XIII SYNOD (2005)

SPEECHES

REPORT

DECISIONS

DECREES

STATEMENT
SYNODAL NEWS
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Mar George Punnakkottil, Mar Thomas Chakiath, Mar George Alencherry and Fr. Antony Kollannur (Chief Editor)

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The XIII Synod of Bishops of the Syro-Malabar Church which was held from 22 August to 3 September 2005 at the Major Archiepiscopal Curia at Mount St. Thomas reorganised the Editorial Board of the Synodal News with Bishops George Punnakotttil, Thomas Chakiath, George Alencherry (Secretary of the Synod) as members and Fr. Antony Kollannur as Chief Editor. This issue of the Synodal News being the first one after the reorganisation of the Editorial Board, let me make use of this occasion to place on record our sincere thanks to the outgoing members of the previous Editorial Board, Bishops Jacob Manathodath and Jose Porunnedom who were ex-officio members of the Editorial Board and Fr. James Kallumkal, V.C., the Chief Editor who have dedicated much time and energy to develop the Synodal News to its present form. The new Editorial Board also hopes to continue the path set out by its predecessors and request the support and cooperation of every reader of the Synodal News in this regard.

This issue of the Synodal News contains mainly the Acts of the XIII Synod (2005) of Bishops of the Syro-Malabar Church held from 22 August to 2 September 2005 at the Major Archiepiscopal Curia at Mount St. Thomas, Kakkanad. This session of the Synod had set apart the first week for discussing liturgical matters. Taking its cue from the inaugural address of the Major Archbishop the Synod spent some time to discuss liturgical matters, “keeping in mind the good of our Church and the greater spiritual growth of our faithful, so that our decisions do not create still further divisions and disunity, but rather they strengthen the already achieved unity”. The result was “a universal agreement that in the revision of such texts, restoration, renewal, adaptation and the improvement of
language should go simultaneously.” The Synod formed a committee to prepare a basic outline of the guidelines relating to restoration, renewal and adaptation in the review of the liturgical texts of our Church. Besides, the Synod gave its mandate to the Liturgical Research Centre to prepare reference books of all the liturgical texts after a critical study, which would indeed help greatly to have more clarity and precision about our Liturgical texts and avoid the confusion and misinterpretations while we undertake the revision process of these texts. The Synod also decided to reconstitute the Central Liturgical Committee to ensure better participation of every Syro-Malabar eparchy in this process and thus a better representation of the general opinion and help in the wider acceptability of the texts when they are promulgated after sufficient time being given to the preparation of the faithful for their reception. It is a welcome change in the proper direction of resolving a very sensitive issue in the Church.

The Synod took up some other relevant topics also for its consideration such as the implications of lifting the reservations on the Syro-Malabar Church regarding Episcopal nominations, dialogue with the Latin Bishops in the meeting of the CBCI Special Commission for Evangelisation regarding evangelisation and pastoral care of Syro-Malabar faithful outside the proper territory of the Syro-Malabar Church, Statutes and related matters of St. Joseph’s Pontifical Seminary, Alwaye, consequences of the Papal Indult in the Eparchy of Kalyan, etc. The Synod also spent half a day in dialogue with the Syro-Malabar Religious Conference (SMRC) regarding two topics, namely, 1. Education and 2. Collaboration in Pastoral Care and Theological and Ecclesial formation of the Religious. On the basis of this dialogue, the document ‘Directives on Educational Institutions’ was formulated which was sent to the Major Superiors of the Religious Congregations of the Syro-Malabar Church. Besides, the Synod discussed and took appropriate
decisions on the request for an Auxiliary Bishop for Kottayam, division of the Eparchy of Mananthavady, bifurcation of the Eparchy of Rajkot, etc.

Among the important ecclesiastical provisions in the year 2005, the elevation of the eparchy of Kottayam to the status of a Metropolitan See and the appointment of Mar Kuriakose Kunnacherry as the first Metropolitan Archbishop are quite significant. It is the first such provision after the faculty concerning the appointment of bishops was restored to the Synod of Bishops of the Syro-Malabar Church. The Archeeparchy of Kottayam witnessed further changes in the course of time such as the resignation from office by Mar Kuriakose Kunnacherry and the elevation of Mar Mathew Mookakkatt, OSB, as the Metropolitan Archbishop of Kottayam. We have included here all the relevant decrees concerning these changes. The Synodal News places on record its congratulations and prayerful wishes to Archbishop Mar Kuriakose Kunnacherry and Archbishop Mar Mathew Moolakkatt.

Some of the other documents included in this issue are the reports of the various commissions and the Major Archiepiscopal Curia, the decree erecting the Finance Council of the Major Archiepiscopal Curia and the Decree promulgating the Propria of the Syro-Malabar Qurbana, the pastoral letters issued in this period such as the Pastoral Letter of the Major Archbishop on Education and the Directives on the educational institutions. In the context of the theme of the General Body Meeting of the Catholic Bishops Conference of India, held from 8-15 February this year, “Catholic Education and the Church’s Concern for the Marginalized”, these documents of the Syro-Malabar Church concerning the Church’s Educational Ministry are all the more significant.
My dear brother Archbishops and Bishops,

It is with great joy that I welcome you all, my dear brother archbishops and bishops, to the Major Archepiscopal Curia at Mount St. Thomas and to the XIII\textsuperscript{th} session of the Synod of Bishops of the Syro-Malabar Church that will be held from 22 August to 3 September 2005. According to CCEO c. 110 §1, the Synod of Bishops of the Major Archepiscopal Church is the highest legislative body for the entire Major Archepiscopal Church. Therefore, let me, at the very outset, point out to you my brother members of the Synod the importance of this assembly and the great responsibility with which each one of us is taking part in it. We have gathered here, being fully aware of our great responsibility to God, to the entire Church and especially to the faithful of the Syro-Malabar Church. Let us therefore, submit ourselves to the guidance of the Holy Spirit so that we may through your whole hearted co-operation, active participation and positive contribution, arrive at the right decisions that will enable our Church to be more effective in witnessing to her Christian life in our multi-religious and multi-ecclesial context. It is very significant that we have begun the synodal session with a recollection preached by Bp. Vijay Anand Nedumpuram CMI, some moments of prayer before the Most Blessed Sacrament and above all with our concelebration of the Eucharist which is the source and summit of the life and mission of the Church. I thank Bp. Vijay Anand for his enlightening talk, which prepared us in a fitting manner to begin this synodal session in the right perspective. Except Bps.
Sebastian Valloppilly and Mathew Vattackuzhy who are unable to attend due to ill health, I am glad to note that all the other members of the Synod is present for this session.

We begin this session of our synod, with saddened hearts at the demise of our beloved Pope, John Paul II who was called to his eternal reward on 2nd April this year. At the beginning of this session of our synod, I wish to register our deep-felt sorrow at the loss of such a saintly Pope who loved India and in a special way the Syro-Malabar Church. During his 26 year long Pontificate, he made two journeys to India. It was Pope John Paul II who declared Bl. Chavara Kuriakos, Bl. Alphonsa and Bl. Mariam Thresia from the Syro-Malabar Church as Blessed and Rev. Fr. Augustine Thevarparampil known as Kunjachan and Sr. Euphrasia as Venerables and most recently gave permission to begin the process of the Servant of God Fr. Joseph Vithayathil. It was the bold decision of Pope John Paul II that established the Eparchy of Kalyan for the Syro-Malabar faithful who have migrated to different parts of the State of Maharashtra which decision was a precedent yet to be applied in many similar situations existing in many parts of India. His letter of 28th May 1987 has set the norms for providing pastoral care of the Syro-Malabar Migrants to various of parts of India in their own ecclesial tradition and which we still hope will be executed without further delay in places like Delhi, Bangalore, Chennai, Calcutta, Surat and other parts of the country. Together with you I pray for the speedy canonization of Pope John Paul II who, I am sure, will continue his intercession for the Syro-Malabar Church so that it may flourish and attain its full blossoming. May his soul rest in peace.

We also begin this session of our synod in the first year of the Pontificate of Pope Benedict XVI, the new Pope who has vowed to continue the leadership of John Paul II his predecessor and to be an anchor of firmness in the midst of growing
relativism and watering down of perennial moral values. Being a person who had the privilege of attending the conclave to elect the new pope, I had the occasion to meet him and personally convey to him the greetings of the entire Syro-Malabar Church. From my conversation with him at that time, I could feel the great admiration the new Pope has for our church. We shall hope that under the Pontificate of Benedict XVI, the aspirations of the Syro-Malabar faithful for the provision of pastoral care of her children in their own ecclesial traditions, not only in India, but also all over the world will be realized as she deserves it and the territorial restrictions still imposed on her will be lifted and the Syro-Malabar Church will be raised to the fullness of the Juridical Figure, as per the norms of CCEO. In the name of the Synod of the Bishops of the Syro-Malabar Church, I offer Pope Benedict XVI, the father and head of the Universal Church, our sincere prayers for the success of his Pontificate.

It is also fitting that I draw your attention to the developments that have taken place in our Church after the last synod. Foremost among them is the elevation of the eparchy of Kottayam to the status of a Metropolitan See without suffragan and Mar Kuriakose Kunnacherry as its first Metropolitan Archbishop. I am sure, the added honour in status will certainly work as an incentive to find a just solution for the problems facing the community and will enable it to prosper. I congratulate Mar Kuriakose Kunnacherry and wish him every success in bringing the Knanaya community into greater unity as the first Metropolitan Archbishop of the new Metropolitan See of Kottayam.

With regard to Liturgy, the text of sacraments was promulgated with effect from 6th January 2005, having received the approval of the Apostolic See for the same. In spite of the great pastoral difficulties in some dioceses with regard to its implementation, I am glad that all of you have tried your level
best to execute this synodal decision, approved by the Holy See. And I thank you and the priests and the laity of your respective dioceses for accepting the text of the sacraments, in spite of their reservations about some aspects of its provisions. Now we have also received the approval of the Holy See for the propria of our Holy Qurbana. I congratulate the Liturgical commission, especially Mar Paul Chittilapilly, the chairman and the members and the secretaries, Rev. Fr. Antony Nariculam, Rev. Fr. Pauly Kannookadan and others who have helped in preparing the text of the propria. We shall discuss about the modalities of the promulgation of the text of the propria during this synod. The catechetical commission has succeeded in bringing out for the Syro-Malabar Church the new catechism texts for standards IV-VI. I congratulate Mar George Alencherry, the chairman of the commission and Rev. Fr. Jose Puthiyedam, the secretary and others who have worked behind this achievement.

Now I wish to draw your attention to some of the topics we will be discussing during this synod. We have decided to set apart the first week of the synod for discussing liturgical matters. The liturgical commission has a long list of items for our discussion. While discussing these items, let us keep in mind the good of our church and the greater spiritual growth of our faithful, so that our decisions do not create still further divisions and disunity, but rather they strengthen the already achieved unity. We shall thank the Lord for the peace and serenity we have enjoyed over the past couple of years and pray that this synod be another occasion for moving towards greater harmony within the Church. We shall pray that the Holy Spirit may inspire the entire Church and make this an occasion to move towards that perfect unity among his disciples desired by our Lord.

We shall also devote some time to another vexing problem that we have been facing for many years, namely, the pastoral
care of our faithful outside the proper territory of the Major Archiepiscopal Church. In our last Major Archiepiscopal Assembly, we had sent a memorandum to the Holy See, signed by all the bishops of the Syro-Malabar Church and over 400 delegates of the Assembly, requesting unanimously for an Exarch for the territories outside the Syro-Malabar Jurisdictions in India. We have not yet heard anything about it. We had hoped that this would, to a great extent, solve the problem of the pastoral care for the Syro-Malabar migrants. We still hope that the Holy See would respond positively in this regard. In the meantime, I am glad to inform you that six more personal parishes have been assigned to the Syro-Malabar faithful in Delhi. This is indeed a step forward in providing adequate pastoral care to our faithful there. However, much more is yet to be done to achieve the ideal of pastoral care for the immigrant faithful of the Syro-Malabar Church in Delhi, as envisaged by Orientalium ecclesiarum and Erga migrantes caritas Christi. In Bangalore we already have some parishes of our own. In Calcutta, the Archbishop has agreed to assign a personal parish for the Syro-Malabar faithful and I will be participating in the official inauguration of the same on 25th September 2005. The situation in Madras is progressing only at a snail’s pace. I hope we will find a more positive attitude towards the pastoral care of the Syro-Malabar faithful outside the proper territory of the Major Archbishop in the forthcoming meeting of the special committee of the CBCI to be held on 10th September of this year. This Synod is invited to give its views to Archbishop Joseph Powathil, my delegate and Bishop Gratian Mundadan and Bishop Paul Chittilapilly who are members of this special committee.

Outside India, the Gulf region still remains a no-entry zone for the Major Archbishop and other prelates of the Syro-Malabar Church and our faithful are not given proper pastoral care in their own ecclesial tradition. There are some positive signs from England and Wales and Ireland. Mar Gregory Karotemprel, the
Chairman of the commission for evangelisation and pastoral care of migrants had recently visited most of the bishops of the region. We shall hope that this will lead to some stable arrangements for providing proper pastoral care to our faithful in England and Wales and Ireland. We shall spend some time during this synod to reflect about the pastoral care of the Syro-Malabar migrants in various parts of the world.

We are almost at the conclusion of the year of the Eucharist declared by Pope John Paul II. I am sure in your dioceses, the year of the Eucharist was celebrated in a fitting manner and many programmes are planned for its solemn conclusion. In Rome, the conclusion of the year of the Eucharist is planned for October, to coincide with the Ordinary Assembly of the Synod of Bishops, whose theme will be: "The Eucharist, source and summit of the life and mission of the Church". I will be participating in it representing the Syro-Malabar Church. The year of the Eucharist was a blessing to the entire Church. In his homily after the conclave, the present Pope said that "the Eucharist, the heart of Christian life and the source of the Church's evangelizing mission, cannot but constitute the permanent centre and source of the Petrine ministry that has been entrusted to me." So too, it should be the centre and source of our ministry. We too are aware of our great responsibilities towards God and His people. Together with the Pope, we shall say, "I am not alone. I do not have to carry alone what in truth I could never carry alone." The Eucharistic Lord is always there to enable us to carry the great responsibility placed upon our shoulders. According to the new Pope, "Mane nobiscum, Domine! Stay with us, Lord! This invocation, which is the principal topic of the Apostolic Letter of John Paul II for the Year of the Eucharist, is the prayer that wells up spontaneously from my heart as I prepare to begin the ministry to which Christ has called me." We shall also pray, "Mane nobiscum, Domine!"
Stay with us, Lord!” as we begin our two-week long synodal session.

I pray that this Synodal session be an occasion for all of us to reflect deeply about the ultimate mission of our Church, the mission entrusted to each one of us, a mission that is implemented not in isolation but in communion with one another. May the Holy Spirit enable us to work with one heart and one soul in order to carry out the mission of Christ and His Church and also to give our people a response to the many challenges they face in their lives in upholding the Christian values. For, it is not we who make plans for the Church, but the Holy Spirit Himself. We are only His instruments. The words with which the new Pope inaugurated his Petrine ministry are quite fitting and relevant to our situation also. “My real programme of governance is not to do my own will, not to pursue my own ideas, but to listen, together with the whole Church, to the word and the will of the Lord, to be guided by Him, so that He himself will lead the Church at this hour of our history.”

We shall also invoke the intercession of Mary, the Blessed Virgin Mother and St. Thomas the apostle, our Father in faith so that they be our guides and intercessors in our mission of witnessing to the Lord and leading our faithful to that communion and eternal salvation which the Lord desired. With these words I formally declare the XIIIth Synod of the Bishops of the Syro-Malabar Major Archiepiscopal Church open.

Varkey Cardinal Vithayathil
Major Archbishop of the Syro-Malabar Church.
Mount St. Thomas
22 August 2005
XIII Synod (2005)
22 August - 3 September 2005

REPORT

The XIII Synod (2005) began with a recollection at 10.00 a.m. on 22 August 2005. Bishop Vijay Anand Nedumpuram, CMI, gave the recollection talk. The recollection was followed by the exposition of the Divine Eucharist for adoration and a concelebrated Holy Qurbara of the Bishops, the Major Archbishop being the main celebrant.

The Formal Inauguration of the Synod: The formal inauguration of the Synod took place at 2.30 p.m. In his inaugural address the Major Archbishop welcomed all the Bishops to the present session of the Synod. He noted the fact that all the Bishops were present, except Mar Sebastian Vallopilly and Mar Mathew Vattackuzhy. At the very outset, the Major Archbishop remembered with sorrow that the Syro-Malabar Church has lost a great friend in the demise of Pope John Paul II and prayed for the eternal repose of his soul and hoped that his canonisation would take place soon. He expressed the joy of having the new Pope in the person of Benedict XVI and hoped that during his pontificate, the aspirations of the Syro-Malabar faithful for the provision of pastoral care of her children in their own ecclesial tradition all over the world would be realized and the territorial restrictions still imposed on her would be lifted and the Syro-Malabar Chruch would be raised to the fullness of the juridical figure, as per the norms of CCEO. He also congratulated Archbishop Kuriakose Kunnacherry on his being appointed as the first Metropolitan Archbishop of the Archdiocese of Kottayam and wished him and the Archdiocese every success.

In his speech he also referred to the various developments in the Church after the last Synod, such as the promulgation of
the text of the sacraments, approval from Rome of the text of the *propria* of the Holy *Qurbana*, and the publication of the catechism texts of the Syro-Malabar Church for standards IV to VI. He congratulated the respective commissions for their achievements. He called the attention of the Bishops to the various issues that would be discussed in this Synod. With regard to the discussion on the liturgical matters, he requested the members to keep in mind the good of our Church and the greater spiritual growth of our faithful, so that our decisions do not create still further divisions and disunity, but rather strengthen the already achieved unity. On the theme of the pastoral care of our faithful outside the proper territory of the Major Archiepiscopal Church, he felt that although there were some positive signs coming from Delhi, Bangalore and Calcutta, the realization of our objective in Chennai is moving very slow. He said that more effective efforts are to be done to achieve the ideal of pastoral care for our migrant faithful in various cities of India, including Delhi, Bangalore and Calcutta. He expressed his hope that the meeting of the Special Commission of the CBCI scheduled for 10 September would help improve the situation. Outside India too, as in the Gulf countries, the situation is not very encouraging, although some positive signs are coming from England and Wales, Scotland and Ireland, after the visit of Bp. Gregory Karotempril, the Chairman for the Commission for Evangelization and Pastoral Care for the Migrants. He concluded his speech referring to the solemn conclusion of the year of the Eucharist with the Synod of Bishops in Rome, scheduled for October 2005 on the theme “*The Eucharist, Source and Summit of the Life and Mission of the Church.*” Quoting from the inaugural address of the Pope, he exhorted the members to “listen, together with the whole Church, to the Word and the Will of the Lord, to be guided by Him, so that He Himself will lead the Church at this hour of our history.”
**Participants**: The following members were present for the current session of the Synod: Cardinal Varkey Vithayathil, (Major Archbishop), Mar Joseph Powathil (Changanacherry), Mar Jacob Thoomkuzhy (Trichur), Mar George Valiamattam (Tellicherry), Mar Kuriakose Kunnacherry (Kottayam), Mar Joseph Pallikkaparampil (Emeritus, Palai), Mar George Punnakkottil (Kothamangalam), Mar Abraham Mattam VC (Emeritus, Satna), Mar John Perumattam MST (Emeritus, Ujjain), Mar Gratian Mundadan CMI (Bijnor), Mar James Pazhayattil (Irinjalakuda), Mar Gregory Karotemprel CMI (Rajkot), Mar Dominic Kokkatt (Gorakhpur), Mar Joseph Pastor Neelankavil CMI (Sagar), Mar Paul Chittilapilly (Thamarrassery), Mar Vijay Anand Nedumpuram CMI (Chanda), Mar Jacob Manathodath (Palghat), Mar Simon Stock Palathra CMI (Jagdalpur), Mar George Alencherry (Thuckalay), Mar Thomas Elavanal MCBS (Kalyan), Mar Thomas Chakiath (Auxiliary, Ernakulam-Angamaly), Mar Sebastian Vadakel MST (Ujjain), Mar Mathew Moolakatt OSB (Co-adjutor, Kottayam), Mar Lawrence Mukkuzhy (Belthangady), Mar Joseph Kunnath CMI (Adilibad), Mar Mathew Vaniakizhakel VC (Satna), Mar Mathew Arackal (Kanjirapally), Mar Jacob Angadiath (Chicago), Mar Sebastian Adayanthrath (Auxiliary, Ernakulam Angamaly), Mar Joseph Perumthottam (Auxiliary, Changanacherry), Mar Mathew Anikuzhikattil (Idukki), Mar Andrews Thazhath (Auxiliary, Trichur), Mar Joseph Kallarangatt (Palai), and Mar Jose Porunnedom (Mananthavady).

**Leave of Absence**: The Synod granted leave of absence to a few bishops from certain sittings of the present session of the Synod for various reasons.

**Moderators**: The Major Archbishop nominated Bps. Jacob Manathodath, Lawrence Mukkuzhy and Mathew Moolakkat as moderators of the present session of the Synod.
Committee for the Media: the Major Archbishop nominated a committee for the media for this session of the Synod with Bishops Thomas Chakiath, Mathew Arackal and Andrews Thazhath as members.

Notary for the Present Session of the Synod: At the request of the Secretary, Major Archbishop, after taking the opinion of the Synod nominated Fr. Pauly Kannookadan to be the Notary of the present session of the Synod.

Review of the Decisions of the Previous Synod: The Synod reviewed the implementation of the decisions of the previous Synod and suggested further lines of action on certain points such as the decision to issue two separate pastoral letters, one on Family and the other on education as both of them were two vast subjects, and the decision to take up for discussion at a later stage some items like the forms of clerical and liturgical dress and the question of improving the form of the mitre.

Timetable: The proposed timetable of the Synod was approved without any change.

The Agenda: The Synod finalized the agenda, with the addition of some items to the provisional agenda, proposed by the members during the sitting. The finalized agenda had the following items:

1. Ordination to Karoya
2. Ordination to Heupdiakna
3. Ordination to Msamsana
4. Blessing of Oil
5. Dedication of the Church
6. Profession of the Religious
7. Dedication of the members of the Secular Institute and Societies of Apostolic Life
8. Blessing of the Deppa
9. Rededication of the Churches
10. Blessing of the Sacred Vessels
11. Second Anaphora
12. Holy Week Liturgy- Palm Sunday, Maundy Thursday, Passion Friday, Holy Saturday and Easter Sunday
13. Christmas Liturgy
14. Vibhoodi Liturgy
15. Penitential Service (Hussayya)
16. Review of the Taksa of the Holy Qurbana
17. Response to the implementation of the new text of the sacraments
18. Progress of liturgical unification in our Church
19. Role of Archdeacon
20. Discussion and decision of the willingness of the eparchies to implement the liturgical texts, if there is a unanimous agreement, before the discussion of the liturgical texts.
21. Charter of Major Seminary Formation in the Syro-Malabar Church
22. The Document on the Life and Ministry of Priests
23. Implications of the lifting of the reservations of the powers of the Synod
24. Appointment of a curial Bishop
25. Dialogue between the Latin Hierarchy and the Syro-Malabar Hierarchy with regard to the pastoral care of the Syro-Malabar faithful throughout India
26. Constituting a special wing for the socio political affairs of the Church
27. The terms and conditions for the use of NBCLC Buildings by the three rites
28. CBCI Special Commission for Evangelization
29. Missionary work of Syro-Malabar Church, outside the proper territory and outside India.
30. The Syro-Malabarians outside the proper territory
31. Chennai Mission
32. Syro-Malabar Conference
33. Problems of the Migrants
34. Papal Indult in relation to the Eparchy of Kalyan and its consequences in the pastoral field.
35. Knanaya issues related to the St. Thomas diocese of Chicago
36. Final Approval of the Statutes of LRC
37. Statutes of the St. Joseph’s Pontifical Seminary, Mangalapuzha
38. Approval of the Amendments to the constitution of AKCC
39. The Need for a Lay Association
40. Terna for Gorackpore
41. Terna for Sagar
42. Terna for Auxiliary Bishop of Kottayam
43. Division of Mananthavady and erection of the eparchies of Bhadravathy and Mandya in Karnataka
44. Bifurcation of the diocese of Rajkot
45. Paper on ecological balance and the use of renewable energy
46. Eucharistic Year and the celebration of our liturgy
47. New devotions and tendencies
48. Challenges to Parish-centred pastoral ministry
49. Pastoral and theological issues related to Liturgical life and devotional spirituality
50. The present stage of investigation of the murder of Fr. Job Chittilapilly
51. Some Canonical Issues that need urgent attention
52. Changes proposed in the Particular Law
53. Appointment of newly ordained priests, need of changing the particular law
54. Suggestions of the participants of the Seminar on Liturgical Music
55. Use of the Museum Building by LRC
56. Presentation of the Finance Report and Reports by the various commissions
57. Report on the Commission for Clergy and Institutes of Religious
58. Presentation of the final Draft of the Mission Policy
59. Meeting with the Major Superiors of the Religious Institutes
60. Clerical dress and liturgical vestments
61. Re-considering the directives for Communion in double species
62. Improvement of the form of the Mitre
63. Concerns on family due to the new trends in the society
64. Pastoral concern for the broken marriages
65. Editorial Board, Synodal News
66. Functioning of the Doctrinal Commission
67. Non-liturgical and non canonical issues for the Synods of 2006
68. Evaluation of the functioning of the Synod up to now.

Letter of Greetings to the Holy Father: The Synod decided to request the Major Archbishop to send a letter of greetings to the Holy Father, Pope Benedict XVI, on behalf of the Synod.

Discussion on the Liturgical Texts:

There was some general agreement among the members regarding the process of reform of the liturgical texts, namely,
1. Liturgical reform should be done at a slow pace. 2. At the same time the discussion on the liturgical texts already prepared should be continued. 3. In the discussions, fidelity to our tradition is to be maintained. 4. In every diocese, discussions should be conducted at the first step itself before the drafts are taken for discussion in the CLC. In the General Discussion that followed, the members expressed mainly the following points:
1. There should be sincere efforts to remove the suspicion and mistrust existing in our Church in order to go ahead with the liturgical reform.

2. Sufficient time is to be given with regard to the implementation of texts due to the pastoral difficulties faced by some dioceses, at the same time continuing the discussion of the texts already prepared.

3. Restoration, renewal and adaptation should go together. There should be agreement on the basic understanding of restoration, renewal and adaptation.

4. There should be effective catechesis on liturgy in our dioceses.

5. A critically studied text of our *Qurbana* is a must to understand our liturgical tradition.

6. Project of forming a critical text will indicate that the liturgical reform including that of the *Qurbana* is not a closed chapter and that we have started its reform as promised in the pastoral letter of promulgation of the text of the *Qurbana*.

7. The critical study should not hamper the present study and approval of the texts.

8. To foster our credibility, the Synod shall decide on the promulgation of the texts only if the Bishops are united in implementing them.

9. To review the liturgical texts, including the text of the Holy *Qurbana*, there should be some guidelines prepared basing on the documents that support them.

10. To formulate these guidelines, a committee is to be appointed.
Committee to Prepare a Basic Outline of the Guidelines Relating to Restoration, Renewal and Adaptation: The Synod finally decided to appoint a committee with Bishops Paul Chittilapilly (convener), Thomas Elavanal, Andrews Thazhath, Mathew Moolakatt and Joseph Kallarangatt to prepare a basic outline of the guidelines relating to restoration, renewal and adaptation and present them in the current session of the Synod. The Synod will then discuss them in detail. With the formulations of the Synod the text of the guidelines can be given for further study to the CLC & LRC. The suggestions of the CLC & LRC may be presented to the Synod on the basis of which and with further study the Synod may finally approve the guidelines for the review of the liturgical texts of our Church.

Mandate to LRC to Make the Critically Studied Source Books of the Liturgical Texts: The Synod discussed the proposal to make source books of the liturgical texts of our Church with a critical study on the basis of the sources available, i.e., manuscripts, commentaries and printed books. The Synod decided to give LRC a written mandate to make such source books of every liturgical text of the Syro-Malabar Church with a critical study, starting with the text of the Holy *Qurbana*.

Printing of the *Propria* of the Syro-Malabar *Qurbana*: The Synod discussed the mode of printing the *propria* of the Holy *Qurbana*, recently approved by the Holy See. Rev. Fr. Antony Nariculam, former secretary of the Commission for Liturgy, was invited to guide the discussions. There were three suggestions regarding the mode of printing: as part of the *Taksa*, as a separate book, and as one separate booklet for each liturgical season. Finally it was decided to print the *propria* first as booklets for different seasons *ad experimentum* for a period of three years. During this period, suggestions for improvement may be received for revision of the text. The Synod also appointed a committee including the members of the commission for liturgy
and Archbishop Jacob Thoomkuzhy, Bishop Sebastian Adyanthrath and Bishop Joseph Perumthottam to evaluate the hymns in the propria and to incorporate all the observations received from the Holy See regarding the propria. It was clarified that the liturgical commission could approve the translations of the propria.

The Discussion on the Holy Week Liturgy: The Synod took up for discussion the Penitential Rite at the beginning of the Great Lent, Holy Week Liturgy and Christmas Liturgy. However, after discussing the text of the Holy Week Liturgy for some time, as the members realized the grave difficulties to introduce the text for use in some dioceses, the Synod postponed the discussion on the text to the following Synod.

Draft Texts of the ‘Blessing of Oil,’ the Second Anaphora and the Translation of the Psalms: The draft texts of the ‘Blessing of Oil,’ the second Anaphora and the translation of the Psalms were given to the members so that they might discuss them in their eparchies and give at the earliest to the Liturgical Commission their observations regarding the same.

Discussion on the Text of the Penitential Rite: Fr. Antony Nariculam presented to the Synod the suggestions from the dioceses on the text of the Rite of Reconciliation. These suggestions were examined, the relevant ones were incorporated and the text was approved by the Synod. It was suggested to change the title to Penitential Rite. To the doubt raised whether the Penitential Rite conducted by certain retreat preachers could be continued even after the introduction of the Penitential Rite, it was clarified that such services do not come into the sphere of an official penitential rite of the Church. But to print and use any other text of Penitential Rite, the permission of the Local Ordinary is required and such texts should have the liturgical structure. Another clarification was that the text could be used, with or without sacramental confession. It was decided to print
the text of the Penitential Rite as a separate book with the imprimatur of the Major Archbishop.

Discussion on the Text of the Ordination Rite of Karoya, Heupdiakna and M'samsana: During the discussion of the rite of the ordination of M'samsana, the Synod decided to request the Holy See a special provision regarding the second prayer of the imposition of hands, namely, "when there is a great number of candidates, the ordaining bishop can use his discretion to say the prayer of imposition of hands commonly for all the candidates and at the end of the prayer to impose the hands on the head of each candidate and make the sign of the cross." This request is to be forwarded together with the text when it is presented to the Holy See for approval. The Synod also asked the CLC to study the meaning of giving urara in the ordination rite of karoya and of returning the book of queryana by the candidate during the rite of heupdiakna which he had received at the time of karoya. After having discussed the text of the Ordination Rite of Karoya, Heupdiakna and M'samsana in detail, the Synod approved it with some modifications and entrusted it to the commission for language correction and further procedure.

Committee for the Scrutiny of the Liturgical Texts: The Synod appointed a committee of Bishops including the members of the Commission for Liturgy (Bishops Paul Chittilapilly, Thomas Elavanal and Mathew Moolakkatt), Archbishop Jacob Thoomkuzhy, Bishops George Punnakottil, Mathew Anikuzhikattil, Joseph Perumthottam, Sebastian Adayanthurth and Jose Porunnedom to scrutinize the language perfection and the textual authenticity of the liturgical texts approved by the Synod.

Blessing of the Liturgical Vessels by Priests: The Synod agreed that the prayers for the blessings of the liturgical vessels in the
*Pontifical* are to be included also in the book of *sacramentals* in order to make them available for the use of priests also.

**The Rite of Installation of the Bishops and Archbishops:** Bishop Paul Chittilapilly informed the Synod that in the rite of installation of the bishops and archbishops prepared by the Synod according to the *Pontifical*, there is no second imposition of hands. The Synod agreed that in this liturgical rite of installation there was no need of repeating the ceremony of giving the mitre and crosier also.

**English Translation of the Text of the Sacraments:** Bishop Paul Chittilapilly informed the Synod that the English translation of the prayers and lyrics of the Text of the Sacraments was being done and would be ready for publication without much delay.

**Copyright of the Liturgical Texts:** The Synod discussed the copyright of the liturgical books already discussed in some respects in the previous Synod. It was decided to reserve to the Synod the copyright of all the liturgical books published by the Commission for Liturgy. It was further clarified that the copyright of the translations and further editions of the liturgical books was also reserved to the Synod. Individual Bishops can allow the printing of certain liturgical texts, like the ordination rite of priests and bishops only for private circulation at the time of particular ordinations and not for sale or use on other occasions. On such occasions the Bishop should verify the integrity of the text and a copy should be sent to the Commission. Even when the text of the *Qurbana* for the use of the people with catechetical instructions are printed locally as per the earlier decision of the Synod (October – November 1996), the bishops should verify whether the text is intact and a copy is to be sent to the commission for Liturgy. With regard to the other liturgical texts, the decision was that only the Commission should print and publish them.
Reprinting of the Liturgical Books Published by Fr. Abel, CMI: Bishop Paul Chittilapilly informed the Synod that there was the need of reprinting certain liturgical books published by Fr. Abel, CMI, for which the Synod had obtained the copyright. He specially mentioned that the text for the funeral service had to be printed immediately. The Synod authorized the Commission for Liturgy to make the necessary editing of the texts in conformity with the original texts approved by the Syro Malabar Bishops’ Conference and with the prayers in the text of the Holy Qurbana.

Emblem for the Syro-Malabar Church: When the question of printing a distinguishing emblem on the liturgical books was raised, it was pointed out that there was the need for an emblem of the Church that could be used as a distinguishing mark not only on the liturgical texts, but also on our churches, institutions, etc. The Liturgical Research Centre was entrusted with the task of designing such an emblem and to present models in the following Synod. Until such an emblem is agreed upon, the status quo should be maintained while printing the liturgical books.

Observance of the Obligation of the Feast Days of Obligation: As the permission from Rome for transferring the obligation of the feast days of obligation to Sundays was not obtained, the question arose whether to indicate them as days of obligation in the liturgical calendar or not. There were divergent opinions on the matter. Some felt that they have to be indicated in the calendar as days of obligation with a note that the faithful be advised to attend the Holy Qurbana on those days and if that is not possible, to do some other spiritual observances, according to the provision in CCEO c. 881§1. Others did not favour any such mitigating note, as it would undermine the gravity of obligation of those feast days. Some members suggested that attending Qurbana on the eve of the
feast days could fulfill the obligation, as according to the oriental tradition, the day begins in the evening of the previous day. There was also a suggestion to request again the Holy See to allow the transfer of the obligation to the following Sundays, presenting the pastoral difficulties particular to our situation. Although different opinions were expressed, the Synod finally agreed to keep the feast days of obligation on weekdays themselves and to indicate precisely the manner of observing the obligation as follows: “ഇവര്‍ വളരെഭാഗ്യം കരുതി പള്ളിയില്‍ തള്ളി അര്‍പിച്ചിരിക്കുന്നതാണ്. ക്രമേണ കലെഘോഷിക്കുന്നു. ഇവര്‍ സന്തീരിപ്പിച്ചിരിക്കുന്നതു പോലെയൊരു വൈക്കംരതയില്ലും മാണ്ഡലം കുറിച്ചുള്ളതും അവ് തള്ളിക്കടക്കിയ ക്രീഡിയം പോലെഇതു കലേക്കി ക്രീഡിയം പോലെഇതു വ്യക്തിയാണ്.” It was clarified that this note concerned only the feasts of Denha, Ascension and Apostles Peter and Paul. If these feast days fell on holidays, the second part of this note was not to be given in the Calendar. As a special guidance for the mission eparchies where the feast days of obligation including even Dukrana, are normally, not holidays, the note regarding the obligation of the feast days of obligation is to be retained fully in the calendar, as it is valid for most of the instances.

Reconstitution of the Central Liturgical Committee: In order to strengthen the functioning of CLC by ensuring that the opinion of the various eparchies are faithfully represented in the discussions in the CLC, it was felt that every eparchy shall set up a liturgical commission and the diocesan representative in the CLC shall present the suggestions of this commission. For this purpose, the reconstitution of the CLC was needed. As per the request of the Synod, Bishop Paul Chittilapilly, Chairman of the Liturgical Commission, presented to the Synod a draft of the guidelines for reconstituting the CLC. Regarding the composition of the committee the Synod agreed upon the following criteria:
1. All the conveners/secretaries of the eparchial liturgical commissions of our Church.

2. One member nominated by the Local Hierarch from each eparchy of Kerala.

3. Liturgical experts from the Major Seminaries of the Syro-Malabar Synod, designated by the Rector.

4. Representatives from the SMRC, preferably experts in liturgy: three Priests, two Women Religious, and one Religious Brother.

5. Lay representatives: 1 Layperson from each province nominated by the Metropolitan, in consultation with the suffragan bishops.

6. Members nominated by the Major Archbishop, up to 10 in number, among them three being representatives from the Major Seminaries other than those directly under the Synod, giving at least one representation to the Major Seminaries in the Missions.

The new committee is constituted for a term of three years. It shall be constituted as early as possible.

Guidelines for the Functioning of the CLC: The Synod considered the guidelines for the functioning of the CLC proposed by Mar Paul Chittilapilly, the Chairman of the Commission for Liturgy, and requested him to present a consolidated text of the guidelines in the following Synod for approval, after examining also the Guidelines for the Constitution and Working of the Syro-Malabar Liturgical Commission prepared in 1974.

The Investigation of the Murder of Fr. Job Chittilapilly: Although one year has elapsed since the murder of Fr. Job Chittilapilly, the culprits are still at large. Bishop Pazhayattil briefed the Synod regarding the investigation process. The Synod then decided to issue a press release in the name of the Synod,
expressing our anguish concerning the slow pace of progress in
the investigation of the case and appealing to the Government
to expedite the investigation to bring the culprits to justice
without further delay.

Chennai Mission: Bishop Pazhayattil read out two letters, one
his own and the other from Fr. Joby Pozholiparambil, the priest
in charge of the Chennai mission explaining how even after 22
years the Syro-Malabar chaplains are not given any jurisdiction
over their flock. The Synod suggested to Bishop Pazhayattil to
deal with the problem directly with the Archbishop of Madras-
Mylapore by writing a letter to him and meeting him personally.
The mind of the Synod was that it was better, as the next step,
to ask for personal parishes to the Archbishop of Madras-
Mylapore.

Letter of the Major Archbishop Expressing Concern over
the Breakdown of Dialogue between the Syrian Orthodox
Church and the Orthodox Syrian Church: After discussing
briefly the breakdown of dialogue between the Syrian Orthodox
Church and the Orthodox Syrian Church, the Synod agreed that
it would be better that the Major Archbishop communicates
through a letter our anguish and concern at the breakdown of
dialogue between these Churches. Archbishop Joseph Powathil
formulated the letter, which was later approved by the Synod.

Dialogue with the SMRC: In accordance with the request of
the XII Synod, the Commission for Clergy and Institutes of
Consecrated Life organized a dialogue of the Synodal Fathers
with the Major Superiors of SMRC on Saturday 27 August 2005,
at 9.00 a.m. The Synod had nominated a committee consisting
of Archbishop Joseph Powathil, Bishops Thomas Chakiath and
Mathew Arackal to formulate the points of the Synodal
discussion on this matter and to animate the discussion during
the dialogue. Bishops Sebastian Vadakel and Andrews Thazhath
were requested to clarify the points of canon law during the
discussions. The Synodal Fathers, SMRC Executive, Superior Generals and some Provincial Superiors of major congregations of the Syro-Malabar Church attended the dialogue. The topics chosen for the dialogue by the Synodal Committee and the Executives of SMRC were education, pastoral care and formation of the Religious. After the introductory prayer, Mar James Pazhayattil, the Chairman of the Commission welcomed the participants. The Major Archbishop presided over the dialogue. In his presidential address he reminded the participants that the witness of life is the most effective method of evangelization. If the witness is authentic, the life of the Religious can be considered the measuring rod of the sanctity of the Church. The Religious have a prophetic role to uphold the values of the Gospel in the Church and the Society. He emphasized the need for good selection of the candidates and the attention to be given for proper formation. He expressed also his gratitude to the Religious for their service of prayer and the generous donations given to meet the financial needs of our Church. He opened the dialogue by mentioning the topics of the day and their importance, and wished the dialogue every success.

The dialogue was conducted in two parts. The first topic taken for discussion was education.

Education:

Archbishop Joseph Powathil moderated the session on education. Rev. Sr. Marietta, CHF, member of the Executive Committee of SMRC, presented a paper on

During the general discussion that followed, many of the participants expressed their views and suggestions. Bishop Thomas Chakiath summed up the main points that came up in the discussion:
1. Bishop Andrews Thazhath called the attention of the house to the canonical norms (CCEO cc. 415 & 437) to be followed by the Religious in starting educational institutions in an eparchy that require written permission from the Local Hierarch.

2. We should preserve Christian atmosphere in our schools and colleges giving religious and moral education to the students, by exhibiting objects of Christian symbolism in the institution and by appointing teachers having real merit and integrity of character who can be models for the students.

3. To motivate the teachers for committed service and for their value education, they should be given on-going formation on different aspects of the teaching apostolate.

4. There should be a Policy Statement for any institution regarding admission of students, appointment of the staff, reservation of seats for the poor and dalits in admission and appointment, special consideration given to the local Catholic community in admission and appointment, fund raising for the needs of the institution, giving justifiable salary to the teachers of un-aided schools, etc. This policy is to be made known to the public in order to guarantee the transparency of the institution.

5. There should be a committee on the diocesan level, comprising the diocesan authorities, representatives of the Religious and the laity, to guarantee the right functioning of all the educational institutions, both diocesan and religious, keeping up the norms of admission, appointment, etc., and the requirements of the declared policy of the institutions. It is desirable that each educational institution conducted by the Religious has a committee or council including also the parish priest and representatives of the laity for the proper functioning of the institution.
A committee was nominated including Bishops Thomas Chakiath and Mathew Arackal, and Fr. Antony Kariyil, CMI, Sr. Edward, CMC and Sr. Marietta, CHF, to formulate the proposals emerging from the dialogue.

**Collaboration in Pastoral Care, and Theological and Ecclesial Formation of the Religious:**

In the second session of the dialogue, Rev. Fr. George Karintholil, MCBS, the Chairman of the SMRC, presented the paper on Pastoral Care and Theological and Ecclesial Formation of the Religious. Bishop Lawrence Mukkuzhy moderated the session. Bishop Sebastian Vadakel referred to the main points from the Guidelines for Pastoral Collaboration in Parishes with the Institutes of Consecrated Life and Societies of Apostolic Life, given to the Religious by the Synod, after mutual consultation in 1999.

The topic that gained the attention of the participants first was that of vocation to priesthood and religious life. Many of the Religious felt that the eparchies were promoting mainly vocations to the diocesan priesthood and that sometimes the parish priests were discouraging candidates who wished to join the religious congregations. It was pointed out that the vocation promoters of eparchies and religious congregations were competing one another to grab vocations that were already enlisted by others. The bishops of the mission eparchies came up with the observation that the eparchies of the Mother Church are giving candidates to the missions only after having selected the best ones for them. On the other hand, some bishops expressed their satisfaction about the co-operation they receive from the Mother Church. The only Brother participant in the dialogue shared his deep feeling that vocation to Brotherhood was looked down upon and that very often the parish priests dissuaded the candidates from joining the congregations of Brothers. A Secular Institute member also had the feeling that
their vocation is considered secondary to the vocation of religious life. Regarding vocation camps, the Religious requested to have just and equitable chances of recruiting vocations through the diocesan vocation camps and the camps conducted by them. It was clarified that the eparchial vocation camps were started for vocation promotion at the request of small congregations. There was a suggestion that some guidelines were to be agreed upon for healthy vocation promotion in our Church.

On the point of religious formation, many expressed the need for relating it to the life of our Church. Other suggestions were that the formators were to be carefully chosen and that as far as possible, formation houses should be in the Syro-Malabar eparchies.

There was also a discussion on the complementary nature of the Eucharistic community and the Ecclesial community, together with the contrast between the Eucharistic community in a religious house and the Ecclesial community in a parish. At the time of this discussion, it was pointed out that the guidelines already given are to be followed in this respect. For the effectiveness of implementing these guidelines, the Religious suggested that it would be better that the Local Bishops had a dialogue with the Religious on these guidelines.

Bishop Andrews Thazhath summarized the discussion in the second session and Bishop James Pazhayattil concluded the meeting, thanking all the participants for their active participation in the dialogue.

The Commission for Clergy and Institutes of Consecrated Life was entrusted with the follow up of the dialogue with the SMRC.

The Book on Ecological Balance and the Use of Renewable Energy: The Major Archbishop informed the Synod that as per
the request of the previous Synod, Bishop Mathew Arackal had published his paper on ecological balance and the use of renewable energy as a book entitled "Jeevante Samruddiyilecku," with the consent of the Permanent Synod and his approval. The Bishops congratulated Bishop Mathew Arackal with a hearty applause. It was suggested that the Book on Ecological Balance and the Use of Renewable Energy prepared by Bishop Mathew Arackal be given wider publicity in our dioceses as it deals with a topic of great importance today.

**Implications of Lifting the Reservations on Episcopal Nominations:** Bishop Sebastian Vadakel read out the report of the discussions already done in the previous Synod on this matter. He said that there remained only two points that still needed the deliberation of the Synod, namely, the transfer of Bishops and the election of new Bishops.

**Transfer of Bishops:** The Synod agreed that Bishops should be transferred only for serious reasons. The seriousness of the situation is to be judged on each occasion and appropriate procedure may be adopted by the Synod either by studying the matter directly by the whole Synod or by appointing a committee.

**Election of Bishops:** Bishop Sebastian Vadakel, Bishop Andrews Thazhath and Bishop Jose Porunnedom explained in detail the canonical provisions and the procedure the Synod could agree upon as regards the election of Bishops. The important steps suggested for this process were the following: As and when need arises to appoint an eparchial Bishop, Auxiliary Bishop, or Co-adjutor Bishop, the Bishop concerned or any other Bishop may make a request to this effect to the Major Archbishop with the names of suitable candidates to be appointed after making a preliminary enquiry on each of them. The Major Archbishop requests the other members of the Synod also to propose names of candidates if they so desire. After getting the names the Major Archbishop sends the questionnaire
on each of them to some of the Consulters, Proto-presbyters or other persons of the eparchy of the candidate and prepares a report on each of them. The Major Archbishop sends a summary of these reports to all members of the Synod. In the following Synodal session, the Synod will discuss the reports and compile a list of three or four names by secret ballot. These names will be sent to the Roman Pontiff for his assent. Once the assent is given, the Synod elects one of them to the Episcopal office mentioned. The Synod discussed the procedure for the election of Bishops proposed by the committee and approved the procedural guidelines. With regard to the approval of the questionnaire on the possible candidates for episcopacy, the Synod decided that this questionnaire could be approved by the permanent Synod. It was agreed that while the bishops were asked to propose names of possible candidates, they had to send it to the Curia in a particular format. The mode of this format is to be sent from the Curia along with the request for the proposals by the Major Archbishop.

**Metropolitan Synod:** The Bishops’ Committee nominated to study the implications of lifting the reservations presented to the Synod a few guidelines for the conduct of the Metropolitan Synod. After some discussion, the same Bishops’ committee was asked to present in the following Synod a draft of canonical provisions and guidelines for the Metropolitan Synod.

**Erection of Exarchies and Appointment of Exarchs:** When the Bishops’ Committee presented to the Synod the possibility of appointing Exarchs within the *territorium proprium*, the Synod felt that more study is needed for the matter. Therefore, the same Bishops’ Committee was asked to present in the following Synod specific guidelines for the Erection of Exarchies and Appointment of Exarchs.

**Appointment of a Curial Bishop:** Bishop Andrews Thazhath presented to the Synod the proposal to appoint a Curial Bishop
to supervise the activities of the Curia according to the directions of the Major Archbishop. After discussing the matter for some time, a committee was nominated consisting of Bishop Andrews Thazhath (Convener), Bishop Sebastian Vadakel and Bishop Mathew Anikuzhikkattil to study the possibilities of having Curial Bishops and other alternatives to improve the functioning of the Curia. Bishops were requested to give their suggestions to this Committee and the Committee shall present its proposals in the following Synod.

**Terna for Gorakhpur and Sagar:** The Synod discussed the list of Candidates for the *terna* for Gorakhpur and Sagar and took appropriate decisions on the matter.

**Request for the Auxiliary Bishop for Kottayam:** The Synod discussed the request of Archbishop Kuriakose Kunnacherry to have an Auxiliary for Kottayam and took appropriate decision on the matter.

**Division of the Eparchy of Mananthavady:** Bishop Jose Porunnedom presented to the Synod for the division of the eparchy of Mananthavady. The Synod took appropriate decision on the matter.

**Bifurcation of the Eparchy of Rajkot:** The Synod at the request of Bishop Gregory Karotemprel discussed the proposal for the bifurcation of the eparchy of Rajkot and took appropriate decision in this matter.

**Points for Dialogue with the Latin Bishops in the Meeting of the CBCI Special Commission for Evangelization:** Archbishop Joseph Powathil presented the need for getting the views of the Synod regarding pastoral care and evangelization to be presented in the next meeting of the CBCI Special Commission. Bishop Gratian Mundadan referred to an earlier discussion of the Synod on the matter and said that the findings
of that discussion could be further discussed and used as material for discussion in the next meeting of the Special Commission.

During the general discussion it was agreed that our position regarding all India jurisdiction, equal right of evangelization, pastoral care of our migrant faithful, etc., already pointed out in the 1998 Report has to be consistently upheld. No compromise is to be made regarding our rights for pastoral care and evangelization. Another idea that came up during the general discussion was that a letter should be addressed to the Holy Father in which our just demands could be clearly stated and the Holy Father could be requested to intervene for our cause. The Synod proposed that the Major Archbishop could have a personal audience with the Holy Father at the time of his visit to Rome for the Synod in October 2005 to place before the Holy Father our needs and present personally the letter from the Synod. Later, at an opportune time, if needed, a delegation could be sent to the Holy Father for the purpose. A committee consisting of Archbishop Joseph Powathil, Bishop Gratian Mundadan, Bishop Gregory Karotemprel (Convener), Bishop Paul Chittilapilly, Bishop Sebastian Vadakel and Bishop Thomas Elavanal was nominated to draft the letters to the Special Commission and to the Holy Father.

The following are the points mentioned by the Bishops to be included in the letter to the Special Commission:

1. Dialogue with the Latin Bishops in the Special Commission and outside should continue along with our efforts to get our rights acknowledged by the Holy See.

2. Evangelization is for us an obligation that cannot be alienated from our mission.

3. There are vast areas in North India that remain without any Christian witness and therefore, we have to ask for mission territories in those regions.
4. We have to highlight our missionary potential in order to substantiate our just claims.

5. The common study to explore the possibilities of providing opportunities for our mission work suggested by the Special Commission is to be welcomed.

6. To obtain possibilities of mission work either by eparchies or by religious congregations we cannot have a bishop-to-bishop approach, but rather Church-to-Church dialogue in the proper sense. This should be in accordance with the directives of the Holy See.

7. It is up to the Special Commission after the aforementioned study to point out areas of probable mission fields to us rather than the individual Latin Bishops.

8. When there is the possibility of entrusting mission areas to us agreement should be entered involving the two congregations in Rome, the Special Commission for evangelization, the Major Archbishop and the Local Ordinary of the concerned Latin diocese.

9. As the Latin Rite Bishops has accepted the possibility of a Bishop delegate of the Major Archbishop as a contact person for discussion about collaboration between Oriental Rite personnel we propose that the Special Commission will do this function. In this context we can also propose the appointment of an Exarch for the pastoral care of our faithful outside the jurisdiction of Syro-Malabar eparchies.

10. Our Religious Congregations in Latin dioceses have to keep the Oriental rite in their own houses. If the Syro-Malabar Church gets jurisdiction in such an area the houses of our religious congregations shall come under this jurisdiction unless these houses were erected as Latin houses with the permission of the Holy See. However, if there exists
contracts regarding the service, those contracts have to be respected.

11. Whenever our religious congregations go to the Latin dioceses, it must be done after establishing a mutual agreement between the Major Archbishop/Local Hierarch of our Church and the Bishop of the Latin Church. It is necessary to have guidelines for this purpose.

12. We understand the sensitive situation now existing in the tribal and North-East region. However, as recommended by the Special Commission, it will be advisable to strengthen the Christian presence in those areas through the co-operation of the Oriental Church in active apostolate. We are also of opinion that in the present situation there the catechumens could have the freedom of choosing their Rite, if they so desire.

13. In order to avoid confusion and conflicts, the Special Commission can formulate guidelines regarding the construction of Churches and Institutions by the Oriental Church in the proximity of such institutions of the Latin Church and also norms for the settlement of disputes between the institutions of different Churches. The Special Commission can also propose in consultation with the Local Hierarch, the areas where parishes for the Oriental Churches could be erected, Syncelli (Episcopal Vicars) could be appointed and eparchies erected, according to the provisions of the Common Law and the directives of Christus Dominus n. 23

Bishop Sebastian Vadakel presented in the Synod the draft of the letter to the CBCI Special Commission prepared by the Committee appointed for the same. The Synod examined the text and suggested certain modifications and proposed some new points to be included in the text. The Synod requested the
Major Archbishop to send the final text of our letter to the members of the Special Commission either by fax or by courier.

**Report of the Commission for Catechesis:** The Major Archbishop welcomed Fr. Jose Puthiyedath, Secretary of the Commission for Catechesis to the Synodal Sitting. Bishop George Alencherry, the Chairman of the Commission, very briefly spoke about the activities of the Commission and invited the Secretary of the Commission to present the Report of the Commission already distributed to the Bishops. He said that the Catechism Text Books up to Standard VI, the CD of the songs in the texts I-IV, the English translation of the Texts of Stds. I-III, and the Kannada translation of the Texts of Stds. I-III were already published. The Hindi translation of the Text Books is ready for publication. The target is to publish the Text Books up to Std. X by the next academic year. The Synod appreciated the work of the Commission and the Commission thanked the Synod for its support in this most important apostolate of the Church and expressed its gratitude towards the Bishops of the Special Committee for the approval of the Text Books.

**Financial Report of the Curia:** Fr. Mathew Elapannickal, the Finance Officer of the Major Archiepiscopal Curia presented the financial report of the Curia 2004-2005. He notified that the Curia incurred a debt of about Rs. 104,00,000.00 including an overdraft from the Bank to the amount of Rs. 54,00,000.00 for which the Curia was paying interest. The bishops asked clarifications on certain items of the statement of accounts. The Synod discussed ways and means to pay off the debt of the Curia. One important suggestion, although not finally approved, was that the dioceses for some years could give double the amount of their annual contribution. Another suggestion discussed was to collect one Rupee per head from the faithful for the Curia. However, it was decided that once the financial
planning and budgeting is presented in the following Synod, adequate measures might be adopted to generate more funds. The Synod felt that the allowances and salaries of the service personnel in the Major Archiepiscopal Centre were to be revised.

It was mentioned that the court cases are consuming much of our funds and to overcome this problem, some members suggested to avail the services of our own expert priest-advocates to deal with the cases against the Synod. The Synod thanked the Finance Officer for the committed service he is rendering for the Syro-Malabar Church and the perfection with which he was carrying out his duties.

Commission for Finance: As a follow up of the presentation of the Statement of Accounts of the Curia, the Synod discussed the possibility of forming a Financial Council for the Major Archiepiscopal Curia. As a first step the Synod requested the Major Archbishop to appoint a Commission for Finance and proposed Bishops Gregory Karotemprel (Chairman), Mathew Arackal and Sebastian Adayanthrat (Members). The Finance Officer shall be the Secretary of the Commission. This Commission is authorized to form a Finance Council that has to function under the guidance of the Commission. The Finance Council should include experts from the priests, religious and lay faithful of our Church. The Finance Council is to do the financial planning and budgeting of the Curia and find out the methods to raise funds for the needs of the Curia. The Commission for Finance is to present its suggestions and the budget of the Curia in the following Synod.

Kunnoth Seminary: Archbishop George Valiamattam presented to the Synod a summary statement about the Good Shepherd Seminary, Kunnoth and explained the financial difficulties that the seminary faces for the construction of the Theology Section and Chapel, and for the running of the seminary. He also said that the seminary incurred a debt of Rs.
1,50,00,000.00 and that he was trying his best to raise funds. He also requested the Synod to support the Seminary financially.

The Proposed Amendments for the Statutes of AKCC: Bishop Joseph Pallikaparampil presented to the Synod the amendments needed for the statutes of AKCC so that it might suit the association as one functioning under the Synod. The Bishops had many a proposal to guarantee the proper functioning of the AKCC as a lay association of our Church. The task of reorganizing the AKCC as quickly as possible and of monitoring its functioning was entrusted to a Committee of Bishops consisting of Bishops Joseph Pallikaparampil (Convener), George Punnakottil and Mathew Moolakkatt.

Liturgical Research Centre: Bishop Andrews Thazhath, the Chairman of the Board of Directors of LRC presented briefly the report of the Liturgical Research Centre. It included the description of the three research seminars, the news of the publication of two books by name *Inculturation and the Syro-Malabar Church*, *Anaphorae of Mar Theodore and Mar Nestorius*, the presentation of the CD of 21 Syriac Manuscripts of our liturgy kept in Vatican Museum, the project of the outdoor extension of St. Thomas Christian Museum, the year-plan of the LRC, the starting of a center of documentation regarding our Church and the plan for shifting the functioning of the office to the Museum building. The Synod decided to start the documentation center for our Church in the Museum building and to shift the functioning of the office to the same building. The Report included also 13 suggestions regarding the liturgical music of our Church. The Synod agreed to discuss these suggestions in the following Synod. The Chairman requested the Synod to give approval for the Statutes of the Liturgical Research Centre as its term of approval had expired. The Synod extended the approval for another term of four years.
Commission for Clergy and Institutes of Consecrated Life:
Bishop James Pazhayattil, the Chairman of the Commission presented the Report of the Commission. He said that the work for redrafting the Directory on Ministry and Life of Priests was going on. He informed the house that the Commission had conducted a reception programme for the newly ordained priests, a get-together of the priests celebrating their sacerdotal silver jubilee, a conference of the representatives of the Presbyteral Council together with the Rectors of the Major and Minor Seminaries, and a consultation of the Proto Syncelli and Syncelli together with the Secretaries of the Presbyteral Council. The Chairman also informed that a questionnaire is prepared to gather data for the Directory. He invited the suggestions from the Bishops regarding the questionnaire. He also presented to the Synod the programmes of the Commission for the coming year in which the formation of a team to revitalize the ministry of priests and programmes for the ongoing formation for priests were the main items. Bishop George Punnakottil reported to the Synod that the Rectors of our Minor Seminaries and Major Seminaries assembled in St. Joseph’s Pontifical Seminary, Alwaye, had requested that the Commission should organize a conference of the spiritual fathers of our Minor and Major Seminaries and a training programme for the formators in our seminaries.

Statutes of the St. Joseph’s Pontifical Seminary, Alwaye:
Mgr. Bosco Puthur, Rector of St. Joseph’s Pontifical Seminary Alwaye presented the draft of the statutes of the Seminary for the approval of the Synod. The Synod said that the Bishops could send their suggestions about the Statutes to the Seminary Commission through the Chancellor before September 10th and the Seminary Commission could incorporate these suggestions and finalize the draft of the Statutes. The draft then could be presented for the approval of the Permanent Synod, as there is urgency to take them to Rome.
Mgr. Bosco Puthur presented to the Synod also two issues that needed clarification, namely, the Pontifical nature of the Seminary and the inaccurate presentation in the Directory of the Carmelgiri Seminary that the campus of Mangalapuzha Seminary is for both the Syro-Malabar and Syro-Malankara Churches. The Synod was of the opinion that the Seminary should keep its Pontifical nature. If our Seminary is to keep its Pontifical nature, according to the present statutes the appointment of the Rector is to be done from Rome. But since we have already done the appointment of the present Rector, as we do in the case of our other major seminaries, the Synod requested the Major Archbishop to get from the Holy See sanatio for this appointment. The Synod was of the opinion that the Statutes of the Seminary should include the provision of the appointment of the Rector by the Major Archbishop with the consent of the Synod. But in order to retain the Pontifical nature of the Seminary the appointment of the Rector by the Major Archbishop should be informed to the Holy See. After having read out the letters from Rome during the bifurcation of the Seminary and afterwards at the time of the appointment of the former Rector, the Synod concluded that we had to present a request to the Holy See in order to maintain the Pontifical nature of the Seminary. The revised Statutes of the Seminary also should be presented to Rome for approval together with the request for sanatio of the appointment of the present Rector.

To solve the misunderstanding that the campus of the Mangalapuzha Seminary is for both the Oriental Churches, the Synod said that in this matter we have to settle the payment of the share of Rs. 2,00,00,000.00 of the Syro-Malankara Church which is to be given by the Syro-Malabar and Latin Churches in equal shares. For the settlement of this transaction, the Seminary Commission was asked to dialogue with Archbishop Daniel Acharuparambil for which the Commission could get the help of Bishop Thomas Chakiath also.
Mgr. Bosco Puthur explained to the Synod also the financial problems the seminary faces due to the increase of expenses. He said that the previous year the total expense was Rs. 88,00,000.00 and total income only Rs. 52,00,000.00. The expenditure over income was met from the corpus fund of the Seminary. If this state of affairs continues, the Seminary in a few years’ time will have a big financial crisis. He informed the house also of his talks with CNEWA in this matter. As the Synod also had clarified the matter with its Regional Director, all agreed to proceed in this matter according to the guidance of CNEWA.

**Report of Bishop Gregory Karotemprel’s Visit to England, Scotland and Ireland:** Bishop Gergory Karotemprel briefed the Synod about the good results of his visit of the migrant Syro-Malabar faithful in the United Kingdom and Ireland. He said that both the Episcopal Conferences and our faithful in the regions of England-Wales, Scotland and Ireland are welcoming the idea of our pastoral care. The members of the Synod sought clarifications on many points and at the suggestion of Bishop Gregory Karotemprel, the Synod decided to appoint a General Co-ordinator for the Syro-Malabar communities in different places of these countries. This Co-ordinator has to be a priest from our Church deputed for the purpose.

The Synod appreciated the painstaking efforts of Bishop Gregory Karotemprel for ensuring the pastoral care of our migrant faithful in different counties and thanked him with a hearty applause.

Bishop Gregory Karotemprel briefed the Synod regarding the pastoral situations of the Syro-Malabar Catholics in Surat and Doha and he said that our people in Doha are engaged in the construction of a Church of their own in Doha. He also reminded the Bishops of the Global Convention for the Syro-Malabar faithful scheduled for 18 and 19 August 2006.
Mission Policy: Bishop Gregory Karotemprel informed the Synod that he had incorporated the suggestions received from the Bishops in the draft of the Mission policy. The Synod said that after having examined the draft once again in the committee, it could be published.

Knanaya Issues in the Eparchy of Chicago: Bishop Jacob Angadiath once again expressed his concern regarding the Knanaya issues which he had already informed the Synod in the previous session. He said that there is some improvement in the situation and that with the mediation of Bishop Mathew Moolakatt, the dialogue could be continued and in due course they may be able to solve the present problem.

Consequences of the Papal Indult in the Eparchy of Kalyan: Bishop Thomas Elavanal explained to the Synod that there were certain adverse consequences due to the misinterpretation of the Papal Indult of 1993. Although this indult was meant only for those Syro-Malabar faithful who were inscribed as members of the Latin parishes before the erection of the eparchy of Kalyan and who continued to be so even after the formation of the eparchy till the granting of the indult in 1993, many priests in the Archdiocese of Bombay are interpreting the indult for the purpose of keeping our faithful in their parishes. This situation creates serious pastoral problems. The solution proposed even by the Archbishop of Bombay was to allow the Syro-Malabar faithful to join the Latin parishes by the mutual agreement of the Bishops as per the so-called presumption of the consent of the Holy See provided in CCEO c. 32 §2. The Synod said that we could not agree to such a proposal because an indult is a grant given in special circumstances to those who ask for it and it cannot be extended as permission under presumption. Bishop Elavanal could communicate to those concerned the disagreement of the Synod in this matter.
Bishop Thomas Elavanal presented the pastoral difficulties because of the non-recognition of the marriage preparation course conducted in the eparchy of Kalyan by certain eparchies in Kerala. Another problem pointed out by him was that some of the priests in Kerala conduct marriages of bachelors coming from Kalyan, without asking even their free state certificates from there. Bishop Jacob Manathodath shared his view that the problem of conducting marriages without free state certificates occurs even for the residents of some of the regions of his eparchy. During the discussion that followed, it was clarified that if somebody comes with a kuri from any parish, it can be presumed that the person is in free state and that he has undergone the marriage preparation course. In this connection there was a request from the Synod to give guidelines from the Major Archiepiscopal Curia in this matter to be published in the diocesan bulletins.

**Doctrinal Commission:** Bishop Gratian Mundadan, the Chairman of the Doctrinal Commission presented to the Synod certain difficulties he faced for the functioning of the Doctrinal Commission. He said that as all the members of the Commission were far away in the North, they could not function without the help of a secretary. Therefore, he requested the Synod to give the permission to appoint a secretary. During the discussion, it was suggested that the Commission should have a role of vigilance about the Doctrinal errors coming in the Media and of building up good relations of common action through dialogue between the theologians and the Magisterium especially on questions of theology. It was agreed that in the following Synod after a detailed discussion on the scope of functioning of this Commission, the decision regarding the secretary and other matters could be taken.

**Guidelines for the Educational Activities of the Church:** Bishop Thomas Chakiath read also the Guidelines for the
Educational Activities of the Church prepared by the Committee nominated for the purpose during the dialogue session between the Bishops and the SMRC. The Synod approved it with certain modifications. These guidelines are to be sent by the Major Archbishop for the implementation in the educational institutions conducted by the eparchies and the Religious Congregations.

**Letter to the Holy Father:** The Committee nominated by the Synod to draft the letter to the Holy Father presented the draft of the letter to the Synod. The Synod discussed it and gave certain suggestions for improving the formulation. The letter presents the request for acknowledging our rights of pastoral care of the Syro-Malabar faithful outside the Syro-Malabar jurisdictions in India. In cities like Madras, Delhi and Bangalore where there are large concentrations of our people, we have the right to get the Syro-Malabar eparchies established and in other places, personal parishes erected. Our Church was functioning throughout India without any restrictions before the coming of the Portuguese. Now that we are restricted in the field of evangelisation we have to request the Holy See to lift these restrictions and give us freedom to work throughout India for the spread of the Kingdom of God. The Committee was asked to finalize the formulation of the letter, incorporating the suggestions of the Synod. This letter is to be given personally to the Holy Father by the Major Archbishop. It is to be signed by the Major Archbishop and the Secretary, on behalf of the Synod.

**Press Release:** There were two press releases during this session of the Synod. 1. On the investigation of the murder of Rev. Fr. Job Chittilapilly: Bishop Mathew Arackal presented to the Synod the text of the press release. With a few modifications, the Synod approved the text for release to the Press. 2. Final Press Release on the Synodal Session: Bishop Thomas Chakiath presented to
the Synod the final draft of the Press Release. The Synod approved it to be released for the Press.

The Use of NBCLC Building by the Three Individual Churches: As a matter proposed by the Permanent Synod, the use of NBCLC Building by the Three Individual Churches was taken up for discussion in the Synod. The Major Archbishop himself introduced the topic informing the members that the CCBI would like to get the buildings of NBCLC for conducting seminars organized by them and for the functioning of some of their offices. The Synod was of opinion that status of the NBCLC buildings as the property of the CBCI should be kept up and that the CCBI could organize in these buildings their seminars and courses, but they should not be used for the offices of CCBI.

Eucharistic Year and the Celebration of our Liturgy: Archbishop Joseph Powathil proposed that the Eucharistic Year should be considered a suitable occasion for the correct celebration of our Liturgy and giving correct catechesis about it. During the discussion that followed the Synod came to the conclusion that there need not be any common celebrations to conclude the Eucharistic Year, as there were many common celebrations in recent times. However, on eparchial level celebrations could be organized for the purpose. In this connection the Major Archbishop observed it would be good that the Bishops should avail themselves of the opportunities to visit other eparchies more and more, especially for Eucharistic celebrations, thereby fostering greater unity in our Church. It was also suggested that to ensure proper celebrations of the Liturgy, some clear guidelines should be given for both the priests and the people. The discussion on the matter was postponed for the following Synod.

Scrutiny of the Decisions: The Secretary read out the decisions of the XIII Synod (2005). The members suggested certain
modifications in the formulation of some of the decisions and approved them for publication.

The Synodal Sessions in 2006: The Synod confirmed the dates of the Synodal Sessions in 2006 as per decision taken in the XII Synod (2004), namely, the two weeks from 9 - 21 January 2006 and the two weeks from 21 August to 2 September 2006.

The Syro-Malabar Global Meet: Bishop Gregory Karotemprel informed the Synod that according to the authorization of the XII Synod (2004) to organize a Global Meet of the Syro-Malabar faithful living outside our own eparchies in India and abroad, he had taken the initial steps in this regard. As convenient dates of the Meet, he proposed 18 (Evening), 19 and 20 August 2006 and the Synod agreed to his proposal.

New Editorial Board for Synodal News: Bishop Jacob Manathodath brought to the attention of the Synod the need for re-organizing the Editorial Board of the Synodal News as Fr. James Kallumkal, V.C., the Editor till now had been elected Provincial and subsequently relieved of his office as Chief Editor of the Synodal News. After a short discussion, the Synod decided that Fr. Antony Kollannur, the Chancellor himself could function as the Chief Editor. It was also clarified that the Secretary of the Synod and the Chancellor were ex-officio members of the Editorial Board and Bishop George Punnakottil and Bishop Thomas Chakiath were members nominated by the Synod. Accordingly the Synod reorganized the Editorial Board as follows: Fr. Antony Kollannur, Chief Editor, Bishops George Punnakottil, Thomas Chakiath and George Alencherry (Secretary of the Synod), members.

Conclusion: In conclusion of the Synod, the Major Archbishop made a brief speech highlighting the important accomplishments of the Synod. He said that during the Synod there was greater spirit of communion manifested in all the activities of the Synod.
He mentioned the common agreement of the Bishops regarding the revision of Liturgical texts that restoration, renewal, adaptation and the improvement of language should go together, to make them better accepted by the whole Church. He expressed his satisfaction regarding the reorganization of the Central Liturgical Committee to ensure the participation of each eparchy in the revision process of the Liturgical Texts. He pointed out that the basic principles and the directives concerning our apostolate of education, agreed upon both by the Bishops and the Religious, is a great achievement provided all concerned would implement them. He hoped that the measures adopted by the Synod for the pastoral care of our migrant faithful and to realize our right for evangelization would become more effective in the future. He appreciated the good work done by the different Commissions to make the functioning of our Church more effective. Finally thanking all those who contributed to the successful conduct of the Synod, he formally declared the Synod closed.

Mount St. Thomas, 19 November 2005

Bp. George Alencherry
Secretary, Synod of Bishops of the Syro-Malabar Church

Fr. Antony Kollannur
Chancellor, Major Archiepiscopal Curia
XIII Synod (2005)
22 August – 3 September

DECISIONS

1. To request the Major Archbishop
   a. to write two separate pastoral letters, one on family
      and the other on education.
   b. to write a letter of greetings to the newly elected Holy
      Father, Pope Benedict XVI on behalf of the Synod.

2. To form a committee with Bishops Paul Chittilapilly
   (convener), Thomas Elavanal, Andrews Thazhath, Mathew
   Moolakkatt and Joseph Kallarangatt to prepare a basic
   outline of the guidelines relating to restoration, renewal
   and adaptation in the review of the liturgical texts of our
   church.

3. To give LRC the mandate to make reference books of the
   liturgical texts of the Syro-Malabar Church after critical
   study, starting with the text of the Holy Qurbana.

4. To print the propria first as booklets for different seasons
   ad experimentum for a period of three years. During this
   period, suggestions for improvement may be received for
   revision of the text. The Synod also appointed a committee
   including the members of the commission for liturgy and
   Archbishop Jacob Thoomkuzhy, Bishop Sebastian
   Adyanthrath and Bishop Joseph Perumthottam to evaluate
   the hymns in the propria and to incorporate all the
   observations received from the Holy See regarding the
   propria.

5. To print the text of the Penitential Rite as a separate book
   with the approval of the Major Archbishop.
6. To reserve to the Synod the copyright of all the liturgical books published by the Commission for Liturgy.

7. To entrust the Liturgical Research Centre with the task of designing an emblem for our Church and to present its models in the following Synod.

8. To ask the CLC to study the meaning of giving urara in the ordination rite of karoya and of returning the book of queryana by the candidate during the rite of heupdiakna which he had received at the time of karoya.

9. To request the Commission for Liturgy to reconstitute the CLC as early as possible.

10. To approve the note to be given in the liturgical calendar regarding the feast days of obligation: “ഡറട് അഭിസാനം കൊണ്ട് പ്രാരംഭിക്കുന്നത് നിരീക്ഷിക്കണം. കർജൊണ് നിരീക്ഷിക്കണം. ഡറട് കർജൊണത്തിലൊരു പ്രാരംഭിക്കുന്നത് സ്വാതന്ത്ര്യം നിർണ്ണയണവും കർജൊണത്തിലൊരു പ്രാരംഭിക്കുന്നത് നിരീക്ഷിക്കണം.” This note concerns only for the feasts of Denha, Ascension and Apostles Peter and Paul.

11. To retain the note regarding the obligation of the feast days of obligation fully in the calendar, as a special guidance for the mission eparchies since it is valid in the Missions for most of the feast days of obligation.

12. To appoint a committee of Bishops including the members of the Commission for Liturgy (Bishops Paul Chittilapilly, Thomas Elavanal and Mathew Moolakkatt), Archbishop Jacob Thoomkuzhy, Bishops George Punnakottil, Sebastian Adayanthrath, Joseph Perumthottam, Mathew Anikuzhikattil, and Jose Porunnedom to scrutinize the language perfection and the textual authenticity of the liturgical texts approved by the Synod.

13. To entrust the Commission for Clergy and Institutes of Consecrated Life with the follow up of the dialogue with the SMRC.
14. To request the Bishop’s committee for the study of the implications of lifting the reservations to present in the following Synod a draft of canonical provisions and guidelines for the Metropolitan Synod, the Erection of Exarchies and the Appointment of Exarchs.

15. To request the committee consisting of Bishop Andrews Thazhath (Convener), Bishop Sebastian Vadakkel and Bishop Mathew Anikuzhikkattil to study the possibilities of having Curial Bishops or other alternatives to improve the functioning of the Curia. Bishops were requested to give their suggestions to this Committee and the Committee shall present its proposals in the following Synod.


17. To appoint a Committee of Bishops consisting of Bishops Joseph Pallikaparampil (Convener), George Punnakottil and Mathew Moolakkatt to reorganize the AKCC as quickly as possible and to monitor its functioning.

18. To request the Major Archbishop to appoint a Commission for Finance and to propose Bishops Gregory Karotemprel (Chairman), Mathew Arackal, and Sebastian Adayanthrath to be appointed as the Commission. This Commission is authorized to form a Finance Council with experts from the priests, religious and lay faithful of our Church.

19. To start the documentation center for our church in the Museum building and to shift the functioning of the LRC office to the same building.

20. To extend the approval given to the Statutes of LRC for another term of four years.

21. To approve the procedural guidelines for the election of Bishops.
22. To authorize the Permanent Synod to approve the Statutes of St. Joseph’s Pontifical Seminary, Mangalapuzha, after incorporating the suggestions from the Bishops.

23. To request the Major Archbishop to give guidelines regarding the necessity of obtaining free state certificates/ kuries for marriages from the eparchies of the temporary residence of the persons concerned to be published in the bulletins of all the Syro-Malabar eparchies. These guidelines should also include the matter of recognizing the marriage preparation courses conducted by Syro-Malabar eparchies, including those outside the proper territory of the Major Archiepiscopal Church.

24. To appoint a General Co-ordinator for the pastoral care of the Syro-Malabar communities in the United Kingdom and Ireland.

25. To request the Major Archbishop to send to the Bishops and the Major Superiors the guidelines for the educational activities of the Church, with the instruction that these guidelines are to be strictly followed in the educational institutions managed by them.

26. To reorganize the Editorial Board of the Synodal News as follows: Fr. Antony Kollannur, Chief Editor, Bishops George Punnakottil, Thomas Chakiath and George Alencherry (Secretary of the Synod), members.

27. To confirm the dates of the Synodal Sessions in 2006 as per decision taken in the XII Synod (2004), namely, the two weeks from 9 - 21 January 2006 and the two weeks from 21 August to 2 September 2006.

28. To convene the Global Meet of the Syro-Malabar faithful living outside our own eparchies in India and abroad on 18 (Evening), 19 and 20 August 2006.
XIII Synod (2005)
22 August – 3 September 2000

CONCLUDING ADDRESS
OF THE MAJOR ARCHBISHOP

My dear brother Archbishops and Bishops,

We have now come to the conclusion of our XIII Synod of our Church after two weeks of intense and hard work. Let us thank the Lord for His help in making good decisions for His greater glory and growth of our Church. I want to thank God and you my brother Bishops for the fine spirit of communion among us. The openness and understanding that you manifested during this session was a source of great joy for me. The daily Eucharistic celebration together and the community recitation of the Divine Praises were a great spiritual experience and a source of abundant Divine graces during this Synod.

We have accomplished much during this session. Although we had a tight agenda, we were able to deal with most of it, thanks to the Secretary of the Synod and the three moderators. We spent the first week of the Synod for the study of liturgical texts that remain to be approved for our Church. There was a universal agreement that in the revision of such texts, restoration, renewal, adaptation and the improvement of language should go simultaneously. This will certainly help the new text to be much better accepted by the whole Church. We have formed a committee to prepare a basic outline of the guidelines relating to restoration, renewal and adaptation in the review of the liturgical texts of our church. I pray for the success of this committee in bringing out basic outlines in this regard on which all of us could agree which will enable us to work better for the revision of our liturgical texts. Besides, the Synod has given a
mandate to the Liturgical Research Centre to prepare reference books of all the liturgical texts after a critical study. This would indeed help greatly to have more clarity and precision about our Liturgical texts and avoid the confusion and misinterpretations while we undertake the revision process of these texts. Our decision to reconstitute the Central Liturgical Committee also will ensure better participation of every Syro-Malabar eparchy in this process and thus will give us a better representation of the general opinion and help in the wider acceptability of the texts when they are promulgated after sufficient time being given to the preparation of the faithful for their reception.

We had a very useful dialogue with the representatives of the Syro-Malabar Religious Conference on education, pastoral care and formation of the religious. This dialogue will certainly help us evolve common policies regarding these matters, especially in the field of education. Our apostolate of education is increasingly becoming the target of much criticism from many quarters. Our dialogue with the SMRC has helped us to formulate some basic principles that would guide every educational institution run by our eparchies and the various Religious Congregations, ensuring our sincere commitment to service for the spread of knowledge, moral values, concern for the poor and the economically and socially backward classes, transparency in appointment of the staff and admission of students, etc. This will certainly help give to the public a better image of our services in this field. I hope that everyone engaged in this apostolate will be willing to implement these basic principles and the directives concerning them.

Now that the Holy Father has restored to the Synod its canonical rights regarding the appointment of Bishops and erection of eparchies, after much discussion we were able to draw up a good set of guidelines on these matters, and thus
have more clarity about these important processes, thanks to our committee of Bishop canonists who have worked hard to help us in this regard. I thank them whole-heartedly.

For the better functioning of the financial administration of the Curia we have recommended the establishment of a Major Archiepiscopal Commission of three Bishops who with the help of experts will be able to better streamline the finances of the Curia.

We had devoted much time to discuss the question of pastoral care of our migrants and evangelization by our Church and have expressed our views that will help the members of the Special Commission for Evangelization of the CBCI to solve the longstanding inter ritual problems in India. I take this opportunity to thank the Bishops’ Committee that helped us to formulate the proposals of the Synod on these questions. We have also prepared a letter to the Holy Father expressing our concerns in these areas of Evangelization and Pastoral Care and have requested in that letter to remove the territorial restrictions imposed on our Church for over a century. I hope to present this letter personally to the Holy Father when I get a personal audience with him during the Roman Synod this coming October. With regard to the pastoral care of our migrants in the UK, Bishop Gregory Karotempreh has done a great service to our Church by meeting the Bishops of England, Scotland and Ireland dialoguing successfully with them regarding the pastoral care of the Syro-Malabar migrants in these countries. I thank Bishop Gregory Karotempreh in the name of each one of us for the excellent work he is doing concerning the pastoral care of our migrants.

We have also seen the great work done by the various commissions through the reports they have presented to our Synod. I would like to specially mention the Catechetical Commission and the Commission for Clergy and Institutes of
Consecrated Life in this regard and thank them sincerely for their dedicated service in the fields entrusted to them.

I have mentioned only a few of the achievements of this session of the Synod. I thank the Bishops who helped in various ways for the successful completion of our work. I would like to make a special mention of the Bishop Secretary, Bishop Moderators, the Chancellor, and the Notary for their tireless work during this session. I would like to thank also all those who made our stay at Mount St. Thomas comfortable and pleasant. Next session of the Synod is scheduled for 9th to 21st January 2006. I pray to Our Heavenly Father through the intercession of Our Lord Jesus Christ and the prayers of our Mother Mary and St. Thomas our Apostle to help the work of this session of the Synod bear much fruit. With these words I formally declare the XIII Synod of Bishops of the Syro-Malabar Church closed.

Mount St. Thomas Varkey Cardinal Vithayathil
3 September 2005 Major Archbishop
of the Syro-Malabar Church
Decree Elevating the Eparchy of Kottayam to the Status of a Metropolitan See

Prot. No. 264/2005

VARKEY CARDINAL VITHAYATHIL, MAJOR ARCHBISHOP OF THE SYRO-MALABAR CHURCH, sends his fraternal greetings to MAR KURIAKOSE KUNNACHERRY, and MAR MATHEW MOOLAKATT, brother bishops in the episcopate and to the people of God of the Eparchy of Kottayam.

The Eparchy of Kottayam, having been erected by H.H. Pope St. Pius X, of holy memory through the Papal Bull In universi christiani, on 29 August 1911, for the Knanaya community, has achieved commendable growth under the leadership of its Vicars Apostolic and Eparchial Bishops Mar Mathew Makil, Mar Alexander Choolaparambil, Mar Thomas Tharayil and the present Eparchial Bishop Mar Kuriakose Kunnacherry which was strengthened also by the appointment of an Auxilliary and later Co-adjutor Bishop Mar Mathew Moolakatt. The request for raising the See of Kottayam to the Metropolitan status was made by the present Eparchial Bishop of Kottayam to the Apostolic See through the erstwhile Syro Malabar Bishops’ Conference and later through the Syro-Malabar Bishops’ Synod. After the Synod of Bishops of the Syro-Malabar Church was granted the exercise of all its faculties, the request was renewed and the Synod of Bishops of the Syro-Malabar Church in its session held from 1-13 November 2004 gave its consent and the Holy See gave its no-objection with the explicit understanding that the Metropolitan See of Kottayam is to remain without a suffragan eparchy.
Therefore, in virtue of CCEO c. 85 and by the authority vested in him as the Major Archbishop of the Syro-Malabar Major Archiepiscopal Church to provide the people of God entrusted to his care with pastors and efficient systems of governance, and guided by the consideration of the good of the faithful of the Eparchy of Kottayam and of the entire Syro-Malabar Church, the undersigned Varkey Cardinal Vithayathil, hereby elevates the Eparchy of Kottayam to the rank of a Metropolitan See without a suffragan eparchy. By a separate decree, Mar Kuriakose Kunnacherry, the present Eparchial Bishop of Kottayam has been appointed as the first Metropolitan of the newly erected Metropolitan See of Kottayam.

All contrary dispositions notwithstanding.

Given at Kakkanad, from the Major Archiepiscopal Curia at Mount St. Thomas, on the 9th day of the month of May of the year 2005.

+Varkey Cardinal Vithayathil
Major Archbishop of the Syro-Malabar Church

Fr. Antony Kollannur
Chancellor, Major Archiepiscopal Curia
Decree Appointing
Mar Kuriakose Kunnacherry
the First Metropolitan Archbishop of Kottayam

Prot. No. 265/2005

VARKEY CARDINAL VITHAYATHIL, MAJOR ARCHBISHOP OF THE SYRO-MALABAR CHURCH, sends his fraternal greetings to MAR KURIAKOSE KUNNACHERRY, brother bishop in the episcopate and until now the Eparch of Kottayam and who is now being elevated to the rank of a Metropolitan.

God our loving Father, the true shepherd of His people, has never failed to provide efficient and exemplary pastors for His people. He had in His wisdom blessed you with his special call to episcopacy, entrusting to you the care of the faithful of the eparchy of Kottayam. You have been guiding the Eparchy of Kottayam since 1968, as the Co-adjutor Bishop for six years and later as the Bishop for 31 long years. Now He has willed to bestow upon you greater dignity and honour. Having obtained the consent of the Synod of Bishops of the Syro-Malabar Church in its session held from 1-13 November 2004 and the no-objection from the Holy See with the explicit understanding that the Metropolitan See of Kottayam is to remain without a suffragan eparchy, in virtue of CCEO c. 85 and by the authority vested in me as the Major Archbishop of the Syro-Malabar Major Archiepiscopal Church to provide the people of God entrusted to my care with pastors and systems of governance, and guided by the consideration of the good of the faithful of the Eparchy of Kottayam and of the entire Syro-Malabar Church, I, the undersigned Varkey Cardinal Vithayathil, while elevating the Eparchy of Kottayam to the rank of a Metropolitan See without
a suffragan eparchy, hereby appoint you, Mar Kuriakose Kunnacherry, the present eparchial bishop of Kottayam, as the first Metropolitan of the newly erected Metropolitan See of Kottayam.

All contrary dispositions notwithstanding. Given at Kakkanad, from the Major Archiepiscopal Curia at Mount St. Thomas, on the 9th day of the month of May of the year 2005.

+Varkey Cardinal Vithayathil
Major Archbishop of the Syro-Malabar Church

Fr. Antony Kollannur
Chancellor, Major Archiepiscopal Curia
Decree Accepting the Resignation of Mar Kuriakose Kunnacherry

Prot. No. 979/2005

5 December 2005

DECREES

His Grace Mar Kuriakose Kunnacherry having tendered his resignation from the office of the Metropolitan Archbishop of Kottayam through his letter dated 23 November 2005, as per CCEO c. 210§1 and the Permanent Synod held on 2 December 2005 having given its consent in favour of accepting the resignation, I, the undersigned Varkey Cardinal Vithayathil, the Major Archbishop of the Syro-Malabar Church, hereby accept the resignation of Mar Kuriakose Kunnacherry in accordance with CCEO c. 210§2 & 3, to be effective from 14 January 2006. The Co-adjutor Bishop Mar Mathew Moolakkatt, OSB will take charge as the Metropolitan Archbishop of Kottayam on the same day, having fulfilled all the requirements of the law as provided in CCEO c. 189.

All things to the contrary notwithstanding.

Given at Kakkanad from the Major Archiepiscopal Curia at Mount St. Thomas on 5 December 2005.

+Varkey Cardinal Vithayathil
Major Archbishop
of the Syro-Malabar Church

Fr. Antony Kollannur
Chancellor, Major Archiepiscopal Curia
Decree Requesting
Mar Mathew Moolakkatt, OSB
to Take Charge as the Archbishop of Kottayam

Prot. No. 980/2005

5 December 2005

DECREE

His Grace Mar Kuriakose Kunnacherry having tendered his resignation from the office of the Metropolitan Archbishop of Kottayam through his letter dated 23 November 2005, as per CCEO c. 210§1 and the Permanent Synod held on 2 December 2005 having given its consent in favour of accepting the resignation, I, the undersigned Varkey Cardinal Vithayathil, the Major Archbishop of the Syro-Malabar Church, through my decree Prot. No. 979/2005, dated 5 December 2005 accepted the resignation of Mar Kuriakose Kunnacherry in accordance with CCEO c. 210§2 & 3, to be effective from 14 January 2006. The Co-adjutor Bishop Mar Mathew Moolakkatt is hereby requested to take charge as the Metropolitan Archbishop of Kottayam on the same day, having fulfilled all the requirements of the law as provided in CCEO c. 189.

All things to the contrary notwithstanding.

Given at Kakkanad from the Major Archiepiscopal Curia at Mount St. Thomas on 5 December 2005.

+Varkey Cardinal Vithayathil
Major Archbishop
of the Syro-Malabar Church

Fr. Antony Kollannur
Chancellor, Major Archiepiscopal Curia
Promulgation of the *Pro patria of the Syro-Malabar Qurbana*

Prot. No. 854/2005

**DECREE**

After due consultation and deliberation in the concerned forums and with the approval of the Synod of bishops of the Syro-Malabar Church in its session held from 6th November to 18th November 1995 and after having obtained the *Recognotio* of the Congregation for the Oriental Churches on 01 July 2005, the undersigned Varkey Cardinal Vithayathil, the Major Archbishop of the Syro-Malabar Church hereby promulgates the text of the *pro patria* of the Holy *Qurbana* for the various periods of the Liturgical Year, for immovable feast days of our Lord, our Lady and the saints, and for special occasions, for a period of experiment to be effective from 27th November 2005. All contrary dispositions notwithstanding.

*Given from the Syro-Malabar Major Archiepiscopal Curia at Mount St. Thomas, Kakkanad, on 1st November 2005:*

+ Varkey Cardinal Vithayathil
  Major Archbishop of the Syro-Malabar Church

Fr. Antony Kollannur
Chancellor, Major Archiepiscopal Curia
Decree Constituting the Finance Council

Prot. No. 995/2005

7 December 2005

DECREE

As decided by XIII Synod (2005) of Bishops of the Syro-Malabar Church held from 22 August to 3 September 2005, a Commission for Finance was appointed by me, which was authorized by the same Synod to form a Finance Council. As proposed by the Commission for Finance, I, the undersigned Varkey Cardinal Vithayathil, the Major Archbishop of the Syro-Malabar Church, hereby constitute the Finance Council of the Major Archiepiscopal Curia with the following members, for a period of five years, with effect from 15 December 2005.

1. Rev. Fr. Mathew Elappanickal
   (Secretary to the Finance Council)
2. V. Rev. Fr. Antony Kariyil, CMI
3. V. Rev. Sr. Espirit Moolayil, SH
4. Mr. V.A. Joseph
5. Prof. Cyriac Thomas
6. Dr. Mohan Thomas Pakalomattom
7. Mr. John A. Antraper
8. Mrs. Monamma Kokkattu

The Finance Council is to function under guidance of the Finance Commission to do the financial planning and budgeting of the Major Archiepiscopal Curia and to find out the methods to raise funds for the needs of the Curia.
All things to the contrary notwithstanding.

Given at Kakkanad from the Major Archiepiscopal Curia at Mount St. Thomas on 7 December 2005.

+Varkey Cardinal Vithayathil
Major Archbishop
of the Syro-Malabar Church

Fr. Antony Kollannur
Chancellor, Major Archiepiscopal Curia

Copy to: Bishop Gregory Karotempril, Chairman, Commission for Finance.
Pastoral Letter on the Occasion of the Bi-Centenary Celebration of the Birth of Bl. Chavara Kuriakose Elias

VARKEY CARDINAL VITHAYATHIL, by the Grace of God, the Major Archbishop of Ernakulam-Angamaly, to the Archbishops, Bishops, priests, Men and Women Religious and Lay Faithful of the Syro-Malabar Church, blessings and peace in our Lord Jesus Christ.

Venerable Brothers and Beloved Children,

The 200th Janmajaayanthi of Blessed Kuriakose Elias Chavara, who made unique contributions to the spiritual and social life of the Church in Kerala, is being concluded on 10th February 2005. By raising Father Chavara, Sister Alphonsa and Sister Mariam Thressinia to the rank of the Blessed, the Holy Father has filled the lacuna in the Syro-Malabar Church of not having any person raised to such heights of sanctity proposed officially for public veneration, even after twenty centuries of Christian living.

May I use this occasion to make a special appeal to our venerable bishops, reverend priests, consecrated persons and the entire people of God, to make a study of the relevance of Blessed Chavara in our ecclesial life and to assimilate his life-model in our personal life and in the life of our community and the society at large. We can be very happy that the Holy Father has declared this year as the Year of the Eucharist when we celebrate the bi-centenary of the birth of Blessed Chavara, a great devotee and apostle of the Eucharist.

Our loving God the Father often sends apt persons in crisis situations to solve them. In the 19th century it was Blessed
Chavara whom God sent to propose solutions to the religious, social and cultural problems that affected the Church and the society of that time and to give a new vitality to the people by opening up new avenues of growth.

Blessed Chavara’s first priority was to equip the priests and religious to give leadership to the people of God. He supervised the training of priests as *malpan* (master) and examiner for 35 years from 1829 to 1864. It was mainly the priests trained by him that stood by him and promoted unity in the Church by wiping out the Roccos schism. For remedying the lack of Institutes of consecrated life in the Syro-Malabar Church Blessed Chavara and his companions started two indigenous religious Congregations, the CMI and CMC.

As part of his educational, social and cultural reforms, Blessed Chavara promoted the starting of schools attached to Churches, and provided the depressed and backward sections of the society with the opportunity of studying together with the upper class children, by giving them economic aid such as clothes, books, and noon meals, etc. With this same zeal and vision, Blessed Chavara started the publication of prayer books and Christian literature with the help of a wooden printing press, designed in plantain marrow.

Blessed Chavara took the initiative to lead women, confined mostly to the kitchen, through education to work-oriented activities. The lay confraternity called ‘St. Joseph’s Society for good Health’, and the ‘House of the Destitute’ for the poor and sick were inspired by his motto – ‘service through people’s participation’. Blessed Chavara was responding to the great demands of the 19th century Church and society also as the Vicar General, with authority over the whole Syro-Malabar Church. The various methods and projects Blessed Chavara initiated for the financial self-sufficiency of the Church through
lay participation such as *Pidiyari, nootikanju, kettuthengu*, are methods still relevant today.

It was for the renewal of the family, which is the basic unit of the Church that Blessed Chavara gave the greatest emphasis. He tried to renew families through regular Sunday sermons and parish retreats. "The Testament of a Loving Father" of Blessed Chavara is a guiding light for the families even today. Blessed Chavara's definition of the family has five factors: A good Christian family is similar to heaven. It is a community of people joined together by a bond of blood and love, where the members manifest respect and obedience to elders and walk in peace with the Lord and the people, and seek to attain eternal salvation, living peacefully according to his proper state of life. The children are treasures entrusted to the families by God to sanctify their souls with his precious blood, to make them His ministers in this world, and to return them to Him on the day of final judgment.

These were a few works that Blessed Chavara did for the Church and Society. But what made him great was, above all, his holy life. A great devotee of the Holy Eucharist, of the Blessed Mother and St. Joseph, Blessed Chavara was a man of God and attained lofty heights of mystic prayer. Before he died he could say that he had not lost the grace he received at baptism. His 'Compunction of a Soul' (*Athmanuthapam*), 'Spiritual Colloquies' (*Dhyanasallapangal*) and letters are imbued with his deep God-experience.

Blessed Chavara who made such great contribution to our Church and society should always remain a model and inspiration for our life. To realize this objective, it would be very helpful to celebrate the bi-centenary of the birth of Blessed Chavara with appropriate programmes in all our Archdioceses, dioceses, parishes and institutions and to conduct pilgrimages to the holy places associated with Blessed Chavara, such as
Kainakary, Mannanam and Koonammavu. Let Blessed Chayara intercede for us.

Wishing you the joy and peace of the birth of Jesus and the New Year, I bless you in the name of the Father + and the Son + and the Holy Spirit +.

Given from the Major Archiepiscopal Curia of the Syro-Malabar Church at Mount St Thomas on 1st January 2005.

+Varkey Vithayathil
Varkey Cardinal Vithayathil
Major Archbishop of the Syro-Malabar Church

N.B: This pastoral letter is to be read out during the Holy Mass on a Sunday before 10th February 2005 in all churches and chapels of the Syro-Malabar Church where there is Sunday Mass for the public.
200-ൽ കളാവിലകളത്തിന്റെ അനുവദനാസ്വാഭക്തി

No. 1/2005

എന്നാൽ സാമൂഹിക വികസരൂപം നടത്തില്ല വെള്ളപ്പവർ നൽകുന്നതിന്റെ

കോർത്ത് സാമൂഹികാധികാരികന്മാരുടെ നിലയിൽ പ്രവൃത്തിച്ചിരിക്കുന്ന

നിയാമപ്രകാരം സാമൂഹികപ്രവൃത്തിക്ക് സാമൂഹികാധികാരികന്മാരുടെ

നിയാമം സമാപ്തിപ്പിക്കുന്നതിനു പുറമെ സാമൂഹിക കൂട്ടായ്മകാരികൾ

ക്ഷേമം കൊടുത്തതിന്റെ അപടിപ്പം സാമൂഹികപ്രവൃത്തിക്ക്

നിയാമം സമാപ്തിപ്പിക്കുന്നതിനു പുറമെ സാമൂഹിക കൂട്ടായ്മകാരികൾ

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ക്ഷേമം കൊണ്ട്
ഓപ്പേഷനിലെ ലിസ്റ്റിംഗ് ഏതെങ്ങും ക്യാമ്പുഞ്ചെളുകളിൽ നിന്നും 
സ്കൂളിന്റെ വിദ്യാഭ്യാസ സമയം വലിച്ചില്ല എന്നർത്ഥത്തിലാണ് ചെയ്തിരിക്കാറുണ്ട്. മുമ്പും മുതിരിപ്പിനു മുമ്പും 19-ാം 
തുറന്നുന്നത് മുതിരിപ്പിൻറെ മുതിരിപ്പിൻറെ നേതൃത്വം നീക്കി നാംനാം സമയത്തുള്ളവരും വിദ്യാർ 
ലേഖനം നടത്തിവരുന്നതിനു വധാതില്‍ നിലയില്‍ നിന്ന് 
അന്ന് മുതിരി പ്രത്യേകിച്ച് വിദ്യാർത്ഥികള്‍ ലേഖനം നടത്തി 
തിരികെ ലഭ്യമാക്കുന്ന അവ സമാഹരണത്തിനായി നിരാജി 
മിഥാംസസ്കരിച്ചു അവ സമാഹരണത്തിനായി നിരാജി 
മിഥാംസു പുതുക്കിയും.
ദീനാനുഭൂതി അനുഭവപ്പെടുന്നു. സേവനങ്ങളുടെ അടിയിൽ അനുഭവം വനിതാക്കാരയുടെ അവസാന പ്രഭാവത്തിൽ കൊണ്ട് 19-ആം നൂറ്റാണ്ടിന്റെ അതേസമയം മേഖലയിൽ പ്രകടിമയായി നടന്നിരുന്ന പ്രശ്നങ്ങളും പ്രഭാവം കൊണ്ട് കചാരം. സന്ദേശം സ്വയംഭൂജനാകുമാരമായി ഇന്ത്യയുടെ മുന്നറിയിപ്പ് അനുയോജ്യമാണ് 'ഏകരേഖ', 'മൂലായാന്‍', 'അപഷ്ടവൃത്തി' മുൻനിരക്ക്, മധ്യമാണ് തന്നെയുള്ള മർദ്ദ className="" style="" width=",200" height="200""/>
മതാവ് ബാലിപിനോമന്നായ. നി. ക്രമപതരൂപത്തിന് നി. മാതാ
മാതൃജ്ഞന് നി. വസ്ത്രഭാഗനായിരിക്കും കേരളക്കുട്ടികളുടെ സന്ന
ായായ് മുന്നോട്ടും പ്രസാദമുറിച്ചുവിട്ടു തമിഴ്
ഭാഷയിലെ അത്യുക്തം അവാഗത്താവാലാക്കിയിരുന്നു. “മകളെ,മനോവിജയികളേ മനലായ മകരഞ്ജി
മത്സരങ്ങളിലെ കിടിലൻ റൂവൽനും” ഒന്നാണ് പാദാമ്ഭക്കൽ. മതാവ് മതാവ് മനോഭാവികളായ ഭാവിക
ക്ഷിതിജം കയറാനമായി ‘ആദിക്രമേശൻ’, ‘ഭൂതനമേശൻ’, ‘അന്നു
വൈ’ കുടിക്കൊണ്ടാണ് കേരളിന്റെ മനോഭാവികൾ നിൽക്കുന്നത്.

മതാവ് ഫസ്റ്റിലിയാക്കുന്ന മകളാണ് മതാവ് മനോഭാവി മീറയാക്കുന്ന മകൾ. ഒരു വിശേഷണം അണാനന്തര വാക്യത്തിൽ അപാമാരുടെ അവിശേഷശില്പം വാക്യം മതാവ് മനോഭാ
മലിനേശനം മീറക്കുന്ന ഭാവികപ്രരംഭം അപാമാരുടെ വാക്യം വിശേഷണം. മലിനേശൻ വാക്യം അവിശേഷശില്പം വാക്യം മലിനേശൻ അപാമാരുടെ വാക്യം വിശേഷണം വിശേഷണം. അപാമാരുടെ വാക്യം മലിനേശൻ അപാമാരുടെ വാക്യം വിശേഷണം വിശേഷണം. അപാമാരുടെ വാക്യം മലിനേശൻ അപാമാരുടെ വാക്യം വിശേഷണം വിശേഷണം. മലിനേശൻ അപാമാരുടെ വാക്യം മലിനേശൻ അപാമാരുടെ വാക്യം വിശേഷണം വിശേഷണം.

നിലയാണും മാതാവ് മനോഭാവികളായ ഭാവിക
ക്ഷിതിജം മതാവ് മനോഭാവികൾ.

മതാവ് രാഷ്ട്രഭാഗവും സാമ്രാജ്യാനന്നും സാക്ഷികതയും സാമ്രാജ്യാനന്നും സായംസും സംസ്ഥാനന്നും ക്ഷിതിജവും സാമ്രാജ്യാനന്നും സാക്ഷികതയും സായംസും സംസ്ഥാനന്നും 

NB. മാതാവ് ജനനാനന്ന് 2005-ന് അണ്ഡിക്കുന്നു മറ്റുമും തുറന്ന് മാതാവ് മനോഭാവികളായ് മതാവ് ജനനാനന്ന് വാക്യം വിശേഷണം വിശേഷണം വിശേഷണം.
Pastoral Letter on Education

Prot. No. 851/2005

VARKEY CARDINAL VITHAYATHIL,
the Major Archbishop of the Syro-Malabar Church,
to the Archbishops, Bishops, priests, Men and Women
Religious and Lay Faithful of the Syro-Malabar Church,
blessings and peace in our Lord Jesus Christ.

Venerable Brothers and Beloved Children,

The Synod of bishops of the Syro-Malabar Church held from 22 August to September 3 2005 at Mount St. Thomas, Kakkanad had requested the Major Archbishop to elucidate the Church’s views, concerns and its stand on education, through a pastoral letter addressed to the community as a whole. The synodal fathers made this request taking into consideration also the directives given by the Major Episcopal Assembly held in November 2004. The recent Supreme Court verdict regarding self-financing professional colleges and the uproar it created in the parliament and the general public also highlighted the importance of the issue. There is also some anxiety regarding the proposed amendment to the Constitution whether it would be an encroachment on the rights of the minorities. Besides, there is the greater awareness of the requirement of social justice to create an infrastructure that will enable poor students acquire good quality higher education. In this context, the Church is called upon to adopt a definite approach and a clear-cut stand in the field of education.

As is evident from the declaration of the Second Vatican Council on Christian Education, the apostolate of education had always been an important topic that claimed the attention of the Church. The Church has always taught that true education aims
at the formation of the human person with respect to his ultimate goal. Therefore, education should pave the way to brotherly association with other peoples, so that genuine unity and peace on earth may be promoted (Document of the Second Vatican Council on Christian Education, No. 1). Parents have the most solemn obligation to educate their offspring. It must also be borne in mind that Christian parents have the responsibility to lead their children through the path of the Truth that was revealed in Christ. To fulfil this obligation, parents need the whole-hearted help and support of the society as a whole. As a mother, the Church is bound to give her children the kind of education through which their entire lives can be penetrated with the spirit of Christ. At the same time, she offers her services to all peoples by promoting the full development of the human person, for the welfare of the earthly society and the building up of a world fashioned more humanly. The Council earnestly entreats pastors and the faithful in the Church to spare no sacrifice in helping Catholic schools to achieve their purpose, particularly to show special concern for the needs of those who are poor.

A special consideration for the needs of the poor is a part of the Church’s teaching. The Church should at all levels strive to bring an end to the present situation that often denies opportunities for education to poor students for the sole reason that they are economically backward and ensure that they are provided quality education. Needy children should be provided quality education from the start, because it will help them gain self-respect and enable them to hold their own with their more fortunate companions. There should not be any instance of a deserving student not being able to study in any of our institutions due to financial constraints. For this purpose, generous persons should come forward with their whole-hearted help and support. We cannot forget that the Government also has a serious obligation in this regard. Governments should
realise that education is an important factor in development and
give their financial backing in this area.

Our schools should not be seen as a means for job-
opportunities or for amassing profit. Today, there is an increased
awareness in our society about the importance of good education.
Many people complain nowadays that there are two kinds of
education and educational institutions in our country. Even
though education is provided free in government schools and
government aided schools, the quality of the education these
institutions provide is so pitifully poor that the development of
the talents of the students who study there are often stifled. It is
the tragedy of this age that the attention of our government and
the society is focussed on the teachers and their salary rather
than on the students. Irresponsible student politics, the excessive
unionist zeal of the teachers and other similar factors brought
about a sharp decline of educational standards in schools. As a
response to this pitiful state of affairs, private schools offering
quality education came up. But they did not offer free education.
The result was that while the wealthy and the knowledgeable
sent their wards to quality institutions, the children of the poor
and of those living in the rural areas came to study in ordinary
schools. Besides being a gross injustice to the poor, this created
an unhealthy segregation in society.

Therefore, urgent measures are needed to raise the standard
of education in Government and Aided Schools. Governments
and Managements and teachers should make a untied move to
provide better facilities in schools and to improve educational
standards. At the same time, those who manage our educational
institutions should not permit anything that will amount to a
counter-witness to the values of the Gospel. Everyone will admit
that in order to maintain the high standard of educational
institutions, considerable financial outlay is needed. But the
practice of demanding big sums of money for admission of
students, appointment of teachers and for the developmental expenses of the institutions cannot be justified at all. The basic thrust of the educational institutions should not be profit motive. If the educational institutions run by the Church have in any manner tarnished her image, this has to be remedied. The community and the parishioners should have the wisdom to discern that when any educational institution suffers a decline in standards, it is the future generation that gets branded as incapable and become marginalized by society. The community should realise that an educational institution can make or break a society. The authorities of educational institutions have a moral duty and obligation to ensure that there is an atmosphere conducive to learning in them and that they employ teachers who are not only good at teaching, but can also develop the character of their students. Teaching profession should not be confined to women only; men should also venture into this field. It is also necessary that the Government generously help students who are poor.

There is a notion that quality education implies a mere acquisition of skills in English and sciences and obtaining high marks in examinations. Education is getting reduced to training in competitiveness that stuffs children with information for the sole purpose of obtaining high grades. An education that lays more importance on academic performance at the cost of developing the individual or character building will result in the creation of smart boys and girls who are bereft of humane qualities. If an individual does not possess a noble mind, his/her abilities can only harm and play havoc with society. The moral education and development of the mind and the intellect are essential ingredients of effective education. A well-trained mind will emerge through the storms of life with a well-developed spiritual character. Educational institutions should not become centres that create egoistic intellectual giants. They should produce individuals who could develop their innate
abilities like the talents in Jesus' parable and transform them as means to serve their brethren. It is here that the others should perceive the witness of Christian education.

Educational institutions are part of the mission of the Church. The history of the Church is a story of dedicated service in the field of education. In fact, the word 'school' is itself a contribution of the Church. Traditionally, the first schools in medieval Europe were associated with the cathedrals and monasteries of the Church. In India, the Constitution has granted us minority rights to protect our Faith and a culture consonant with it. So everyone should take care to create a Christian atmosphere in our educational institutions, which will lead to the development of a Christian character in our students.

There are students belonging to different religions studying in our institutions. Our institutions should bear the stamp of responsible citizenship, patriotism and a respect for secular democracy. We are a community that is bearing the brunt of religious fundamentalism. We must take care that nothing happens in our educational institutions that hurts the religious sentiments of people belonging to other religions.

As a pastoral letter to the entire community, this contains only general ideas and directives. Dioceses and religious Congregations should take emergency measures and prepare the necessary action plans to see that its directives are put into practice. When there is a big gap between the teaching and the actual practice, the credibility of the Church suffers. The activities of the Church in the field of education should enhance her image and bear witness to her Gospel mission.

My dear brethren and my dear children

In conclusion, I want to appreciate the selfless and dedicated services of those who are engaged in this apostolate of education and congratulate them sincerely. They are engaged
in a ministry whose results go beyond time and space. We should not forget that the ultimate goal of education is character formation. The profound wisdom expressed through the words of St. Paul that "It is no longer I who live, but Christ who lives in me" (Gal.2: 20) is the fullness of all knowledge.

Invoking God’s blessing upon you, in the name of + the Father and of + the Son and of + the Holy Spirit.

+Varkey Cardinal Vithayathil
Major Archbishop of the Syro-Malabar Church

Given from the Major Archiepiscopal Curia of the Syro-Malabar Church at Mount St Thomas on 8th November 2005.

N.B: This pastoral letter is to be read out during the Holy Mass on a Sunday before 27th November 2005 in all churches and chapels of the Syro-Malabar Church where there is Sunday Mass for the public.
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ബലാനന്ദ ബന്ധുമാരുടെ അറിയപ്പെട്ടിക്കുക

Prot. No. 851/2005


...
കഴിഞ്ഞാൽ നാമക്കാരുടെ കാഴ്ച്ചയും സാംസ്കാരികവാദയും പിന്തുഡുക്കളുടെ പെരും കരാറുപ്പിൽ ഇല്ലാതാണ്. കഴിഞ്ഞാൽ തുടങ്ങേണ്ട നിയമപിന്തുണാപാടു പരാമർശി മുണ്ട് സമാധി ആസ്ഥാനവും വിവരിക്കാൻ ഒരു പ്രത്യേകിച്ചുകൊണ്ടിരിക്കുന്നു. വിവരണം അതു മുമ്പുള്ളന്റെ കരണ-കുടിവുക്കളിൽ ആശ്ാംസികം അണിന് ആശ്ശും ചെയ്യാനിഷ്ട സംസ്കാരഡണക്കാണ്. നിയമപിന്തുണാപാടു മുണ്ടു മാത്രമുള്ള പുതിയ വോട്ടുവാദം സാധനവും പേർണിണി തുവിയിലായി ആദ്യാനേന് അവതരിക്കുന്നത് പൊക്കുക. അതിനും, ജനസാനികളുടെ പേരിലും, പുതിയ സാന്നിധ്യങ്ങളിലും പ്രായോഗികവാദങ്ങൾ അവതരിക്കുന്നത് അപൂർവ്വമായിരിക്കണം. ജനസാനികളുടെ പേരിൽ അണിന് അവതരിക്കുന്നത് സാധനവും മാത്രമേ പിന്തുണാപാടു പാടുക. പ്രായോഗികവാദങ്ങളിലും പൂർവ്വജനസാനികളുടെ പേരിലും പ്രായോഗികവാദങ്ങളിലും പേരിലുള്ള പേരിലും അണിന് അവതരിക്കുന്നത് സാധനവും മാത്രമേ ആവശ്യമായിരിക്കണം. അങ്ങനെ പ്രായോഗികവാദങ്ങളിലും പ്രായോഗികവാദങ്ങളിലും പേരിലും പേരിലും പേരിലും അവ്യവസ്ഥ പ്രായോഗികവാദങ്ങളിലും അവതരിക്കുന്നത് സാധനവും മാത്രമേ ആവശ്യമായിരിക്കണം.
നിരോധിക്കുന്ന നിരക്കുന്ന വിവരങ്ങൾ അനുസ്മരിച്ചെടുക്കുക എന്നാണെങ്കിൽ നിലവിലുള്ള നിരീക്ഷണ പ്രക്രിയകളിൽ പ്രക്രിയ നടത്തണം. പക്ഷേ ഒരു നിരക്കുന്ന വിവരം ഉൾപ്പെടുത്താൻ സാധാരണയായി അനുമോഇക്കുക എന്നാണ് നിരീക്ഷണക്കാർക്ക് പ്രധാനമായും നിലമ്പിക്കുന്നത്. വിയന്തികളിലെ വിവരങ്ങൾ എല്ലാം പൂർണ്ണമായായി പ്രകാരത്തിൽ പരിപാലിക്കപ്പെടുകയും ഇതില്ലാത്ത പ്രത്യേകിച്ച് ഉപദ്രവിക്കപ്പെട്ടിരിക്കുന്നതുകൊണ്ട് തങ്ങളുടെ സന്ദർഭത്തിൽ മാത്രമായാണ് സാധാരണവും ഉപയോഗിക്കുകയും എന്നാണ് നിരീക്ഷണക്കാർക്ക് പ്രധാനമായും നിലമ്പിക്കുന്നത്. 

രാജ്യാവശ്യം ഇപ്പോഴും വിശ്വസ്തരായി പ്രചരിപ്പിക്കുകയും ഇരിക്കുന്ന സന്ദേശങ്ങൾ പ്രത്യേകിച്ചും നിരാശയേറുന്ന ഈ പ്രക്കല്പാണിക്കാം. പക്ഷേ മറ്റുള്ള പ്രാധാന്യം ഇപ്പോഴും പ്രകാരം നിരീക്ഷണങ്ങൾക്കായി ലഭ്യമാണ്. വിശ്വസ്തരായി പ്രചരിപ്പിക്കുകയും ഇരിക്കുന്ന സന്ദേശങ്ങൾ പ്രത്യേകിച്ചും നിരാശയേറുന്ന ഈ പ്രക്കല്പാണിക്കാം. പക്ഷേ മറ്റുള്ള പ്രാധാന്യം ഇപ്പോഴും പ്രകാരം നിരീക്ഷണങ്ങൾക്കായി ലഭ്യമാണ്. 

മാറ്റങ്ങാന് വിശ്വസ്തരായി പ്രചരിപ്പിക്കുകയും ഇരിക്കുന്ന സന്ദേശങ്ങളിൽ നിരീക്ഷണങ്ങൾ പുതിയതോ പഴയതോ വിവരണങ്ങളും ഉൾപ്പെട്ടത് പുതിയ സന്ദേശങ്ങളിലേക്ക് മാറ്റാൻ അവസരമുണ്ട്. മാറ്റങ്ങൾ വിദ്യാർത്ഥികളുടെ പരിശീലനം കൊണ്ട് മാറ്റങ്ങൾക്ക് പുതിയ സന്ദേശങ്ങളുടെ പെട്ടെന്ന് കണക്കാക്കുക. മാറ്റങ്ങളുടെ പരിശീലനം കൊണ്ട് മാറ്റങ്ങൾക്ക് പുതിയ സന്ദേശങ്ങളുടെ പെട്ടെന്ന് കണക്കാക്കുക.
നിലപാടിന് ഭാവനാഭവം മാനിക്യും ശ്രോതാമാരെയും വേണം കേടിയിരിക്കുക. അതായത് അവരുടെ മനസ്സിലായിരിക്കുന്ന ലഭിക്കുന്ന പ്രണയത്തിന്റെ അംശാവധിയിലാണ് അവരുടെ നേതൃത്വം. ജീവിതത്തിലെ യാതൊരു സമയം പറ്റിയാണ് അവരുടെ നേതൃത്വം വേണ്ടത്രേ. അതിന് നിലനിൽക്കുന്ന അംശാവധിയിലാണ് അവരുടെ നേതൃത്വം വേണ്ടത്രേ. അതിനാൽ നേതൃത്വം വേണ്ട സമയം മാനിക്യം വേണ്ടത്രേ. അതിൽ തന്നെ അവരുടെ നേതൃത്വം വേണ്ടത്രേ. 

ഏപ്രിൽ 20, 2005-ത്തിന് കൊട്ടാരങ്ങൾ ആശാരി മാനിക്കുമനുസരിച്ച് 2005-ത്തെ തുല്യസാമ്പത്തിയിലാണ് 30-32 വയസ്സിൽ മാനിക്കുമനു.
Directives on Educational Institutions

Prot. No. 661/2005
8 September 2005

To the Eparchial Bishops
and Major Superiors of Institutes of Consecrated Life
and Societies of Apostolic Life
of the Syro-Malabar Church in Kerala

Your Grace/Excellency/V. Rev. Father/ V.Rev. Brother/ V.
Rev. Sister,

We had a very useful dialogue between the Bishops of the Syro-
Malabar Church and the Superior Generals and some selected
Provincial Superiors of Syro-Malabar Religious Conference on
27 August 2005, at Mount St. Thomas, Kakkanad. In the light
of the discussions the following generally agreed guidelines on
our Apostolate of education was drawn up. The Synod of
Bishops considered this document and passed the following
resolution:

"To request the Major Archbishop to send to the Bishops
and the Major Superiors the guidelines for the educational
activities of the Church, with the instruction that these
guidelines are to be strictly followed in the educational
institutions managed by them."

I request you to study carefully these guidelines, attached
herewith and make every effort to follow them strictly.

Thanking you and with every good wish,

Yours sincerely in the Lord,
+Varkey Cardinal Vithayathil
Major Archbishop of the Syro-Malabar Church
1. പ്രകാരമായിരുന്നു പിന്റെയും പിന്റെയും പ്രകാരമായിതേന്നിത് തന്നെ അനുസരിച്ചാണ് അനുസരിച്ചാണ് (CCEO Can 415, 437-2) കൊണ്ട് പിന്തെ പ്രകാരമായി നേരിട്ട നാമാംനാമനും നാമാംനാമനും കളിക്കാറുണ്ട്. തനിക്കുള്ള നാമാംനാമം നാമാംനാമം അനുസരിച്ചാണ് അനുസരിച്ചാണ് പിന്തെ പ്രകാരമായി പിന്തെ പ്രകാരമായി അനുസരിച്ചാണ് അനുസരിച്ചാണ്

2. പിന്തെ പ്രകാരമായി പിന്തെ പ്രകാരമായി പിന്തെ പ്രകാരമായി അല്ലെങ്കിൽ അല്ലെങ്കിൽ അല്ലെങ്കിൽ അല്ലെങ്കിൽ അല്ലെങ്കിൽ അല്ലെങ്കിൽ അല്ലെങ്കിൽ അല്ലെങ്കിൽ അല്ലെങ്കിൽ അല്ലെങ്കിൽ അല്ലെങ്കിൽ അല്ലെങ്കിൽ അല്ലെങ്കിൽ അല്ലെങ്കിൽ അല്ലെങ്കിൽ അല്ലെങ്കിൽ അല്ലെങ്കിൽ അല്ലെങ്കിൽ അല്ലെങ്കിൽ അല്ലെങ്കിൽ അല്ലെങ്കിൽ അല്ലെങ്കിൽ അല്ലെങ്കിൽ അല്ലെങ്കിൽ അല്ലെങ്കിൽ അല്ലെങ്കിൽ അല്ലെങ്കിൽ അല്ലെങ്കിൽ അല്ലെങ്കിൽ അല്ലെങ്കിൽ അല്ലെങ്കിൽ അല്ലെങ്കിൽ അല്ലെങ്കിൽ അല്ലെങ്കിൽ അല്ലെങ്കിൽ അല്ലെങ്കിൽ അല്ലെങ്കിൽ അല്ലെങ്കിൽ അല്ലെങ്കിൽ അല്ലെങ്കിൽ അല്ലെങ്കിൽ അല്ലെങ്കിൽ അല്ലെങ്കിൽ അല്ലെങ്കിൽ അല്ലെങ്കിൽ അല്ലെങ്കിൽ അല്ലെങ്കിൽ അല്ലെങ്കിൽ അല്ലെങ്കിൽ അല്ലെങ്കിൽ അല്ലെങ്കിൽ അല്ലെങ്കിൽ അല്ലെങ്കിൽ അല്ലെങ്കിൽ അല്ലെങ്കിൽ അല്ലെങ്കിൽ അല്ലെങ്കിൽ അല്ലെങ്കിൽ 

3. പിന്തെ പ്രകാരമായി പിന്തെ പ്രകാരമായി പിന്തെ പ്രകാരമായി പിന്തെ പ്രകാരമായി പിന്തെ പ്രകാരമായി പിന്തെ പ്രകാരമായി പിന്തെ പ്രകാരമായി പിന്തെ പ്രകാരമായി പിന്തെ പ്രകാരമായി പിന്തെ പ്രകാരമായി പിന്തെ പ്രകാരമായി പിന്തെ പ്രകാരമായി പിന്തെ പ്രകാരമായി പിന്തെ പ്രകാരമായി പിന്തെ പ്രകാരമായി പിന്തെ പ്രകാരമായി പിന്തെ പ്രകാരമായി പിന്തെ പ്രകാരമായി പിന്തെ പ്രകാരമായി പിന്തെ പ്രകാരമായി പിന്തെ പ്രകാരമായി പിന്തെ പ്രകാരമായി പിന്തെ പ്രകാരമായി പിന്തെ പ്രകാരമായി പിന്തെ പ്രകാരമായി പിന്തെ പ്രകാരമായി പിന്തെ പ്രകാരമായി

പിന്തെ പ്രകാരമായി പിന്തെ പ്രകാരമായി പിന്തെ പ്രകാരമായി പിന്തെ പ്രകാരമായി പിന്തെ പ്രകാരമായി പിന്തെ പ്രകാരമായി പിന്തെ പ്രകാരമായി പിന്തെ പ്രകാരമായി പിന്തെ പ്രകാരമായി പിന്തെ പ്രകാരമായി പിന്തെ പ്രകാരമായി പിന്തെ പ്രകാരമായി പിന്തെ പ്രകാരമായി പിന്തെ പ്രകാരമായി പിന്തെ പ്രകാരമായി പിന്തെ പ്രകാരമായി പിന്തെ പ്രകാരമായി പിന്തെ പ്രകാരമായി പിന്തെ പ്രകാരമായി
3. നല്ലതിന്റെ പ്രത്യേകതകളായി പ്രമുഖങ്ങളെ പ്രഖ്യാപിച്ചാണ് മനോഹരമായ പ്രഖ്യാപിതം നില്വേഷിച്ചു. പ്രണയത്തിന്റെ സാന്നിധ്യത്തിൽ നിന്നും മനോഹരമായ പ്രഖ്യാപിതം നില്വേഷിച്ചു. 

4. നല്ലതിന്റെ പ്രത്യേകതകളായി പ്രമുഖങ്ങളെ പ്രഖ്യാപിച്ചാണ് മനോഹരമായ പ്രഖ്യാപിതം നില്വേഷിച്ചു. പ്രണയത്തിന്റെ സാന്നിധ്യത്തിൽ നിന്നും മനോഹരമായ പ്രഖ്യാപിതം നില്വേഷിച്ചു. 

5. നല്ലതിന്റെ പ്രത്യേകതകളായി പ്രമുഖങ്ങളെ പ്രഖ്യാപിച്ചാണ് മനോഹരമായ പ്രഖ്യാപിതം നില്വേഷിച്ചു. 

6. നല്ലതിന്റെ പ്രത്യേകതകളായി പ്രമുഖങ്ങളെ പ്രഖ്യാപിച്ചാണ് മനോഹരമായ പ്രഖ്യാപിതം നില്വേഷിച്ചു.
7. കണക്കുകൊണ്ടുള്ള പരാജയപ്പെട്ടു യുദ്ധത്തിലെ പരാജയപ്പെട്ടു യുദ്ധത്തിലെ പരാജയപ്പെട്ടു യുദ്ധത്തിലെ പരാജയപ്പെട്ടു യുദ്ധത്തിലെ പരാജയപ്പെട്ടു യുദ്ധത്തിലെ പരാജയപ്പെട്ടു യുദ്ധത്തിലെ പരാജയപ്പെട്ടു യുദ്ധത്തിലെ പരാജയപ്പെട്ടു യുദ്ധത്തിലെ പരാജയപ്പെട്ടു യുദ്ധത്തിലെ പരാജയപ്പെട്ടു യുദ്ധത്തിലെ പരാജയപ്പെട്ടു യുദ്ധത്തിലെ പരാജയപ്പെട്ടു യുദ്ധത്തിലെ പരാജയപ്പെട്ടു യുദ്ധത്തിലെ പരാജയപ്പെട്ടു യുദ്ധത്തിലെ പരാജയപ്പെട്ടു യുദ്ധത്തിലെ പരാജയപ്പെട്ടു യുദ്ധത്തിലെ പരാജയപ്പെട്ടു യുദ്ധത്തിലെ പരാജയപ്പെട്ടു യുദ്ധത്തിലെ പരാജയപ്പെട്ടു യുദ്ധത്തിലെ പരാജയപ്പെട്ടു യുദ്ധത്തിലെ പരാജയപ്പെട്ടു യുദ്ധത്തിലെ പരാജയപ്പെട്ടു യുദ്ധത്തിലെ പരാജയപ്പെട്ടു യുദ്ധത്തിലെ പരാജയപ്പെട്ടു യുദ്ധത്തിലെ പരാജയപ്പെട്ടു യുദ്ധത്തിലെ പരാജയപ്പെട്ടു യുദ്ധത്തിലെ പരാജയപ്പെട്ടു യുദ്ധത്തിലെ പരാജയപ്പെട്ടു യുദ്ധത്തിലെ പരാജയപ്പെട്ടു യുദ്ധത്തിലെ പരാജയപ്പെട്ടു യുദ്ധത്തിലെ പരാജയപ്പെട്ടു യുദ്ധത്തിലെ പരാജയപ്പെട്ടു യുദ്ധത്തിലെ പരാജയപ്പെട്ടു യുദ്ധത്തിലെ പരാജയപ്പെട്ടു യുദ്ധത്തിലെ പരാജയപ്പെട്ടു യുദ്ധത്തിലെ പരാജയപ്പെട്ടു യുദ്ധത്തിലെ പരാജയപ്പെട്ടു യുദ്ധത്തിലെ പരാജയപ്പെട്ടു യുദ്ധത്തിലെ പരാജയപ്പെട്ടു യുദ്ധത്തിലെ പരാജയപ്പെട്ടു യുദ്ധത്തിലെ പരാജയപ്പെട്ടു യുദ്ധത്തിലെ പരാജയപ്പെട്ടു യുദ്ധത്തിലെ പരാജയപ്പെട്ടു യുദ്ധത്തിലെ പരാജയപ്പെട്ടു യുദ്ധത്തിലെ പരാജയപ്പെട്ടു യുദ്ധത്തിലെ പരാജയപ്പെട്ടു യുദ്ധത്തിലെ പരാജയപ്പെട്ടു യുദ്ധത്തിലെ പരാജയപ്പെട്ടു യുദ്ധത്തിലെ പരാജയപ്പെട്ടു 

a. കണക്കുകൊണ്ടുള്ള പരാജയപ്പെട്ടു യുദ്ധത്തിലെ പരാജയപ്പെട്ടു യുദ്ധത്തിലെ പരാജയപ്പെട്ടു യുദ്ധത്തിലെ പരാജയപ്പെട്ടു യുദ്ധത്തിലെ പരാജയപ്പെട്ടു 

b. കണക്കുകൊണ്ടുള്ള പരാജയപ്പെട്ടു യുദ്ധത്തിലെ പരാജയപ്പെട്ടു യുദ്ധത്തിലെ പരാജയപ്പെട്ടു 

c. കണക്കുകൊണ്ടുള്ള പരാജയപ്പെട്ടു യുദ്ധത്തിലെ പരാജയപ്പെട്ടു 

d. കണക്കുകൊണ്ടുള്ള പരാജയപ്പെട്ടു യുദ്ധത്തിലെ പരാജയപ്പെട്ടു
e. അവാതി നിരുപമായ നലിയുംക്കരണമായിരുന്നു തമ്മിൽ
കലംകാലി ഉപയോഗം ക്രമേണം അന്യത്തിലധികം ചെയ്ത്
കലം.

8. അന്തരിയിലെ നിന്നുള്ള സ്ഥാനത്തിലെ ഉജ്ജ് കാലം
മാദ്രി സ്തംഭിക്കുന്നു യാളും നിലനിൽപ്പ് അക്കണ അദ്രി
നിൽക്കുന്ന സ്വതന്ത്രത്തിലായിരുന്നു നിലയും കാലത്തിൽ പുതിയ
നെല്ലിക്കുകന്നു ചെയ്ത് മനോഭാഗം (പ്രാവൃത്തിക്കോണമണം
സംബന്ധിയുള്ള) നിലയിലായിരുന്നു തമ്മിൽ.

9. അന്തരിയിലെ നിന്നുള്ള നലിയുംക്കരണമായിരുന്നു
ഉജ്ജ് ജനത്തിലായിരുന്നു സ്വാതന്ത്ര്യം അറിയാൻ
ഭാവനയിലായിരുന്നു, അതുകൊണ്ട്
മനോഭാഗം നിലനിൽപ്പ് അധികം നല്ലപ്പെട്ടിരുന്നു
നല്യാളാന

ഡെയറി കൊവിൽ നിന്ന്
നിലനിൽപ്പ് തമ്മിൽ

വിസ്തരണം ചെയ്യാൻ

08 ആഗസ്റ്റ്‌ 2005
Directives on Marriage Kuries and Marriage Preparation Courses

Prot. No. 674/2005  8 September 2005

To all the eparchial bishops of the Syro-Malabar Church

Your Grace/Excellency,

In accordance with the decision of the XIII synod, I am requesting you to publish in your diocesan bulletins the following instruction regarding free state certificates/kuries and the marriage preparation courses.

"According to the decision of the XIII Synod of the Bishops of the Syro-Malabar Church held from 22 August to 3 September 2005 at Mount St. Thomas, for marriages of persons coming from another Syro-Malabar eparchy, the marriage preparation courses conducted by any Syro-Malabar Eparchy, including those outside the proper territory of the Major Archiepiscopal Church, is to be recognised. With regard to recognizing marriage preparation courses conducted by dioceses other than Syro-Malabar eparchies, the directives of the Local Hierarch are to be followed. For the marriages of the above-mentioned persons, parish priests are to ensure that free state certificate from the parish priests of their temporary residence is produced by those persons who have only temporary
residence in a parish of another eparchy. In the case of persons having permanent residence (Domicile) there, only kuri from the parish priest of their permanent residence need be produced. In the case of persons from the eparchy of Kalyan, one is to verify that the free state certificate and kuri are given by the parish priests of the eparchy of Kalyan, unless the person concerned is eligible for the benefits of the indulg given by the Holy See to the Syro-Malabar Catholics of the eparchy of Kalyan who were members of the Latin parishes at the time of the erection of the eparchy of Kalyan in 1988 and continued to frequent Latin parishes till the date of the Papal Indult on 18 September 1993.”

With fraternal and prayerful greetings,

Yours sincerely in the Lord

+Varkey Cardinal Vithayathil
Major Archbishop of the Syro-Malabar Church
MAJOR ARCHIEPISCOPAL TRIBUNAL

ANNUAL REPORT 2005

A. Tribunal Personnel: The members of the Ordinary Tribunal are as follows:

1. Rev. Dr. Mathew Kochupurackal President & Judge
2. Rev. Dr. Jose Chiramel Vice President & Judge
3. Rev. Dr. Joseph Varanath Vice President & Judge
4. Rev. Dr. Joseph Pathiyamoola MCBS Judge
5. Rev. Dr. Varghese Palathingal Judge
6. Rev. Dr. Jose Irimpan Judge
7. Rev. Dr. John Kochupurackal CST Judge
8. Rev. Dr. Joseph Thoompumkal Judge
9. Rev. Dr. Joseph Mundakathil Judge
10. Rev. Dr. Berchmans Kodackal Judge
11. Rev. Dr. Remigius Inchananiyil Judge
12. Rev. Dr. Michael Vattappalam Judge
13. Rev. Dr. Paul Alappatt Judge
14. Rev. Dr. James Thalachelloor Defender of Bond & Substitute Promoter of Justice
15. Rev. Dr. Emmanuel Arackathottam CST Defender of Bond & Substitute Promoter of Justice
16. Rev. Fr. Thomas Pulikkan CMI Notary
17. Rev. Sr. Blessy Nedumthakidy SABS Notary

The Advocates accredited to the Major Archiepiscopal Tribunal are: (1) Rev. Fr. Jose Nellissery (Emakulam); (2) Rev. Fr. Gregory Naduviledom (Changanacherry), (3) Rev. Dr. Mathew
Madathikunnel (Pala); (4) Rev. Dr. Sebastian Thayyil (Pala); (5) Msgr. Joseph Vilangadan (Trichur); (6) Rev. Dr. Raphael Thattil (Trichur); (7) Rev. Fr. Wilson Kannanaikal (Trichur); (8) Rev. Dr. George Kollakombil (Tellicherry); (9) Rev. Fr. Thomas Kalapurackal (Thamarassery); (10) Rev. Fr. Philip Thuruthimattom (CMI); (11) Rev. Dr. Varghese Koluthara (CMI); (12) Rev. Dr. Lawrence P. Thomas (Ofm.Cap) and (13) Rev. Dr. Jose Koonampambil (CMF).

2. **Office:** The Ordinary Tribunal is functioning at the major archiepiscopal curia. Conferences for the members of the Tribunal are conducted every month together with tribunal settings.

3. **Competence:** This tribunal is competent for all causes as per CCEO canon 1063. This tribunal judges in first instance the causes of the Eparchies of the Syro-Malabar Church within its proper territory as per CCEO canon 1063 §4. This tribunal judges in second and subsequent instances the causes of the tribunals of the Syro-Malabar Church within its proper territory as per CCEO canon 1063 §3. The ordinary tribunal of appeal for this tribunal is the same tribunal as per CCEO canon 1063 §§ 3,4.

4. **Nature of Cases:** The great majority of the cases dealt with by the Ordinary Tribunal are marriage nullity cases. In 2005 the tribunal completed a judicial process regarding the dismissal of a member from a religious congregation of pontifical right and prepared a report on the case of an administrative recourse to the Major Archbishop.

**Change in the Tribunal Personnel**

Rev. Dr. James Kallumkal VC who was serving the tribunal as defender of bond and promoter of justice was relieved of his offices as he was elected the provincial superior of the Vincentian Congregation. Rev. Dr. James Thalachelloor, a presbyter ascribed to the eparchy of Kanjirappilly was appointed defender of bond.
Rev. Fr. Antony Kelamparambil CMI was relieved of his office as the notary of the tribunal when he was transferred to the CMI Ashram at Pothi. Rev. Fr. Thomas Pulikkan CMI was appointed in his place.

5. **Tribunal Activities**

i) **Cases pending at the beginning of the year 2005**
   - a) Penal Case (First instance) 01
   - b) Second Instance 9
   - c) Third instance Nil

ii) **Cases newly introduced during the year 2005**
   - a) Penal Case Nil
   - b) Second Instance 54
   - c) Third and subsequent instances 09

<table>
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</table>

iii) **Cases according to Eparchies/Congregations**
   - a) Ernakulam 23
   - b) Changanacherry 17
   - c) Trichur 22
   - d) Tellicherry 05
   - e) Kottayam 03
   - f) Pala 02
   - g) Sacred Heart Congregation 01

<table>
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<tr>
<th>Total</th>
<th>73</th>
</tr>
</thead>
</table>

iv) **Cases processed during the year 2005**
   - a) First Instance (Penal Case) 01
   - b) Second Instance 62
   - c) Third and subsequent instances 10

| Total | 73 |
v) Cases decided during 2005

1. Marriage Cases
   a) In the Second Instance
      i) Decrees of Ratification 44
      ii) Affirmative Sentence 10
      iii) Negative Sentence 04
   b) In the Third and Subsequent Instances
      i) Decrees of Ratification Nil
      ii) Affirmative Sentence 06
      iii) Negative Sentence 03

2. Penal Case
   a) First Instance 01

   Total 68

vi)

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<th>Ground</th>
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<th>Decree III Instance</th>
<th>Sentence Affirmative at II instance</th>
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<td>CCEO c.818,1 Lack of reason</td>
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<td>Sentence Affirmative at III Instance</td>
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vii) **Cases pending at the end of the year 2005**

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<th>Case Type</th>
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<td>b) Second Instance (Marriage Nullity Case)</td>
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<td>c) Third Instance (Marriage Nullity Case)</td>
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<td><strong>Total</strong></td>
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**Course for Tribunal Personnel**

A seminar for the tribunal ministers is conducted every year under the auspices of the Syro Malabar Major Archiepiscopal Tribunal. Tribunal ministers from all the three *sui iuris* Churches in Kerala - Syro Malabar, Latin and Syro Malankara – participate in it. The topic of the seminar conducted from 17 to 19 January 2005 was ‘Ecclesiastical Sanctions and Penal Process”’. The Course was inaugurated by His Beatitude Mar Varkey Vithayathil, the Major Archbishop of the Syro Malabar Church. The Key Note Address was given by Hon’ble Justice Pius Kuriakose of the High Court of Kerala. The chief resource person was Rev. Fr. James Pampara CMI. 54 persons participated in the Course. The participants requested the Ordinary Tribunal to take initiative to conduct similar courses every year.

**Annual Eastern Legal Thought**

Under the auspices of the Syro Malabar Major Archiepiscopal Ordinary Tribunal a periodical entitled *Eastern Legal Thought* on Church law and jurisprudence is published every year since its inception in 2002.

Fr. Mathew Kochupurackal  
President

Mount St. Thomas  
15.01.2006
I. Directory on the Ministry and Life of Priests

In the first meeting of the reconstituted Commission at Mount St. Thomas on Friday, 26th August 2004 it was decided to reformulate the draft of the Directory as per the instruction given by the Synod (Ref. Synodal News December 1999 p.67 & August 2002 p. 28). The first draft of the Directory had been sent for discussion among the Eparchial Clergy in April 2000.

Taking into consideration the suggestions received from the Eparchies and the instruction given by the Synod a meeting of Consultation of Vicars Generals,Rectors of the Major Seminaries and Secretaries of Presbyteral councils of the Dioceses of the proper territory was conducted from 21st September 6 PM to 22nd September 1 PM. In the meeting of consultation it was suggested to redraft the Directory on the basis of Syro-Malabar identity of priests, the pastoral challenges of today and the present Indian situation.

2. The Committee to Redraft the Directory

The Commission for Clergy and Institutes of the Consecrated Life has appointed a committee to redraft the Directory. The Members are the following.

1. Identity of the priests

- Fr. Thomas Srampikal (Convener)
- Fr. Mathew Vellanikal
- Fr. George Oliapuram
- Fr. Antony Nariculam
2. Spirituality of the priests
   - Fr. Cherian Kanjirakombil (Convener)
   - Mgr Bosco Puthur
   - Fr. Sebastian Panjikaran
   - Fr. Philip Njaralakkatt

3. Ongoing Formation of the priests
   - Mgr. Raphel Thattil (Convener)
   - Fr. George Njaralakkatt
   - Fr. Joseph Karianatt

3. Meetings of the Committee to Redraft the Directory

The First Meeting of the Committee with members of the Commission took place on 13 December 2004 at 10 AM. Bp James Pazhayattil presided over the meeting. In the discussion the following points emerged:

1. Taking into consideration the suggestions received from the Eparchies and according to the mandate given by the Synod, the Committee decided to redraft the directory on the basis of the Syro-Malabar identity of priests, the pastoral challenges of today and the present Indian situation.

2. Before redrafting the Directory the Committee decided to make an evaluation of the ministry and life of the priests collecting the opinions of the priests, religious and laity of the dioceses of the proper territory by a questionnaire.

3. The Committee suggested to conduct
   a. A seminar for the diocesan priests on the spirituality of the Priests.
   b. A get together of the New Priests of the Syro Malabar Church at Mount St. Thomas.
To invite the Golden Jubilarians on the last day of the silver Jubilee Meet.

The Second Meeting of the Committee with members of the Commission took place from 16th Wednesday 5 PM to 17th Thursday, 1 PM, February 2005. The three conveners Fr. Thomas Srampickal, Fr. Cherian Kanjirakompil and Mgr. Raphael Thattil presented the revised schema of the three parts of the Directory, namely the Identity of the Priest, Priestly Spirituality and Ongoing Formation of the Priests respectively.

Mgr Raphael Thattil explained about the possibility of the proposed evaluation of the ministry and life of the priests. He informed the committee that Fr Paul Parathazham has consented to give all possible help for this evaluation. The Committee has suggested to make a detailed survey on the life and ministry of the priests and nominated Mgr Raphael Thattil as the convener and Fr Pauly Kannookadan as the secretary.


The Commission organized at Mount St.Thomas from 12 to 14 November 2004 a get-together for the eparchial priests of the Syro-Malabar Church who celebrate the Silver Jubilee of their priestly ordination. Mar James Pazhayattil, Chairman of the Clergy Commission, inaugurated the Jubilee Get-together. Bishop Sebastian Adayanthrath took a class on “Christian Leadership”. Fr. Mathew Illathuparambil took a class on “Challenges of Being a Priest Today”. There was the group photo with the Major Archbishop and the Jubilee Eucharistic celebration was presided over by the Major Archbishop. During the homily the Major Archbishop stressed the importance of prayer in priestly ministry. He congratulated the jubilarians for their faithful ministry for the last 25 years. During the Jubilee Dinner the Major Archbishop presented Jubilee memento to the jubilarians. Fr. Jose Kalathiparambil, in the name of the jubilarians, proposed vote of thanks. Without exception all the
participants expressed their happiness about the get-together. They said that being together gave them the feeling of their days in the seminary. The care and concern they received here at Mount St. Thomas made them aware of the care and concern of the Church towards them. They unanimously proposed that such Jubilee Get-together should be conducted in future too.

5. Golden and Silver Jubilee Meet - 2005

The Commission organized at Mount St. Thomas from 07 to 08 November 2005 a get-together for the eparchial priests of the Syro-Malabar Church who celebrate the Golden and Silver Jubilee of their priestly ordination. Mar James Pazhayattil, Chairman of the Clergy Commission, inaugurated the Jubilee Get-together. Bishop Sebastian Adayanthrath took a class on “Christian Leadership”. The Jubilee Eucharistic celebration was presided over by the Major Archbishop. During the homily the Major Archbishop stressed the importance of unity in the Church. There followed a group photo with the Major Archbishop. During the Jubilee Dinner Bp Mar George Alencherry felicitated the jubilarians and the Major Archbishop presented Jubilee memento to them. Msgr. Raphael Thattil proposed vote of thanks in the name of the jubilarians. Without exception all the participants expressed their happiness about the get-together of both golden and silver Jubilarians. The care and concern they received here at Mount St. Thomas made them aware of the care and concern of the Church towards them. They unanimously proposed that such Jubilee Get-together should be conducted in future too.

6. The New Priests’ Meet - 2005

The New Priests’ Meet conducted on 3rd of March 2005 at Mount St. Thomas aimed to foster unity in the Church as well as to introduce them to the pastoral and missionary ministry of the Syro Malabar Church. Besides the Major Archbishop
Cardinal Varkey Vithayathil, Bp James Pazhayattil, the Chairman of the Commission, Bp Thomas Chakkiath, Members and Staff of the Curia, more than 90 newly ordained priests participated in the meeting). Mr Thomas Varghese of the CNEWA that met the expenses of the gathering, also was present. The new priests were very much impressed by the gathering which helped them to be more aware of their belongingness to the one and same Church in spite of their belonging to particular dioceses or religious congregations, differences in their formation in various seminaries, difference in their pastoral and missionary activities.

7. The Joint Meeting of the Synodal Committee and the Executive Members of SMRC

The Joint Meeting of the Synodal Committee and the Executive Members of SMRC was held at Mount St. Thomas, Kakkanad on Wednesday, 9th March 2005 to plan the agenda for the dialogue with the Major Superiors of the Men Religious and the Women Religious as directed by the Synod. Mar James Pazhayattil, the Chairman of the Commission presided over the meeting. Besides the Chairman, Archbishop Mar Joseph Powathil, Mar Thomas Chakkiath, Fr. George Karintholil MCBS, Bro Stephan MMB, Sr. Annie Rosalind SABS, Sr. Mercy Thattil SND, Sr. Marietta CHF Sr. Elsin Plassery SABS, Sr. Sceila CSC, and Fr. Pauly Kannookadan participated in the meeting. The Meeting suggested the following topics for the dialogue:
1. Role of the Christian Educational Institutions today, 2. Pastoral Care and the Religious, 3. Vocation, 4. Theological and Ecclesial Formation of the Religious Sr. Mariatta CHF is entrusted to present the theme on education and Fr George Karintholil MCBS is on pastoral care and vocation & formation of the religious in the joint meeting of the synodal fathers and SMRC. It is planned that all the superior generals are to be invited for the dialogue. In addition to that two provincials are to be invited from the
congregations of having ten or more provinces and one provincial from the congregations having five or more provinces.

8. Dialogue with SMRC

In accordance with the request of the XII Synod, the Commission for Clergy and Institutes of Consecrated Life organized a dialogue of the Synodal Fathers with the Major Superiors of SMRC on Saturday 27 August 2005, at 9.00 a.m. The Synodal Fathers, SMRC Executive, Superior Generals and some Provincial Superiors of major congregations of the Syro-Malabar Church attended the dialogue.

9. Committee Meeting to Plan the Survey on the Ministry and Life of the Priests

The joint meeting of the committee members and specially invited representatives of young priests, women religious and laity was held from 27th April 2005, Wednesday 6PM to 28th April Thursday 1PM to plan the survey on the Ministry and Life of the priests as a preparation to redraft the directory. Bp Mar James Pazhayattil, the chairman of the commission presided over the meeting. Bp Thomas Chakkiath gave the orientation talk. Fr Thomas Srampickal, Fr Sebastian Panjikaran and Mgr. Raphael Thattil introduced the three parts of the Directory, namely the Identity of the Priest, Priestly Spirituality and Ongoing Formation of the Priests respectively. The resource person Fr Paul Parathazham explained the scientific method of conducting a survey.

As a preparation to identify the main themes of the questionnaire for survey a brain storming section was conducted. On the basis of this general session two topics were selected for group discussions: a. Identity and spirituality of the priests b. Ministry and ongoing formation of the priests. Mgr. Bosco Puthur, Fr Thomas Srampickal and Mgr Raphael Thattil coordinated the group discussions.
After the reporting session of the findings of group discussion Fr. Paul Parathazham was entrusted to prepare the first draft of questionnaire. The draft will be circulated among the committee members and if necessary it will be given to some of the resource persons for observations. Considering the observations the questionnaire will be finalized. It was decided to conduct the survey sending the questionnaire to the following persons:

a. All diocesan priests of the proper territory of the Syro-Malabar Church.

b. 3500 lay people selected from the dioceses of proper territory.

c. Two religious each from the houses of the Institutes of the Consecrated Life of men. (Only one will be selected from the community, which is below five).

d. 1400 women religious selected from the Institutes of the Consecrated Life for the survey.

e. All the theologians (diocesan) from the four Major Seminaries.

f. It is advisable to select some of the non-Christians.

The three Major Seminary Rectors have taken the responsibility to make use of the service of the seminarians to distribute as well as to collect the questionnaire of the survey during the October holidays.

10. Conference for Priests on the Ministry and Life of the Diocesan Priests

As per the direction of the Major Archbishop and the Synod to conduct programs for the priests to enrich their spiritual and pastoral life, the Commission for Clergy and Institutes of the Consecrated Life organized a conference for priests on the ministry and life of the Diocesan Priests at Mount St. Thomas from 15th June 2005 Wednesday to 16th June Thursday. Mar
James Pazhayattil, the Chairman of the Commission, inaugurated the Conference. The Meeting was presided over by Mar Thomas Chakkiath, the Episcopal member of the commission. Fr. George Oliapuram, Fr. Ephrem Nariculam and Fr. Mathew Vellanickal presented the papers on the identity, spirituality and ongoing Formation of the Diocesan priests. Fr. Thomas Srampickal, Fr. Cherian Kanjirakompil and Mgr. Raphael Thattil moderated the three sessions of the Conference. From 15 dioceses of the proper territory 56 participants attended the conference including Bishops of the Commission. Drafting Committee members, Agenda committee members of the presbyteral council and Rectors of the Major Seminaries and the minor Seminaries. The following suggestions emerged in the discussions:

**Ongoing Formation**

1. The awareness should be developed that the formation is not ended with the priestly ordination. Ongoing Formation of the priests will be organized in the Eparchial, regional and Major Archiepiscopal level.

2. Most of the Priests are not interested in the ongoing formation. Hence the priests are to be encouraged to benefit from it.

3. The Ongoing formation might be arranged according to the age groups such as young priests, middle aged priests, senior priests etc. And senior priests are to be given occasion to share their experience to the young priests. Priests should have chance to visit the mission centers during their holidays in order to foster their zeal for mission activities.

4. Sufficient care should be given to the elderly and sick priests.
5. Pastoral Problems are to be discussed in the monthly Recollections of the Presbyterium and other Diocesan gatherings. Counseling facilities may be made available for the priests.

6. The Bishops have to be present in the Diocesan gatherings of the priests.

7. The new official documents are to be studied in the Presbyterium.

8. In the Archeparchial level it is suggested to have gatherings of the Directors of various Associations, Institutes, and Curia members to discuss and plan common pastoral activities.

9. In the Major Archiepiscopal level there should be a resource team to help the Diocesan ongoing Formation.

10. Training programs may be arranged for the directors of the various fields, presbyteral council members, Rectors, Seminary Professors, Curia members etc. New Priests meet; Jubilee meet etc should be continued.

11. There should be a common bulletin of the Syro Malabar Church to discuss the recent pastoral problems and to suggest solutions for it.

**Spirituality**

12. Solitude is a great help for the interior preparation for pastoral activities. But loneliness in the priestly life should be overcome by fostering priestly fraternity, developing personal relationships, fostering post graduation studies, encouraging the gatherings to pray, to study, to share experiences, to make garden especially of the medical plants.

13. In the spirituality of the Diocesan priests personal relationship has prime importance. The spirituality of the priests shall be developed only through relationship with
God, with the local bishop, with the other priests, with the parishioners, with the religious of that parish, with the people of other cast and creed. Every relationship should be a path towards God. He should be an eco-friendly priest.

14. The availability of the priests in the parish for the ministry of the people is a must. At the same time he should be keen enough to be absent at certain occasions to be equipped himself for spiritual, pastoral, intellectual, psychological and human enrichment.

**Identity of the Priests**

15. A priest should be first of all a Spiritual Father and a man of prayer. In the field of ministry he should be a man of dedication, and a man of fraternal charity.

16. The prophetic mission of the priest should be exercised first of all in his personal life. Standing for human and Christian values he should exercise this mission in his pastoral life and in his pastoral activities.

17. He should be a good shepherd who is ready to risk his life for his sheep. Instead of dominating over his sheep he should be a good animator as well as good coordinator.

18. The president of the liturgical assembly should celebrate the liturgy with due preparation and sanctity.

**11. Conference of the Vicar Generals, Chancellors, Secretaries**

The Commission organized at Mount St. Thomas on 21st November 2005 a Conference of the Vicar Generals, Chancellors, Secretaries. Major Archbishop Cardinal Varkey Vithayathil inaugurated the Conference. In the inaugural address Major Archbishop emphasized the necessity of fostering unity in the church and especially among the priests. Mar James Pazhayattil, Chairman of the Clergy Commission, inaugurated the Conference. Bishop Sebastian Adayanthrath took a class on
"the pastoral planning in the dioceses". After dinner there was a sharing session on the pastoral planning in the individual dioceses moderated by Fr George Choorakattu. Bp Mar Thomas Chakkiath moderated the general discussion. The following points emerged in the general session:

1. There should be more and more occasions for the priests to come together and have the interactions concerning common interests of the Church. The programs like this conference to foster unity should be encouraged.

2. Every year it is advisable to have a common theme for the pastoral planning of the dioceses.

3. It is recommended to have a five days’ Conference for all the diocesan priests of the Syro-Malabar Church to be completed in five years (10 Conferences per year for 600 Priests) according to their year of ordination. It is intended to give ongoing formation to the priests as well as to revitalize them spiritually.

4. With regards to the survey on the ministry and life of the priests the participants offered co-operation to conduct in their own dioceses.

5. The participants expressed their desire to get all India Jurisdiction for our Church.

12. Finance

We acknowledge with gratitude the generous benefactors, both local and foreign. CNEWA has been magnanimous to grant a special subsidy to conduct the programs such as New Priests’ Meet, Conference of the Priests on the Ministry and Life of the priests and the various committee meetings of the Commission. We thank the Fathers of the Synod who have shared the expenses of the Silver Jubilee meet.

Fr. Pauly Kannookadan
Secretary
Commission for Evangelization and Pastoral Care of Migrants (CEPCM)
Report 2004-2005

New Secretary to the Commission

In the place of Fr. Elvis Mangalapilly, mst who has gone for higher studies in Rome, Fr Joby Kootumkal mst was appointed secretary to the Commission, on 20th June 2005. Fr Elvis Mangalappilly had rendered selfless service to the Commission for about three years since 2002.

Publication of the Syro-Malabar Catholic Directory

The Commission published for the first time an all-inclusive Syro-Malabar Catholic Directory in November 2004 chiefly due to the support and encouragement of the Synod of Bishops and the hard work of Fr Elvis Mangalapilly, the former secretary to the Commission. The Directory provided basic information about the history of the Syro-Malabar Church in brief, the important dates in the growth of the Church, the latest available statistics of the 26 eparchies of the Syro-Malabar Church, the Religious Congregations and Societies of Apostolic Life of priests, brothers and sisters and a lot of other information.

Mission Policy

Pastoral Care of the Syro-Malabar Faithful Outside the Proper Territory

1. Visit of the Commission Chairman to UK and Ireland

From the 16 July to 14 August 2005, Bishop Gregory Karotemprel CMI undertook an official visitation of England, Wales, Scotland and Ireland where thousands of Syro-Malabar Migrant Catholics reside, work and study mainly from the year 2000. The visit covered 27 centres from London and Cardiff in the South through Midlands to Liverpool and Newcastle in the North, in addition to Edinburgh, Glasgow, Dublin and Belfast. This was the first official visitation carried out by the Commission. Bishop Gregory held talks with the Local Ordinaries and the Syro-Malabar faithful in those dioceses where there are a sizeable number of Syro-Malabar Catholics. He gathered opinions from the Syro-Malabar faithful and listened to their concerns regarding the practice of their faith and spiritual patrimony and discussed various proposals. According to the testimony of the Latin parish priests, the young Syro-Malabar Christians rejuvenated the parishes with regular attendance of the Church services and added new vigour and vitality to the Church in the UK. As a significant fruit of the discussions with the Local Latin Hierarchs it was decided to appoint a National Co-coordinator as well as other priests for the pastoral care of the Syro-Malabar faithful in the UK and Ireland. In the light of the visitation 17 priests are presented by the Major Archbishop for appointment in various dioceses of U.K. and Ireland to look after the pastoral needs of our people.

2. Personal Parish for SM Faithful in Kolkata

On 28th August 2005, the first Syro-Malabar parish in Kolkata with the title, St Thomas Syro-Malabar Parish, was officially erected and declared as a result of the sincere efforts and prayers from the part of the Commission, the CMI priests
as well as the Syro-Malabar migrant faithful of the Metropolitan city of Kolkata. This is a territorial parish with less than 200 Syro-Malabar families. Those who live outside the territory are not permitted to join the parish.

3. Chaplaincy with Special Privileges in Madras Mission

On the 28th of November 2005, Most Rev. A.M. Chinnappa, Archbishop of Madra-Mylapore, issued a very significant decree, raising the Chennai Mission for the Syro-Malabar Catholics to the status of a Chaplaincy with special privileges after a series of discussions and consultations. He recognized St Thomas Pastoral Centre at Ayanavaram as the centre of the Chaplaincy and declared St Joseph’s Church at Perambur, Holy Cross Church at Mugappair, St Peter’s Church at Avadi, St Mary’s Church at Athipet, St George’s Church at Ernavoor and St Sebastian’s Church at Otteri as public places of divine worship. The decree granted the Chaplain and other priests working in the Mission the rightful exercise of all the faculties and rights of a parish priest. It was definitely a step forward to the realization of the long cherished dream of the Syro-Malabar faithful in Chennai Mission for an eparchial unit of their own as per the traditions of their Church sui juris.

4. Visit of the Major Archbishop to the Gulf Region

On 9th December 2005, His Beatitude Mar Varkey Cardinal Vithayathil laid the foundation stone for the construction of the first Syro-Malabar Church in the Middle East, in the presence of H. E. Bishop Paul Hinder, the Apostolic Vicar of Arabia and H. E. Bishop Camillo Balin, the Apostolic Vicar of Kuwait. This was a historic event that would be written in golden letters in the annals of the history of the Syro-Malabar Church. The message given by the Major Archbishop was very clear and explicit in every country he visited. While affirming the authority and jurisdiction of the local Latin Bishops over the Syro-Malabar
faithful in the Gulf, he also pointed out, in no uncertain terms, the duty of all the faithful to practise their tradition as well as heritage. He reminded the local Bishops of their responsibility in providing proper pastoral assistance to the migrant Syro-Malabar Catholics and assured the migrants in the Gulf that he would have a sustained dialogue with the local Bishops in the area on the subject for a favourable outcome. During the function in the presence of the Major Archbishop, Bishop Paul Hinder offered the Syro-Malabar community three million Qatari Riyal, i.e., half of the cost of the project for the construction of the Church. It was indeed a significant gesture and an indirect admission of his responsibility to provide for the facilities of the Syro-Malabar community to worship in their own tradition.

Meetings of the Commission

Two official meetings of the Commission were held under the chairmanship of Bp. Gregory Karotemprel CMI, on the sidelines of the XIII Synod of Bishops of the Syro-Malabar Major Archiepiscopal Church at Mount St Thomas, Kakkanad, between the 22nd August and 3rd September 2005. Bp Gregory Karotemprel CMI presented a report on his visitation to England, Wales, Scotland and Ireland. The members expressed deep satisfaction over his findings. The proposed Global Meet of the Syro-Malabar migrants also formed part of the discussion and important decisions were taken. The meeting decided to go ahead with the publication of the Directory of the Migrants and proposed a meeting of the North Indian missionaries on the Mission Policy after its publication in 2006. The Commission considered sending of priests to the UK, Ireland, Singapore and Australia, among other topics. The activities in Surat, Delhi and the Gulf region also were discussed in detail and suggestions were made to coordinate all the activities of the Commission in a better way.

Fr Joby Koottumkal mst
Secretary, CEPCM
 REPORT OF THE COMMISSION FOR CATECHESIS
2004-2005

General Body Meeting

The thirteenth general meeting of SMCC was conducted at Mount St. Thomas Kakkanad on Tuesday 16th November 2004. The meeting was presided over by Mar George Alenchery. Bishop Jacob Manathodath and Bishop Simon Stock Palathara, cmi were also present for the meeting. The main purpose of the meeting was the discussion on the draft of Textbook of Std.IV. After the detailed discussion on the draft of this book the committee decided to present the text before the Special Committee of Bishops after having incorporated the corrections and suggestions given by the general committee.

Expert Committee Meetings

In order to prepare the final drafts of the textbooks for Std. IV, V, and VI the expert committee held seven meetings. The drafts approved by the expert committee were sent the dioceses to get their opinions and suggestions for the improvement of the texts. After incorporating the main suggestions from the diocesan centers the texts were presented to the Special Committee of Bishops.

Special Committee Meetings

The first special Committee meeting of the Bishops was held on 29th November 2004 at Mount St. Thomas Kakkanad. Nine bishops participated in it. The expert committee members were also present for the meeting. The main agenda was to approve the textbook for Std. IV. The committee discussed in detail the proposed draft and approved the same with some special corrections and adaptations. They also gave the permission to publish the text with the necessary corrections.
suggested by the committee. The second special committee meeting was held on 9\textsuperscript{th} and 10\textsuperscript{th} March 2005 at Mount St. Thomas Kakkanad. The expert Committee members and the Diocesan Catechism Directors were also present in this meeting. The main agenda was the discussion on the draft of Textbooks for Std. V and VI. The committee discussed in detail on the drafts and approved them for publication with some corrections and suggestions. At the end of this meeting the Bishops’ Commission for Catechesis appointed Fr. Stanly Kunnel from Kothamangalam Diocese as the joint Secretary of the Commission for Catechesis.

**Publication of Textbooks Std. IV, V, VI**

Having incorporated the suggestions and corrections given by the Special Committee of Bishops and having received the permission from the Major Archbishop Cardinal Varkey Vithayathil, the Commission for Catechesis published the textbooks for Std. IV, V, VI on 1\textsuperscript{st} May 2005. This year we have printed fifty thousand copies each for Std. I, II, III, forty five thousand for Std. IV and thirty three thousand copy each for Std. V and VI. These texts are used for catechism in all the Syro-Malabar dioceses of Kerala.

**Kannada Translation**

Another important event in the activities of the SMCC is the publication of the Kannada translation of the textbooks for Std. I, II, and III, thanks to the efforts of Bp. Lawrence Mukkuzhy, the bishop of Belthangady and to Fr. Sunny Alappatt the director of the Catechetical Centre, Belthangady. The work on the translation of the textbooks for Std. IV, V, and VI is also progressing.

**English & Hindi Translations**

English Translation of the textbooks up to Std.VI is already over, but awaits the verification and confirmation by the expert
committee. We hope to publish the English textbooks up to Std. VI by the next scholastic year. The Hindi translation of the textbooks by the catechism committee for the missions under the leadership of Bishop Sebastian Vadakel is also progressing well.

**Our Future Plan**

The future plan of the commission is to prepare and publish the textbooks up to Xth Std. With this purpose in mind we have already scheduled four meetings of the expert committee before the close of this year. Each meeting is set for the discussion on the drafts of the textbooks for each Std. We hope to finish everything in time.

**Training Program for Resource Team**

In order to introduce the new textbooks and to give training for the catechism teachers the SMCC organized a two day Resource Team Training Program at Mount St. Thomas Kakkanad from 21 to 22 May 2005. Six resource persons from each diocese of Kerala were invited to this. Altogether 53 members participated in this training program. All participants appreciated the program very well and requested to conduct such programs and courses occasionally in order to give special training to the catechism teachers in various catechetical subjects.

**Teaching Aids & Audio Cassettes**

As teaching aids we have published the Teachers’ Guide for Std. I, II, and III. The Teachers’ Guide for Std. IV, V, and VI are in preparation. The cassettes and CDs containing the songs of the textbooks were published by the end of last year. The audio CD with the songs of the textbook of Std. IV was officially released by Bishop George Alenchery, the chairman of SMCC, at P.O.C, Palarivattom, on 21st July 2005.

Fr. Jose Puthiyedath
Secretary, SMCC

I. The Synodal Committee Meeting to Study the Translation of the Psalms

The Translation of the Psalms from Pshitha Bible made by Fr Paul Kalluveettil CMI and which was presented in the Synod 2004 was sent to all Bishops of the Synod for observations. The Commission also collected observations from the Biblical, Linguistic and Liturgical scholars namely Fr Abraham Pezhukumkattil, Fr Immanuel Thelly CMI, Fr Joseph Thondiparambil, Fr Charles Pyngott CMI, Fr Antony Nariculam and Fr James Kurianal. The committee consisting of Bishop Paul Chittilapilly (Convener), Bishop George Punnakottil, Bishop George Alencherry, Bishop Thomas Elavanal, Bishop Mathew Moolakkatt, and Bishop Joseph Kallarangatt, constituted by the synod to study and evaluate the Psalms met on 14-15 February 2005; 11-13 April 2005; 7 - 8 July 2005; 17-19 November 2005 at Mount St. Thomas and made a detailed study on the first 45 Psalms and finalized the text with certain modifications.

II. The Syro-Malabar Central Liturgical Committee Meeting

The Meeting began on Tuesday 15th February at 2.30 PM in the Major Archiepiscopal Curia, Mount St. Thomas. Bishop Paul Chittilapilly, the Chairman of the Commission for Liturgy presided over the meeting. Besides the Episcopal Commission 26 members of the Central Committee participated in the meeting. The Chairman of the Commission welcomed Fr Sebastian Embryal from the Diocese of Thamarasserry and Fr Sebastian Thattil CMI
from the Diocese of Chanda, the new members of the committee and expressed gratitude towards the outgoing members Fr Joseph Kappil and Fr Prasanna Bhai CMI for their wholehearted cooperation.

2. Bishop Paul Chittilapilly has informed the committee of the appointment of Fr Pauly Kannookadan as the Secretary of the Commission and convener of the Central Liturgical Committee. The Central Liturgical Committee thanked Fr Antony Nariculam for his dedicated and selfless service of 21 years as the Secretary of the Commission and convener of Central Liturgical Committee in a special meeting conducted together with lunch. Bishop Paul Chittilapilly, Bishop Thomas Elavanal, Bishop Mathew Moolakatt and Fr Bosco Puthur spoke on the occasion and Fr Antony Nariculam replied.

3. *Taksa* and CD of the songs of the recently promulgated liturgy of the sacraments were given to the members of the Committee.

4. Fr Paul Kalluveettal CMI presented the observations on the draft text of the Consecration of the Oil. The committee discussed the draft text and passed it with a few modifications.

5. The prepared text of the Sacramentals was not taken for discussion due to lack of time. Fr Mathew Valiamattom, Fr Thomas Mannooramparambil and Fr Jose Kochuparambil were asked to collect the available sources of the Sacramentals.

6. A committee consisting of Fr Paul Thelakatt, Fr Paul Kalluvettal CMI, Fr Antony Nariculam, Fr Sebastian Naduthadam, Fr Jacob Vadakel, Fr Jose Kochuparambil, Mr. Thomas Kanayamplackal and Fr Pauly Kannonkadan (Convener) was appointed to suggest how to edit the second and third anaphorae to use in the Liturgy.
III. The Meeting of the Syro-Malabar Central Liturgical Committee

1. The Meeting began on Wednesday 20\textsuperscript{th} April at 6.00 PM in the Major Archiepiscopal Curia, Mount St. Thomas. Bishop Paul Chittilapilly, the Chairman of the Commission presided over the meeting. Besides the Episcopal Commission 17 members of the Central Committee participated in the meeting. The committee discussed the Malayalam translation of the second anaphora basing on the Syriac text, Latin and English translations and passed it with a few modifications.

2. It was decided to give the title of the three anaphorae of the Syro-Malabar Church as First Anaphora, Second Anaphora, and Third Anaphora.

3. Fr Antony Vallavanthara CMI was entrusted to prepare a Glossary of the Syriac words. It was suggested to preserve the full text of the Second Anaphora in its original form. At the same time a shorter version of the Anaphora is to be formulated.

IV. The Syriac Conference Organized by the Syro-Malabar Commission for Liturgy

The Commission for Liturgy organized a Conference of the experts and those who were interested in Syriac language and studies. The Syriac Conference began on 19\textsuperscript{th} – 20\textsuperscript{th} April 2005. It was chaired by Mar Paul Chittilapilly the chairman of the commission. Besides the Bishops Mar Thomas Elavanal and Mar Mathew Moolakkatt, 30 invitees participated in it. Rev. Dr. Paul Kalluveettil CMI, Rev. Dr Jacob Vadakel and Rev. Dr Sebastian Naduthadam presented papers on the linguistic study of the Second and Third Anaphorae of the Syro-Malabar Church.
V. Copyright of the Liturgical Books Published by Fr Abel CMI for the Syro-Malabar Church.

The CMI St. Joseph’s Province of Kottayam has granted the copyright of the liturgical books published by Fr Abel CMI to the Liturgical Commission of the Syro-Malabar Church. The Commission is happy to record the very valuable services Fr Abel CMI has rendered to the publication of the Liturgical Books in the past. The Commission acknowledges with gratitude the wholehearted co-operation the CMI St. Joseph’s province of Kottayam extended to the liturgical commission.

VI. Publication of the Indian Edition of the New English Taksa of Holy Qurbana

In accordance with the mandate given by the Synod of Bishops of the Syro Malabar Church held from 5-17 November 2001 and reiterated in the synodal session held from 3 to 15 November 2003 and having fulfilled all the required formalities the Commission has approved on 8th March 2004 the English translation of the Holy Qurbana for the use both in India and abroad. As per the direction of the Synod, the Bishop of the Eparchy of St. Thomas in Chicago published it for the use in his Diocese on 15th October 2004. As directed by Synod of Bishops of the Syro Malabar Church the Commission for Liturgy has prepared with necessary corrections and published the English text of the Holy Qurbana both for the celebrant and for the faithful on 15 August 2005.

VII. Promulgation and Publication of the Propria of the Holy Qurbana

After having obtained the Recognitio of the Congregation for the Oriental Churches on 01 July 2005, the Major Archbishop promulgated on 1st November 2005 the text of the propria of the Holy Qurbana for the various periods of the Liturgical Year, for immovable feast days of our Lord, our Lady and the saints,
and for special occasions, for a period of experiment to be effective from 27th November 2005. The Commission for Liturgy has published the text of the *propria* of the Holy *Qurbana* for the periods of Annunciation, Nativity and Epiphany on 15th November 2005.

**VIII. Reconstitution of the Syro-Malabar Central Liturgical Committee**

As per the direction of the Synod the Commission for Liturgy reconstituted the Central Liturgical Committee according to the norms given by the Synod. The members of the reconstituted Central Liturgical are the following:

**Commission for Liturgy**

1. Mar Paul Chittilapilly (Chairman)  
2. Mar Thomas Elavanal  
3. Mar Mathew Moolakkatt  
4. Fr Pauly Kannoookadan (Secretary)  

**The Conveners/Secretaries of the Liturgical Commissions of the Eparchies of the Syro-Malabar Church**

5. Fr George Marattukalam CMI (Adilabad)  
6. Fr Mathew Alappatt (Belthangadi)  
7. Fr. Jose Kuriedath, CMI (Bijnor)  
8. Rev. Fr Sebastian Thattil CMI. (Chanda)  
9. Chicago - Nil  
10. Fr Jose Kochuparambil (Changanacherry)  
11. Fr Kuriakose Mampilly (Ernakulam – Angamaly)  
12. Gorakhpur - Nil  
13. Rev. Fr Thomas Anikuzhikkattil (Idukki)  
14. Fr Jose Kanamkudam (Irinjalakuda)
15. Fr Joseph Maiparappallil (Jagadalpur)
16. Fr Antony Kollannur (Kalyan)
17. Rev Dr Joseph Vellamattam (Kanjirappally)
18. Rev Fr Mathew Valiamattom (Kothamangalam)
19. Msgr Jacob Vellian (Kottayam)
20. Rev Fr Jilson Kokandathil (Manathavady)
21. Rev Fr Njarakunnel George Varghese (Pala)
22. Rev Fr Kuruthukulangara Peter (Palaghat)
23. Rev Fr Jomon Thommana (Rajkot)
24. Sagar - Nil
25. Rev Fr George Mangalappilly (Satna)
26. Rev Fr Joseph Poovanikunnel (Thalassery)
27. Rev Fr Sebastian Embrayil (Thamarasserry)
28. Rev Fr James Pannamkuzhy (Thuckalay)
29. Rev Mgr. Bosco Puthur (Thrissur)
30. Rev Fr Sebastian Pullatt MST (Ujjain)

Nominated Members by the Local Hierarch from Every Syro-Malabar Eparchy of Kerala

31. Changanacherry Rev Fr Jose Kottaram
32. Ernakulam – Angamaly Rev. Fr Varghese Manavalan
33. Idukki Rev. Fr Pauly Maniyatt
34. Irinjalakuda Rev. Fr Joji Kallingal
35. Kanjirappally Rev. Fr James Chavarapuzha
36. Kothamangalam Rev. Fr Thomas Kuzhinjalil
37. Kottayam Rev. Fr Thomas Prakel
38. Manathavady Mr John Palakkuzhy
39. Pala Rev. Fr Jacob Vadakkel
40. Palaghat Rev. Fr. Mathew Illathuparampil
41. Thalassery Rev. Fr Jacob Pallineerackal
42. Thamarasserry Rev. Fr Remigius Inchananyil
43. Thrissur Mgr. George Manadan

Liturgical Experts from Major Seminaries of the Syro-Malabar Synod Designated by the Rector

44. St. Joseph’s Pontifical Seminary, Aluva. Rev. Fr Antony Nariculam
45. St. Thomas Apostolic Seminary, Kottayam Rev. Fr Thomas Mannooranparambil
46. Good Shepherd Seminary, Kunnoth - Nil Representatives (preferably experts in Liturgy) from the SMRC (3priests, 2 women religious, 1 brother religious).
47. Rev. Fr Mathew Kumbuckal CST
48. Rev. Fr James Kallumkal VC
49. Rev, Fr Thomas Pottemparambil MCBS
50. Bro. Mathew Pulinthanam CST
51. Sr Treesa Jose FCC
52. Sr. Prasanna CMC

One lay representative each from Ecclesiastical provinces of the Syro-Malabar Church nominated by the Metropolitan in consultation with the Suffragan Bishops

53. Changanancherry - Dr P.C. Aniyankunju
54. Ernakulam - Angamaly Mr Jose Paul Chiramel
55. Kottayam - Mr U.K. Stephen
56. Thalassery - Mr Ouseppachan Nallollickal
57. Trichur - Mr Lazar Francis
Nominated Members by Major Archbishop

56. Fr Paul Kalluveettil CMI
57. Fr Sebastian Kizhakel MST
58. Fr Francis Kanichikattil CMI
59. Fr Mathew Paikada OFM. Cap
60. Fr Antony Vallavanthara CMI
61. Fr Joseph Thondiparambil
62. Fr Cherian Kuniyanthodath CMI
63. Dr. Kochurani Joseph
64. Prof. Dr V.J.Pappu
65. Sr Ancil Karikulam SABS

IX. The Report of the First Meeting of the Reconstituted Syro–Malabar Central Liturgical Committee

1. The first meeting of the reconstituted Syro-Malabar Central Liturgical Committee (SMCLC) began on Tuesday, November 29, 2005 at 5 PM. The Major Archbishop Cardinal Mar Varkey Vithayathil, who inaugurated the meeting, said in his inaugural address that the liturgy should be the unifying factor of the Church. Bp Mar Paul Chitilkapilly, the Chairman of the Commission for Liturgy presided over the meeting and welcomed the members of the SMCLC. Bp Mar Thomas Elevanal explained the mode of procedure of the preparation of the Liturgical Texts. Bp Mar Mathew Moolakatt described the objectives of the SMCLC. Fr Pauly Kannookadan reported the status quo of the liturgical texts of our Church. Forty-four members of the Central Committee participated in the meeting.

2. The Conveners of the Eparchial committees presented the reports on the draft text of blessing of the oil. In the
discussion it was suggested to celebrate the blessing of
the oil on a particular day in the diocesan center with the
participation of the clergy and faithful of the diocese. It
was also recommended to have a common celebration in
the Major Archiepiscopal headquarters by the Major
Archbishop during the assembly, once in five years, to
express the unity of the Church. The committee discussed
the draft text of the blessings of the oil in detail and passed
it with a few modifications.

3. This was followed by the presentation of reports by the
Eparchial conveners on the Second Anaphora. After a
detailed discussion on the draft text and a general reading
of the text of the anaphora, it was decided to constitute a
committee (1) to suggest necessary literary modifications
in the prayers of the anaphora, (2) to present a shortened
form of the anaphora and (3) to draft a new anaphora on
the basis of the draft text. The committee consisted of the
following members: Fr Paul Kalluveettil, Fr Antony
Nariculam, Fr Jacob Vadakel, Fr Jose Kochuparambil, Fr
Varghese Manavalan and Fr Pauly Kannookadan who will
be the convener of the committee. The committee will
present the draft texts with reasonable arguments of their
findings in the next SMCLC meeting. The draft texts will
be sent to the diocesan committees for discussion only after
this meeting of the interaction of SMCLC with the
committee. With the concluding message and vote of
thanks the meeting came to an end at 1PM on Thursday, 1
December 2005.

Fr Pauly Kannookadan
Secretary
REPORT OF
THE LITURGICAL RESEARCH CENTRE
NOVEMBER 2004 - December 2005

1. The New Board of Directors

The new Board of Directors of the Liturgical Research Centre is the following:

Bishop Andrews Thazath (Chairman)
Bishop Joseph Kallarangatt (Bishop Member)
Fr. Pauly Kannookadan (Executive Director)
Fr. Antony Kozhuvananal (Member)
Fr. Jose Kochuparambil (Member)

2. Thanks to the Former Board of Directors

We take this opportunity to place on record our sincere gratitude and appreciation to the members of the Board of Directors who have completed their term of office, namely, Bp Mar George Punnakkottil, the Chairman of LRC, Bishop Paul Chittilapilly the Bishop Member, Mgr Bosco Puthur the Executive Director, and Mar Joseph Perumthottam who was a member until his appointment as the Auxiliary Bishop of Changanacherry. With the sentiments of love and gratitude we thank all for their sincere service to LRC.

3. Seminars


The 22nd seminar under the auspices of the Liturgical Research Centre was inaugurated by Mar George Punnakottil, the Chairman of LRC in the presence of 50 participants including Mar Paul Chittilapilly, Mar Mathew
Annikuzhikattil, and Mar Aprem. After a prayer of invocation Fr. Bosco Puthur, the Executive Director of LRC, welcomed the participants. This was followed by the presentation of the papers by Metropolitan Mar Aprem, Fr. Paul Kalluveettil, cmi, Fr. Jose Kochuparmbil, Fr. Sebastian Naduthadam, and Fr. Antony Nariculam, and responses by Fr. Mathew Vellanickal, Fr. Johnson Chittilapilly and Fr. Geo Thadikatt. In the general discussion the following suggestions emerged:

1. Deeper study of these two anaphorae should be done
2. To publish a copy of the text of the Anaphorae of Mar Theodore and Mar Nestorius in English, Latin, Malayalam and Syriac.
3. These two anaphorae are to be made use of for the Liturgy of the Syro-Malabar Church.

b. The Research Seminar on the Theology of the Eucharist of Pope John Paul II, 5-7 April 2005

The 23rd Seminar under the auspices of the Liturgical Research Centre was attended by 55 participants, including Bishops Mar George Punnakottil, Mar Paul Chittilappilly, Mar Andrews Thazhath, Mar Joseph Kunnath, and Mar Sebastian Adayanthrathe. Mgr. Bosco Puthur, the Executive Director of LRC, welcomed the audience. In his address Mgr. Bosco thanked every body for their sincere cooperation in the last six years for all the activities of LRC. He wished all the best to the new team of LRC. Paying tribute to the late Pope John Paul II Mar Paul Chittilapilly in his address recalled the towering personality of John Paul II. In the inaugural address of Bishop Punnakottil, he briefly recalled the history and activities of LRC. Bishop Punnakottil handed over the first copy of the book *Inculturation and the Syro-Malabar Church* to Prof. George Menachery and the first copy of another book *Anaphorae of Mar Theodore and Mar Nestorius* to Fr. Mathew Valiamattom. He handed over the
CD of the collection of the Syriac manuscripts of Vatican Museum to the newly appointed Executive Director of LRC. Thereafter took place in a simple function, the inauguration of the outdoor extension of the St. Thomas Christian Museum. Sr. Sophy Rose, CMC, Fr. Paulachan Kochapilly, CMI, Fr. Mathew Vellanickal, Fr. Thomas Paul Urumpackal, and Fr. George Therukattil, MCBS presented papers and Fr. Vincent Chittilapilly, MCBS, Sr. Grace Kochupaliyath, SABS, Fr. Paul Palatty, Fr. Tony Neelankavil and Fr. Xavier Koodapuzha presented the responses.

c. The Research Seminar on the Liturgical Music of the Church, 19-21 July 2005

Bp Mar Andrews Thazath, the new Chairman of the Liturgical Research Centre, inaugurated the 24th seminar organized by LRC. In his inaugural address he expressed the sincere gratitude of LRC towards Bp Mar George Punnakkottil, the Chairman of LRC, Bp Mar Paul Chittilapilly, the Bishop member, Mgr Bosco Puthur, the Executive Director, Bp Mar Joseph Perunthottam, Fr Antony Kozhuvanal and Fr Jose Kochuparambil who have guided LRC last six years. He also requested to the participants their wholehearted co-operation towards the activities of the LRC. Bp Mar Joseph Kallarangatt the new Bishop member of LRC has given the introductory speech of the Seminar. Fr Pauly Kannookadan, the executive director welcomed the participants. Among the 54 participants of the Seminar there were the Board of Directors of LRC, experts in Liturgy and other ecclesiastical subjects, Liturgical Musicians, Composers of liturgical hymns and Diocesan Directors of the Liturgical Music. Fr. M.P. George, Fr. Jacob Vellian, Fr Paul Poovathingal, CMI, Prof Mathew Ullahanthara, Fr. Cherian Kuniyandath, CMI and. Fr Antony Nariculam presented the papers. Fr John Theckanath, Fr Immanuel Thelly, CMI, Sr Sheila Kannath, CMC gave the response to the various papers
presented. The Diocesan directors of the Liturgical Music also presented their proposals for future liturgical music of the Syro-Malabar Church. Fr Mathias Mundadan, CMI, sgr George Manadan, Fr. James Aerchantil CMI, Prof. George Irumbayam, Fr George Kudilil and Bishop Andrews Thazath moderated the various sessions of the Seminar. There was a Music Night by the participants under the leadership of Fr. Thomas Chakkalamattom. In the concluding session the Chairman of LRC presented the important suggestions of the seminar which was passed by the house. They were:

1. To compile a liturgical hymn book for the Syro-Malabar Church
2. To give proper training to the Choir members in the diocesan level.
3. To include the training of the liturgical Music in the curriculum of the Seminary and religious formation.
4. To form model choirs at least in the Cathedral Churches where importance should be given for the congregational singing.
5. To avoid recorded tapes and CD floppy in the Liturgical Music.
6. To use the musical instruments as well as the sound system in accordance with the spirit of the liturgical celebrations.
7. To appoint a Director in each eparchy to co-ordinate the liturgical music and to train the choir members.
8. To organize choir in the parishes as a pious organization.
9. To maintain the poetical beauty in the composition of the liturgical hymns preserving the theological content.
10. To preserve the Syriac patrimony in the Liturgical Music at the same time there should be provision for Karnatic and Hindustani Music.
11. to co-ordinate and to make research in the field of the Liturgical Music of the Syro-Malabar Church by LRC.

12. To collect the Liturgical Music of the Past and present in the Documentation Centre of the LRC.

13. To request the Major Archbishop to issue a circular giving the guidelines for the Liturgical Music considering also the provisions for the Mission dioceses.

d. The Research Seminar on the Social Life of Kerala in the First Millennium, 15–17 November 2005

The 25th seminar under the auspices of the LRC was inaugurated by Mar Andrews Thazath, the Chairman of LRC and was presided over by Mar James Pazhayattil. Sixty-four participants including Mar Mathew Annikuzhikattil, and Mar Joseph Kallarangatt attended the seminar. Prof. Dr M.G.S. Narayanan gave the Orientation Talk on The Study of the History of Kerala in the First Millennium. Fr Dr Thomas Pallipurathukunnel, Dr K.P. Shajan, Dr Selvakummar, Mr P.K. Gopi, Prof. Dr M.G.S Narayanan, Prof George Menacherry and Fr Dr Pius Malekandathil presented the papers. Fr Dr Raphael Ambadan, Fr Dr Mathias Mundadan, Mr K.C. Narayanan and Fr Dr Xavier Koodapuzha presented the responses. There was also general discussion on the various papers presented.

4. LRC Publications

We publish papers presented in the seminars as well as other studies, concerning theology, history, and liturgy of our Church. The following are the books recently published by LRC:


2. Bosco Puthur (Ed.), THE ANAPHORAE OF MAR THEODORE AND MAR NESTORIUS. They are the eleventh and twelfth books published by LRC.
5. Library and Documentation Centre

We have added a few more volumes to our library. An important collection of documents for our library and documentation center is the acquisition of the Syro-Malabar Liturgical Syriac Manuscripts from the Vatican Library, after laborious process of correspondence with the Prefect of the Vatican Library. LRC was able to acquire this CD document which costs 2330 Euro, by the generous financial help received for this purpose from the Congregation for the Oriental Churches.


St. Thomas Christian Museum is an important milestone in the activities of the LRC. The museum is open to the public, with a token fee for admission, from 10 a.m. to 12.30 and 2 p.m. to 5 p.m., on all days except Monday. The following works were already completed during this year by making use of the fund given by CNEWA.

1. Gate way to the Museum and Front Wall
2. Retaining wall–Level-1–at the right side of the entrance
3. Landscaping of the surroundings of the Main Cross
4. Paving with bricks the front of the Museum
5. Mural Art Work (on the walls of the front side) by Mr. Raju
6. Iconographic panels inside the museum depicting the nine seasons of the Syro-Malabar liturgical year, done by Fr. George Kurisummoottil, a Knanaya Malankara Priest of the Archdiocese of Kottayam.

With gratitude we remember the generous financial help given by CNEWA. Mr. Antony Thomas, the Contractor, had undertaken the works of the outdoor extension of the Museum.
7. Emblem Competition

As per the direction of the synod LRC has conducted a competition to design the models of the emblem for the Syro-Malabar Church. The following were the norms given to design the emblem: 1. The emblem should depict the identity of the Syro-Malabar Church. 2. It should be simple and symbolic as far as possible. 3. It is desirable to include the symbols containing the Cross, the catholicity of our Church, the oriental nature, Indian characteristics, missionary aspects and the Christian witness. 4. It is also desirable that the Emblems are suited to be depicted on the Church facades as mark of identity. The LRC will have full right to make alterations on the selected models. The prizes will be as follows: 1st Prize Rs. 5000/-; 2nd Prize Rs. 2000/-; 3rd Prize Rs. 1000/- besides other consolation prizes. More than three hundred models reached LRC from different parts of our Church.

8. Finance

We acknowledge the generous benefactors from India and benefactors from abroad such as the Congregation for the Oriental Churches, CNEWA, Missio Aachen and Oeuvre d’Orient of Paris.

Fr Pauly Kannookadan, Executive Director
## SUMMARY OF THE STATEMENT OF ACCOUNTS FOR THE YEAR ENDED ON 31ST MARCH 2005

<table>
<thead>
<tr>
<th>PARTICULARS</th>
<th>2003-04</th>
<th>2004-05</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>RECEIPTS</td>
<td>PAYMENTS</td>
</tr>
<tr>
<td>I. INCOME &amp; EXPENDITURE</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Contribution Received for Running Expenses</td>
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<td></td>
</tr>
<tr>
<td>Syro Malabar Sabhadinam Collection</td>
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<tr>
<td>Mission Sunday Collection</td>
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<tr>
<td>Administrative Receipts</td>
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<tr>
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<tr>
<td>Agriculture Income</td>
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<tr>
<td>Major Tribunal Income</td>
<td>24,504</td>
<td></td>
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<tr>
<td>Synodal News Income</td>
<td>333,848</td>
<td></td>
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<tr>
<td>Liturgical Research Centre Income</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Commission for Liturgy Income</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Description</td>
<td>Amount</td>
<td></td>
</tr>
<tr>
<td>--------------------------------------------------</td>
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</tr>
<tr>
<td>Administrative Expenses</td>
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<tr>
<td>Synodal &amp; Commission Meetings</td>
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<tr>
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<td>Liturgical Research Centre Expenses</td>
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<td>Commission for Liturgy Expenses</td>
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<tr>
<td>Sub-Total</td>
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<table>
<thead>
<tr>
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<tbody>
<tr>
<td>Foreign Contribution Received</td>
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</tr>
<tr>
<td>Capital Fund</td>
<td></td>
</tr>
<tr>
<td>Land &amp; Land Development</td>
<td>95,531</td>
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<tr>
<td>Furniture &amp; Equipments</td>
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<tr>
<td>Articles for Museum</td>
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<tr>
<td>Library Books</td>
<td>23,144</td>
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<tr>
<td>Vehicle</td>
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<tr>
<td>Sub-Total</td>
<td>1,164,636</td>
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</tbody>
</table>

| Sub-Total                                        | 4,809,908|

| Sub-Total                                        | 5,159,752|

<table>
<thead>
<tr>
<th>Description</th>
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<tbody>
<tr>
<td>Foreign Contribution Received</td>
<td>1,164,636</td>
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<tr>
<td>Capital Fund</td>
<td></td>
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<tr>
<td>Land &amp; Land Development</td>
<td>95,531</td>
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<tr>
<td>Furniture &amp; Equipments</td>
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<tr>
<td>Articles for Museum</td>
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<tr>
<td>Library Books</td>
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<td>Sub-Total</td>
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<p>| Sub-Total                                        | 1,803,275|</p>
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<th>Amount</th>
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<tbody>
<tr>
<td>Mass Obligations fulfilled</td>
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<td>23,420</td>
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<tr>
<td>Advance returned</td>
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<td>Overdraft taken from Bank</td>
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<td>Advance Received</td>
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<td>CNEWA - Cochin Office</td>
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<tr>
<td>Sundry Debtors - Books</td>
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<td>287,482</td>
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<tr>
<td><strong>Sub-Total</strong></td>
<td>929,117</td>
<td>3,578,669</td>
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<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bank : S.B. Accounts</td>
<td>735,305</td>
<td>2,244,773</td>
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<tr>
<td>Bank &amp; Cash : Synodal News</td>
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<td>5,873</td>
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<tr>
<td>Bank &amp; Cash : Tribunal</td>
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<tr>
<td>Bank Balance : LRC</td>
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<td>50,876</td>
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<tr>
<td>Commission for Liturgy</td>
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<tr>
<td>Cash In Hand</td>
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<tr>
<td><strong>Sub-Total</strong></td>
<td>781,400</td>
<td>2,366,240</td>
</tr>
</tbody>
</table>

| GRAND TOTAL                                     | 5,653,302 | 12,396,218|

C.J. Romid FCA  
Chartered Accountant  
Fr. Mathew Elappanikkal  
Finance Officer