very possible for all and even for common people to comply with. These are the short cuts that open our way towards heaven.

Prayer does not imply merely vocal prayer but meditation, spiritual reading, reception of sacraments and all acts done in purity of intention. He cites the example of St. Teresa of Avila and little flower of Liseux who did spread God's kingdom by their prayers as mentioned above. We have here two saints as models. This is what any faithful should follow.

The bishop adds in order that the prayer bears fruits, penance is also a sinequanon. Besides, to grow in God's grace, prayer, fasting and repentance are inevitable.

Another means is almsgiving. Wealth he considers is a means given to men by God to achieve this end. It is said almsgiving covers a multitude of sins. It is not only for atonement of sin but also for the glory of the church which is the kingdom of Christ and for the expansion of the church.

The attitude one should have when almsgiving is done and what should be the vision when one forgoes his wealth. It is not question of a donation from the balance of one's surplus wealth but experiencing the shortage personally and after accepting that shortage personally and delightfully and then giving joyfully. Because God loves a cheerful giver. What Jesus cared mostly for was the attitude of the giver than the magnitude of the gift. Mar Kalacherry advises the people to assess the collections and contributions on Sundays the Lords day in such a view point. He further suggests that the money people spend for liquor, dramas, civil cases, banquet etc could be usefully spent for the expansion of mission activities.

The thought and vision that prompt people for almsgiving are celestial. One who really seeks the experience of the kingdom of God has no difficulty of

forgoing wealth. 'First you seek the kingdom of God', means to place our trust in eternal wealth rather than in terrestrial wealth. Jesus does not rule out material wealth as unnecessary for life. Instead when we do almsgiving, help those in need, we are gathering wealth in heaven. This wealth is none other than the experience of the kingdom of Jesus who is love himself.

Experience of God's kingdom is experience of love.

Mar Kalacherry's answer to the question what is God's kingdom, it is the kingdom of love. This was the purpose of Incarnation. Jesus became man that all men may know him and also there by to establish the kingdom of love in all hearts. The bishop affirms that the religion we follow is a religion of love. This experience of love he explains in Eucharist. He encourages devotion to Eucharist, to Sacred heart of Jesus as they are ways to proclaim, the experience of God's kingdom. The mediation of Holy Mary, St. Joseph and other saints who are united with Jesus experiencing God's kingdom is a means for the establishment of God's kingdom. This vision of Mar Kalacherry is very sublime and highly worth imitating.

Different views about God's kingdom

The bishop presents God's kingdom as the inexplicable experience of the love of Jesus. As he calls Jesus the king of peace, the nature of the kingdom of this king can be well guessed. Another view is that the church as the kingdom of God. The church seen as God's kingdom and at the same time proclamation of God's kingdom viewed as the mission of the church. This trend of thought includes many theological insights.

Conclusion

Experience of God's kingdom is the experience of God's love manifested through Jesus. It is through his Incarnation, words, deeds and his own personality that Jesus revealed this. At the same time he entrusted the church the task of

sharing this experience of God's kingdom and to enable the world to feel the fullness of his kingdom and the mission to work for it. As the minister of the church Mar Kalacherry accepted this mission. Through virtuous life and overpowering satan and his attacks he worked relentlessly to establish the kingdom of peace and love in human hearts and encouraged his people for the same.

Article IX

TWO MEMORABLE PASTORAL LETTERS OF MAR JAMES KALACHERRY -A STUDY AND EVALUATION⁹

Justice Kurian Joseph

Mar James Kalacherry was appointed the second bishop of Changanacherry on 24th October 1927. He took keen interest in imparting effective teaching in various fields related to faith, church and education. He did pay serious attention in the area of missions and reunion movements. He had planned well the preparation for Malabar migration, establishment of CAC, the laity organization etc. He was always in the forefront in respecting and recognizing legitimate authorities. What made him amazingly different from others were his scholarly speeches, humorous conversation and his ability to take serious and reasonable decisions in various matters. It is to be specially mentioned that he shepherded his people affectionately having deep faith in God and His Providence. He was a powerful protector and

⁹Book ref PP 232 -238

defender of the rights and freedom of the church and he wrote about it in a very reasonable and convincing manner. His pastoral letters no 123 and 124 and the letter of the Government secretary sent to him and his sharp and legal reply to it are worth studying. The study of his two pastoral letters above mentioned would shed light on the unique personality of Mar Kalacherry. It also will provide an opportunity for the new generation to know the stand of the church in the field of education.

Pastoral Letter No : 123

Bishop Kalacherry describes the bad effects of the nationalisation of our schools. He asserts that if the nationalisation is going to be worked out without the consent of our church the people's representatives who are responsible for that will be accountable for 4 kinds of crimes namely, against God, Mothers, Children and Teachers. Bishop bravely pinpoints the serious mistakes of representatives who passed this bill favourable to the government. He says our schools are regarded as particles of our churches.

He further clarifies the sanctity of our schools. The school encourages our children to grow in the spirit of our mother church and the taking away of the schools are crimes against mother and children. He observes that there is no guarantee that our catholic students will be taught by catholic teachers after nationalisation. By passing this bill, representatives of the people have placed the government in a malicious predicament. Will not this contaminate the good name of our Maharaja? Hence I believe that in God's name you will not hesitate to resort to legitimate agitation to uproot this evil movement. I declare like this because it is not only owing to my belief in our Christ the king but also remembering our 4 lakhs of people who may ask "Why our pastor keeps silent now". At the end of the pastoral letter the bishop consoles the faithful telling them not to fear because

nationalisation of schools will not take place without our consent. He reminds the people to pray to Blessed Mary for our Country and Church.

Pastoral Letter No. 124

The Bishop declared that he was ready to undergo any sacrifice for the interest of our church. He made it crystal clear that there is no question of withdrawing the pastoral letter he wrote (No. 123) or making an apology for that. He instructed the people not to entertain unlimited agitation and to seek refuge in prayer. This letter was a reply to the government warning. None of the children of the church need to feel sad or lament. How much more I am bound to act bravely for the sake of the life of our church reminding the faithful of the writings of Pontius pilot. He reminds faithful that the government rules us in the name of God and so we have to act with respect to the government. You should not conduct any uncontrolled (limitless) agitation against the government. He insists emphatically the people to give priority to the words of St. Peter, “Fear God, Respect the King” in all your agitation. He guarantees that they can completely trust in God who remembers those who suffered for the Church and gave them faith and courage. Finally he reminds through this Pastoral letter that in order to achieve the goal prayer and penance are indispensables and then the success of the church would be certain.

Letter of the government secretary

The government secretary sent a letter to the bishop on Sept. 6, 1945 asking the bishop to withdraw the pastoral letter and to express regret. The reasons enunciated in that letter were the following. Hint about the spiritual sword and the atom bomb, will pay the way for riot. The letter is worded in such a way as to misinterpret the government’s plan. Nationalising policy is compared to Hitlerism, Nazism and Fascism. The name of the maharaja is dragged to wrong discussion unnecessarily. Thus entire letter is planned to foster hatred and communal bitterness. It is to tarnish the good name of the legitimate government and to

encourage violence. Hence the government orders to withdraw this pastoral letter and to apologize. Unless it is done so within two weeks further actions befitting the nature of such actions will be taken.

GOVERNMENT'S DEMAND IS REJECTED

Bishop Kalacherry rejected the demand of the government to withdraw the pastoral letter pointing out valid reasons. They are the following. What he wrote is in the style of the Apostles. The bomb and the sword referred in the letter do indicate spiritual bomb and sword. The very pastoral letter itself is a spiritual exhortation and invitation to prayer. It does not envisage any opposition against the government directly or indirectly. The bishop clarifies that he has always inculcated respect for all legitimate authorities in all his pastoral letters. He declares that he has always stood against all anti movements which can curb peace and harmony in the country. Owing to the aforesaid factors, there is no reason to withdraw the pastoral letter referred above or to express regret for having published it. This is what he strongly affirms in his reply.

Certain Observations on the Pastoral Letter

1. We have explained two pastoral letters which very clearly manifest the faithfulness of Bishop Kalacherry to Catholic Church, her teaching and traditions.
2. James Kalacherry was a man who as a bishop stood firmly for the rights of the church without fear or favor. Bishop reminds the faithful strictly about their serious responsibility.
3. He used to counteract very sharply any baseless accusation levelled against him, be it civil authorities or any power and even Sir C.P. Ramaswamy Iyer during the rule of kings, was not an exception to this.
4. Bishop Kalacherry had deep respect for the Maharaja and he knew that Maharaja had good opinion about Syrian Christians. His opposition was

never against Maharaja. But he had opposition to the attitude of the government representatives and that was because of their wrong stand.

5. Bishop entertained deep faith in God and His providence. He had requested his faithful to pray to Bl. V. Mary in times of critical need. Besides he recommended prayer and fasting. He had strong optimism and confidence that everything would turn out quite well. He shared this feeling with his people.

6. He admonishes his faithful to be calm during adverse situation and also to keep away from unlimited agitation. He reminds the people the words of St. Peter: “Fear God and Respect the King”

7. In all his pastoral letters one can witness the bishop’s mature prudence, unquestionable intelligence and the prophetic vision. Going through his teachings any one can understand his erudition and transparent communication method. It is very interesting to observe his care and concern for his people.

8. Bishop’s legal knowledge, sharp intelligence, calmness and honesty are evident in the reply sent to the government secretary.

9. Mar Kalacherry stands immortal as the protector of the freedom of the church notably in the area of education.

Here we have tried to explain only the content of two pastoral letters no – 123 and 124. His pastoral letters 145 in total refer to many other important teachings necessary for the people entrusted to his care.

Conclusion

Honourable Justice Kurian Joseph concludes this article in the following manner. It is in 1956 January 26th when the Indian Constitution came into being that the educational institutions of the minorities based on language and religion got fundamental right to establish and conduct their own educational institutions.

But Bishop Kalacherry boldly declares in PL 123, 1945 August 15 that Catholic Church has the freedom and right to establish and run its own educational institutions. He tells the faithful not to fear. This declaration is once again emphasized by publishing his pastoral letter No 124, Sept. 1945. One important point to be stressed here is the caution given namely when people resort to agitation (protest) to safe-guard the rights, it should be thoroughly based on Ahimsa (Non violence). We should remember that during that period Mahatma Gandhi, father of our nation had taken similar protests and positions based on Ahimsa.

In pastoral letter 124, it is said that God's intervention would take place only if prayer and fasting go with protest. In my opinion the author asserts that it was Bishop Kalacherry who first declared that prayer and struggle should go together. In the fight for justice he emphatically declares that if only we keep company with God, ultimate success will be possible. This position of the bishop was a sound ideal and inspiration for the struggle movements of later times. There is no doubt that children of the church even today would like to see and experience in the authorities such spiritual leadership, pastoral style and calibre as exhibited by Bishop Kalacherry.

Article X

**MAR JAMES KALACHERRY AND THE EUCHARISTIC
SPIRITUALITY¹⁰**

Sr. Benjamin Mary SABS

Bishop James Kalacherry served the diocese of Changanacherry for 22 years. He visualized a bright future, illumined by faith and Christian hope. He was a multi –faceted personality. His administrative skills, determination, scholarship and spiritual caliber enabled him to address the new challenges in a commendable manner which the Kerala Church had to confront at that time. He is like St. Paul a brave soldier of Christ unashamed to preach the Gospel of Jesus and to bear sufferings and to fight for the Master who has chosen him (Ref 2 Tim 2,15). Despite his valour, he had a very tender and lovable heart within. The bishop knew well the life style and spirituality of his predecessor Mar Thomas Kurialacherry. Naturally he imbibed the deep desire of his predecessor and so tried his level best to follow his steps and follow-up what he had begun. He also tried to take in new emerging issues at hand. These venerable Bishops were devotees of Blessed (Sacrament) Eucharist. Hence they tried to lead their flock to this devotion. This is very clear from their pastoral letters.

¹⁰Book Ref.PP 75-82

The Bishop affirms that H. Eucharist is instituted because of Jesus' deep desire to be united with us really and entirely. (PL. P.273) He advises his faithful to reciprocate this ardent love of Jesus. "I loved you with an everlasting love". (Jer 31/3). He was filled with Eucharistic love. It is this awareness that prompted him to delve deep into the mystery of Eucharist and enabled him to lead his flock to this reality.

Love always leads to unity, to be one with the loved ones. Holy Eucharist manifests this reality. Jesus always wants to cohabit with us and the means he discovered for it is this sign namely H. Eucharist, 'My Joy is in living with the children of men' (Proverbs 8:31) Jesus true love itself expects deep love from our part. But often he gets rejections, instead of love. It is clear from the writings of Mar James Kalacherry that he is pained at the rejection of love of many people towards Jesus. Our obligation to love Jesus is great as St. Paul says "Love of Christ compels us, he who does not love Jesus is to be cursed." (2 Cor. 5: 14) So what the bishop requests the faithful is to love Jesus in a higher manner compensating the unrequited love of many people towards Jesus.

The Bishop exhorts his faithful to lead a life amenable to Jesus by ardent prayer and presence (P.83/109, P1 74/273). Holy Eucharist is not only a means for the spiritual uplift and purification but it provides an interior impetus and power to love Jesus as he loved us and also to spend ourselves for others as an offering. Eucharist as bread broken for all, stands as the source of love towards all people. This compels us for sharing and loving others.

Holy Eucharist is the source of mutual love. It is this love of Eucharist that made the Bishop the spoke person of merciful love of Jesus. His compassion for the poor and needy is to be understood in this sense (PL 75/278, PL 78/285).

Mar Kalacherry had personal relationship with Jesus in the Eucharist. Consequently he could clearly understand the pain and suffering of his fellow men.

(PL 79/289). The Bishop believed that love of God is the combination of genuine love for others and virtuous deeds. Hence he wanted Christian life should be enriched with charitable acts and acts of scarifies. This is clear from his writings (PL. 52/200). He projects the first Christian community as the most sublime example for genuine love, sharing, witnessing and proclamation of the kingdom. It is the love of Eucharistic Jesus that prompts us to do like this. It was so clear in his mind.

CONCLUSION

Mar James Kalacherry as the Bishop discharged his pastoral ministry focusing on Holy Eucharist, the central point of church's divine worship. He aimed at leading people and families to the spirit of self-giving through active participation in the Holy Eucharist. Thereby he knew he could persuade and give an impetus to his flock to take in their daily life experience and lead a hopeful life. The teaching and personal life witness of this Bishop illumines the path of life of so many people. His social commitment empowered him to fight for the rights of Christian society. We cannot forget or by pass Mar Kalacherry who committed his life entirely for the building up of this community which imbibed the spirit of the first Christian community and is strengthened by participation in the Holy Eucharist. He was quite convinced that the faithful having personalized the liturgical spirituality will grow in mutual love and friendship under his leadership as their pastor. It is so evident that during his reign the people of God in the diocese of Changanacherry stood together united as the symbol of unity which the Eucharistic experience afforded to them.

Article XI

ECCLESIAL VIEW OF MAR JAMES KALACHERRY: IN THE LIGHT OF THE STUDIES OF II VATICAN COUNCIL.¹¹

Sr. Dr. Sophy Rose CMC

II Vatican Council and its Ecclesial Vision in Brief

It may look quite unreasonable to evaluate the Ecclesio –theological view of a person who lived and died before the II Vatican council started. When the council describes church, the people of God as a mystery both divine and human, it provides a view from the beginning of the world until she reaches the heavenly Jerusalem. Basing on this view the author tries to look at the vision of the church according to Mar Kalacherry and how sublime it is in the light of the studies of Vatican council.

Church the spiritual body of Christ

As we go through the pastoral letters of Mar Kalacherry we find that the bishop depicts the church through many symbols. Together we find that she is given many attributes and names. The council Fathers also use many symbols and images to indicate church. According to commentators it is because the church is a mystery. It is to reveal the mystery nature of the church. Besides it is helpful to explain the relation between church and the kingdom of God and also to understand the relation with the people of the Old Testament time. Because the images which the council fathers use are either what Jesus told about God's kingdom or what is seen in the prophetic books about the people of the Old Testament time or what is prophesized about the New covenant people. The

¹¹Book Ref: PP. 119 -131

council fathers express church as the mystical body of Christ. Even though it is not a very clear assertion, the bishop also was conscious about the mystery nature of church and it clear from his writings. He qualifies the risen body of Christ “Jnana Sareeram” (Spiritual Body). He compares church more than physical, to the body of Jesus risen with inextinguishable splendour. Therefore we realize that there is a mystery nature for that body. The bishop mentions three categories of people. Those engaged in the battle of life, those suffer pain in purgatory and those who enjoy the heavenly bliss. So we can say that he alludes to a reality beyond physical or visible element. We may rightly conclude that he is pointing to the mystical nature of the church which is above human intellect.

Church as Mother

Another vision about the church is that “church is mother”. He sees church as an invincible mother shining with power and splendour. We often come across in his writings, ‘Holy Church the Mother’. He depicts this mother in various ways. One among these is one shining forth as the single light of the world. This is a statement of the view of the council contained in advance which presented the church as light of the people. It is Jesus who came as the Light of the world. (John 8:12) The church is also the light of the world as the continuation of the redemptive plan realized through Jesus. Light according to St. John is revelation and salvation. If Jesus illumined the world, it is the church which should reveal Jesus to mankind and to provide the redemption Jesus achieved for the world. Looking from this angle there is lot of meaning for the Bishop’s statement that the church shines as the only light of the world with all the more power and prestige. This church which is the light of the world is also mother. Such a statement of the bishop contains lot of meanings.

We have to think how the church makes her maternity flowery. Bishop’s words will elucidate it well. Receiving the Holy Sacraments that flow from her

breast.... Pray intensely for our country and our church. This is a very relevant and sublime sentence. Church is our mother mostly through sacraments. Just as a mother gives birth to a child physically it is the mother church which gives birth to us spiritually.

This happens through the sacrament of Baptism. That is why the fathers of the church call baptism itself the mother and the baptistery the womb of the mother church. It is correct to think that the bishop had this vision of the fathers of the church. The mother church is not satisfied with giving birth to spiritual life only but just as the mother makes the child healthy by anointing oil and perfumes, so too mother church fills us with Holy Spirit and make us strong in spirit. We are reminded of this in the sacrament of confirmation. Besides like the mother nourishing her child by giving healthy food, so too the mother church help us grow spirituality providing us with the milk of the Word of God (1 Pet 2,2) and food which in the body and blood of Jesus (Holy Eucharist). When a person falls sick in his spiritual progress (sickness is sin) Jesus the physician gives through his ministers the remission of sins; provides Holy Eucharist the medicine of life. The mother who heals us through the sacraments of reconciliation and Holy Eucharist is the church. Not only when we are here in this world but also it is the mother church which prepares us for our heavenly journey. The mother church prepares the body and soul through the sacraments of the anointing of the sick for the life in heaven. It is the church our mother herself who even after our death takes hold of our physical body in hand and give us final rest in her courtyard and also offering sacrifices and petitions every day before our Heavenly Father.

When we consider like this the Bishop's statement that is "the Holy sacraments that flow from the breast of the mother church" – it definitely contains very sublime vision of the church. The ecclesial dimension of sacraments which II Vatican council enunciates is in agreement with these ideas.

Church, the way of Salvation

Another ecclesial vision of the bishop is that the church is the way of salvation. II Vatican council views the church as the sacrament of salvation. Mar Kalacherry who personalized this noble vision even before the council echoes the very same salvific vision through his words. The church becomes the way of salvation mainly through sacraments. May be because of this reason that the bishop insists on encouraging the reception of sacraments.

When the church is presented as the way of salvation the truth that Jesus is the one unique Redeemer stands behind it. The Bishop sees the church as the way to this truth. That is why he tried to give more emphasis for the proclamation of God's Kingdom. Church is the means for salvation and not the end. The end is God's kingdom. God's Kingdom is born through Jesus. It is Jesus himself the Kingdom of God. The church is the bearer and the one who proclaims this God's kingdom. It is through Jesus that the church becomes means of salvation. Members of the church are redeemed through the precious blood of Jesus. The 'redemptive character' of the church is fully centered on Jesus. Keeping away the redemptive acts of Jesus we cannot even understand the redemptive character of the church.

Church is Immaculate, Holy

Mar Kalacherry addresses the church Holy Church, 'Immaculate church'. How she becomes Holy and immaculate. The Holy Scripture testifies. Taking the words of St. Paul and St. Peter he clarifies this: "It was not something that can be destroyed, such as silver or gold; it was the costly sacrifice of Christ who was like a lamb without defect or flaw (1 Peter 1-18,19) St. Paul says: Husbands, love your wives just as Christ loved the church and gave his life for it... in order to present the church to himself in all its beauty – pure and faultless, without spot or wrinkle or any other imperfection (Ephesians 5, 25-27). Though the bishop does not explicitly speak about it, understanding the above mentioned words, he explains that church

is the Immaculate bride of Jesus. Also she is holy as she is sanctified by the precious blood of Jesus.

Church is holy because the Holy One lives in her. She moves in him, moves towards him. At the same time she is to be sanctified continually. That is why the bishop teaches to do penance for sins and do reparation and to sanctify herself by virtuous acts, prayers, spiritual reading and meditation. In the document (CHURCH 8) II Vatican Council clearly says this.

Church: The kingdom of Jesus

Another view about the church is that it is the kingdom of Jesus, kingdom of God, and the rule of love. Jesus is the king to come and he would establish a glorious kingdom is a faith which existed right from the Old Testament times. Jesus revealed himself as the king who came to bear witness to truth, contrary to the human expectation about him. Still then he proclaimed that the Kingdom of God is at hand'. What he preached was the good news of God's kingdom. He established this kingdom, through his words, deeds and his own personality. At the same time he entrusted the mission to hand over this experience of God's kingdom to the college of apostles. The church thus founded by apostles became the bearer and announcer of the kingdom of God. In that sense church is God's kingdom and at the same time kingdom of God is above church. The church is moving towards the perfection of God's Kingdom. In brief church is simultaneously kingdom of God, announcer of God's Kingdom and one seeking for God's kingdom.

The bishop holds the view that kingdom of God is an experience of love. It simply means that God's kingdom is a state (situation) where there is the rule of God. Only when we acknowledge the father-hood of God, this state comes into being when we realize God's will. If we acknowledge the Fatherhood of God, we cannot but acknowledge the brotherhood of millions of people. Though this may appear very simple initially but it is not an easy matter as we come across the

reality. At the same time it is the will of God to create this situation (state). It is the state engendered by Christ. Because it is Jesus who knew God as the father.

The only begotten son of the father in the fullness of his 'Abba Experience' fulfilled the will of the Father making the whole humanity children of the Father. He became brother to them by himself. The 'Abba experience' and the 'Brother experience' is seen perfectly in Jesus. He who prays 'Thy Kingdom come' repeatedly says 'Thy will be done on earth as it is in heaven'. The conversation with Mary Magdalene of the risen Lord clearly points out that. His father is our father also and his disciples are hereafter his brothers too. This experience of the universal Brotherhood is the other part of the 'abba experience'. This is the real experience of love and God's Kingdom. Every kind of evil and impurity is opposed to the experience of God's Kingdom. Mar Kalacherry must have this sublime state in mind of God's kingdom when he exhorts people to work for the expansion of God's Kingdom through fasting, prayer, penitence and almsgiving.

It is in this visible church that the universal experience of love of God's kingdom reaches its perfection and that too in the escatological end of the world at least to a certain extent. Though it illumined perfectly in Jesus, it is to be realized through human hearts. So we can say church is God's Kingdom. But it is above the church. Even the church herself is lamenting for the perfection of God's kingdom. She wishes "Lord you come". It is to realize this wish and expectation that he heads the church providing the spirit. This spirit is of love, peace and gratitude. When we are led by the spirit, God's kingdom will grow and expand in us and others. It is our duty to pray and do penance for this.

Church – The House of Bread

The bishop addresses the church as house of bread, Bethlehem etc. Thereby he clarifies the place of H. Eucharist in the life of the church. The idea he gives is theologically rich and it is close to the teaching of Vat. Council (Liturgy – 10).

Bishop affirms that H. Eucharist is the amazing center of the life and strength of the catholic church.

He explains Eucharist as the mark of unity. Holy Eucharist is the chain of love that links the rich with poor, the mighty with the weak, aged with youth, and Westerners with Easterners. The sacrament of love is powerful enough to provide every heart peace and heart contentment. Bishop basing on the teaching of St. Paul (1 Cor 10.17) tries to explain the nature of the unity of the church. His thought pattern goes in harmony with the thinking of the fathers of the church and modern theologians. It is the Eucharist that, as we are many, make us one body in Christ. Ignatius of Antioch calls the church “Agape gathering”. Thus basing on the teaching of the fathers and H. Bible, the bishop clarifies the special role of the Eucharist in maintaining unity in the church and the Eucharist centered dimension of the church. May be absorbing these views he denotes churches as the house of bread. The place and centre where the Eucharistic bread is broken is church itself. It is the Holy Eucharist that makes the church.

Church: Its heavenly Character

The vision of the bishop about the church as ‘victorious’ alludes to the escatological dimension of the church. Besides, he provides a sublime and universal view of linking the church of heaven and of earth. He clarifies this point better by affirming that it is the one and the same church known in different names like victorious (Triumphant), suffering and militant church, projecting the different states but they are interrelated one another among them. By this Mar Kalacherry confirms that there is above the visible elements an invisible aspect also for the church. It also manifests the fact that his view about the church is completely theological.

In short while imbibing the traditional views about church, the bishop was able to give a sublime view absorbing what is new in a very balanced manner. Aiming at the expansion of God's kingdom he aimed at the sanctification of the human hearts where God's kingdom must grow and expand. Jesus is one who achieved this goal. As the continuation of Jesus, Church the bearer of God's kingdom and its announcer lead everyone to the glory of heaven by living on earth as the way of salvation, as mother and immaculate spouse.

The example and love of the church and the eagerness of proclaiming God's kingdom witnessed by Bishop Mar Kalacherry be an inspiration for all of us.

Article XII

MAR JAMES KALACHERRY: THE BISHOP WHO LIVED THE EPISCOPAL MINISTRY FAITHFULLY AND GRACEFULLY¹²

Msgr. Jose P Kottaram

It is a clear fact that many of our former prelates had their studies and training in Latin Rite of western Church. All the same they were men of strong faith in God and his providence: They were active in their pastoral ministries and promoters of the children of the church in various fields. Their valuable contributions in the cultural areas cannot be under estimated. They gave great emphasis in the fields of education, of catechism, mission work, Reunion and service for the destitutes.

¹²Book Ref: PP 259 - 274

The period of the episcopacy of Bishop Kalacherry was a time when many important and historical events occurred. The freedom struggle of India, the autocratic rule of Divan Sir CP Ramanswamy Iyer and the consequent uprising against it in Travencore were all during this period. Bishop Kalacherry was a multifaceted personality. He was both a scholar and orator. He was a person with a fund of humor and keen intelligence, a strong believer in God and His providence. His leadership in the struggle for freedom of Education against the nationalisation of schools by Sir C.P. clearly illustrates this fact.

SPIRITUALITY

When we discuss about the spirituality of a bishop we have to clear our perception of the foundation of spirituality. Even in the 2nd c. the faithful considered Bishops as successors of the Apostles. It is through the bishops that the first Christian communities got the apostolic traditions handed over to them. The bishop is bound to safe guard the faith tradition with integrity. St. Ephrem says that the leader of the church must be an earnest custodian. According to Afraat the bishop is the physician of the entire church. He should heal the sick suffering from sin. He should provide healing and peace to all people. The service rendered by apostles should be done by the bishops and priests.

2nd Vatican council emphasizes the grave obligation of proclaiming the gospel as an important duty of the Bishop. They should sanctify the faithful through administration of sacraments. The day to day care is entrusted to them. Diocesan Bishops Shepherd the sheep through teaching, sanctifying and leading. Methods to teach are proclamation and catechesis besides establishing schools, organizing discussion meetings and sometimes through publications and public announcements etc. Bishops should be ready to do acts of virtue. They have to modify their lives according to the needs of time sacrificing everything and accepting suffering for the chosen people. The Bishops should be interested in the well being of the priests in all areas. They should be cordial with the separated

brethren. Ecumenism is to be encouraged. They should learn to respect lawful authorities and stand for just and reasonable laws.

From what we said above we get a clear idea about the spirituality of the Bishops. Hence to evaluate the spirituality of a bishop more than a few external elements, basic ecclesial aspects and orientation and pastoral services must be taken into account. Here one can see how Mar Kalacherry was a faithful minister of the church who kept intact the faith tradition handed over to him and how he faithfully transmitted it to the next generation.

Lofty Teaching

His pastoral letters had deep roots in Holy Scripture, theology and it included the spirit of the teaching of the Fathers of the church. These teachings were really expressive of his care, concern and closeness to his faithful. In moments of crises they were helpful to provide consolation and healing to his people. In practical areas he created an environment suitable for physical and reasonably helpful response. In return the faithful loved him very much. His Motto “Thy kingdom Come” clearly manifest his attitude: confirming God’s glory and well –being of his church.

A Unique Pastoral Style

He made his positive attitude to the church and his people clear by exercising his ministry through proclamation of the word, sanctification methods, and Christian administration style. The manner and method of leadership he exhibited in Educational field are to be an inspiration for the coming generation. Taking in the mission spirit he sends missionaries to different mission areas. His interest in the reunion of separated brethren, his initiatives seeking solution for the pain and hardship which the migrants faced are parts of history. As he was earnest about the all round wellbeing of priests he also never hesitated to correct those who were lazy and careless in the activities of the church. He instructed his faithful to respect

and honour the legitimate authorities and even to partake in their jubilant occasions and pray for them. He had a prophetic vision about the education of women, in nurturing Religious communities in the formation of lay organization and in the service of the poor. Mar Kalacherry has given valuable contribution in socio – cultural field during his time. He could speak and interact with a fund of humour and attract the attention of the people by delivering elegant and substantial speeches. These were the outward expression of his spirituality. His love for his predecessors and his unity with his fellow – bishops and his dedicated service were all true outcome of his deep spirituality. His deep faith in God and his providence enabled him to encounter problems without being emotionally disturbed and it strengthened him to take up sufferings required for it – even in very complex critical moments. This was the secret behind his advice to the people to go forward unafraid, trusting in God. Mar Kalacherry by his words and acts made it clear that spirituality is not simply a masque but a necessary outcome of the committed life and faithful service of the church.

The Bishop who knows thoroughly his Diocesan Priests

There were a lot of limitations at that time to interact with priests, and laity of this vast diocese. Still the bishop spared no trouble to invite the priests of his diocese, talk to them giving correction or pieces of advice. Such meetings helped the Bishop to understand them personally and effectively. It was his sharp intelligence, practical knowledge, love of the church and deep trust in God that enabled him for all this.

Late Bishop Mar Sebastian Valloppilly and Mar Kavukattu, (the servant of God), had enough personal experiences to share about the above said matter.

Prophetic stand, decision making and conversion

Besides and Beyond his graceful personality, hearty and humorous conversation and substantial speeches, what places him on the top position of the particular period in history is his fund of knowledge as a bishop, his seriousness,

strong faith, sense of discipline, love of the church, compassion and apostolic courage. His interactions, opinion and decision about St. Alphonsa during her novitiate period clearly indicate his prophetic insights. His reply to the mother superior requesting permission to send her home following her illness, The Bishop replied that she should not be sent home from the convent. Rather, if she dies let her die here in the convent. It certainly appears as a prophetic utterance about a future saint. To the question “what are you doing when you don’t get sleep”, her answer was that she was loving Jesus. Bishops’ words, ‘I entrust you the matter of my diocese’. Her request that she will take upon herself the malaria fever which afflicted the bishop too was fulfilled. Mar Kalacherry must have had an insight that he is facing a would be saint. Bishop Kalacherry willingly gave admission to Sebastian Valloppillil (later of Bishop of Tellicherry) in the petit seminary, though he was fully dressed in Khadi. At that time Khadi-wearers were thought as reactionaries. Later this Khadi-Vala Bishop (Bishop Valloppallil) stood in the forefront in the struggle against the evacuation of farmers in Kottiyoor, Pulpally and other places.

Ever since Mar Kalacherry took charge of the diocese, many young men and women came forward to serve in the mission areas. The bishop gave strong support to Reunion movement. Mar Ivanios knew the sincere interest of Mar Kalacherry in the matter of Reunion movement. Bishop Kalacherry died on October 27, 1949. In 1950 the diocese was bifurcated as Pala and Chanchanachery. Mar Sebastian Vayalil and Mar Mathew Kavukattu became Bishops of the two dioceses respectively. The holiness of life and the spirit of commitment of these two prelates as priests must have attracted the attention of Bishop Kalacherry.

Reasonable and Practical decisions

Bishop Sebastian Vayalil quotes three instances in his auto biography.

1. The damage caused to Pala Angady filial church and its happy ending as predicted by Mar Kalacherry.

2. About the place where the college should be established in Pala. And how the sharp difference of opinion ended peacefully as the bishop predicted.
3. About the nationalisation of schools by Sir C.P the Bishop wrote in his Pastoral Letter no 123. “Noli Timere”, you don’t fear. Those words came true as a prophetic statement.

Relation with Lay people: The bishop always maintained a warm relationship with his people. Even in the first pastoral letter he emphasizes this fact. He loved and respected the leaders of the community and even encouraged them. The message he sent to Sri. I.C. Chacko in the famous case about the ‘supremacy of Pope’, is a typical example for that.

Service of Mercy and Compassion

Mar Kalacherry set aside his Sacerdotal silver Jubilee donations to be spent for alleviating the suffering of poor people in the diocese. He ordered the church management to give generous help to primary school teachers who had only very nominal salary. He was also keen on caring for sick priests and stressed the need for rest places for them. The priest provident Fund Association (PPFA) which functions in Changanacherry had its beginning during the early period of his episcopacy. For Medical mission Sisters necessary provisions were made in the diocese for their apostolate in response to the request of Mother Anna Dengel.

Let the pastoral spirit of Mar Kalacherry who lived his Episcopal ministry faithfully, gracefully and fearlessly be an inspiration for the new generations.

Article XIII

CHURCH AND STATE IN THE VIEW OF MAR KALACHERY¹³

Prof. P C Aniyankunj Kottayil

The period of the episcopacy of Mar Kalacherry was marked by a time of total change in the structure of the nation. It was a period of shift from the reign of kings to the democratic system of government. In the background of the social and political situation existed at that time, it is good to assess the luminous personality of Bishop James Kalacherry for the sake of the new generation.

Bishop is the voice of the church. He is to bear witness to the convictions of the church through his life. Bishop Kalacherry was an able leader who channeled the moral power of the society against the unjust position of Sir C.P. Ramaswamy. Besides and beyond that his allegiance to the king and the love of the nation is a typical example for the common man to follow. By his own personal witness he teaches the new generation how much more the children of the church should love

¹³Book Ref: PP 83 -95

their mother country and show respect to legitimate authorities (Ref. II Vat council Decree on Bishops).

Unalloyed Allegiance to Kings

He had expressed both through his personal life and the teachings imparted to the faithful that obedience and submission to the lawful authorities of the nation and the readiness to pay what is due to them is very important. “Give to Caesar what is Casers’ and to God what is God’s – the words of Jesus. The teaching that we should pray for the legitimate authorities of the country to whatever religion or political system they belong to show the universality of the Church. This is what the church has followed at all times. The prayer for the rulers and civil authorities in the liturgy is the offshoot of this tradition.

As an example we can understand his exhortation to people to pray with him for Chithira Tirunal Maharaja on the occasion of his taking up the rule of Vanchinadu in 1931. Besides the bishop tells the people to celebrate that occasion and he asks Vicars to sing the thanksgiving hymn in all churches. Also to conduct speeches evoking allegiance to kings in schools and associations of young men and also to take out processions with the picture of Maharaja and so on. Such an interest helped the Christians of Kerala to continue in the mainstream of the country. Bishop reminded the people continually to keep away from revolutionary movements which induce people to disobey legitimate authority and to stand firm in their own tradition of allegiance to the king. He quotes the words of Visakam Tirunal Maharaja who said, “Even if Parasuraman himself revisits Kerala, it is impossible for him to find subjects more devoted to the king other than Syrian Christians” (P. Letter 15. page75).

Authority is from God

Absorbing the vision of the church in its totality the bishop says that the source of all authority is God either in the church or state. He shared this vision of the church with his people. The early Christians lived following the Biblical dictum, 'Fear God, Respect the King', The life and teachings of Mar Kalacherry were the living witness of that.

About those revolutionary movements which began to creep into the community, he said that those who deny the authority of God, deny all authority and will disobey all rulers. Atheists are really disloyal. If there is no God no authority will exist. In the present context when looking at the fact of diminishing of patriotism and true nationalism such a vision of the patriotism of the bishop radiates light to a great extent. Bishop reminds people to use their franchise for candidates who are selfless, competent and believers in God. He was only educating the society which had just started passing through an initial stage of a democratic culture. The bishop had warned that it would cause damage equally to church and nation when this great right of franchise is exercised in a light and casual manner.

Freedom of religion:

An ideal example of creative interreligious relationship and cooperation given to people all over the world by the people of India and specially by Kerala is a big contribution. People of Kerala by their pure devotion to the country and the service of the nation which originates from their belief in God became very close to the love and patronage of devoted kings. Right from the first century the kings of Kerala granted freedom of worship and many other privileges to Catholics. Bishop mentions that the maharajas of Travancore obtained admiration from more than one Pope who were heading the church. Mar Kalacherry recollects that the reason for the progress of Christianity in Kerala compared to other parts of India was owing to the positive attitude of the Travancore Royal Family towards the

Christians and also because of their religious tolerance. Such a tradition is prestigious for Keralites and the Catholic Church. By God's grace it is being continued. But Bishop reacted to contrary experiences as they occurred owing to the change of national structure just before independence and sometimes because of the narrow mind of the rulers. When people express their anxiety about the future of Catholic church when they attain independence, bishop persuades them to rely on Bl Virgin Mary the help of Christians to safeguard our rights and interests. Thus Mar Kalacherry highlights the importance of depending on faith in God continuously and earnestly against such negation of religious freedom.

The bishop was exemplary in the matter of pure love of the country and respect to legitimate governments. Any movement from the part of the government endangering the lawful freedom of religion or of individuals occurred, the bishop showed courage to oppose it with all moral power. The experience of the church also was like wise. "We should obey God more than men" (Acts 5:29). The way all the martyrs of the world and believers at all times followed was likewise. (Freedom of religion, Vat. II)

The pastoral letters no 121 and 123 about communism and nationalisation of schools by Sir CP created a lot of uproar. The pastoral letter no. 123 deeply disturbed the peace of Sir C. P. and at the same time it brought to the public the despotic tendency of the Divan very clearly. While opposing strongly the movement against the religious freedom and individual freedom, the Bishop without any shadow of doubt asked the people to follow the Christian meekness. This was to avert any kind of unwanted dangers which may turn out from such reaction and opposition in the democratic set-up. All the same the bishop declared that he was prepared to undergo any painful ordeal to safe-guard the interest of the church. He also exhorted everyone to take up suffering for the good of the church. The complete protection which the people of every caste and creed provided him

when the news spread that the bishop will be arrested in connection with his confrontations with the government, was a positive response to his such declaration.

On Economic systems

One can find in the pastoral letters of Mar Kalacherry a clear reflection of the church's position which neither support or oppose completely any particular economic system. He was not ready to accept the principles of nationalistic policy by which the government take over the wealth of the capitalists completely and compulsorily and to divide it equally to all persons under one nation and there by all men live luxuriously. It also tarnishes the goodness of God who is particular not to steal the property of others just as a cruel capitalist. They insist that the wealth of Devasam or God is to be equally divided and also to cling to the principles of atheism. This type of movement of nationalisation is different from socialism which proposes that when there is sufficient reason the properties of the rich could be taken up giving due compensation and its aim would be the good of all. On certain special situations state socialism is needed and it is praise worthy. Here the Bishop expresses the deep regard of the church towards any system aiming at the good of humanity. All the same he reminds to avoid the abuse of such a possibility. Bishop's teaching about state socialism and the right of private property was like the following. If state socialism interferes in unnecessary matters at unnecessary times, it is unbearable for the people of the country. Individuals' complete right to private property is given by nature. Unless nature itself demands it, nobody can violate that right. When the state socialism (Nationalisation) becomes compulsory it can cause violation of the fundamental right of the individual. However small is the violation nature itself will turn against the

government. The words of Pope Leo XIII, in *Rerum Novarum* about the unjust intervention of the nation is relevant in this context. The sweet dreams of the socialists namely the ideal equality will be a kind of equalizing everyone in the condition of misery and humiliation (*Rerum Novarum* 12).

The aim of the teaching of the church was to pave a ground of gospel values for social, economic and political areas and also to give the expression of humaneness. The teachings which Mar Kalacherry gave in his pastoral Letters were such social teachings that go hand in hand with such Ecclesial social vision.

Education a chief missionary apostolate of the church

The bishop considered Education as an active apostolate of the ‘missionary church’. Educational activities are inevitable part of mission work. We find the church reacts justly when the state creates obstacles in this area. If the government executes the nationalisation of Church’s schools without the permission of the church, it becomes the cause of grave disorders as the bishop points out. Hence he reminds the people that our main concern is to safeguard our schools and religion. Even today this warning of the bishop is very relevant. In our times of rapid change Mar Kalacherry shines as a Bishop of unequal personality and as an authority of strong and unwavering defender of truth.

MAR KALACHERY: THE GOLDEN STAR OF THE SYRIAN CHURCH¹⁴

Dr. Cyriac Thomas, Former V.C. M G University

Mar Kalacherry was an unparalleled spiritual leader who was really different both in appearance and accomplishments from other leaders. Fearlessness was his chief trait of character. Always and every where he was a fearless person. This lack of fear must have been the result of his in depth faith in God. So strong was his courage of faith. He had an unequal respect and reverence for his predecessor. His intense desire and hard toils to bring the mortal remains of Bishop Thomas Kurialassery back to Changanacherry cathedral church from Rome are really admirable.

His astonishing and prophetic decision according to his call of conscience to allow Sr. Alphonsa to continue in the convent even in that state of illness shows that he was a man of God. His strong point that there is no God's will against the natural justice is to be noted. Sr. Alphonsa (now a saint) returned her gratitude to the bishop by taking in the Malaria which used to trouble the bishop often, to herself for all her life time. While travelling by Bharananganam the bishop once met Sr. Alphonsa in the convent and conveyed his thanks to her personally. It shows further the goodness of his heart.

Sense of humour was very natural to him. The author narrates the story of a parish priest who wanted to cancel the transfer order issued by the Bishop. He sent a

¹⁴Book Ref: PP. 207 -222

deputation of people belonging to different religions to the bishop's house for this purpose. The Bishop after hearing their petition quiet gently sent them back. Before they departed he called the "Namboothiri" who was supposed to be the leader of the deputation and who was so simple and straight forward, and asked him why he spent so much money for this trip? Amusingly without hiding anything he replied that it was all well arranged and financed by the Kathanar himself! Later when the bishop met that particular priest he told him humorously that he should not have troubled that poor "Namboothiri" so much! It is reported that thereafter no priest approached the Bishop to cancel any transfer order he issued!

Mar Kalacherry mixed humours sometimes in his words and deeds. It was a time when humour was neither used by bishops or it was expected from them. Mar Kalacherry by his paternal line and maternal line became a link in faith tradition and by his committed and heroic pastoral life, he became beloved of the times. He was the son of Chackochan Kalacherry a noble family in Kuttanad and Philomina Chavara and there by a successor in the saintly line of St. Chavara Kuriakose Elias. This family background in both lines must have enormously paved the way for the admirable spiritual strength of Bishop Kalacherry.

He was unusually fortunate in obtaining quality education. The author of the article draws a parallel line between the educational institutions where the bishop and Mr. I.C. Chacko about whom the Christian community can feel proud of, pursued their respective studies. Mar Louis Pazhayaparampil appointed Fr James as his secretary recognizing his extraordinary talents. Bishop Thomas Kurialacherry asked Fr. James to accompany him on his way to Mylapore to take part in the Eucharistic congress. He was sent to Rome for higher studies by Bishop Thomas Kurialacherry. It was Fr. James who accompanied him to Rome in his final journey. The author remarks that perhaps Mar Kurialacherry had in mind some unexpressed dream about Fr. James.

While Fr. James was logic professor in SB College Changancherry he used to play Basket ball with the students as it was common in Rome, where Fr. James had his theological studies. But here in our place it was very rare to see a priest playing together with students. Rev. Fr. Purackal the then principal of the college, never appreciated such a thing and it was clear to the student community also. Fr James on the contrary found nothing unbecoming in this matter. The situation being such an unusual event occurred, as the author writes, which manifested the nobility, greatness and mutual respect of Fr. James and Fr. Purackal, the principal. The story the author heard is as follows.

The See was vacant for about two years after the death of Bishop Kurialacherry. Many names were rumoured in the air for Bishop candidate and Fr. James' name also was there. On a fine evening Msgr. Jacob Kallarckal administrator and Vicar General at that time came to SB College and called for Fr principal. He informed Fr. Purackal that Papal Bull from Rome appointing the new bishop has come and he wanted to meet Fr. James. As Fr. James was not seen in the room, Vicar General entrusted the official letter to Fr. Purackal to be given to Fr. James. Then someone reported to Fr Principal that Fr James is playing with students in the basket ball court. Fr. Principal moved to that direction to the pent up suspense of the students around the court. They knew the cold war that existed between them in this matter! When Fr. Principal came near Fr. James, to the surprise of all, he knelt before him in the ground and took both palms of his hands and kissed. Then he picked out the document from his pocket and gave it in the hands of Fr. James. Fr. James could understand the content of it and some of the students there also could guess it. Fr. James helped Fr. Purackal to get up and he embraced him and took both his hands and held them close to his chest showing deep respect. The author points out this event as a glowing example of the practice of obedience and submission to legitimate authorities existing in the church.

Mar Kalacherry was appointed bishop on October 4, 1927 by His Holiness Pope Pius XI. His spiritual motto was “Thy kingdom come”- the prayer which Our Lord Jesus himself taught. The main emphasis of the bishop was education and faith orientation.

Many educational institutions were established during his time. It was also a flowering period of vocations. The reason behind the place of eminence of SB College was his vision and administrative ability. He became a silver star in the horizon of history because of his historic struggle against sir. C.P. Later the inheritor of this tradition according to the author is Archbishop Powathil.

The famous pastoral letter of bishop Kalacherry (No. 123) underlines the basic vision of the church in the matter of education. The church considers her schools as particles of the church and hence sacred. It cannot be abused. It is also a point which school management should take into consideration.

In the struggle for the freedom of education Mar Kalacherry took an uncompromising stand. He was by no means prepared to withdraw the pastoral letter (No 123) as the government demanded or to apologize. He held on the Biblical words firmly. “Give to Caesar what is Casers’ and to God what is God’s”. Hence he won’t allow the government (caser) to interfere with God’s (of the church) matters. Even in such very critical moments he said to his faithful not to fear. (“Noli timere”).

When we evaluate Mar Kalacherry we have to take note of the limitation of his times. A society very traditional and a church functioned in a more traditional manner. The parish administration was mostly priest centered but palliyogams had more involvements then. The petitions of the parishioners were listened to by the church authorities without prejudice. Mar Kalacherry was very particular that his decision should not be against his conscience or unjust before God.

It was a time when Ecumenical thinking or cooperation of different churches was not very prevalent. Still Bishop Kalacherry was the first among Bishops who showed respect and consideration for other churches and Bishops. When Reunion movement started under the leadership of Mar Ivanios, Mar Kalacherry supported Mar Ivanious in establishing many Malankara Churches and convents in his diocese. At the same time he took care to keep warm relationship with Orthodox, Mar Thoma and CSI churches. He was careful not to hurt the feelings of anybody.

He had great acceptance in the public society. His dealings with other communities and their heads also were like that. His public stand was to go in agreement with the government as far as possible. He had lot of trust and respect for the Travencore Royal family.

Politically also the period of his rule was eventful. Non Cooperation struggle was at its peak. Most of the leaders of the agitation were those under Bishop Kalacherry's spiritual care. Some of them are –AJ John, R.V. Thomas, KM Kora, P.J Sebastian, Akkama Cherian, Chacko Kanjuparampil, Gregory Kandakkary etc. They were the main war heroes of middle Travencore. Leaders of the community like chevalier I. C Chacko, Adv. Chevalier T.J Mahew Thelly, George Thomas Kottukappally were the unofficial advisors of the bishop at that time.

Pastoral letter (of Bishop Kalacherry) controversy got inflamed and Sir C.P intimidated that he would arrest the bishop. The social and political leadership stood firmly with the bishop. Later with the independence of India there were political changes in Travencore also. Rule of Divan ended and Sir CP did quit the land.

To activate the role of lay persons in the church was one of the bishop's priorities. For that purpose he started the laity organization (C.A.C) catholic action council. Bishop encouraged priests to enliven it in their parishes. He started Vedaprachara Madhystan as the main organ of the diocese. He was really proud of the patriotism

of the Syrian Christians and their love of the land. He again and again asserted that our schools are related to the faith of our church and therefore any attempt to bring it under the control of the government is to be resisted. The big political tempest created by his pastoral letters made Mar Kalacherry a luminous star in the political horizon of Travencore.

It was a time of migration to Malabar. The Syrian Christian farmers mostly were from the limits of Changanacherry diocese and were confined to his spiritual care. To satisfy their spiritual needs they were badly in need of Syrian priests and hence the bishop wrote many letters to Rome asking for permission to send them to Malabar. Though he had many limitations at that time in this matter, it is his far reaching vision that later prepared the way for the establishment of the diocese of Thalasserry. We have to remember this with gratitude.

Mar Kalacherry was a spiritual person in every sense. The noble and basic foundation of spirituality according to him was prayer, penance and almsgiving. Any common believer could rely on these if he has trust in God. In the context of giving alms, the bishop often voiced against alcohol drinking, banquets, bad dramas and civil suits. Because these things cause to waste lot of money.

It is said that real devotee makes Bhagavan helpless. Unwavering faith and pure devotion were the spiritual weapons of Mar Kalacherry. It must be his unparalleled spirituality that enabled him to overcome the challenges from within and outside. The reward given to his noble life is that although 60 years have passed (now 70) after his death, still he lives in the hearts of the people as a silver line in our political and social life. No doubt, it is an extra ordinary blessing to anyone concerned to be blessed on earth and heaven.

NB: Mar Kalacherry was one of the intimate friends of Mr. R.V. Thomas –the father of the author of this article.

Article XV

**A PILGRIMAGE THROUGH THE PASTORAL LETTERS OF
MAR KALACHERRY¹⁵**

Rev. Dr. Thomas Mampra, CMI

¹⁵Book Ref: PP 26 -35

The author of this article Rev. Dr Thomas Mampra CMI delightfully remembers the occasions when as a little boy he could see Bishop Kalacherry very closely at Kainakary his home parish. It was chiefly when the bishop visited the parish church for pastoral visit. He recollects well how he was overjoyed when he could receive the Holy Sacrament of confirmation from the bishop. How on the eve of that memorable day children gathered round the bishop to hear his little questions and the way he explained the matter in a very simple manner so as to understand them very easily. His graceful face and attractive voice are still green in the author's mind. The sense of loss deeply felt by the Christian community as a whole at the demise of Mar Kalacherry is a clear proof of the standing acceptance he had in their minds.

The pastoral letters of Mar Kalacherry were suitable for conscientising and motivating the people. Because they were written discerning the time, place and circumstances and thereby powerful enough to raise them to the cultural social and spiritual levels. The bishop owned such an extra ordinary ability and commitment. The bishop tried to energise and enliven the deep spirit of faith of the people through ideal Christian life. He was very keen also to deepen the activities which his predecessor had begun and to spread it to large and distant areas.

Through his spiritual motto 'Your Kingdom Come', he expressed authentically clear that his pastoral aim was to materialise the establishment of God's Kingdom in all the activities of the faithful. He discusses in the very first pastoral letter about the inner implications of this motto and its importance in Christian life. Further about the role each one has to take up in order to establish it personally and socially. 'First you seek God's Kingdom and its justice, then the rest will be given to you'. The bishop requests the support of each one to make his 'motto' meaningful to the extent God wills it.

An over view:

Bishop has written about 145 pastoral letters. Few of them are common pastoral letters. First of all he was convinced of his grave responsibility to teach, sanctify and lead his faithful through his pastoral service and he was very serious about it. His pastoral letters contained simple and reasonable presentation, practical decisions to be taken basing on principles according to varying contexts and the strong resolution to put them into practise compulsorily. We may note how he presents the basic tenets of Christian faith and the fundamental themes of theology, although they are scholarly but expressed in simple style of language.

Innumerable citations from Bible, first in Syriac and later on in Latin, indicate the deep knowledge in sacred scripture and linguistic skill of the writer. He clarified beyond doubt that Christian life is not merely a sum total of important principles and dogmatic truths to be believed. Rather one has to find a lively and practical dimension for them even amidst the pressures and varying circumstances of life and there by to translate them into life the spirit of the gospel and its dynamism.

Themes of discussion:

His pastoral letters touched the different areas and dimensions of Christian life. They could be listed as (1) Incarnation, Redemptive role, resurrection of Jesus, the highest place of H. Eucharist in the life of faith and its enrichment, devotion to Sacred Heart of Jesus and so on.

(2) The importance of mission work and the need to work earnestly in that field. (3) The filial love towards our Blessed Mother Mary and devotion to St. Joseph the Patron of Catholic Church etc. (4) Taking into consideration the changing situations of time and place, the need to react accordingly in a Christian manner and also to formulate a life-style which is exemplary, moral and holy. (5) The importance of penance, relevance and need of praying for the dead, the communion of saints, guardian angels and such different devotional and mature aspects of Christian spirituality are clearly visible in his pastoral letters.

Besides he gives leadership to Christian communities in parishes and takes extra care as regards the priests who guide their people well. The bishop gives guide lines to priests and sends them messages during common occasions like annual retreat. After pastoral visits in different parishes he takes care to pin point drawbacks among the faithful and in a loving manner asks them to correct those failings.

Mar Kalacherry always tried his level best to work out his ‘motto’ –‘Thy Kingdom Come’ and also encourage evangelisation and mission work which go hand in hand with his motto. He earnestly showed his interest in the activities which the laity could take up in their life situations. He tried to conscientise the faithful about the different aspects of social life and the need to fight against social evils.

The Bishop often speaks about the need to show great love towards the Pope and also to be obedient to the authorities of the Catholic Church. He mentions the Syrian Christians’ tradition of love and respect for the legitimate civil authorities. He discusses in detail about the role of Catholic education in order to preserve and nourish our faith in depth and to lead a life accordingly from childhood.

The author of this article Fr. Thomas Mampra mentions in detail how the struggle for the freedom of education against the then Divan Sri C P Ramaswamy Iyyar made the bishop immortal. Even in his fight for Educational freedom the bishop upheld the words of St Peter ‘Fear God,Honour the King’. The Bishop declared that he was willing to undergo any suffering for the interest of the church and asked his people to totally depend on God.

His reply to the letter of the Government secretary to the bishop asking him to withdraw the pastoral letter (No.123) and to apologise, shows his sharp intelligence, reasonable presentation and clear logical style and his bold and well thought out position.

The conclusion of the letter reads like this. “I take this opportunity to state that the advisors of the government are entirely mistaken if they have thought that the pastoral is objectionable, subversive or seditious. It is neither calculated to bring into hatred the duly constituted Government or the State nor to cause communal bitterness or strife leading to violence. I repudiate the charges mentioned in your letter. I may also point out that in pursuance of the principle of the Catholic Church I have always inculcated in my pastorals respect for the constituted authority and have always stood against all movements tending towards disturbance of peace or tranquillity of the state.

I do not find any reason either for withdrawing my pastoral under reference or for expressing any regret for having issued the same.”

The author has tried to point out very briefly certain important insights which inspired Mar Kalacherry. He was a bishop who could observe keenly the signs of times and learn the lessons it provides and share it with his faithful in order that he may lead them in the right direction. The bishop’s life and pastoral service will be an inspiration and a guiding star for the coming generation.

Article XVI

**CHRISTIAN SPIRITUALITY BASED ON SACRED HEART
TRAITS IN THE VISION OF MAR KALACHERRY¹⁶.**

Sr. Claris S.H. St. Mathews Province, Changanasserry)

We can understand the sublime Stand Mar Kalacherry took and how great is the patrimony he handed over to us in various areas of Christian life namely political, social, educational etc. according to varying situations of time, place and circumstances. Together we may consider the ecclesial and theological vision he had even many years before II Vatican Council and the Independence of our country.

¹⁶Book Ref : PP 96 -104

The Sacred Heart Feasts and Celebrations that come in the liturgical year were made life touching and thereby the Bishop could give a momentum to the core of spirituality. He could thus enlighten the people of God through his pastoral letters. The vision of the Bishop about the Sacred Heart Devotion is quite sufficient to go deep into the spirituality of the Syrian Christians.

As a member of the S . H. Congregation the author of this article is very grateful to Bishop Kalacherry. It is precisely because the name ‘Sacred Heart Congregation’ was given by Bishop Kalacherry in 1931, although it was established in 1911 by Rev Fr. Mathew Kadalikattil (Servant of God). This is so they think, because of the Bishop’s devotion to the Sacred Heart of Jesus.

Gods’ love is dynamic

The subject of S . H. devotion is the love of the incarnate God towards men and the Sacred Heart which is the source of this great love. The love which is the gift of God (1 Cor 13.13) became visible to human eyes and also being invited to it in the Heart that is pierced (opened) in the Cross on Calvary.

The nature of love is dynamic. It is giving, receiving and sharing. People become devotees of this devotion through these activities. Looking at that love of the S. H. of Jesus (the source of love, truth, light and freedom) and consequently to understand one’s own condition. Further in humility praise with heart full of gratitude and thus share that love and holiness. This is what ultimately the S. H. devotion - Love and adore God who is love itself.

Devotion to S. H- Person centered devotion:

God’s redemptive plan in Jesus is to sing praise to God for his glory placing our hope in him by becoming holy and innocent (Eph. 1:3-12).

In order to be close to Jesus we have to pass through his personality features and make that personality trait our own. The means for that is to turn our attention to His pierced (open) Heart. Heart stands for the whole personality of man. It is in the heart that one hears the voice of God, experiences God and preserves faith. God seeks human hearts. Behold I knock at the door (Rev. 3,20) Devotion of the Heart means to surrender our hearts which is the center of life before the open (pierced) heart of Jesus and to be identified with his personality.

S.H. Devotion through Redemptive Mysteries:

S.H. devotion is simply to understand God's wonderful love and to reciprocate this love. God's love is limitless, selfless, all powerful, providential, humble, eternal, generous and inexhaustible.

When we experience the redemptive events in personal life it turns out as our spirituality. What the church does for us is to develop deep faith in these redemptive events and thereby giving us protection and encouragement to accept these divine mysteries as the standard of our life.

When we seriously go through the pastoral letters of Mar Kalacherry we can see how he insisted that the people of God should personalize the faith tradition and dogmas of faith of the church and make it their life style. The people of the parish should get round the altar unitedly and in that way the community and families should become witnesses of this spirit of sacrifice. What he has given as the basis of real spirituality was a Christian life-style ascetical and centered on Holy Eucharist,

Sacred Heart Devotion and Christian Spirituality

The relation between God and man is a reality that embraces the whole of spirituality. As far as each Christian is concerned, spirituality is a 'new life in Christ' according to St Paul. The life freely given by God is to be renewed in Holy Spirit, transformed and empowered. This is nothing but an entering in to the communion of the Holy Trinity.

When Bishop Kalacherry speaks about S.H devotion to his faithful, he demanded mainly three things: 1) Take active participation in the Holy Mass and receive Holy Communion with due preparation. 2) Carry out S H dedication in families. 3) To prepare our hearts befitting to his heart. Necessary strength for all this is to be absorbed from Holy Eucharist.

Sacred Heart Devotion through a life based on Holy Eucharist

What the Bishop aimed at through living the S H devotion was a life centered on Eucharist, and as a continuation the homes which live the (worshiping) adoration spirituality. The relation between adoration (worship), faith and acts can clearly be seen in the First Christian Communities – as well as in the modern theological thinking. The First Christians were having the spirituality based on worship (adoration).

Worship (adoration) is the celebration of faith. Celebration of the Eucharist is the noblest act that leads the worshiping community to its source. The redemption realized through the open heart of Jesus (from there water and blood flowed), the divine sonship etc are being realized today in the Qurbana Experience. Sacrificial life is nothing but the greatest thanksgiving which faithful offer to God together with the continuous conversion of man towards Jesus. The practice of Holy Hour, Novenas, family dedication, attornment acts, acts of mercy and all such matters

should be the continuation and inspiration of this thanksgiving and deepening in the lifestyle that emerges when one absorbs the interior spirit of Divine Worship.

Sacred Heart Devotion and life of Reciprocal Love:

God loved us first. Therefore let us also love Him (1 John 4, 19). The silent dwelling of the Sacred Heart of Jesus in the Eucharist is itself a continuous sermon of Jesus. We must be compelled to have love in our own hearts and exhibit it outside through our deeds. 'Charity of Christ urges us' (2 Cor 5.14). In order to achieve mutual love and peace, devotion to S. H. is very helpful. It is the love that invites the creation and the creatures which is also seen in the Sacred Heart and Eucharist.

Conversion of heart (Ps. 51, 12) and the glory of God are aimed at through S. H devotion. Besides, a generous heart, Sacrificing attitude, ascetic life style, participation in missionary activities etc are also aimed at the whole life of Jesus as a continuous flow of gratitude. The sacrifice of Jesus binds us also for sincere sacrifice. The real Christian life consists in accepting both good and bad experiences of life as ways of the Lord and always with a heart full of gratitude and an attitude of atonement to be sanctified in life. The aim of our prayer must be the attempt to restore the God-experience which Adam lost in Paradise.

It is this love which the loving father gave to human race as a gift through the open Heart. Only when God's love fills our hearts it is possible to establish God's Kingdom and to bear witness in oneself and others.

Mar Kalacherry was a devotee of the Sacred Heart. It was a personal relationship to Jesus deeply touching Christian Spirituality and making it experimental. It was really the trait of Christ-experience which demanded the spiritual life style of reciprocal love. The secret of the zeal inflamed in Bishop Kalacherry was this itself.

Article XVII

MAR KALACHERRY AND THE MISSIONARY SOCIETY OF THE BLESSED SACRAMENT¹⁷

Rev. Dr. Joseph Konickal, MCBS

Religious Societies (congregation) of the Catholic Church can be described as Children of different periods in history. Naturally they are the bearers of the spirit of those times. Hence it can be said that all religious societies are the noble gifts given to the world by that particular period in history.

The period of Blessed Sacrament

The 1st half of the 20th century witness an unusual rising of the Eucharistic spirit in the history of the Catholic Church. It was mainly during the time of Pope Pius X (1903-1914). His successors Pope Benedict XV and Pius XI kept this flame of spirit unextinguished.

These movements in the Catholic Church had its reflection all over the world and also in Kerala Church. Two priests who had their studies in Rome were the link for this. They are Rev. Fr. Thomas Kurialacherry(1890 – 99 – Studies) and Fr. James Kalacherry (1915-19 - Studies). Both of them later became bishops of the diocese

¹⁷Book Ref: 132 -138

of Changanacherry respectively. Another person to remember in this context is Rev. Fr. Koshy Mampalam who was a classmate of Fr. James in the Propaganda Fide College, Rome.

Eucharistic Period in Kerala Church

In the Pastoral letters of Mar Kurialacherry (1911-25) Devotion to Holy Eucharist was an important point of discussion. In 1920 he wrote, “This (Eucharist) is the middle and centre of the worship of God..... through this Holy Sacrament man reaches up to God and becomes related to God.” (P.L. 47, 1920).

Christians of Kerala can claim that devotion to Holy Eucharist is a patrimony received from Bishop Thomas Kurialacherry. It is to safe-guard this patrimony that he founded the society of Bl. Sacrament for women (SABS). It was in his mind to establish another society similar to this for men. But he could not realize this dream before his demise.

His successor Mar Kalacherry (1927-49) was very concerned about consolidating the Eucharistic spirit of his predecessor and also to develop it further. In his P. Letters Bl. Sacrament was a lively point of discussion. There is close relation between Holy Eucharist and Catholic Action.

Soldiers cannot fight successfully without food. The necessary food for the soldiers of Christ is Holy Eucharist. Holy Eucharist stabilises the faith which is our spiritual strength and inflames our (charity) love of God which is our courage. (PL.58). It was his intention to materialise the dream of a missionary society of the Blessed Sacrament.

Fr. Mathew Alakalathil was a famous priest and an inspired preacher in the diocese of Changanacherry. It is in his mind that the idea of 'missionary society of Bl Sacrament' germinated first. So also Fr Joseph Parayidathil was a person who entertained the idea of religious life in his mind.

Establishment of Missionary Society of Blessed Sacrament.

In 1927 when Mar Kalacherry took charge of the diocese, Fr Mathew Alakalathil and Fr J. Parayidathil informed the bishop of their desire. But the bishop could not take a decision soon. On March 23, 1933 a consultation meeting of 5 priests desirous of joining Religious life was convened by Fr Alakkalam under the presidentship of Mar Kalacherry. Though only two priests, Fr Alakkalam and Fr Joseph Parayidom were present, a decision was taken about the establishment of the religious society. Fr Parayidom notes in his diary; As the bishop also has encouraged it was decided that Fr. Alakkalathil, Fr Kalariparampil and myself would be sufficient and the society can start functioning on the coming feast of St Joseph and for the time being Mallappally Mission Church and its Rectory could be used (Missionary Society P.7)

As per the early decision, on May 7, 1933 at 2'O clock in the afternoon we, Mar Kalacherry, Fr Mathew Alakkathil, Fr Parayidathil and Fr Koshy Mampalam began our trip to Mallappally in the bishop's car. Before they started the bishop and three priests prayed before the Bl. Sacrament in the bishop's Chapel and afterwards before the Sacred Heart of Jesus Statue in the reception centre (portico). Fr Kalariparampil, the vicar of Mallappally church welcomed the bishop and priests and led them to the church. After the prayer in the church, The Bishop gave them a short exhortation. Afterwards the bishop declared the appointment of Fr Parayidom as the Vicar Superior of the society. In the establishment order issued for this new society, relevant parts of the rules of the society of St. Francis Sales

were prescribed by the bishop. Whatever support was needed for this infant society, the bishop had already prescribed. It shows Mar Kalacherry's paternal care and interest in this matter.

It was a time of Economic depression and the Bishop was finding it hard to give them money for their needs. He prayed for the will of God to know what to do. To his consolation the day after the society started, he got some financial support unexpectedly from Rome as Mass intentions. It was a sign that God himself confirmed the establishment of this new society.

Missionary society of the Blessed Sacrament –first steps

Soon after the establishment of the society many priests came forward with application for membership. But there was no convenience at Mallappally to accommodate many priests. Hence Bishop set apart the college hostel near Parel church for the society. On July 2, 1933 members of the society moved to Parel building. During that time, it was the bishop himself who provided the priests there with coconut oil and Mass wine etc. according to their need.

The members of the society wanted to have their own Ashram and chapel. Bishop also knew this. By God's grace, a generous person named Kadanchira Puthenpurackal Thommy Sir gave some acres of land to Changanacherry diocese. Three acres of land for building a church and twenty four acres of land to run an institution called Cherupushpodyanam as a trust. The missionary society was asked by the Bishop to run this institution. Though they had some reluctance, they conceded to it. That is how, as we see today the Kadanchira Ashram became the mother house of the society of the Blessed Sacrament. Today the society is grown and developed into two provinces, having the position of a Pontifical society.

Some Memorable Dates in the Life of Mar Kalacherry

1892:	April 20-	Birth at Kainakary Chavara House (maternal house)
	April 27-	Baptism - Name Jacob
		Education - English School of St. Mary's church Kainakary, Leo XIII High School Alappuzha, St. Joseph's Pulinkunnu, St. Alberts Ernakulam (1904), St Joseph Thiruchirappally, Maharajas Ernakulam
1908:		Matriculation exam successfully completed.
1911:	December 24-	Accompanied Bishop Thomas Kuriacherry to Mylapore to take part in the Eucharistic meeting.
1912:		Joined Puthenpally Seminary for studies for priesthood
1915:		Higher studies in - Propaganda Fide College, Rome
1919:	April 19 -	Ordained priest by Cardinal Pompili
1919:	April 20 -	Offered First Holy Mass in Syriac in the Chapel of Sacred Heart of Mary.
1919:	September 8-	Returned to Changanacherry - Offered Holy Mass at Immaculate Mary Church, Parel.
1919:	September 14-	Reception at the Home Parish Kainakary

1919:	October 14-	Appointed Secretary to Bishop Thomas Kurialacherry
1922:		Logic Professor at SB College Changanacherry
1922:	October 10-	Fr. James Kalacherry's Father Kunjacko Kalacherry Died. Msgr. Jacob Kallarackal was Main Celebrant for the Functions at Home and Church.
1924:	February 24,25-	Took Part as One of the Main Speakers in Kottayam Convention Conference.
1925:	March 18-	Trip to Rome with Bishop Thomas Kurialasserry
1925:	May 27-	Went to Propaganda College to help Bishop Thomas Kurialacherry who Offered Holy Mass (26 th priestly ordination day of the bishop)
1925:	June 2-	Death of Mar Thomas Kurialacherry
1925:	October 5-	Fr. James Returned to Ernakulam with Archbishop Mar Augustine Kandathil.
1925:	October 8-	Came Back to Changanacherry Bishop's House.
1927:	October 24-	Appointed Bishop of Changanacherry
1927:	November 24-	Death anniversary of Bishop James' Grandfather, Sung Raza for the Dead at Kainakary St Mary's Church.
1927:	November 25-	Reception at his Home Parish
1927:	December 10-	Retreat Before Consecration at Mannanam Asram
1927:	December 21 -	Episcopal Ordination at Changanacherry

- 1928: July 25 - Ist Volume of “Vadaprachara Madhyasthan” Published.
- 1928: October 9 - Official Canonical Visit at St. Mary’s Church, Kainakary
- 1928: October 10 - Blessing of L. Flower Covent , Kainakary
- 1929: May 8 - Presidential Address at Athirampuzha Catholic Congress Meeting.
- 1944: April 19 - Silver Jubilee of Priestly Ordination.
- 1945: April 19 Leadership Given for Struggles for Human Rights and Rights of Education
- 1947: May 14 - Main Celebrant for the Funeral Service of His Younger Brother Varkychan,
- 1949: August 12 - Foundation Stone Laid for the Assumption College for Women.
- 1949: September 12 - Blessed the Marriage of his Nephews K.T. Joseph, K.V. Chacko and T.J. Thomas Thevarkad at Parish Church, Kainakary.
- 1949: October 27 - Bishop James Kalacherry Expired.

Prepared by : Rose Thomas Kalacherry M.Sc., B. Ed.

**Inscription On the Tomb of Bp. Mar James Kalacherry at the Marth
Mariyam Kabarida Pally Changanacherry**

In Pious Memory of Rt. Rev. Mar James Kalacherry Ph.D;D.D

(Consecrated on 21st Dec. 1927)

Second Bishop of Changanacherry

Born at Kainakary 20th April 1892

Ordained in Rome 19th April 1919

Died at Changanacherry 27th Oct 1949

“FIDES INTREPIDA”

Faith did Cooperate with his work and by works Faith was made perfect

(St James 2, 22)

Mortal remains transferred to this Church From the madbaha of Metropolitan
Church on 29.05.2015

R.I.P

