



Spirit-Filled
VIRGIN

Sr. Dr. Cleopatra CMC

Spirit-Filled Virgin *Saint Euphrasia*

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Introduction

Blessed Euphrasia is an Olive branch which received plentifully the living water from the good Olive that is Jesus Christ and flowered and bore fruit. Many people in Ollur and nearby places were fortunate to enjoy the spiritual charisms and fruits which Blessed Euphrasia produced in the fullness of the Holy Spirit, the living water.

We can use the criterion of Jesus' words, "you will know them by their fruits" (Mt. 7:16) to measure Christian holiness. Many are the spiritual fruits and charisms which have been showered through Saint Euphrasia's heroic practice of virtues.

In the Holy Bible, in the writings of St. Paul, there is a good narration of the spiritual fruits (Gal 5:22-23), gifts (Isa 11:1-2) and charisms (1Cor 12:8-11), which the Holy Spirit gives the believers. The readers will immediately understand that the aim of the book is to describe how these were seen in Saint Euphrasia. Sister Dr. Cleopatra's efforts are really worthy of congratulations.

Sr. Cleopatra has used many events and words from the life of Saint Euphrasia for this. Therefore, even though a very serious topic is being dealt with, the readers will long with desire to go through this book.

The letters, which Mother Euphrasia wrote her Sp. Director Mar John Menachery, throw light on the life of this Saint. Those letters make clear how Saint Euphrasia got her feet transformed, going through the furnace of prayer and mortifications, to climb



the steps of perfection. She faced her natural irascibility and won the victory.

Saint Euphrasia, who was very strict with herself, was in the forefront to show generosity to others. This saint willfully tried to forgive and encourage the novices and other sisters to do so in the convent. She was ready to nurse the sick even in circumstances which endangered life itself. For example her nursing the sister who was mortally sick with deadly cholera.

Mother Euphrasia's writings and conversations make clear that this Saint inspired by the Holy Spirit had gained deep knowledge of the Bible and Catholic theology.

The gifts which God graciously bestowed on St. Antony, St John Vianny and St. Teresa of Avila were seen in Saint Euphrasia open and hidden. Of these the most important were the word of knowledge, the word of wisdom, the gift of healing, etc. Knowing that Mother had the gift of the word of knowledge, many people used to come to the Ollur Convent. Through this, Mother was able to lead many to conversion and healing. God made use of Mother Euphrasia to heal, through the Rosary prayer, Sr. Gaspar who was seriously sick in the stomach and was doubting whether she would be able to follow her vocation. How many examples are in this book like this!

I Congratulate Sr. Dr. Cleopatra who made efforts to introduce Mother Euphrasia in the light of charismatic spirituality to the Kerala Church and to all the faithful. I wish this book great success among the faithful!

Dr. John F. Cheriaveli, V.C.

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Felicitious Blessings !

“You have not only a glorious history to remember and to recount, but also a great history still to be accomplished! Look to the future, where the Spirit is sending you in order to do even greater things” (VC, 110).

Saints are miraculous phenomena of the world. They, through their life of holiness, write a glorious history of ideal, beautiful spirituality. When real annihilation is accepted in life, the glory of the divine shine in brilliant colours. Yes, the darling daughter of Ollur, the first Saint of the Trichur Archdiocese, Mother Euphrasia! When we make a procession through her life, in moments of holiness, are we not surprised! One who longed to be an unknown saint! But the descent of the Spirit made her the owner of a life of graces, gifts, charisms and fruits. God’s daughter who kept the image of God in man!

I trust this book, pondering on Saint Euphrasia’s heroic virtues and spiritual gifts, charisms and fruits, would be an inspiration to the readers’ minds to pray, act and live with the anointing of the Holy Spirit. May the very holy life of this saint fill our hearts with fresh anointing!

Let the *Spirit-filled Virgin: Saint Euphrasia* written by Sr. Dr. Cleopatra (Director) on the spirit-filled life of saint Euphrasia create new waves of the Spirit! Let us be transformed into divine persons! Let this be inspiration to all persons, families and communities!

Mar Jacob Thoomkuzhy
Metropolitan Archbishop (Emeritus)
Trichur



Preface

“O God, from my youth you have taught me, and I still proclaim your wondrous deeds. . . . I proclaim your might to all generations to come.” (Ps 71:17,18)

The Canonization of Mother Euphrasia is the greatest event of our hopes and expectations. It has been a reality! On 23rd November 2014, in front of lakhs and lakhs of people, among them 10,000s of Ollur people, Pope Francis declared, the raising of Blessed Chavara and Blessed Euphrasia to sainthood. Among the claps and songs and joys of the people of God, India, Kerala got two saints together!! We, the sisters of the Mother of Carmel Congregation is blessed, with two saints – our founder, Chavara Kuriakose Elias and our sister, of this convent, Sr. Euphrasia, a saint! What a grace and blessing! God be praised for ever!

God is showering favours and miracles witnessing to the love and holiness of Saint Euphrasia who in her life assured us, “Won’t forget even after death.” God has from her youth taught this blessed virgin who clung to God and lived in God. She stayed close to Jesus the vine, and glorified God producing many good fruits. She is still proclaiming the miraculous acts of the Lord. Led by the Holy Spirit of God, this virgin filled with the Spirit practised heroic virtues. Anointed by the Spirit, she was enriched by the gifts of the Holy Spirit. By the charisms the Spirit bestowed on



her, she served the children of God with miraculous power and great fervour and became a saint.

This book is the external flame of my great desire to reveal clearly to the children of God Saint Euphrasia's heroic virtues and the gifts, charisms and fruits which were manifested in her and in her service to her brethren, as is said in the Vatican Decree on the heroic virtues declaring her *Venerable*.

Having come into the Charismatic Movement in the beginning days itself and have served in it about 10 years as Vimala College Prayer group Leader, Kerala Service Team Secretary and National Service Team Member till 1986 when I was elected Provincial Superior, it was with great surprising joy only, I could look at the life of Mother Euphrasia who died in 1952, much before the Charismatic Movement came to India. I found her a fully Charismatic nun in whom the Spirit's power was manifested through the gifts, charisms and fruits which were noted shining in her and in her service to the people. May God be pleased in my attempts to bring to light the hidden glory to the children of God. Let many hearts be enlightened! Let halleluiahs rise! With this prayer, I place this book before the people.

May I record my immense thanks to Fr. John Cheriaveli, the Director of Puduppady Jubilee, Retreat Centre for an official introduction and to Archbishop Mar Jacob Thoomkuzhy for giving lovingly his felicitations and blessings.

This English translation of the book is intended for the many people especially those from outside Kerala, who cannot read my original Malayalam book *Atmabhishekam Niranja Kanyaka*.

Sr. Cleopatra, CMC

Director

St. Euphrasia Pilgrim Centre

Ollur, Thrissur

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Introduction

Chapter - 1

Spirit - Filled Virgin *Saint Euphrasia*

Saints, even though are living in the world, do not become the world's. They become God's - the Creator, Redeemer and Protector of the world--praying for people, doing good to them and mortifying themselves, they live a life of sacrifice. Hence God loves them; listens to their prayer. People honour them, pray to them.

Saint Euphrasia was one among such saints. This Venerable virgin had been anointed by the Spirit of God. From childhood on to the end of her life, in submission to the Holy Spirit, she understood the will of God, acted and lived accordingly. Having been led by the Spirit of God, St. Euphrasia was God's daughter (Rom 8: 14).¹

THE ANOINTING OF THE HOLY SPIRIT

On the last day of the festival, Jesus stood up and cried out: "Let anyone who is thirsty come to me, and let the one who believes in me, drink. As the Scripture has said, 'Out of the believer's heart shall flow rivers of living water.' Now he said this about the Spirit which believers in him will receive; for as yet there was no Spirit, because Jesus was not yet glorified" (Jn 7: 37-39).

After the ascension of our Lord, on the day of the Pentecost, the Holy Spirit descended from heaven on the praying holy Mother Mary, the Apostles and the women and other disciples (Acts 1: 13-14) who were gathered there. "All of them were filled with



the Holy Spirit” (Acts 2:4). Peter raised his voice and addressed them: “Indeed, these are not drunk, as you suppose, for it is only nine o’clock in the morning. No, this is what was spoken through the prophet Joel: “In the last days it will be, God declares, that I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams. Even upon my slaves, both men and women, in those days I will pour out my Spirit and they shall prophesy” (Acts 2:15-18).

By this sermon of Peter, broken-hearted, when asked what they should do, he said: “Repent and be baptized everyone of you in the name of Jesus Christ so that your sins may be forgiven; and you will receive the gift of the Holy Spirit. For the Promise is for you, for your children, and for all who are far away, everyone whom the Lord God calls to him” (Acts 2: 38,39). Filled with the Spirit of God, this word which Peter said on the Pentecost day, is being fulfilled in us who are far away and in all whom the Lord calls to him. This is fulfilled in a very special way in Mother Euphrasia.

HEROIC PRACTICE OF VIRTUES

On August 29th 1952 Mother Euphrasia left this world to meet her heavenly Bridegroom. Charismatic Movement was after that. Still the gifts and charisms, that we find strongly in the Charismatic Renewal, were shining in Mother Euphrasia. The miraculous phenomena that we experience today were brightly resplendent in Mother Euphrasia. Only through the special anointing of the Holy Spirit, one could pray as Mother Euphrasia prayed, live as she lived and act as she acted. Through the Vatican Decree on the heroic virtues of Mother Euphrasia on 5th July 2002, the Holy Father Pope John Paul II solemnly declared:

The Servant of God accepted joyfully and humbly the charismatic gifts with which the Lord entrusted her, holding herself unworthy to be chosen for such special favours. On account of the continuous practice of Christian virtues, which she treasured



as well as the celestial gifts, many people went to her to ask her counsel and prayers.

That the Servant of God Euphrasia of the Sacred Heart of Jesus (formerly Rosa Eluvathingal) , professed sister of the Congregation of the Mother of Carmel, has practised in heroic degree the theological virtues of Faith, Hope and Charity towards God and neighbour, and the cardinal virtues of Prudence, Justice, Temperance and Fortitude as well as allied virtues, thus fulfilling the requirement in question.

Here, we are examining in the light of this Decree, the heroic virtues, the spiritual gifts, charisms and fruits which were resplendently shining in Mother Euphrasia.





Chapter - 2

A. Moral / Cardinal Virtues

“A virtue is a habitual and firm disposition to do the good. It allows the person not only to perform good acts, but to give the best of himself. The virtuous person tends toward the good with all his sensory and spiritual powers; he pursues the good and chooses it in concrete actions.”²

A. CARDINAL VIRTUES

“Human virtues are firm attitudes, stable dispositions, habitual perfections of intellect and will that govern our actions, order our passions, and guide our conduct according to reason and faith”(CCC, No.1804). They make easy to live a good moral life; give joy and self-mastery. Moral virtues are the fruit and seed of good acts.

These prepare the way for man for a loving relationship with God. The four virtues which fulfill the moral duties are called Cardinal virtues. They are prudence, justice, fortitude and temperance. Others are grouped around them.

1. Prudence

“Prudence is the virtue that disposes practical reason to discern our true good in every circumstance and to choose the right means of achieving it” (CCC, No. 1806). Prudence is the charioteer of the virtues, for it guides the other virtues by setting rule and measure. It is prudence which helps us to determine and direct our conduct in accordance with our judgment without error and overcome doubts about good and bad.



In Saint Euphrasia, the cardinal virtue of prudence shone brightly in her word and action; mellowness and meekness were seen. Usually, in any problem she would not reply immediately. Decision was taken after prayer. When she did not have special duties, she was involved in all the activities of the community. Often she observed prudent silence, not to cause split in the community. Mother Euphrasia used to advise the novices to act prudently understanding the situation.

Personally speaking, she did not have any special interest. She was not interested in worldly matters; was not a wavering character. On knowing or hearing about others' needs, she always helped them. Others asked Mother Euphrasia's counsel in many matters.

It was Mar John Menachery, the first native Vicar Apostolic of Trichur, who brought the Trichur sisters from Koonammavu to Ambazhakad and then to the St. Mary's Convent, Ollur, the first Convent of the present Trichur Archdiocese. Once, for the needs of the new diocese, he asked for the patrimony of the sisters. But as there is a law for the alienation of patrimony, the sisters did not agree to give the patrimony to the Bishop. Mother Euphrasia also joined them. It was the virtue of prudence that helped Mother Euphrasia to act justly, overcoming her special interest in her own Spiritual Father, the Bishop.³

2. Justice

“Justice is the moral virtue that consists in the constant and firm will to give their due to God and neighbour” (CCC, No.1807).

Mother Euphrasia did not take back what she offered to God through her religious consecration. Entrusting all her burdens with the good Lord, she prayed. She was a virgin, totally consecrated to God. In any difficulty, sorrow and suffering she stood firm in her consecration. Mother Euphrasia always stood for justice. She was sorry when she heard that someone had been denied justice. She gave everyone the love and service each



deserved. She also possessed the gift of discernment to specially care those who deserved her concern.

However weary she was, she did not take exemption from observing the rules. Even though she tried to live a wholly hidden life, she acted always with understanding and concern in the needs of others. She submitted herself to the superiors. She always showed readiness to do what is necessary for the community.

In the case of a novice, as there was no good report, the Bishop ordered her transfer to another convent. But Mother Euphrasia argued with the Bishop like an advocate. It is better to make the novice stay in the same convent, as she is trying to improve herself and get a good report, rather than carry the bad report to another convent. Saying this to the Bishop justly and boldly, she requested the Bishop to withdraw his transfer order (cf Letter 59, 22 May 1907).

3. Fortitude

“Fortitude is the moral virtue that ensures firmness in difficulties and constancy in the pursuit of the good” (CCC, No.1808). It strengthens the decision to lead a moral life overcoming obstacles. Through this one is enabled to conquer even the fear of death and face temptations, persecutions and tortures.

Mother Euphrasia was a person who had great fortitude. When she was very young, she got the strength through this virtue of fortitude to stand firmly on her decision to become a nun in spite of strong opposition from her father. It was this fortitude which she got from the Lord that supported her when she was suffering from serious diseases and when she had to wait long years to achieve her goal. Entrusting herself to the Lord, she abandoned herself to the Lord’s plans to be fulfilled in her.

Mother Euphrasia was in a continues war with herself. She was not conquered by sicknesses, persecutions, tortures from evil spirits and misunderstandings which always disturbed her.



Trusting in the Lord, she moved forward. Even in the community there were many criticisms against her. Yet, she did not retreat from her goal to become an unknown saint. She wrote in her letter to her Spiritual Father: “God has given me a nature of anger and love. It is against these I fight, till death” (Letter 78).

4. Temperance

“Temperance is the moral virtue that moderates the attraction of pleasures and provides balance in the use of created goods” (CCC, No. 1809). It is this virtue that helps us to control our desires, keep limits to these and make us act honourably with a balanced mind.

Mother Euphrasia had practised this virtue well. She used to dress and act very simply and modestly. She shared what she had with others. Mother Euphrasia had a very temperate lifestyle in food. Generally she used to eat only once, and that some kanji and vegetable curry only. Other times, she took some black coffee or kanji water. She never took meat, fish, egg and milk; and she gave the sweetmeats and fruits she got to the weak and weary. She fasted twice or thrice a week and gave up even her meager daily fare. When a sister enquired about this, she replied: “ I am very fond of good food and sweetmeat. But I do this to mortify my flesh.”⁴

Mother Euphrasia mortified her feelings and desires. She wrote clearly about this to her Sp. Father: “Father, the only joy of my heart is that although I do not have great virtues, I have great consolation that I have not let myself be led, by the grace of God, to the pleasures which I could have enjoyed, if I had given myself up to the desires and passions of self” (Letter 78).





Chapter - 3

B. Theological Virtues

“The human virtues are rooted in the theological virtues which adapt man’s faculties for participation in the divine nature: for the theological virtues relate directly to God. They dispose Christians to live in a relationship with the Holy Trinity. They have the one and Triune God their origin, motive and object” (CCC, No.1812). The theological virtues inform and give life to the moral virtues. They are infused by God into the souls of the faithful. It is to help them live as children of God. It is the pledge of the presence and action of the Holy Spirit in man. Faith, Hope and Charity – these are the theological virtues.

1. FAITH

“Faith is the theological virtue by which we believe in God and believe all that he has said and revealed to us and that Holy Church proposes for belief, because he is truth itself” (CCC, No.1814). In the 11th Chapter of the Letter to the Hebrews, St. Paul is giving the definition and experiences of the virtue of faith: “Faith is the assurance of things hoped for, the conviction of things not seen” (11:1). He emphasizes that our forefathers Abraham, Jacob and others have been made righteous by faith. The Apostle teaches that “without faith it is impossible to please God”(11:6).

Mother Euphrasia had received faith through inheritance. She was born in the Eluvathingal Cherpukaran family in Kattur where they lived the faith which they received from St. Thomas, the Apostle. Rosa received her baptism in the Mother of Carmel



Church, Edathuruthy, and the child grew up in faith and piety. For three generations she was the first girl child in the family and the father wanted to marry her off in pomp and show. But Rosa had given her word to the Lord and wanted to become a nun. Thus started the tug-of-war between father and daughter.

Through fast, abstinence, penance and prayer, and begging the intercession of Mother Mary through the recitation of the rosary, she stood firm in her vocation to religious life. The death of Rosa's little sister with a short sickness was a shock to Antony. He felt that if he did not give Rosa to God, even she might be taken away from him. So he took her at the age of twelve to the Carmelite Convent boarding in Koonammavu.⁵ Rosa's faith, hope and zealous love of God found victory.

St. Euphrasia, having deep faith, waited planting her eyes on the Lord in crises and mortal diseases. She found solace in the Eucharistic Jesus. By prayer she stood close to God. She says: "My only solace is to be with my Jesus."⁶ After Mother Euphrasia came to the convent, all the wealth of that ancient family was lost. When her brother Kakku came to Mother and told her about the selling of the land, compound, etc, and the loss of wealth, she was not upset. She advised him, not to lose in virtue even if they lose in money.

When she had to face several diabolical onslaughts and terrible temptations, it was her strong faith in God that led her forward. She overcame her dire temptations against faith by repeated ejaculations of faith. The advice she gave to her sisters in the convent was to hold on to strong faith. A particular 'Faith-beads' she taught her sisters in religion who were her subordinates is a proof in point."⁷

" Lord Jesus I believe in you (10 times)
Lord, increase my faith (the big beads)."⁸

2. HOPE

"Hope is the theological virtue by which we desire the Kingdom of heaven and eternal life as our happiness, placing our



trust in Christ's promises and relying not on our strength, but on the help of the Holy Spirit" (CCC, No.1817). The Apostle teaches: "Let us hold fast to the confession of our hope without wavering for he who has promised is faithful" (Heb 10:23). The virtue of hope responds, to the longing of our heart for happiness which God has placed in our heart. It saves us from discouragement and supports us in times of rejection. The Apostle tells us: "Hope does not disappoint us, because God's love has been poured into our hearts through the Holy Spirit that has been given to us (Rom 5:5).

Euphrasia is the heroic virgin who made her life noble by hoping in the Lord and waiting on him. Her whole life was a long expectation for her – living for Christ, the Lord of her soul, waiting with expectant hope and praising him with all the saints and angels in heaven.

There were some who did not believe in her visions and revelations. Mar Francis Vazhappilly, the successor of Mar John Menacherry, forbade her to tell her visions and revelations, probably because he did not believe in these. But Mother Euphrasia obeyed him without any complaint or ill feeling, because she trusted in the Holy Spirit who was directing her ways. She was full of love and hope in severe sufferings, mortal sicknesses and even death.

Mother Euphrasia used to console those who came to her for prayer and healing and advised them to pray with confidence, to fast and receive the sacraments. The testimonies prove that the illnesses were healed and needs fulfilled at the particular time Mother Euphrasia had foretold. This heroic hope has given way to even miracles.

One day at noon when the sisters came after prayer to the refectory, there was nothing to serve the sisters. Then Mother Euphrasia told the sisters to go the chapel and sing the thanksgiving hymn. Before the prayer ended, the parlour bell rang and the superior was called. When Mother Euphrasia went there,



she saw a huge basket full of bread and lots of banana brought from Cheveliar Augustine Akkara's house. Immediately Mother Euphrasia called the sisters to the refectory and served them the food the Lord had sent them. All thanked God for his great love and concern.

3. CHARITY (LOVE)

“Charity is the theological virtue by which we love God above all things for his own sake, and our neighbour as ourselves for the love of God” (CCC, No.1822). “As the father has loved me, so I have loved you; abide in my love.” “This is my commandment, that you love one another as I have loved you” (Jn. 15:9,12). Jesus asks us to love even our enemies (Mt. 5: 44). In the letter to the Corinthians, St. Paul is singing the praises of love: Even if I know many languages and have many charisms and even great faith, “if I do not have love, I am nothing. If I give away all my possessions, and if I hand over my body so that I may boast, but do not have love, I gain nothing” (1Cor: 13:2,3) The fruits of charity are joy, peace and mercy; charity demands beneficence and fraternal correction” (CCC, No. 1829).

a) Love of God

Deep love of God was the treasure of Mother Euphrasia's heart. Euphrasia of the Sacred Heart of Jesus, desiring to have the burning love of the Sacred Heart burn in her heart also, said: “What fortune is there more than suffering for the Lord ! . . . I love my God and I always desire that all love Him” (“*Gems of thoughts*” Nos. 9 & 23). “My Jesus give me a heart burning with love for you” (“*Aspirations*” No. 7).

In Mother Euphrasia's room, there is a one and a quarter feet long crucifix. Looking intently at the crucifix, weeping, holding it close to her bosom, she used to get immersed in contemplation and go into an ecstasy for a long time. However strongly sisters tried to get the crucifix out of her hands, they never succeeded. And Mother



Euphrasia never knew about it. Sisters who have seen this, have given their testimonies (cf *The Praying Mother*, p. 28).

She used to spend hours before the Blessed Sacrament with a heart burning with love. Her life and joy was there. She was the first one to reach the chapel in the morning, and the last one to leave in the night. Then she used to pray walking in the corridor and praying the rosary. When she was appointed Mother Superior of the Convent, she was very worried. But as if she got an inner inspiration, she consecrated a statue of the Sacred Heart of Jesus in the centre of the Convent and entrusted the Lord with the responsibility of the Superior. Daily in the morning Mother Euphrasia used to entrust everything about the Convent with Jesus, the Lord, Master and King. Whenever she passed by that way, she would cast loving glances at the Sacred Heart and lovingly converse with him. In the night also, she used to stand close to the Sacred Heart statue and pray far into the night.

b) Love of Neighbour

The great love of God which filled her heart flowed into others. Those who did not know of her love was scarce in those days. The good eatables she got, she used to give others, especially the weak and weary. Knowing their needs, she used to stretch out a helping hand to them. It was her custom to clean the toilets and fill the pots with water for others. She never showed a sour face to those who criticized her, on the other hand she used to help them and pray for them.

When she was Novice Mistress, she trained her daughters to grow in the spirit of Carmel through silence, solitude, prayer and charity. She insisted on disciplining the tongue, especially on four occasions:



1. When one superior leaves and another one comes .
2. When we take up somebody else's office.
3. When members of another convent come to our convent and when we go to other convents.
4. When the mind is upset and agitated.

(The Praying Mother, p.16)

Mother Euphrasia dealt with faults against charity very seriously. "Her instruction was that if there had been any ill feeling or offence between them, only after reconciliation they could go to sleep. Those who have experienced this, say that the Mistress used to instruct the sister who had an offence against another to kiss the feet of the other and beg pardon. Mother Euphrasia would be at ease only when she saw that friendship was restored". (*The Praying Mother*, p. 17)





C. Virtues Against Capital Sins

VIRTUES AGAINST CAPITAL SINS

The Vatican Decree on the heroic practice of virtues says that it has been made clear that Mother Euphrasia, through the power of the Holy Spirit, has also practised heroically other virtues related to the cardinal virtues, i.e. the virtues against capital sins. We can see in her letters to the Spiritual Father that she had fought continuously against some of the capital sins of pride, covetousness, lust, anger, gluttony, jealousy and idleness, which are seen in all men, and had won victory.

1. Humility

Jesus declares; “Take my yoke upon you, and learn from me; for I am gentle and humble of heart” (Mt.11:29). The Son of God, in his deep humility, wants us to learn from him the glory of humility. St. James says: God opposes the proud, but gives grace to the humble”; “Humble yourselves before the Lord, and he will exalt you” (Jas 4: 6,10). Humility is the foundation stone of holiness. Only the humble , the humble of heart, can please God, “Humble yourselves therefore under the mighty hand of God, so that he may exalt you in due time” (1 Pet. 5:6).

Mother Euphrasia tried with all her soul to practise humility, the foundation of a holy life. It is her humility alone that helped her in her great life-long obedience and submission to the Spiritual Father. Her attitude of mind in doing the most humble duties of the community and in doing penance was indeed heroic.



She accepted well without any anxiety the decline of her rich family. She desired to live unknown. When she was appointed Mother Superior of the Convent, she opened up the centre of the wall, prepared an enclosure and installed a beautiful statue of the Sacred Heart. For this, when Bishop Menachery accused her before the community, the way she knelt down humbly, kissed the ground and without any complaint asked pardon was indeed heroic and surprising.

2. Generosity

Jesus generously gave himself up for the salvation of mankind. He gave us His life and all that he had. He says: “If anyone strikes on your right cheek, turn the other also; and anyone wants to sue you and take your coat, give your cloak as well; and if anyone forces you to go one mile, go also the second mile. Give to everyone who begs from you and do not refuse anyone who wants to borrow from you” (Mt. 5:39-42). Besides giving generously, the Lord also instructs, not to let the left hand know what the right hand is doing (Mt.6:3).

Blessed Euphrasia was the vessel of generosity. She did not acquire or keep anything for herself; on the other hand she donated to others with permission whatever she got. If anyone gave her something good, she gave it to others in need. She used only the old and worn out things. Even if she did not eat, Mother was always eager to serve food to others, and was attentive to the needs of others. In those days when banana was dear, she used to present her share to Sr. Agnes, our P.T. teacher saying, “You are weary after your exacting work in the court.” While the convent was in adversity and financial crisis, when the sisters from the neighbouring convents came, Mother Euphrasia used to inquire, “Children, did you get something to eat?” And she gave them food and prepared packets to take back to their convents for the other sisters there (cf *The Praying Mother*, pp. 36 f.).



3. Modesty

Modesty is a part of meekness. In the *Ten Commandments* God commands: “Do not lust after others’ wives; do not covet others’ things.” Evil desires are to be controlled. Jesus says: “Woe to him who causes scandal through uncontrolled desires. It would be better for him if a great millstone were fastened around his neck and were drowned in the depth of the sea. Woe to the world because of stumbling blocks! . . . woe to the one by whom stumbling block comes. If your hand or your foot causes you to stumble, cut it off and throw it away” (Mt.18: 6-8). Keeping modesty is for oneself and also for others, not to be stumbling blocks.

Blessed Euphrasia is a virgin who always kept modesty. Her eyes or heart did not desire to know or love any creature. They yearned only for the Divine Bridegroom Jesus and his Mother, Blessed Virgin Mary. All the yearnings of her heart were still in the crucified Lord of her soul. She did not find joy other than in union with him. She prayed always for her continued union. She left her solitude and silence only when needed. Seeing Mother Euphrasia intently peering at the tabernacle and praying without any movement, people called her “The Praying Mother”. Walking about modestly in this union with the Lord, lowering the head, sisters called this venerable virgin, “Mobile Tabernacle.” She prayed: “Jesus, most worthy of love, most sweet Jesus, lonely Jesus, let my heart be a lamp brightly burning for you” (“*Aspirations*,” p. 35).

4. Patience

In the Book of *Numbers* we read thus: The Lord is slow to anger, and abounding in steadfast love, forgiving iniquity and transgression” (14:18) Jesus says: “If you are angry with a brother or sister, you will be liable to judgment; and if you insult a brother or sister, you will be liable to the council” (Mt. 5:22). Jesus showed us an example by his life. While hanging on the cross he forgave his murderers and prayed for them: “Father, forgive them; for



they do not know what they are doing” (Lk 23:34). St. Paul tells us: “Be angry but do not sin; do not let the sun go down on your anger and do not make room for the devil” (Eph 4:26). “Bear with one another and, if anyone has a complaint against another, forgive each other” (Col 3:13).

Mother Euphrasia had inherited her father’s hot temper. She prayed and tried very hard to be freed from that and become meek and gentle. Her fight was with herself. This story she writes to her Sp. Father: “In the Novitiate, those days of small fights, I used to feel great anger and suffocation about small things so as to kill myself. Without any reason I used to be angry with myself. But now it is all gone, Father” (Letter 13, 2 Nov. 1901). Later on she came to be known as “the mother who never gets angry,” “the smiling mother,” “the mother who has special love for me.” This was possible only by a bold fight, heroic patience and the power of the Holy Spirit.

5. Temperance

The Lord says: “ Yet even now, return to me with all your heart, with fasting, with weeping and with mourning” (Joel 2:12,13). But if fasting is to show others and get their praise, there is no reward. Jesus says: “When you fast, put oil on your head and wash your face, so that your fasting may be seen not by others but by your Father who is in secret; and your Father who sees in secret will reward you” (Mt. 6:17,18).

St. Paul speaks about his suffering and temperance, how he lived “in toil and hardship, through many a sleepless night, hungry and thirsty, often without food, cold and naked” (2 Cor 11:27). We cannot please God and become holy without keeping temperance in life’s inordinate desires.

St. Euphrasia was really a temperate eater. She was an ascetic and constantly practised mortifications. She ate only once a day. She kept self-control doing very severe sacrifices. We read in her letter to the Sp. Father; “When I had occasions to enjoy all pleasures, I told myself thus, ‘for the sake of eternal happiness,



let us control this time!' I have cheated my lower self every time saying, 'We will enjoy next time.' Please pray that I persevere in this till death. This I have been practising from the time of my Vestition" (Letter 78).

6. Charity

Charity or love of neighbour is the virtue against the capital sin of jealousy. It is said in the *Proverbs*: "A tranquil mind gives life to the flesh, but passion makes the bones rot" (14:30). Jesus tells us to love even our enemies and pray for those who persecute us (Mt 5:44). The Lord wants us to lose all, be perfect like our heavenly Father (cf 5:46,48). The Apostle says: "For as long as there is jealousy and quarrelling among you, are you not of the flesh, and behaving according to human inclinations?" (1 Cor 3:3).

Mother Euphrasia was careful in charity. When she was the Mistress of Novices, she trained them in this virtue. Speaking spiritually, she desired that no one should be lagging behind in this virtue. So she was attentive to correct the mistakes of those who were entrusted to her care and to foster them in love. Mother rewarded all those who came to see her with their problems with comfort and consolations. She used to pray for them and taught them also to pray. She helped all those who pained her, persecuted and criticized her and prayed for them. It was her way of life to avoid high status, places and praises.

Mother was shifted from the post of caring for the kitchen maids, which she liked very much, may be because someone had complained against her. Although it hurt her very much, she surrendered herself to the will of God and wrote to her Sp. Father: "I am completely removed from my duty of looking after the kitchen maids. I think, it may be because of my own fault. My father, please do not say or ask anyone about me, I pray" (Letter 8, 1 Sept. 1901). We could see here Mother Euphrasia's stainless charity. This virgin found God's will even in things caused by the jealousy of others. Not only she did not retaliate but also she protected them and prayed for them.



7. Perseverance

Perseverance is the virtue against the capital sin of idleness. The Book of *Ecclesiasticus* says: “The idler is like a filthy stone, and everyone hisses at his disgrace. The idler is like the filth of dunghills” (22:1,2). The Book of *Proverbs* points out: “The appetite of the lazy craves, and gets nothing, while the appetite of the diligent is richly supplied” (13:4). We see Lord Jesus always acting and doing the will of God. He says:

“ My food is to do the will of him who sent me and to complete his work” (Jn. 4:34). In the Book of *Revelation*, the Holy Spirit gives us a warning: “I know you works; you are neither cold nor hot. So, because you are lukewarm, and neither cold nor hot, I am about to spit you out of my mouth” (3:15,16).

Laziness is a character freak that at one time or other disturbs everyone. Those who fall slaves to it will not be able to live a zealous life. They will never be able to live a holy life according to the inspirations of the Holy Spirit. Mother Euphrasia fought against this bad inclination and built up the habit of perseverance.

She writes to her Spiritual Father how she felt idleness and weariness and how she overcame these feelings: “This is your last meditation. Get up soon and zealously do it. You don’t know whether you will get these days of grace and merit again. Why did you renounce the world and come here? To practise virtue? Heh! seeking comfort? Say, for what you came? Asking this to myself, I would jump up and embrace my crucifix; thus I overcame that with the help of God” (Letter 27, 4 July 1903).

Thus through the heroic practice of virtue, overcoming the capital sins, she built up a zealous holy life – a glorious life, embracing a holy life of perfection!





Chapter - 5

Religious Virtues

Religious life is a self-dedication and consecration to God. It consists in following Jesus Christ, the Son of God, who led a life of detachment and sacrifice. Jesus said to his disciples: “If any want to become my followers, let them deny themselves and take up their cross and follow me” (Mt 16:24). The call to religious life comes from God. Jesus tells: “You did not choose me but I chose you. And I appointed you to go and bear fruit, fruit that will last” (Jn. 15:16). St. Paul explains about God’s election thus: “For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the firstborn within a large family. And those whom he predestined he also called; and those whom he called he also justified; and those whom he justified he also glorified” (Rom 8: 29, 30).

Those who enter religious life, usually it is through three vows that they consecrate themselves to God in the Church. In this life, in accordance with the Gospel teachings, chastity, obedience and poverty, the most essential virtues in religious life shone most brightly in this Carmel virgin Euphrasia.

1. Chastity

The son of God born of a virgin lived as a celibate. We read in the Gospel of Matthew as Jesus says: “For there are eunuchs who have been so from birth, there are eunuchs who have been made eunuchs by others, and there are eunuchs who have made themselves eunuchs for the sake of the kingdom” (19:12). The



Apostle observes: "The unmarried woman and the virgin are anxious about the affairs of the Lord, so that they may be holy in body and spirit" (1 Cor 7:34). The virgin, by her total and exclusive consecration to Christ, manifests her all-surpassing love for the Lord. Through her consecrated celibacy, the virgin's heart is extended limitlessly to God and people and is liberated from all bonds of self-love and commitment to all human beings.⁹

The sole love of Blessed Euphrasia was Lord Jesus Christ. Her first love and greatest love was Jesus Himself. A virgin of zealous love, she never excused herself from the works of the Lord or from keeping rules. She used to say, "My only solace is to be with my Jesus" ("Gems of Thoughts," No.1). Moreover, Jesus' Mother, Virgin Mary, was her mother. She confessed: "After God, my hope and consolation is Holy Mother" ("Gems of Thoughts," No. 14).

This supreme love for God flowed out to others-- to sisters, to those whom she met and those who came to her requesting prayer and help. She loved all with a sincere deep love, with a divine spirit and prayed for them. She helped all those who asked her and also those in need. Seeing her smile, it would seem that everyone is in her heart. Mother loved in a very special way all those who hurt her and criticized her, for the love of Jesus her divine Spouse. She clung to her loving Lord in spousal love. She prayed for others before the Blessed Sacrament. By love she was united with the Lord, her heart became one with the heart of the Lord in blazing fire (cf Letter 71, 17 June 1917). Four times her divine Lord, calling her His Bride put on her the mystic wedding ring (cf Letter 37, 1 June 1905; Letter 55, 21 October 1906). She was always contemplating how to please the Lord, how to serve Him. "O! Lily Flower, Spouse of virgins, the joy of my heart, come and rest in me" ("Gems of Thoughts," Nos. 4 & 29). She always prayed: "My Jesus, my holy Mother, you protect my soul, body and chastity." . . . "Holy Mother, give me a big heart that I may love Jesus in every way." "My Mother, teach me to love Jesus" ("Gems of Thoughts," Nos. 30, 31, 32).



After the onslaughts and tortures of satan against Mother Euphrasia, Blessed Mother used to say that her chastity has been kept intact. In her letter to the Spiritual Father, we see how Holy Mary describes the way Euphrasia was sealed as the spouse of Christ:

‘Do not be troubled. Weren’t satan and his comrades defeated? . . . Be courageous. No harm has been done to your soul and to your chastity.’. . . Then my Father, holding my hand, Mother asked me, showing the letters on the ring, ‘do you understand the meaning of these letters on the ring?’ She made me read it, saying that she would tell me what it is. ‘I strictly forbid you satan, you shall not use any of your hellish power upon this spouse of Christ till her death’. She did not tell me, what three of the letters meant. There was also a good seal in the middle. ‘My daughter,’ she said, ‘this is the seal of your heavenly Spouse. This has been put on the ring finger of your right hand. On the last day of your temptation, your heavenly Spouse took off this ring, carved the letters and put this seal’ (Letter 55, 21 Oct. 1906).

2. Obedience

While in celibacy a religious offers her body and human passions and desires as a sacrifice, through the vow of obedience, she offers to God as a sacrifice her will and likings. In the First Book of Samuel, the prophet asks: “Has the Lord as great delight in burnt offering and sacrifices, as in obeying the voice of the Lord? Surely, to obey is better than sacrifice” (15:22). Jesus came to this world, lived, worked and died on the cross to fulfill the will of the father. We read in the Letter to the Hebrews: “When Christ came into the world, he said, ‘Sacrifices and offerings you have not desired, but a body you have prepared for me; in burnt offerings and sin offerings you have taken no pleasure. Then I said, “See God, I have come to do your will, O God ! (in the scroll of the book, it is written of me)”’ (10: 5-7). In spite of this, in the



agony in Gethsemane Jesus prayed: “My Father, if it is possible, let this cup pass from me: yet not what I want but what you want” (Mt 26:39). Following the example of Christ who obeyed His father to death, till the death on the cross, the religious offer their likings and will to God, like Holy Mother Mary, to do the will of God coming through the superiors.

Mother Euphrasia’s heroic obedience is well-known. Mother herself says: “Before my superiors, celestial visions and commands are as insignificant as wind to me.” “There is great joy and contentment in my heart to do things under obedience” (*“Gems of Thoughts,”* Nos. 11& 24). To Mother, obedience was God’s will. She was ever vigilant to do the will of God coming through her Spiritual Father and superiors. She was in the forefront in obeying the rules and customs. From her letter to the Spiritual Father, her zeal and abandonment in obedience can be understood.

It is only because Bishop Menacherry ordered her, she wrote him about her spiritual life: “My father! I write only under obedience” (Letter 39, 9 Sept. 1905). In the beginning of the next letter itself she writes: “My loving Father! since you have specially asked me under obedience to write you, I am writing” (Letter 40, 19 Sept. 1905). Once in a vision while Bl. Mother was speaking to her, she asked; “ My Mother! how will I live without obeying my superiors and spiritual Father?” (Letter 53, 15 August 1906). Whatever be the will of God, she was ever ready to do it. “Perhaps God’s will was that I must suffer like this without any relief. I used to repeat several times, “Thy will be done!” (Letter 64, 17 Sept. 1911). “God fulfill your will in me,’ this aspiration I experience like the sweetmeat of my heart” (Letter 78).

3. Poverty

St. Paul speaks about the poverty of Jesus: “For you know the generous act of Lord Jesus Christ, that though he was rich, yet for your sakes, he became poor, so that by his poverty, you might become rich” (2 Cor 8:9). Jesus begins his Sermon on the Mount



honouring poverty: “Blessed are the poor in spirit, for theirs is the Kingdom of heaven” (Mt 5:3). He says again: “How hard it is for those who have wealth to enter the Kingdom of God! Indeed, it is easier for a camel to go through the eye of a needle than someone who is rich to enter the Kingdom of God” (Lk 18: 24,25). A religious offers all that she has joyfully at the feet of the Lord. What is offered thus to the Father, is then divided and served to the children of the Father. Like Jesus who became poor for us, a virgin also offers everything to God. Enjoying in the invaluable treasure, God, the vow of poverty enriches her gospel poverty.

Mother Euphrasia, although born in a rich family, longed to become poor like Jesus. She kept nothing for herself. Whatever she got, with permission from the superiors she gave to others. She used old torn but stitched clothes and worn out things. There never came a complaint or accusation from her mouth. She was contented with what she had and what she got. She accepted joyfully from the hands of God all the financial loss and other troubles of the family. She ate no special food. She was an ascetic. Yet she was very interested in giving to others. During the Second World War the Convent was in poverty. Sufficient food also was not there. Still she used to welcome heartily the guest sisters. After her death, there were only some prayer books and holy pictures of our Lord, Bl. Mother and saints in her box.





Chapter - 6

The Fruits, Gifts and Charisms of the Holy Spirit

“The life that is led by the Spirit of God is indeed a miraculous life. God begins to lead such a person in a way man can never dream. He gets an experience of entering into a new world.”¹⁰ In the Old Testament we meet many persons who had been led by the Spirit of God—The prophets, Saul, David and so forth. The Gospel witnesses that Jesus was filled with the Holy Spirit. We see in the Gospel according to Luke: “Now when all the people were baptized, and when Jesus also had been baptized and was praying, the heaven was opened, and the Holy Spirit descended upon him in bodily form like a dove. And a voice came from heaven, “You are my Son, the Beloved; with you I am well pleased” (3:21,22). John the Baptist witnesses: “I myself did not know him, but the one who sent me to baptize with water said to me, ‘He on whom you see the Spirit descend and remain is the one who baptizes with the Holy Spirit’. And I myself have seen and have testified that this is the Son of God” (Jn 1:33, 34).

If you pray, our Father in heaven will give the Holy Spirit to those who ask him (cf Lk 11:13). Jesus again says: “and I will ask the Father, and he will give you another Advocate, to be with you forever” (Jn 14:16). At the time of his Ascension he says once more: “And see I am sending upon you what my Father promised; so stay here in the city until you have been clothed with power on high” (Lk 24: 49). On Pentecost day while they were praying, the Holy Spirit descended upon all those who were there. He enriched them with gifts, charisms and fruits. Many people



listening to Peter's sermon repented and accepted Jesus. An Ethiopian Eunuch was reading the prophecies of Isaias' sitting in his chariot. "Then the Spirit said to Philip, 'Go over to this chariot and join it.' So Philip ran up to it and heard him reading the prophet Isaiah. He asked, 'Do you understand what you are reading?' " (Acts 8: 29, 30). Philip talked with him about Jesus, and gave him baptism. Jesus gives to those who thirst for the living water. This is a phenomenon which continues even today--St. Little Therese, Pope John Paul 11, Blessed Chavara Kuriakose Elias, St. Alphonsa, Bl. Mariam Thresia, Bl. Kunjachan, Bl. Euphrasia and others.

Mother Euphrasia, believed in Jesus Christ and his word. She received the anointing of the Holy Spirit. From her, like streams of living water, it flowed into others. At the centenary celebrations of the Ollur St. Mary's Convent, the first convent of the present Trichur Archdiocese, Mother Fidelis, the Superior General of the Congregation of Carmel said thus:

Mother Euphrasia has become a reference book for the charism of the Congregation of the Mother of Carmel. C.M.C. charism is seeing and always experiencing God in contemplation, the highest state of prayer and sharing the God experience with his children and thus bring them to the experience of the Triune God. Holy Mary who accepted her universal motherhood standing at the foot of the cross, and Mary of Bethany who sat at the feet of Lord Jesus and rose to contemplation and of whom Lord Jesus said that she 'selected the better part' are models of a C.M.C. sister.

Mother Euphrasia is teaching us that it is the peace and strength of the 'Abba' experience that leads a C.M.C. sister from morning to night. This mother, who was lost in contemplation before the tabernacle, loudly proclaims that the wealth of a religious is the presence of the Blessed Sacrament.¹¹

The famous retreat preacher, Rev. Fr. Mathew Naickompara mbil and his team used to come and pray long at the tomb of Blessed



Euphrasia. One day after prayer, he told me: “We have received two messages. One, Mother Euphrasia got the anointing of the Holy Spirit through the repeated recitation of the rosary. Second, God has given to her more power over the powers of darkness than other saints.” This has been proved true through many experiences. In Mother Euphrasia, who received the powerful anointing of the Holy Spirit, shone brightly, for others to see, the fruits, gifts and charisms of the Holy Spirit.





Chapter - 7

The Fruits of the Spirit

Lord Jesus Christ says that we can know the tree by the fruits (cf Mt. 7:20) When we see the fruits of the Holy Spirit in a person, the presence of the Spirit is revealed. The perfections that Holy Spirit forms in that person can be seen in St. Paul's 'Letter to the Galatians: "The fruit of the Spirit is love, joy, peace, patience, kindness, generosity, faithfulness, gentleness and self-control. The tradition of the Catholic Church lists twelve of them.: Charity, joy, peace, patience, kindness, goodness, generosity, gentleness, faithfulness, modesty, self-control, and chastity" (CCC, No. 1832). Jesus says: "Let your light shine before others, so that they may see your good works and give glory to your Father in Heaven" (Mt 5:16).

In the life of Blessed Euphrasia, these fruits of the Spirit were clearly visible and were experienced by others. They are still glorifying the heavenly Father for these good fruits

1. Love

St. John writes in his First Epistle: "God is love, and those who abide in love abide in God, and God abides in them" (4:16). The perfection of this love can be seen in a person who is filled with the Holy Spirit. The person becomes full with love of God and this love flows into others.

In the life of Mother Euphrasia this is seen very clearly. Mother loved all; did not keep away anyone from her love. Mother practised forgiving love in its fullness. Others were able to



experience her love. Sr. Avelina testifies: “Mother showed great love and affection to me in her words and behaviour. Mother would thankfully smile even for small small favours done for her. . . . Seeing the love and affection she showed to me, it would seem that she loves me only in the whole world. All those who interacted with her had felt the same. That is mother’s virtue.”¹²

2. Joy

In the Gospel according to Luke, Jesus is seen rejoicing in the Spirit: “At that same hour Jesus rejoiced in the Holy Spirit and said, “ I thank you, Father, Lord of heaven and earth, because you have hidden these things from the wise and the intelligent and have revealed them to infants” (10: 21). St. Paul in his First Letter to the Thessalonians points out three things, saying this is the will of God! The first of these is: “Rejoice always” (5:16). In Psalm 16 (v.11) David sings:

“In your presence there is fullness of joy;
In your right hand are pleasures forevermore.
In Psalm 21 (v.6) David sings in thanksgiving:
You bestow on him blessings forever;
You make him glad with the joy of your presence.
Prophet Joel exclaims (2:23) :
O Children of Zion , be glad
And rejoice in the Lord your God.”

In the smile of Blessed Euphrasia, joy was very evident. The golden light of her eyes is from the joy of the Holy Spirit. Inspired by the Spirit she says: “Rejoice gladly in the love of God, be consoled; all is there” (“Gems of Thoughts”, No. 13).

Mother Euphrasia wrote Bishop Menacherry about her uncontrollable desire for Holy Mass and sorrow when there was no Mass in the convent and how Jesus himself came to the room, offered the sacrifice of the Mass and gave her Holy Communion. Holy Mary and angels were there. About this, full of joy in the Spirit she wrote; “My father ! during these days I had unbearable joy and solace in my poor heart” (Letter 33, 26 March 1904).



3. Peace

Peace is the fruit of the Holy Spirit, a great favour from God. “May the Lord give strength to his people! May the Lord bless his people with peace!” (Ps. 29:11). Jesus says: “Peace I leave with You; my peace I give to you” (Jn 14:27). After his resurrection again he greets the Apostles with peace and bestows on them the Holy Spirit: “Peace be with you. As the Father has sent me, so I send you.” When he had said this he breathed on them and said to them: “Receive the Holy Spirit” (Jn 20:21,22). This divine peace which the Spirit of God creates in us was shining brightly in Bl. Euphrasia. Her interior peace was never lost in any pain, illness, attacks from devils or in their tortures. She was not perturbed when her family suffered a great financial crisis and others criticized. Always there was an inner peace in the depths of her soul.

Mother Euphrasia writes about this inner peace in her letter to the Spiritual Father: “Father, on examining my confessions, I do not find that I have committed any willful transgression. . . . Even if I don’t get a chance to make a general confession at the time of my death, I have made my confessions till now in such a way that by the grace of God, I can die peacefully” (Letter 60, 14 Aug. 1907).

4. Patience

Patience is a fruit that the Holy Spirit creates in us. We read about the patience of Job in the Old Testament. In David’s Psalm 40 (v. 1) he prays thus:

I waited patiently for the Lord,
He inclined to me and heard my cry.

In the Parable of the sower Jesus explains about the seed which fell on good soil: “As for that in the good soil, these are ones who when they hear the word, hold it fast in an honest and good heart and bear fruit with patient endurance” (Lk 8:15).

Saint Euphrasia with great patience suffered all the tortures of the devils. Without letting others know, she patiently endured



their shoutings, oppressions and attacks like Job. According to the order of the Spiritual Father, she wrote and informed him everything (Letter No. 33). Mother prayed for patience and requested her Sp. Father to pray for her: “Dear Father, I am praying for crosses; together with it for patience also” (Letter No. 3, 1 March 1901). “Loving Father, in the Christmas Mass, through the Sacred Heart of the Immaculate Mother, please offer the poor heart of your unworthy daughter and me fully to the divine Infant and I humbly beseech you, pray for your unworthy daughter and get for me love of God, stability, patience . . . (Letter 16, 23 Dec. 1901).

5. Kindness

Kindness is another fruit created in us in the fullness of the Holy Spirit. Seeing the miseries of others, feeling sympathy for them from the depth of the heart, kindness rises in us. St. Paul takes pride in his service: “As servants of God we have commanded ourselves in every way: through great endurance, in afflictions, hardships calamities . . . by purity, knowledge, patience, kindness, holiness of spirit, genuine love” (2 Cor 6:4-6). In the Sermon on the Mount Jesus declares: Blessed are the merciful, for they will receive mercy” (Mt. 5:7). Jesus is the mercy of God (cf Titus 3:7). It is the hidden mercy of God that has been revealed to the world through Jesus Christ. The Apostle instructs the Colossians: “As God’s chosen ones, holy and beloved, clothe yourselves with compassion, kindness, humility, meekness, and patience” (3:12).

Saint Euphrasia was very kind to those who were in misery. She nursed the sick with extreme kindness. She used to give to those in need whatever she had with her. When there was scarcity of cloth, she gave happily her own dresses to the sisters. She accepted Annakutty, an orphan girl, and cared for her very kindly. Making the child understand that Blessed Mother and she herself were her mothers, she took over the orphan’s responsibility. She showed great kindness to the convent maids and servants. The



novices she trained, when they became superiors and came to her for blessing, she instructed them to be kind to the servants.

6. Goodness

Goodness is God's nature. God is the source of goodness. The Psalmist acknowledges: "I say to the Lord, 'you are my Lord; I have no good apart from you'" (16:2); "O! give thanks to the Lord, for he is good" (107:1). The angel of the Lord Gabriel, hails holy Virgin Mary, "full of grace" (Lk 1:28). On Pentecost day St. Peter preached a sermon: "How God anointed Jesus of Nazareth with the Holy Spirit and with power; how he went about doing good and healing all who were oppressed by the devil, for God was with him" (Acts 10:38). St. Paul says in his letter to the Romans: "May the God of hope fill you with all joy and peace in believing, so that you may abound in hope by the power of the Holy Spirit. I myself feel confident about you, my brothers and sisters, that you yourselves are full of goodness, filled with all knowledge, and able to instruct one another" (Rom 15:13,14).

Saint Euphrasia wasted no occasion to say or do something good. Others experienced Mother's goodness. Sr. Berthold, the T.B. Patient, was in the Ollur Convent. It was a time when T.B. was considered contagious. Mother Eucharista says: "There was a nun then to visit Sr. Berthold often, to care for her, to sit close to her if necessary even in the night. That nun is Mother Euphrasia!"¹³ From this we can understand how much she forgot herself and walked about doing good to others.

7. Faithfulness

Faithfulness is a godly virtue. Faith is its foundation. When a person is filled with the Holy Spirit, together with the theological virtue of faith, the fruit faithfulness is seen. The Psalmist and joyfully proclaims:

I will sing of your steadfast love, O Lord, forever;

With my mouth I will proclaim your faithfulness to all generations



I declare that your steadfast love is established forever;
Your faithfulness is as firm as the heavens” (89: 1-2).

Jesus is faithful in His promises: “Let us hold fast to the confession of our hope without wavering, for he who has promised is faithful” (Heb 10:23). When David was filled with the Spirit of God, he was seen as faithful: “Then Samuel took the horn of oil, and anointed him in the presence of his brothers; and the Spirit of the Lord came mightily upon David from that day forward” (1 Sam 16:13). “Who among all your servants is so faithful as David?” (1 Sam. 22:14). The faithful servant always keep watch. He vigilantly acts for his master.

The faithfulness of Mother Euphrasia has been proved in life and after death. She offered her life to her Lord Jesus in the tabernacle. While holding her soul-converse with her beloved Lord, usually she was not aware of hours passing. Those who noticed it, began to call her, “The Watchwoman of the Tabernacle.” Mother Euphrasia’s attention never shifted from her goal, the Lord. She reached the goal and received her reward from the Master. She was faithful in small things as well as big. She fulfilled her duties in the house of God faithfully. As a faithful servant she prayed for the people of God and worked for them. Her thanksgiving even for small things done for her, “Won’t forget even after death,” loudly declares her faithfulness to God and people. Even today, without forgetting anyone, she pours down showers of favours.

8. Gentleness

Euphrasia was not gentle by birth. She cooperated with God’s grace, tried hard and changed her angry nature. When the Holy Spirit acted in her, the divine virtue of gentleness filled her soul as the fruit of the Spirit. Lord Jesus says: “Take my yoke upon you, and learn from me; for I am gentle and humble in heart, and you will find rest for your souls” (Mt. 11:29).

Mother Euphrasia prayed and learnt from Jesus and became humble and gentle. As Apostle Paul asked the Ephesians (cf 4:2),



Mother Euphrasia acted lovingly with full meekness, gentleness and continued patience. She openly tells in her letter to the Spiritual Father that in early days she used to feel great anger and suffocation. “But now it is all gone, Father” *The Praying Mother*, pp. 31f.)

9. Self - Control

Self control is one of the fruits of the Holy Spirit. Lord Jesus encountered his adversaries with self-control only. He kept self-control before Pilate and Herod. He spoke with self-control to those who came to him in order to catch him in his words. He faced his critics also with self-control. What prophet Isaias had said about Jesus actually happened:

“He was oppressed, and he was afflicted, yet he did not open his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so he did not open his mouth” (53:7). St. Paul says: “God did not give us a spirit of cowardice, but rather a spirit of power and of love and of self-discipline” (2 Tim 1:7). St. Peter instructs when he speaks about the call of Christians: “You must make every effort to support your faith with goodness, and goodness with knowledge, and knowledge with self-control, and self-control with endurance, and endurance with-godliness” (2 Pet. 1:5-6).

Mother Euphrasia’s self-control was surprising to many. She never spoke unnecessarily. Kept self-control when criticized. Once one sister came to see Mother Euphrasia. When she went to the superior, she was surprised to see Mother Euphrasia kneeling before her and the Superior scolding her.

When Euphrasia was appointed Mother Superior, she was not happy. By the inspiration of the Holy Spirit, she opened up the wall, prepared a space and kept a statue of the Sacred Heart of Jesus and consecrated it and acknowledged that he was the Superior. At the report of some sisters, the Bishop came and accused Mother Euphrasia in front of the other sisters. Mother Euphrasia humbly knelt down and kissed the ground, made no



excuse, kept self-control and asked pardon of the Bishop. She did not find fault with anyone with regard to the event. What a noble example before the sisters!

10. Generosity

This virtue has been dealt with before. Mother Euphrasia was very generous to give to all those who asked, all those in need, even denying her own needs. When Mother Euphrasia died, what was in her box were two old dresses, a few old prayer books and some holy pictures of Jesus, Mother Mary and saints. Besides, there was an old torn mat and pillow. All the rest she had generously given away.

11. Modesty

This virtue also has been dealt with before. Seeing Mother Euphrasia itself is a virtue. It was most inspiring to see her modesty, her awareness of God's presence and her walking about in the experience of union with God. That is why she was used to be called "Mobile Tabernacle"!

12. Chastity

Bl. Euphrasia treasured immeasurably the virtue of chastity, the fruit of the Holy Spirit. She kept virginal purity in her soul, body, mind, heart, intellect, imagination and memory. She gazed at the Lord of her soul with bridal love and affection thinking how to please the Lord (cf 1 Cor 7:34). She rejoiced in the Lord and was happy. She offered her whole life to the Lord and waited for him. "O! my Holy Redeemer, your will is enough for me" ("Gems of Thoughts". No. 10).





Chapter - 8

The Gifts of the Holy Spirit

Prophet Isaiah, who prophesied the coming of the Messiah, speaks about the gifts of the Holy Spirit who anoints him: “The Spirit of the Lord shall rest on him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of the Lord. His delight shall be in the fear of the Lord” (11: 2,3). In the *Proverbs* there is an explanation of the gifts of the Spirit (8:12-15). When we are filled with the Holy Spirit the gifts of this Spirit are poured into us. The Holy Spirit is the giver of gifts. The Church teaches about seven gifts of the Holy Spirit--wisdom, understanding, counsel, fortitude, knowledge, piety and fear of the Lord. As the *Catechism of the Catholic Church* teaches, “They complete and perfect the virtues of those who receive them. They make the faithful docile in readily obeying divine inspirations” (No. 1831). The Psalmist prays thus: “Teach me to do your will, for you are my God. Let your good spirit lead me on a level path” (143:10). Apostle Paul says to the disciples: “Therefore, friends, select from among yourselves seven men of good standing, full of the Spirit and of wisdom” (Acts 6:3). When the Holy Spirit filled the pure virgin Euphrasia, besides revealing in her the fruits of the Spirit, she was enriched by the gifts of the Spirit. She was led by the Spirit of God. She became the daughter of God.

1. Wisdom

The greatest of the gifts of the Holy Spirit is wisdom. Wisdom gives an experience of divine truths. Gives a taste and



experiential knowledge for divine things. The person gets also an experience of burning with love of God.

It is well known that Blessed Euphrasia had the gift of wisdom. Mother had a great bent and experiential knowledge of divine things. Mother says: “Rejoice gladly in the love of God, be consoled; all is there” (“Gems of Thoughts”, No. 13). Her eyes were shining, burning with love of God. Not only that, through this divine wisdom she grew in charity. Mother prayed: “My God! I ask forgiveness in the name of those who do not believe and trust in you” (“Aspirations,” No. 21).

She had great knowledge of divine things. She saw the whole created world in the supernatural way. She had keen spiritual knowledge of things, much beyond human intelligence. As a result she experienced great joy in her heart. Nothing of the world gave her any joy. She says: “I don’t mind if people or superiors hate me. It is enough if I don’t offend God” (“Gems of Thoughts,” No. 15). She grew very much in virtues like humility, meekness and gentleness. She was greatly interested in work, suffering and penance. She wonders: “What fortune is there more than suffering for the Lord!” (“Gems of thoughts”, No. 9). Godly wisdom revealed to her that Jesus was crucified to death for her and therefore she should also suffer for love of Jesus. She believed, “Only if we participate in the Lord’s suffering, we have a share in his love” (“Gems of Thoughts”, No. 19). By the gift of wisdom she resolved to give up everything that does not lead everything her to God. She understood that worldly knowledge is in vain and will be destroyed.

What St. Paul prayed in his letter to the Colossians is seen fulfilled in Euphrasia: “For this reason, since the day we heard it, we have not ceased praying for you and asking that you may be filled with the knowledge of God’s will in all spiritual wisdom and understanding so that you may lead lives worthy of the Lord, fully pleasing to him, as you bear fruit in every good work and as you grow in the knowledge of God” (1:9-10). It was because of



the wisdom that shone in her that superiors appointed her to the most responsible work of the Novice Mistress for a long period.

2. Understanding

Through the Holy Spirit's gift of understanding or the ability to grasp things, a person becomes capable of knowing the inner meaning of the mysteries of faith. That person could understand the presence of Jesus in the Holy Bible and in the Eucharist; gets strength to understand the depth of the word. As is said in the book of Revelation, the gift of understanding reveals heavenly mysteries. St. Paul says that a person who gets the gift of understanding turns a teacher (1 Tim 1:7).

Blessed Euphrasia had extraordinary faith and piety in the Holy Mass and Eucharist; it was a faith experience to her. Hence, for hours peering at the tabernacle she used to be immersed in holy converse. It was intense pain for her, if she was not able to receive Holy Communion. She opens her heart in her letter to the Sp. Father: "Receiving Holy Communion is great consolation and joy to my heart. I get great strength through Holy Communion to suffer anything" (Letter No. 9, 15 Sept. 1901). Mother Euphrasia has more knowledge about the life, passion and death of Jesus and the mystery of the Holy Trinity. The words of the Psalmist, "Through your precepts I get understanding; therefore I hate every false way" (119:104), has been fulfilled in Mother Euphrasia. Many heavenly mysteries have been revealed to her. All her life Mother was a teacher. When she was Novice mistress and Superior, and while counselling those who approached her, she gave advice and corrected the faults of individuals and community. This helped the growth of the spirit of Carmel in the Congregation of the Mother of Carmel, especially in the Trichur Province.

3. Counsel

Through the gift of counsel God leads a person giving immediate instruction. In difficult situations God reveals to a person what to do. "With God are wisdom and strength; he has



counsel and understanding” (Job. 12:13). He used to reveal the secrets of mans’ heart (1 Cor 4:5).

God had given to Bl. Euphrasia this special gift. Once a sister who was sick was on the verge of death; but she was very troubled and her face showed her disturbance and she was not dying. Mother Euphrasia went to the chapel and prayed to know the reason for her trouble. God revealed it to her. She came and asked the sister whether there is anyone she has to ask pardon. Immediately that sister opened her heart to Mother. At the request of the sister, Mother wrote a letter asking pardon and sent to the related person. Then the sister became peaceful and died with a smiling face.

In the novitiate one novice was discontented and walking about complaining. She did not listen to the Mistress’ words of advice. Mother Euphrasia being troubled, went to the chapel and asked counsel. The Lord revealed to her that it was the work of the powers of darkness, and what she has to do. Accordingly Mother Euphrasia called the novices, made the culprit sit in the chair of the Mistress, and taking over her faults to herself, the mistress knelt down before her novice and kissing her feet asked pardon. At that very moment Mother Euphrasia saw the devil shouting and running away. Afterwards, that novice, “with unbearable sorrow fell at my feet, confessed her faults like a small child. Recounting all her temptations; she said, it was the devil who tempted me. I feel as if something has got out of my head. I have noting more; Now, Father, she walks about with joy and satisfaction. She is a good child” (Letter No. 40, 19 Sept. 1905).

4. Fortitude

Fortitude is a divine gift that the Holy Spirit gives. At the same time, it is also one of the cardinal virtues. Fortitude is a divine gift which gives the mind strength and inspiration to do a thing joyfully however difficult it is. It is people filled with the Holy Spirit who have courage and strength. God said to Joshua:



“Be strong and courageous; for you shall put this people in possession of the land that I swore to their ancestors to give them” (Josh 1:6). A person of fortitude can easily do what looks impossible; get strength to withstand till the end.

In Mother Euphrasia’s life, this has been realized. It is clear from her letters to her Sp. Father Mar John Menachery that she had to suffer cruel tortures and severe afflictions from the devils for a very long time (cf Letters 55, 1, 2, 9, 23, et al). Mother endured insufferable things. We know that in the Holy Spirit, “Suffering produces endurance, and endurance produces character, and character produces hope” (Rom 5:3-4). Mother also had as companions severe sicknesses having extreme pain (cf Letters No. 55, 10, 27, 28, 54). But she had never a complaint or dissatisfaction. However weary she was, she used to participate in all the prayer, work and activities of the community.

5. Knowledge

The gift of knowledge helps us to understand the relationship between the creator and the created things. God gives this gift to a person who has grown in faith. This divine gift of knowledge is not on the intellectual level. The person who has got the gift of knowledge can see created things as God’s handiwork and human beings in the image and resemblance of God. When caring for the sick, this person would experience as serving Jesus himself.

Blessed Euphrasia had a great capacity and readiness to care for the sick. Once when she was reading a spiritual book to a mentally sick sister, she was suddenly struck by her and thrown down and crushed.

On another occasion in this same convent, “one of the novices was attacked by the dreadful disease cholera and was fatally ill. Everybody including her mother, for fear of contagion, avoided the patient. But mother Euphrasia with incredible courage, without any fear or dislike, nursed the sister and also prepared her for death. She breathed her last in Mother Euphrasia’s arms” (*The Praying Mother*, p. 45).



The person who has the gift of knowledge could understand the spiritual situation of her own soul and that of others. Hence, gets the knowledge of what to do and what to pray. It was well known that Mother Euphrasia had this divine gift. When Mother was Novice Mistress, novice Mari Louisa was very much worried about the certainty of her vocation. She thought of going home; prayed to Mother Mary and went to the Novice Mistress' room with fear and knocked. The Mistress opened the door smiling, peered into the eyes of Mari Louisa and said before she said anything: "I've understood everything. You need not say anything. I'll see to it. Go in peace, child" (*The Praying Mother*, p. 18).

The sisters sometimes used to avoid Mother Euphrasia since they knew that she had the gift of knowledge about others' hearts. But Mother used to comfort the sisters who had some sort of trouble as she would know about it. By this gift of knowledge Mother Euphrasia understood the quickly vanishing and decaying nature of the world and was longing to reach God: "O! Holy Trinity, my soul is always thirsting with desire to see and enjoy you in eternity with all the saints in heaven"; "O! my God, whom my eyes long to see, most beloved one, deliver me from the bondages of the body in order to see you soon" ("Aspirations," Nos. 13,28).

The person who gets the gift of knowledge will also receive the virtue of humility. The humility seen in Mother Euphrasia was an inspiration to all to grow in virtue. Sr. Assisi testifies: "There is no number to the acts of charity which mother does. Similarly she will also do acts of humility. She used to clean the toilets. She was ready to nurse the sick and clean their vomits and chamber pots used for the basic needs of the sick. And she wanted to do these things without anyone coming to know of it. Seeing the example of Mother only, I got inspiration to do some good" (San Jos, p. 103).

6. Piety

Piety is the gift of the Holy Spirit which creates in the mind a filial love for God. This is a great experience of love. The love



experience that God is my father is a terrific God- experience which the human mind cannot bear. It is through this Holy Spirit that we can call God “Abba! Father!” “When we cry, “Abba! Father!” it is that very spirit bearing witness with our spirit that we are the children of God” (Rom. 8:15,16). The person who has received the gift of piety will not feel weary in divine things and prayer; instead rejoices in it; praises God always.

Mother Euphrasia was able to remain in contemplation for a long time and praise and pray. That is why people called her, “The Praying Mother.” In the night because she could not pray in the chapel as the chapel door will be closed, Mother used to pray before the statue of the Sacred Heart of Jesus and also walking in the corridor. The pious person gets an intense desire to be united with God and be one with him. Mother Euphrasia had this experience of union always. “I have great peace of mind and union with God. By the grace of God I have recollection and union with God during my activities more than before. I got it through his mercy and not by my merit” (Letter No. 56, 4 Nov. 1906. “I do not want any visions. I want only this deep union and oneness with God to continue and last” (Letter No. 72, 1 April 1918). She longs with desire to live with God: “O! heaven, the abode of God, I sigh looking at you!” (“Aspirations,” No. 18).

Pious Mother Euphrasia always chose only God’s will. Burning with desire to please God, she prays: “My divine Saviour, may your holy will be always fulfilled in me” (“Aspirations”, No. 11). Moreover, the person gets intense desire to obey God and his commandments and the superiors. Mother Euphrasia had this. She had great longing to hear the word of God, and listen to the Bishop’s and priests’ teachings. She was able to live happily using very few worldly things. Piety led her to the great experience of God’s love and union with Him.

7. Fear of God

The divine gift of fear of God is actually a fear of sin and the circumstances of sin which take us away from God. Because of the filial love, piety and esteem for God, the gift of the fear of



God gives strength to flee from even small sins as from snakes (cf Sir 21:2). Those who zealously search for God, get this gift. In Mother Euphrasia this gift could be seen acting very powerfully. She always had the fear whether doing some sin she would displease God, or doing any mistake she would cause pain to the Lord. Mother was ready to suffer all the attacks of satan. Only, she should not sin, Euphrasia prayed. She challenges the devils who were most cruelly torturing her: “O! evil spirit, cursed spirits, even if I have to bear all these tortures until the last day of judgment, I will not commit even the slightest sin against chastity, sure. I am prepared to die a thousand or ten thousand times before I give in to you even for a moment” (Letter 64, 17 Sept. 1911).

The Psalmist says: “Serve the Lord with fear” (2:11). This gift helped Mother Euphrasia to be obedient to the superiors and to be loving and kind to others in her dealings. She inculcated the fear of God in those who came across her path. She was very careful in divine things and to pray well. It was this fear of God which was the beginning and foundation of her wisdom.





Chapter - 9

The Charisms of the Holy Spirit

When the Holy Spirit selects and anoints a person, the fruits, gifts and charisms of the Spirit are revealed in that person. While the Spirit's gifts are for personal growth, the charisms are for the good of the community and to build up the Church. In the First letter to the Corinthians, the Apostle speaks of nine charisms or gifts freely and graciously given to us, not merited or earned:

To one is given through the Spirit the utterance of wisdom, and to another, the utterance of knowledge according to the same Spirit, to another faith by the same Spirit to another gifts of healing by the one Spirit, to another the working of miracles, to another prophecy, to another the discernment of spirits, to another various kinds of tongues, to another the interpretation of tongues (12:8-10).

Besides, in the Epistle to the Ephesians the service charisms of the Church are dealt with:

The gifts he gave were that some would be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry, for building up the body of Christ, until all of us come to the unity of the faith and of the knowledge of the Son of God to maturity, to the measure of the full stature of Christ (4:11-13).

The Catechism of the Catholic Church explains: "Whether extraordinary or simple or humble, charisms are graces of the Holy Spirit which directly or indirectly benefit the Church, ordered



as they are to her building up, to the good of men, and to the needs of the world” (No. 799).

In his First Letter, St. Peter challenges the faithful to the proper use of the charisms for the building up of the Church: “Like good stewards of the manifold grace of God, serve one another with whatever gift each of you has received. Whoever speaks must do so as one speaking the very words of God; whoever serves must do so with the strength that God supplies, so that God may be glorified in all things through Jesus Christ” (4:10-11). Each one is obliged to use the charisms each one has received unto the glory of God, to the growth of the Church, to the good of the community and to the building up of the body of Christ.

The Holy Spirit had given many gifts to Mother Euphrasia. She used her gifts for the good of the individuals who approached her and of the community, and the building up of the mystical body of Christ, the Church. She was available to all in their necessities.

1. The Word of Knowledge

God is freely giving this gift. It cannot be received through the work of man. This gift can be used for the growth of the Church in many ways like revealing secrets or future or leading a person to repentance.

God had given to Mother Euphrasia the word of knowledge. Once the junior sister Benigna who was studying in Madras came to the Convent; but she was going about with a great struggle in her mind about her vocation. When she saw Mother Euphrasia, she tried to avoid her. But Mother went straight to her and smiling with great affection said: “Daughter, you need not worry at all. Go about with joy.” That moment not only the fear but also the struggle and conflicts disappeared from her (cf *The Praying Mother*, p. 49).

The Holy Spirit had given to Mother Euphrasia the word of knowledge to lead people to repentance. In those days there



were about 15 labourers working in the Convent compound. What happened once, follows:

The work tools will be lying scattered in the compound. Each morning they find something stolen. When the number of things stolen is known, there will be a rush, shouts and struggle. Mother Euphrasia who keeps a liking for the workers in her mind, finding the best time, would go slowly, call someone to her and say to him: "Son, why did you take the things of this poor nuns? You keep it here. No one need know. Mother won't say to anyone. Son, you go to the chapel and say three Hail Mary and go." In truth he himself is the thief. No one knows how Mother understands this secret. Without laughing at anyone, without hurting the pride of the culprit, things are brought to an understanding and led the thief to repentance and conversion. Such activities of Mother Euphrasia were really divine.¹⁴

By the word of knowledge Mother Euphrasia was able to know the events of the past also. Once a relative of Mother came and said: "I am going home. Is there something to tell your mother?" Mother Euphrasia calmly said: "You will not see my mother." That woman again said: "I am directly going home to see your mother." Mother replied: "No. you won't see my mother." That woman in great haste went home. But reaching home, she understood that Mother Euphrasia's mother had already died. But no one knew about it. The convent also had not been informed. This had been revealed by the Holy Spirit to Mother Euphrasia. She did not tell anyone.

The Spirit of God used to reveal to her future things also. Mother Euphrasia wrote her Sp. Father, Mar John Menacherry: "I inform you that my Rev. Father should go about with an advance preparation for the eternal journey in all things" (Letter 67, 1 Jan 1917). Bishop Menachery died on 19 Dec 1919. Mother Euphrasia informed the Bishop to be prepared for death about three years before through this letter.

The word of knowledge often comes through voice, visions or direct revelations. As God spoke to Abraham his friend, Lord



Jesus used to speak to his loving spouse Euphrasia. Mother Euphrasia always used to get visions, divine mysteries revealed--the Lord's passion, suffering, griefs and pains. The Lord asked her to console him. She writes her Sp. Father a vision she had on good Friday when she was praying:

On good Friday when I was kneeling before the tabernacle meditating and grieving on the Redeemer lying on the altar forsaken by all, suddenly I saw a bright light shining on the altar with five rays. I also heard a clear voice saying thus. I felt very hot. I saw the bright rays suddenly pressing themselves on my face. 'Euphrasia! I am your heavenly Spouse. You have so long joined me as the companion of my bitter passion and not going away from me like a true spouse. You joyfully endured all your afflictions and sufferings. Now you must rest. You must be very devoted to the sorrows of my mother. You must join my mother in all her sorrows so that all may enjoy the fruits of my most sorrowful passion (Letter 48, 25 April 1906).

In the Fatima apparition in 1917, the Holy Virgin Mary instructed the three children--Lucy, Jesintha and Francis – to start the first Saturday devotion in atonement for the crimes committed against her Immaculate heart. The Holy Mother asked them to confess and receive communion on that day. This same thing 12 years before Blessed Mother had asked her daughter Euphrasia in a vision! She wrote to the Bishop: "Once Blessed Mother revealing that her heart was grieved much because of the pain suffered by her holy Son from sinners, she added, 'daughter, you must take interest to see that the community receive Holy Communion in reparation to my Sacred Heart and it would be a consolation for me'" (Letter 37, 1 June 1905).

2. Word of Wisdom

Often the word of knowledge and the word of wisdom come together. The word of knowledge is showing the knowledge of a particular thing or event. The word of wisdom is to evaluate prudently that thing and to use that word to solve the problem.



Isaiah speaks about the Servant of the Lord: “The Lord has given me the tongue of a teacher, that I may know how to sustain the weary with a word. Morning by morning he wakens--wakens my ear to listen as those who are taught” (50:4). The person who has got the word of wisdom speaks wisdom. None can defeat the person.

To Saint Euphrasia the Holy Spirit had given the word of wisdom. Mother had understood that for a holy life the control of the tongue is necessary and she has given in her instruction four special occasions to keep control of the tongue:

When Mother Euphrasia’s Family was in financial crisis, her brother came and painfully informed her everything. Then Mother Euphrasia comforted him: “Never mind, God is there who knows everything! One thing, don’t lose in virtue even if you lose in money” (*The Praying Mother*, p. 56).

In the civil case with the schismatics, Mother Euphrasia informed the Bishop, “Father, we will fail in this case” (Letter 51, Aug. 1905). But she also said giving a word of comfort, that in the heart of the town itself God will build for us a big church.¹⁵

3. The Charism of Faith

Here it is not the theological virtue that is considered, but the faith which prays without hesitation and is capable of moving mountains (Mk 11:22f.). This faith makes the impossible possible. Jesus praised this faith in some of the healings (Mt. 8:10). Faith here gives the person an inner urge to pray and believe that what has been prayed, has been granted or will be granted in a given time.

In Mother Euphrasia the charism of faith shone specially bright. This charism of faith that flowed down from her compassionate heart did work miracles. Here is an instance: In the month of October 1949, novice Gasper was being sent home. Holding the lay dress given for changing, and crying uncontrollably, she ran to the church. Mother Euphrasia who was praying there enquired about the matter. She said: “I am being



sent away from the congregation. Here, see the lay dress given to change my religious habit. Because I am sick only, I am being sent home. Mother, please help me. Don't send me away from the congregation." Mother Euphrasia made her ask permission to stay nine days more in the convent. Sr. Gasper's esophagus had been thinned down and she was not able to eat food, even liquids. Mother Euphrasia told her: "Daughter, say for 9 days, 9 rosaries a day. One of these you can pray with me in the chapel. Pray to Bl. Mother very fervently. Your sickness will be cured. You will do humble works with gratitude and glorify God and stay in the convent until death." Sr. Gasper prayed as Mother Euphrasia said. She was able to take food soon. After nine days her father came from home with the doctor. When the doctor examined, he was wonderstruck as there was no sign of the sickness. Sr. Gaspar lived for many years working for orphanage children.

4. The Gift of Healing

Before the ascension of the Lord, he said: "And these signs will accompany those believers. . . . they will lay their hands on the sick, and they will recover" (Mk. 16:17, 18). Jesus advises the Apostles: "You received without payment; give without payment" (Mt. 10:8). The gift of healing acts from compassionate love.

Mother Euphrasia had this gift. Once a young sister was sitting near the bathroom and gently touching the painful foot which was swollen. That sister had been working on the sewing machine according to the instructions of the superior. When Mother Euphrasia saw this, she asked: "Is it very painful, no? The whole day you had to sew on the machine! Don't worry, daughter, Mother shall pray." She bent down and placing her hand on the foot of that little sister, she prayed. After bath the sister understood that the swelling and pain on her foot have disappeared. Then she came to Mother Euphrasia and thanked her. But Mother said, "Say thanks to God, daughter."

One day Maprani Varunny's wife came and said that her two months old baby was suffering from the dreadful disease scurf



and the skin was peeling off. Mother Euphrasia comforted her and said that she would pray. She assured the mother that her son would be healed. She told her to pray and do penance zealously. Within very few days that lady's son was fully healed. This child had been given up by the doctors.

5. The Miraculous Charism of Bilocation

Bilocation is a miraculous charism, that of being in two places at the same time, which God gives to some people. St. Antony of Paduva, St. Padre Pio and some others had this miraculous gift. For the glory of God and as a sign of the holiness of his servants, God sometimes gives this.

Bl. Euphrasia also had received this miraculous grace. Here are given two accounts of such events. First is that of Mother Euphrasia's novice Kitheriamma:

Once something happened. Mother Euphrasia was lying sick in her room upstairs with cold. We all knew it. That night for prayer in the chapel in *supriyorthiamma's* [Asst. Superior and novice mistress] place someone is kneeling in the same way. That day Mother Superior was not well. So then, it is *swamma* [*Supriyorthiamma*] who has to give the blessing. At the right time as usual *swamma* herself gave the blessing. After finishing all those prayers there will be *sthuthi* (*Praise*) and recreation. At that time when we went upstairs, Mother Euphrasia was lying in her room. Then we asked. You were in the chapel! Hearing this Mother Euphrasia laughed heartily.

Similarly, Sr. Sabina, another novice of Mother Euphrasia witnesses to another event:

Once I have heard an event reported. I have not seen directly. Mother Euphrasia was in charge of the novices. Mari Benaventure, Mari Francisca and Mari Korthuna were some of the novices then. These were called together 'Mari Kootam' [Mary crowd]. They were twelve. Mother Euphrasia scolded them for something. Then she did not go for recreation with them. The real Mother Euphrasia had gone down to recreate with the professed sisters.



Yet, there was an Evuprasiamma with the novices also – in the same form – no one can say that it is not Evuprasiamma. The novices thought that it is their own mistress, and recreated. Later when they were talking about something, they understood that in both places there were Euphrasiammas. . . . If anyone asks about this, Evuprasiamma would have a hearty laugh. That is all. No answer will be given.

In both these events the sisters thought that it could be the Immaculate Mother that came as Mother Euphrasia. But Mother Euphrasia only laughed; no other response. What we are experiencing here is the miraculous charism of being in two places at the same time, even though the places are not situated far.

6. The Gift of Prophecy

The Holy Spirit gives to some the gift of prophecy. Sometimes this charism is received when praying with fast for persons and communities. Through prophecy, the Spirit often leads persons and communities. “No prophecy ever came by human will, but men and women moved by the Holy Spirit spoke from God” (2 Pet. 1:21).

Mother Euphrasia had the gift of prophecy. God used to give messages to Mother. She had been told how in some churches the host is kept without any reverence and how priests act badly and hence been instructed to pray. Mother Euphrasia used to give these messages to Bishop John Menacherry her Sp. Father, and these scandalous situations have been corrected and rectified.

She was asked to suffer and also to pray receiving Holy Communion for a priest. She had to suffer very severe afflictions and unutterable pain for this. Yet, she offered all for this intention. “Today, Wednesday, the priest breathed his last. The priest was saved. The Holy Mother said . . . Daughter, this soul was saved this as a result of your sufferings of yesterday” (Letter 79A, 23 May 1905).



Sr. Bruno was very much disturbed by the thought that owing to her ill health, she might be sent away during the novitiate time. One day when she was climbing the stairs with pain and tension, Mother Euphrasia went close to her and whispered a secret to her. “Don’t be afraid of anything, daughter”. To Sr. Bruno’s mind, it was a rain of honey. Never again was she disturbed. She is still living in the convent. She herself has given this testimony (cf *The Praying Mother*, p. 40).

By the gift of prophecy Mother Euphrasia used to help related people to be obedient to God’s will and to prepare for approaching death. Here is the testimony of Sr. Flora:

In the year 1934, I was preparing to receive Holy Communion. My aunt who was only 21 years old was a novice in the St. Mary’s Convent, Ollur. She caught double pneumonia. As the Convent was not financially well off, when the sisters get sick, it was their family that had to do the treatment. This sister’s father was a distant relative of Mother Euphrasia. Mother Euphrasia used to call him brother. She informed this brother about sister’s sickness. They brought many good doctors, but of no use. Mother Euphrasia told the brother that the young sister will die on the feast of our Lady of Snow. No good will come out of the treatment. Mother Euphrasia has been known among the people as the Cherpukaren’s holy nun. She was a very virtuous sister. Everybody thought so. Hence, the sister’s father (my grandfather) believed it. He was grief-stricken. What Mother Euphrasia said, happened. That sister died on the day of the feast of our Lady of Snow. It was an evidence of Mother’s virtue.

There is an occasion when prophecy has been given as a message to prepare for death. This prophecy was for Tharakan Antony of Aranattukara. Sr. Peregrin writes:

Once when with his companions Tharakan was playing cards, he got a brief letter from Mother Euphrasia which he read aloud. It reads: “We shall meet again in heaven.” All started laughing as if it were a joke. Tharakan Antony was young and healthy.



Naturally there may not be a death soon. But he thought, probably this may be a hint that the nun might die soon. Antony was undergoing Ayurvedic treatment of massaging, etc., and was in rest. Whether any mistake in the prescribed treatment or what, Tharakan Antony died on the sixth day.

7. The Charism of Discernment of Spirit

The power to discern the spirits is a charism that is given by the Holy Spirit. Jesus says that only through prayer and fasting will the unclean spirits go out (cf Mk. 9:29). Mother Euphrasia had suffered unspeakable afflictions and attacks from the powers of darkness. She also had experience of many angels coming and helping her. God had given her the charism of the discernment of spirits.

One day when Moyalan Vareed's son, 12 year old Antony, was returning from the shop after buying some bread, many dogs came running after him. Terribly afraid, the boy ran into a house and fell down there making fearful arounds. From his mouth foam and froth were flowing. He was also barking like dogs. Every month, the same day, at the same time, the same things repeatedly happened. No treatment, whatever, could heal him. At the age of 21, he married also. At last his sister Kunjaram brought the patient to Mother Euphrasia and narrated all their problems to her. Mother Euphrasia heard everything with a smile. Then she blessed him placing her hand on his head. Besides, she wrote in her own hand a long prayer to the Immaculate Mother with her name and signature at the end, and asked them to pray it daily without fail. She also asked them to go for confession every month, participate in the Holy Mass and receive Holy Communion, and by way of penance to fast every saturday. Moreover, she gave a reliquary with a holy relic and asked Antony to wear it on his neck; instructed him not to take any medicine but pray with faith and devotion without failing. She assured them that he would be healed fully the day a year will be completed.



The family did everything as Mother Euphrasia had said. The day a year was completed, the same symptoms were repeated. Antony was making sounds like barking and foam and froth flowed, and he fell down. After some time he got up and gave his testimony. A very big black dog came close to me as if to take me with him. But the Immaculate Mother shining brilliantly and spreading light rays was standing near me. The immaculate Mother looking at the black dog, harshly said: "I knew, you will come. That is why I came." Hearing this the black dog bending his head went away. The Holy Mother also disappeared. Antony was completely healed. Never again the sickness troubled him.

It was through the gift of discernment, that Mother Euphrasia was able to discern the activity of the powers of darkness in Antony and give him perfect health through the intercession of Mother Mary.

8. The Gift of Tongues

The gift of tongues is a basic and common gift that the Holy Spirit gives his children. It is a gift of prayer. St. Paul observes that one who prays in tongues, "speaks not to men but to God" (1 Cor 14:2). It is a fitting thanksgiving expression (1 Cor 14:16). It is a prayer in faith, because in tongues one has to surrender one's intellect to God and move by faith. Praying in tongues increases our faith. It also helps in contemplation. Besides, it is specially helpful in intercessory prayer.

There is reason to believe that Mother Euphrasia had the gift of tongues. Because she always prayed. When she prays in the chapel, her eyes were planted on the tabernacle and the statue of Bl. Mother. It is like conversing with them. And hence she was wholly absorbed in it and didn't know what went around her.

When she prayed in her room, she held in her hand her big crucifix and most affectionately kissing the sacred wounds would be praying or conversing. After some time she would be in a trance for hours. When sisters search for her, they saw Mother



holding the crucifix and in ecstasy. Although they tried to remove the crucifix, it never came out of her hands and Mother was not conscious also.

We know that Mother Euphrasia used to converse with Jesus and Mother Mary. It could be sometimes in tongues. Probably that is why she was able to pray unceasingly. We see her, as it were, praying with the spirit in unutterable groans. She was able to pray for others, according to the will of God, and intercede for them. Therefore God heard her prayer (1 Jn. 5:14) and granted them. Most surely, she was able to give thanks and praise with the spirit and sing with the spirit (1 Cor 14:15). When she prayed and praised, it was as if she was seeing God. There are evidences that she used to sing with the angels. She rejoiced in the spirit. She lived in the joy of the spirit (cf Letter 53, 15 Aug. 1906).

9. The gift of Interpretation

People having this gift will be able to interpret languages. This is a gift to interpret any language in the world.

When one speaks in another language, the person with the gift of interpretation will be able to understand in his own mother tongue. Sometimes he may be able to speak with the same language that is spoken. A person may be able to understand and speak sometimes what is written on the wall or so.

Daniel interprets the writing that King Belshazzer saw on the wall (Dan. 5 :26-28). Isaiah says: "If you won't listen to me, then God will use foreigners speaking some strange-sounding language to teach you a lesson" (Is. 28:11). The Lord is speaking to give us a message.

The fruits of these are : An experience of oneness. This happened at Pentacost. A person with this gift can spread the gospel in places where other languages are spoken. The charism of interpretation of languages is a miraculous sign. It causes spiritual growth and the growth of the Church (1 Cor. 14 :12).



We must think that St. Euphrasia had this gift. For she was able to understand the pains of the people who suffer in one way or other. Sometimes through some sounds, other times through crying or at times through gestures. Or else from the eyes she was able to clearly understand, interpret the reason of the trouble.

Once a sister in the throes of death was not dying. Sisters were talking different things. St. Euphrasia seeing this Sister went to the chapel and prayed with hands crosswise, extended, and then came and asked the sister: "Do you have any ill will against anyone?". That sister said, 'yes'. Please write a letter for me asking pardon to the former Superior. Mother Euphrasia wrote it and sent through the driver of the convent cart. Before the person reached that convent, the sister died peacefully.





Chapter - 10

Intercessory Prayer

A. Prayer for the Souls in Purgatory

We see in the Bible many prophets and saints who have interceded for the mercy of God--Abraham, Moses, Elija, Samuel, David and others. Today also there are many souls making intercessory prayer before the Lord. We have heard about the Servant of God Pope John Paul II. Once, in a country where he was making pastoral visit, lakhs of people had come for the Holy Mass. But the sky was covered with dark clouds. All were afraid, there would be a terrible rain. The priest in charge of the organization of the huge gathering went to the stage and told Pope John Paul II to pray commanding the rain clouds to depart. The Holy Father rose and looked up to the sky, lifted up his hands and prayed. All the dark clouds moved away. The sky became clear. There was not a single drop of rain. All praised God!

Mother Euphrasia had this intercessory prayer gift. She used to pray offering mortifications for the Holy Father, Bishops, priests and others. The Bishop of Trichur usually came to the Ollur Convent and entrusted with them the matters for payer-- the conversion of schismatics, the success of the church civil cases, and for priests who needed special prayers. In this, the person who prayed most zealously and made others--novices, students, etc., pray, was Mother Euphraisa herself. In most letters to the Bishop, she used to enquire about the schismatics, the civil case, and about the priests. Our Blessed Mother also used to tell her to pray for the schematics, the civil case, and for priests (cf Letters 27, 30, 41, 42, etc.). Mother Mary herself used to pray with Mother



Euphrasia for these intentions (cf Letter 37, 1 June 1905). She also told her to suffer and do penance for it. Generally, Mother Euphrasia was informed of the conversions, healings and salvation of the person (cf. Letters 68, 69, 79A).

The crucified Saviour appearing before her, asks her to pray interceding before the Father: “As I have told you earlier, till your death, you must console my heart grieving without limits about the ingratitude of the important children [the consecrated priests and religious]. You must specially pray to my Father for the sinners” (Letter 10, 20 Sept. 1901).

Our Blessed Mother appearing to Mother Euphrasia says: “Be courageous. I am your Mother. You must pray well for sinners and for the Church” (Letter 25, 26 Nov. 1902).

Often Jesus showing his wounds used to say about the ingratitude he suffers from men, and to console the Father who is most grievously pained by the sinners: “Daughter, my heart is suffering very much from sinners. You offer me and my blood as sacrifice, in reparation for the sorrow caused to my Father through the sinners. Remember the sufferings I am undergoing always and you must bring some solace to my heart” (Letter 27, 4 July 1903).

“Many are those who have approached Mother Euphrasia for prayer. They came to Mother for healing, peace in the family, to be saved from financial crisis, for marriage, to get children, etc. People waited searching for ‘the Praying Mother’. She prayed for them and got favours from God for them. People believed that God hears her prayer. She used to teach them to pray and instructed them to receive the sacraments.”¹⁶

Purgatory is for the final purification of the souls of the elect. “All who die in God’s grace and friendship, but still imperfectly purified, are indeed assured of their eternal salvation; but after death they undergo purification, so as to achieve the holiness necessary to enter the joy of heaven” (CCC No. 1030). Praying for



the dead is a traditional practice based on the Sacred Scripture: Therefore he [Judas Maccabeus] made atonement for the dead, so that they might be delivered from their sin” (2 Macc 12:45). Jesus says that there are sins which will not be forgiven in the next age also. “Therefore I tell you, people will be forgiven for every sin and blasphemy, but blasphemy against the Spirit will not be forgiven. Whoever speaks a word against the Son of man will be forgiven, but whoever speaks against the Holy Spirit will not be forgiven, either in this age or in the age to come” (Mt. 12:31,32). St. Peter also refers to this in his First Letter : “. . . so that the genuineness of your faith--being more precious than gold that, though perishable, is tested by fire--may be found to result in praise and glory and honour when Jesus Christ is revealed” (1:7). The Church prays for the dead especially through the Eucharistic sacrifice, so that they may be purified from their sins and attain beatific vision. Also recommended by the Church are almsgiving, indulgences, and works of penance for the speedy purification of their dead in purgatory and reach heaven soon. All can and must pray for the dead. But many do not do so. Few do very little. Very few only are inspired or anointed by the Holy Spirit to pray for the souls in purgatory. Such persons receive from the Holy Spirit the gift of prayer to pray and help the souls in purgatory to reach heaven as the souls in purgatory cannot help themselves but only we who are on earth can help them through prayer, penance, sacrifices especially the Eucharistic sacrifice.

Mother Euphrasia had special love for the souls in purgatory. She used to pray for them very much. Our Blessed Mother tells Mother Euphrasia: “You must have much charity towards my dearest children in purgatory” (Letter 25, 26 Nov. 1902). Even in her childhood itself Blessed Mother asked her: “Joining yourself with the fourth choir of angels, pray for yourself, sinners, souls in purgatory and those who are in the throes of death” (Letter 31, Feb. 1904). The convent maid C.J. Thressiakutty who lived with Mother Euphrasia for 17 years testifies:



Mother had a special interest in and great mercy for the dead. . . . I have seen her saying the rosary till 12'o' clock in the night walking up and down the corridor. Along with the other sisters after the common night prayers, Mother Euphrasia also will go to bed in her room. When she is sure that all have gone to bed and are in their rooms, Mother will start the rosary walking in the corridor. In between she would sprinkle the holy water saying, "you go, I shall surely pray".¹⁷

We can understand from her letters and from the narrations of eyewitnesses that the visions of the souls in purgatory was a daily event. We can see in the letters that souls from purgatory used to come and request for prayer individually and in groups. The convent maidservant Kunjamma chedathi reports her experience:

Sister Barbara of Pariyaram Convent died at 6 p.m. one day. In the Convent, it is not known. Nobody informed also. At 12 'o' clock in the night, I was afraid whether it was morning and got up suddenly. Then a sister in a brown habit knocked at the door of Mother Euphrasia. I thought in my mind that no sisters from other convents have come here. After some time Mother came out and asked: "Why did you come, daughter?" I heard the reply: "I died at 6 p.m." Frightened, I ran away. Then what happened, I don't know" (*Thirsting for God*, pp. 126 f.)

Sr. Clothild who has lived in Ollur Convent as a junior sister speaks about Mother Euphrasia's great zeal in receiving indulgences on All Souls Day:

"We used to wonder at the great urgency she showed in making the prayers of indulgence. With great fervour she would go up and down the steps of the chapel many times, never getting tied of it" (*Thirsting for God*, p. 127).

"Sr. Lambert while giving witness to the same event says that each one of them conducted these prayers of indulgence at least 60 times with Evuprasiamma. Seeing Evuprasiamma getting greatly tired and exhausted, we would say, 'enough Mother, even



we have become tired.’ Then she would reply, ‘daughter, I have no peace, because people are requesting prayers. These are to be offered for the expiation of their sins’. Sr. Lambert also remembers that Mother Ignatia, the Mother General at that time had given witness to the fact that many souls used to come to Evuprasiamma during the nights requesting prayers and penances. (*Thirsting for God*, p. 127)

In the letter Mother Euphrasia wrote Bishop Menachery on 4 November 1906 we read thus:

On November 2nd and 3rd at night there were knocks on my door, in the corridor and on the window also and there were lamentations with great grief. I thought there were many people. There was the sound of shaking chains. I had a desire to know who they were. I prayed also. In the end they themselves cried out: “We are souls from purgatory. Evuprasiamme, please be specially kind to us. We are in the tortuous prison of God’s justice. Even though our pain is unbearable, the sorrow that we cannot see God is greater than all and inexplicable. Therefore, please pray for us and make others also pray. Kindly help us to go to heaven soon.” My Father! What a sorrowful cry! We cannot bear that insufferable cry! Even now that voice is in my mind always. What can I do and offer them! I am doing whatever is possible for me to do. I am making the novices also pray. Because of the great sorrow at that time, I suddenly said to them: “My companions, whatever is possible I shall do for you.” (Letter 56)

There is a narration of an event of one of the superiors of Ollur Convent coming after death and requesting Mother Euphrasia’s prayer, in her letter to her Sp. Father (Letter 58, Dec. 1906):

At midnight there was the usual knocking. Rev. Mothers sprinkled holy water and asked some questions. They asked, “Why do you go about like this; we are praying for you.” Then that person said, “I am coming because by the great mercy of Jesus and the Holy Mother I was ordered to come here for 12



days and request for prayer.” Then they asked: “Mother Superior, for what fault are you in purgatory, if it is God’s will please let us know.” “I acted very freely against poverty. Then, I did my activities without any zeal. Some I omitted as not important. It is for this I am tortured most. By the great grace of God and the Blessed Mother, I am informing this so that you also may not fall in these faults. In our life what is neglected as not serious faults are to be accounted very severely before the justice of God and the punishment of God’s justice is very hard. Please have mercy on me and help me to get out of this and go to heaven. Please do some penances also”, said she crying. They then asked, “Mother Superior are there many years?” She answered no, only many months.” For other questions she did not answer.

Mother Euphrasia had this special charism to pray for the souls in purgatory, to pray the rosary continuously and by that help many souls to go to heaven. Mother Mary kindly showed Euphrasia her own father going to heaven from purgatory who thanked his daughter for her prayer (cf Letter 74, 17 Aug. 1919).





B. The Charism of Praying for and of Serving the Church

Pastors and Teachers

When Mother Euphrasia was living, the Carmelite sisters did not have permission to go out and serve people. In those days, a woman did not have any duties as shepherds and teachers in the Church. But in the religious communities God used to call some to share in the Lord's shepherd's duty.

Mother Euphrasia was called to share in the pastor's duty even though in a small measure as Asst. Novice Mistress for four years, as Novice Mistress for nine years and as Superior for three years by leading souls to God and preparing them for service in the Church. Mother Euphrasia's whole life--her word, action and life--was gospel teaching. As a member of the chapter of the Congregation also she served. To all who came to her, in counselling also, she was able to give gospel teaching. Mother did not say anything except about Lord Jesus, his holy Mother, and the pilgrim journey to God. The Holy Spirit gave her the grace to see everything in the divine vision and to share, even though unofficially, in the shepherding and teaching duties of Lord Jesus.

Mother Euphrasia taught all who came to her to receive the sacraments, to grow in the Eucharistic devotion, to pray, to give priority to God's will, to be devoted to Blessed Mother and to pray the rosary. Is it not for this that God worked a miracles and gave witness to her holiness and raised her to the status of a Saint on November 23, 2014.



Conclusion

Filled with the Holy Spirit and fully anointed by Him, the life of this daughter of God was blessed. In this Saint there was no self-will or liking; only the will of God, known through the superiors. When the Spirit of God filled her, she shone brightly with the virtues and fruits of the Spirit. The gifts of the Spirit made her radiate love, joy and peace. Through the charisms of the Spirit, she performed the works of light and became the light of the world (Mt. 5:14). She followed Jesus, and Him crucified. We see her journeying in the light. Is it not why she shines like a house built on the mountaintop and like the lamp on the lamp stand? She radiates light to the whole world (Mt. 15:15). Hence, people come unceasingly and pray at her tomb, visit the museum and get the Spirit's anointing. They praise and thank for the favours received. Is it not a wonder that before the Charismatic Movement took root in India, this Saint Euphrasia was shining in divine wisdom and power and the Spirit's gifts, fruits and charisms and served the people of God in love and joy!





Endnotes :

1. Quotations from the Bible are taken from the *New Revised Standard Version*, Catholic Edition for India, 1993.
2. *The Catechism of the Catholic Church*, An Image book, Doubleday, New York, 1994. No. 1803. Hereafter references to this book, CCC, will be given in the text itself.
3. *Mother Euphrasia, Letters*, Translated and edited by Sr. Dr. Cleopatra, CMC, Carmel International Publishing House, Trivandrum, Kerala, India, 2013. cf. Letter 15, 1 Dec. 1901, Further references to this book are given in the text itself.
4. Fr. J. Ephrem, C.R., *The Praying Mother*, Trans. C.A. Regina, Ed. Vice-Postulator, 1999, p. 31.
5. The first native Convent–Carmelite Convent–founded in Koonammavu by Blessed Chavara Kuriakose Elias and Rev. Fr. Leopold Beccaro on 13th Feb. 1866.
6. “Gems of Thoughts,” Nos. 9 and 23; “Aspirations,” No. 7, in *Novena Prayer of Blessed Euphrasia: Brief Biography, Intercessory Prayer, Gems of Thoughts, Aspirations and Letter to her Niece*, Pub. Vice-Postulator, St. Mary’s Convent, Ollur, 2007. Further references to either are given in the text.
7. *Articles on the Life, Virtues, Fame of Sanctity and Intercessory Prayer of the Servant of God Mother Euphrasia of the Congregation of the Mother of Carmel, Trichur Diocese, 1877-1952*, pp. 7 f.
8. The Prayer she wrote and gave Blessed Mariam Thressia. Ref. *Mother Euphrasia, Letters*, P. 356.
9. C.M.C. *Constitutions*, Mount Carmel Generalate, Aluva, 1998, No. 26.
10. John F. Cheriaveli, *Holy Spirit: Fruits, Gifts, Charisms* (Mal), Popular Mission Centre, Chalakudy, Thrissur–680 307, 1991. “Preface.” The present writer acknowledges great indebtedness to this book.
11. *Supranamam: The Centenary Souvenir*, 2000, Ed. Sr. Cleopatra, CMC, pp. 52 f.
12. San Jos, *Servant of God Mother Euphrasia* (Mal.) Pub. Mother Cleopatra, St. Mary’s Convent, Ollur P.O., Thrissur – 680 306, p. 63.
13. T.T. Mundackal, *Katha Parayunna Evuprasiamma* (Mal), Janatha, Thevara, Ernakulam, 1989, p. 26.
14. Sr. Sudeepa, CMC, *Prasada Kanyaka* (Mal), Euphrasia Publications, Ollur, Thrissur – 680 306, pp. 9 f.



15. *Beatification Souvenir 2006: Blessed Euphrasia*, "Mother Euphrasia and Thrissur Basilica," by Mar Andrews Thazhath, p. 188. cf Letter 23, 21 July 1902, footnote; Letter 51, 5 Aug. 1906.
16. Sr. Omer, CMC., "Prayer at its Pinnale" in "*From Hiding to Glory*", Ed. Sr. Dr. Cleopatra CMC, Euphrasia Publications, St. Mary's Convent, Ollur P.O., Thrissur, 680306.
17. Sr. Pastor CMC, *Thirsting for God: The Spirituality of Blessed Mother Euphrasia*, Euphrasia Publications, St. Euphrasia Centre, Ollur, Thrissur 680 306, pp.

Books on Saint Euphrasia

1. *Servant of God Mother Euphrasia* - Sr. Leo, CMC
2. *The Praying Mother* (Ed.) - Rev. Fr. J. Ephrem, C.R., Trans. Prof. C.A. Regina, Ed. Sr. Cleopatra, CMC, Vice-Postulator.
3. *The Flower of Carmel* - Illustrated story book - Translated & Edited by Sr. Cleopatra, CMC.
4. *A Dream Comes True*: St. Chavara Kuriakose Elias and St. Euphrasia.
5. *Thirsting for God* - Sr. Dr. Pastor, CMC (Mal.), Trans. Sr. Bianca, CMC, Ed. Sr. Cleopatra, CMC.
6. *Novena Prayer* : St. Euphrasia- Brief Biography, Intercessory Prayer, Gems of Thoughts, Aspirations and Letter to her niece.
7. *From Hiding to Glory*; Sr. Dr. Cleopatra, 2015.









Spirit-Filled VIRGIN

Sr.Dr.Cleopatra CMC

I trust this book, pondering on
St. Euphrasia's heroic virtues
and spiritual gifts, charisms and fruits,
would be an inspiration
to the readers' minds to pray,
act and live with the anointing
of the Holy Spirit.
Let the very holy life of
St. Euphrasia fill the
hearts with fresh anointing!



Mar Jacob Thoomkuzhy
Metropolitan Archbishop (Emeritus)
Trichur