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Vol. 8 No. 1 September 2000
SYNODAL NEWS

BULLETIN OF THE SYRO-MALABAR MAJOR ARCHIEPISCOPAL CHURCH

Vol. 8  No. 1  September 2000

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Copies of the Acts of the Major Archiepiscopal Assembly 1998 are also available from the office.

For further information please write to:

Editor
SYNODAL NEWS
Mount St. Thomas
Thrikkakara P.O.
Kochi 682 021, India

Published by the Syro-Malabar Major Archiepiscopal Curia
Mount St. Thomas, PB No. 10, Kochi 682 021, India
and printed at Alwaye Press, Aluva -683 101
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EDITORIAL

Mar Antony Cardinal Padiyara, the first Major Archbishop of the Syro-Malabar Church, was called to his eternal reward on March 23, 2000. The Syro-Malabar Church was fortunate to receive his paternal and pastoral services for about four years as the "Father and Head of the Church". His vision, initiatives and activities contributed much to the establishment of the pastoral and legislative organs of the Syro-Malabar Church. We keep fresh memory of his eventful life and the remarkable contributions he made to the Church in his varied capacities and cherish the encouragement and support it received from him. We pay respectful homage to the departed Father and Head of the Church and pray for him. May his soul rest in peace.

On April 9th, 2000, Holy Father Pope John Paul II raised Mother Mariam Thresia, the foundress of the Congregation of the Holy Family, to the honours of the altar. One more member of the Syro Malabar Church, an outstanding example of Christian love, is beatified and in her we have another model of holiness to imitate. Her compassionate love for the destitute and the ways of helping the poor in their family situations are still an inspiration to us at this time when our traditional Christian family structures are influenced by the western cultural elements and the electronic media. May Blessed Mariam Thresia intercede for us before God.

Ever since the Syro-Malabar Church was granted Major Archepiscopal status, it moved on to attain its full stature as a sui iuris Church. To equip her with the necessary legal and pastoral organs was the main thrust of the recent past and in consonance with that several juridical and pastoral institutions were established and some of them have rendered three to five years of service to this Church. Though the years of experimentation were short, they made outstanding contributions to this Church. The functioning of
these institutions made the Syro-Malabar Church capable of withstanding the tensions and of moving forward with renewed enthusiasm to meet the present needs. The synod of bishops of this Church held in its July session approved for definitive promulgation the statutes of the institutions like the Major Archiepiscopal Ordinary Tribunal, the Permanent Synod and the Superior Tribunal. This issue of Synodal News carries some of the related materials. Besides, it brings to you the report, decisions and other documents related to the first session of the VIIIth synod of bishops 2000, the great jubilee year of the birth of our Lord.

Chief Editor
Appointment Order of the Major Archbishop

JOANNES PAULUS Episcopus Servus Servorum Dei


Joannes Paulus II PP

Leonardus Erriquez, Protonot. Apost.
REPORT OF THE INSTALLATION

The installation of Mar Varkey Vithayathil, C.Ss.R. as the second Major Archbishop of the Syro-Malabar Church took place on Wednesday, 26th January 2000 at St. Mary’s Cathedral Basilica at Ernakulam. The new Major Archbishop was accompanied in liturgical procession from the Major Archbishop’s House to the Basilica by His Grace Most Rev. Lorenzo Baldisseri, the Apostolic Nuncio in India, Msgr. Antonio Josicic, Counsellor of the Nunciature, Archbishop Alan De Lastic, the CBCI President and Archbishop of Delhi, the members of the Permanent Synod and by the bishops of the Syro-Malabar Church. Representatives of the Latin Church as well as of the Syro-Malankara Church took part in the procession. Superiors General of various clerical and non-clerical Institutes of Consecrated Life, Presidents of different ecclesiastical faculties, and priests who came as delegates from the Syro-Malabar eparchies joined the procession. The procession started at 3.00 p.m. from the Major Archbishop’s House and entered the Basilica passing through the Broadway in front of the Basilica. Hundreds of faithful witnessed the procession from both sides of the road.

The Major Archbishop was received by Fr Joseph Pallipadan the archpriest of the Basilica by presenting him a lighted candle at the main door of the Basilica. As he entered the Sanctuary the Major Archbishop lighted the oil lamp while the choir sang a hymn, invoking Christ the light of the world. Fr Bosco Puthur, Executive Director of the Syro-Malabar Liturgical Research Centre at Mount St Thomas, made a commentary on the importance of the day and on the various parts of the service. Fr. Antony Nariculam, the secretary of the Central Liturgical Committee acted as the Master of Ceremonies. The musicians of St Joseph’s Pontifical Seminary at Mangalapuzha formed the choir this day. The Major Archbishop started the service of installation by invoking the Holy Spirit and the choir sang the hymn to the Holy Spirit. The special prayers of the service were recited by Mar Joseph Powathil and Mar George
Valiamattam. Mar Kuriakose Kunnacherry, the senior-most member of the Permanent Synod, requested the Congregation to pray for the new Major Archbishop. The Apostolic Nuncio then read out the decree from the Holy See appointing Mar Varkey Vithayathil the Major Archbishop. He then led the new Major Archbishop to his Cathedra, after which all the members of the Syro-Malabar synod paid their homage and expressed their obeisance to the new Father and Head by embracing him. The Bishops of the Latin as well as of the Syro-Malankara Church paid their respects to Mar Vithayathil.

Mar Paul Chittilapilly delivered the homily. He underlined the need to stand united under the new Father and Head.

Immediately after the Divine Liturgy refreshments were served to the participants in the courtyard of the Basilica as well as of the Major Archbishop’s House. The public meeting to felicitate Mar Vithayathil started in the parish hall behind the Basilica at 5.00 p.m. The meeting started with a prayer song by the Cathedral choir. Mar Jacob Thoomkuzhy (Member of the Permanent Synod and Archbishop of Trichur) welcomed the participants. Archbishop Alan De Lastic presided over and the Apostolic Nuncio inaugurated the meeting. His Holiness Mar Thoma Mathews II, the Catholicos of the Malankara Orthodox Syrian Church, Metropolitan Cyril Mar Baselios (Head of the Syro-Malankara Church and Metropolitan of Trivandrum), Mar Joseph Powathil (Archbishop of Changanacherry), Shri P.J. Joseph (Minister for Education and Works, Government of Kerala), Justice Varghese Kalliat (Retired Judge of the High Court of Kerala), Dr. Cyriac Thomas (Vice-President of the Catholic Council of India and Pro-Vice Chancellor of the University of Kerala) and Sr. Bastin SD (Vice-President of the Syro-Malabar Religious Conference and Superior General of the Sisters of the Destiny) spoke felicitating Mar Vithayathil. Mar Thomas Chakiath (Auxiliary bishop and Protosyncellus of the archdiocese of Ernakulam-Angamaly) proposed the vote of thanks. The meeting ended at 6.45 p.m. with the papal anthem and the national anthem.

Mount St Thomas
27-1-2000

Fr Jose Porunnedom
Chancellor of the Major Archiepiscopal Curia
VIII\textsuperscript{th} SYNOD (2000): SESSION I
Mount St. Thomas, 10-22 July 2000

OPENING ADDRESS

Dear Brother Archbishops and Bishops,

Once again we are here at Mount St. Thomas to deliberate on the various issues of our Church. I am glad to welcome you all to this VIII\textsuperscript{th} Synod (2000). In this session we miss very much His Eminence Cardinal Antony Padiyara, the former Major Archbishop of our Church. As you know he was leading a retired life at Cardinal Padiyara Prakrithi Yogashram at Kakkanad ever since he resigned from the office of Major Archbishop in November 1996. He was called to his eternal rest in the early hours of 23rd March 2000 and was buried on 25th March in St Mary’s Cathedral Basilica at Ernakulam. Let us pray for him and remember him for the great services he rendered to the Church, especially to the Syro-Malabar Church in various capacities. As the first Major Archbishop of this Church we shall be ever grateful to him. Similarly we remember also Archbishop Alan De Lastic, the President of CBCI and archbishop of Delhi who died recently in a car accident in Poland. As you all know his departure has created a vacuum in the leadership of the Church in India especially when the Church is passing through a very hard time. Tomorrow we shall celebrate the Divine Liturgy for the repose of these two great souls.

In this session we have also a new member in the person of Mar Mathew Vaniakizhakkel VC, the successor of Mar Abraham Mattam in Satna. In the name of all of you I most cordially welcome Bishop Vaniakizhakkel to this synod and request him to contribute actively to the synodal deliberations. I remember with grati-
tude also Mar Abraham Mattam whose resignation from the office as the first bishop of Satna was accepted by the Holy See. I wish him a very peaceful retired life and at the same time request him to continue his contribution to the synod.

A metamorphosis has taken place in me too. As you know I was appointed Major Archbishop by the Holy Father Pope John Paul II on 18th December 1999 and I was installed on 26th January 2000. While thanking the Holy Father for the trust he has placed in me I take this opportunity to reiterate my commitment to the cause of the Church, and especially of the Syro-Malabar Church. I rely on the co-operation and collaboration of you, my brother archbishops and bishops, in fulfilling the duties of my new assignment.

One of the happy events in the life of our Church has been the Syro-Malabar Divine Liturgy celebrated on 19th March 2000 in Rome in connection with the Great Jubilee. The celebration was well arranged and a number of our priests, nuns and other faithful living in Europe participated in it. The celebration which took place under the auspices of the Central Committee for the Great Jubilee 2000 was noted also for the presence of the many dignitaries from the Holy See. A second important event was the beatification of Mother Mariam Thresia. I have personally taken part in both of these events along with some members of this synod.

You are already in the know of the developments with regard to the implementation of the synodal decision on the uniform mode of celebration of the Divine Liturgy. While some eparchies implemented this decision others could not do so on account of the stiff opposition of the clergy. A clear picture of the pastoral situation throughout our Church in this regard can be had only when we shall share what has taken place in the various eparchies. Unless we identify the causes for this deep-rooted and wide-spread opposition of priests to this decision of the synod and remove them, we shall never solve this long-standing liturgical dispute that is eroding our credibility and destroying the Syro-Malabar Church.
The decisions of the last session have already been executed. In conformity with our request the Holy See has approved the appointment of Fr Cherian Kanjirakompil as the new rector of St Joseph’s Pontifical Seminary at Mangalapuzha. In this connection I wish to inform you that the Congregation for the Oriental Churches has communicated to me their stand on the juridical nature of the Seminary. The communication says that the matter is still under study; but for the time being the Seminary is to be considered Pontifical with all its juridical consequences. The Congregation has also given its nod for the revision of the Statutes of the Seminary.

According to the decision of the synod I have already erected a permanent secretariat for the Commission for Evangelization and Pastoral care of Migrants in the Curia. Similarly office space has been made available also for the Commission for Daliths at Mount St Thomas. I have promulgated the particular laws on Temporal Goods and on Divine Worship and Sacraments which were approved by the synod in the last session.

In this session there are a number of items that demand our immediate attention. The texts of the sacraments and the other texts for the various occasions such as Holy Week and Easter have the top priority. After about two and a half years the texts of the Sacraments have been returned by the Congregation for the Oriental Churches with some observations. We have to incorporate the modifications proposed by them and return the texts once more to the Congregation for approval. There are also a few drafts of the remaining particular laws for urgent consideration. I hope that we will be able to expedite them in this session. In this session there will be a meeting with the Central Liturgical Committee as well.

As all of us aware that the Church in India is passing through unprecedented hardships. Several of our sisters and brothers in many parts of India have been brutally attacked and even murdered in cold blood by interested elements. Let us remember in a special way Bro. George Kuzhikandathil CMF who was beaten up and
murdered in U.P. recently. May God reward these martyrs who died in the mission field while witnessing to their faith in Jesus Christ. It goes without saying that we are to expect harder times and must be prepared to face up to them without fear. In this context one should also take into serious consideration the attempts of certain organized groups to wipe out Christianity from India and the hate campaign they have unleashed to misguide the unwary and simple minded. However, I am convinced that none of these external forces can block the Word of God from entering the hearts of the millions in India who have never known Jesus Christ or his Church. It is the blood of martyrs that has always acted as catalyst for the growth of the Church everywhere in the world.

At the same time we must be wary about the disintegrating forces within the Church. They are the true enemies of the Church. These enemies may take the form of persons or ideologies. In both cases they are more dangerous than the worst enemies from outside. We know that there is no dearth of such forces that are at work in our Church. It is a God-given occasion to make a sincere examination of conscience and make corrections wherever needed if we are to survive here as a Church. Let us pray that through the intercession of Mary our Blessed Mother and St Thomas, our Father in the faith we may ever proclaim the word of God fearlessly. With these words I open this VIIIth Synod (2000): I Session.

Mount St. Thomas
10th July 2000
Archbishop Varkey Vithayathil, C.Ss.R.
Major Archbishop
The first session of the VIII\textsuperscript{th} Synod (2000) was held from 10 to 22 July 2000 at the Major Archepiscopal Curia at Mount St Thomas. The session started at 10.00 a.m. on Monday, 10\textsuperscript{th} July with a short prayer said by Mar Varkey Vithayathil, C.Ss.R., the Major Archbishop of the Syro-Malabar Church. He himself presided over the session. In his opening address Mar Vithayathil paid homage to the late major archbishop Cardinal Antony Padiyara and also to Archbishop Alan De Lastic who died in a car accident. He remembered also the Christian missionaries who were murdered recently in various parts of India. The Major Archbishop welcomed the new bishop of Satna Mar Mathew Vanikizhakkel VC and wished Mar Abraham Mattam, the bishop-emeritus of Satna, a peaceful retired life.

\textbf{Recollection}

Following the inaugural address Mar Mathew Moolakatt OSB, the auxiliary bishop of Kottayam preached the recollection. He made an analysis of the present pastoral problems in the Syro-Malabar Church and hinted at the efforts which the bishops should make to solve them. The recollection ended at 12.30 p.m. with the benediction of the Blessed Sacrament.

\textbf{Participants}

The following members were present at the inaugural session: Mar Varkey Vithayathil, C.Ss.R. (Major Archbishop), Mar Joseph Powathil (Changanacherry), Mar Jacob Thoomkuzhy (Trichur), Mar George Valiamattam (Tellicherry), Mar Kuriakose Kunnacherry (Kottayam), Mar Joseph Pallikaparampil (Palai), Mar George Punnakottil (Kothamangalam), Mar Mathew Vanikizhakkel VC (Satna), Mar Gratian Mundadan CMI (Bijnor), Mar James
Pazhayattil (Irinjalakuda), Mar Gregory Karotemprel CMI (Rajkot), Mar Dominic Kokkatt CST (Gorakhpur), Mar Mathew Vattackuzhy (Kanjirapally), Mar Paul Chittilapilly (Thamarassery), Mar Vijay Anand Nedumpuram CMI (Chanda), Mar Jacob Manathodath (Palghat), Mar Simon Stock Palathara CMI (Jagdalpur), Mar Emmanuel Pothanamuzhy CMI (Mananthavady), Mar George Alencherry (Thuckalay), Mar Thomas Elavanal MCBS (Kalyan), Mar Thomas Chakiath (Auxiliary-Ernakulam), Mar Sebastian Vadakel MST (Ujjain), Mar Mathew Moolakkatt OSB (Auxiliary-Kottayam), Mar Lawrence Mukkuzhy (Belthangady), Mar Joseph Kunnath CMI (Adilabad), Mar John Perumattam MST (Bishop emeritus - Ujjain) and Mar Abraham D. Mattam VC (Emeritus – Satna). Mar Sebastian Valloppilly (Emeritus-Tellicherry) and Mar Joseph Pastor Neelankavil CMI (Sagar) were absent owing to ill-health. Mar Neelanavivil, however, joined the synod the following day. Fr. Jose Porunnedom, chancellor of the Major Archiepiscopal Curia, who is also the assistant secretary of the synod, was present in the synod hall throughout the session. Later Fr. James Kallumkal VC, the assistant chancellor of the Curia joined him as he was nominated additional assistant secretary. Fr Mathew Elappanickal, finance officer of the Curia, took care of the organization of the meeting.

Experts

Fr. James Thalachelloor (secretary of the Commission for Particular Law), Fr. Joseph Mundakathil (convener of the sub-committee for the particular laws on Major Archbishop, Metropolitan, Bishops, Exarchs and Organs assisting the Bishop) and Fr. James Kallumkal VC (convener, sub-committee for the particular laws on religious) were present in the sittings in which the drafts of the respective particular laws were discussed. Fr. Antony Nariculam (secretary, Central Liturgical Committee), Fr. Lonappan Arangassery MST, Fr. Jacob Vellian, Fr Antony Vallavanthara CMI, Fr. Joseph Perumthottam and Fr Mathew Valiamattam were present while the liturgical texts for the services of the Holy Week were discussed. Fr.
Emmanuel Thelly CMI was present in one of the sessions as expert in Syriac language. Fr. Cherian Kanjirakompil, rector of St Joseph's Pontifical Seminary at Mangalapuzha, was present while the synod discussed the proposal to construct a new block at Mangalapuzha.

**Agenda**

A provisional agenda had been sent to the synod members along with the invitation to the session. They were asked to send additional items if any to be included in the final agenda. In the first sitting the Major Archbishop presented the provisional agenda and the items sent by the members. The following items were on the final agenda.

1. Draft of the Particular Laws
   a) Laws on Major Archbishop, Metropolitans, Bishops, Exarchs and the Organs assisting the Eparchial bishop in the Governance of the Eparchy
   b) Additional Laws on the Religious, Evangelization of Nations, Ecclesiastical Magisterium and Divine Worship and especially the Sacraments
   c) Fast and Penance
   d) Laws on trials
   e) Laws on Societies of Apostolic Life
   f) Laws on Secular Institutes
   g) Laws on Baptized non-Catholics coming into full Communion, Ecumenism, Penal Sanctions, Custom and Administrative Acts
   h) Guidelines for Permanent Diaconate
   i) Laws on Hermits

2. Meeting with the Central Liturgical Committee
3. Discussion of draft-liturgical-texts
   a) Penitential Service to begin the Lent
   b) Palm Sunday
   c) Maundy Thursday
   d) Passion Friday
   e) Holy Saturday
   f) Easter
   g) Christmas
   h) General Penitential Service
   i) Modified text of the Sacraments

4. Finance of the Curia

5. Approval for definitive promulgation: (Statutes)
   a) Synod of Bishops
   b) Superior Tribunal
   c) Major Archiepiscopal Ordinary Tribunal
   d) Permanent Synod
   e) St. Thomas Apostolic Seminary

6. Draft of the Ministry and Life of Priests

7. Appointment of Personnel to the Superior Tribunal

8. Relationship between St Thomas Apostolic Seminary &
   Paurastya Vidyapitham

9. Revision of the Statutes of St Joseph’s Pontifical Seminary,
   Mangalapuzha

10. Report of the Committee for the New Major Seminary in North
    Kerala
11. The immediate need to provide more residence facilities for the Philosophy section at Mangalapuzha Seminary

12. Translation of the Liturgy of the Hours into Hindi and English

13. Translation of the rite of ordination (minor orders, diaconate, priesthood)

14. Follow up of the previous synodal decisions

- Request to the Holy Father to erect one or more Syro-Malabar provinces in North India and to recognize them too as the proper territory of the Major Archbishop (20-25 May 1993)

- To coin a new name with a global connotation for the Syro-Malabar Church (20-25 May 1993)

- Common directive regarding the absolution of the sin of abortion (7-23 Nov. 1994)

- Study by the Doctrinal Commission on the nature and functions specific to the order of heupadiyakona, Archdiaconate and the extent of the oriental territory (3-14 Nov. 1998).

- Legal cell at the Major Archiepiscopal level (3-14 Nov. 1998).

- Review of the experimental texts of the Liturgy of the Hours and their translation into English to be done by the Commission for the Liturgy (28 Oct.-15 Nov. 1996)

- Petition to the Holy Father requesting him to appoint an Apostolic Visitation for studying the pastoral problems of the Syro-Malabarians in the Gulf countries, particularly Kuwait, and to include Bishop Gregory Karotemprel as one of the members of the Team (3-14 Nov. 1998).
15. Decisions regarding the Divine Liturgy and the liturgical text (Taksa)


17. Bifurcation of Kothamangalam.

18. Membership of Syro-Malabar bishops in regional bishops’ conferences

**Follow up of decisions**

An examination of the implementation of the decisions of the synod held in November 1999 was done after finalizing the agenda. The Secretary read out the decisions and briefed the synod as to how far they were executed.

**Prayer at the tomb of Cardinal Padiyara**

After the sittings on Friday 14th July the synod members visited the tomb of the late Major Archbishop Cardinal Antony Padiyara and prayed for him.

**Reception to Msgr. Kochery**

On 12th July noon Msgr. George Kocherry, the Nuncio-designate of Ghana and Togo was felicitated by the synod. The Major Archbishop congratulated him on behalf of the synod. Msgr. Kochery thanked the synod and invited all synodal fathers for his episcopal ordination on 21st August 2000 at Changanacherry.

**Topics Discussed**

**Assessment of the implementation of the decision on the uniform mode of celebrating the Holy Qurbana**

The Major Archbishop informed the synod that the Cardinal Prefect of the Congregation for the Oriental Churches asked for a report of the developments connected with the implementation of
the decision of the synod on the uniform mode of celebrating the Holy Qurbana. In order to help him compile the report he requested all the bishops to give him a brief report on the implementation of the decision in their eparchies.

He also invited the bishops to share with the synod the developments connected with the implementation of the synodal decision of Qurbana. All the eparchial bishops shared their experiences in implementing the decision of the synod on the uniform mode of celebrating the Holy Qurbana. Some of the bishops including the Major Archbishop said that they could not implement the decision in spite of their best efforts because of the resistance especially from the clergy. Some others said that they could implement the decision even though some of their clergy expressed apprehensions as to how far it would be implemented in other eparchies. One bishop said that he could implement the decision but had to reverse it because of the developments in the neighbouring eparchies. In some of the eparchies outside the *territorium proprium* the implementation was reported to be partial.

When all the members briefed the synod about the implementation or non-implementation of the decision the Major Archbishop asked whether they had some proposals for the future course of action in this regard. He pointed out that since a common vision of the identity of our Church was lacking among the bishops themselves it is not easy to arrive at a solution. He added that it was essential to find out the reason for the widespread opposition to the decision among the clergy. The general feeling reflected in the sharing was that the synod should stand by its decision and that it should reiterate it in a common statement to allay the doubts in the minds of the faithful, especially of those eparchies that implemented the decision.

The following were pointed out to be the main causes of the unfortunate situation: open and clandestine squad work by some groups who influenced the others; lenient approach of the synod
against those who signed the memorandum sent to the Major Arch-
bishop; lack of enough positive publicity and abundance of negative
publicity concerning the decision; lack of catechesis in the tradition
of the Oriental Churches.

There was difference of opinion among the members with
regard to the opportuneness and necessity of issuing a statement of
the synod concerning the implementation of the decision, the con-
tent and nature of the statement, means by which it may be made
public and so on. The synod in the end found it necessary to issue a
statement and to give it for publication in all leading newspapers,
though some members felt that unless the various steps to be taken
to implement the decision in all eparchies were first clarified a state-
ment was meaningless and hence not acceptable. Others felt that a
statement was necessary and possible. In the end all agreed to the
proposal to set up a committee for drafting the statement. Bishops
Sebastian Vadakel (convener), Mathew Moolakatt and Lawrence
Mukkuzhy were nominated as members of the committee.

Before discussing the draft of the statement the synod dis-
cussed also the practical steps to be taken to create a conducive
atmosphere for the implementation of the decision. Some of the
measures proposed were the following: 1) courses for eparchial of-
ficials for better interaction among them, 2) dialogue with the priests
who are doing squad works, 3) list a few topics of relevance and
ask the Research Centre to make a study of them, 4) close collabora-
tion between the Research Centre and the CLC, 5) close collabora-
tion between the Doctrinal Commission and the Committee for
the Research Centre, 6) a common text book on ecclesiology for
use in the seminaries, 7) determination of experimental centres, 8)
revision and adaptation of the liturgy along with its restoration, 9) a
live-together of the Consultors/Forane Vicars of the eparchies in
view of fostering understanding and unity, 10) stop open criticism
of authority through the press and television, 11) seminars for priests
on the identity and tradition of our Church. Dialogue with them on
the basis of papal documents in view of clarifying ideas and dispel-
ling doubts, 12) a *colloquium* arranged by the Doctrinal Commission for the synodal members so that they themselves have a common vision of the nature of our Church and her mission.

The draft of the statement prepared by the committee was thoroughly discussed by the synod and was approved with some modifications. The following is the final text issued to the press:

"The doctrinal committee met on 19th August 1998 to draft the statement on the nature of the Church and her mission. The committee has been working on the document for the last two months. The statement will be submitted to the Synod for approval. The Synod will then forward it to the Vatican for consideration."

The final text was issued on 20th August 1999.
The statement on behalf of the synod was signed by Mar Jacob Manathodath, secretary of the synod and bishop of Palghat.

It was also agreed by the bishops that in the mission centres in India and abroad they would all celebrate the Holy Qurbana according to the synodal decision.

Meeting with the Central Liturgical Committee

At 2.30 p.m. on 13th July the synod met the members of the Central Liturgical Committee (CLC). The Major Archbishop welcomed the members and thanked them for their service. Archbishop Jacob Thoomkuzhy, the chairman of the Commission for Liturgy, introduced the topics on which the members wanted to seek clarification. They were mainly about the text of the sacraments unanimously approved by the CLC as well as the synod and of the propria of the Holy Qurbana, the possibility of starting experimental centres for the liturgy, the particular laws on the liturgy, the implementation of the decision on the uniform mode of celebrating the Holy Qurbana, etc. The secretary of the CLC read out the comments and observations on the text of the Sacraments by the Congregation for the Oriental Churches. He further requested the synod to take steps to introduce the new texts of the sacraments and the propria as early as possible.

In the concluding speech the Major Archbishop said that the experts should also take into consideration the pastoral aspect of the liturgy and that they should have among themselves a unified vision about the liturgy.
Liturgical Texts

The synod discussed and approved the liturgical texts for the following occasions: Palm Sunday, Maundy Thursday, Passion Friday and Easter Sunday. A team of experts consisting of Fr Antony Nariculam, the secretary of the Central Liturgical Committee, and the convener and a member or two of the sub-committee that drafted the texts helped at the discussions. Besides Fr Nariculam the following were the experts present: Palm Sunday: Fr Jacob Vellian, Fr Lonappan Arangassery MST, Fr Antony Vallavanthara CMI, Fr Emmanuel Thelly CMI; Maundy Thursday: Fr Mathew Veliamattam; Passion Friday: Fr Joseph Perumthottam, Fr Antony Vallavanthara CMI; Easter Sunday: Fr Lonappan Arangassery MST, Fr Antony Vallavanthara CMI. The sittings were moderated by Archbishop Jacob Thoomkuzhy (Chairman of the Commission for Liturgy) and Bishop James Pahzayattil (Member of the Commission for Liturgy). Before introducing each text the secretary of the CLC brought to the attention of the synod members the guidelines given by the synod to the CLC for preparing the texts. He also briefed the synod about the history of each draft.

There were differences of opinion about the draft of the Palm Sunday and some members proposed that a committee of two or three bishops may be constituted as in the case of the propria of Holy Qurbana for examining the texts. There was also a proposal to adopt the same principle as in the case of the Liturgy of the Hours, namely to give a temporary approval to the draft presented by the CLC and introduce it for use. The synod set up a committee of bishops consisting of Bishops George Punnakottil and Thomas Chakiath to study and give it approval. They together with the Commission for Liturgy will co-opt experts if needed and will give final approval to the texts. If the committee is unable to do the same, the matter shall be referred back to the synod. The members of the synod are to give in writing their comments if any to the committee.
The synod approved the text of the service for Palm Sunday and asked the CLC to redraft it, incorporating the changes authorized by the synod. The redrafted text is to be jointly examined and approved by the Commission for liturgy and the special committee of bishops appointed by the synod for this purpose. Besides, the CLC is to prepare an English translation of the text simultaneously with the preparation of the final text in Malayalam in order to facilitate the translation into other Indian languages. The Commission was also asked to arrange a dry celebration using the new text before finalizing it.

With regard to the text for Passion Friday a few members questioned the appropriateness of starting the service with the *ramsa* prayers of the following day. According to them there was incongruity in doing so. It was however clarified that such incongruity was the result of a difference between the liturgical time and the secular time and that the contents of the prayers reflected the spirit of Passion Friday. In order to remove the misunderstanding it was decided not to mention in the rubrics that the service begins with *ramsa*. The CLC was also asked to study the issue of the liturgical day in the Syro-Malabar Church.

In this regard the following points also were discussed: 1) specific directions that may be given for the composition of tunes; 2) a second set of hymns that could be made without changing the meaning; 3) improving the *slothas* adding the ideas of the preceding hymns. It was left to the committee to make the necessary arrangements in the *Karozutha* and give options in it. Communion service on Passion Friday will be given as optional in the new text.

**Lectionary**

In accordance with the request of the synod the secretary of the CLC presented the changes made in the second set of readings in the Lectionary. The synod approved the second set of readings and authorized its publication.
Liturgy of the Hours

The synod discussed at length the issues related to the definitive approval of the present experimental text of the Liturgy of the Hours. It was pointed out that in 1996 the Synod had decided to improve the text on the basis of the experimentation but it has not yet been done. The following suggestions also were made in this regard: a) start working on the complete text with the propria for feast days; b) improve the existing text approved by the SMBC after evaluating the result of the experimentation; c) prepare a portion of the text of the Liturgy of the Hours after referring to the original sources. In the end the synod gave the CLC the mandate to improve the language of the existing text and to rewrite the hymns in it and requested the CLC to present the improved version in the first session in 2001. They were given the further mandate to prepare also the Kelttha with the option to include it or not and to make the required adaptations in the text.

The need for an English and a Hindi translation for north India was also raised by some in the synod. A number of suggestions were made regarding it. But the unanimous opinion was that an officially approved text both in Hindi and in English must be made available as soon as possible since different translations are in use at present in different eparchies. But the synod decided to permit the use of any of the translations prepared by the eparchies of Bijnor, Satna, Sagar and Jagdalpur. It was also suggested that the women religious in the Syro-Malabar eparchies in the north are to be given directions by the synod to recite the Liturgy of the Hours of the Syro-Malabar Church.

Since it is difficult to compare the prayers of the Malayalam text of the Liturgy of the Hours with their sources due to the scarcity of experts in the Syriac language the synod agreed to take steps to get translated into English the three volumes of the Liturgy of the Hours edited by Bedjan. The synod entrusted this task to the Commission for liturgy which in turn will constitute a committee with Fr
Emmanuel Thelly CMI as convener. The Commission was authorized to co-opt other experts as and when need arises. Fr Thelly is to have his office at Mount St Thomas. It was also agreed that the publication of the translation must be done under the auspices of the Liturgical Research Centre (LRC).

**Modern Translation of Holy Qurbana**

The synod decided also to make a new and modern translation of the text of the Holy Qurbana in English with the help of Prof. Sebastian Brock. Fr Jacob Vellian was asked to make the initial contacts in this regard.

**Bishops in charge of Translations of Liturgical Texts**

The synod nominated Bishop Joseph Kunnath to take care of the translation of the liturgical texts in Telugu, and Bishops Emmanuel Pothanamuzhy and Lawrence Mukkuzhy for the translation of liturgical texts in Kannada.

As to the Telugu translation of the Holy Qurbana submitted by Bishop Joseph Kunnath the Major Archbishop referring to an earlier decision of the synod said that Mar Kunnath could use it in his eparchy. With regard to the other translations it was decided to proceed as decided by the synod in 1996.

**Procedure for Approving Liturgical texts**

Referring to a ruling by the Major Archbishop concerning the 1996 decision of the synod for approving translations of liturgical texts, one member suggested that the Major Archbishop need to give a formal approval for such texts for the sake of completing the formality. He suggested the constitution of a committee of experts to examine the texts and to give a report to the Major Archbishop before giving the approval. However, many felt that such a formality was unnecessary and would cause delay in getting the texts approved. Further, the synod does not have the machinery to examine
the texts in various languages. The Major Archbishop said that the 1996 decision in this regard stands.

**Sacraments and Propria of Holy Qurbana**

Some of the members queried about the new text of the sacraments and the propria of the Qurbana which have already been approved unanimously by the synod. As to the doubt of some whether a review by the Holy See was needed for using the liturgical texts, reference was made to a speech of the Cardinal Prefect of the Congregation for the Oriental Churches made in the synod held in the Vatican in 1996. The Cardinal made it clear that the Congregation would approve the Malayalam text if passed unanimously by the synod. The relevant portion of the speech was read out in the house. The synod decided to ask the Major Archbishop to write to the Congregation to give approval for using the texts on an experimental basis.

**Particular Laws**

1) **Major Archbishop, Metropolitan, Bishops, Exarchs and the Organs assisting the Eparchial Bishop**

On 14th July afternoon and 15th morning the synod discussed the particular laws on Major Archbishop, Metropolitan, Bishops, Exarchs and the Organs assisting the Eparchial Bishop. Fr James Thalachelloor, secretary of the Commission for Particular Laws and Fr Joseph Mundakathil, convener of the subcommittee that prepared the draft, were present as experts. The synod approved the texts for promulgation.

2) **Religious**

Fr James Thalachelloor and Fr James Kallumkal VC, the members of the sub-committee that drafted the text, helped at the discussions of the particular laws on Religious. Bishop Paul Chittilapilly moderated the sitting. As to the draft Fr Thalachelloor explained that the laws on Religious were drafted as a comprehensive legislation in this matter unlike in the case of the other particular laws. The
Major Archbishop clarified that the synod had the competence to make such laws even if the code did not ask for it. One member asked for a thorough discussion on the right of the Institutes of Consecrated Life, especially those belonging to the Latin Church, to receive candidates from the Syro-Malabar Church, biritualism enjoyed by the clerics of the Latin Institutes, etc. The synod agreed to discuss it in a later session.

**Promulgation of various Statutes**

The Major Archbishop after consulting the synod announced that he would definitively promulgate the statutes of the Superior Tribunal, Major Archepiscopal Ordinary Tribunal, Permanent Synod and of St Thomas Apostolic Seminary.

**Pastoral care of Migrants**

Bishop Gregory Karotemprel introduced the topic for discussion. He brought to the attention of the synod the problems related to the pastoral care of the Syro-Malabarians in North America and in the Gulf countries. He urged the synod and the Major Archbishop to take immediate steps in this regard. The Major Archbishop also apprised the members of the situation and of the recent developments. The synod suggested that if a fact-finding mission could be sent there it would help greatly to clarify the issues. All agreed that another request is to be made to the Holy Father in this year of the Great Jubilee to get our legitimate rights recognized.

The chairman of the Commission for the Pastoral Care of the Migrants and for Evangelization proposed to conduct a meeting of the Syro-Malabar emigrants from India and abroad in the Major Archepiscopal Curia as suggested by many such people. If it is conducted in the Curia, its participants should be authorized representatives. The members discouraged the proposed meeting since the nature of the invitees was not clear. The synod after weighing the various aspects of the issue judged that time was not yet mature for such a meeting.
Mission Council Meeting

The project proposed by the chairman of the Commission for the Pastoral Care of the Migrants and for Evangelization for a meeting of the eparchial bishops outside the territorium proprium and of the major superiors of the institutes of consecrated life and societies of apostolic life was accepted by the synod on condition that funds for the expenses of the meeting would be raised by the Commission itself. The Commission was given permission to conduct the Council on behalf of the synod.

Visit of Bishop Gremoli

The Major Archbishop informed the synod that Bishop Bernard Gremoli OFM.Cap, Vicar Apostolic of Arabia, visited him on 20th June at Mount St Thomas. The purpose of his visit was to request the Major Archbishop to discuss the difficulties that arose in his vicariate because of the obstinate stand adopted by a group of Syro-Malabarans in his vicariate for pastoral care according to the Syro-Malabar traditions. Bishop Gremoli is reported to have asked the Major Archbishop to approve a certain priest from Trichur whom he appointed as assistant parish priest in Doha. The Major Archbishop however made it clear that he could approve a priest as Syro-Malabar chaplain only if the bishop appointed him as chaplain for the Syro-Malabar faithful. In any case he assured Bishop Gremoli that he would not support the ministry of any Syro-Malabar priest in his vicariate without the authorization of the Vicar Apostolic.

Functioning of the Synod

Accepting the suggestion of one of the members, the synod decided to look into the functioning of the synod. In order to propose possible points to be discussed with regard to the functioning of the synod a committee consisting of Archbishop Joseph Powathil, Bishop George Alencherry and Bishop Jacob Manathodath (convener) was constituted.
Bishop Jacob Manathodath presented the draft of the guidelines for the synodal functioning prepared by the committee. He clarified that the present guidelines concerned only the actual conduct of the meeting of the synod and not the general functioning of the synod in relation to the synodal members.

The synod discussed each of the clauses in the draft and proposed modifications. The proposal in the draft to appoint three assistant secretaries was amended by the synod to one assistant secretary in addition to the existing one and a synod member to help the secretary. Acceding to the request of the synod the Major Archbishop nominated Fr. James Kallumkal VC, the assistant chancellor of the Major Archiepiscopal Curia, as an assistant secretary to record the proceedings and Bishop Sebastian Vadakel to help the present Bishop Secretary to correct the draft of the minutes prepared by the two assistant secretaries. It was further clarified that the present secretary and Bishop Vadakel will discuss the disputed points, if any, and give to the assistant secretaries the final text of the minutes to be presented before the synod.

The proposal in the draft that a team of three persons are to be appointed as spokesmen whose duty will be to call press conferences, and issue statements pertaining to the meetings of the synod was accepted by the synod. It was also decided that what they would give to the press either in writing or orally should first be approved by the synod. The synod specified that these three persons if appointed would be only for the duration of the synodal sessions. For want of time the synod decided to continue the discussion on the draft in the following session.

**New Major Seminary in North Kerala**

Bishop Joseph Pallikaparampil, the convener of the committee that was constituted to explore the possibility of starting a new major seminary in North Kerala, presented the report of the study. Four places came under the consideration of the committee: a portion of the estate owned by the eparchy of Tellicherry at Kunnath,
the plot at Koodathai, the land on the Mananthavady-Kozhikode Road, and the one at Mananthavady. At the first plot the archbishop of Tellicherry offered 20 acres of land and the necessary land for digging a well and for laying water pipes from the well free of cost. In all other places land is to be purchased making full payment. After weighing the merits and the demerits of the places visited by the committee and taking into consideration its recommendation the synod chose the plot offered by the eparchy of Tellicherry.

Before definitively deciding for the new major seminary the synod once again discussed the point namely whether there is to be a new seminary or whether a new block at Mangalapuzha will solve the overcrowding at Mangalapuzha and Vadavathoor. The synod decided that even if there is to be a new block at Mangalapuzha the proposed seminary should be established. It was also enquired whether the problem of overcrowding can be solved by shifting the philosophy section of Mangalapuzha to the new seminary. That suggestion too was not found advisable. The members felt the need for starting a new seminary. The synod unanimously decided to start a seminary of the Syro-Malabar Church at Kunnoth, accepting 20 acres of land which the eparchy of Tellicherry is prepared to donate from its estate over there. The proposed seminary is to be a full-fledged major seminary with facilities for theology and philosophy students. However, a decision for changing it into a philosophate could be taken by the synod if circumstances warranted such a change in future. The synod decided also that the seminary should start functioning in June 2001 with the course of 1st year philosophy.

In order to oversee the construction and the functioning of the proposed seminary an ad hoc committee consisting of Archbishop George Valiamattam (Tellicherry – Convener), Bishops Paul Chittilapilly (Thamarassery), Emmanuel Pothenamuzhy (Mananthavady), Mathew Moolakatt (Auxiliary – Kottayam) and Lawrence Mukkuzhy (Belthangady) was constituted for a period of three years. The committee was given the mandate to prepare the
plan and estimate of the proposed building, collect the necessary funds and start construction in such a way that the course can be started in June 2001.

About the funds for the new major seminary it was suggested that a certain amount may be transferred for this purpose from the Mangalapuzha and Vadavathoor Seminaries if that is legally possible. The Commissions for these two seminaries will discuss the matter with those concerned and inform the synod of the viability of the suggestion.

New Block at Mangalapuzha

Taking into consideration the request of Fr Cherian Kanjirakompil, rector of Mangalapuzha Seminary, the synod approved the project to construct a new block for accommodating the philosophy students at Mangalapuzha. The new block is to have two storeys with about 40 to 45 cubicles on each storey. The foundation, however, is to be laid for a three storeyed building so that a third storey can be built later if need arises.

Division of Assets between St Thomas Apostolic Seminary and Paurastyā Vidyapitham

Bishop Kuriakose Kunnacherry, the chairman of the Commission for St Thomas Apostolic Seminary, presented the proposals of the Commission for the division of the assets between the Seminary and Paurastyā Vidyapitham. The synod gave its approval for the proposals put forward by the Commission.

Bifurcation of Kothamangalam

The Major Archbishop presented a letter sent by the Congregation for the Oriental Churches to the bishop of Kothamangalam in response to his request to bifurcate Kothamangalam and to erect a new eparchy at Idukki. The Congregation said in this letter that its usual practice had been to get the assent of the synod before going ahead with processing such requests. Since the said request did not
make mention of an assent of the synod the Congregation wanted
to have the joint opinion of the Major Archbishop and the Bishop of
Kothamangalam in this regard namely whether the Congregation is
to go ahead without the assent of the synod. According to the Con-
gregation there was a confusion since the report of the synod sent to
the Congregation contained a reference to the request of Bishop
George Punnakottil and the response of the synod that the Bishop
approach the Holy See directly. After clarifying the various aspects
of the issue the synod decided to proceed as laid down in CCEO, c.
85.

A request to include a part of the territory of the eparchy of
Kanjirapally into the proposed new eparchy was also discussed.
Bishop Mathew Vattackuzhy of Kanjirapally and others expressed
their opinion on the request. The synod was not in favour of con-
sidering the request positively.

Thereafter Bishop Punnakottil presented his request in a de-
tailed manner. As all felt that the proposal represents a real need,
the synod gave its assent to it and asked the Major Archbishop to
proceed according to the norms of law.

Bifurcation of Kottayam

On the occasion of the discussion on the bifurcation of
Kothamangalam Bishops Kuriakose Kunnacherry and Mathew
Moolakatt reminded the synod of an earlier request to erect a new
eparchy at Kannur bifurcating Kottayam. The synod accepted to
take up this matter sometime later.

Finance of the Curia

Report of Financial Administration

In the morning sitting of 14th July Fr Mathew Elappanickal,
the finance officer of the Major Archiepiscopal Curia, presented the
report of the financial administration for the year ending in March
2000. He requested the bishops to clear the arrears at the earliest in order to pay back the outstanding debt of the Curia.

**Contribution from Shrines and the Institutes of Consecrated Life**

As a follow-up of the decision taken in the previous session to request some contribution from the main shrines in different eparchies the synod decided that the local hierarchs of these shrines are to contact their parish priests and *kaikkars* and get from each of them an annual contribution of at least Rs. 10,000/- for the major archiepiscopal curia. Similarly the major superiors of the institutes of consecrated life also should be called by the local hierarchs and be requested to contribute at least Rs. 5,000 to Rs. 10,000 annually for the Curia. In the mission eparchies wherever there is a general or provincial house the local hierarch should do as above. The Major Archbishop was asked to remind the eparchial bishops in this regard. Likewise the Major Archbishop will contact the major superiors of the religious institutes of the Syro-Malabar Church with provincialates in dioceses of other Churches *sui iuris*.

**Annual Contribution from Belthangady and Adilabad**

Some members suggested to exempt for a few years the new dioceses of Belthangady and Adilabad from paying for the recurring expenses of the curia. Bishops Lawrence Mukkuzhy and Joseph Kunnath, the bishops of Belthangady and Adilabad respectively, however, offered to contribute Rs. 5000/- each annually and the synod welcomed the offer.

**Finance Council**

Bishop George Punnakottil, the chairman of the Finance Council, recommended the dissolution of the Finance Council since construction works are complete. He pointed out that the permanent synod could do well the work done by the Finance Council in future. Though some said that the council still had relevance the
synod decided to dissolve it. Some others suggested that it is good to have a body similar to that but with a different nature. In order to study the relevance of such a body the synod nominated Bishops George Punnakottil, Gregory Karotemprel, Vijay Anand Nedumpurarm and Fr Mathew Elappanickal.

Bishop George Punnakottil, the convener of the ad hoc committee, presented the result of the consultations of the committee. The following suggestions of the committee were accepted by the synod: a) Rent out the facilities at the Curia for retreats, seminars and conferences of bishops, priests and religious. Ensure optimum use of the curial buildings; b) Make payment obligatory for STD calls; c) Instruct parishes to subscribe to the ‘Synodal News’. The synod, however, deferred the matter for detailed discussion in a future session.

OTHER TOPICS

Papal Honours

The synod entrusted Bishops Sebastian Vadakel (convener), Thomas Elavanal, and Mathew Moolakatt with the task of making a study on the question of conferring papal honours and other titles on Syro-Malabarians as decided in the previous synod. The two points they have to study are whether the synod has any objection to conferring papal honours on the members of the Syro-Malabar Church and whether there should be any new titles proper to the Syro-Malabar Church.

Memoranda to the Synod

The Major Archbishop sought the opinion of the synod in dealing with the memoranda submitted by individuals or groups to the synod. In this regard the synod decided to set up a committee to examine them and to make the necessary recommendations to the synod. The Bishop secretary and Bishop Vadakel and the two assistant secretaries of the synod were nominated to this committee.
Rajkot Incidents

Bishop Gregory Karotemprel briefed the synod about a recent looting and related incidents in one of the mission stations in his eparchy. He spoke also about another incident in which the parish priest was beaten up by one of his own parishioners. Bishop Karotemprel requested the synod to issue a statement in regard to the spate of attacks on Christians and Christian institutions.

Committee for Press Release

In order to prepare the press release at the end of the synod a committee consisting of Bishops Paul Chittilapilly, George Alencherry and Thomas Chakiath was constituted. Bishop George Alencherry, the convener presented the draft of the statement. The synod approved it with some modifications for publication.

Decisions of the current session

Bishop Jacob Manathodath read out the decisions of the current session. According to the suggestions of the members a few changes and additions were made in them.

Unfinished Items

The Major Archbishop announced that the unfinished items on the agenda would be given priority in the forthcoming session.

Conclusion

The VIII\textsuperscript{th} Synod (2000): I Session was officially concluded at 12.30 p.m. with the concluding address of the Major Archbishop and with the Angelus.
DECISIONS

1. To entrust Bishops Sebastian Vadakel (convener), Thomas Elavanal, and Mathew Moolakatt with the task of making a study of the question of conferring papal honours and other titles on members of the Syro-Malabar Church.

2. To start a major seminary of the Syro-Malabar Church at Kunnoth, accepting 20 (twenty) acres of land which the archeparchy of Tellicherry is prepared to donate from its estate over there. The proposed seminary is to be a full-fledged major seminary with facilities for theology and philosophy students. However, a decision for changing it into a philosophate could be taken by the synod if circumstances warranted such a change in future. The synod decided also that the seminary should start functioning in June 2001 with the course of 1st year philosophy.

3. To constitute an ad hoc committee for a period of three years consisting of Archbishop George Valiamattam (convener), Paul Chittilapilly, Emmanuel Pothanamuzhy, Mathew Moolaktt and Lawrence Mukkuzhy to oversee the construction and the functioning of the proposed seminary at Kunnoth.

4. To give approval to the proposal to build a new block in the Mangalapuzha Seminary compound in two storeys with 40-45 cubicles on each storey. Foundation however is to be laid for a three storeyed building so that a third storey may be built later if need arises.

5. To give its unanimous assent to the proposal for the bifurcation of the eparchy of Kothamangalam and to request the Major Archbishop to do the needful in this regard according to the norm of law.
6. To nominate for the course of this session of the synod Fr James Kallumkal VC as an assistant secretary to record the proceedings and Bishop Sebastian Vadakel to help the bishop secretary to correct the draft of the minutes prepared by the assistant secretaries.

7. To nominate Bishop Joseph Kunnath to take care of the translation of the liturgical texts into Telugu and to nominate Bishops Emmanuel Pothanamuzhy and Lawrence Mukkuzhy for the translation of liturgical texts into Kannada.

8. To improve the language and hymns of the present text of the Liturgy of the Hours and to give approval to it at the earliest. The Central Liturgical Committee (CLC) is entrusted with the task of preparing and presenting the improved text in the first synod in 2001.

9. To make a new and modern translation of the text of the Holy Qurbana in English. The text to be given as source is the one approved by the Holy See in 1986.

10. To authorize the synodal commission for liturgy to form a sub-committee with Fr Emmanuel Thelly CMI as convener for the purpose of translating into English the three volumes of the Liturgy of the Hours edited by Bedjan. The publication of the translation will be done under the auspices of the Liturgical Research Centre.

11. To introduce the casual clerical dress as per the particular law in the major seminaries for the theologians.

12. To ask the Major Archbishop to write to the Congregation for the Oriental Churches requesting approval for the use of the texts of the propria of the Holy Qurbana on an experimental basis.

13. To approve the text of the service for Palm Sunday, Maundy Thursday, Passion Friday and Easter. The CLC is to redraft
the text incorporating the changes authorized by the synod. The redrafted text is to be examined and approved by a special committee appointed by the synod for this purpose.

14. To prepare an English translation of the liturgical texts simultaneously with the preparation of the final text in Malayalam in order to facilitate their translation into other Indian languages.

15. To approve and authorize the publication of the second set of readings in the Lectionary.

16. To appoint a special committee of bishops consisting of Bishops George Punnakottil and Thomas Chakiath. They together with the Commission for Liturgy will give final approval to the liturgical texts taking into account the suggestions made by the synod on the texts. They may co-opt experts.

17. To approve for promulgation the particular laws on Major Archbishop, Metropolitans, Bishops, Exarchs and the Organs assisting the eparchial bishop.

18. To approve the proposal presented by the Commission for Pastoral Care of Migrants and for Evangelization to hold a meeting of the Mission Council and also a meeting of the Major Superiors of the Institutes of Consecrated Life and Societies of Apostolic Life in the Missions.

19. To approve the proposals submitted by the Commission for Vadavathoor Seminary on the basis of the agreement reached in this regard by the St Thomas Apostolic Seminary and the Paurastya Vidyapitham.

20. To issue a statement by the synod reiterating its decision on the uniform mode of celebrating the Holy Qurbana.
CONCLUDING SPEECH

My dear brother Archbishops and Bishops,

It is with a sense of relief that we are here for the concluding sitting of this synodal session for we all came, I believe, with a certain amount of diffidence to this session last week. The reason for that diffidence is obvious. In the previous session we took the decision to bring about a uniformity in the mode of celebrating the Divine Liturgy by 3rd July 2000. For reasons that were explained during the sittings not all of us could implement that decision. Those of us who could implement the decision in their eparchies certainly deserve praise. I appreciate very much their sense of sacrifice in parting with the ideas that they had been holding and their commitment in this matter. I am sure that their faithful will support them wholeheartedly by firmly adhering to the decision. At the same time I can very well understand the predicament in which those who could not implement the synodal decision find themselves because I too am in the same situation. I am grateful to all of you for your empathy towards us. It has been very noble of you. At this juncture I wish to reiterate my ardent desire to see a uniform mode of celebrating the Divine Liturgy implemented everywhere in our Church. God willing, we will be able to see that day sooner or later.

As I told you in the course of this session the past two weeks had been a time in which the synod once again experienced its unity that was affirmed in the last session by taking this decision. We might well remember that none of us disowned the decision taken by the synod. That shows that there is unity in the synod. Now we have to continue to work together with this sense of unity.

We had a number of items on the agenda for this session. We could take up most of them and transact business. The approval given to the drafts of the various particular laws and of the liturgical texts meant for the Holy Week service is remarkable. With this we
have covered one more stage in the restoration of our liturgy. I remember with gratitude the members of the respective commissions and their collaborators for the excellent work they have done. But we have no reason to be complacent, for there is yet a long way to go. We have also taken decisions to make an improved translation of the text of the Divine Liturgy in English and to translate the entire text of the Liturgy of the Hours into English. These are very welcome steps because we need the texts in English for use in places outside Kerala and to serve as a basic text for translating them into other Indian languages. I am sure that the Commissions will keep up their current tempo in their work.

Another important step that we have taken in this session is the decision to start a new major seminary in North Kerala. We shall not forget that it is still at the level of conception and we need a concerted effort to make it functioning. I take this opportunity to sincerely thank Archbishop George Valiamattam and the entire eparchy of Tellicherry for their magnanimity in donating the entire land needed for erecting the new seminary. We shall be ever grateful to them and remember them in our prayers. I wish and pray that the proposed seminary may become a great centre of priestly formation and academic excellence in ecclesiastical sciences under the able leadership of Archbishop Valiamattam and the other bishops in the ad hoc committee.

My dear Brothers in episcopate, I thank each and every one of you for your great sense of responsibility as pastors of this Church in attending this synodal session and contributing actively to its deliberations for the good of our Church. May our Divine Mother Mary and Blessed Apostle Thomas who kindled in us the light of faith intercede for us before the Lord. With these words I declare this VIIIth Synod (2000): I Session as concluded.

Mount St Thomas
22nd July 2000

Archbishop Varkey Vithayathil, C.Ss.R.
Major Archbishop
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നിലയായത്തില്‍ നാമക്ക് എന്തെങ്കിലും ആന്റിവൈരിയ്‌സ് സൂക്ഷ്‌മതയില്‍ രോഗത്തിന്റെ ഘടനയെ മനസ്സിലാക്കുന്നതിന് പ്രസ്താവന പ്രകാരം പുനഃനാമക്ക് കാരണത്തിന് കാരണസഹോദരിയായി സമ്മതിക്കുന്നതിന് മാത്രം ഉപയോഗിച്ചിരുന്നത് 20 വാർഡുകളുള്ള പ്രസ്താവനയിൽ ആന്റിവൈരിയ്‌സ് ലോകപ്രശ്നം പ്രകാരം സജ്ജനങ്ങള്‍ക്ക് മാത്രമെ പാടിപ്പിച്ചിരുന്നു. അതിന് കാരണം അവിടെ നിലയായി, ആന്റിവൈരിയ്‌സ് സജ്ജനങ്ങള്‍ക്ക് മാത്രമായി സജ്ജനപ്പെടുന്നു അതിന് കാരണസഹോദരിയായി സമ്മതിക്കുന്നതിന് മാത്രം ഉപയോഗിച്ചിരുന്നത് 20 വാർഡുകളുള്ള പ്രസ്താവനയില്‍ അവിടെ നിലയായി സജ്ജനം പുനരുത് ഉപയോഗിക്കുന്നു. മാത്രമേ അവിടെ നിലയായി സജ്ജനം പുനരുത് ഉപയോഗിക്കുന്നു. അതിന് കാരണസഹോദരിയായി സമ്മതിക്കുന്നതിന് മാത്രം ഉപയോഗിച്ചിരുന്നത് 20 വാർഡുകളുള്ള പ്രസ്താവനയില്‍ അവിടെ നിലയായി സജ്ജനപ്പെടുന്നു.

ഇരുണ്ടായി മൂന്ന് മൂന്ന് മുതൽ നിലയായി മോട്ട് മാത്രം, അസമ്പൂര്‍ണ് പൊട്ട്, പൊട്ട് എന്നിവയായും മോട്ട് മാത്രം അവിടെ പൊട്ട് എന്നിവയായും മോട്ട് മാത്രം അവിടെ പൊട്ട് എന്നിവയായും മോട്ട് മാത്രം അവിടെ.
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3. സ്വയംഭൂ പാലക്കുറയ്ക്കാൻ കാരണമായി മുഴുവൻ പ്രതിനിധികളും വില്ലു പ്രതിനിധികളും ഇനിയും കാമ്പോയം  പ്രസാദമായി പ്രവചിക്കാം ഉത്തരാധികാരിയായി പ്രതിനിധികളും ഇനിയും കാമ്പോയം പ്രസാദമായി പ്രവചിക്കാം. ഇതനാണ് പാലക്കുറയ്ക്കാൻ പ്രതിനിധികളും ഇനിയും കാമ്പോയം പ്രസാദമായി പ്രവചിക്കാം. 

4. ബ്യൂറോഡേമിയവും സീൽലബുക്കുമായ കൊടുക്കുവാൻ കാരണമായി പ്രതിനിധികളും ഇനിയും കാമ്പോയം പ്രസാദമായി പ്രവചിക്കാം. പ്രസാദം സീൽലബുക്കുമായ സ്വയംഭൂ പാലക്കുറയ്ക്കാൻ തന്നെ പ്രതിനിധികളും ഇനിയും കാമ്പോയം പ്രസാദമായി പ്രവചിക്കാം.
PARTICULAR LAWS

STATUTES OF THE SYNOD OF BISHOPS
OF THE SYRO-MALABAR MAJOR
ARCHIEPISCOPAL CHURCH*

Introduction

The Synodal Statutes hereunder are drawn up by the synod of Bishops of the Syro-Malabar Major Archiepiscopal Church (SMMAC for short) in line with the authentic tradition of the Oriental Churches in general and of the Syro-Malabar Church in particular and the norms of the Code of Canons of the Oriental Churches (CCEO for short). They concern the constitution and functioning of the Synod of Bishops of the SMMAC.

Article 1. Name

The name of the Synod of Bishops shall be: The Synod of Bishops of the Syro Malabar Major Archiepiscopal Church.

* Note: In the draft of the Statutes published in Synodal News (No. 2, February 1994, pp. 53-67) as well as in the final copy sent to the members of the synod the name of the Syro-Malabar Church was given as Church of St. Thomas Christians (CTC) because there was a proposal to make such a change (cfr. Synodal News, No. 1, August 1993, p. 39 & No. 2, February 1994, p. 31). However for various reasons the proposed change did not take place. Therefore in the present version it has been reversed to the appellation “Syro-Malabar Church” with the addition “Major Archiepiscopal”. Chief Editor.
Article 2. Nature

The Synod of Bishops of the SMMAC is the legislature, superior tribunal and the electoral college of this Church as per canon 110 § 1, 2 & 3.

Article 3. Members

3.1 All and solely the ordained Bishops of the SMMAC whether eparchial, titular or emeritus, constituted inside or outside the territorial limits of the SMMAC, excluding those mentioned in cc. 953 §1, 1433 and 1434 are members and they enjoy deliberative vote in the Synod (cc. 102 §§ 1,2; 150 §1; 211 §1).

3.2 Bishops of SMMAC origin, whether in office or emeriti, of other sui iuris Churches will not have membership in the Synod.

3.3 For the effective carrying out of certain matters, the Major Archbishop, with the consent of the permanent Synod, can invite others, especially hierarchs who are not bishops, and experts to give their opinions to the bishops in the Synod with due regard for c. 66 § 2 (c. 102 § 3).

Article 4. Competence

The Synod of Bishops of the SMMAC is competent:

4.1 to enact laws as per canon 110 § 1;

4.2 to administer justice as the superior tribunal (c. 110 § 2, 1062);

4.3 to conduct the election of the Major Archbishop, Bishops, and candidates for office mentioned in c. 149 (c. 110 § 3);

4.4. To accept the resignation of the Major Archbishop after having consulted with the Roman Pontiff, unless the Major Archbishop approaches the Roman Pontiff directly (c. 126 § 2);
4.5 and to act in other matters according to the norms of the common law and the particular law.

Article 5. The Objectives of the Synod shall include the following

5.1 to help the Major Archbishop in the pastoral ministry of the SMMAC;

5.2 to foster collegiality among its members;

5.3 to preserve and promote the patrimony of the SMMAC adapting it to the life situation of the people of God (c. 28);

5.4 to further collegial action with hierarchs of other Churches sui iuris (c. 322);

5.5 to promote, preserve with authority and scrupulously defend the integrity and unity of faith and morals, even disapproving, if need be, opinions that are contrary to them or warning about those things that can endanger them (cc. 605, 606);

5.6 to promote liturgical life of the faithful and to prepare liturgical texts according to c. 657;

5.7 to promote proper and effective Biblical and Catechetical formation of the faithful and to have vigilance over the same (c. 621);

5.8 to foster basic Christian vocation and especially priestly, monastic and other religious vocations as well as vocations to other forms of consecrated and apostolic life and to see to their ecclesial formation;

5.9 to promote the values of Christian family life and the formation of the laity and their apostolate;

5.10 to ensure pastoral care of emigrants;

5.11 to promote missionary consciousness, missionary vocation and the cause of evangelization as per canon 585;
5.12 to promote ecumenical activities;
5.13 to promote dialogue with people of other faiths and with non-believers;
5.14 to promote means of social communication for the growth of the Kingdom of God and to have vigilance over the same (c. 652);
5.15 to promote social action guided by the teaching of the Church;
5.16 and all other objectives that the common law or particular law of the Church prescribes as well as the need of the time demands, having in mind always the salvation of souls and the public welfare, observing exactly the laws and legitimate customs, justice and equity (c. 1519 § 1).

Article 6. The Major Archbishop and his Election

6.1 The Major Archbishop

6.1.1 The Major Archbishop of the SMMAC is the Metropolitan of the See of Ernakulam - Angamaly and he presides over the entire sui iuris SMMAC [of Ernakulam-Angamaly] as Father and Head (cc. 55; 56; 151).

6.1.2 He will have all the prerogatives, rights and obligations determined by the common law (cc. 78-101, 151-154) and the particular law of the SMMAC.

6.2 The Election of the Major Archbishop

6.2.1 The Major Archbishop is elected by the Synod of Bishops of the SMMAC according to the norms of cc. 63-74; 110 § 3; 153; 947 - 957.

6.2.2 The qualities mentioned in c. 180 are required for the one to be a Major Archbishop (c. 64).

6.2.3 § 1. To conduct the election of the Major Archbishop, the Synod is convoked by the Administrator of the SMMAC within two months from the vacancy of the
See, at the Major Archiepiscopal residence. Any other place may be designated by the administrator with the consent of the Permanent Synod (cc. 65 §§ 1 & 2; 128 n.3).

§ 2. During a vacancy of the patriarchal see, the administrator of the patriarchal Church is the senior bishop according to episcopal ordination among the bishops of the patriarchal curia or, if there are not any, among the bishops who are members of the permanent synod (c. 127).

6.2.4 § 1. In the election of the Major Archbishop, all and only the members of the Synod enjoy active voice (c. 66 §1).

§ 2. "It is forbidden for anyone other than the members of the Synod to be present in the Synodal hall during, the election of the Major Archbishop, except those clerics who are admitted as tellers or notary of the Synod according to the norms of canon 71 § 1". (c. 66 § 2).

§ 3. It is not allowed for anyone either before or during the Synod to interfere (immiscere) in the election of the Major Archbishop (c. 66 § 3).

6.2.5 § 1. "All bishops lawfully convoked are bound by grave obligation to be present at the election." (c. 68 § 1).

§ 2. If a certain bishop considers himself detained by a just impediment he is to submit his reasons in writing to the Synod. The bishops who are present at the designated place in the first session of die Synod are to decide upon the legitimacy of the impediment (c. 68 § 2).

6.2.6 "Once the convocation has taken place according to the canons, if two third of the bishops who are obliged to be present at the Synod, excluding those who are detained by a legiti-
mate impediment, are present at the designated location, the Synod is to be declared canonical and can proceed with the election." (c. 69).

6.2.7 The Synod in its first session shall elect the one who is to preside over the synod for the election of the Major Archbishop; until then the presidency is reserved to the administrator of the SMMAC (c. 70).

6.2.8 The presiding Bishop with the consent of the permanent synod can allow a notary, and if needed two other clerics as tellers to help the members in the proceedings with due regard for cc. 66 § § 2,3, and 71.

6.2.9 All those who are present at the Synod are bound by serious obligation of observing secrecy concerning those matters that directly or indirectly concern the balloting (c. 71 § 2).

6.2.10 § 1. During the ballot the one who obtains two-third of the votes is elected Major Archbishop, if after five ballots no one gets the required number of votes, absolute majority would be sufficient in the sixth and seventh ballots; but if no one gets absolute majority even in the seventh ballot according to c. 183 §§ 3,4, the votes are cast in the eighth ballot for only those two candidates who have secured the highest number of votes in the seventh ballot (c. 72 § 1).

§ 2. If because of a tied vote, it is not established who the candidates are for the new ballot or who has been elected, the tie is decided in favour of him who is senior according to episcopal ordination if both are bishops, and according to the presbyteral ordination if either of them is a priest. If no one precedes the other in episcopal/presbyteral ordination as referred, the one who is senior in age (c. 193 § 4).
§2. "If the election is not carried out within fifteen days from the opening of the Synod, the matter devolves upon the Roman Pontiff." (c. 72 § 2).

6.2.11 § 1. If the one who is elected is at least a legitimately proclaimed bishop, the presiding officer, or if the presiding officer is elected, the senior bishop according to the episcopal ordination, in the name of the entire Synod, is immediately to communicate the election to the one who is elected according to the formula and manner decided by the Synod.

§2. However, if the one who is elected is not yet a lawfully proclaimed bishop, secrecy is to be observed by everyone who is in any way knows the result of the election even towards the one elected. Meanwhile the Synod is suspended, and the intimation is made after executing all canonical requirements for the episcopal proclamation as per cc. 184 or 185 (c. 73).

§ 3. After this, the result of the election of the Major Archbishop is communicated secretly to him who is elected.

6.2.12 Within two available days after the intimation the one who is elected must inform in writing whether he accepts the election. If he does not accept or does not respond within two days, he loses all the rights acquired by the election (cc. 74 & 957).

6.2.13 After the acceptance by the one who is elected the Synod must inform the Roman Pontiff, through a Synodal letter, of the canonical conduct of the election; the one who is elected must in a letter signed in his own hand, request the confirmation of his election from the Roman Pontiff (c. 153 § 2).

6.2.14 After having obtained the confirmation, the one who is elected must, in the presence of the Synod, make a profes-
sion of faith and promise to discharge faithfully his office; after that his proclamation and enthronement are to be carried out. In case, the one who is elected is not yet an ordained bishop, the enthronement cannot validly be done before he receives the episcopal ordination. If, however, the confirmation is denied, a new election is to be conducted within the time established by the Roman Pontiff (c. 153 §§ 3 & 4).

Article 7. The Synod of Bishops of the SMMAC

7.1 Convocation of the Synod

7.1.1 The Major Archbishop is to convene the Synod of Bishops of SMMAC and to preside over it (c. 103).

7.1.2 All the bishops lawfully called to the Synod are bound by serious obligation to attend the same, except those who have already resigned from office (c. 104 § 1).

7.1.3 If a certain bishop considers himself detained by a just impediment, he is to submit his reasons in writing to the Synod of Bishops, and the bishops who are present at the first session of the Synod are to decide upon the legitimacy of the impediment (c. 104 § 2).

7.1.4 No member of the Synod can send a proxy to the Synod in his place nor can anyone have more than one vote in the Synod with due regard for canon 924 § 1 (c. 105).

7.2 Frequency of the Synod

7.2.1 The Synod must be convened at least once a year (c. 106 §2).

7.2.2 The Synod must be convened whenever:

§ 1. Matters are to be decided which belong to the exclusive competency of the Synod, or which in order to be
done require the consent of the Synod (c. 106 § 1, n. 1).

§ 2. The Major Archbishop with the consent of the permanent synod judges it necessary (c. 106 § 1 n.2).

§ 3. At least one-third of the members request for it in a particular case, with due regard always for the rights of the Major Archbishop, bishops and other persons, established by the common law (c. 106 § 1. n. 3).

7.2.3 The convocation letter is to be sent to the members three months in advance; but in urgent and extraordinary circumstances the Synod could be convoked at short notice with the unanimous written consent of the members of the permanent synod, or with the written consent of one-third of the members of the Synod.

7.3 The Venue of the Synod

The Synod shall be convened at the residence of the Major Archbishop, or at any other suitable place designated by the Major Archbishop with the consent of the permanent synod (c. 65).

7.4 The Procedure

7.4.1 § 1. The Major Archbishop presides over synod (c. 103).

§ 2. If the Major Archbishop is impeded to attend certain sessions of the Synod, the one delegated in writing by the Major Archbishop or if none is delegated, the one who is senior in episcopal ordination among the members of the permanent synod presides over the Synod.

7.4.2 The Major Archbishop is to open the Synod, also, with the consent of the same Synod, to transfer, prorogue, suspend, or dissolve it (c. 108 § 1).
7.4.3 After hearing the members of the Synod, the Major Archbishop is also to prepare the agenda to be observed in examining questions as well to submit it for approval at the opening session of the Synod (c. 108 § 2).

7.4.4 During the Synod, the individual bishops can add other topics to the agenda, provided at least one-third of the members present at the Synod consent to it (c. 108 § 3).

7.4.5 After the opening of the Synod, none of the bishops is permitted to depart from the sessions of the Synod unless it is for a just reason approved by the Synod. (c. 109).

7.4.6 The Major Archbishop may admit sufficient number of clerics to the synodal hall to help at the proceeding of the Synod according to cc. 66 § 2 & 71 § 1.

7.4.7 The Synod is to decide upon the observance of secrecy regarding acts and matters dealt with in the Synod, with due regard for the obligation of observing secrecy in matters established by common law (c. 111 § 2).

7.4.8 The order of procedure of the Synod shall as far as possible be as follows: (c. 113).

7.4.8.1 Solemn opening of the Synod with Holy Qurbana or a prayer service.

7.4.8.2 Introductory words by the president

7.4.8.3 Finalization of the agenda and disposal of matters mentioned in cc. 104 § 2 & 68 § 2

7.4.8.4 Discussion on the issues arising from the decisions of the previous Synod and evaluation regarding the carrying out of the same.

7.4.8.5 Sessions: Discussions and deliberations.
7.4.8.6 Reading of the Report of the sessions by the secretary, preferably at the beginning of each day; but at least before the conclusion of the synod.

7.4.8.7 Reading of all the decisions taken by the Synod by the secretary and signing the same by all (last day).

7.4.8.8 Fixing the time and mode for the promulgation of the laws and the publication of the decisions (c.111 § 1).

7.4.8.9 Fixing the dates for the next Synod.

7.4.8.10 Concluding session

7.5 **Canonicity of the Sessions**

7.5.1 With due regard for canons 69,149 and 183 § 1 any session of the Synod is canonical and, any individual ballot is valid if the majority of the bishops who are obliged to attend the same Synod is present (c. 107 § 1).

7.5.2 With due regard for canons 72, 149 and 183 §§ 3 - 4 , the synodal decisions acquire the force of law according to the following norms (c. 107 § 2, 924)

7.5.2.1 "that has force of law which, when the majority of those who must be called are present, is decided by an absolute majority of those who are present; when the votes are equal the person presiding may break- the tie with his vote". (c. 924 n.1).

7.5.2.2 "however, if acquired rights of individuals are affected, the consent of the each of these is required." (c. 924 n.2).

7.5.2.3 In elections, canon 956 is to be followed unless otherwise provided in the statutes (c. 924 n. 3).

**Article 8. The legislative Role of the Synod**

8.1 With due regard for the provisions of common law, the Synod of bishops of the SMMAC is exclusively competent to make
laws for the entire SMMCAC which obtain force according to the norms of canon, 150 § 2,3 (c.110 § 1).

8.2 § 1. The Synod determines the time and manner of the promulgation of laws and the publication of decisions (c. 111 § 1).

§ 2. unless otherwise provided for in the decree of the promulgation, the laws are published in the official organ of the SMMCAC and will have force of law two months after the date of promulgation.

8.3 The acts regarding laws and decisions are to be sent to the Roman Pontiff as soon as possible; certain act or even all of them may be communicated to the Patriarchs and Major Archbishops of the other Eastern Churches according to the discretion of the Synod (c. 111 § 3).

8.4 The promulgation of the laws and the publication of the decisions of the Synod are the competence of the Major Archbishop in accordance with canon 111 § 1 (c.112 § 1).

Article 9. The Judicial Role of the Synod

9.1 § 1. The Synod of Bishops, with due regard for the competence of the Apostolic See, constitute the Superior Tribunal within the territorial limits of SMMCAC respecting the provisions of canons 1060 & 1062 §1(cc 110 § 2).

§ 2. The Synod shall elect by secret ballot for a five-year term, and from among its members a General Moderator for the administration of justice, as well as two bishops who with him shall constitute a Tribunal. If however, one of the three bishops is party in the case or is unable to be present, the Major Archbishop with the consent of the permanent synod is to substitute another bishop; similarly, in the case where an objection has been raised, the Major Archbishop is to act in like
manner with the consent of the Permanent Synod (c. 1062 § 2).

§ 3. This Tribunal is to judge the contentious cases either of the eparchies or of bishops, even titular bishops in accordance with the statutes of the Tribunal (c. 1062 § 3).

§ 4. "Appeal in these cases is to be made to the Synod without any further appeal, with due regard for canon 1059." (c. 1062 § 4).

§ 5. The General Moderator of the administration of justice has the right of vigilance over all Tribunals within the territorial boundaries of the SMMAC, as well as the right of deciding when objections are raised against a judge of the Major Archiepiscopal Ordinary Tribunal (cc. 1062 § 5 & 1063).

9.2 An annual report of the activities of the Major Archiepiscopal Ordinary Tribunal shall be submitted to the Synod of Bishops (c. 1063).

9.3 The Synod may if needed erect a Tribunal of first instance for several eparchies within the territorial boundary of the SMMAC as per canon 1067 (c. 1067 § 2).

Article 10. The Administrative Role of the Synod

The Synod of Bishops is not competent for administrative actions unless the Major Archbishop determines otherwise for certain actions or common law reserves some actions to the Synod, with due regard for the canons that require the consent of the Synod (c. 110 § 4).

Article 11. Election of Bishops

11.1 The Synod conducts the election of bishops and candidates to the office mentioned in canon 149 according to canon 180-189 and 947-957 (c.110 § 3).
11.2 § 1. Candidates suitable for episcopate can be proposed only by the members of the Synod of Bishops. The Major Archbishop and the bishops shall collect information and documents that are necessary to establish the suitability of the candidates according to the special procedural norms for this purpose, hearing, if they think it appropriate, secretly and individually, certain presbyters or also other Christian faithful outstanding in prudence and Christian life (c. 182 § 1).

§ 2. As a part of preparing the list of candidates every eparchial bishop may propose, every three years three suitable candidates from his eparchy.

§ 3. The bishops are to report their findings to the Major Archbishop at a suitable time before the convocation of the Synod. The Major Archbishop, if the case warrants it, adding his own information, transmits the matter to all the members of the Synod (c. 182 § 2).

§ 4. The Synod is to examine the names of the candidates and compile a list of the candidates by secret ballot, which is to be transmitted through the Major Archbishop to the Apostolic See for the assent of the Roman Pontiff (c. 182 § 3).

§ 5. The assent of the Roman Pontiff once given for an individual candidate is valid until it has been explicitly revoked, in which case the name of the candidate is to be removed from the list (c. 182 § 4).

11.3 Following the canonical convocation of the Synod, if two-thirds of the bishops who are obliged to attend the Synod are present at the designated place, not counting those who are legitimately impeded, the Synod is declared canonical, and it can proceed with the election (c. 183 § 1).
11.4 § 1. The bishops assembled in the Synod are freely to elect the one whom before all others they consider worthy and suitable before the Lord (c. 183 § 2).

§ 2. For election, an absolute majority of votes of those present is required; after three inconclusive ballots, the votes are cast in the fourth ballot for only those two candidates who received the highest number of votes in the third ballot (c. 183 § 4).

§ 3. If in the third or fourth ballots, because of a tie, it is not established who the candidates are to be voted for or who has carried the election, the tie is declared in favour of the one who is senior in presbyteral ordination and if no one precedes the other in presbyteral ordination, the one who is senior in age (c. 183 § 3).

11.5 § 1. If the one elected is on the list of candidates that the Roman Pontiff has already approved, he is to be informed secretly of the results of the election by the Major Archbishop (c. 184 § 1).

§ 2. If the one elected accepts the election as per canon 957 § 2, the Major Archbishop is to notify the Apostolic See immediately of the acceptance of the election and of the day of proclamation (c. 184 § 2).

11.6 If the one elected is not on the list of candidates already approved by the Roman Pontiff, the Major Archbishop is immediately to notify the Apostolic See of the election in order to obtain the assent of the Roman Pontiff, secrecy being observed by all who in any way know the result of the election, even toward the one elected, until notification of the assent has reached the Major Archbishop (c. 185 §§1 & 2).

11.7 § 1. If the Synod of Bishops of the SMMAC cannot be convened, the Major Archbishop, after consulting the
Apostolic See, can request the vote of the bishops by letter. In this case, the Major Archbishop must employ for the validity of the act the service of two episcopal tellers, who are to be designated by the Major Archbishop with the consent of the permanent synod.

§ 2. Observing secrecy, the tellers are to open the letters of the bishops, count the votes and sign the written report of the completed ballot along with the Major Archbishop.

§ 3. If one of the candidates obtains an absolute majority of the votes of the members of the Synod in this one ballot he is elected and the Major Archbishop proceeds according to the norms of canon 184 and 185. Otherwise the Major Archbishop defers the matter to the Apostolic See.

11.8 The Synod of Bishops, fulfilling the norms of the canons on the election of bishops, is to elect at least three candidates for filling the office of eparchial bishop, coadjutor or auxiliary bishop outside the territorial boundaries of the SMMC and through the Major Archbishop propose them to the Roman Pontiff for appointment; secrecy is to be observed by all who in any way know the results of the election, even toward the candidates (c. 149)).

11.9 With the consent of the Synod the Major Archbishop is competent to give to an eparchial bishop a coadjutor or auxiliary bishop, observing the norms of cc. 181 § 1, 182 - 187 and 212 (c. 85 § 2 & § 4).

Article 12. Erection of provinces and Eparchies and Transfer of Bishops

12.1 According to the urgency and seriousness of the matter, the Major Archbishop can with the consent of the Synod of Bishops and having consulted the Apostolic See, establish prov-
inces and eparchies, modify their boundaries, unite, divide, suppress, and modify their hierarchical status and transfer the eparchial See (c. 85 § 1 & 4).

12.2 With the consent of the Synod of Bishops the Major Archbishop is competent to transfer, for a grave reason, a metropolitan, eparchial bishop or titular bishop to another metropolitan, eparchial or titular See; if the one who is to be transferred refuses, the Synod is to resolve the issue, or defer the matter to the Roman Pontiff (c 85 § 2 n. 2 & § 4).

**Article 13. Permanent Synod**

13.1 §1. Synod of Bishops is competent to elect three of the four bishops to the permanent synod among whom at least two must be eparchial bishops as per canon 115 §§ 1 & 2.

§ 2. At the same time and in the same manner according to canon 115 § 3, the Synod shall elect three of the four bishops to substitute alternately for the impeded members of the permanent synod, in which case order is to be followed according to the seniority in episcopal ordination, and rotation.

**Article 14. Financial Administration of the Church**

14. 1 § 1 The Synod of Bishops can call for a report on the administration of finance as well as the budget and income and expenditure from the Major Archiepiscopal finance officer and subject the same to its scrutiny (c. 122 § 4).

§ 2. The Synod shall also give necessary directives, including laws for the financial administration of the Church and the expenses of the Major Archiepiscopal Curia (c. 125).
Article 15. Commissions

The Synod of Bishops may examine the annual reports of the various Commissions and Committees appointed by the Major Archbishop for specific activities of the Church.

Article 16. The Eparchial Bishops outside the Territory

16. 1 The bishops of the SMMAC constituted outside the territorial boundaries of the SMMAC, will have all the synodal rights and obligations of those within the territorial limits of the SMMAC with due regard for canon 150 § 2 and n. 3.1 (c. 150 § 1).

16.2 § 1. Laws enacted by the Synod and promulgated by the Major Archbishop, if they are liturgical, have the force of law everywhere in the world; but the disciplinary laws and other decisions of the Synod have force of law within the territorial limits of SMMAC (c. 150 § 2).

§ 2. The eparchial bishops of the SMMAC constituted outside the territorial limits of the SMMAC, who desire to do so, can attribute the force of law to disciplinary laws and other synodal decisions in their own eparchies, provided they do not exceed their competence; If, however, these laws or decisions are approved by the Apostolic See, they have the force of law everywhere in the world (c. 150 § 3).

Article 17. The Pastoral Care of the Emigrants of the SMMAC

Taking into consideration the report of the Major Archiepiscopal Visitor and the Commission appointed by the Major Archbishop, if any, the Synod shall discuss matters regarding the pastoral care of the faithful outside the territory and propose opportune means to the Major Archbishop and the Apostolic See so that everywhere in the world the Major Arch-
bishop might provide protection and increase of the spiritual
good of the Christian faithful of the SMMAC, even through
the erection of parishes and exarchies or eparchies (c. 148 §
1, 3, OE 3).

Article 18. Evangelization, Ecumenism and Dialogue

In the light of the report the commissions set up as per can-
on 585 § 2, 904 § 2 and of other commissions, if any, the
Synod shall take necessary steps to promote evangelization,
ecumenism and dialogue.

Article 19. The Secretary of the Synod (c. 113).

19.1 § 1. The Synod shall have a secretary elected from among
the bishops. He shall:

1. Record the minutes of the Synod and submit a
report of the proceedings to the Synod;

2. Help the Major Archbishop to coordinate the
activities of the various preparatory commissions
of the Synod;

3. Help the Major Archbishop to prepare the agenda
of the Synod (c. 108 § 2);

4. Keep the acts and documentation concerning the
Synod in the archives of the Major Archiepiscopal
Curia.

5. Be responsible also for other duties that the Synod
may from time to time entrust to him.

§ 2. The term of office of the secretary shall be five years,
but he can be re-elected by the Synod for one more
term.

19.2 § 1. The Major Archbishop with the consent of the perma-
nent synod may appoint an assistant-secretary who shall
be either a priest or a deacon.
§ 2. He shall help the secretary with due regard for n. 7.4.6 and 7.4.7; and the tenure of his office shall be determined by the Major Archbishop in consultation with the permanent synod.

Article 20. The Preparatory Commissions (c. 113)

20. The Synod of Bishops shall constitute preparatory commissions as and when required.

Article 21. Amendments

21.1 The members of the Synod of Bishops may propose amendments to the statutes in writing and submit them to the Major Archbishop at least three months before the commencement of the Synod.

21.2 The draft of the proposed amendments shall be circulated among the members at least two months before the commencement of the Synod.

21.3 For amendments of the Synodal Statutes, two-third majority of those present and voting in the Synod is required.

Article 22. Interpretation

The authentic interpretation of the laws of the Synod is the competence of the Synod; when the Synod is not in session it is the competence of the Major Archbishop in consultation with the permanent synod (c. 112 § 2).

Article 23. Repeal and Savings

23. § 1. All other laws and regulations that are not in conformity with these Statutes and CCEO, shall be deemed to be repealed by this statutes, without however any retrospective effects.
§ 2. All pending proceedings as on the date of commencement of this statutes shall be decided and disposed of in accordance with these statutes.

§ 3. For those matters which are not specifically provided for in these statutes the provisions of the CCEO as well as the particular law of the SMMAC and the legitimate customs prevail.

§ 4. In all other matters which are not specifically provided for herein above the synod of Bishops will have the power to take decisions and such decisions shall be final.

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PROMULGATION OF STATUTES - DECREES

No. 2262/2000

DECREE

The Synod of Bishops of the Syro-Malabar Church in its session held from 7 to 23 November 1994 at the Archbishop’s House, Ernakulam approved the Statutes of the Syro-Malabar Major Archiepiscopal Ordinary Tribunal and Mar Abraham Kattumana, the late Pontifical Delegate to the Syro-Malabar Church who temporarily exercised the powers of the Major Archbishop promulgated them ad experimentum for a period of three years. Now given that the period for which they were promulgated has expired the undersigned Archbishop Varkey Vithayathil, C. Ss. R., Major Archbishop of the Syro-Malabar Church, after having consulted the Synod of Bishops decided to promulgate them definitively. Therefore in conformity with the said decision the above mentioned Statutes as they have been appended* herewith are hereby definitively promulgated and published for public observance.

Given from the Syro-Malabar Major Archiepiscopal Curia at Mount St. Thomas on the 1st Day of the month of August of the year two thousand.

(Sd/-)

+ Varkey Vithayathil, C. Ss. R.
Major Archbishop of
The Syro-Malabar Church

(sealed)

(Sd/-)

Fr. Jose Porunnedom
Chancellor of the
Major Archiepiscopal Curia

* Statutes of the Syro-Malabar Major Archiepiscopal Ordinary Tribunal were published in Synodal News, No. 4, February 1995, Pp. 40-52. Hence, it is not reprinted here. Chief Editor.
The Synod of Bishops of the Syro-Malabar Church in its session held from 7 to 23 November 1994 at the Archbishop’s House, Ernakulam approved the Statutes of the Permanent Synod of the Syro-Malabar Church and Mar Abraham Kattumana, the late Pontifical Delegate to the Syro-Malabar Church who temporarily exercised the powers of the Major Archbishop promulgated them ad experimentum for a period of three years. Now given that the period for which they were promulgated has expired the undersigned Archbishop Varkey Vithayathil, C. Ss. R., Major Archbishop of the Syro-Malabar Church, after having consulted the Synod of Bishops decided to promulgate them definitively. Therefore in conformity with the said decision the above mentioned Statutes as they have been appended* herewith are hereby definitively promulgated and published for public observance.

Given from the Syro-Malabar Major Archiepiscopal Curia at Mount St. Thomas on the 1st Day of the month of August of the year two thousand.

(Sd/-)  
+ Varkey Vithayathil, C. Ss. R.  
Major Archbishop of  
The Syro-Malabar Church

(Sd/-)  
Fr. Jose Porunnedom  
Chancellor of the  
Major Archiepiscopal Curia

* Statutes of the Permanent Synod were published in Synodal News, No. 4, February 1995, Pp. 22-29. Hence, it is not reprinted here. Chief Editor.
No. 2264/2000

DECREE

The Synod of Bishops of the Syro-Malabar Church in its session held from 7 to 23 November 1994 at the Archbishop’s House, Ernakulam approved the Statutes of the Syro-Malabar Major Archiepiscopal Superior Tribunal and Mar Abraham Kattumana, the late Pontifical Delegate to the Syro-Malabar Church who temporarily exercised the powers of the Major Archbishop promulgated them ad experimentum for a period of three years. Now given that the period for which they were promulgated has expired the undersigned Archbishop Varkey Vithayathil, C. Ss. R., Major Archbishop of the Syro-Malabar Church, after having consulted the Synod of Bishops decided to promulgate them definitively. Therefore in conformity with the said decision the above mentioned Statutes as they have been appended* herewith are hereby definitively promulgated and published for public observance.

Given from the Syro-Malabar Major Archiepiscopal Curia at Mount St. Thomas on the 1st Day of the month of August of the year two thousand.

(Sd/-)

+ Varkey Vithayathil, C. Ss. R.
Major Archbishop of
The Syro-Malabar Church

(sealed)

(Sd/-)

Fr. Jose Porunnedom
Chancellor of the
Major Archiepiscopal Curia

No. 2265/2000

DECREE

The Synod of Bishops of the Syro-Malabar Church in its session held from 7 to 23 November 1994 at the Archbishop’s House, Ernakulam approved the Statutes of the St. Thomas Apostolic Seminary, Vadavathoor and Mar Abraham Kattumana, the late Pontifical Delegate to the Syro-Malabar Church who temporarily exercised the powers of the Major Archbishop promulgated them ad experimentum for a period of three years. Now given that the period for which they were promulgated has expired the undersigned Archbishop Varkey Vithayathil, C. Ss. R., Majoar Archbishop of the Syro-Malabar Church, after having consulted the Synod of Bishops decided to promulgate them definitively. Therefore in conformity with the said decision the above mentioned Statutes as they have been appended* herewith are hereby definitively promulgated and published for public observance.

Given from the Syro-Malabar Major Archiepiscopal Curia at Mount St. Thomas on the 1st Day of the month of August of the year two thousand.

(Sd/-)

+ Varkey Vithayathil, C. Ss. R.
Major Archbishop of
The Syro-Malabar Church
(sealed)

(Sd/-)

Fr. Jose Porunndom
Chancellor of the
Major Archiepiscopal Curia

* Statutes of St. Thomas Apostolic Seminary, Vadavathoor, were published in Synodal News, No. 4, February 1995, Pp. 53 – 85. Hence, it is not reprinted here. Chief Editor.
കരിഞ്ഞെങ്ങുള്ളതാണ് പരമ്പരാഗത വിദ്യാഭ്യാസത്തിൽ വ്യാപകമായി മലയാളത്തിൽ അഭ്യസിക്കണമെന്നതു കാരണം വിദ്യാഭ്യാസത്തിനിടയിൽ അവർ ആശ്രയിക്കാൻ സാധ്യമാണെന്നതാണ്. വിദ്യാഭ്യാസത്തിൻറെ നിലയിൽ പ്രഖ്യാപിക്കേണ്ട അവസര ഉള്ളതാണെന്നത് വിദ്യാഭ്യാസത്തിന് കൊടുത്തിരിക്കേണ്ട പ്രത്യേകിക്കൽ. വിദ്യാഭ്യാസത്തിന് അനുഭവം (പഴയകാലാഘോഷി വിദ്യാഭ്യാസം) എങ്ങനെയോ യഥാർത്ഥതയായിരുന്നു അവരുടെ അനുഭവം ക്ഷേത്രത്തിലേക്ക് മുട്ടിയെത്തുന്നു. വിദ്യാഭ്യാസത്തിനെ പ്രത്യേകിച്ചുള്ള വിദ്യാഭ്യാസാധ്യതയാണ് (ഉദാഹരണം കാരാട്ടിക്കണം മാത്രം) നിലനിൽക്കുന്ന ആവശ്യാനുസരിച്ച്, ഇതു ഉപയോഗിപ്പിച്ച്, കാരാട്ടിക്കണം മാത്രം 9-ാം വിഭാഗത്തിലേക്ക് അവരുടെ അനുഭവം പ്രകടമാക്കുന്നത്. അതിനാല്‍ വിദ്യാഭ്യാസം പ്രഖ്യാപിക്കുന്ന സമയത്ത് 1986 അഞ്ച് വർഷത്തിലേക്ക് മാത്രം അവ്യാഘാതത്തില്‍ വിദ്യാഭ്യാസം നടക്കുന്നത് സാധ്യമായിരുന്നു, മുമ്പ് വിദ്യാഭ്യാസം യാതൊരു പ്രക്രിയയിലേക്ക് കുറവായിരുന്നു. ഇരുവരുത്തി ഉപയോഗിച്ച് വിദ്യാഭ്യാസം അവരുടെ നിലപാടിന്റെ നിലക്കുന്ന വിവാദവും വിവിധതയും വാഴ്ത്തുകയാണ്.

ഉദാഹരണം: കേരളത്തില്‍ എല്ലാ വിദ്യാഭ്യാസ പ്രവൃത്തികളുടെയും വിഭാഗങ്ങളുടെയും മലയാളം പ്രവാചകനെ പ്രഖ്യാപിതമായിരുന്നു 1999 മുതൽ സമയക്കെത്തുന്നു. മുഖ്യമായി പഠനത്തില്‍ പ്രവൃത്തികളുടെ മുഖ്യമായിരുന്ന മലയാളത്തില്‍ വിദ്യാഭ്യാസം കേരളത്തിലും പ്രവൃത്തികളുടെ മലയാളത്തിലുമുമ്പ് 1876 മുതല്‍ 26-തി ഹോമെഡ് ഹോമെഡ് പ്രവൃത്തികളുടെയും സാമൂഹികവിദ്യാഭ്യാസത്തിലേക്ക് പ്രവൃത്തികളുടെയും ാഷാരുവായി മധ്യകാലഘട്ടംകാലഘട്ടത്തിലുമെങ്ങും ഭാഗമായിരുന്നു. ഉദാഹരണം വിദ്യാഭ്യാസം മലയാളത്തില്‍ പ്രവൃത്തികളുടെയും മധ്യകാലഘട്ടം ഹോമെഡ് േക്കുന്ന വിദ്യാഭ്യാസം മുന്നില്‍ ഇരുവരുത്തി ഉപയോഗിച്ച് ഉപയോഗിച്ച് മുന്നില്‍ ഇരുവരുത്തി ഉപയോഗിച്ച് മുന്നില്‍ ഇരുവരുത്തി ഉപയോഗിച്ച് മുന്നില്‍ ഇരുവരുത്തി ഉപയോഗിച്ച് മുന്നില്‍ ഇരുവരുത്തി ഉപയോഗിച്ച്
നാലാംശത്തോടെ ദേശാടനം ലളിതമാക്കുകയും മൂലമായിരുന്നു പ്രത്യേകിച്ച അവസരങ്ങൾ മുകളിലേക്കു ജോഡിക്കുന്ന രീതിയിൽ. കൃഷ്ണൻ വൃക്ഷ തോമസ്സുകളുടെ സാമൂഹിക സ്വത്വേണം കണ്ടുപിടിച്ചു. ലളിതമാക്കുന്ന നിയമങ്ങൾ അനയാവധിപോന്നതാണ് മുന്നൊന്നാണ്.

കുന്തിയുമായി ആഘോഷിക്കലിൽ നിന്നും ആർജ്ജിയുെയും ഏകാംഗത്തിന്റെ ഉള്ളെടുക്കൽ ആത്മാവശ്യം മൂലമായിരുന്നു കൃഷ്ണൻ നിഷ്ഠയുടെ ഇടപാടിനെയും സമൂഹിക്കലേക്കു പ്രവൃത്തി. സാമൂഹ്യമുടക്കത്തില്ലാത്ത സാമൂഹ്യത്തിന്റെ അവസരം അല്ലാ

മുന്നൊരു സാമൂഹ്യ സംവിധാനം അനുജനായ നിശ്ചയം യോഗ്യം കാണാവുന്ന നിയമങ്ങൾ അനുവദിക്കുന്നു. നിശ്ചയം അനുമൃതം എന്ന് നിശ്ചയം യോഗ്യമായ മാർഗ്ഗമായ പൂർണ്ണ

യുദ്ധമായി നേടാനുള്ള പ്രവൃത്തം കൃത്യമായ നിയന്ത്രണം താൽക്കാലം നിടനായിരുന്നു സ്വാധീനം. "നാലാംശത്തോടെ ദേശാടനം ലളിതമാക്കുക" എന്ന മാർഗ്ഗം അനുവദിക്കുന്ന പൂർണ്ണനിയന്ത്രണം ലളിതമാക്കുക.

1914 ൽ മാർച്ച് 14-നും ഏകാംഗത്തില്ലാത്ത സാമൂഹ്യക്രമം നിർമ്മിക്കലിൽ ദേവനെ. 1926 മാർച്ച് 8-നും എന്നും ഏറ്റവും കൃത്യമായ നിയന്ത്രണം കാഴ്ച്ചക്കൽ നിഷ്ഠയുടെ നിയന്ത്രണത്തിലാണ്.
നാനാമാ, നി. എയ്ക്കി പില്ലാവിൽ എന്റെ ഫെൻ‌ഡയുടെ പ്രധാനഭാഗം ചിലപ്പോഴും പില്ലാവിന്റെ പ്രധാനഭാഗം പില്ലാവിലെ അക്കൈക്ക് പറഞ്ഞിട്ടുണ്ട്. പില്ലാവികളുടെയും ഹൈസെയ്റ്റുടെയും നവോത്ഥാന പ്രസ്തുതികളുടെയും തുടക്കം പില്ലാവിലെ പ്രത്യേകിപ്പം അനുഭവിക്കും.

(നി. പ്രത്യേകഭാഗം, കേരളത്തിൽ 9-ഒരു ക്രിസ്ത്യാണം 2:30-ത്തിൽ ജലക്കോണൽ നാലോട്ടും നാലോട്ടു പ്രവൻ കഥ നി. എയ്ക്കി പില്ലാവിൽ എന്റെ ഫെൻ‌ഡയുടെ ജലക്കോണല്‍ പ്രസ്തുതികളുടെയും ഹൈസെയ്റ്റുടെയും നവോത്ഥാന പ്രസ്തുതികളുടെയും തുടക്കം പില്ലാവിലെ പ്രത്യേകിപ്പം അനുഭവിക്കും. പില്ലാവികളുടെയും ഹൈസെയ്റ്റുടെയും ജലക്കോണല്‍ നാലോട്ടു നാലോട്ടു പ്രവൻ പ്രത്യേകിപ്പം അനുഭവിക്കും. പില്ലാവികളുടെയും ഹൈസെയ്റ്റുടെയും നവോത്ഥാന പ്രസ്തുതികളുടെയും തുടക്കം പില്ലാവിലെ പ്രത്യേകിപ്പം അനുഭവിക്കും.

(നി. പ്രത്യേകഭാഗം, കേരളത്തിൽ 9-ഒരു ക്രിസ്ത്യാണം 2:30-ത്തിൽ പില്ലാവിൽ എന്റെ ഫെൻ‌ഡയുടെ പ്രധാനഭാഗം ചിലപ്പോഴും പില്ലാവിന്റെ പ്രധാനഭാഗം പില്ലാവിലെ അക്കൈക്ക് പറഞ്ഞിട്ടുണ്ട്. പില്ലാവികളുടെയും ഹൈസെയ്റ്റുടെയും നവോത്ഥാന പ്രസ്തുതികളുടെയും തുടക്കം പില്ലാവിലെ പ്രത്യേകിപ്പം അനുഭവിക്കും.

+ അന്വേഷനില എയ്ക്കി പില്ലാവിൽ C.Ss.R.

(നി. പ്രത്യേകഭാഗം, കേരളത്തിൽ 9-ഒരു ക്രിസ്ത്യാണം 2:30-ത്തിൽ പില്ലാവിൽ എന്റെ ഫെൻ‌ഡയുടെ പ്രധാനഭാഗം ചിലപ്പോഴും പില്ലാവിന്റെ പ്രധാനഭാഗം പില്ലാവിലെ അക്കൈക്ക് പറഞ്ഞിട്ടുണ്ട്. നാനാമായും നി. എയ്ക്കി പില്ലാവിൽ എന്റെ ഫെൻ‌ഡയുടെ പ്രധാനഭാഗം ചിലപ്പോഴും പില്ലാവിന്റെ പ്രധാനഭാഗം പില്ലാവിലെ അക്കൈക്ക് പറഞ്ഞിട്ടുണ്ട്.

NB. എൻ പ്രത്യേകഭാഗം 2000-ലെയാണ് കേരളത്തിൽ 9-ഒരു ക്രിസ്ത്യാണം മുതൽ എന്റെ ഫെൻ‌ഡയുടെ പ്രധാനഭാഗം ചിലപ്പോഴും പില്ലാവിന്റെ പ്രധാനഭാഗം പില്ലാവിലെ അക്കൈക്ക് പറഞ്ഞിട്ടുണ്ട്.
NEW PROVISIONS

APPOINTMENT ORDER OF
MAR MATHEW VANIAKIZHAKKEL

Joannes Paulus Episcopus Servus Servorum Dei
dilecto filio Matthaeo Vaniaakizhakkel sodali Congregationis
Vincentianae Malabarensis, ad sedem electo Episcopalem Satnensesem
Syro-Malabarensium, salutem et Apostolicam Benedictionem.
Recedensnuper suo ab episcopali officio primus Antistes iunioris
communitatis Syro-Malabarensis nomine Satnensis, Venerabilis frater
Abraham Mattam, ad tuam similiter pertinens religiosam familiam,
destitutit necessario dilectum suum gregem proprio pastore vitaeaque
catolicae cotidiano moderatore. Ut igitur eadem pastoralis tatio
feliciter diutius prorogetur utque ecclesia illa magis etiam sua
confirmetur in fide et evangelica actione, nihilmorae interponi volumus
quin novus sufficiatur rector illius diconis qui probe passus sui cleri
ac populi fidelis dirigere sciat plenam ad maturitatem. Talem vero
temet ipsum, dilecte fili pastorem fore praevidemus quippe qui eodem
instigatus Vincentiano studio plurimam tibi apostolatus experientiam
iis in locis comparaveris. Pro apostolicae ideo auctoritatis Nostrae
amplitudine Episcopum te praeficimus pastoremque ecclesiae
Satnensi Syro-Malabarensium, cui universa simul iura ac
previlegiaturibuumus, imponimus singula onera atque officia quae
episcopalis dignitas secum importat necnon ordinari loci administratio
secundum Ecclesiaram Orientalium canones. Procuratis diligenter
iuramentis iure iussis, ordinationem episcopatem vigentibus ex
liturgicis normis suscipties extra urbem Romam. Quemadmodum
prorsus decet, curabis tempestive ut clerus et fidelis Satnensis populus
recte cognoscat hanc nostram de te voluntatem tuique ipsius
destinationem suum posthac in spiritate magistrum. Cum illos
magnopere admonemus ut te libentissimi recipiant legitimum
gubernatorem, te nihilo minus vehementer hoctamur ut tuae stationis gradusque inter Ecclesiae pastores usque memor totum te tradas huius regis tui curationi. Datum Romae, apud S. Petrum, die duodevicesimo mensis Decembris, anno millesimo nongentesimo nonagesimo nono, Pontificatus Nostri vicesimo altero.

Joannes Paulus II PP
APPOINTMENT OF MAR THOMAS CHAKIATH

CONGREGATIO 22 maggio 2000
PRO ECCLESII S ORIENTALIBUS 00193 Roma
Prot. N. 97/99 Via della Conciliazione 34
90120 Città dell Vaticano

Eccellenza Reverendissima,


Il Dicastero è lieto di accogliere questa segnalazione e nomina l’Eccellenza Vostra Vescovo-Delegato a seguire la formazione dei sacerdoti-studenti di rito siro-malabarese in Roma per la durata di un biennio. Ella vorrà compiere almeno due visite annuali in accordo con i Superiori dell’Istituto, vi sarà ospitato e questa Congregazione sosterrà le spese per lo svolgimento di questo mandato.

Ringrazio Vostra Eccellenza per la premura con cui vorrà collaborare alla formazione dei sacerdoti, facendo sentire la viva cura dei Vescovi a sostegno della responsabilità dei Superiori e dell’opera della Congregazione medesima.

Con sentimenti di distinto ossequio mi confermo

Suo dev.mo

(sd/-)

Miroslav Marusyn, Segr.
Francesco Giovanni Brugnaro, Offi.

A Sua Eccellenza Reverendissima
Mons. Thomas Chakiath
Vescovo Ausiliare di Ernakulam-Angamaly
Major Archbishop’s House
Post Box N. 2580
Kochi -682 031, Kerala, India.
Major Archiepiscopal Curia of The Syro-Malabar Church, Ernakulam-Angamaly
Mount St. Thomas, Cochin - 682 021

STATEMENT OF ACCOUNTS FOR THE YEAR ENDED 31ST OF MARCH, 2000

<table>
<thead>
<tr>
<th>PARTICULARS</th>
<th>RECEIPTS</th>
<th></th>
<th>PAYMENTS</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Rs</td>
<td>Ps</td>
<td>Rs</td>
<td>Ps</td>
</tr>
<tr>
<td>I. OPENING BALANCES:</td>
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<td></td>
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<tr>
<td>Cash in hand</td>
<td></td>
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<td>26,626.99</td>
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<tr>
<td>S.B. Account at Banks</td>
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<td>7,64,839.13</td>
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<tr>
<td>Fixed Deposit at Banks</td>
<td></td>
<td>7,97,860.00</td>
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</tr>
<tr>
<td>II. DONATIONS &amp; CONTRIBUTIONS:</td>
<td></td>
<td></td>
<td></td>
<td>26,461.00</td>
</tr>
<tr>
<td>Contribution from Diocese for running expenses of Curia</td>
<td></td>
<td>5,07,000.00</td>
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<tr>
<td>Syro Malabar Sabhadinam collection</td>
<td></td>
<td>2,80,655.85</td>
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<tr>
<td>Gift &amp; Donation received</td>
<td></td>
<td>20,000.00</td>
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<tr>
<td>Mission Sunday collection</td>
<td></td>
<td>18,502.00</td>
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<tr>
<td>Donation for Syro Malabar Mission Assembly</td>
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<td>14,000.00</td>
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<tr>
<td>Donation &amp; Charity</td>
<td></td>
<td></td>
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<td>26,461.00</td>
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</table>
### III. ADMINISTRATIVE RECEIPTS & PAYMENTS

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
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</thead>
<tbody>
<tr>
<td>Interest received from Bank</td>
<td>74,545.00</td>
</tr>
<tr>
<td>Share of Civil Case Expenses from Dioceses</td>
<td>27,500.00</td>
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<tr>
<td>Synodal News income</td>
<td>23,669.00</td>
</tr>
<tr>
<td>Major Tribunal income</td>
<td>31,117.00</td>
</tr>
<tr>
<td>Interest paid on Over Draft</td>
<td>6,82,632.00</td>
</tr>
<tr>
<td>Salary &amp; Allowances</td>
<td>2,25,047.00</td>
</tr>
<tr>
<td>Syro Malabar Mission Assembly Expenses</td>
<td>1,49,376.00</td>
</tr>
<tr>
<td>Food &amp; Fuel Expenses</td>
<td>1,27,395.00</td>
</tr>
<tr>
<td>Civil Case Expenses</td>
<td>1,00,000.00</td>
</tr>
<tr>
<td>Vehicle Repair, Tax &amp; Insurance</td>
<td>97,071.00</td>
</tr>
<tr>
<td>Synodal &amp; Other Meeting Expenses</td>
<td>68,520.00</td>
</tr>
<tr>
<td>Repairs &amp; Maintenance of Equipments</td>
<td>63,587.00</td>
</tr>
<tr>
<td>Light &amp; Water charges</td>
<td>54,162.00</td>
</tr>
<tr>
<td>Repairs &amp; Maintenance - General</td>
<td>54,007.00</td>
</tr>
<tr>
<td>Liturgical Research Centre Expenses</td>
<td>51,922.00</td>
</tr>
<tr>
<td>Major Tribunal Expenses</td>
<td>47,538.00</td>
</tr>
<tr>
<td>Vehicle Maintenance</td>
<td>43,885.00</td>
</tr>
<tr>
<td>PARTICULARS</td>
<td>PAYMENTS Rs</td>
</tr>
<tr>
<td>------------------------------------------------</td>
<td>-------------</td>
</tr>
<tr>
<td>Telephone Charges</td>
<td>42,673.00</td>
</tr>
<tr>
<td>Archdiocesan Assembly Nadapakkal Publication Expenses</td>
<td>34,133.00</td>
</tr>
<tr>
<td>Synodal News Expenses</td>
<td>33,775.98</td>
</tr>
<tr>
<td>Printing &amp; Stationery</td>
<td>30,664.00</td>
</tr>
<tr>
<td>House Stationery &amp; Domestic Articles</td>
<td>27,098.00</td>
</tr>
<tr>
<td>Audit &amp; Legal Expenses</td>
<td>19,950.00</td>
</tr>
<tr>
<td>Repairs &amp; Maintenence of Building</td>
<td>18,859.00</td>
</tr>
<tr>
<td>Cooly &amp; Wages</td>
<td>13,705.00</td>
</tr>
<tr>
<td>Postage</td>
<td>12,873.00</td>
</tr>
<tr>
<td>Garden Maintenance</td>
<td>11,383.00</td>
</tr>
<tr>
<td>Generator running</td>
<td>11,311.00</td>
</tr>
<tr>
<td>Bank Charges</td>
<td>10,414.00</td>
</tr>
<tr>
<td>Chapel running</td>
<td>10,225.00</td>
</tr>
<tr>
<td>Kitchen vessels</td>
<td>10,023.00</td>
</tr>
<tr>
<td>Advertisement</td>
<td>10,000.00</td>
</tr>
<tr>
<td>Licence &amp; Taxes</td>
<td>8,584.00</td>
</tr>
<tr>
<td><strong>IV. AGRICULTURE &amp; POULTRY</strong></td>
<td></td>
</tr>
<tr>
<td>-------------------------------</td>
<td></td>
</tr>
<tr>
<td>Agriculture</td>
<td>41,195.00</td>
</tr>
<tr>
<td>Poultry</td>
<td>3,238.00</td>
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<tr>
<td>Sales of Soft Wood</td>
<td>850.00</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>81,140.00</td>
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<table>
<thead>
<tr>
<th><strong>V. CAPITAL RECEIPTS</strong></th>
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</thead>
<tbody>
<tr>
<td>Corpus Contribution for Curia Building Construction from:</td>
</tr>
<tr>
<td>Dioces 2nd Inst. Of 2nd Contribution</td>
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<tr>
<td>Faithful thorough dioceses</td>
</tr>
<tr>
<td>Foreign Agencies &amp; Individuals</td>
</tr>
<tr>
<td>1% of Fees from Parishes</td>
</tr>
<tr>
<td>Corpus Donation to Commission for Pastoral Care of the Migrants</td>
</tr>
<tr>
<td>PARTICULARS</td>
</tr>
<tr>
<td>----------------------------------</td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td>VI. FIXED ASSETS</td>
</tr>
<tr>
<td>Land Development</td>
</tr>
<tr>
<td>curia Building Construction:</td>
</tr>
<tr>
<td>Payment to Contractor</td>
</tr>
<tr>
<td>construction Materials</td>
</tr>
<tr>
<td>Supervision Allowance</td>
</tr>
<tr>
<td>Furniture</td>
</tr>
<tr>
<td>Machinery &amp; Equipments</td>
</tr>
<tr>
<td>Vehicle - Car</td>
</tr>
<tr>
<td>Sale of old car</td>
</tr>
<tr>
<td>Tribunal Library</td>
</tr>
<tr>
<td>VII. Current Assets &amp; Liabilities:</td>
</tr>
<tr>
<td>Mobilisation Advance to Contractor settled</td>
</tr>
<tr>
<td>EMD from Contractor returned</td>
</tr>
<tr>
<td>Advance returned to Institutions</td>
</tr>
<tr>
<td>Mass Obligations disbursed</td>
</tr>
<tr>
<td>Description</td>
</tr>
<tr>
<td>-------------------------------------------------------</td>
</tr>
<tr>
<td>Federal bank OD A/c No. 141</td>
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<tr>
<td>Major Archiepiscoap Tribunal Account</td>
</tr>
<tr>
<td>Synodal News Account</td>
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<tr>
<td><strong>VIII. CLOSING BALANCES</strong></td>
</tr>
<tr>
<td>S.B. Account of Banks</td>
</tr>
<tr>
<td>Cash in hand</td>
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<tr>
<td><strong>TOTAL</strong></td>
</tr>
</tbody>
</table>

**AUDITORS' REPORT**

Verified with the books of accounts produced before us and found correct according to the explanations given to us.

For P.V. Chacko & Co.
Chartered Accountants

Sd/-
C.J. Romio F.C.A.
(Partner)

Ernakulam
4-7-2000