XIV SYNOD (2006), Sessions 1 & 2

SPEECHES

REPORT

DECISIONS

DECLARATIONS

STATEMENTS
SYNODAL NEWS
BULLETIN OF THE SYRO-MALABAR MAJOR ARCHIEPISCOPAL CHURCH
Vol. 14 Nos. 1 & 2 November 2006

EDITORIAL BOARD

Mar George Punnakottil, Mar Thomas Chakiath, Mar George’ Alencherry and Fr. Antony Kollannur (Chief Editor)

INFORMATION FOR SUBSCRIBERS

The present subscription rate of Synodal News is Rs.50 Per annum (Over-seas US$/Euro 15.00).

In case you want to contact us for any reason please quote your subscription number.

Please pay the subscription by Money Order or Demand Draft. On technical reasons we don’t accept cheques. Normally two numbers of Synodal News are published in a year.

Back issues of SYNODAL NEWS (except no. 3) are available.

For further information please write to:
Editor
SYNODAL NEWS
P.B. No. 3110,
Kakkanad P.O.
Kochi 682 030, India
E-mail:synodalnews@rediffmail.com

Published by the Syro-Malabar Major Archiepiscopal Curia
PB No. 3110, Kakkanad P.O., Kochi 682 030, India
and printed at Alwaye Press, Aluva -683 101
CONTENTS

Editorial ................................................................. 3

XIV SYNOD (2006), SESSION 1
Inaugural Address .................................................. 7
Report ................................................................. 14
Decisions ............................................................ 50
Concluding Address ............................................... 54

XIV SYNOD (2006) SESSION 2
Inaugural Address .................................................. 63
Report ................................................................. 69
Decisions ............................................................ 109
Concluding Address ............................................... 114

GLOBAL MEET
Presidential Address ............................................... 123
Report ................................................................. 130
Requests of the Global Meet to the Synod .................... 136
Statement ........................................................... 139

ECCLESIASTICAL PROVISIONS
Appointment of Mar Anthony Chirayath as Bishop of Sagar .... 148
Appointment of Mar Thomas Thuruthimattam, CST, .......... 149
as Bishop of Gorakhpur
Appointment of Mar Gratian Mundadan, CMI, .............. 150
as Apostolic Visitor
Appointment of Mar Joseph Pandarasseril ................... 151
as Auxiliary Bishop of Kottayam
DECREES
Apostolic Letter declaring Kunjachan blessed ........................................... 153
Apostolic Letter declaring Sr. Euphrasia blessed ................................. 154
Decree elevating Society of Kristudasis ................................................. 155
to the Major Archiepiscopal Status
Decree elevating Snehaygiri Missionary Sisters .................................. 158
to the Major Archiepiscopal Status
Decree elevating Society of Nirmala Dasi Sisters .................................. 161
to the Major Archiepiscopal Status

PASTORAL LETTERS/DIRECTIVES
Pastoral Letter on the Feast of Dukrana (Malayalam) .......................... 164
Pastoral Letter on the Feast of Dukrana (English) ................................. 169
Pastoral Letter on Kunjachan (Malayalam) ........................................... 174
Pastoral Letter on Kunjachan (English) ................................................ 179
Pastoral Letter on Family (Malayalam) ................................................ 183
Pastoral Letter on Family (English) ...................................................... 188
Pastoral Letter on Sr. Euphrasia (Malayalam) ...................................... 193
Pastoral Letter on Sr. Euphrasia (English) ............................................ 198
Pastoral Letter on Liturgical Music (Malayalam) .................................... 203
Pastoral Letter on Liturgical Music (English) ......................................... 209
Prayer for Unity (Malayalam) .............................................................. 214
Prayer for Unity (English) ................................................................. 216
Practical Suggestions on Education ..................................................... 217

REPORTS
Report of the Commission for Liturgy .................................................. 222
Report of the Commission for Clergy .................................................... 229
Report of the Commission for Doctrine ............................................... 236
Report of the Commission for Ecumenism ......................................... 239
Report of the Commission for Catechism .......................................... 245
Report of the Liturgical Research Centre ......................................... 249
Financial Report of the Curia ............................................................. 259
EDITORIAL

The Editorial Board is happy to present Vol. 14 of the Synodal News. This issue of the Synodal News contains the Acts of two Synodal Sessions, XIV Synod (2006), Session 1, held from 9 – 21 January 2006 and Session 2, held from 21 August to 2 September 2006. Besides, it also gives the main events of the first ever assembly of the Syro-Malabar Emigrants, the Global Meet 2006, held from 18 – 20 August 2006, at Mount St. Thomas, Kakkanad. There are also some usual items like the ecclesiastical provisions and decrees, reports of the various commissions, pastoral letters, directives and guidelines, and so on. I hope this will keep the readers abreast of the up-to-date information regarding the major events and decisions in the Syro-Malabar Church.
XIV SYNOD (2006)
Session 1
9-21 January 2006
My dear brother Archbishops and Bishops,

I have the greatest joy of welcoming you, my dear brother archbishops and bishops, to the Major Archepiscopal Curia at Mount St. Thomas and to the first session of the XIVth Synod of Bishops of the Syro-Malabar Church that will be held from 9-21 January 2006. As shepherds of the flock entrusted to us by the Lord, we have assembled 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, at the very outset of this Synodal Session, invoke the guidance of the Holy Spirit so that we may be able to arrive at right decisions regarding the various issues we will be discussing here, through our wholehearted co-operation, active participation and positive contribution. We have begun the Synodal Session with a recollection preached by Bp. Thomas Elavanal, followed by some moments of prayer before the Most Blessed Sacrament and above all with our concelebrated Holy Qurbana which is the source and summit of the life and mission of the Church. I thank Bp. Elavanal for his inspiring talk, which enabled us to begin this Synodal Session in a fitting manner. I am glad to note that all members of the Synod are present for this session, except Bp. Sebastian Valloppilly who is unable to attend due to ill health.

We begin this session of our synod soon after the closing of the XI Assembly of the Ordinary Synod of Bishops that took place in the Vatican from 2-23 October this year. I participated in it as an Ex-officio member. Archbishop Joseph Powathil also participated in it as a member appointed by the Pope. During
the Synod, the various aspects concerning the Most Holy Eucharist and its significance in the daily life of the faithful were discussed. His Grace Mar Joseph Powathil and myself made our personal interventions in the Synod about which you will have read in the papers. At the conclusion of the Synod a message was issued to the whole world on this topic. We are hoping that the Holy Father will before long issue an Apostolic Letter in the light of the 50 propositions approved by the Synod.

The Roman Synod also provided me with the opportunity of meeting the Holy Father personally in a private audience that lasted for half an hour during which I presented to His Holiness the written memorandum of our last Synod. I also spoke to him about the contents of the memorandum and other problems that our Syro-Malabar Church is facing outside our proper territory, in India, in the Gulf region and in Europe. The Pope was very open and sympathetic to our needs and he assured me that he would personally study our memorandum and our needs. I also made a request to him to raise our Church to the dignity of a Patriarchate. Let us hope that the Holy Father will consider our requests favourably.

In our last Synod we had discussed at length the proposals of the CBCI Special Commission for Evangelisation, regarding the common agreement on Evangelisation and Pastoral Care of the Syro-Malabar faithful, outside the proper territory of the Major Archiepiscopal Church in India. Our response to those proposals were discussed in the CBCI Standing Committee and a common agreement was formulated incorporating many of our suggestions. After the Standing Committee meeting, His Eminence Cardinal Toppo, the CBCI President asked me to write immediately to Rome for the appointment of an Apostolic Visitor. I, with the agreement of the CCBI President proposed through the Apostolic Nuncio, the name of Bp. Gratian Mundadan, CMI, Bishop of Bijnor to be appointed as the Apostolic Visitor, with the duty to
make a study of the situation of the Syro-Malabar faithful outside our proper territory in India and to give a report to the CBCI Special Commission and to me, proposing areas where we should have Syro-Malabar eparchies and parishes. Later the CCBI President wrote to me that the Word Exarch as proposed in the common agreement of the Standing Committee, since it entails jurisdiction, may have to be changed to that of Apostolic Visitor and that this point would be discussed during the Plenary session of the CBCI in Bangalore next month. Therefore, we will have to wait till next month for any concrete steps to be taken on the basis of the common agreement.

However, some steps have been taken in the Madras-Mylapore Archdiocese regarding the pastoral care of the Syro-Malabar faithful there. The New Archbishop there has issued a decree in which he says that he does not think that the time has come to give the Syro-Malabar faithful in the Archdiocese of Madras-Mylapore their own parishes. Instead he has given certain faculties to our priests and sanctioned the construction of six churches without his permission and has given our faithful the option to continue in the Latin parishes, if they are registered there. We shall study this decree in detail during this session of the Synod and express our response to the Archbishop of Madras-Mylapore.

There are some signs of hope coming from outside India regarding the pastoral care of the Syro-Malabar migrants. With regard to the Pastoral Care of the Syro-Malabar Faithful in Great Britain and Ireland, as advised by our Commission for Evangelization and Pastoral Care, I have proposed to the bishops concerned the names of 12 Syro-Malabar Priests, most of whom are already working there to be appointed as Chaplains (Priest-in-Charge). As National Co-ordinator, I have proposed the name of Rev. Fr. Thomas Parayady, the former Director General of MST. The Archbishop of Dublin, His Grace Dermot Martin
expressed to me verbally his desire even to build a small Syro-Malabar Chapel in Dublin. However, the actual appointment of these chaplains have not yet taken place as the Bishops need some more clarifications regarding the details of such arrangements. I hope that this will be done without much delay.

In the Gulf region too, with the appointment of new bishops and the Nuncio, one can see some signs of change in the attitude of the Local Ordinaries regarding the pastoral care of our faithful in that region. I was invited by the new Vicar Apostolic of Arabia, Bishop Paul Hinder to bless and lay the foundation stone of the first Syro-Malabar church in his Vicariate on the 9th of last month. I used this occasion with the approval of Bishop Hinder and Bishop Camillo Ballin of the Vicariate of Kuwait to visit the Syro-Malabar faithful in Qatar, Bahrain, Abu Dhabi, Dubai, Kuwait and Oman. Everywhere I found large groups of Syro-Malabar Catholics who accorded to me a rousing welcome, organized by the Bishop and the priests concerned. Everywhere the churches were overflowing with large numbers of our faithful. In the Eucharist that I celebrated in the Syro-Malabar Rite in all the above places, I noticed that there was a very active and conscious participation of the faithful. I cannot forget the great hospitality of the Bishops and the great love and affection with which our faithful received me everywhere. I had the occasion to meet also the Apostolic Nuncio in Kuwait who is a Maronite. In all these places there was sufficient freedom of worship and the Governments would allow sufficient freedom to the Catholics to worship according to their own religion. However, there are restrictions with regard to the construction of churches and the issue of Visas to priests. The Bishops are quite open to the needs of the Syro-Malabar faithful and I have requested them to give as much pastoral care as possible in their own ecclesial traditions so that our faithful may not lose their ritual identity. The Catholics who are citizens of these Vicariates are only a handful while the rest are ex-patriots who will not be given
citizenship. They will return to their respective countries after some years of employment in the Gulf countries. I feel, however, that the pastoral care that the Syro-Malabar faithful received is restricted usually to one or two Masses in a month in the Syro-Malabar Rite and I am told that a number of them are joining the Pentecostal Churches. It will be a different situation if we have our own Vicariate and zealous priests with pastoral experience in these places. All other St. Thomas Christian Churches like the Orthodox, Jacobite and Marthomites maintain their identity through their own pastors who look after them. If our *sui iuris* Church maintains its identity in the Gulf Countries under its own bishops, there may not be difficulties in getting a certain number of visas for some Syro-Malabar priests. It may be that we may have to use the Churches and Schools of the Latin Vicariate, but our priests can also help the large number of Latin faithful, if they are allowed to do so. That is why I feel that the request of our Synod for a separate Vicariate of the Syro-Malabar Catholics in the Gulf Region, considering the large communities of our faithful in all these Countries is justified also because the Vatican Council’s emphasis on the equality of dignity of the Oriental Rites with the Latin Rite and their distinct identity which doctrines have not gone home in the case of many people.

It is also fitting that I draw your attention to the developments that have taken place in our Church after the last synod. Concerning liturgical matters, we have promulgated the *Propria* of Syro-Malabar *Qurbana* and published the first part. As far as I know, it has been well received by everyone. We also hope to publish the subsequent sections without much delay.

Recently I took part in the celebration of an important Jubilee, namely the Golden Jubilee of the Episcopal ordination of the former Bishop of Tellicherry, Mar Sebastian Valloppilly. As the first Bishop of Tellicherry, this zealous pastor has built up in the former forest area that was earlier beyond the
jurisdiction of our Church a vibrant Syro-Malabar Community, now divided into four flourishing eparchies, which give to the Church the most numerous priestly and religious vocations in the whole of India. This is a shining proof of what happens when our faithful outside our proper territory are given their own pastors. I offer once again His Excellency Bishop Sebastian Valloppilly our thanks and congratulations on the occasion of his Episcopal Golden Jubilee and pray for his good health and a peaceful retired life.

Archbishop Mar Kuriakose Kunnacherry retires from the office of the Metropolitan Archbishop of Kottayam on the 14th of this month and will be succeeded by his Co-adjutor Bishop Mar Mathew Moolakkatt the same day. It is not possible to mention all the great services that Archbishop Kunnacherry has rendered to the Suddist community, to the Archdiocese of Kottayam, the Syro-Malabar Church and the Church in India in a few words like this. On behalf of the entire Syro-Malabar Church and the Syro-Malabar Synod I congratulate His Grace Mar Kuriakose Kunnacherry on the occasion of the 50th Anniversary of his priestly ordination, which was on the 21st of the last month. I offer him our thanks for the great services he has done to the Church during the 38 long years of his Episcopal ministry. I wish him good health and a peaceful retired life. I also congratulate the new Metropolitan Archbishop Mar Mathew Moolakkatt on his assumption of office as the second Metropolitan Archbishop of Kottayam and wish him a fruitful Episcopal ministry.

In the last Synod we had decided to appoint a Commission for Finance with Bps. Gregory Karotemprel, CMI (Chairman), Bps. Mathew Arackal and Sebastian Adyanthrath (Members). This Commission was authorized to form a Finance Council which will advice the Commission for Finance on ways and means of raising funds for the functioning of the Major
Archiepiscopal Curia and to prepare its Financial Planning and Budget. The Finance Council has already been constituted and I hope it will be able to help us in overcoming the burden of debt of the Curia.

Now I wish to draw your attention to some of the topics we will be discussing during this synod. The liturgical commission has a long list of items for our discussion. We will be dealing with also some of the other topics left over from the past Synods and also new topics proposed by Bishops. Since there is a large number of topics to be dealt with we shall decide which of these items should be included in the agenda, considering the importance and urgency of the matter.

For the first time in the history of our Church we will be drawing up the names of possible candidates for the Episcopal ministry within our proper territory to be appointed bishops by the Major Archbishop, after getting the assent of the Apostolic See. We all realize what an awful responsibility this is on the part of every member of the Synod to choose the right person as the successor to the Apostles. These days let us pray for the guidance of the Holy Spirit to choose persons whom we consider before God as the most suitable for this office.

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 1st Session of the XIVth 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
9 January 2006
XIV Synod (2006) Session 1
9 – 21 January 2006

REPORT

The XIV Synod (2006) Session 1 began with a recollection at 10.00 a.m on 9 January 2006. Bishop Thomas Elavanal, MCBS, gave the recollection talk. The recollection was followed by Eucharistic 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 thanked Bishop Thomas Elavanal for his inspiring talk for the recollection. He recalled the fact that himself as Ex-officio member and Archbishop Joseph Powathil as a member appointed by the Pope, attended the XIth Assembly of the Ordinary Synod of Bishops that took place in the Vatican from 2-23 October 2005. He said that the occasion of the Roman Synod gave him the opportunity to meet the Holy Father personally and to present to him the memorandum of our last Synod and other problems that our Church was facing outside our proper territory in India, in the Gulf region and Europe. He said that the Pope was very open and sympathetic to our needs and that the Pope assured him of personally attending to our memorandum and our needs. He also requested the Pope to raise our Church to the dignity of a Patriarchate. He appraised the Synod also about the progress regarding evangelization and pastoral care of the Syro-Malabar faithful outside our proper territory, after the discussion in the CBCI Special Commission for Evangelization on our response to the recommendations of the CCBI. He said that a common agreement had been reached on appointing an Apostolic Visitor with the duty to make a study of
the situation of the Syro-Malabar faithful outside the proper
territory in India and to present a report proposing areas where
we should have Syro-Malabar eparchies and parishes and that
he had proposed Bishop Gratian Mundadan, CMI, to be the
Apostolic Visitor. He also informed the house of the new
measures taken by the Archbishop of Madras-Mylapore regarding
the pastoral care of the Syro-Malabar faithful, namely certain
faculties to our priests and the sanation of the construction of six
churches without his permission and the option given to the
faithful to continue in the Latin parishes if they are registered
there. He said that the decree of the Archbishop of Madras-
Mylapore had to be studied in detail by the Synod. He said that
there were signs of hope with regard to the pastoral care of the
Syro-Malabar faithful in Great Britain and Ireland and that he
had proposed to the Bishops concerned the names of 12 Syro-
Malabar priests as chaplains and Rev. Fr. Thomas Parayady,
MST as the National Coordinator. He also said that he recently
visited the Gulf Region at the invitation of the new Vicar
Apostolic of Arabia to bless and lay the foundation stone of the
first Syro-Malabar Church in his Vicariate. He said that he also
visited the Syro-Malabar faithful in Qatar, Bahrain, Abu Dhabi,
Dubai, Kuwait and Oman and that he was very much impressed
by the practice of faith of our people in all those places. He
proposed that it would be a just demand from our part to request
a separate Vicariate for the Syro-Malabar Catholics in the Gulf
Region.

Regarding the developments in our Church after the last
synod, the Major Archbishop mentioned the promulgation of the
Propria of the Syro-Malabar Qurbana and the publication of
the first part, which according to him had been well received by
everyone. He informed the bishops of his participation in the
golden jubilee of the Episcopal ordination of the former bishop
of Tellicherry, Mar Sebastian Valloppilly. He expressed his
admiration of the great achievements of the Bishop emeritus
that resulted in the formation of three more dioceses in the Malabar Region and placed on record his thanks and congratulations for him on behalf of the Synod.

Similarly he congratulated Mar Kuriakose Kunnacherry, the retiring Metropolitan Archbishop of Kottayam, on his great services during the 38 years of his Episcopal ministry to the Suddist community, the Archdiocese of Kottayam, the Syro-Malabar Church and the Church in India and thanked him also on behalf of the Synod. He wished him good health and a peaceful retired life. He also congratulated the new Metropolitan Archbishop Mathew Moolakkatt on his assumption of office and wished him a fruitful Episcopal ministry.

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 Mathew Vattackuzhy (Emeritus, Kanjirapally), Mar Joseph Pallikaparampil (Emeritus, Palai), Mar George Punnakottil (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 (Thamarassery), 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 Moolakkatt OSB (Co-adjutor, Kottayam), Mar Lawrence Mukkuzhy (Belthangady), Mar Joseph Kunnath CMI (Adilabad), Mar Mathew Vaniakizhakkel 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 Moolakkatt as moderators of the sittings of the Synod.

Committee for the Media: The Major Archbishop nominated Bishops Thomas Chakiatth, Mathew Arackal and Andrews Thazhath as members of the committee for the media for this Session of the Synod.

Notary for the Present Session of the Synod: The Major Archbishop, after taking the opinion of the Synod nominated Fr. Pauly Kannookadan to be the Notary of this Session of the Synod.

Review of the Decisions of the Previous Synod: The Synod reviewed the implementation of the decisions of the previous Synod.

Timetable: The proposed timetable of the synod was approved with two minor changes.

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. Guidelines for the functioning of the CLC
2. Guidelines for the review of the liturgical texts of our Church
3. Holy Week Liturgy – Palm Sunday, Maundy Thursday, Passion Friday, Holy Saturday and Easter Sunday.
4. Christmas liturgy
5. Vibhodi Liturgy
6. Blessing of Oil
7. Dedication of the Church
8. Profession of the Religious
9. Dedication of the members of the Secular Institute and Apostolic Life
10. Blessing of the Deppa
11. Rededication of the Churches
12. Blessing of the Sacred Vessels
13. Role of the Archdeacon
14. Reconsidering the directives for communion in double species
15. Challenges to Parish-centred pastoral ministry
16. Pastoral and theological issues related to Liturgical life and devotional spirituality
17. Concerns on family due to the new trends in the society
18. Constituting a special wing for the socio-political affairs of the Church
19. Minority right and self financing educational institutions
20. Problems faced by nursing students
21. CBCCI special committee items – approval of the text approved by the special committee
22. Some canonical issues that needed urgent attention
23. Canonical Provisions and guidelines for Metropolitan Synod
24. Guidelines for the erection of Exarchies and Appointment of Exarchs
25. Questionnaire for collecting information regarding candidates to be appointed as Bishops or Exarchs
26. List of Candidates for the Auxiliary of Kottayam
27. Appointment of a curial bishop and other alternatives to improve the functioning of the Curia
28. Reorganizing the AKCC as quickly as possible and monitoring its functioning
29. The Need for a Lay Association
30. Financial Planning and budgeting of the Curia
31. The scope of functioning of the Doctrinal Commission and other matters
32. Clergy Commission
33. Madras Mission
34. Suggestions on the Liturgical Music
35. Emblem for the Syro-Malabar Church
36. Approval of the Revised Statutes of the Paurastya Vidyapitham
37. Mitre for the bishops
38. Moderation in celebrations
39. Apostolate for singles
40. The Faculties of the Synod in matters pertaining to the Liturgy
41. Present status of the petition to appoint an Exarch for the whole territory
42. Pastoral care of the Syro-Malabar faithful in Delhi
43. Spending 15 minutes daily to see how our decisions affect our faithful
44. Spending one day during the synod to assess our preferential love for the poor
Recording of the Proceedings of the Synod: At the suggestion of the Secretary the Synod examined the usefulness of the recording of the proceedings of the Synod as it involves much time, energy and money. Although some bishops pointed out the drawbacks of the present system of recording, the Synod finally decided to continue the present cassette recording and requested the Secretariat to enquire the possibility of CD Recording. If the facility for CD Recording is installed, the proceedings recorded so far on cassettes also may be copied on CD.

Order of the Forenoon Programmes of the Opening day of the Synod: Bishop Joseph Pastor Neelankavil, CMI raised the point regarding the liturgical propriety of having the Eucharistic adoration just before the Holy Qurbana in connection with the recollection of Bishops at the beginning of each Synodal Session. There was a short discussion on the matter and the Synod decided that hereafter the order of the forenoon programmes on the opening day would be a recollection talk followed by some time of reflection and personal prayer, and thereafter the concelebration of the Holy Qurbana.

Pastoral and Theological Issues Related to Liturgical Life and Devotional Spirituality: Bp. Joseph Perumthottam introduced the subject for discussion. Many Bishops expressed their views emphasizing the importance of Christ-centred liturgical spirituality and at the same time underlining the importance of popular devotions in the life of the faithful. The genuine devotion to the Bl. Virgin Mary is to be by all means promoted, this being the tradition of all the Oriental Churches. It was also pointed out that the popular devotions should be complementary to the liturgical spirituality, which by and large we have to inculcate in our people.
Liturical Music: Bishop Andrews Thazhath, Chairman of the LRC, presented the suggestions of the research seminar on liturgical music. The first point from the suggestions was taken up for discussion and the Synod decided to approve the publication of liturgical hymnals by the eparchies. In such hymnals only the hymns approved by the Synod could be included. The eparchies can present the hymns to the Liturgical Commission, which in turn will examine the appropriateness of the hymns and present them for the approval of the Synod. Regarding the use of devotional songs each bishop has to exercise his supervisory role in his eparchy. The discussion on the other suggestions from the seminar is to be continued.

Printing of the Propria for the Remaining Liturgical Seasons: Bishop Paul Chittilapilly requested the Synod for the permission to print the Propria of the remaining periods with only one set of prayers of Onita d’Qanke, Zumara, and Suraya for a liturgical season. He said that if this were not possible, this concession might be granted at least for the periods of the Great Lent and the Resurrection as the texts of the Propria of these periods were about to be finalized in this way, by the agreement of the Synodal Committee for the Propria. The Synod said that for the periods of the Great Lent and the Resurrection the reduced form of the Propria may be allowed, but for the remaining periods the method used in the first book had to be continued. It was also suggested that a note be given in the preface of the book, stating the reason for printing the Propria of the periods of the Great Lent and the Resurrection in the changed form.

Use of the Prayers of the Propria on Weekdays: Another request to the Commission was to print a note in the preface of the Propria books indicating that the prayers given for every Sunday were meant to be used also for the weekdays that follow. A question was raised as to the propriety of giving such a note. During the discussion that followed it was clarified that in our earliest tradition there was Holy Qurbana only on Sundays and
Feast days and therefore we had prayers of the Propria only for those days. Now since we have Holy Qurbana everyday the need arises for Propria prayers even on Weekdays. Although one can say that the Weekdays are extension of Sundays in the spirit of the Liturgical Year, still there is no sufficient reason to make the use of the prayers of the Propria of Sundays mandatory even for the Weekdays. The Synod therefore felt that it would be better to change the way of stating the instruction regarding the Propria prayers from the mandatory form to an optional one as follows: “The prayers of the Propria of every Sunday can be used also for the Weekdays that follow.”

Blessing of the Oil (Holy Myron): Bishop Paul Chittilapilly presented to the Synod the draft text of the blessing of the Oil. Fr. Emmanuel Thelly, CMI was present in this sitting to give clarifications regarding the Syriac Original of the text. The Synod completed the discussion on the draft text of the Blessing of the Holy Oil and approved the modified text.

Consecration of Madbaha with Holy Oil: The Synod discussed the draft text of the Consecration of Madbaha with Holy Oil and entrusted the text for further procedure of preparation and approval. Since this text was prepared according to the earlier procedural norms, it was decided to send the text to the Liturgical Commission for reconsideration in the light of the observations of the Synod. The Commission was asked to present it again to the Synod after the normal procedure for the preparation of the Liturgical Texts.

Proposals for the Reconsideration of the Text of the Rite of Consecration of the Church: During the discussion on the draft text of the Consecration of the Church there was a serious intervention expressing the doubt that the Liturgical Texts that are being discussed and approved would not be well received by the people because of the lack of sufficient adaptation and renewal in these texts. Many Bishops shared their views from
different points of view. All seemed to have agreed that among
the Bishops and also in different sections of the ecclesial
community there was a lack of unity of thought regarding the
basic principles of liturgical and ecclesial identity of our Church.
It was felt that after having completed the discussion on the Rite
of the Consecration of the Church, there should be some attempts
to bring the Bishops and also the Church at large on a unified
thinking and action especially regarding the basic principles of
Liturical reform by starting the discussion of the two draft texts
of the Guidelines presented in the Synod. There was a common
agreement to send to the Commission for Liturgy certain
proposals of the Synod to be reckoned with during the
reconsideration of the text of the Rite of the Consecration of the
Church by the Commission and by other forums. There was
also an opinion that some of these proposals were applicable to
all Liturgical Texts. The Bishops put forward the following
proposals:

1. Find certain ways to avoid monotony in the recitation of
the prayers.

2. Give participation to the priests and people in the
celebration, such as giving certain prayers and actions to
the priests, and making the people bring in procession certain
liturgical articles and objects that are to be blessed during
the liturgy of the consecration of the Church, etc.


4. Give the possibilities for local adaptation.

5. Improve the language.

6. Find new persons to write the lyrics for the liturgical hymns.

7. Promulgate the text only after having made experimentation
in certain selected places.

8. Device methods to make the text acceptable to all.

9. Compare text we are preparing with the texts of other
Churches.
10. Respect also the attitudes of the Orthodox counterparts in making our Liturgical Texts.

11. See whether statues are to be encouraged in our Church.

12. Keep the nature of the Pontifical in which prominence is to be given to the liturgical action of the Bishop.

13. Give prime importance for the traditional elements of the text.

14. Give a note of theological vision with the draft text.

15. Give complementary theological visions from other sources.

16. Try to give a new vision for the text because of the flexibility of tradition in our Church.

17. Adapt the text to the aptitudes and needs of the people.

18. Envisage the time duration of the text taking into consideration the actual situations of the people.

19. Give the Text a dynamic character proportionate to the dynamism of our Church.

Guidelines for the Review of the Liturgical Texts: The Synod took up for discussion the Draft Guidelines presented by the Synodal Committee for the review of the Liturgical Texts of our Church that presented a collection of the opinions of Bishops regarding restoration, renewal and adaptation. At the very outset, it was felt that the points mentioned in the Draft were so diverse in nature that they could not be discussed as such. There was difference of opinion on how to make a discussion on these points. All seemed to have agreed that the Bishops needed an in-depth study of the basic principles regarding restoration, renewal and adaptation and that the priests also needed a similar conscientization on the matter. It was pointed out that along with the basic principles, the pastoral implications of the liturgical texts also should be studied. There was another suggestion that a common study programme for the Bishops together with the Central Liturgical Committee would serve the purpose better. It
seemed to be a conclusive proposal to conduct the study programme for the Bishops during the next session of the Synod. The organization of this study programme was entrusted to the Curia in cooperation with the Commission for Liturgy. Without taking any final decision on this proposal the Synod proceeded to discuss the Draft Guidelines and took up first the point regarding restoration of the Liturgical Texts of our Church. The discussion remains inconclusive.

**Guidelines for the Liturgical Commission:** Bp. Paul Chittilapilly introduced the draft text of the Guidelines for detailed discussion in the Synod. The Synod discussed in detail the Guidelines for the Liturgical Commission and kept it pending for approval, considering the fact that after the discussion of the Guidelines for the review of the Liturgical texts some other points also could be included in it.

**Addition to the Text of the Prayer for the Installation of the Metropolitan:** Bishop Paul Chittilapilly proposed to include an additional supplication in the prayer of the text approved by the Synod for the installation of the Metropolitan mentioning his specific functions as Metropolitan. The Synod approved the amended prayer formula for the installation of the Metropolitan with slight modifications. The common agreement was that the right of the Metropolitan to ordain bishops of his province should be incorporated in the approved formula of the prayer of installation.

**Veneration of our Blessed in our Church:** During the consideration of mentioning the Blessed of our Church in one of the concluding prayers of the blessing of the Holy Myron, the question was raised whether it was possible to venerate all of them in our eparchies. The answer given was that the Blessed were venerated only in the eparchies to which belong the places of their birth and death and that if one wanted to build a church in the name of one of the Blessed or to venerate a blessed in
one church, permission could be obtained from Rome on the basis of individual requests. In this context the Synod felt that we should write to the Holy See to get a common permission to venerate all our Blesseds in all the eparchies of our Church. All the same the decision to make such a request was deferred for further discussion in the following week.

**Communication to the Bishops outside the Proper Territory:** During the review of the decisions, it was agreed upon that hereafter the general communications sent to all the Bishops within the proper territory might be sent also to the Bishops outside the proper territory for their information.

**Commemoration of the 50th Anniversary of the Death of Archbishop Mar Augustine Kandathil, the first Metropolitan Archbishop of the Syro-Malabar Church:** As part of the commemoration ceremonies of the 50th anniversary of the death of Archbishop Augustine Kandathil, all the Bishops participated in a concelebrated Holy *Qurbana* at St. Mary's Cathedral Basilica in Ernakulam, presided over by the Major Archbishop on Tuesday, 10 January 2006. Bishop Jacob Manathodath preached the homily.

**Felicitations to Archbishop Mathew Moolakkatt and Archbishop Emeritus Kuriakose Kunnacherry:** On the previous day, the Synod had concluded the sittings at 10.30 a.m. to make it possible for the Bishops to participate in the Liturgy of the Installation of Archbishop Mathew Moolakkatt at Christ the King Cathedral, Kottayam which took place from 2.30 - 4.30 p.m., on Saturday, 14th January 2006. The Major Archbishop officiated the Liturgy and enthroned the new Archbishop. Archbishop Joseph Powathil preached the homily. On Monday, 16th January 2006, at the beginning of the sitting, the Major Archbishop congratulated on behalf of the Synod Archbishop Mathew Moolakkatt, the newly enthroned Archbishop of Kottayam. He wished him every blessing of God for a fruitful
apostolate as the Metropolitan of Kottayam Archdiocese. He also wished to place on record his thanks for the great service Archbishop Kuriakose Kunnacherry had rendered for the Archdiocese of Kottayam, for the Syro-Malabar Church, the Church in India and the Universal Church during the 38 years of his Episcopal ministry. The Major Archbishop thanked him on behalf of our Church and expressed the hope that the Synod could expect his service even in future. Archbishop Mathew Moolakkatt thanked the Bishops for their presence during the liturgy and other programmes of the installation ceremony. He said that it was an expression of Synodal collegiality, which was very much appreciated also by the people. He also thanked Archbishop Joseph Powathil for the good homily he preached. Archbishop Kuriakose Kunnacherry also expressed his satisfaction and gratitude for the participation of the bishops in all the programmes at Kottayam for which he was the one who invited all. He said a special word of thanks to the Major Archbishop and Archbishop Joseph Powathil, for the words of appreciation they said about him. He said that the formation of the Synod was his long-cherished wish and that he took every possible step for its realization. He shared the memories of his personal contributions in the SMBC, in the Synod and for the Church in India. He did not forget to recall his close acquaintance with Pope John Paul II and the particular affection with which the Major Archbishop considered him referring especially to the letter, which the Major Archbishop wrote to him on the occasion of his Sacerdotal Golden Jubilee. He extended a very cordial and standing invitation to all the Bishops to his home of retirement adjacent to the Caritas Hospital.

Role of the Archdeacon: Bishop Joseph Perumthottam, Convener of the Committee appointed by the Synod to study the role of the Archdeacon presented the paper on the findings of the Committee. The paper consisted of general notions regarding the archdiaconate, the history of the archdiaconate in the various
Churches and proposals for the possible re-introduction of archdiaconate in our Church. There was a preliminary discussion on the findings of the committee. It was pointed out that the difference between the role of the Archdeacon and that of the Protosyncellus had to be clarified and that a decision to appoint the Archdeacon only for the liturgical purpose would not be wise. It was finally agreed upon that all the Bishops could further study the matter and the Synod could take the topic for detailed discussion in the following Synod.

Reconsidering the Directives for Communion in Double Species: Bishop Paul Chittilapilly, Chairman of the Liturgical Commission presented to the Synod the suggestion of the CLC to review the present practice of distributing Holy Communion in double species. According to the reformulation agreed upon by the Synod, Holy Communion in double species can be given in three ways: 1. The minister takes the Sacred Host, dips it in the chalice and places it on the tongue of the communicant; 2. In liturgically well-trained and comparatively small communities the communicant can first receive the Sacred Host in hand and then carefully dip it in the chalice and receive it without in any way causing the Sacred Blood to be spilt; 3. The communicant receives the Sacred Host following any of the directives given for Communion in the form of Sacred Bread alone and proceeds to a minister holding the chalice who with a small spoon pours a little of the Sacred Blood into his/her mouth.

Another question raised was whether the distribution of Holy Communion in double species was something obligatory for the priests. It was clarified that the Communion in double species is the normal way according to the tradition of our Church. But when there are large numbers of people it may not be practical to give the communion for all in double species. Therefore the Synod felt that the distribution of Holy Communion in double species is a practice to be promoted in our Church even though it cannot be insisted upon. As the Synod felt that a new instruction
from the Major Archbishop regarding the distribution of Holy Communion in double species might cause some pastoral difficulties in some eparchies, it was decided that the Major Archbishop need not give any new instruction, instead each Bishop could implement the modified provision on the distribution of Holy Communion in double species according to his pastoral prudence.

Reorganizing the AKCC and monitoring its functioning: Bishop Joseph Pallikaparampil presented to the Synod the legal opinion to amend the constitution of the AKCC and pointed out the constitutional difficulties that hinder the intervention of the Syro-Malabar Synod in the functioning of the AKCC as it still remains an association originally approved by the KCBC. There was a long discussion on the matter and it was finally decided to write a letter to the President of the KCBC describing the actual situation of the AKCC and to get his cooperation in rectifying the constitutional problems and to establish the right of supervision of the Syro-Malabar Synod over the AKCC. At the request of the Synod the Major Archbishop deputed Bishop George Punnakottil to write this letter and do the follow up.

Synodal Committee for Public Affairs: In the XII Synod of November 2004, there was a decision to authorize the Permanent Synod to constitute a special wing for the socio-political affairs of the Church consisting at least a Bishop, a priest and a lay person that would analyze the items of news in the media and prepare quick responses to them, which may be published officially. Since the Permanent Synod felt that the matter required further study, it was again referred to the Synod of Bishops. Accordingly Archbishop Joseph Powathil presented a short paper in which he enunciated the various implications there would be in pronouncing our official stand on the ethical aspects involved in the various socio-political issues affecting the Church. He was of the opinion that although there was a need for speaking out the views of the Church in this way, it involved the risk of
being misunderstood by the general public and also of distancing ourselves from other Catholic and Christian communities around us. There was a long discussion on the matter and it was finally decided to constitute the Synodal Committee for Public Affairs consisting of Archbishop Joseph Powathil (Convener), Bishops George Punnakkottil and Thomas Chakkiath (Members) to form a team of qualified persons who would help our Church to formulate appropriate responses to the socio-political issues that come up from time to time in the society. It is up to the Committee to decide upon the ways and means of functioning of this Committee and to initiate the process of functioning. When the question was raised whether this body should be a Committee or a Commission, it was decided that for the time being it would function as a Committee and if needed it could be made a Commission in future.

**Publication of the Particular Law:** It was decided to publish the Particular Law of the Syro-Malabar Church in a book form taking the text as presented in the *Synodal News*.

**Guidelines for Metropolitan Synod:** Bishop Sebastian Vadakel, Convener of the Synodal Committee for the canonical questions presented to the Synod the Guidelines for the Metropolitan Synod. After a short initial discussion, the Synod decided to enlist more suggestions from the Bishops, in the light of which also the Synod could discuss in detail these Guidelines in the following Synodal Session. The Bishops were requested to send their suggestions to Bishop Sebastian Vadakel before 15th June 2006.

**Guidelines for the Erection of Exarchies and Appointment of Exarchs:** Bishop Sebastian Vadakel, MST, Convener of the Bishop's Committee to Study the Implications of Lifting the Reservations presented to the Synod a Draft of Guidelines for the Erection of Exarchies and Appointment of Exarchs. The Draft included the exposition of the canonical provisions on the matter and proposals to be discussed and finalized by the Synod.
Regarding the proposal of the Major Archbishop consulting the Synod before appointing the Exarchs, it was felt that such a procedure would be infringing on the canonical prerogative of the Major Archbishop to appoint the Exarchs with the consent of the Permanent Synod. Therefore the proposal was dropped. About the term of office of the Exarch, there was common agreement that the Exarch was to be appointed specifying his term of office as "unless and until other provisions are made for this office." Regarding the termination of office there were two clarifications. 1. If the appointment of the Exarch is without the limitation of the term of office, the consent of the Synod is needed to remove the Exarch from office. 2. If the appointment is with the limitation of the term of office, the Exarch loses his office when his term of office expires. With regard to the insignia of the Exarch the Synod decided that he could use a red sash, pectoral cross and ring. Still the Synod felt that these two points required further study and clarification, namely, first, the canonical validity and advisability of appointing the Exarchs with a fixed term of office and second, the use of insignia by the Exarchs. This work was entrusted to the Synodal Committee for Canonical Questions.

**Procedure for Processing the Names of Episcopal Candidates:** In continuation of the discussion on the questionnaire for collecting information about Episcopal candidates the Synod also reviewed the procedure established in the previous Synodal Session for processing the names of Episcopal candidates. With the experience from the process followed in the case of Kottayam and Bhadravathy, some Bishops observed that for a fair evaluation of candidates all informants should be asked to answer the questionnaires for all the candidates for a given eparchy or office as the case may be. However, the Synod, having considered the pros and cons of the matter decided to follow the norms already established, i.e., to ask information about only three candidates from any one
informant. Synod also decided that a note of clarification be added to the procedural norms for selecting the candidates, i.e., when the Major Archbishop invites proposals from the Synod members other than the Local Bishop regarding the candidates for a particular diocese, he includes in the letter the three names, with the bio-data, proposed by the Local Bishop. It was also decided to send hereafter to the Local Bishops also the questionnaires of enquiry about candidates proposed by other bishops of the Synod. To the question whether the members of the Synod are to be given in advance the names of all candidates proposed by the members themselves, it was pointed out that this was not done in the case of Kottayam and Bhadravathy, even though such a requirement was there in the norms already established, the reason being merely oversight. The Synod reiterated its earlier decision regarding this point as given in the norms already established.

**Questionnaire Regarding Candidates Proposed for the Office of Bishop:** The Synod reviewed the questionnaire and made the following modifications: 1. Query number one was transferred to be the last one. 2. The formulation of Query no. 10 was to be changed as “Fidelity to the tradition and spiritual patrimony of the Syro-Malabar Church.” 3. A new query was added: “Does he agree fully with the Church’s teaching relating to marriage and sexual morality? Does he defend the Church’s position in public?” 4. To delete the expression ‘according to your conscience’ from query no. 17, since such a reference to conscience is applicable to the whole questionnaire. The Synod approved the questionnaire with these modifications.

**List of Candidates for the Office of the Auxiliary Bishop of Kottayam:** The Synod discussed the list of possible candidates for the office of the Auxiliary Bishop of Kottayam and took appropriate decision on the matter.
Sees for Titular Bishops: There was a discussion whether we should ask the Holy See a clarification regarding the necessity of having Titular Sees for the Non-Eparchial Bishops. The common agreement was that we need not ask for any clarification and that we could simply send the list of Episcopal candidates to the Roman Pontiff and if the assent for the appointment of Bishops came with the Titular Sees we could accept it. Otherwise the Non-Eparchial Bishops will be called after the office for which they are appointed.

Curial Bishops: Bishop Andrews Thazhath, Convener of the Synodal Committee to study the possibilities of having Curial Bishops and other alternatives to improve the functioning of the Curia presented to the Synod a study on the role of Curial Bishops. He said that the paper he presented was mainly based on the study of Fr. Francis Eluvathingal as there was no other serious study on the topic. He suggested that the discussion could be done from three main angles: first, to decide whether we need Curial Bishops, second, to find an alternative set up if we decide not to have Curial Bishops, and third, to defer the matter for further study and discussion later. During the discussion that followed, clarifications were given that almost all Oriental Churches have the system of Curial Bishops, that an existing Bishop could be transferred to the office of the Curial Bishop, that even a retired Bishop could be appointed to the office, that an Auxiliary could be transferred to take the office of the Curial Bishop, that the Curial Bishop could exercise the delegated powers of the Major Archbishop, without however not reducing the role of the Local Bishops and that with the appointment of the Curial Bishop the functioning of the Curia, including the financial matters could be more effectively organized and executed. This topic is to be further dealt with in the following Session of the Synod.
Some Canonical Issues from the Major Archiepiscopal Tribunal: Fr. Mathew Kochupurackal, President of the Major Archiepiscopal Tribunal presented to the Synod certain canonical issues that needed urgent clarifications from the Synod such as 1. Whether the permission of the Local Hierarch is required for blessing the marriages of those who enter civil marriages for the purpose of Visa, but who have not lived together before the marriage in the church, 2. Procedure for correcting the errors in the Baptism Register, 3. Whether it is necessary for Jacobite/Orthodox ladies marrying Syro-Malabar Catholics after joining the Catholic Church to first join the Syro-Malankara Church, before they join the Syro-Malabar Church with the marriage, etc. The Synod discussed the points and the canonical provisions related to the proposed issues and their implications were brought out. The conclusions of the discussion prepared by Fr. Mathew Kochupurackal, President of the Major Archiepiscopal Tribunal, was distributed later in the Synod.

Emblem for our Church: At the request of Bishop Andrews Thazhath, Chairman of the LRC, Fr. Pauly Kannookadan introduced to the Synod the work done by the LRC to present the models of the emblem for our Church. He said that the LRC conducted a competition and selected the best models from 303 entries and that all the models were displayed in the Synod Hall for the assessment of the Bishops. Bishop Andrews Thazhath recalled to the Bishops that our aim of conducting the competition was not to select the best models and give prizes for them but to decide upon an emblem for our Church, choosing one or two of these models and modifying them to arrive at an emblem most suitable to our Church. He briefed the Synod that from the models of the emblem a few models had already been selected after having consulted some theologians and artists. To these models the bishops could propose other models too and all these models might be re-touched by artists to make an ideal model of the emblem for our Church. These artists also could be given
theological insights that we visualize to be included in the symbolism of the emblem. Bishop Andrews Thazhath said that the ideal model/models could be presented in the following Synod for final approval. The Synod agreed to the proposal.

**Madras Mission:** Bishop James Pazhayattil informed the Synod that Archbishop A. M. Chinnappa of Madras-Mylapore invited two times the representatives of our priests and the lay faithful of Madras Mission for dialogue with the Archdiocesan authorities and that after these two dialogue sessions the Archbishop wrote a letter to him. He read out the letter by which the Archbishop raised the Mission of the Syro-Malabar Church at Chennai to the status of a Chaplaincy with special privileges. By this letter the Archbishop agreed to appoint a Chaplain for Madras Mission, Associate Chaplains/Rectors for different centers. The agreement is that the Archbishop himself will appoint the priests proposed by Bishop James Pazhayattil. By the letter our six churches were declared places of public worship. Our priests are given faculties enjoyed by the priests of the Archdiocese. The letter has given choice for our faithful to continue their ascription to the Latin parishes. During the discussion on this point the Major Archbishop clarified the normal procedure in which the Archbishop of Madras-Mylapore should have consulted him in accordance with CCEO c. 193 and *Erga migrantes caritas Christi* n. 52, before writing this letter and that in his opinion what the Archbishop should have done was to appoint an Episcopal Vicar and also erect parishes for our people. He said that he would give a response to the letter of the Archbishop of Madras-Mylapore to Bishop James Pazhayattil, the copy of which was sent to the Major Archbishop, at an opportune time. Bishop James Pazhayattil also informed the house that the Archbishop of Madras-Mylapore had not consulted him either regarding this matter.

**The Presumed Option of the Migrant Syro-Malabar Faithful for Practice of their Faith in the Latin Rite:** During the
discussion on Madras Mission, the point was raised that in *Erga migrantes caritas Christi* there was a provision permitting the migrant faithful of the Oriental Churches to practice their faith in the Latin Rite. The Major Archbishop clarified that this provision in the Document is not a law but it goes against CCEO c. 40 by which the Oriental Catholics are bound to practice their faith in their own rite. There was an opinion that the provision of the *Erga migrantes caritas Christi* might give a wrong signal for the Oriental Catholics to practice their faith in the Latin Rite as a normal way. The Bishops of Belthangady, Palakkad, Mananthavady, Kalyan and Chicago shared their experiences of our faithful having practiced the Latin Rite for long time, showing reluctance to return to the Syro-Malabar Liturgical practice. At the same time it was pointed out that the Instruction *Erga migrantes caritas Christi* could positively help to broaden the vision of the Council Vatican II regarding the Oriental Catholic Churches. After the discussion it was finally decided that the Synod should write a letter to the Holy See expressing our fears that as the indult given to certain faithful in the eparchy of Kalyan to receive the sacraments in the Latin Rite was misinterpreted so also the provision of the *Erga migrantes caritas Christi* might be misinterpreted and thereby adversely affect the practice of faith of our faithful in our own rite. Bishop Gregory Karotemprel was asked to draft a letter to this effect and bring it for discussion in the meeting of our Bishops during the CBCI Session in February at Bangalore.

In reference to the pastoral care of our migrant faithful Archbishop Joseph Powathil said that there was an intervention regarding this subject in the latest Roman Synod and that a proposition was accepted by the Synod of which the last part says: “In so far as possible, migrants of Eastern rite must be able to be assisted by their priests. The ‘Dies orientalis’ must be established in seminaries so that Eastern liturgies are better known.” He said that this point incorporated in the proposition would help us in our attempts to get our rights realized.
Approval of the Text of the CBCI Special Commission: Bishop Gratian Mundadan, Member of the CBCI Special Commission for Evangelization and Pastoral Care, presented to the Synod the proposals of the CBCI Special Commission regarding the issues of evangelization and pastoral care of the Orientals. These proposals were originally drafted by the Special Commission, approved by the CBCI Standing Committee and finally re-worked by Archbishop Oswald Gracias, as per the suggestions of the Standing Committee. They are to be presented in the next General Body Meeting of the CBCI, before which our Synod is requested to approve them. The Synod discussed the proposals one by one. The bishops felt that on certain points we had to clarify our position better than as they were presented in the given document. The Synod authorized Bishop Sebastian Vadakel, MST, Archbishop Joseph Powathil and Bishop Gratian Mundadan, CMI, to draft the changed formulations of the proposals incorporating the suggestions given by the Bishops. Consequently, Bishop Sebastian Vadakel, MST, Member of the Committee to draft the changed formulations of the proposals of the CBCI Special Commission incorporating the suggestions given by the Bishops, presented to the Synod the proposals with the amendments. The amended proposals were discussed in detail and the Synod gave its approval to them with a few modifications. It was decided to send these proposals with a covering letter and an appendix of references. It was also suggested that in the text of the Recommendations approved by the Synod, the amendments that we incorporated could be specially marked to catch the attention of the readers.

Representatives of the Synod to the CBCI Special Commission for Evangelization and Pastoral Care: There was a question regarding the selection of the Synodal representatives to the CBCI Special Commission to which the response was given that one member was delegated by the Major Archbishop and the other two were elected by the Synod. There
was an opinion that propriety demanded the Chairman of our Commission for Evangelization and Pastoral Care of Migrants also be included in the CBCI Special Commission. At this point suggestions came up that new representatives might be selected, to which the Moderator, after consulting the Major Archbishop responded saying that the present representatives could continue, as it was not long time after they had been chosen.

**Prayer for Church Unity Octave:** The Major Archbishop expressed his desire to make our faithful understand the importance of the prayer for Christian Unity. He said that it would be good to inspire the non-Catholic Churches also, especially those who belong to the family of St. Thomas Christians, to make this prayer in their communities with due importance. He also suggested that it would be better to formulate a short prayer, other than the one prepared by the World Council of Churches, translated into Malayalam by the KCBC Commission for Ecumenism and adapted for our use by Archbishop Joseph Powathil, to be said daily in our families. The formulation of this prayer was entrusted to Archbishop Joseph Powathil.

**Dialogue between the Orthodox Churches:** During the discussion on the prayer for Church Unity, Bishop Thomas Chakiath intervened saying that we should make some concrete efforts also for Church unity, especially when people of the Orthodox Churches are threatening to make public demonstrations against each other. He suggested that it would be good to find out the possibility of sending three or four lay delegates of our Church to initiate a dialogue with the leaders of the Orthodox Churches to dissuade them at least from actions that might lead to public scandal. The Synod authorized Bishop Thomas Chakiath to select the apt persons from among our lay faithful for this dialogue. However, Bishop Thomas Chakkiath informed the Synod that he contacted the leadership of both the Orthodox Churches but was not successful in initiating a dialogue.
Get-together with the Heads of the Non-Catholic Churches of the tradition of St. Thomas Christians: During the discussion on the dialogue with the Orthodox Churches, there was a proposal to have a get-together of all the Heads of the Churches of the tradition of St. Thomas Christians with prayer and mutual sharing about matters of common interest during a Synodal Session. Bishop Thomas Chakiath suggested that, for the get-together with the non-Catholic Churches of the tradition of St. Thomas Christians, it would be better to invite all the bishops of the respective Churches and the suggestion was accepted by the Synod. The Major Archiepiscopal Commission for Ecumenism was requested to look into the other details of organization of the get-together.

Meeting with the Bishops of the Malankara Church: In order to strengthen the mutual collaboration and co-operation in pastoral ministry between the Syro-Malabar Church and the Syro-Malankara Church, it was proposed to have a meeting of the Permanent Synods of both the Churches. To facilitate this meeting the Heads of both the Churches would make an initial planning.

Approval of the Revised Statutes of the *Paurastya Vidyapitham*: Bishop Joseph Kallarangatt, Chairman of the Synodal Commission for St. Thomas Apostolic Seminary Kottayam presented the Draft of the Revised Statutes of the *Paurastya Vidyapitham* to be finally approved by the Synod. He said that the new common library for the Seminary and the *Paurastya Vidyapitham* and the possible starting of the Institute of Oriental Canon Law had necessitated the revision of the Statutes and that the amendments were already examined and recommended by the Synodal Commission. Fr. George Madathikandam, Rector of the Seminary and Fr. Mathew Manakkatt, President of the *Paurastya Vidyapitham* presented the Draft of the amendments in the Statutes. The Synod discussed the amendments and approved them with certain modifications.
The moderator thanked both the Rector and the President on behalf of the Synod for their service in this regard.

**The Need for a Lay Association:** Bishop Thomas Chakiath presented to the Synod the need for a strong Lay Association for our Church. He said that we should try our best to revive the AKCC and make it a strong Lay Association of our Church. He was of the opinion that if it could not be revived we should start a new Lay Association for our Church. The common opinion of the Synod was that Bishop George Punnakottil would go on with the attempts of reviving the AKCC by enlisting the support of the KCBC and that later the Synod could think about the proposal for a Lay Association in our Church.

**Concerns on Family Due to the New Trends in Society:** Bishop Paul Chittilapilly appealed to the Synod to make the family an important concern and proposed effective lines of action for family apostolate taking into consideration the new trends in the society. A clarification was given that at the instance of the KCBC most of the dioceses in Kerala have declared a ‘Year of the Family.’ Together with this point the Synodal decision to request the Major Archbishop to issue a pastoral letter on family was brought to the attention of the bishops. During the discussion that followed a common agreement came up that this pastoral letter should be issued without much delay. Then Bishop Sebastian Adyanthrath, Convener of the Follow up Council of the Major Archiepiscopal Assembly, invited bishops to propose additional points to be included in the pastoral letter together with the proposals of the Major Archiepiscopal Assembly. The Bishops mentioned the following concerns:

1. The erosion of faith among our people and the consequent desertion of the Church by the people.
2. Growing number of suicides even of entire families due to lack of faith and confidence in God.
3. Lack of attention in giving Catholic education for the children
4. Sending children to educational institutions outside Kerala that do not give proper ethical and moral formation
5. Misuse of Internet
6. The problems that our nurses, nursing students and other students of professional courses face in and outside India
7. Bargaining for dowry and related problems
8. The dwindling of the number of children in families
9. Feticide, especially of the girl child
10. Unethical actions of infertility clinics and clinics of organ transplantation
11. Extravagance in spending especially for feasts and celebrations
12. Alcoholism
13. The evil effects of the Media

As positive steps, the Bishops proposed the following:
1. Effective orientation of marriage preparation courses
2. Formation programmes for the young couples
3. Strengthening of the family units
4. Formation of the youth
5. Proper catechism in schools and colleges
6. Family Catechesis
7. Family prayer

It was finally decided that there was no need of declaring a Year of the Family for our Church, instead the pastoral letter of the Major Archbishop should be issued in April 2006. There was also a proposal to make leaflets on selected themes concerning family life available to the dioceses the work of which was entrusted to Bishop Sebastian Adayanthrath.
**Functioning of the Doctrinal Commission:** Bishop Gratian Mundadan, CMI, Chairman of the Doctrinal Commission requested the approval of the Synod for the appointment of a secretary for the Commission, obtaining an office in the Curia and the financial requirements for the working of the Commission. The Synod was of opinion that the Commission could decide for itself the appointment of the Secretary, the starting of the office in the Curia, etc. in consultation with the Major Archbishop. Bishop Gratian Mundadan further asked whether there was the need of our Doctrinal Commission since there were already similar Commissions functioning on the CBCI and KCBC levels. The Bishops pointed out that there was relevance for our Commission as there were so many dogmatic and doctrinal issues that appear in theological books and articles, devotional songs, retreat and convention centers, and in the media, for which authoritative answers and explanations from the part of the Church were to be given. The Commission could have a role of doctrinal vigilance in all these spheres. Some suggested that the Commission could foster healthy relationship between the *magisterium* and the theologians. There was another suggestion that the secretary of the Commission should work together with a team of theologians involving also professors in the seminary. In conclusion the Chairman said that the Commission would meet and take the decision to appoint a secretary and plan the functioning of the Commission.

**Clergy Commission:** Bishop James Pazhayattil, Chairman of the Commission for Clergy and Institutes of Consecrated Life briefed the Synod about the special programmes of the Commission to be conducted in the coming years. They were an Ongoing Formation for Diocesan Priests of the Syro-Malabar Church, a Survey on the Ministry and Life of Priests, a New Priests’ Meet, a Silver and Golden Jubiliarians’ Meet, a Get-together of Vicar Generals and Curia Members, and the Follow up meetings with SMRC. The Bishops sought clarification on
the nature of these programmes and Bishop James Pazhayattil gave the replies. He enquired the possibility of appointing a good spiritual counselor in Mount St. Thomas to help the priests of our Church and to co-ordinate the on-going formation of the priests. The Synod said that it would be difficult for the priests of our Church to come over to Mount St. Thomas from far and wide due to the distance and difficulties of travel. Instead the Bishops said that it would be better to point out certain qualified counselors in different places whom the priests could meet according to their needs.

About the Ongoing Formation Programme for our diocesan priests, there were a few suggestions: to conduct them on regional level, to make more priests participate in the programme, to hold it in Mount St. Thomas itself so that the priests coming from different dioceses could have a healthy exchange of ideas and experiences and to foster unity in our Church. Although it was clarified that the priests from the Mission Dioceses also were supposed to participate in this programme, the Bishops from the Mission Dioceses suggested that it would be better to conduct the programme in the Mission Region and that a team of experts be sent for the programme there.

Bishop George Punnakottil, Chairman of the Synodal Commission for St. Joseph’s Pontifical Seminary Alwaye, said that it was a great need to have a course for the spiritual fathers of our Minor Seminaries to be conducted at Mount St. Thomas and that the Rectors of our Minor Seminaries, in one of their meetings had made this proposal. The Commission agreed to the proposal.

**The Charter on Priestly Formation:** Regarding the Charter on Priestly Formation, it was decided that every bishop should send his comments on the draft of the document distributed in the Synod to the Chairman of the Commission for Clergy in his Mount St. Thomas address, before 30th June 2006. After having incorporated these suggestions, the Chairman is to present the draft in the following Synod for final approval.
**Budget of the Curia for 2006 – 2007 and the Report of the Finance Council:** Fr. Mathew Elappanickal, Finance Officer of the Curia, presented a summary of the budget for 2006-07 which included also proposals for closing the loan taken by the Curia within a period of three or four years. The Bishops asked clarifications on various points regarding the budget and Fr. Elappanickal replied to them. The Synod appreciated the dedicated service of Fr. Mathew Elappanickal and thanked him.

After the presentation of the Budget, Bishop Gregory Karotemprel, Chairman of the Finance Commission presented to the Synod the first report of the Finance Council. There was a discussion on the ways and means to raise funds for the Curia. The following lines of action were approved by the Synod:

1. To convene a meeting of the Major Superiors of Religious Congregations for men and women and to enhance the annual contribution from them.
2. To receive a one-time contribution from selected parishes of our dioceses with the knowledge of the Local Bishops.
3. To receive individual contributions from generous persons of our Church.
4. To increase the annual diocesan contribution by 30 percent.
5. To collect voluntary contributions from individual dioceses who have not yet responded to the appeal of the Finance Commission to give contributions to close the loan taken by the Curia.
6. To receive loans from dioceses or Religious Congregations, either interest-free or with 4% interest.

The Synod acknowledged the efforts taken by the Finance Commission to work out new propositions to improve the financial position of the Curia.
Enrollment of Priests and Nuns in the Bar Council: Bishop Jose Porunnedom presented to the Synod the legal question regarding the denial of enrollment for priests and religious in the Bar Council with the presupposition that they do have already a profession. He said that although there was a Single Bench Judgement allowing the enrollment, the Bar Council has made an appeal to the Division Bench which has stayed the Single Bench Judgement. There was a suggestion that we implead in the court case by employing a senior advocate to plead this case and try to get a favourable judgement from the Division Bench. The Synod entrusted the follow up for the case to Bishop Thomas Chakkiath who informed the Synod of the legal advice he got that it was not wise to implead in the case at this stage. The Synod agreed to his suggestion but at the same time authorized him to proceed in this matter as situation demands.

Pastoral Care of the Nursing Students: During the consideration of the items of the Agenda, the Synod requested Archbishop George Valiamattam, Bishop Mathew Arackal and Bishop Lawrence Mukkuzhy to present the topic of the pastoral care of the nursing students to facilitate the discussion on the matter.

Appeal for ‘Convert Christians’ for Backward Class Status: Bishop George Punnakottil presented to the Synod an appeal of the Samvaranam Nashtapetta Pinnokka Christian Association to get the recognition of the Government for Convert Christians who were backward Hindus before their conversion, as ‘Backward Classes’ of citizens. The Synod approved the appeal and authorized Bishop George Punnakottil to send it to the Government of Kerala.

Website for the Church: Bishop Gregory Karotemprel proposed the idea of a Website project for the Syro-Malabar Church. He said that this new project is financially self-supporting and that it would become even profitable eventually. As there was already a Website for our Church, the Bishops
said that it was enough to update that Website and if at all a new one is installed it should be made functioning together with the existing Website. Bishop Gregory Karotemprel and Bishop Jose Porunnedom were authorized to study the matter and explore the possibilities of a new website.

**Deepika:** Bishop Mathew Arackal presented to the Synod the share pattern and the present financial position of *Rashtra Deepika* Limited. There were questions and clarifications about the present financial position and the manner of functioning of *Deepika*. There was an opinion that Bishops should give financial support to *Deepika* to surmount its present difficulties. Another point emphasized was that care should be taken to keep the major part of the shares with our peoples and to avoid by all means other interested parties taking control of *Deepika*. It would be good that we encourage our people to take more shares of the Company. The Bishops promised their support and encouragement to the difficult task undertaken by Bishop Mathew Arackal. Bishop Mathew Arackal said that to get over the present difficulties of *Deepika*, it would be better if there were two more Bishops in its Director Board and he suggested the names of Bishop George Punnakottil and Bishop Joseph Kallarangatt. But both these Bishops expressed their reluctance to be on the Board of Directors, instead they promised to give every advice from outside. At the same time some Bishops expressed the view that without being Members of the Director Board the Bishops could do very little help in this matter. There was some discussion on the subject and the Synod desired to have two more Bishops in the Director Board of *Deepika* and authorized Archbishop Joseph Powathil, Bishop George Punnakottil, Bishop Mathew Arackal and Bishop Joseph Kallarangatt to proceed with effective lines of action.

**INFAM:** Bishop Jose Porunnedom presented to the Synod his concerns about the functioning of the INFAM. He said that the
Association had many drawbacks in its functioning and that it is going out of control of the priests and Bishops. He felt that there was a need of amending the statutes of INFAM if the Association was to be brought under the control of Bishops. He foresaw the danger involved in INFAM taking political affiliations and creating divisions in the Association. Archbishop George Valiamattam, Member of the Synodal Committee for INFAM said that he had arranged for a meeting on State level of the Office bearers of the Association and that proper decisions might be taken in that meeting. There was a suggestion that INFAM should have a new leadership. Another suggestion was that the meeting of the priests working as organizers of INFAM should be convened and their suggestions should be evaluated to determine the future track for the Association. The Synod requested Archbishop George Valiamattam to conduct these meetings and do the needful in this regard.

Press Release: Bishop Andrews Thazhath presented to the Synod the final draft of the Press Release. The Synod approved it with a few modifications and authorized the Secretary to release it for the Press.

Forthcoming Sessions of the Synod (2006-2007): The Synod confirmed the dates of the Second Session of XIV Synod (2006) as per decision taken in the XII Synod (2004), namely, the two weeks from 21 August to 2 September 2006. The Synod also decided to hold a Session of the Synod from 20 August – 1 September 2007 and requested the Bishops to set apart the dates 8-13 January 2007 in their Year-plan for a Session of the Synod, if needed. The decision to hold the Session in January 2007 will be taken in the Synodal Session in August-September 2006.

Scrutiny of the Decisions: The Secretary read out the decisions of the First Session of XIV Synod (2006). The members suggested certain modifications in the formulation of some of the decisions and approved them for publication.
The Secretary thanked the Major Archbishop for his guidance to conduct the Sittings of the Synod and the Bishops, in particular the Moderators, for their earnest cooperation. He expressed his special thanks to the Chancellor and the Notary who worked with him tirelessly during all the days of the Synodal Session in writing the Minutes and preparing them to be presented in the Synod.

**Conclusion of the Synod:** In his concluding address, the Major Archbishop thanked God who helped the Bishops of the Synod with His abiding presence at every step of the Synodal functioning. He expressed his thanks to the Bishops for the 'fine spirit of communion manifested among them in spite of their differences on the various aspects of the subjects discussed.' He said that the openness and understanding that the Bishops manifested during the Synodal Session was a source of great joy for him. The goals of the Synod go beyond the individual decisions, he said. He added that the final goal was the greater glory of God and the good of our Church that came from our mutual enrichment and deeper communion in Christ.

Touching upon the various topics discussed in the Synod he said that much was achieved although some of the items of the Agenda could not be dealt with. He recalled the fact that our Church could not be content with discussing purely internal matters, but should also be aware of what is happening in the society and respond to it in the light of the Gospel. He alluded to the discussions of the Synod in response to the proposals of the CBCI Standing Committee with regard to Evangelization and Pastoral Care in India. He expressed his happiness for having made clear that we were most willing to dialogue in this respect, but not sacrificing the fundamental rights of our Church and the basic principles sanctioned by Canon Law, Council Decrees, and the teachings of the Apostolic See. He expressed his hope that 'the efforts the Synod had made will help in elucidating the
basic principles and clarifying issues so that before long all the obstacles in the way of our Church attaining that perfection of the juridical structure of a *sui iuris* Church would be removed and the Syro-Malabar Church would no longer be limited to the small territory to which the authority of the Major Archbishop was restricted, but her territory would be extended to the confines of India."

Quoting His Holiness Pope Benedict XVI, he said that we had worked together, not by ourselves, but like the disciples on the road to Emmaus, with the Lord and that like those disciples we should now return to Jerusalem where we could expect the power from above. Finally he thanked the Bishops who helped in various ways for the successful completion of the work of the Synod. He mentioned specially the Bishop Secretary, Bishop Moderators, the Chancellor and the Notary and the other Curia Personnel for their tireless efforts during the present Session of the Synod. Exhorting the Bishops to continue their journey together with Jesus and assuring them that our people would be with us and we would be true prophets of hope for them, the Major Archbishop declared the first Session of the XIV Synod of Bishops of the Syro-Malabar Church closed.

The Synodal Session ended with the angelus at 12.30 p.m.

Mount St. Thomas,  
Bp. George Alencherry  
21 January 2006  
Secretary, Synod of Bishops of the Syro-Malabar Church
Decisions

1. To ask the CLC to prepare a draft of guidelines for the proper liturgical celebrations and present it in the following Synod.

2. To publish the particular law of the Syro-Malabar Church in a book form taking the text as presented in the Synodal news.

3. To request every bishop to send his comments on the draft of the Charter on Priestly Formation distributed in the Synod to the Chairman of the Commission for Clergy in his Mount St. Thomas address, before 30th June 2006. After having incorporated those suggestions, the Chairman is to present the draft in the following Synod for final approval.

4. To allow the publication of liturgical hymnals by the eparchies. In such hymnals only the hymns approved by the Synod could be included. The eparchies can present the hymns to the Liturgical Commission, which in turn will examine the appropriateness of the hymns and present them for the approval of the Synod. Regarding the use of devotional songs each bishop has to exercise his supervisory role in his eparchy.

5. To reformulate all the directives for the distribution of Holy Communion in double species. According to the reformulation agreed upon by the Synod, Holy Communion in double species can be given in three ways: 1. The minister takes the Sacred Host, dips it in the chalice and places it on the tongue of the communicant; 2. In liturgically well-trained and comparatively small communities the communicant can first receive the Sacred Host in hand and
then carefully dip it in the chalice and receive it without in any way causing the Sacred Blood to be spilt; 3. The communicant receives the Sacred Host following any of the directives given for Communion in the form of Sacred Bread alone and proceeds to a minister holding the chalice who with a small spoon pours a little of the Sacred Blood into his/her mouth.

The implementation of these new directives could be done by each individual Bishop according to his pastoral prudence.

6. To approve the text of the Blessing of the Holy Oil (Holy Myron).

7. To send the text of the Rite of the Consecration of the Church to the Liturgical Commission for reconsideration in the light of the observations of the Synod. The Commission was asked to present it again to the Synod after the normal procedure for the preparation of the Liturgical Texts.

8. To conduct the study programme for the Bishops during the next session of the Synod. The organization of this study programme was entrusted to the Curia in cooperation with the Commission for Liturgy.

9. To constitute the Synodal Committee for Public Affairs consisting of Archbishop Joseph Powathil (Convener), Bishops George Punnakkottil and Thomas Chakkiath (Members) to form a team of qualified persons who would help our Church to formulate appropriate responses to the socio-political issues that come up from time to time in the society. It was also decided that for the time being it would function as a Committee and if needed it could be made a Commission in future.

10. To entrust Archbishop Joseph Powathil the formulation of a short prayer for the unity of St. Thomas Christians to be said daily in our families.
11. To fix the insignia of the Exarch as red sash, pectoral cross and ring.

12. To ask the Major Archiepiscopal Commission for Ecumenism to organize a get-together of all the Bishops of the Churches of the Tradition of St. Thomas Christians with prayer and mutual sharing about matters of common interest during a Synodal Session.

13. To approve the revised statutes of the *Paurastya Vidyapitham*.

14. To entrust the Synodal Committee for Canonical Questions with the work of preparing and presenting to the following Session of the Synod a note of clarification on two points: first, the canonical validity and advisability of appointing the Exarchs with a fixed term of office and second, the use of insignia by the Exarchs.

15. To enlist more suggestions from the Bishops, in the light of which also the Synod could discuss in detail the Guidelines for Metropolitan Synod in the following Synodal Session. The Bishops were requested to send their suggestions to Bishop Sebastian Vadakkel before 15\textsuperscript{th} June 2006.

16. To approve the appeal of the *Samvaranam Nashtapetta Pinnokka* Christian Association to get the recognition of the Government for Convert Christians who were backward Hindus before their conversion, as ‘Backward Classes’ of citizens and to authorize Bishop George Punnakottil to send it to the Government of Kerala.

17. To approve the following lines of action of the Finance Commission:
   a. To convene a meeting of the Major Superiors of Religious Congregations for men and women and to enhance the annual contribution from them.
b. To receive a one-time contribution from selected parishes of our dioceses with the knowledge of the Local Bishops

c. To receive contributions from generous persons of our Church

d. To increase the annual diocesan contribution by 30 percent

e. To collect voluntary contributions from individual dioceses who have not yet responded to the appeal of the Finance Commission to give contributions to close the loan taken by the Curia

f. To receive loans from dioceses or Religious Congregations, either interest-free or with 4% interest

18. To authorize Bishop Gregory Karotemprel and Bishop Jose Porunnedom to study the matter and explore the possibilities of a new website.

19. To authorize Archbishop Joseph Powathil, Bishop George Punnakottil, Bishop Mathew Arackal and Bishop Joseph Kallaranagatt to proceed with effective lines of action to solve the problems of Deepika.

20. To confirm the dates of the Second Session of XIV Synod (2006) as per decision taken in the XII Synod (2004), namely, the two weeks from 21 August to 2 September 2006.

21. To hold a Session of the Synod from 20 August – 1 September 2007. The Synod requested the Bishops to set apart the dates 8-13 January 2007 in their Year-plan for a Session of the Synod, to be convoked, if needed.
My dear brother Archbishops and Bishops,

We have now come to the conclusion of the Session 1 of XIV Synod (2006) of our Church after two weeks of intense and hard work. Now as the moments to conclude this noble task have arrived, our hearts are filled with a sense of gratitude to the Almighty God who helped us with His abiding presence at every step of our journey together. As we know Synod is a journey together and I must say that during these two weeks we have walked together. There were moments when we could have strayed away from our paths, but the Lord who accompanied our steps did bring us back to the right path and gave us the right direction through his Word and the ever nourishing Bread of life that is his own body, which we experienced in our moments of prayer in the common recitation of the Divine Praises and the daily celebration of the Eucharist together as one body. I want to thank God and you my brother Bishops for the fine spirit of communion manifested among us in spite of our differences on the various aspects of the subjects we discussed. The openness and understanding that you manifested during this session was a source of great joy for me.

At the end of such a long session as this, naturally everyone will ask what we have achieved during these days, spending so much of our precious time here. It is a question that comes not only in our minds, but also in the minds of the priests and lay faithful of our respective eparchies whom we represent here. However, I would like to make here a note of caution. The
success of a Synodal Session is not to be gauged merely on the
basis of the number of decisions it made or the degree of impact
they make in the Church and in the society at large. These criteria
are important and are more visible and tangible to the public
eye. But there are still greater achievements that are not very
tangible or easily visible to the public and go often unnoticed by
others, while they are true achievements. Our goals are not
merely making some decisions on some matters that are very
near to us, that are perhaps very alive at the moment. Our goals
go beyond these individual decisions, the greater glory of God
and the good of our Church that comes from our mutual enrichment
and deeper communion in Christ.

Therefore, in all sincerity I would say that we have
accomplished much also during this session of the Synod. As
usual we had a very tight agenda, yet thanks to the Secretary of
the Synod and the three Moderators, we were able to deal with
most of it. Although the main agenda of this Session of the Synod
was fixed as the discussion of the Liturgical Texts that remain to
be approved for our Church, we could not do full justice to that
as there were also other pressing issues that needed the
deliberation of the Synod. Still we could allot some time in this
session of the Synod for the study of liturgical texts. We could
build on the common agreement we had arrived at in the previous
Session of our Synod that in the revision of the Liturgical texts,
restoration, renewal, adaptation and the improvement of language
should go simultaneously. We did take up the discussion of the
guidelines for the review of the Liturgical Texts and found that
much work was still to be done before we could present a
universally accepted set of guidelines. I am sure the Holy Spirit
will guide us in the right direction and we will certainly arrive
at a final document, even though we may have to wait for some
more time. We did succeed in approving the liturgical text of
the Rite of the Blessing of the Holy Oil (Holy Myron) and
completed the discussion of the text of the Rite of Consecration
of the Church which is to be sent for further consultation before final approval. We have also given the final shape to the Guidelines for the functioning of the Major Archiepiscopal Commission for Liturgy that needs for the final approval only some additions in the light of the Guidelines for the review of the liturgical texts. In this regard I wish to place on record our sincere thanks for the tireless efforts put in by Bishop Paul Chittilapilly, the Chairman of the Commission for Liturgy and the other Bishop Members, the Secretary Fr. Pauly Kannookadan and all those who collaborated with the Commission in preparing our Liturgical Texts. We have also made great strides in arriving at an emblem for our Church thanks to the efforts of the Liturgical Research Centre. We hope to finalise the emblem in the following Synod. Our thanks to Bishop Andrews Thazhath and the other members of the Executive Team for the work they have done in this regard. We also could spend some time on the role of the Archdeacon in our Church, directives for communion in double species, liturgical life and devotional spirituality, etc.

As usual Canon Law occupied some of our time in this Session also. We have dealt with some canonical issues that needed further clarifications so that our faithful will have fewer difficulties in many situations like fulfilling the requirement of getting a civil certificate of marriage for visa purposes, difficulties in correcting mistakes in the Baptismal Registers, etc. We could discuss the Guidelines for the erection of Exarchies and appointment of Exarchs. Although we have decided to study the matter further, we could arrive at many commonly agreed norms for the same. This was a very important task as there was the need to erect Exarchies and appoint Exarchs. So also we could discuss the guidelines for the Metropolitan Synod. These provisions are important as they indicate the growth of our Church by giving her all the juridical structures she needs to function as a full-fledged Major Archiepiscopal Church. This Synod also gave us for the first time the opportunity to elect the Episcopal
candidates for the eparchies within the territorial boundaries of our Church after the faculty of electing Bishops was restored to our Church. The exercise was made easy by the meticulous information provided by the Curia and the judicious presentation of the same by the Bishops nominated for the task. I thank them and the Chancellor of the Curia sincerely for this strenuous effort they have put in for the successful completion of the formalities needed for this task.

Our Church could not be content with discussing purely internal matters. She should also be aware of what is happening in the society and respond to it in the light of the Gospel. A mechanism to fulfill this sensitive responsibility was a need which all of us felt very much. In this session we have discussed the implications of such involvement and have finally appointed a Synodal Committee for Public Affairs to work out the modalities of functioning of this office. We can hope that this Committee will be able to evolve ways and means to make the voice of our Church heard in the Media as well as among the general public with regard to the ethical issues involved in the various aspects of public life. I wish the Committee every success.

We also spent quite some time in formulating our response to the proposals of the CBCI Standing Committee with regard to Evangelization and Pastoral Care in India. We have made it clear that we are most willing to dialogue in this respect, but not sacrificing the fundamental rights of our Church and the basic principles sanctioned by Canon Law, Council decrees and the teachings of the Apostolic See. I hope that the efforts we have made here will help in elucidating the basic principles and clarifying issues so that before long all the obstacles in the way of our Church attaining that perfection of the juridical structure of a sui iuris Church will be removed and the Syro-Malabar Church will no longer be limited to the small territory to which the authority of the Major Archbishop is restricted now, but her territory will be extended to the confines of India.
We also could discuss many other topics and arrive at some decisions. We could approve the revised statutes of the Paurastya Vidyapitham after going through all the proposed amendments. This is indeed a great thing. So also we could touch upon a variety of topics such as the reorganization of AKCC, concerns on family for which we have agreed to issue a pastoral letter in the month of April, the Madras Mission, functioning of the Doctrinal Commission, INFAM, Deepika, etc. We have gone through the budget for the Major Archiepiscopal Curia for the coming year. The Commission for Finance with Bishop Gregory Karotemprel as its Chairman has set out to tackle the financial crisis of the Curia and I wish them all success.

My observations would be incomplete if I omit two important events in which almost all of us took part, namely, the Commemoration of the 50th Death Anniversary of Mar Agustine Kandathil, the first Metropolitan of the Syro-Malabar Church and the Enthronement of Mar Mathew Moolakkatt, the latest Metropolitan. On both occasions, the participation of almost all the Bishops of the Syro-Malabar Church created a deep impression among our faithful concerning the unity that binds us together. I think this is the aspect that our people are looking for among us. They should get the conviction that we can rise above our differences and stand united for the good of our Church. I wish and pray that this aspect of our unity may shine forth in a still greater degree on other occasions also. As His Holiness Pope Benedict XVI said in his homily during the Eucharistic celebration for the conclusion of the XI Ordinary General Assembly of the Synod of Bishops on 23 October 2005, “docile to the Spirit’s action and attentive to the needs of others, the Church will be evermore a beacon of light, of true joy and hope, fully achieving its mission as “sign and instrument... of unity among all men” (Lumen Gentium, n. 1). We, as true shepherds of our people are called to be the beacon light of hope, the sign and instrument of unity among all men, more particularly among our faithful.
We have walked together, not by ourselves, but like the disciples on the road to Emmaus, with the Lord. So like those disciples, let us now return to Jerusalem, where we can expect the power from above. His Holiness Pope Benedict XVI continues in his homily cited above that “Like the disciples of Emmaus, whose hearts were kindled by the words of the Risen One and enlightened by his living presence recognized in the breaking of the bread, who hurriedly returned to Jerusalem and became messengers of Christ’s Resurrection, we too must take up the path again, enlivened by the fervent desire to witness to the mystery of this love that gives hope to the world.” The Tenth Ordinary General Assembly of the Synod of Bishops held on 30 September to 27 October 2001 had spoken of the Bishop as the “Servant of the Gospel of Jesus Christ for the Hope of the World.” His Holiness Pope John Paul II of happy memory in his post-Synodal apostolic exhortation *pastores gregis* says: “The Bishop is called in a particular way to be a prophet, witness and servant of hope.” We are the hope of our people, our witnessing will be effective only if we are united. We have walked together, with Jesus along our side. Let us continue this journey together. Our people will certainly be with us and we will be true prophets of hope for them.

I have mentioned only a few of the achievements of this session of the Synod. Perhaps we could have achieved still more impressive results by improving the various aspects of the organization of the sittings of the Synod and their conduct. There is always room for improvement. 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 and the other Curia personnel 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. The next session of the Synod is scheduled for 21st August to 2nd September 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 1st Session of the XIVth Synod of Bishops of the Syro-Malabar Church closed.

Mount St. Thomas Varkey Cardinal Vithayathil
21 January 2006 Major Archbishop of
the Syro-Malabar Church
XIV SYNOD (2006)
Session 2
21 August - 2 September 2006
XIV SYNOD (2006) Session 2
Mount St. Thomas, 21 August – 2 September 2006

Inaugural Address
of the Major Archbishop

My dear brother Archbishops and Bishops,

It is my greatest joy to welcome you, my dear brother archbishops and bishops, to the Major Archiepiscopal Curia at Mount St. Thomas and to the second session of the XIV Synod of Bishops of the Syro-Malabar Church that will be held from 21 August to 2 September 2006. The Synod which is an assembly of all the Bishops of our Church is the sign and symbol of its unity. The Second Vatican Council Document on Bishops reminds us of this great responsibility of Bishops to witness to this unity. “As the legitimate successors of the apostles and members of the Episcopal college, bishops should be ever conscious that they stand together” (CD 6). Let us invoke the guidance of the Holy Spirit at the beginning of our session so that whatever decisions we may take here regarding the many issues that affect our Church, be a reflection of that unity which our Lord wanted from his disciples. I am sure that all of us are committed to achieve this goal through our wholehearted co-operation, active participation and positive contribution.

We have begun this Synodal Session with a recollection preached by Bp. Joseph Kallarangatt, followed by some moments of personal prayer and above all with our concelebrated Holy Qurbana. I thank Bp. Kallarangatt for his reflections, which have set us in the right direction towards our goal. I am glad to note that nearly all members of the Synod are present for this session. On April 4th this year Bp. Sebastian Valloppilly, a great son of our Church and the oldest member of the Synod, was called by God to eternal reward. He was the first bishop of the
eparchy of Tellicherry. He came to be known as the father of the Syro-Malabar Migrants in Malabar because of the extra-ordinary contribution he made for their spiritual and social development. The huge crowd that gathered for his funeral was a glorious testimony to his outstanding services to his people and to the Syro-Malabar Church. Let us stand for a moment in prayer for the happy repose of his soul.

I congratulate Bishop Gratian Mundadan CMI on his appointment by the Holy Father as the Apostolic Visitor for the Syro-Malabar faithful in India outside our proper territory. I hope and pray that his appointment may bring about a final solution to the problem of the restrictions of the rights of the Syro-Malabar Church for evangelization and the pastoral care of her children in the whole of India.

We have a new member in the Synod in the person of Bishop Anthony Chirayath of Sagar. He was ordained Bishop by me on 25th of March this year. I congratulate His Excellency and welcome him for the first time to our Synod. Let me use this occasion to thank Bishop Pastor Neelankavil for his great services to the eparchy of Sagar for the last nineteen years. We have with us Bishop-elect Mgr. Thomas Thuruthimattam, CST of Gorakhpur. Although he is not yet a member of our Synod, I have invited him with the consent of the Permanent Synod to attend at least some of its sittings, as his presence will be useful to him and to us. I congratulate him on his appointment as the new Bishop of Gorakhpur and wish every blessing of God on his Episcopal ministry. His Episcopal ordination is due to take place at Gorakhpur on 1 October, on the feast of St. Therese of Lisieux. I thank Bishop Dominic Kokkat, CST, the first bishop of Gorakhpur, for his great services for the spiritual and social welfare of his diocese. I wish him a peaceful and happy retired life.

As you know I have accepted the resignations of Archbishop Mar Joseph Powathil and Archbishop Mar Jacob Thoomkuzhy
from their Sees to be effective from the time their successors assume office. In this session we will have elections for their successors. I would also make a personal request to the Synod to choose a suitable full-time Curial Bishop in this session of the Synod itself. Such a Curial Bishop is needed urgently not only to organize the affairs of the Major Archiepiscopal Curia more efficiently but also to represent me at functions which I am not able to attend. We shall maintain secrecy over these matters till they are made public officially.

It will be difficult for me to state in a few words the extraordinary services that Archbishops Powathil and Thoomkuzhy have rendered to the different eparchies and archeparchies and to the Syro-Malabar Church and to the Church in India. We will have occasions to thank them more elaborately in the future. Nevertheless, on behalf of the Synod and on my own personal behalf I thank them whole-heartedly for their meritorious services to the Church. They will continue, even after their retirement, as members of the Permanent Synod and in the different Major Archiepiscopal Commissions till they complete their term.

Our congratulations to Bishop Mathew Vattackuzhy and Archbishop Jacob Thoomkuzhy on their sacerdotal Golden Jubilee this year. On behalf of the Synod I extend to them Jubilee greetings and prayers.

It is a matter of pride and joy for our Syro-Malabar Church that one of her sons, Fr. Augustine Thevarparampil, Kunjachan, was declared a Blessed on 30 April this year at Ramapuram and that the way is prepared for the beatification of one of her daughters, Sr. Euphrasia through the approval given by the Pope for the miracle worked through her intercession.

This session of our synod was preceded by the Global Meet of Syro-Malabar Emigrants. It was a unique event which brought together for the first time at the Curia of the Major Archbishop about 400 representatives of the sons and daughters of the Syro-
Malabar Church scattered all around the globe, outside the proper territory of the Major Archiepiscopal Church. The presence of almost all the Bishops of the Syro-Malabar Church and the representatives from all the dioceses within and outside the proper territory of the Major Archiepiscopal Church made it a truly global event. I wish to congratulate Bp. Gregory Karotemprel, CMI, the Chairman of the Major Archiepiscopal Commission for Evangelization and Pastoral Care of the Migrants and Bishops Vijay Anand Nedumpuram, CMI and Mathew Vaniakizhakkel, VC who organized this Meet and Bishop Sebastian Adayanthrath who ably conducted it and Fr. Joby Kootumkal, MST, the Secretary of the Commission and all others who helped in organizing the Meet successfully. It was indeed a family reunion where we could witness the great enthusiasm of these Syro-Malabar emigrants to preserve their own ecclesial identity and liturgical traditions and to transmit them to their children. At the same time we could also listen to a sharing of their unrelenting struggles for getting a more adequate pastoral care through priests of their own church who know them and their tradition. The presence of His Excellency Bp. Paul Hinder, the Vicar Apostolic of Arabia during the Global Meet provided a unique opportunity for him to witness to the vibrant faith of the Syro-Malabar Christians who are found in great numbers in his Vicariate and to have an experience of their profound love and yearnings for their ecclesial traditions. I am sure this Global Meet has provided us all with an opportunity to be aware of the legitimate struggles of the sons and daughters of the Syro-Malabar Church who are now residing far away from their homeland to preserve their ecclesial identity and to obtain pastoral care in their own liturgical and other ecclesial tradition. I have offered them the whole-hearted support of the entire Syro-Malabar Church in this struggle. I hope the Supreme Authority of the Universal Church will intervene decisively to find an adequate solution to their aspirations which are fully in tune with the
teachings of the Church and provisions in Canon Law. We will spend some time in this Synodal Session to reflect on the issues raised by the participants of the Global Meet and try to evolve some concrete plan of action regarding the pastoral care of the Syro-Malabar Emigrants all over the world.

In this context we could consider whether we should submit a fresh memorandum to the Holy Father to extend the proper territory of our Church to the whole of our country by a particular law approved by him in accordance with CCEO c. 78 §2. I would like to recall that the late Professor Ivan Zuzek, SJ, Secretary of the Commission for the Codification of the Oriental Canon Law, has openly declared that the jurisdiction of the Syro-Malabar Church should be extended to the whole of India, notwithstanding the principle of territoriality. This obviously is in consideration of our history and the de facto presence and situation of our faithful in the various parts of our country.

As decided by the last session of our Synod, we had yesterday a study programme on how to bring about greater unity among ourselves, especially in the celebration of the liturgy. During this session I suggest that we have some discussions on this topic and come to some practical conclusions.

Now I wish to draw your attention to two topics that merit the urgent attention of the Synod. One is the difficulty that we are facing in the establishment and administration of our minority educational institutions, especially how we can run these institutions without giving any room for allegations. The other is how we may restore the only Catholic daily, Deepika, to its former glory as a newspaper reflecting the stand of the Catholic Church.

Dear Brothers in the Episcopate, conscious of the strong bonds of love and unity that bind the college of Bishops, successor to the college of Apostles, let us devote our time, energy and prayers these days to the work of the Synod, with the
sole purpose of promoting the glory of God and the sanctification of the flock entrusted to us by the Holy Spirit. Pope Benedict XVI while exhorting the Bishops of Spain to preserve and increase their fraternal communion, calls it "as a witness and model of the ecclesial communion" which should reign in all the faithful people entrusted to their care. I wish and pray that this Synodal session enable us to achieve greater unity in every aspect of our ministry - the three-fold responsibility of the Church itself, as pointed out by Pope Benedict XVI in his Encyclical Deus caritas est: of proclaiming the word of God (kerygma-martyria), celebrating the sacraments (leitourgia), and exercising the ministry of charity (diakonia). May the Holy Spirit guide us throughout this session and prayers of Mother Mary, and of our apostle St. Thomas, our Father in faith help us. With these words I formally declare the 2nd Session of the XIVth Synod of the Bishops of the Syro-Malabar Major Archiepiscopal Church open.

Mount St. Thomas
Varkey Cardinal Vithayathil
22 August 2006
Major Archbishop of
the Syro-Malabar Church.
XIV Synod (2006) Session 2
21 August – 2 September 2006

REPORT

The XIV Synod, Session 2 began with a special day of preparation with the recollection preached by Bishop Joseph Kallarangatt at 10.00 a.m. This was followed by some time for personal prayer and a concelebrated Holy Qurbana of the Bishops, the Major Archbishop being the main celebrant.

The afternoon of the day was devoted to the study programme on liturgy for the bishops organized by the Major Archiepiscopal Curia with the cooperation of the Commission for Liturgy. The Major Archbishop welcomed the experts invited for the study session and Bishop Paul Chittilapilly introduced the theme explaining the context in which the study programme was organised. Mgr. Jacob Vellian presented a paper on the theme of Restoration, Renewal and Adaptation. Fr. Antony Nariculam and Fr. Pauly Maniattu gave their responses from the theological and liturgical perspective of the subject and Fr. George Choorakkatt and Fr. Varghese Njaliath presented their responses from the pastoral point of view. Bishop Paul Chittilapilly moderated the session and thanked the experts and the participants.

The formal Inauguration of the Synod: The formal inauguration of the XIV Synod, Session 2 started with a prayer said by the Major Archbishop. Then followed his inaugural address in which he said that the Synod is a sign and symbol of the unity of the Church. Quoting Christus Dominus, n.6, he emphasized the need for all the bishops ‘to stand together’ in arriving at decisions reflecting the unity of the Bishops.

The Major Archbishop thanked Bishop Kallarangatt for his recollection talk. He recalled the revered memory of Bishop
Sebastian Valloppilly, mentioning the extraordinary contribution he made as the first bishop of the eparchy of Tellicherry and the outstanding service he rendered for the spiritual and social development of the Syro-Malabar migrants in the Malabar region. At the request of the Major Archbishop the Synod observed a moment of silence in prayer for the eternal repose of the late Bishop. Then the Major Archbishop congratulated Bishop Gratian Mundadan, CMI on his appointment as the Apostolic Visitor for the Syro-Malabar faithful in India outside the proper territory. He also welcomed Bishop Anthony Chirayath of Sagar, the new member in the Synod. He said that Bishop-elect Mgr. Thomas Thuruthimattam, CST was invited with the consent of the Permanent Synod to attend at least some of the synodal sittings and congratulated him also on his appointment as the new bishop of Gorakhpur. He thanked Bishop Joseph Pastor Neelankavil, CMI and Dominic Kokkatt, CST for their great services to the eparchies of Sagar and Gorakhpur respectively. He informed the house that he had accepted the resignations of Archbishop Joseph Powathil and Archbishop Jacob Thoomkuzhy, nunc pro tunc and that in this session the elections for their successors could be held. He informed the Bishops that they would continue, even after their retirement, as members of the Permanent Synod and in the different Major Archiepiscopal Commissions till they complete their term. He expressed his thanks to them for their manifold services, at the same time visualizing future occasions to thank them elaborately. He also requested the Synod to choose a suitable full-time Curial Bishop in the present session of the Synod itself. He said that such a Curial Bishop was needed urgently not only to organize the affairs of the Major Archiepiscopal Curia, but also to represent him at functions which he was not able to attend. He then extended his greetings to Archbishop Jacob Thoomkuzhy and Bishop Mathew Vattackuzhy for their sacerdotal Golden Jubilee.

The Major Archbishop brought to the attention of the house the historic event of the beatification of Blessed Thevarampil
Kunjachan and the fact that the way was cleared recently for the beatification of Mother Euphrasia, CMC. He expressed his appreciation of the Global Meet of the Syro-Malabar Emigrants concluded just before the Synod in which more than 300 delegates from all over the world participated. He congratulated Bishop Gregory Karotemprel, CMI, the Chairman of the Commission for Evangelization and Pastoral Care of the Migrants, Bishop Vijay Anand Nedumpuram, CMI and Bishop Mathew Vaniakizhakkel, VC, members of the Commission, and Fr. Joby Koottumkal, MST, the secretary. He noted that the presence of Bishop Paul Hinder, the Vicar Apostolic of Arabia, in the Global Meet provided an opportunity for him to witness the faith of the Syro-Malabarians and to get a firsthand awareness of their legitimate struggles to keep their ecclesial identity and liturgical traditions. He expressed his hope that the problems regarding the pastoral care of the emigrants would be resolved by the intervention of the Holy See for which the Synod might take suitable measures, including a fresh memorandum to the Holy Father. He asked the Synod to make some discussions on the topic of the study programme on Liturgy and come to some practical conclusions. He called the attention of the Synod the problems regarding the minority educational institutions and Deepika. With these words he declared the Second Session of the XIV Synod open.

Participants: The following members were present in the sittings of the day: Cardinal Varkey Vithayathil, (Major Archbishop), Mar Joseph Powathil (Changanacherry), Mar Jacob Thoomkuzhy (Trichur), Mar George Valiamattam (Tellicherry), Mar Mathew Moolakkatt OSB (Archbishop Kottayam), Mar Kuriakose Kunnacherry (Archbishop emeritus, Kottayam), Mar Joseph Pallikaparampil (Emeritus, Palai), Mar George Punnakottil (Kothamangalam), Mar Abraham Mattam VC (Emeritus, Satna), Mar Gratian Mundadan CMI (Bijnor), Mar James Pazhayattil (Irinjalakuda), Mar Gregory Karotemprel
CMI (Rajkot), Mar Dominic Kokkatt (Emeritus, Gorakhpur), Mar Joseph Pastor Neelankavil CMI (Emeritus, Sagar), Mar Paul Chittilapilly (Thamarassery), 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 Lawrence Mukkuzhy (Belthangady), Mar Joseph Kunnath CMI (Adilabad), Mar Mathew Vaniakizhalke 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), Mar Jose Porunnedom (Mananthavady), Mar Anthony Chirayath (Sagar) and Mgr. Thomas Thuruthimattam CST (Bishop-elect, Gorakhpur).

**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 Archbishop Mathew Moolakkatt, Bishop Jacob Manathodath and Bishop Lawrence Mukkuzhy as moderators of the sittings of the Synod.

**Notary for the Present Session of the Synod:** The Major Archbishop, after taking the opinion of the synod nominated Fr. Pauly Kannookadan to be the Notary of this session of the synod.

**Committee for the Media:** The Major Archbishop nominated Bishops Thomas Chakiath, Mathew Arackal and Andrews Thazhath as members of the committee for the media for this session of the Synod.
**Scrutineers:** The Major Archbishop appointed Bishop Andrews Thazhath, Bishop Joseph Kallarangatt and Bishop Jose Porunnedom scrutinisers.

**Liturgical Celebrations:** The Major Archbishop entrusted Bishop Sebastian Adayanthrath to organize the liturgical celebrations during the Synod.

**Review of the Decisions of the Previous Synod:** The Synod reviewed the implementation of the decisions of the previous Synod. The fifth decision was amended with the addition of the word 'new' to the phrase regarding the hymns to be presented by the eparchies for the consideration of the liturgical commission. From some decisions certain points were taken for further discussion in the present session of the Synod.

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

**Finalising 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. Self Financing Educational Institutions
2. Consultation Meetings on the Problems Faced by the Self-Financing Minority Educational Institutions
3. Global Meet of the Emigrants
4. Charter of Priestly Formation in the Syro-Malabar Church
5. Separate meeting of Bishops in the proper territory and those outside.
7. Nomination of SM Representatives to the Special Commission.
8. INFAM
9. 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*.


11. Approval of the English Translation of the Sacraments.

12. Follow up of the Study Programme on Liturgy.


15. Appointment of a curial bishop and other alternatives to improve the functioning of the Curia.

16. The Mission of the Apostolic Visitor for the Syro-Malabar Catholics outside the proper territory within the country.

17. Particular Law in Book Form.

18. Appointment of Exarchs and their insignia.


20. Presentation of Reports of the various Major Seminaries.

21. Presentation of Reports of the various Commissions & LRC.

22. Presentation of the Finance Report.

23. Website for our Church.


25. Evaluation of the functioning of the Synod up to now.


27. Religious and moral instruction in regular schools.

28. Urgent planning for Pro-Life catechesis.

29. Postponing of the conferring of Orders (except Priestly Ordination) to summer holidays.

30. Convening of a Meeting of the Major Seminary Rectors.

31. Problems faced by nursing students.

32. Allowing girls to be altar servers in the Syro-Malabar Church.
33. Problems and Prospects & Deepika, its future
34. Jesus Youth
35. Snehasarmas

Self-Financing Minority Educational Institutions: The Synod discussed the problems faced by the minority educational institutions because of the recent Act passed by the Kerala Legislative Assembly. Many of the Bishops underlined the gravity of the situation and argued that the Church should defend its rights by mustering all the forces of our people in this regard. It was pointed out that our people should be made aware of the real threats that we are facing due to steps taken by the Government. During the discussion many said that it was also a time for the Church to re-examine its policies and positions regarding the institutions of higher education. The point of conducting religious and moral instructions in Self-Financing Minority Institutions was pointed out as helpful to safeguard the minority nature of the institutions. It was decided that a statement should be issued from the Synod explaining the position of the Church on this question. To draft the statement a committee was appointed with Archbishop Joseph Powathil, Bishop Thomas Chakiath, Bishop Andrews Thazhath and Bishop Joseph Kallarangatt. It was also decided to convene two consultation meetings to discuss this problem: 1. of Major Superiors of the Religious who conduct educational institutions and 2. of diocesan representatives, five each from every diocese of which at least three should be lay persons. These meetings could be conducted during one afternoon sitting each of this session of the Synod.

Appreciation of the Leadership Given for the Efforts to Safeguard the Rights of the Self-financing Minority Educational Institutions: At the instance of the Major Archbishop, Bishop Joseph Pallikaparampil congratulated the efficient leadership that Archbishop Joseph Powathil together
with the Major Archbishop and all other Bishops, especially Bishop Andrews Thazhath, Bishop Thomas Chakiath and Bishop Joseph Kallarangatt gave for the efforts to safeguard the rights of the self-financing minority educational institutions.

Archbishop Joseph Powathil then intervened to bring to the attention of the Synod the future course of action for this cause. He said that it was the Associations of Self-Financing Professional Institutions that fought for the cause in the forefront and that we were mobilizing the support of the community by all possible means. He said that the judgement of the Supreme Court had given us an interim relief and that still there could be a hurdle regarding the 20% of the seats in the Management quota for which the Commission appointed by the State Government and approved by the Supreme Court might give directives contrary to the interests of the Private Managements. He added that if such an eventuality arose, the Private Managements might have to file a suit again in the Court. He foresaw the need also of a Court case to defend our minority rights as regards education, for which we alone might have to provide funds, as it was not sure whether the other communities would join us to fight out this cause. He said that we had to remember with thanks also all those who were earnestly praying for our cause. Archbishop George Valiamattam also intervened saying that we had to ensure greater co-operation of the Bishops of other Churches and Ecclesial Communities. He suggested that the Bishops who did not have professional colleges also should whole-heartedly support our common efforts.

**Consultation Meetings on the Problems Faced by the Self-Financing Minority Educational Institutions:** The Secretary of the Synod sought clarifications on how to organize the consultation meetings with the Major Superiors of the Religious Congregations and diocesan representatives to be convened on Thursday 31 August. The Synod entrusted Fr. Antony Kollannur
with the task of contacting the Major Superiors and the office bearers of SMRC for the meetings and requested the Bishops of the dioceses in Kerala to ensure the participation of the five diocesan delegates in the consultation meetings. On the actual conduct of the consultation meetings the following suggestions were put forward by the Bishops:

1. To the Religious, especially the religious sisters, the various aspects of the problem should be explained.

2. The unethical practice of accepting capitation fees, in case it is practised in any of our institutions, the necessity of stopping it altogether has to be discussed seriously.

3. The Religious have to be made conscious of the relevance of religious and moral instruction in our educational institutions as a requirement for defending their minority nature.

4. The stipulations in the education policy of the CBCI, although it is in its draft form, may be referred to during our deliberations.

5. The danger of competition among our own institutions must be raised as a point for serious consideration.

6. The Synod was of opinion that Archbishop Joseph Powathil and Bishop Andrews Thazhath should present the key issues of the present dispute between the Government and the Private Management on the question of Self-financing minority institutions after which a representative of the Religious and a diocesan lay representative might give their own inputs.

7. Our educational institutions should give admission, as far as possible, for Catholic children.

8. Some of our English Medium Schools have threatened the very existence of certain Aided Schools in the neighbourhood to the criticism of the public.
9. To conduct educational institutions for academic excellence alone and to aim at 100% result as the main objective is not a right perspective.

10. One has to be aware of the hidden agenda of certain political parties to take our people into their own rank.

During this discussion a grave concern was expressed that our own self-criticism during the proposed meetings should not become counter-productive as far as our present objective is concerned. The Synod decided to have a full day session for the two meetings from 9.00 a.m. to 6.00 p.m. The organization and the actual conduct of the meetings were entrusted to Archbishop Joseph Powathil and Bishop Andrews Thazhath.

**Follow up of the Consultation Meetings with the Religious and the Diocesan Representatives on Self-Financing Institutions:** The Bishops in general expressed satisfaction about the Consultation Meetings except for the lack of open discussion and proper decisions in the final session with the Religious. About the future course of action, it was suggested that any compromise with the Government should be without giving any approval to the new controversial Act. The Synod decided that the dioceses should establish Regulatory Councils in which the diocesan authorities and the Religious should decide upon clear-cut code of conduct for the educational institutions, especially regarding admission and appointment, on the basis of the guidelines given by the Major Archbishop on September 8, 2005. The Major Archbishop reiterated his constancy of purpose regarding this line of action. As a measure for the follow up of the Consultation Meetings with the Religious Superiors and the Diocesan Representatives, it was suggested to conduct a more effective meeting of four or five important representatives of the Religious who run more educational institutions and the Bishops delegated from the Synod to arrive at greater understanding about the norms that both the dioceses and the Religious have to decide
upon in the Diocesan Regulatory Councils. This Meeting is to be conducted with the presence of the Major Archbishop.

**Global Meet of the Syro-Malabar Emigrants:** As follow up of the Global Meet the Bishops discussed first whether it was opportune to send a letter to the Holy Father regarding the measures to be taken for the pastoral care of the Syro-Malabar Emigrants outside India, especially in the Gulf countries. After a detailed discussion the Synod decided to request the Major Archbishop to send to the Holy Father a comprehensive report of the Global Meet prepared by the Commission for Evangelization and Pastoral Care of the Migrants, mentioning also the needs of our people to get pastoral care in our own ecclesial traditions, with his covering letter and to send the copy of this report to the Secretary of State and the Heads of other Dicasteries in Rome, if needed to the Heads of the Episcopal Conferences of India and other countries where our emigrants live. There was also a general discussion about the Global Meet in which the Bishops appreciated the organization of the Global Meet. During the discussion one important point that came up was the problems created by the priests, both diocesan and religious, especially the Syro-Malabar priests belonging to the Latin dioceses and religious congregations and those priests who go for studies abroad. To solve these problems the only remedy suggested was dialogue either individually or in groups with such priests in dioceses, religious congregations and foreign countries. It was also suggested that the priests already working for our emigrants on their own initiative or with the approval of the Local Hierarchs in India and abroad might be brought to the mainline of service for our people with official recognition. There was a suggestion that as we consider the pastoral care of our emigrants, the problems of the new faithful in our mission eparchies and their integration into the Syro-Malabar traditions also should be addressed in a special way. The response was that this could be taken up as a separate item of agenda.
Requests of the Global Meet – 2006: The Synod considered the possibilities of responding positively to the requests presented by the Global Meet. One of the important appeals was regarding the formation of associations of the emigrants in different countries with the approval of the Synod. The Synod thought it better not to give official recognition to form such associations, at the same time bearing in mind that the people were free to do it on their own accord. The Synod said that the Commission could decide upon any other urgent matter among the requests of the Global Meet, if needed, with the approval of the Permanent Synod. The Synod said that the formation of an apex body consisting of the representatives from different countries could be considered, if needed, later.

Follow up of the Study Programme on Liturgy: As the follow up of the Study Programme bishops were asked to give specific themes that could be discussed to arrive at mutual understanding regarding disputed questions. The Secretary of the Synod presented the topics already given by the bishops. The Synod tried to find a methodology for proceeding with the discussion of these topics and requested the Secretary of the Synod and the Secretary of the Commission for Liturgy to sort out the topics and present them to the Synod so as to facilitate the discussion. The Secretary of the Synod presented the topics proposed by the Bishops after having them sorted out thematically. There followed a discussion at length on how to proceed with the study of these topics. During this discussion the topics were again re-grouped strictly on the basis of the key issues that caused great divergences of opinion regarding liturgical reform in our Church. The key issues pointed out were 1. Historical analysis, 2. Organic growth and restoration, renewal and adaptation, 3. Holy Qurbana, 4. Pastoral Adaptations, 5. Liturgical Discipline, Spirituality and Missionary dimension, and 6. Procedure of the preparation of the liturgical texts and translations.
The Synod decided to conduct the study on the first two topics during the proposed Synodal Session in January 8-12, 2007. The first four days of the Synodal Session will be set apart for this study. On behalf of the Synod the Commission for Liturgy was authorised to organise the study programme. The three experts who presented the papers for the study programme just before the current Session of the Synod, namely, Mgr. Jacob Vellian, Fr. Antony Nariculam and Fr. Pauly Maniattu were selected to prepare jointly one paper each for these two topics and present them in the next study programme. A panel of experts in Patristics, Church History, and Scripture were also selected. This panel includes Fr. Thomas Kollamparampil, CMI, Fr. Thomas Koonammackal, Fr. Mathias Mundadan, CMI, Fr. Cherian Varikkatt, Fr. Raphael Ambadan, Fr. Paul Kalluveetttil, CMI, and Fr. Mathew Vellanickal. These panelists are to be present for the study programme as resource persons who can be requested to give answers to particular questions. If any of the persons already selected in the panel are not available, the Commission will have the freedom to choose others instead. The Synod suggested that for the effectiveness of the study, the paper prepared by the three experts could be circulated beforehand among the panelists and the Bishops.

Conference for Priests: During the discussion of the follow up of the Study Programme, there emerged the need for greater unity in our Church. As an attempt to facilitate healthy interaction among our priests and to arrive at greater understanding on liturgical matters, a conference of priests on liturgy was proposed to be conducted under the auspices of the Commission for Liturgy and the Commission for Clergy and Institutes of Consecrated Life. The selection of priests from the dioceses can be in the range of 3-7, proportionate to the number of priests in the dioceses.
Holy Week and Christmas Liturgy: The Secretary of the Liturgy Commission read out the observations from the dioceses regarding the Holy Week and Christmas Liturgy. There was a discussion on the general observations on these two texts. About the Holy Week liturgy the Synod could not take a decision whether it should be discussed immediately or not, because of the lack of enthusiasm from the part of certain dioceses for introducing the proposed text. The Synod discussed the text of the Christmas Liturgy and approved the Text with a few modifications. The Commission was authorised to take the steps of the usual procedure to be followed before the promulgation of the Text.

The Reprinting of the Taksa of the Holy Qurbana: During a discussion on the use of the new propria of the Holy Qurbana printed in four volumes, the Synod considered their incorporation into the Taksa. It was decided to reprint hereafter the present taksa without the propria given in it and to incorporate the new propria into the taksa after its experimental use for three years.

Clarification Regarding the Approval of the Translated Texts of the Liturgy and Tunes of the Liturgical Hymns: To give precision to an earlier decision, the Synod said that the approval of the translated texts of the Liturgy and tunes of the liturgical hymns could be given by the Commission for Liturgy.

Hindi Translation of the Propria: Bishop Sebastian Vadakkel, MST, sought clarification whether the Bishops of the North could translate the propria of selected days of each season and use them in the liturgy. The Synod granted permission for such a special procedure. However, for the translated text, approval is to be obtained from the Commission for Liturgy.

Meaning of Giving the Urara in the Ordination Rite of Karoya and of Returning the Book of Queryana by the Candidate during the Rite of Heupdiakna: Fr. Pauly Kannookadan, Secretary of the Commission for Liturgy read out the result of
the study on this question conducted by the Commission. According to the findings of the study, *Urara* is the sign of the ministry in the sanctuary and the rite of giving it to the *karoya* (Reader) is not directly related to his ministry, which is the proclamation of the Word of God, but signifies an orientation towards the ministry of the *heupdiakna* which he is to receive in future.

For the returning of the book of *queryana* by the candidate during the rite of *heupdiakna* the finding of the scholars is that it does not mean making the *heupdiakna* free from the task of the liturgical proclamation of the Word of God but only emphasises the new important liturgical task assigned to him. Since the meaning of this rite was not very evident to the Bishops, there was a difference of opinion about keeping it in the liturgical ceremony of *heupdiakna*. Finally the Synod decided to make the rite optional.

**The Text of Sacraments in English:** Bishop Paul Chittilapilly, Chairman of the Commission for Liturgy informed the Synod that the Commission was incorporating all the observations of the Bishops regarding the language of the text of the sacraments in English and that it would be published soon.

**Liturgical Music:** Bishop Andrews Thazhath, Chairman of LRC, presented to the Synod the suggestions of the Research Seminar on Liturgical Music conducted by the LRC. The Synod discussed the suggestions and approved some of them to be given as guidelines for those who are involved in liturgical music. The Synod requested the Major Archbishop to send a pastoral letter explaining the spirit of liturgical music and its importance in the celebration of the liturgy. The guidelines based on the suggestions of LRC Seminar will be sent to the dioceses for implementation.

The Synod approved the suggestion of the LRC Seminar to publish a hymnal of liturgical songs and entrusted the task with the Liturgical Commission. The Bishops have to send the liturgical songs to be included in the proposed hymnal to the
Liturgical Commission, if possible, before December 2006. The dioceses have to take care to procure the copy right of the songs they send to the Commission.

Holy Qurba for the Eternal Repose of Bishop Sebastian Valloppilly: According to an earlier decision to celebrate a Holy Qurba during the Synod that came after the demise of any Bishop, the Synod scheduled a celebration of the Holy Qurba for the eternal repose of Bishop Sebastian Valloppilly on the following Tuesday. Bishop Gregory Karotemprel, CMI, presided over the Celebration and preached the homily recalling the characteristic aspects of the exemplary and praiseworthy apostolic service of the late Bishop.

Auxiliary Bishop for the Archdiocese of Kottayam: The Synod took appropriate action regarding the election of the Auxiliary Bishop of the Archdiocese of Kottayam.

Appointment of Exarchs and their Insignia: As per the request of the previous Synod, the Synodal Committee for Canonical Questions presented their findings on the canonical validity and advisability of appointing the Exarchs with a fixed term of office and the use of insignia by the Exarchs. It was clarified that the appointment of the Exarchs was of a stable nature and that their term of service would terminate by the circumstances mentioned in the common and the particular laws. Regarding the use of insignia it was clarified that the Exarchs who were priests and who retired as per the provisions of CCEO c. 210, might retain the privileges and insignia which they had enjoyed, even after their retirement. However, the other Exarchs would not have the right to use the insignia and privileges once they lost their office. The Synod decided to approve these two clarifications and include them in the particular laws regarding the erection of eparchies, appointment of Exarchs and the use of insignia by the Exarchs. The Synod requested the Committee to frame these particular laws and present them later in the Synod.
**Metropolitan Synod:** There was an initial discussion on the guidelines for the functioning of the Metropolitan Synods presented by the Synodal Committee for Canonical Questions. One point was clarified that the Provincial Synods mentioned in the history of certain Oriental Churches were Synods of semi-autonomous ecclesiastical provinces and that they were different from the Metropolitan Synods provided in CCEO. The Synodal Committee for Canonical Questions requested the Bishops to send their observations regarding the draft of the guidelines for the functioning of the Metropolitan Synods so that they might integrate them into the draft and present it in the following Synod.

**Apostolic Visistrator:** Bishop Gratian Mundadan, CMI briefed the Synod regarding the circumstances that led to his appointment as Apostolic Visitor and requested the Synod to give its direction as how he should proceed in his mission. From the letter of the appointment of the Apostolic Visitor it is clear that this appointment is at the request of the Major Archbishop. The Bishops gave the following suggestions:

1. Write a letter to all the Bishops in India.
2. Follow the guidelines given in CCEO c. 148 for the Patriarchal Visitor.
3. To exercise the mandate of the appointment in a discreet way.
4. Try to get a document from the Congregation for the Oriental Churches covering the goals that we try to achieve.
5. It is to be clarified whether the mandate of the Visitor includes also the pastoral care of the faithful in Syro-Malabar dioceses outside the *territorium proprium*.
6. Although the appointment of the Apostolic Visitor is also in the context of the agreements that CBCI had brought about as a result of the dialogue in the Special Commission for Evangelisation and Pastoral Care, his direct accountability is to the Holy See.
7. It is better that the Visiotor function in co-operation with the CBCI Special Committee for Evangelization.

8. It is advisable, that the procedure of functioning of the Visiotor be agreeable to the CBCI Standing Committee also.

9. It is imperative to gain the goodwill and co-operation of the Latin Bishops concerned in order to function successfully in the role of the Visiotor.

10. The work of the Apostolic Visiotor should be taken as the concern of the Mother Church.

11. The Visiotor should have a very efficient network of secretarial assistance that could be ensured both from Kerala and from other regions.

12. Take a very accurate statistics regarding our emigrants in different parts of India. This could be done with the help of our families in Kerala.

13. The Visiotor can prepare his report enlisting all facts and figures, quoting all the official documents and canonical provisions and proposing solutions.

14. The Visiotor may solve certain problems faced by our emigrants by his encounters and dialogue although it is not the primary objective of his office.

15. Priority may be given to the problems in Surat, Kolkotha and Chennai.

16. If practical solutions to the pastoral needs of our faithful could be obtained from favourable bishops that could be presented to others as acceptable precedence.

17. Short term solutions may be sought in certain places while long term solutions may be presented for broader problems.

18. The interim solutions proposed shall not rule out our long term objective of All-India jurisdiction.
19. It is possible that the Visitator will have to face the opposition of our own people in many a place.

20. The antagonism from the part of certain priests and religious may be addressed with convincing reasons.

21. The reports of the Visitator must present the urgency to have dioceses in Delhi, Chennai and Bangalore.

22. Positive responses from the Latin Bishops should be included in the report.

23. Emphasise the need for pastoral care even if the number of our people is very small.

24. The objective of evangelization also should be highlighted.

25. The term of office of the Visitator is to be ascertained.

26. The cost of expenses has to be found out.

Bishop Gratian Mundadan requested the Synod to give concrete suggestions for his visitation programme. He needed more enlightenment on how to collect the statistics. He sought clarification regarding the process of appointing Episcopal Vicars and priests for pastoral care with the mutual collaboration of the Local Hierarch and the Major Archbishop. He presented to the Synod two papers, one enlisting the points suggested by the Synod and some other concerns of his own and the other prepared by Bishop Jose Porunnedom as a proposal for the functioning of the Apostolic Visitator. The synod felt that Bishop Gratian Mundadan could personally get the terms of reference of his appointment from the Holy See. With regard to the funds needed for his work the Major Archbishop suggested that Bishop Gratian Mundadan could discuss the matter with the Congregation for the Evangelization of Peoples. He also added that Bishop Gratian Mundadan should allay the fears of the Latin Bishops as very often reminded by the Holy See. Bishop Gratian Mundadan expressed his anxiety on the anonymous life-situations of bachelors and singles in big cities threatened by morally compulsive forces. He requested the support of Bishops by
providing personnel for his secretarial work and the collection of data. He requested the Bishops to pray and also make others pray for the success of his mission as Apostolic Visiator. The Synod assured Bishop Gratian Mundadan that he could always expect the co-operation and support from the Bishops for his Apostolic Visitation.

**Letter of Thanks to the Holy Father:** As it was the common desire of the Synod, a decision was taken to send a letter to the Holy Father on behalf of the Synod thanking him for the appointment of the Apostolic Visitor.

**Particular Law in Book Form:** Fr. Antony Kollannur, Chancellor of the Major Archiepiscopal Curia informed the Bishops that there was a committee appointed by the former Chairman of the Commission for Particular Law to redact the particular laws and present it for publication. He said that the Permanent Synod authorised him to do the same work without being aware of this fact. Therefore, he suggested that it would be better to entrust the same committee with the work and to designate a Bishops’ Committee to scrutinize the Particular Laws in its final form. The Synod discussed the proposal and appointed a committee consisting of Fr. James Thalachelloor, Fr. Joseph Thoompumkal, Fr. Mathew Kochupurackal and Fr. Antony Kollannur(Convener) to redact the particular laws and present them for the scrutiny of the Bishops’ Committee consisting of Bishop Andrews Thazhath, Bishop Jose Porunndom and Bishop Sebastian Vadakel. If the redaction committee wants any change in the content of any of the laws, it should be presented to the Synod through the Bishops’ Committee for approval. The Major Archbishop observed that while going through the particular laws as given in the Synodal News he felt that the formulation of the laws needed more canonical precision.

**Meeting of Major Seminary Rectors:** The Synod authorised Bishop George Punnakottil to conduct a meeting of the Rectors
of our Major Seminaries with a view to formulate common policies of formation and to give guidelines for other related matters. As the proposal to invite to this meeting also the Presidents of the Institutes in our seminaries was accepted by the Members, the Major Archbishop authorised Bishop George Punnakottil to invite also the Presidents of the Institutes for the meeting of the Rectors. This meeting is to be conducted together with the Synodal Commissions for our seminaries. With regard to the meeting of the Synodal Commissions together with the Rectors of the Major Seminaries, it was also clarified that Bishop George Punnakottil, the Chairman of the Synodal Commission for Mangalapuzha Seminary could invite the Commissions of other seminaries too.

The Synod authorised Bishop James Pazhayattil, Chairman of the Commission for Clergy and Institutes of Consecrated Life, to conduct another meeting of all the major seminary Rectors in the Syro-Malabar Church, including those of the religious. This meeting could discuss the Charter for Priestly Formation and find out ways and means to implement it in the seminaries and formation houses for priests.

**Consultation on Seminary Formation:** As the follow up of the points that emerged during the discussion with the Rectors, the Synod decided to conduct a Consultation on Seminary Formation in which both the Bishops and the Resident Professors of our Seminaries, including that of Trichur should take part. This Consultation is to be conducted on a Thursday during the August – September Session of the following Synod. The information of the Consultation should be given to the Rectors of the Seminaries well in advance. The Secretary of the Synod was authorised to take up the organization of the Consultation Programme. To the points already listed during the discussion with the Rectors, the Synod suggested the following ones too for the Consultation Programme with the Seminary Professors: 1. Methodology of teaching, 2. Sabbatical year of the Professors,
3. Common prayer, 4. Clerical dress, 5. Simplicity of life, 6. Team work, and 7. Pastoral ministry of seminarians. These points and the points already listed in the minutes of the previous Wednesday, are to be sent to the Rectors for discussion with the Seminary Staff so that they can come prepared for the Programme. Instead of presenting papers on seminary formation, the Rectors of the Seminaries can give their short responses after having discussed with their Staff beforehand on the points of concern raised by the Synod, so that more time can be allotted for interaction among the Bishops and the Professors.

**Minor Orders and Diaconate:** Bishop George Punnakottil said that the Rectors of our major seminaries proposed to confer the minor orders and the diaconate during the summer holidays instead of the present custom of conferring them in December. The synod welcomed the idea and decided to conduct this year onwards the minor orders and diaconate during the summer holidays and to request the Seminary Rectors to send the reports about the seminarians concerning the Ordination to Diaconate before the middle of January.

**Charter for Priestly Formation:** Bishop James Pazhayattil, Chairman of the Commission for Clergy and Institutes of Consecrated Life informed the Synod that after long study in different sittings of three different committees, first under Archbishop Powathil on ‘Ongoing formation’, second under Bishop Thomas Chakiath on ‘Formation of Major Seminarians’ and the third under Bishop George Punnakottil on ‘Formation of Minor Seminarians’, each committee consisting of different experts, the draft of the Charter for Priestly Formation was presented to the previous Synod. Mgr. Bosco Puthur, presented to the Synod the suggestions of the Bishops on the Draft. The Synod discussed these suggestions and authorised the Commission to approve the Charter after incorporating, as far as possible, the suggestions of the Bishops in collaboration with the Chairmen Bishops of the three committees.
Report of Mangalapuzha Seminary: The Major Archbishop informed the Synod that the Holy See had agreed to our request for the use of the title ‘Pontifical’ for the St. Joseph’s Seminary, Mangalapuzha with some conditions, namely, the appointment of the Rector, the approval of the Statutes and their amendments be done by the Holy See and an Annual Report of the Seminary be sent to the competent dicastery of the Holy See. The Major Archbishop also informed that he had submitted to the Holy See the Statutes of the Seminary with the required modifications as per the conditions proposed by the Holy See for which so far he had not received any reply and that he was also waiting for the reply to the sanatio requested for the appointment of the Rector.

Mgr. Bosco Puthur, Rector of the Mangalapuzha seminary presented the report and the statement of accounts of the seminary in which he highlighted the new initiatives in the formation programme and the maintenance works carried out in the seminary. The Chairman and Members of the Seminary Commission appreciated the better functioning of the seminary, especially thanks to the efficient Rectorship of Mgr. Bosco and all other Bishops shared the same sentiments. Mgr. Bosco informed the Synod that the amount due to the Malankara Catholic Church could be paid with the sale of two small plots of land, one of which was already sold and the deed for the other was on the way. He requested the Synod that if at all there was a chance to have an independent institute for the Mangalapuzha Seminary, the Synod should go for it.

Report of the Vadavathoor Seminary: Fr. George Madathikandam, Rector of the Vadavathoor Seminary presented the report and the statement of accounts of the seminary. He informed the Bishops of the repair works of the seminary building and the renovation of the chapel which were completed successfully. He also said that there was now greater unity and team-work of the staff and that there were no special problems regarding the functioning of the seminary. Bishop Joseph
Kallarangatt, Chairman of the Seminary Commission and Vice-Chancellor of the *Paurastya Vidyapitham* requested the Synod to give its concurrence to renew the approval given by the earlier Chairman and Vice-Chancellor for the two clauses in the “Decision regarding the division of the material assets between St. Thomas Apostolic Seminary & *Paurastya Vidyapitham*” regarding the sharing of the annual subsidy and the expenses of the library, both by the seminary and the *Paurastya Vidyapitham*. The Synod acceded to this request and renewed those clauses of the Decision for an indefinite period, with the assumption that the matter might be referred to the Synod if any reconsideration was needed in future. The Bishops in general appreciated the functioning of the Seminary.

**Good Shepherd Seminary, Kunnath:** Archbishop George Valiamattam, Convener of the Adhoc Committee for Kunnath Seminary presented briefly the Report and the accounts of the seminary. All the bishops and the Major Archbishop in particular appreciated the progress and the system of formation of the seminarians in Kunnath seminary. The cordial atmosphere between the staff and the seminarians, the integration of manual work in the curriculum, and the one hour adoration conducted batch-wise were pointed out as the specific features of the system of training in the seminary. The Major Archbishop and also some other Bishops appreciated the attempt of the seminary to publish the Malabar Theological Review with articles of theological worth. Although Archbishop George Valiamattam requested the Synod to extend financial assistance to the seminary, as there was an Over Draft from the bank to the amount of more than two crores, the Synod could not give any concrete suggestion to get over the financial impasse, but the proposal to approach some funding agencies with the special support of the Major Archbishop.
During the discussion with the Seminary Rectors there emerged the following observations of common interest: 1. The seminarians are experiencing today great stress in their lives due to three main forces, namely, the economic backwardness of the family, the influence of the media and the bad examples from the priests whom they meet in the parishes. Both the Rectors shared this view and requested the Bishops to pay special attention in the selection of the candidates and their promotion to the major seminaries. 2. The seminarians do not show a real interest in prayer life, especially in meditation and the liturgy of the hours during the holidays. 3. It seems that the seminarians lose much of their study habits during the regency and show greater interest in doing things. Therefore, a re-thinking on the present system of regency is desirable. 4. The reporting about seminarians may be given showing their progress all through the past years. 5. A common pattern of formation may be pursued in each seminary by a common understanding of all the members of the staff. 6. Due importance should be given to the *magisterium* in the teaching. 7. Proficiency in writing and speaking in English should be fostered through modern techniques like language labs. 8. Duplicity in behaviour that some seminarians tend to show as years go by should be avoided by all means. 9. Seminarians should get the attitude of being amenable to corrections in the seminary and even after the ordination to priesthood. 10. Formation must be based on the responsible freedom of the seminarians rather than the fear of being caught or punished by the superiors. 11. Some kind of uniformity in discipline may be maintained in all our seminaries. 12. The professors should be role models for the seminarians in all respects, especially in prayer life. 13. A programme of interaction of all the professors in our seminaries with all the Bishops may be good to orientate the formation programmes according to the vision of the Church.
Report of the Commission for Catechesis: Fr. Stanley Kunnel, Joint Secretary of the Commission for Catechesis presented to the Synod the annual report of the activities of the Commission. The Commission could publish the catechism books of Standards VII, VIII and IX during the current year. The English Edition of the books of Standards I-IV also was printed and the Major Archbishop released it in the Synod Hall by giving a copy each of the books to Bishop Jacob Angadiath. The Kannada and the Hindi Editions of the Books of Standard I-IV are also published. The CD Cassettes of the songs in the books of Standard IV and V were also published in the recent past. The Bishops suggested that the catechism teachers should be given a training adapted to impart the experience of Christian life to the children and not merely knowledge about Christian doctrine. An internet programme of catechesis for the benefit of Syro-Malabar faithful in diaspora was also proposed. All the Bishops and the Major Archbishop appreciated the work of the Commission stating that the new text books were whole-heartedly welcomed by the dioceses. The Chairman of the Commission thanked the Bishops of the ‘Special Committee for Approving the Text Books’ for their painstaking efforts to go through all the text books and give the final approval. He thanked also the two secretaries, the experts’ committee, the catechism directors, the text book writers and all other collaborators for their earnest co-operation in the work of the Commission.

Report of the Commission for Clergy and Institutes of Consecrated Life: Fr. Pauly Kannonkadan, the Secretary of the Commission, presented to the Synod the report of the important activities of the Commission in which he made special mention of the suggestions given by the participants of different conferences of Jubilarians, New Priests, Diocesan Curia Members, and Spiritual Fathers. He said that all of them expressed great satisfaction about the conferences and manifested their affection for our Church. The Secretary thanked the Major
Archbishop for his unfailing presence in each of these conferences and the time he spent with the participants. The Synod expressed its appreciation for the functioning of the Commission.

**Report of the Doctrinal Commission:** Bishop Gratian Mundadan, CMI, presented the report of the Doctrinal Commission and explained how the Consultative Body was formed and the functional guidelines were formulated. He also briefed the Synod about the activities visualised by the Commission. The Bishops gave their responses as to the selection of persons for the Consultative Body, the choice of issues for study, and the vigilance regarding books and articles in periodicals that are published in our Church. Some Bishops emphasised that our Doctrinal Commission should have a specificity regarding its functioning, namely, concentrating on the liturgical, theological, and spiritual aspects of our Church. The Major Archbishop intervened to stress the need of observing the orthodox character of the teaching and writing of our Seminary Professors and notifying the lines of action that the Church should take. Bishop Gratian Mundadan said that he would take note of these suggestions and expressed his desire that the Bishops as far as possible might attend the meeting of the consultative body scheduled on 5 January 2007. As regards the membership of the Consultative Body of the Doctrinal Commission, Bishops were asked to send the names of persons to be included in it and to inform the Chairman the reservations, if any, about any of the proposed persons in the list. The Chairman proposed an estimated expense of seventy thousand rupees for setting up the secretariat and an annual expense of thirty to forty-five thousand rupees for the functioning of the Commission. He said that he would try to find this money through some agencies.

**Report of the Commission for Ecumenism:** Bishop Mathew Arackal presented the report of the Commission for Ecumenism highlighting the prayer week, Catholic and Orthodox get-together,
Ecumenical Pilgrimage, and study programmes organized under the auspices of the Commission. He presented to the Synod also a draft of the Guidelines for the Ecumenical Activities in the Syro-Malabar Church. As the Synod could not discuss the content of the draft in detail, the decision on the matter was deferred to a Synodal Session in future. The Synod appreciated the activities of the Commission and congratulated Bishop Mathew Arackal for his dynamic leadership in the ecumenical activities of the Commission.

**Report of the Liturgical Research Centre:** Bishop Andrews Thazhath, Chairman of LRC, briefed the Synod regarding the different activities of LRC during the current year. Three seminars on 'Social Life in Kerala in the First Millennium, Vatican Council II and Syro-Malabar Church, and Sacraments in the Syro-Malabar Church' were conducted. Two books are in preparation on the first two seminars. A good collection of the ancient liturgical books of our Church was added to the documentation centre and in preparation for the critical study of the liturgical texts of our Church, the LRC decided to assign research fellows for specific areas. Fr. Pauly Kannookadan, the Executive Director of LRC, said that the LRC was exploring the possibilities of starting research studies obtaining affiliation from any of the secular universities.

**Financial Report of the Curia:** Fr. Mathew Elapannickal, the Finance Officer, presented to the Synod the financial report of the Curia 2005-2006. The bishops asked clarifications on certain items of the statement of accounts. The Finance Officer notified that the Curia was paying interest at the rate of 9% for an overdraft from the Bank to the amount of Rs. 45,00,000.00. To pay off the debt, Bishop Gregory Karotemprel, CMI, promised to raise the funds needed within a year. The Synod promised to give double the amount of their annual contribution for one year thereby enabling the Curia to pay off the interest of the debt for
the year. The diocese of Thamarassery was exempted from this obligation considering the generous contributions some parishes of the diocese had given to the Curia over the last two years. The Synod also decided to give thereafter 30% more of the annual contribution. The Synod and the Major Archbishop in particular thanked the Finance Officer for his committed service and the perfection with which he was carrying out his duties.

Separate Meeting of the Bishops of Dioceses outside the Proper Territory: Bishop Vijay Anand Nedumpuram, CMI, proposed the idea of holding separate meetings of the Bishops in the proper territory and those outside during every Synodal Session. The Synod accepted the proposal for a separate meeting of the bishops of the dioceses outside the proper territory and the last Saturday of every Synodal Session was set apart for such a meeting. Accordingly the Synodal Session will be concluded on the second Friday evening.

Major Archiepiscopal Procura in Rome: The Major Archbishop presented to the Synod the possibility of starting a Procura in Rome in the Benedictine Monastery at San Bernardino alle Terme and the steps he had taken for it with the help of Fr. Victor Devamitra. He said that the Permanent Synod had given its support for the proposal and that he would be happy to know the mind of the Synod too. The Monastery had offered one big room with two sections, one for office and the other for bedroom. The Procurator whom the Major Archbishop appoints will have free board and lodging in this room. The Major Archbishop can make an agreement for six years with the Superior of the monastery. This could be renewed if needed. The Synod whole-heartedly accepted the project and gave its consent to the Major Archbishop to proceed with the formalities. The Major Archbishop then requested the Bishops to suggest the names of persons, if they have any, who could be appointed the Procurator. The person should be a resident in Rome.
Nomination of the Representatives to the CBCI Special Commission for Evangelization and Pastoral Care: The synod elected by consensus Archbishop George Valiamattam and Bishop George Alencherry as members from the Synod to the CBCI Special Commission.

Apostolate of the Singles: Bishop Paul Chittilapilly requested the Synod to give clarification on how to give canonical recognition for the singles who seek it. Many bishops sought similar guidance for the matter. At the same time some bishops from their experience pointed out the difficulties involved in founding groups or associations of singles. The canonical provisions in CCEO cc. 570 and 571 and the Particular Laws, nn. 95-97 were brought to the attention of the bishops, on the basis of which an eparchial bishop could proceed with the foundation of pious unions or the approval of eremitical life for individuals in his own eparchy. The Synod felt that there was no need of starting any new form of religious institute in this case.

Religious and Moral Instructions in Schools: Bishop George Alencherry, the Chairman of the Commission for Catechesis, presented to the Synod the appeal of the diocesan directors of catechesis to have the directives for conducting religious and moral instruction in our schools. During the discussion that followed, it was pointed out that there were existing directives and text books for the religious and moral instructions in schools and in the Arts and Science Colleges. What is lacking is text books for English medium schools and the professional colleges of recent origin. The Synod felt that, according to the present understanding, it was the responsibility of the KCBC to provide these text books.

Pro-Life Catechesis: Bishop Vijay Anand Nedumpuram, CMI, presented to the Synod the need for Pro-life catechesis in our Church. A fruitful discussion followed the presentation of the
topic and the Synod felt the need of promoting larger families for healthy upbringing of children in Christian faith and morals. Some bishops emphasised the need for advocating the respect for life in our society. The selfishness rampant in the modern culture was pointed out to be the root cause for the dwindling of families. There is real lack of faith and dependence on God. The social pressure to have small families is an important factor influencing the couples to generate few children. One has to educate our people that generating children is a God-given responsibility of the couple. The need for educating the people working in the medical field regarding Christian morality of sex was underlined. The task of meeting the challenges due to the sociological change and globalization also was pointed out. The family units and associations of families could function as a partial remedy for the sociological changes. Another suggestion was that the children of the poor families should be financially helped by the Church so that the parents who are poor may not feel the burden of bringing up more children. The Christian women need an education on the meaning of sacrifice in bringing up children in the family as it is one of their prime duties as responsible mothers.

**Altar Girls:** Archbishop Joseph Powathil, on behalf of the Permanent Synod, introduced the topic of permitting girls to be altar servers in the Syro-Malabar Church. Bishop Sebastian Adyanathrath explained the circumstances that led to the introduction of altar girls in the Archdiocese of Ernakulam-Angamaly. The Synod expressed serious reservations regarding this liturgical novelty that might endanger the promotion of vocations to priesthood in our Church. It was also pointed out that as far as the Oriental Churches were concerned, the practice of altar service by girls went against the canonical and liturgical regulations from Rome. Therefore the Synod felt that great attention was to be paid to avoid all negative consequences in this matter. One suggestion was that there should be a difference
between the altar boys who serve in the sanctuary and the girls who might be engaged for other services of the liturgical celebrations.

_Deepika:_ The Synod discussed whether the question of _Deepika_ was to be considered in the Synod as it was a registered company. As it is not strictly a matter of the Synod, the Major Archbishop suggested that the Bishops of the dioceses of Kerala and others who were interested could discuss with Bishop Mathew Arackal and find solutions to the problems of _Deepika_. Many Bishops recalled the fact that our people considered _Deepika_ to be a Newspaper run by the Church. Other Bishops pointed out that since in the previous Synod we had entrusted Archbishop Joseph Powathil, Bishop George Punnakottil, Bishop Mathew Arackal and Bishop Joseph Kallarangatt to take effective lines of action to solve the problems of _Deepika_, the Synod had the right to know their findings. Consequently Bishop George Punnakottil, Bishop Joseph Kallarangatt and Archbishop Joseph Powathil briefed the Synod about the steps they had taken together with Bishop Mathew Arackal to solve the problems of _Deepika_. Bishop Mathew Arackal also informed the Synod of the administration of _Deepika_ under his Chairmanship and the problems and challenges involved in it. The discussion that followed converged on the idea that we had to regain the confidence of our people who considered that _Deepika_ belonged to the Catholic Community. For this purpose many Bishops suggested that the Church had to take control of _Deepika_ by taking a required percentage of shares in the Company. To chalk out ways and means for such a procedure it was decided that the Bishops of the dioceses of Kerala and Bishop Gregory Karotemprel could meet together and take appropriate decisions.

_Problems Faced by the Nursing Students:_ Archbishop George Valiamattam presented to the Synod a paper explaining the problems faced by thousands of nursing students who go for
studies outside Kerala and the difficulties of their parents. He said that the students in many such schools were joining them without knowing the actual situations and got into insurmountable debt-traps due to the danger of taking loans to pay for their studies which they were not able to pay back. He added that these students were prey to financial exploitations by middle men and sexual harassments in their living situations and circumstances outside the school campuses and that sometimes they had to undergo evils like ragging and the attacks of scoundrels. He said that devoid of any pastoral or spiritual help from the Church very often they deviated from the Christian way of life. Other Bishops also explained the gravity of the problem by sharing their own information about the situations in the nursing schools of Bangalore, Mangalore, Coimbatore, etc. Some Bishops pointed out the similar difficulties in other educational institutions like IT and other professional Colleges outside Kerala. As the Synod was convinced of the gravity of this pastoral problem all Bishops emphasised the need for an action plan to find a solution. Some Bishops said that there were certain co-ordination programmes on diocesan levels for the students studying outside Kerala under the auspices of the Family Apostolate, Youth Associations and Social Service Departments. The Synod suggested that similar co-ordination programmes could be done in other dioceses also. It was decided to conduct a co-ordination programme to be organised by the Secretary, on behalf of the Synod for the Diocesan animators from all the Syro-Malabar dioceses in India, who deal with the problems of students studying outside Kerala. Bishops can also write pastoral letters or circulars taking into consideration the local situations, making the faithful aware of the problems and suggesting solutions for them. The essential points of the matter to be included in such circulars or pastoral letters could be provided by the Secretary of the Synod.
Case in the Supreme Court Questioning the High Court Verdict that Priesthood and Nunhood are not Professions: Fr. Thomas Pudussery, an Advocate enrolled in the High Court came to the Synod and briefed the Bishops about the special leave petition that the Bar Council of India had filed in the Supreme Court, challenging the decision of the High Court that priesthood and nunhood are not professions. He informed the Synod that Archbishop Stanislaus Fernandes, the Secretary General of the CBCI, wanted to know whether the Synod would be in favour of conducting a court case in this matter. The Synod decided to request the CBCI, to take up the defence of the case in the court.

Information on the New Projects in the St. Thomas Syro-Malabar Diocese of Chicago: Bishop Jacob Angadiath informed the Synod that the diocese of Chicago was planning to build a Cathedral Church and a Chancery building and requested the prayers of the Bishops for this project. He invited the Bishops to attend the Syro-Malabar Convention of North America to be held on June 27 – July 1, 2007, at Miami in Florida. He said that a CD was prepared for the liturgical hymns of the Holy Qurbana in English and that the hymns are experimentally used for the celebration.

INFAM: Fr. Mathew Vadakkemuriyil, National Chairman and Fr. Antony Kozhuvanal, National General Secretary of INFAM presented to the Synod the activities of the Movement, its achievements and the problems it faced. They said that the present structure of INFAM as a Movement was inadequate for the effectiveness of its working. Although the suggestion came to make INFAM an organization of the Church, the common opinion of the Bishops was that the INFAM should remain as a Movement itself with some kind of organizational structure and should work in collaboration with the Diocesan Social Service Societies or similar agencies with the support and guidance from
the Bishops. To give INFAM guidance for its organizational and administrative structures and subsequent functioning, the Synod authorised the already existing Ad-hoc Committee of Bishops together with Bishop Jose Porunnedom.

**Website for Our Church:** Bishop Gregory Karotemprel, CMI, and Bishop Jose Porunnedom explained to the Synod the project for starting a website for our church. Bishop Gregory Karotemprel presented a draft of the contract with Mr. Pius to launch a website for the Syro-Malabar Church. According to the proposed contract, Mr. Pius can collect data from dioceses within a period of 36 months and start operating the website. The Synod discussed the modalities of its launching and maintenance and finally decided to authorise Bishop Gregory Karotemprel to sign the contract. Bishop Gregory Karotemprel was also authorised to give a letter of introduction to Mr. Pius using which he could approach the Parish Priests in our Churches and the Religious Superiors for data collection and advertisements. This contract is valid for 36 months and can be renewed or terminated at the expiry of the term.

**Unveiling of the Portrait of the Blessed Thevarparampil Kunjachan and the Presentation of the Relic and the Cassock of the Blessed to the Curia:** The Major Archbishop unveiled a portrait of Blessed Thevarparampil Kunjachan in the Museum of the Major Archiepiscopal Curia. Rev. Fr. Kurian Mathothu, Vice Postulator of the Cause of Blessed Thevarparampil Kunjachan, who was present on the occasion, had brought from Ramapuram a relic from the bone of the Blessed and a Cassock used by him. Bishop Joseph Kallarangatt presented them to the Major Archbishop. The Major Archbishop thanked Bishop Joseph Kallarangatt for these precious gifts. He in turn thanked the Major Archbishop for all the benevolent steps he took for the beatification of Blessed Kunjachan. Bishop Andrews Thazhath welcomed the Major Archbishop and the other Bishops
to this function and thanked Bishop Joseph Kallarangatt for meeting all the expenses of the installation of the Portrait.

**Request to Repeal the Clause (in *Erga Migrantes Caritas Christi*) that Contravenes Provisions of the Common Law:** Bishop Gregory Karotemprel presented to the Synod a draft of the request to repeal the clause (in *erga migrantes caritas christi*) that contravenes provisions of the Common Law to be sent to the competent dicastery of the Holy See. After a short discussion the Synod decided that the draft could be approved by the Permanent Synod after its scrutiny by some experts.

**Jesus Youth:** The Synod evaluated the activities of the Jesus Youth Movement in different dioceses. Bishop Thomas Chakiath asked the Synod whether some kind of recognition could be given for Jesus Youth to which the Bishops in general were not in favour, the main objection being their way of functioning without proper ecclesial belongingness.

**Emblem for the Syro-Malabar Church:** Bishop Andrews Thazhath presented some of the models of the emblem for the consideration of the Synod. Owing to lack of time, the decision on the matter was deferred to the following Session of the Synod.

**Snehashrams and Akasaparavakal:** Archbishop George Valiamattam gave a critical presentation of the functioning of *Snehashrams*, especially *Akasaparavakal* of which Fr. George Kuttickal, MCBS, is the founder. Some of the Bishops said that Fr. George Kuttickal had the approval of the Archbishop of Delhi for his pious union by name ‘Friends and Birds of the Air’. Now that he is requesting the permission of starting the centres of the pious union in the Syro-Malabar dioceses, the Synod said that each Bishop could decide on the matter judging the propriety of such a centre in his diocese.

**Statement on Minority Rights for Press Release:** Bishop Andrews Thazhath read out the draft text of the Press Release
regarding the defence of our minority rights prepared by Archbishop Powathil, Bishop Thomas Chakiath and himself. Some Bishops suggested certain modifications to the text and some others expressed hesitations as to the timing of a Press Release on this matter. During the discussion that followed the Synod thought it better to place the modified draft once again for the consideration of the Synod and then give it to the Press on the following Thursday after the consultation meetings with the representatives of the Religious and the Laity. The final draft of the statement of the synod on self financing minority educational institutions was presented to the Synod by Bishop Andrews Thazhath and the Synod approved it as such.

**Press Release:** Bishop Andrews Thazhath presented to the Synod the final draft of the Press Release. The Synod approved it with a few modifications and authorized the Secretary to release it for the Press.

**Scrutiny of the Decisions:** The Secretary read out the decisions of the Second Session of XIV Synod (2006). The Synod approved them for publication.

**Forthcoming Sessions of the Synod (2007):** The Synod confirmed the dates of the First Session of XV Synod (2007) from 8-12 January as it was earmarked in the First Session of the XIV Synod. The Synod also reconfirmed the dates of the Second Session of the XV Synod from 20 August – 1 September 2007.

**Conclusion of the Synod:** In his concluding address the Major Archbishop thanked the Almighty God for His abiding presence during the Synodal Session and acknowledged the fine spirit of communion manifested by each one of the Synodal members by which they could find practical solutions for many of the issues discussed in the Synod. He also thanked Bishop Joseph Kallarangatt who preached the recollection and Bishop Sebastian
Adyanthra who organized the liturgy. He then referred to the study programme at the beginning of the Synodal Session arranged for the Members of the Synod and thanked the organizers who took great pains to help the Bishops come closer regarding some of the issues in the liturgical reform by offering clarifications on a number of them. However, as clarifications alone would not bring greater unity, he requested for the ardent prayers of the Bishops for the success of the next study programme to be held during the following Synodal Session in January 2007.

He then touched upon the just-concluded Global Meet in which more than 350 representatives of the Syro-Malabar emigrants from all over the world took part and shared their struggles to preserve their Syro-Malabar ecclesial identity through adequate pastoral care in their own ecclesial tradition in different countries and cities where they live. He reiterated the assurance given to them that we would not spare any effort to make their dreams come true. He congratulated Bishop Gregory Karotemperel, the Chairman and the Bishop Members of the Commission and Fr. Joby Kottumkal, MST, the secretary, for the successful conduct of the Assembly. He expressed the hope that through the appointment of an Apostolic Visitor in the person of Bishop Gratian Mundadan, CMI, the Holy See would be able to give permanent solutions for the problems faced by the emigrants of our Church.

He also drew the attention of the Bishops to the issues related to the self-financing professional educational institutions and congratulated Archbishop Joseph Powathil, Bishop Andrews Thazhath and others who gave leadership in these struggles. He observed that the consultation meetings with the Religious and the diocesan representatives held in the Major Archiepiscopal Curia did help greatly in conscientizing our people about the hidden strategy of the Government of Kerala to strangulate the Syro-Malabar Community through its legislation on Self-financing
educational institutions, camouflaged as an attempt to safeguard the social concerns of the marginalized. He hoped that good sense would prevail on our political leaders and we would be allowed our legitimate rights as a minority community guaranteed in the Constitution of India.

Referring to the establishment of a *procura* of the Major Archbishop in the Benedictine Abbey at San Bernardo alle Terme in Rome for which the negotiations are in their final stages, he said that this would help make communications with the Holy See easier and faster. He thanked the authorities of the Benedictine Abbey for their generosity in making free space in their Abbey available for the *Procura* and free lodging and board for the Procurator.

He also mentioned as the achievements of this Synodal Session some of the items of the agenda that the Synod took up for its deliberations and took appropriate decisions such as the text of the Christmas Liturgy, Liturgical Hymns, the procedure for the appointment/transfer of exarchs and their insignia, guidelines for Metropolitan Synod, Deepika, INFAM, Charter for priestly formation, etc. However he hastened to add that they were not the only achievements of the Synod, quoting John Paul II from his Post-Synodal Apostolic Exhortation *Pastores gregis* on the Bishop that the Synodal life of the Patriarchal Churches was an effective implementation of the collegial dimension of the Episcopal ministry and appraised the coming together of the Bishops for two weeks as an achievement in itself in the sense that it had deepened the collegial aspect of their Episcopal Ministry.

Finally he thanked the Bishops and the Curia personnel who helped in various ways for the successful completion of the Synodal Session. He made a special mention of the Bishop Secretary, Bishop Moderators, the Chancellor, the Notary and the other Curia personnel for their tireless work during this
session of the Synod. Commending everyone to the guidance of God 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, the major Archbishop declared the Second Session of the XIV Synod of Bishops of the Syro-Malabar Church closed. The Synodal Session ended with the angelus at 12.30 p.m.

Mount St. Thomas, Bp. George Alencherry, 2 September 2006 Secretary, Synod of Bishops of the Syro-Malabar Church
XIV Synod (2006) Session 2
21 August – 2 September 2006

DECISIONS

1. To send to the Holy Father a comprehensive report of the Global Meet mentioning also the needs of our people to get pastoral care in our own ecclesial traditions and to send the copy of this letter to the Secretary of State and the Heads of other Dicasteries in Rome, if needed to the Heads of the Episcopal Conferences of India and other countries where our emigrants live.

2. To approve the following clarifications regarding the erection of eparchies, appointment of Exarchs and the use of insignia by the Exarchs and include them in the particular laws: 1. The appointment of the Exarchs is of a stable nature and that their term of service would terminate by the circumstances mentioned in the common and the particular laws. 2. The Exarchs, who were priests and who retired as per the provisions of CCEO c. 210, might retain the privileges and insignia which they had enjoyed, even after their retirement. However, the other Exarchs would not have the right to use the insignia and privileges once they lost their office.

3. To appoint a committee consisting of Fr. James Thalachelloor, Fr. Joseph Thoompumkal, Fr. Mathew Kochupurackal and Fr. Antony Kollannur (Convener) to redact the particular laws and present them for the scrutiny of the Bishops’ Committee consisting of Bishop Andrews Thazhath Bishop Jose Porunnedom and Bishop Sebastian Vadakel. If the redaction committee wants any change in the content of any of the laws, it should be presented to the Synod through the Bishops’ Committee for approval.
4. To send a letter to the Holy Father on behalf of the Synod thanking him for the appointment of the Apostolic Visitor.

5. To set apart the last Saturday of every Synodal Session for a separate meeting of the bishops of the dioceses outside the proper territory and to conclude the sittings in the evening on the second Friday of the Synodal Session.

6. To nominate Archbishop George Valiamattam and Bishop George Alencherry as members from the Synod to the CBCI Special Commission.

7. To confer, this year onwards, the minor orders and the diaconate during the summer holidays instead of the present custom of conferring them in December and to request the Seminary Rectors to send the reports about the seminarians concerning the Ordination to Diaconate by the middle of January.

8. To authorise Bishop George Punnakottil to conduct a meeting of the Rectors of our Major Seminaries together with the Synodal Commissions for our seminaries with a view to formulate common policies of formation and to give guidelines for other related matters.

9. To authorise Bishop James Pazhayattil, Chairman of the Commission for Clergy and Institutes of Consecrated Life, to conduct a meeting of all the major seminary Rectors in the Syro-Malabar Church, including those of the Religious to discuss the Charter for Priestly Formation and find out ways and means to implement it in the seminaries and formation houses for priests.

10. To make the rite of returning the book of *queryana* by the candidate during the rite of *heupdiakna* optional.

11. To publish a hymnal of liturgical songs and to entrust the task with the Liturgical Commission.
12. To reprint hereafter the present *taksa* without the *propria* given in it and to incorporate the new *propria* printed in four volumes in the *taksa* after its experimental use for three years.

13. To conduct a conference of priests on liturgy under the auspices of the Commission for Liturgy and the Commission for Clergy and Institutes of Consecrated Life to facilitate healthy interaction among our priests and to arrive at greater understanding on liturgical matters.

14. To approve the Text of the Christmas Liturgy and to authorize the Commission for Liturgy to take the steps of the usual procedure to be followed before the promulgation of the Text.

15. To conduct the study programme on the first two topics of Liturgy – 1. Historical analysis and 2. Organic growth and restoration, renewal and adaptation - during the proposed Synodal Session in January 8-12, 2007 and to authorise the Commission for Liturgy to organise this study programme.

16. To conduct a co-ordination programme to be organised by the Secretary, on behalf of the Synod for the Diocesan animators of all the Syro-Malabar dioceses in India, who deal with the problems of students studying outside Kerala.

17. To give the concurrence of the Synod to renew the approval given by the earlier Chairman and Vice-Chancellor for the two clauses in the “Decision regarding the division of the material assets between St. Thomas Apostolic Seminary & *Paurastya Vidyapitham*” regarding the sharing of the annual subsidy and the expenses of the library, both by the seminary and the *Paurastya Vidyapitham*.

18. To conduct a Consultation on Seminary Formation on a Thursday during the August – September Session of the
following Synod in which both the Bishops and the Resident Professors of our Seminaries, including that of Trichur should take part and to authorise the Secretary of the Synod to take up the organization of this Consultation Programme.

19. To request the CBCI to take up the defence of the case in the Supreme Court questioning the High Court verdict that priesthood and nunhood are not professions.

20. To authorise the already existing Ad-hoc Committee of Bishops together with Bishop Jose Porunnedom to give INFAM guidance for its organizational and administrative structures and subsequent functioning.

21. To request the dioceses to establish Regulatory Councils in which the diocesan authorities and the Religious should decide upon clear-cut code of conduct for the educational institutions, especially regarding admission and appointment, on the basis of the guidelines given by the Major Archbishop on September 8, 2005.

22. To authorise Bishop Gregory Karotemprel to sign the contract for the Syro-Malabar web site to be launched with the technical assistance of Mr. Pius and to give a letter of introduction to him, using which he can approach the Parish Priests in our Churches for data collection and advertisements.

23. To authorise the Commission for Clergy and Institutes of Consecrated Life to approve the Charter for Priestly Formation after incorporating the suggestions of the Bishops in collaboration with the Chairmen Bishops of the three committees.

24. To request the Permanent Synod to give the approval for the draft of the request to repeal the clause (in _erga migrantes caritas christi_) that contravenes provisions of
the Common Law to be sent to the competent dicastery of the Holy See after its scrutiny by some experts.

25. To request the Major Archbishop to send to the Holy Father the comprehensive report prepared by the Commission for Evangelization and Pastoral Care of the Migrants, on the Global Meet mentioning also the needs of our people to get pastoral care in our own ecclesial traditions, with his covering letter and to send the copy of this report to the Secretary of State and the Heads of other Dicasteries in Rome, if needed to the Heads of the Episcopal Conferences of India and other countries where our emigrants live.

26. To give precision to the earlier decision of the Synod regarding the approval of the translated texts of the Liturgy and tunes of the liturgical hymns to be given by the Commission for Liturgy.

27. To confirm the dates of the First Session of XV Synod (2007) from 8-12 January as it was earmarked in the First Session of the XIV Synod. The Synod also recommenced the dates of the Second Session of the XV Synod from 20 August – 1 September 2007.
XIV Synod (2006) Session 2
21 August – 2 September 2006

Concluding Address
of the Major Archbishop

My dear brother Archbishops and Bishops,

After two weeks of discussions and deliberations, we have now come to the conclusion of the Second Session of XIV Synod (2006) of our Church. As we conclude this Session of our Synod, let us raise our hearts in thanksgiving to Almighty God for His abiding presence with us during these days when we were putting our heads together to find solutions for many problems faced by the Church and our people. I am sure that with His help and the fine spirit of communion manifested by each one of you, my brother bishops, we have succeeded in finding practical solutions for many of the issues that affect our Church. I want to thank each one of you for your co-operation in making our Synodal Session fruitful.

We had started our Synodal Session with a day of preparation. The recollection talk given by Bishop Joseph Kallarangatt highlighted our mission as Bishops and prepared us spiritually for embarking on these two weeks of intense discussions and deliberations. The insights shared by Bishop Kallarangatt were appreciated by all and I thank him for this great service. The Eucharistic celebrations, not only the one at the beginning of this Session, but also on other days of the Synodal Session were indeed the source of our strength and manifested our unity which must be the hallmark of our ministry. It was well organized by Bishop Sebastian Adayanthrath, giving ample representation for the regional, cultural and linguistic aspects. I thank him sincerely on behalf of all of you.
As it was proposed in the previous Session of our Synod, a Study Programme on Liturgy was organized for the Bishops with a view to bring about greater understanding among the bishops regarding the key issues of the liturgical reform in our Church, namely, restoration, renewal and adaptation. The Commission for Liturgy organized this Study programme on my behalf. The experts who presented the papers from the liturgical and pastoral points of view could shed some light on many issues of the liturgical reform. I thank whole-heartedly Bishop Paul Chittilapilly, the Chairman of the Commission for Liturgy, Fr. Pauly Kannookadan, the Secretary and the experts who took great pains to help us the Bishops come closer regarding some of the issues in the Liturgical reform by offering clarifications on a number of them. However, we know very well, that clarifications alone would not bring us to greater unity. We need greater resolve and determination to achieve that unity by all means. We have now planned almost one whole Session of our Synod in January for this same purpose and also a conference for priests on liturgy. I invite your ardent prayers that our efforts to bring greater unity in the Church on this key issue bear fruit and that we will be able to lead our Church to that unity desired by our Lord from his disciples.

Our present Session of the Synod was preceded also by a unique historical event concerning our Church – the Global Meet 2006 of the Syro-Malabar Emigrants. For the first time in the history of our Church, more than 350 representatives from all over the world assembled at Mount St. Thomas and shared their struggles to preserve their Syro-Malabar ecclesial identity and for obtaining adequate pastoral care in their own ecclesial tradition in the different countries and cities where they live, outside the proper territory of the Major Archbishop. All of us were impressed by the sincere love and esteem these emigrant sons and daughters of our Church have towards their Mother Church. We have given them the assurance that we would not
spare any effort to make their dreams come true. Once again I congratulate Bishop Gregory Karotempreel, CMI, Chairman of the Commission for Evangelization and Pastoral Care of the Migrants, together with the other members of the Commission and Fr. Joby Kootungal, the Secretary.

It is a hopeful sign that the Holy See has acceded to my request to appoint an Apostolic Visitor in the person of Bishop Gratian Mundadan, CMI, to study the problems faced by the emigrants of our Church in areas outside the proper territory of our Church in India. I have already written to the Holy Father, expressing the gratitude of the Synod and the entire Syro-Malabar faithful for such benevolence from the part of the Holy See. I hope that the Holy Father will be able to give permanent solutions for the problems faced by the emigrants of our Church through the successful mission of the Apostolic Visitor. We did spend considerable time during this Session of our Synod to clarify the different aspects of his mission. I wish Bishop Gratian Mundadan every success.

One of the important topics that we discussed during this Session of the Synod was the issues related to the self-financing professional educational institutions. The recently passed Kerala State Government Legislation on this matter is camouflaged as an attempt to safeguard social concerns for the marginalized, but in reality it is an attempt to strangulate the Syro-Malabar Community, in spite of its sincere and dedicated services in the fields of education and health care. We have to conscientize our people about this hidden danger while at the same time making every effort to make our services above reproach. The consultation meetings with the Religious and the diocesan representatives did achieve this goal to some extent. I congratulate Archbishop Joseph Powathil, Bishop Andrews Thazhath and others who were involved, not only in organizing these consultation meetings, but more especially in fighting the
court cases on our behalf and ably defending our rights as a minority community before the general public. Let us hope that good sense will prevail on our political leaders that we are allowed our legitimate rights as a minority community guaranteed in the Constitution of India.

Although we could not discuss many liturgical texts this time, we did approve the Text of the Christmas Liturgy and authorized the Commission for Liturgy to take the steps of the usual procedure to be followed before the promulgation of the Text. The discussion on liturgical music was very opportune and the suggestions would certainly help in making the liturgical music a genuine form of prayer and the choir groups in our churches, truly helping the community to pray more fervently and meaningfully.

We can be proud of being almost the only Oriental Church that has developed quite significantly its particular laws. The credit goes to the Commission for Particular Laws which completed the lion’s share of the formation of our particular laws and the canonist-Bishops among us. It has become a routine matter in every Synodal Session to discuss some issues connected with our particular law, making it more refined and complete. In this Session we discussed the procedure for the appointment/transfer of bishops, appointment of Exarchs and their insignia and guidelines for Metropolitan Synod and could arrive at some acceptable formulations that could be incorporated into our Particular Law. My sincere thanks to those Bishops responsible for this.

We could also discuss at length some of the current issues like the *Deepika*, INFAM and the problems faced by our students studying in the Professional Educational Institutions outside our State. I am glad to note that through our discussions we could arrive at certain measures that would safeguard the interests of the Church in these areas.
The Charter for priestly formation which we discussed in this Session of our Synod would be an efficient tool in the hands of the Rectors of the different Major Seminaries and those who are engaged in the formation of our priests. I am sure we will find in it the answers to many of the observations made by the Rectors of our Major Seminaries in the reports presented by them in this Synodal Session.

My special congratulations to Bishop George Alencherry, the Chairman of the Commission for Catechesis and his team consisting of the Bishop Members, Secretaries and Committee Members whose commitment and dedication to the task entrusted to them has resulted in the publication of the catechism texts in Malayalam for Standards I-IX and their English translations for Standards I-IV which have been appreciated all.

It is already 13 years since our Church has been raised to the status of a Major Archiepiscopal Church. We could not yet establish a Procurare of the Major Archbishop in Rome which would have enabled better and effective communication with the Holy See. Now I am glad that before long this dream of ours may come true. In the name of the entire Syro-Malabar Church, I wish to thank the authorities of the Benedictine Abbey at San Bernardo alle Terme who have been generous to make space available in their Abbey for the Procurator of the Major Archbishop. I hope a Procurare of the Major Archbishop in Rome would certainly help make communications with the Holy See easier and faster.

I have mentioned the main topics that we have discussed in this Session of the Synod. However, I hasten to add that these are not the only achievements of our Synodal Session. As Pope John Paul II in his Post-Synodal Apostolic Exhortation Pastores gregis on the Bishop, Servant of the Gospel of Jesus Christ for the Hope of the World of 16 October 2003 says, “The Synodal life of the Patriarchal Churches must therefore be acknowledged
as an effective implementation of the collegial dimension of the Episcopal ministry” (N. 61). Therefore, more than the individual decisions, the very fact of our being together for two weeks has to be seen as an achievement in the sense that it has deepened our communion and the collegial aspect of our Episcopal Ministry.

Now before I conclude this Session of our Synod I wish to thank the Bishops and the Curia personnel 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 and the other Curia personnel 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. The next session of the Synod is scheduled for 8-12 January 2007. 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 Second Session of the XIVth Synod of Bishops of the Syro-Malabar Church closed.

Varkey Cardinal Vithayathil
Major Archbishop of the Syro-Malabar Church

Mount St. Thomas,
2 September 2006
GLOBAL MEET
OF
THE SYRO MALABAR
EMIGRANTS
18-21 August 2006
GLOBAL MEET – 18-21 August 2006

Presidential Address
by the Major Archbishop

Honourable Union Cabinet Minister for Overseas Indian Affairs Shri Vayalar Ravi, Your Excellency Most Rev. Paul Hinder, the Vicar Apostolic of Arabia, Archbishops and Bishops of the Syro-Malabar Church who are present here, priests, sisters and the representatives of Syro-Malabar faithful from all over the world participating in this Global Meet 2006,

We are participating in an event of great importance in the history of the Syro-Malabar Church. For the first time the representatives of the Syro-Malabar faithful outside the proper territory of our Church in India and abroad are gathered together with the entire Syro-Malabar Hierarchy. His Excellency Bishop Paul Hinder of the Vicariate of Arabia under whose jurisdiction there are tens of thousands of Syro-Malabar faithful is present with us. Shri Vayalar Ravi, Honourable Union Cabinet Minister for Overseas Indian Affairs is also present with us. As the Head and Father of the Syro-Malabar Church I joyfully welcome all of you to this Global Meet.

Indeed, this is an occasion of great joy for me, as the Major Archbishop of the Syro-Malabar Church, to welcome the representatives of her children residing outside her proper territory to the Head Quarters of the mother Church here in this Global Meet. I am sure that this is going to be a great experience for all of us. I congratulate Bp. Gregory Karotemprel, CMI, the Chairman of the Major Archiepiscopal Commission for Evangelisation and Pastoral Care, Bishop Vijay Anand Nedumpuram, CMI and Bishop Mathew Vaniakizhakkel, VC, the Member Bishops of the Commission, Bp. Sebastian Adayanthra and the organizing committee on the successful conduct of the
Global Meet 2006. This event provides a unique opportunity for each one of you to know more about the Mother Church and to share with one another your struggles and difficulties for living your Christian life in your own proper ecclesial tradition. I myself could witness to your great interest and enthusiasm to remain faithful to our liturgical and ecclesial traditions when I visited the Gulf States in December last year.

It is the mind of the Second Vatican Council and the two Codes of Canon Law that the Oriental faithful wherever they are in the world should practise their faith in their own ecclesial tradition of liturgy, spirituality, theology and Church discipline. CCEO c. 40 §3 says: “Christian faithful are to foster the knowledge and appreciation of their own rite and are bound to observe it everywhere unless an exception is provided by the law.” This provision of law is meant to accomplish the desire of the same Council which instructed that “steps should … be taken for the preservation and enlargement of the individual churches throughout the world,” (OE n. 4) so that the Church may not only de iure but also de facto appear to be Catholic, enfolding all the different apostolic and patristic traditions under one Supreme Pastor, the successor of St. Peter in the See of Rome. While emphasising the diversity and richness of each individual traditions, the same Council underscores the fundamental equality of all Churches. “Although individual churches of this kind, both of the east and the west, differ somewhat in what are called rites, such as liturgy, ecclesiastical order and spiritual heritage, still they are entrusted on an equal footing to the pastoral guidance of the Roman Pontiff … the same churches enjoy equal dignity, so that none of them ranks higher than the others by reason of rite, and they enjoy the same rights and are bound by the same laws, even as regards preaching the gospel throughout the whole world under the direction of the Roman Pontiff” (OE n. 3).
Unfortunately in the course of history, especially in 1897 at the suggestion of the then Apostolic Delegate, the *Propaganda Fide* restricted the jurisdiction of the Syro-Malabar Bishops to a small territory between Bharathapuzha in the North and Pampa River in the South. From then on all the Syro-Malabar faithful outside this restricted territory came under the jurisdiction of Latin Bishops. The territory was slightly extended in the 1950s up to a few neighbouring Latin dioceses in South India. The Syro-Malabar faithful found in large numbers outside this restricted territory did not have any parish, church or institution of their own rite and had to live the Latin ecclesial traditions for more than 50 years. This situation tended to reduce their loyalty to and desire for their own oriental ecclesial traditions. The Second Vatican Council laid down that “if for reasons of circumstances, times or persons” the Oriental Christians “have fallen short of” their fidelity to their own lawful liturgical rites and way of life, “they should have recourse to their own age-old traditions” (OE n. 6). It was this spirit that moved the Holy See to extend the territory of the Syro-Malabar Church in the 1950s and give them a few mission territories and in 1988 establish the diocese of Kalyan for the over 1,00,000 Syro-Malabar faithful who are in Maharashtra.

However, the same old situation prevails in the rest of India and in the Gulf Countries and in many other parts of the world where there are huge numbers of Syro-Malabar faithful. In North America and Canada where there are over 1,00,000 Syro-Malabar faithful, Pope John Paul II established the St. Thomas Syro-Malabar diocese of Chicago and appointed the Bishop of this diocese also as Apostolic Visitor of Canada for the Syro-Malabar faithful. Still there are many cities in Europe where there are no Syro-Malabar circumscriptions, although our faithful are found there in great numbers.

With regard to Europe, the Apostolic Visitor Bishop Joseph Pallikaparampil had given his report to the Holy See with regard
to the pastoral care of the Syro-Malabar faithful in Europe. But so far no action has been taken based on that report of the Apostolic Visitor. We want a Bishop for the whole of Europe. If proper jurisdictional structures of the Syro-Malabar Church are not in place, our people will increasingly drift away from their tradition.

In the Gulf States where there are huge numbers of our faithful, we are not yet able to provide adequate pastoral care to them in their own ecclesial traditions. But after my visit to these Gulf States and my personal sharing with the Ordinaries of the Place, I am hopeful of better prospects in this regard. The presence of the Vicar Apostolic of Arabia in this Global Meet itself is a great sign of hope and indicates the great interest he has regarding the pastoral care of the Syro-Malabar faithful under his jurisdiction. There are some restrictions imposed by the Holy See with regard to the pastoral care of the Syro-Malabar faithful in the Gulf region. Still I believe that much more could be done with regard to the pastoral care of the Syro-Malabar faithful there even while remaining within the boundaries set out by the restrictions imposed by the Holy See. I am sure we will have occasion to dialogue with the Ordinaries of the Place of the Gulf region who are present with us today and this would pave the way for better arrangements for the pastoral care of our faithful in the Gulf region.

With regard to the situation in India outside the proper territory of the Major Archbishop, there is not only the question of providing for the pastoral care of the hundreds of thousands of Syro-Malabar faithful residing in the various cities of India, but also the question of the right and obligation of our Church for the evangelization of millions of non-Christians living in the rest of our country. With the appointment of an Apostolic Visitor by the Holy See in the person of Mar Gratian Mundadan, Bishop of Bijnor, I hope much headway could be made with regard to both these questions. Here I would like to point out that the preaching of the gospel, the work of evangelisation is intimately
connected with the witnessing to the Christian life and often is much more powerful than direct preaching. Therefore, in India every Christian is to be a missionary, precisely by living his Christian life more truly.

The Syro-Malabar Hierarchy has made several representations to the Holy See, requesting for a more adequate provision for the pastoral care of our faithful outside the proper territory of our Church, in India and abroad. Last October I had personally submitted a letter of the Bishops of our Synod to the Holy Father requesting him for the establishment of the needed Syro-Malabar dioceses in India, the gulf Countries and in Europe. I also made a personal request to His Holiness to raise our Church to the Patriarchal Status and to lift the restrictions imposed on her jurisdiction that have limited the exercise of her authority to a small territory in South India. I hope there will be a positive response to our legitimate request.

The Major Archiepiscopal Commission for Evangelisation and Pastoral Care of the Migrants, headed by Bishop Gregory Karotemprel and ably supported by the Member Bishops, Bishop Vijay Anand Nedumpuram, CMI and Bishop Mathew Vaniakizhakkel, VC, is engaging in constructive dialogue with the different Episcopal Conferences and Local Ordinaries to press for better provisions for the pastoral care of the Syro-Malabar faithful found outside the proper territory of the Major Archiepiscopal Church, in India and abroad. The Commission has met with varying degrees of success regarding this matter. As a result we have some personal parishes established in Delhi, Bangalore and Calcutta and some quasi parishes in Chennai. Negotiations are underway in Baroda and Hyderabad. In Europe, some bishops of the Bishops’ Conferences of Scotland and Ireland have shown their willingness to appoint Syro-Malabar Chaplains presented by the Major Archbishop for the pastoral care of our faithful there. We have a chaplain appointed for the Syro-Malabar faithful in Italy and a personal parish in Rome. In Germany, Switzerland, Austria, Australia, etc. there are some
Syro-Malabar priests taking care of our faithful. The pastoral
care thus provided to our faithful is not adequate and we will
continue to improve the situation.

I am well aware that almost all of you are living at present
outside Kerala, mainly in pursuit of better economic prospects.
But I wish to point out to you that there is God’s plan underlying
your pursuits. It is God who has placed you in the place of your
sojourn with a precise plan regarding you and the Syro-Malabar
Church. God has chosen you to preach the Gospel, through your
life in the countries where you are. As I mentioned earlier, a
life of Christian witness is the greatest proclamation of the
gospel. When you live your faith as a community of Christians
with special fervour and depth received from your own ecclesial
tradition, it will certainly produce greater results than a mere
preaching of the gospel. I am happy to say that in USA after the
St Thomas Syro-Malabar diocese of Chicago was erected for
the Syro-Malabar faithful, many are impressed with the powerful
witness they give at present to the Gospel as a community.

In conclusion let me quote from the Pastoral Letter I issued
for the Syro-Malabar Migrants all over the world on the occasion
of the feast of St. Thomas, our Apostle. “This is a time of great
dynamism and revival for the different migrant communities of
the Syro-Malabar faithful in the world. Having realized the
richness of their own liturgical tradition and the ecclesial heritage
received from their ancestors, they are now consciously making
every effort to accomplish their legitimate rights of spiritual
growth and pastoral care in their own ecclesial traditions. It is
a sad fact that the teachings of the Second Vatican Council, the
directives of the teaching authority of the Church from time to
time and the clear provisions in both the Latin and the Oriental
Codes and the very recent Instruction given by the Pontifical
Council for the Migrants and Itinerant People, Erga migrantes
caritas Christi regarding the pastoral care of the Migrants have
not yet been implemented in the Church. We shall work together
to change this situation and to realise for the Syro-Malabar Migrants in India and abroad the freedom, rights and privileges that are truly envisioned by the Church. I exhort you all to live, even making great sacrifices, according to the great proclamation of faith made by St. Thomas the Apostle, our Father in the faith: My Lord and My God! (Jn 20:28).” We shall do this remaining always loyal and obedient to the Holy Father, the Supreme Pastor of the Universal Church. Let us not be unduly disheartened over the limitations and sufferings our Syro-Malabar Church has to endure. This has been our lot for many centuries. It is through suffering that any Church grows. With deep humility let us thank God for his providence that lovingly directs our history. The plentiful priestly and religious vocations that we have at present, the several holy members of our Church raised to the honours of the altar, our strong faith and family ties – are not these the gifts of God? Seventy percent of the entire missionary personnel for the Church in India are the sons and daughters of the Syro-Malabar Church. A number of them like Sr. Rani Maria have shed their blood while working in the mission fields. While thanking God for the present vitality of our Church, let us pray to him that our Catholic faith may not eroded by the spirit of the modern world. I wish and pray that the Global Meet 2006 will deepen our love for our Mother Church, the Syro-Malabar Church and the faith tradition handed over to us by her through our forefathers and strengthen our commitment to the mission entrusted to us by our Lord of witnessing to His Gospel wherever we are, through our Christian life fully in accord with our rich ecclesial heritage and the authentic magisterium of the Universal Church. I wish you a pleasant stay here and fruitful discussion that will help the growth of our Church.

Varkey Cardinal Vithayathil
Major Archbishop of the Syro-Malabar Church

Mount St. Thomas,
18 August 2006
Syro-Malabar Emigrants’ Global Meet 2006
A Report

The first ever Global Meet of the Syro-Malabar emigrants, held at Mount St Thomas, the Major Archiepiscopal Curia of the Syro-Malabar Church at Kakkanad, Kochi, Kerala, India from 18 to 21 of August 2006, has been the realization of a long cherished dream of the Syro-Malabar Church. The Syro-Malabar Bishops’ Synodal Commission for the Evangelization and Pastoral Care of the Migrants (CEPCM) organized it, after a yearlong preparation. About 380 participants from all over the world participated in the Meet of whom some 100 were from outside India and others from various cities and Syro-Malabar dioceses in India.

The inaugural session began at 05.15 pm on August 18, 2006 with the solemn Malayalam Qurbana, celebrated with Archbishop Mar Jacob Thoomkuzhy, as the main celebrant, Bp Gregory Karotemprel CMI, Bp Mathew Vaniakizhakkel VC, as the co-celebrants, other archbishops, bishops and priests. Archbishop Mar Joseph Powathil preached homily during the Mass, attended by all the participants of the Meet.

Mr Vayalar Ravi, Union Cabinet Minister for Overseas Affairs, inaugurated the Meet. The inaugural session started at 6.30 p.m. was presided over by Mar Varkey Cardinal Vithayathil, the Major Archbishop of the Syro-Malabar Church. Bp Mar Gregory Karotemprel CMI welcomed the dignitaries and the participants of the Meet. Terming the Meet as a venue for matters of the Spirit, Mar Varkey Vithayathil expressed confidence that the Meet would help regain the identity of the Syro-Malabar emigrants and that it would be an important step towards keeping the traditions of faith alive. Archbishop Mar Mathew Moolakattu, Bp Paul Hinder, the Apostolic Vicar of Arabia and Dr Mohan Thomas, the Gulf Coordinator of the Syro-Malabar emigrants delivered felicitation speeches. Bp Mathew Vaniakizhakkel VC
thanked all. Fr Antony Kollannur, the Chancellor of the Syro-Malabar Church presented the dynamics of the Meet and Fr Mathew Elappanickal gave general directions to the participants.

After dinner Bp A.D. Mattam released the Global Meet 2006 Souvenir by giving it to Mr John Anthraper and to his wife Mrs Alphiene. The students of Alphonsa College, Pala staged various entertainment items for the participants of the Meet.

On 19th August 2006 the General Session began at 09.00 am. After a short prayer by Fr Jos Kandathikudy, Fr Paul Thelakat gave the short orientation talk. Fr Antony Nariculam gave the keynote address on the liturgical heritage of the Church. Justice Kurian Joseph delivered the talk on the identity of the Syro-Malabar Church. Bp Paul Hinder spoke on the pastoral activities in the Vicariate of Arabia for various communities. All four of them enriched the participants with their words of wisdom.

By 11.15 am the participants got divided into 15 groups and discussed the social and pastoral problems of the emigrants, their expectation from the hierarchy, their contribution to the growth of the Church and other matters of importance. At 12.00 pm all came together in the auditorium and shared their problems, trials and tribulations, struggles, success and failures with all the bishops and other participants until lunch at 01.00 pm. The common sharing continued after lunch brought out the real problems that the emigrants were facing and their zeal for living the Christian faith in their own ecclesial traditions. At 03.00 pm there was a short presentation by Dr Mohan Thomas on the present situation of pastoral care in the Gulf States. At 03.30 pm Bp Gregory Karotemprel and Bp Jacob Angadiath gave responses to the views expressed in the sharing session.

After tea all the participants moved to Renewal Centre near Kaloor for the Public Reception, which was inaugurated by Mr P.J. Joseph, Minister for Public Works and presided over by Archbishop Mar George Valiamattam. Bp Mar Vijay Anand Nedumpuram CMI welcomed the dignitaries and the participants
of the function. Mr K.M. Mani MLA, Mr Francis George MP, Mr Roshy Augustine MLA, Very Rev. Fr Antony Kariyil CMI and Very Rev. Sr Espirit SH gave felicitation speeches. Fr Joby Kootamkal, secretary to the Commission for the Evangelization and Pastoral Care of the Migrants, thanked the dignitaries and the participants. All enjoyed the variety entertainment programme, organized by CMC Provincial House Ernakulam, after the dinner.

On 20th morning after a short prayer by Sr Jesseetha SKD and a hymn by Mrs Thresiamma at 09.00 am, the secretaries presented the reports of the group discussions in the general session. Bp Mar Thomas Elavanal MCBS moderated the session. By 10.15 am. Fr Antony Kollannur presented the statement of the Global Meet and Bp Andrews Thazhath directed the proceedings. With a few corrections and suggestions the statement was passed by the Meet.

The concluding session that began at 10.45 am was presided over by Archbishop Mar Jacob Thoomkuzhy who blessed the Meet with a beautiful concluding message. Bp Sebastian Adayanthrath, the General Coordinator of the Global Meet, thanked all in a very special way. After the coffee break, the Holy Mass was celebrated in English at 11.30 am. Bp George Alencherry was the main celebrant with Bp Mar Sebastian Vadakel, Bp Lawrence Mukkuzhy, Fr Antony Kariyil CMI and Fr Kurian Ammanathukunnel MST as co-celebrants. All other bishops and priests joined them. Archbishop Mar Jacob Thoomkuzhy preached a very inspiring homily during the Mass.

After Lunch, over 80 delegates went on a pilgrimage to the Mar Thoma Shrine at Kodungalloor and to St. Mary’s Church Kottakkavu with Bp Gregory Karotemprel, Bp James Pazhayattil, Bp Vijay Anand Nedumpuram and Fr Pauly Kannookadan. It was really an ever-memorable experience for the participants.

On 21st morning by 09.00 am some 40 participants went to Ramapuram, Bharananganam and Mannanam on a pilgrimage
and Fr Joby Koottumkal guided them. They prayed at the tombs of Blessed Thevarparampil Kunjachan, Blessed Alphonsa and Blessed Kuriakose Elias Chavara. Lunch was arranged by Bp Joseph Kallarangatt at Pala Bishops’ House. The team also visited the CMI monastery and Museum at Mannanam. All of them appreciated the museum and its maintenance. By 08.00 pm the pilgrimage was concluded. All enjoyed the pilgrimage to their heart’s content.

Participants of the Global Meet 2006

<table>
<thead>
<tr>
<th>Groups</th>
<th>Outside India</th>
<th>Cities in India</th>
<th>SM Dioceses</th>
<th>Generals Provincials</th>
<th>Rectors</th>
<th>Others</th>
</tr>
</thead>
<tbody>
<tr>
<td>Priests</td>
<td>10</td>
<td>19</td>
<td>24</td>
<td>10</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sisters</td>
<td>2</td>
<td>12</td>
<td>9</td>
<td>15</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Lay men</td>
<td>55</td>
<td>46</td>
<td>29</td>
<td>48</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Lay women</td>
<td>25</td>
<td>5</td>
<td>12</td>
<td>27</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bishops</td>
<td>1</td>
<td>32</td>
<td>19</td>
<td>90</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>91</td>
<td>73</td>
<td>109</td>
<td>19</td>
<td>90</td>
<td></td>
</tr>
</tbody>
</table>

Requests of the Global Meet 2006 to the Holy See

The Meet requested His Holiness Benedict XVI to immediately make arrangements for giving to the emigrants the just and rightful pastoral care guaranteed by the Second Vatican Council, both the codes of Canon Law and the recent apostolic documents. The Meet also requested His Holiness to elevate the Syro-Malabar Church to the Patriarchal status, as it is the second largest among the Catholic Oriental Churches. Another request was for the extension of Territorium Proprium to whole of India so that the Syro-Malabar faithful would never feel migrants in their own mother country. As it was found necessary the Meet felt the need for the establishment of separate dioceses in the
big cities of India, in Gulf countries and in Europe in order to meet the pastoral needs and concerns of the emigrant faithful. It requested for immediate steps for the appointment of one bishop each with personal jurisdiction to look after the pastoral needs of emigrant faithful in UK & Ireland, in Europe and in the Gulf.

**General Views on the Meet**
The participants of the Global Meet expressed happiness at the way the Meet was organized. Credit goes to those who worked day and night behind the successful conduct of the Meet. Among them Bp Sebastian Adayanthrat, Fr Bosco Puthur, Fr Mathew Manavalan, Fr Austin Kalappura CMI, Fr Zacharias Paranilam, Fr Paul Thelakat, Fr Mathew Kochupurackal, Fr Jacob Puthusser, Fr Thomas Pulickan CMI, Major Antony, Mr Joseph Vithayathil, Mr Francis Thekkethala, KCYM youth from Ernakulam, brothers from Ernakulam minor seminary, fathers, sisters and the staff at Mount St Thomas deserve special mention.

It is estimated that there are about one million Syro-Malabar emigrants outside the proper territory of the Church. They live in foreign countries and places away from homeland in different cultural and social milieu. Such a gathering of the representatives of the Syro-Malabar emigrants all over the world has been arranged for the first time in the Syro-Malabar Church. The Meet has been an occasion for them to come to their own home, to their origins. It has certainly been a home-coming for the representatives of the emigrants scattered all over the world. Their hearts have been filled with joy, zeal and enthusiasm.

The Meet was arranged for them to bring their pastoral, spiritual and social problems that they experience in the cities or countries where they are emigrants, to the attention of the bishops and the Mother Church. It provided the Syro-Malabar emigrants with a common venue and opportunity for sharing their experiences, possibilities and difficulties in the places where they live as emigrants. They shared their joys and sorrows, which
they had been experiencing in their respective migrant places, far off from the homeland, with the bishops and the other participants of the Meet. They could freely interact with the Major Archbishop, Archbishops and the Bishops of the Church in close proximity and they really treasured such blissful moments.

The Meet has been successful in strengthening the emigrant faithful in faith, hope and charity through the meaningful and solemn liturgical celebrations, inspiring homilies, talks, discussions and sharing. They were led to a firm conviction that they formed an integral part of the Mother Church and that she was eager to listen to their problems and pay attention to their struggles. She believes that the traditional faith will encourage them to face the challenges that pose as a threat to their very existence in the countries or places where they are emigrants. The Meet also succeeded in rekindling in the Syro-Malabar emigrants a sense of total belongingness to the Mother Church.

The Meet has been important for the Mother Church also because it was an occasion for her to become aware of the fact that the emigrants, though living in foreign countries and cultures, also were part of the same Church and ecclesial traditions. The Meet also provided her with an opportunity to realize her responsibilities towards the pastoral care of her emigrant faithful. She could realize her children outside the proper territory, though struggling hard to preserve and practise faith, were more zealous and serious regarding matters of faith and morals, than her children in the proper territory. She congratulated them for discharging their duties of re-evangelizing countries and cultures in an excellent way by living among them as convincingly as possible as ambassadors of Christ and the Church. She could feel one with her emigrant children in their various trials and tribulations in fostering the treasure of faith, handed down by the forefathers and that was the reason why almost all the bishops of the Syro-Malabar Church and representatives from 26 Syro-Malabar dioceses took part in the Meet.
Requests of the Global Meet 2006 to the Synod of Bishops

The Global Meet of Syro-Malabar Emigrants requested the Synod of Bishops, the apex body of the Syro-Malabar Church to take immediate steps to:

1. Find out ways and means for the catechesis about the obligations of the Syro-Malabar Christians to follow their ecclesial traditions wherever they are.

2. Establish effective communication between the Major Archiepiscopal Curia and the different Emigrant Communities of the Syro-Malabar Church all over the world.

3. Appoint Syro-Malabar priests who are formed in our tradition as coordinators for different countries and regions.

4. Entrust different regions of the world to the care of Syro-Malabar dioceses or religious congregations for pastoral care so that no part of the world is left out.

5. Appoint a Major Archiepiscopal Procurator in Rome (CCEO .c. 61) to have better access to the Dicasteries of the Holy See.

6. Appoint a full time priest in the Major Archiepiscopal Curia to coordinate the pastoral care for the migrants.

7. Expand the existing commission for evangelization and pastoral care of migrants by including, priests, religious and lay persons.

8. Accept the free-state certificate and marriage preparation course certificates issued by Syro-Malabar Chaplains approved by the Major Archbishop.

9. Give moral and financial support to those Syro-Malabar communities struggling to preserve their ecclesial identity in different parts of the world.
10. Take penal action against unauthorized priests. Those who go for retreats and pastoral services to the emigrant faithful of different countries should get permission from the Major Archbishop.

11. Give proportionate attention to the nearly one third of the total Syro-Malabar faithful living outside the proper territory.

12. Organize conventions for the Syro-Malabar faithful of different language groups at Mount St Thomas and the medium of language could be either Hindi or English.

13. Make arrangements to call back all Syro-Malabar priests who talk against the cause of the Syro-Malabar Church in the emigrant regions.

14. Erect dioceses and personal parishes in various cities in India where there is sizeable number of Syro-Malabar emigrant faithful.

15. Amicably solve problems that have arisen because the Churches constructed by the Syro-Malabar faithful are handed over to the Latin provinces of certain religious congregations.

16. Solve the problem of double subscription whereby the Syro-Malabar faithful are compelled to support both the Latin and the Syro-Malabar parishes.

17. Take immediate steps to avoid the problem of our migrant people joining the Pentecostal sects.

18. Appoint priest coordinators for each state in India and abroad by the SM Bishops’ Synod with proper notification to the local Syro-Malabar faithful and to the local ordinaries.

19. Make arrangements to impart catechetical training to the migrant younger generation.
20. Send more pastoral letters to the Syro-Malabar emigrant faithful periodically so as to create in them genuine spirit and zeal for faith and morals.

21. Institute an office in Delhi to have effective co-ordination of the Syro-Malabar Missions and the present Syro-Malabar eparchies spread all over India outside the proper territory.

22. Make arrangements for the adoption of the Syro-Malabar emigrant communities by Syro-Malabar parishes, foranes and dioceses so as to ensure their growth as witnessing communities.

23. Make arrangements for the proportionate representation of the Syro-Malabar personnel in the Roman Curia as well as for an office for the Syro-Malabar emigrants in Rome.

24. Conduct the Emigrants’ Meet occasionally at the regional level for better results.

25. Create necessary infrastructure for regular Sunday Mass in emigrant areas.

26. Take immediate steps to create Syro-Malabar dioceses in Delhi, Chennai and Bangalore.

27. Begin a news magazine by the Synodal Commission for the emigrants of the Syro-Malabar Church.

28. Form a World Emigrant Council for the Syro-Malabar Church with members from all continents and representatives from cities outside Kerala and make arrangements for the annual meeting of the Council with the Commission in a convenient place. Each state in India countries outside will have a council of emigrants with an elected President, Vice President, Secretary and Treasurer. The Secretary will send news items to the office of the Commission at Mount St Thomas.
SYRO-MALABAR EMIGRANTS GLOBAL MEET 2006

STATEMENT

1.00 Introduction

1.01 We, the 381 participants of the Global Meet – 2006, being the members of the Syro-Malabar Major Archiepiscopal Church, coming together from all quarters of the globe, together with our Father and Head of our Church, His Beatitude Varkey Cardinal Vithayathil C.Ss. R., all our Archbishops and Bishops, having spent four fruitful days from 18 to 21 August, 2006, at Mount St Thomas, the Major Archiepiscopal Curia, in prayer and reflection, study and discussion on the pastoral needs and care of the members our Syro-Malabar Church in diaspora, are glad to share with all our brethren and all the concerned, the findings of our deliberations and the future course of action.

1.02 First and foremost we raise our hearts in praise and gratitude to Almighty God, our loving Father in Heaven, whose gracious providence had been protecting and guiding us all throughout our lives.

1.03 Immensely proud of the apostolic origin of our mother Church, we fondly and respectfully remember our Father in faith, St Thomas, the Apostle whose indomitable courage and total commitment in the following of Jesus (Jn. 11, 16) has always been a great inspiration and ever-sustaining hope for us amidst the various vicissitudes and crises our Church had undergone in the past.

1.04 Being extremely glad to be the part of the one, holy, catholic and apostolic Church established by Our Lord on the rock of St Peter, we now express our filial sentiments of love, respect and obedience to our Holy
Father Benedict XVI, the successor of St. Peter in the See of Rome, under whose paternal care and concern, we are sure, our Church will overcome all hurdles and surge towards a bright future.

2.00 A Review of the Past

2.01 A glance over the past history of our Church gave us very shocking and painful revelations. Ours was the only Church called St Thomas Christians, that existed in India right from its foundation by St Thomas, the Apostle in 52 A.D. till the 16th century. It is a fact that our Church was never separated from the See of Peter at any time of its two thousand years of existence. But the Portuguese colonization and Latin jurisdiction over the St Thomas Christians in the Middle Ages inaugurated a tragic era of division and sowed the seeds of unrest that later gave rise to unhappy events and tensions in our Church.

2.02 On December 20, 1599, Pope Clement VIII suppressed the All India jurisdiction and Metropolitan status of Angamaly, the See of St. Thomas Christians. He then extended the Padroado jurisdiction over the See on August 4, 1600. The protest against latinization, inaugurated by the Synod of Diamper, climaxed in the famous Oath of Coonan Cross on 3rd January 1653, causing a split in the Church of St Thomas Christians, with a considerable number of its members getting separated from the See of Peter and joining the non-Catholic Antiochean Church, who were later called "Jacobites".

2.03 Such infringements on our Church were continued when our bishops were banned from governing us and the jurisdiction of the Latin Bishops was imposed on us as if we belonged to the Latin Church. This methodical latinization of our Church went on as new Sees were
created, all in Latin rite, under the rule of Propaganda
till the latter half of 19th Century.

2.04 Even when we were given separate Sees in 1887, it was
done after the Latin model without considering our
Oriental nature.

2.05 It was the Second Vatican Council that rediscovered the
ecclesiology of communion and established the rights of
the Oriental Churches as equal to that of the Latin Church.
But by that time the whole of India was already divided
into a number of Latin ecclesiastical units.

2.06 Although finally our Church was declared a Major
Archiepiscopal Church on December 16, 1992, our
Church which was the only Church that existed in India
until 16th centaury with the all-India jurisdiction was
really cornered to the so-called Territorium Proprium
that confined our Church to almost the State of Kerala,
with the two Metropolitan Provinces of Ernakulam and
Changanacherry which were later divided to form two
more provinces, Trichur and Tellicherry. We find this
totally unjust, illogical and absurd, since many of us who
had come here from the different parts of India are now
forced to be called migrants in our own mother country.
Our Indian Constitution however assures the right of
every one of its citizens to settle down anywhere in India,
and to practise and propagate one’s own religion. This
‘Territorium Proprium’ imposed on our Church in India
is an affront to us Indian Christians and it forms the latest
example of the Latinization of our Church in our country.

3.00 The growth of Our Church in the 19th and 20th Centuries

3.01 In spite of all odds and suffocating restrictions, forced
upon us by the Padroado and Propaganda jurisdictions,
our forefathers being always loyal to the Holy See, tried
their best to live according to their ecclesial and ritual traditions.

3.02 The starting of the indigenous Religious Congregations (CMI, CMC) in the latter half of the 19th century was a great step in the spiritual growth of our Church. But for the relentless efforts, in, of Blessed Kuriakose Elias Chavara and his Confreres, spite of the threats to their lives the Rokus and Melus schisms would have engulfed our Church in Kerala. This prompted the Holy See to establish separate Apostolic Vicariates for us (Trichur and Kottayam) in 1887.

3.03 The first half of the 20th century was a spring-time for our Church. Many indigenous congregations were started with plentiful priestly and religious vocations.

3.04 Because of the economic and social compulsions owing to the famine and scarcity that occurred after the two world wars and the lack of job opportunities, there started an emigration of our people from Kerala to other parts of India and abroad.

3.05 Although our Church suffered a lot by the process of Latinization caused by the vested interests and ulterior motives of the authorities of the past, our Syro-Malabar Church did not nurse any ill-feeling towards the Latin Church. Rather it always consulted and collaborated with the latter, showing a united face of Jesus to our fellow citizens in India.

3.06 Again with the abundance of priestly and religious vocations in our Syro-Malabar Church, it was the Latin Church that benefited most. Thus our Church can really be proud of providing about 20 Archbishops and Bishops, 4000 Priests, diocesan and religious, 20,000 religious sisters to the service of the Latin Church in India.
3.07 According to the available data, as many as 70% (in some cases even more) of the priests and religious in the dioceses and in the Institutes of consecrated life of the Latin Church in India are Syro-Malabarians. Missionaries from the Syro-Malabar Church are working all over the world in the Latin Rite. While we acknowledge the need to help other Churches with candidates from our Church, it would be just and fitting that we as a Church be permitted to preach the Gospel of Jesus all over India.

3.08 From reliable sources, it is estimated that about 3,00,000 Syro-Malabar faithful are living under Latin Jurisdiction in India. In some cities and dioceses the numbers of Syro-Malabarians vary from 10,000 to 50,000 and even much more. If we consider the population of Catholics in many Latin Dioceses (in the past one year 3 or 4 new Latin Dioceses were erected which have a Catholic population of even less than 10,000), and apply the same norms the Holy See has used elsewhere in the United States and Canada, and in the Middle East, we are bound to get Syro-Malabar Dioceses in the regions around New Delhi, Bangalore, Kolkotta, Chennai and Ahmedabad - Baroda - Surat - Silvasa.

3.09 In the Gulf countries it is roughly estimated that there are over 4,00,000 Syro-Malabar emigrants looking for adequate pastoral care. So too in Australia, Europe, U.K. and Ireland there is a considerable number of Syro-Malabar Catholics, about 1,00,000, again yearning for appropriate arrangements to satisfy their pastoral needs.

3.10 In this context we greatly appreciate and feel grateful to the step taken by the Holy See for creating the see of Kalyan (-Nasik – Pune) in Maharashtra in India and also the St. Thomas Diocese of Chicago in U.S.A.
4.00 The Pastoral Care of Emigrants

4.01 As we meet here in this august assembly from across the world we want to greatly emphasize the need of Pastoral Care for the members of our Church in India and all over the world who do not come under the direct Jurisdiction of our Syro-Malabar Hierarchy. We are witnesses to the fact that lack of adequate pastoral care for the sons and daughters of our Church has been highly detrimental even to their faith resulting in their falling away from it and getting into the various Pentecostal groups. Hence we request all concerned to provide the rightful and adequate pastoral care to all our members in diaspora without any delay.

4.02 We are very glad to note that regarding pastoral care of migrants, very clear, precise and even detailed norms and directives are given by the Second Vatican Council, the Code of Canons of the Eastern Churches as well as that of Latin Church, many official documents of the Holy See published after Vatican II and very recently the Holy See's Instruction, *Erga Migrantes Caritas Christi* (Christ's Love towards the Migrants).

4.03 Second Vatican Council very beautifully and clearly speaks about the Pastoral Care for the migrants. In the Decree on Oriental Churches, it says: “Provision must be made therefore everywhere in the world to protect and advance all these Individual Churches. For this purpose each should organize its own parishes and hierarchy, where the spiritual good of the faithful requires it.” (OE4). Again *Christus Dominus* instructs the bishops: “Where there are faithful of a different rite, the diocesan Bishop should provide for their spiritual needs either through priests or parishes of that rite or through an Episcopal Vicar endowed with the necessary faculties” (CD23).
4.04 In the Canon Law of both the Oriental Churches (CCEO) and the Latin Church (CIC) norms for the Pastoral Care of migrants in their own *sui iuris* ecclesial tradition are given very precisely: “The Christian faithful have the right to worship God according to the prescriptions of their own *sui iuris* Church” (CCEO c.17; CIC c. 214). Having discussed the membership in a *sui iuris* Church (CIC cc. 112; CCEO cc. 29, 31, 38 to 147), preservation and promotion of rites (CCEO c. 39-41) and obligation of pastors, (CCEO cc. 41, 193, 207, 246; CIC cc. 383, 399, 476, 518), the Codes of Canon Law, especially that of the Latin Church (CIC) go further and recommend the establishment of a separate diocese in the same territory if needed: “There can be erected within the same territory of particular Churches which are distinct by reason of the rite of the faithful or some similar reason when such is deemed advantageous in the judgment of the Supreme Authority of the Church after it had listened to the conferences of Bishops concerned” (CIC c. 372 §2).

4.05 The above disproves all aspersions cast against the double Jurisdiction in the same territory. The establishment of Kalyan Diocese in 1988 and that of the St. Thomas Diocese of Chicago in 2001 are very good examples of double jurisdiction in practice. The same is awaited in the big cities of India, and in the Gulf countries.

4.06 The *Erga Migrantes Caritas Christi* finally reiterates the above mentioned obligation of providing pastoral care to the Eastern Catholic migrants with special reference to the Latin Bishops (Nos. 52 - 55).

4.07 It is a sad fact that in spite of the clear teachings of the Church and the provisions in both the codes of canon law regarding the pastoral care of the faithful of another
sui iuris Church, their implementation has been very inadequate owing to the less welcoming attitude of the Latin Hierarchy. At the same time we gratefully acknowledge the efforts of the Holy See for providing pastoral care for the Syro-Malabar emigrants in different parts of the world by appointing Apostolic Visitors – Late Cardinal Antony Padiyara, Bishop Gregory Karotemprel, CMI, Bishop Joseph Pallikaparampil and recently Bishop Gratian Mundadan, CMI.

5.00 Requests to the Holy See.

5.01 When we are gathered here from across the world as the sons and daughters of the Syro-Malabar Major Archiepiscopal Church of Apostolic Origin and feeling proud of our ritual patrimony and ecclesial traditions, we express our filial sentiments of love and gratitude to our beloved Holy Father Pope Benedict XVI and humbly request His Holiness to help us get immediately the just and rightful pastoral care guaranteed by the Second Vatican Council, both the Codes of Canon Law and the recent apostolic documents. Our humble request includes the following:

5.02 Being the second largest among the Catholic Oriental Churches, we request for the elevation our Church to the Patriarchal status.

5.03 We request for the extension of Territorium Proprium of our Church to the whole of India so that we never feel migrants in our own mother country. We request the Holy Father to erect dioceses in the various parts of India where there is a sizeable number of Syro-Malabar faithful.

5.04 We request for the establishment of separate dioceses in the Gulf Countries and in Europe so that the pastoral needs and concerns of our faithful are adequately taken
We request for the appointment of one bishop each with personal jurisdiction to look after the pastoral needs of our emigrant faithful in the UK & Ireland and in the Gulf Countries.

6.00 Conclusion

We express our heartfelt gratitude to our ecclesiastical authorities, especially His Beatitude Varkey Cardinal Vithayathil C.Ss.R., our Major Archbishop, the Synod of Bishops and the Synodal Commission for Evangelization and the Pastoral Care for Migrants for bringing us all together for this Global Meet – 2006 from all over the world and to get conscientized regarding our pastoral needs and concerns and to give expression in this august assembly to our just and rightful needs regarding pastoral care.

Now as we take leave of this venue of the Global Meet 2006, we are convinced of our responsibility of living as the ambassadors of the Syro-Malabar Church, witnessing to our faith received from St. Thomas our father in the faith and imparting its rich heritage and patrimony to our children. In fine, we raise our hearts and minds in gratitude to the Spirit of the Lord who guided all of us throughout this Meet, kept our faith always alive and helped us to go ahead with renewed hope.
Appointment of Mar Anthony Chirayath as Bishop of Sagar

CONGREGATIO PRO ECCLESIIIS ORIENTALIBUS

Prot. N. 204/86

DECRETUM

Cum per canonicam renuniationem Excellentissimi Domini
Josephi Pastor Neelankavil, C.M.I., a suo episcopali munere,
ad normam can. 210 §1 CCEO, Eparchia Sagarensis vacans
evene rit, Sanctissimus Dominus Noster

BENDICTUS PP. XVI

referente in Audientia die XXIII mensis Ianuarii anni MMVI
infrascripto huic Congregationis Cardinalii Praefecto, ad
praedictam Eparchiam Sagarensem benigne eligere dignatus est
Rev. mum D. Antonium Chirayath, hactenus presbiterum eiusdem
Eparchiae, officio praepositum Pontificii Consilii de Spirituali
Migrantium atque Itinerantium Cura, omnibus additis iuribus et
facultatibus huic muneri adnexis.

Praesens Decretum summus Pontifex fieri mandavit atque
Apostolicas Litteras confici iussit.

Contrariis quibuslibet minime obstantibus.

Datum Romae, ex Aedibus Congregationis pro Ecclesiis
Orientalibus,

die II mensis Februarii anni MMVI.

Sd/-

+ Ignatius Moussa Card. Daoud
Patriarcha emeritus Antiochenus Syrorum,
Preafectus

Sd/-

+ Antonius Maria Vegliô
a secretis
Appointment of Mar Thomas Thuruthimattam, CST
as Bishop of Gorakhpur

BENEDICTUS EPISCOPUS SERVUS SERVORUM DEI dilecto
Filio THOMAE THURUTHIMATTAM, hactenus presbytero
Congregationis S. Teresiae a Iesu Infante, Episcopo electo
Eparchiae Gorakhpurensis, salutem et Apostolicam
Benedictionem.

Certiores cum simus de pondere praesentiae pastoris christianae
in communitate, consulere properamus communitatit Eparchiae
Gorakhpurensis, quae ad praesens suo caret Pastore, Venerabili
Fratre Dominico Kokkat, C.S.T., per canoniam munere
renunciationem. Aequum igitur duximus hoc gravissimum
officium tribuere tibi, quem animi ingeniique dotibus praeditum
novimus rerumque pastoralium peritia. Re quidem mature
perpensa, de potestatibus Nostrae plenitudine, te Episcopum
constituimus Eparchiae GORAKHPURENSIS tibique universa
atruibimus iura ac pariter ea inuungiums onera quae ad Canones
Ecclesiarum Orientalium cum dignitate tua tuoque munere
consosiantur. Quod vero attinet ad ordinationem episcopalem
nec non ad fidei professionem et ad promissionem officium
fideliter implendi, praescripta canonum quos diximus plane
servabis. Praecipimus insuper ut hae Litterae Nostrae in notitiam
veniant cleri ac populi tui, ut unitatis et oboedientiae vinculis
iugiter coniuncti tecum maneant. Tibi deniquesuademus ut
comprobatum studium tuum pro animarum salute ad christifideles
istius comunitatis nunc convertas, unde ab iis vere Pastor habearis
ad exemplum Christi qui oves pascit ac pro illis animam point.
Datum Romae, apud S. Petrum, die quinto decimo mensis Iulii,
anno Aomini bis millesimo sexto, Pontificatus Nostrri secundo.

BENDICTUS PP. XVI
Appointment of Mar Gratian Mundadan, CMI
as Apostolic Visitor

CONGREGATIO PRO ECCLESIIIS ORIENTALIBUS

Prot N. 220/94

DECRETUM

Cum aptius animarum curae multorum fidelium Syrorum Malabarensium in India commorantium consulere oporteret, Eminentissimus D. Cardinal Varkey Vithayathil, Archiepiscopus Maior Ecclesiae Syrorum Malabarensium, pastorali sollicitudine ductus, nominationem Visitatoris Apostolici christifidelibus extra territorium proprium optavit, ut eorum numerum ac spiritualibus necessitatibus cognosceret atque pietatis desiderium moveret, antiquis moribus servatis et institutionibus.

Summus Pontifex Benedictus PP XVI

in Audientia huius Congregationis Cardinali Praefecto die XXIV mensis Iunii hoc vertente anno concessa, eligere dignatus est Excellentissimum D. Gratian Mundadan, C.M.I., Episcopum Ecclesiae Biinorensis Syrorum Malabarensium, Visitatorem Apostolicum christifidelibus extra territorium proprium.

Contrariis quibuslibet minime obstantibus.

Datum Romae, ex aedibus Congregationis pro Ecclesiis Orientalibus, die XV mensis Julii anno MMVI.

Sd/-

+ Ignatius Moussa Card. Daoud
Patriarcha emeritus Antiochenus Syrorum, Praefectus

Sd/-

+ Antonius Maria Vegliò
a secretis
Appointment of Mar Joseph Pandarasseril as Auxiliary Bishop of Kottayam

Prot. No. 865/2006

DECREE

VARKEY CARDINAL VITHAYATHIL, THE MAJOR ARCHBISHOP OF THE SYRO-MALABAR CHURCH sends his paternal Blessings to you, REV. FR. JOSE PANDARASSERIL, a priest of the Archdiocese of Kottayam, until now one of its Syncessi for the Northern parts of the Archdiocese and stationed at Kanoor and who has been elected by the Synod of Bishops of the Syro-Malabar Church in the Second Session of the XIV Synod as Auxiliary Bishop of the Archdiocese of Kottayam, having obtained the prior assent of the Holy Father. His Grace Mar Mathew Moolakkatt, OSB, the Archbishop of Kottayam had made his request to the Synod of Bishops of the Syro-Malabar Church for an Auxiliary Bishop, considering the vastness of his Archdiocese and the difficulty of providing adequate pastoral care for the faithful dispersed throughout its length and breadth. You as a person of exemplary priestly qualities with adequate intellectual formation and pastoral experience in different parishes and ecclesiastical institutions have been chosen to be the Auxiliary Bishop of the Archdiocese of Kottayam to assist His Grace Mar Mathew Moolakkatt in his duties as the Shepherd of the Archdiocese of Kottayam.

Therefore, in virtue of CCEO c. 85 §2, 1° 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 efficient systems of governance,
and guided by the consideration of the good of the faithful of the Archdiocese of Kottayam and of the entire Syro-Malabar Church, I, Varkey Cardinal Vithayathil, the Major Archbishop of the Syro-Malabar Church, hereby appoint you as the AUXILIARY BISHOP OF THE ARCHDIOCESE OF KOTTAYAM. Moreover, His Holiness Pope Benedict XVI has assigned to you the Titular See of “Castello di Ripa” (Castelloripensis). You are to be ordained bishop in accordance with CCEO c. 187 §2 and c. 188 and take canonical possession of your office in accordance with CCEO c. 214. Commending you to Our Lord, the Master Shepherd and praying that through the intercession of Mary our Mother, St. Thomas, our Apostle and St. Pius X, the Patron Saint of the Archdiocese of Kottayam you may in union with Archbishop Mar Mathew Moolakkatt, and in close communion with the entire clergy and faithful of the Archdiocese, fulfil the duties of your office as “an example in speech and conduct, in love, in faith, in purity” (1Tim 4:12). I send you, my hearty congratulations and prayerful good wishes.

All contrary dispositions notwithstanding.

Given at Kakkananad from the Syro-Malabar Major Archiepiscopal Curia at Mount St. Thomas on 21 September 2006 under my seal and signature.

Varkey Cardinal Vithayathil
Major Archbishop of the Syro-Malabar Church

Fr. Antony Kollannur
Chancellor, Major Archiepiscopal Curia
Decree of Beatification of Venerable Kunjachan

LITTERAE APOSTOLICAEE
NOS,
vota Fratris Nostri
Iosephi Kallarangatt,
Episcopi Palaiensis,
necon plurimorum aliorum Fratrum in Episcopatu
multorumque chrestifidelium explentes,
de Congregationis de Causis Sanctorum consulto,
auctoritate Nostra Apostolica
facultatem facimus ut
Venerabilis Servus Dei
Augustinus Thevarparampil "Kunjachan", presbyter,
qui pauperrimus et exclusis adiuvandis vitam suam
deovit,
Beati nomine in posterum appelletur,
eiusque festum
die decima sexta Octobris,
cum ad caelum pervenit,
in locis et modis iure statutis
quotannis celebrari possit.
In nomine Patris et Filii et Spiritus Sancti.
Amen.
Datum Romae, apud Sanctum Petrum, die vicesima
secunda mensis Aprilis, anno Domini bismillesimo
sexto, Pontificatus Nostri secundo.

Benedicictus PP XVI
DECREE OF BEATIFICATION OF
VENERABLE EUPHRASIA

LITTERAE APOSTOLICAЕ

Nos,
vota Fratris Nostri
Iacobi Thoomkuzhy,
Archiepiscopi Trichuriensis,
necnon plurimorum aliorum Fratrum in Episcopatu
multorumque christifidelium explectes,
de Congregationis de Causis Sanctorum consulto,
auctoritate Nostra Apostolica
facultatem facimus ut
Venerabilis Serva Dei
Euphrasia a Sacro Corde Iesu,
in saeculo Rosa Eluvathingal, virgo,
sodalis Instituti Sororum Sanctae Mariae a Monte Carmelo,
quae totam vitam suam egit in incessanti oratione coram
Domino
ut proximo subrintem vultum et Dei amorem ostenderet,
Beatae nomine in posterum appelletur,
eiusque festum
die undetricesima Augusti,
qua in caelum orta est,
in locis et modis iure statutes
quotannis celebrari posit.
In nominee Patris et Filii et Spiritus Sancti. Amen.

Datum Romae, apud Sanctum Petrum, die vicesimo primo
mensis
Novembris, anno Domini bismillesimo sexton, Pontificatus
Nostri secundo.

Benedictus PP XVI
Decree of Granting Major Archiepiscopal Status to the Society of Kristu Dasis

Prot. No. 186/2006

DECREE

"Behold the Handmaid of the Lord!" In these words, Our Blessed Mother Mary expressed her complete submission to the will of God. Her 'fiat' elaborated in the words, "be it done unto me according to your will" heralded the beginning of the unfolding of the Divine plan for the salvation of humankind. The Son of God himself took the form of a slave and was obedient unto death on the cross in order to save humanity. This attitude of Jesus Christ who "came not to be served but to serve and to give his life as a ransom for many" is to be the hallmark of every follower of Christ who wishes to bear witness to him in his salvific mission. The Society of Kristu Dasis, having chosen the response of Our Blessed Mother "Behold, the handmaid of the Lord," as its motto and the "Servanthood to Christ" as its charism, has been living out this divine call in a special way for almost 30 years since its founding in 1977. Having been founded by His Grace Jacob Thoomkuzhy, the Archbishop of Trichur who was then the first Bishop of the Eparchy of Mananthavady, in response to the special needs of the Church in Northern Kerala and in the neighbouring States arising out of immigration, the Society of Kristu Dasis responded to the apostolic and missionary needs of the diocese through the dedicated service of its members in the pastoral, liturgical, catechetical, spiritual and social spheres of the lives of the people in the diocese of Manathavady.

Drawing inspiration and encouragement from the fatherly care of its founder and the wholehearted welcome accorded to it by different bishops, the Society in a short span of three decades
has grown quite significantly, extending its presence into nine dioceses/archdioceses, not only in India, but even abroad, in Germany, and growing in strength to 170 finally professed sisters, 76 first professed sisters, 26 novices and 33 postulants and aspirants today and in the expansion of the fields of Apostolate into parish ministry, family ministry, social apostolate, mission apostolate, healing apostolate, educational apostolate, preaching apostolate and domestic apostolate. Considering this growth in strength, in the number of vocations, the increasing possibility of rendering services in different dioceses in and outside India and the need for better co-ordination and more effective organization of the activities, the General Synaxis held from 23-28 April 2003 unanimously decided to request the competent authorities to raise the Society to Major Archiepiscopal status. Accordingly Sr. Sophia, SKD, the Superior General of the Society presented her application to the Major Archiepiscopal Curia on 26 February 2005, requesting the Major Archbishop to grant Major Archiepiscopal status to the Society of Kristu Dasins. The revised text of the Statutes was also submitted for the approval of the Major Archbishop.

Therefore, after receiving the favourable opinion of Bishop Jose Porunnedom, the Local Hierarch of the place where the principal house of the Society is located and the letters of no-objection of the Hierarchs of the eparchies where the Society has canonically erected houses and with the consent of the Permanent Synod, I, Varkey Cardinal Vithayathil, the Major Archbishop of the Syro-Malabar Church, hereby grant Major Archiepiscopal Status to the

**SOCIETY OF KRISTU DASINS**

in accordance with CCEO c. 506 §3, with all the rights, duties and privileges attached to such status in Common and Particular Law. The statutes of the Society of Kristu Dasins, revised as per
directions from this office and attached to this decree, are also hereby approved, in accordance with CCEO c. 414 §2.

All contrary dispositions notwithstanding.
Given at Kakkanad, from the Major Archiepiscopal Curia of the Syro-Malabar Church at Mount St. Thomas on the 25th day of the month of March of the year two thousand and six.

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

Fr. Antony Kollannur
Chancellor, Major Archiepiscopal Curia
Decree of Granting Major Archiepiscopcal Status to Snehagiri Missionary Congregation

Prot. No. 516/2006

DECREE

SNEHAGIRI MISSIONARY CONGREGATION was founded by Fr. Abraham Kaippanplackal, a diocesan priest of Palai under the guidance and with the blessings of Mar Sebastian Vayalil, Bishop of Palai on 24 May 1969, as an appropriate Christian response to the miserable conditions of the poor people found in and around Palai at that time. He was moved by the example of Jesus who humbled himself taking the form of a slave (Phil 2:6-8) and who “came not to be served but to serve, and to give his life a ransom for many” (Mt 20:28). Just as Jesus identified himself with the poor and was moved with compassion when he saw the crowds who were like sheep without a shepherd (Mk 6:34), Fr. Kaippanplackal wanted to give birth to a religious congregation that would identify itself with the poor and work for the uplift of the socially backward persons in society, considering this service to the poor as a service to the Lord himself as emphatically made clear by Jesus himself in his words: “Truly I tell you, just as you did it to one of the least of these who are members of my family, you did it to me” (Mt 25:40).

The Second Vatican Council opened a window and let a gust of fresh air into the Church which had its impact on every aspect of Church life, calling for reform and renewal, including the Religious state. This call for reform and renewal brought about great changes in our attitudes regarding the various aspects of Christian life. In Religious state this was manifested in a greater desire for a radical witnessing of the Gospel values, especially with regard to our service to the poor. According to Gaudium et spes, The Document of the Second Vatican Council on Church in
the Modern World, “The joys and hopes, the sorrows and the anxieties of people today, especially of those who are poor and afflicted, are also the joys and hopes, sorrows and anxieties of the disciples of Christ…”(No. 1). The members of Snehagiri Missionary Congregation, conforming to the life style of Jesus Christ – a life of real poverty dedicated to the service of the poor, considered as their own the joys and hopes, the sorrows and the anxieties of those who are poor, the destitute and the abandoned.

This religious congregation which “was started to imitate Jesus Christ who was born in the manger, lived a life of poverty, and sacrificed His life on the Cross” to save humankind has, within a span of 37 years achieved astonishing success in terms of numbers as well as in terms of the extent of its services. At present it has 400 members of which 365 are perpetually professed and 35, temporarily professed, besides 20 Novices, 25 Postulants and 18 Aspirants. True to their charism or the special call of consecrating their lives “to the service of the poor,” the Snehagiri Sisters today bear witness to the self-sacrificing love of Christ through 11 Homes for the Aged, 6 Orphanages, 2 Institutions for the Physically challenged and 5 for the Mentally challenged established by the Congregation and a few others where they offer their dedicated services. Guided by the Founder and encouraged by the successive Local Ordinaries of the eparchy of Palai and the wholehearted welcome accorded to it by different bishops, the Congregation in a short span of three and a half decades has grown quite significantly, extending its presence to fourteen eparchies/archeparchies in India, and even abroad, in Italy and Germany. Considering this growth in strength, in the number of vocations, the increasing possibility of rendering services in different dioceses in and outside India and the need for better co-ordination and more effective organization of activities, the X General Synaxis of the Congregation held from 26 February to 5 March 2006
unanimously decided to request the competent authorities to raise the Congregation to Major Archiepiscopal status. Accordingly Sr. Carmala, the Superior General of the Congregation presented her application to the Major Archiepiscopal Curia on 26 May 2006, requesting the Major Archbishop to grant Major Archiepiscopal status to the Snehagiri Missionary Congregation. The revised text of the Statutes was also submitted for the approval of the Major Archbishop.

Therefore, after receiving the favourable opinion of Bishop Joseph Kallarangatt, the Local Hierarch of the place where the principal house of the Congregation is located and the letters of no-objection of the Hierarchs of the eparchies where the Congregation has canonically erected houses and with the consent of the Permanent Synod, I, Varkey Cardinal Vithayathil, the Major Archbishop of the Syro-Malabar Church, hereby grant Major Archiepiscopal Status to the

SNEHAGIRI MISSIONARY CONGREGATION
in accordance with CCEO c. 506 §3, with all the rights, duties and privileges attached to such status in Common and Particular Law. The statutes of the Snehagiri Missionary Congregation, revised as per directions from this office and attached to this decree, are also hereby approved, in accordance with CCEO c. 414 §2.

All contrary dispositions notwithstanding.

Given at Kakkanad, from the Major Archiepiscopal Curia of the Syro-Malabar Church at Mount St. Thomas on the 15th day of the month of August of the year two thousand and six.

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

Fr. Antony Kollannur
Chancellor, Major Archiepiscopal Curia
Decree of Granting Major Archiepiscopal Status to
The Society of Nirmala Dasi Sisters
Prot. No. 716/2006

DECREE

THE SOCIETY OF NIRMALA DASI SISTERS was established by Mar Joseph Kundukulam, the late Archbishop of Trichur with Rev. Mgr. Joseph Vilangadan as the co-founder in the year 1971 with 14 members who dedicated themselves to the care of unwed mothers and their infants. This was a radical step considering the contempt and disdain with which such persons were held by the public. However, moved by the example of Jesus who came to call not the righteous but sinners (Mk 2:17), the Nirmala Dasi Sisters began their apostolate of serving the poorest of the poor in and around Trichur, placing themselves totally in the hands of the Lord and imitating him literally in their lives through the practice of the evangelical counsels and their simple lifestyle of deep prayer, joined with daily toil. The response Mother Mary, the Immaculate Virgin, their patroness, gave to the will of God - “Yes Lord, Here I am”- was their motto that enabled them to dedicate themselves totally to the service of the Church anywhere in the world where the Lord called them to serve his people, without looking for any benefit whatsoever for themselves or the Society. Guided by the words of Jesus “just as you did it to one of the least of these who are members of my family, you did it to me” (Mt 25:40) and inspired by the vision of the founders, the Nirmala Dasi Sisters opted for the service of the poor in imitation of Jesus who humbled himself taking the form of a slave (Phil 2:6-8) and who “came not to be served but to serve, and to give his life a ransom for many” (Mt 20:28). In his Encyclical Letter, Deus caritas est, Pope Benedict XVI says, “Despite the great advances made in science and technology, each day we see how much suffering there is in the world on account of different kinds of poverty, both material and spiritual. Our times call for a new
readiness to assist our neighbours in need” (N. 30). The Society of Nirmala Dasi Sisters on the one hand projects before the public this great responsibility of each individual member of the Christian faithful and that of the entire ecclesial community to practice love (Deus caritas est, n. 20), while on the other hand challenges the modern world to greater depth of love of God and neighbour by venturing into different fields of charitable works that demand great courage and sacrifice.

This Religious Society which was started with the specific charism “to dedicate themselves to the care of the most poor and destitute sections of human society such as leprosy patients, unwed mothers and their babies, old and invalid persons, mental patients, mentally challenged persons, paralyzed and bedridden patients, slum dwellers, HIV patients, etc., has within a span of 35 years grown considerably. At present it has 268 members of which 231 are perpetually professed and 22, temporarily professed, besides 6 Novices, 4 Postulants and 7 Aspirants. True to their charism, the Nirmala Dasi Sisters today bear witness to the self-sacrificing love of Christ through 6 Leprosy hospitals and clinics, 11 Homes for the aged and disabled, 2 Orphanages, 2 Institutions for the mentally challenged, 2 Institutions for mental patients, 1 Institution for Aids patients, 4 Institutions for the terminally ill patients, 4 Hostels for girls, 1 Institute for unwed mothers and their babies, 2 Social service centres in the slums, 2 De-addiction centres, etc. The characteristic of this society is that it does not own any institution, but makes itself available to the localOrdinaries for services required of the Society.

Inspired by the Founders and encouraged by the local Ordinaries of the Archdiocese of Trichur and the wholehearted welcome accorded to it by different bishops, today the Society has grown quite significantly, extending its presence to 13 dioceses/archdioceses in India, and even abroad, in Kenya and Hungary. Considering this growth and the need for better co-ordination and more effective organization of activities in different dioceses in and outside India, the General Synaxis of
the Society held on 26 March 2006 unanimously decided to request the competent authorities to raise the Society to Major Archiepiscopal Status. Accordingly Sr. Mercy Thattil, the Moderator General of the Society presented her application to the Major Archiepiscopal Curia on 14 August 2006, requesting the Major Archbishop to grant Major Archiepiscopal Status to the Society of Nirmala Dasi Sisters. The revised text of the Statutes approved by the General Synaxis held from 21 to 22 June was also submitted for the approval of the Major Archbishop.

Therefore, after having received the favourable opinion of Archbishop Jacob Thoomkuzhy, the local Hierarch of the place where the principal house of the Congregation is located and the letters of no-objection of the Hierarchs of the eparchies where the Society has canonically erected houses and with the consent of the Permanent Synod, I, Varkey Cardinal Vithayathil, the Major Archbishop of the Syro-Malabar Church, hereby grant Major Archiepiscopal Status to the

**SOCIETY OF NIRMALA DASI SISTERS (SNDS)**

in accordance with CCEO c. 506 §3, with all the rights, duties and privileges attached to such status in Common and Particular Law. The Statutes of the Society of Nirmala Dasi Sisters, revised as per directions from this office and attached to this decree, are also hereby approved, in accordance with CCEO c. 414 §2.

All contrary dispositions notwithstanding.

Given at Kakkanad, from the Major Archiepiscopal Curia of the Syro-Malabar Church at Mount St. Thomas on the 23rd day of the month of November of the year two thousand and six.

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

Fr. Antony Kollannur
Chancellor, Major Archiepiscopal Curia
നിലയെന്റെ - റിഎൻസ്റ്റെയിയോൺ

Prot No. 508/2006

നിലയെന്റെ മേയർ സിനി എണ്ണാകുമുറ്റുന്ന അഭിപ്രായം നൽകുന്ന അവസ്ഥയനുസരിച്ചാണ് അവസ്ഥയനുസരിച്ച് നിലയെന്റെ മേയർ തിരഞ്ഞെടുക്കപ്പെട്ട സേവനം നിലയെന്റെ മേയർ സിനി എണ്ണാകുമുറ്റുന്ന അഭിപ്രായം വിവരിക്കുന്നതിന് അനുവദനം നൽകുന്നതാണ്. (AD 72) കാലത്തിലെ. മേയർന്റെ കാലത്ത് പ്രസ്തുതമായ സേവനം നിലയെന്റെ സിനി എണ്ണാകുമുറ്റുന്ന അഭിപ്രായം നിലയെന്റെ മേയർ തിരഞ്ഞെടുക്കപ്പെട്ട സേവനം നിലയെന്റെ മേയർ നിലയെന്റെ മേയർ സിനി എണ്ണാകുമുറ്റുന്ന അഭിപ്രായം വിവരിക്കുന്നതിന് അനുവദനം നൽകുന്നതാണ്. (AD 52-ൽ) മേയർന്റെ കാലത്തിൽ പ്രസ്തുതമായ സേവനം നിലയെന്റെ മേയർ തിരഞ്ഞെടുക്കപ്പെട്ട സേവനം നിലയെന്റെ മേയർ സിനി എണ്ണാകുമുറ്റുന്ന അഭിപ്രായം വിവരിക്കുന്നതിന് അനുവദനം നൽകുന്നതാണ്. (AD 52-ൽ) മേയർന്റെ കാലത്തിൽ പ്രസ്തുതമായ സേവനം നിലയെന്റെ മേയർ തിരഞ്ഞെടുക്കപ്പെട്ട സേവനം നിലയെന്റെ മേയർ സിനി എണ്ണാകുമുറ്റുന്ന അഭിപ്രായം വിവരിക്കുന്നതിന് അനുവദനം നൽകുന്നതാണ്.
165

[Text content in Malayalam]

(Translation: This page contains text in Malayalam. Please provide a translation for better understanding.)
നീണ്ടും നിശ്ചയിച്ചിരിക്കുന്നു. എന്തുക്കൊണ്ടും നിജിച്ചത് നിരീക്ഷിക്കാനാവുന്നതിന്റെ മൂല്യം എന്തു നിരീക്ഷിക്കാനാവുന്നതിന്റെ മൂല്യം എന്തു. 82§1, രാജാകൂടത്ത് വിജ്ഞാനിക്കുന്നു: നിലത്തിൽ നിന്നും വിനിമയം നിലനിൽനിൽനിൽനിൽനിൽനിൽനിൽനിൽനിൽനിൽനിൽനിൽനിൽ

കരാർ നിലനിൽനിൽനിൽനിൽനിൽനിൽനിൽനിൽനിൽനിൽനിൽനിൽനിൽ

എന്നിടത്ത് നിന്നും പ്രകാരം പ്രവരതമായ പ്രവരതമായ പ്രവരതമായ പ്രവരതമായ പ്രവരതമായ പ്രവരതമായ പ്രവരതമായ പ്രവരതമായ പ്രവരതമായ പ്രവരതമായ പ്രവരതമായ

- Pontifical Council for the Pastoral Care of Migrants and Itinerant People.
ഇടകാലയായി കരിഞ്ഞട്ട് കായികസമയം വരുമാനംക്കായി വരി കൊണ്ടാണ് കൊണ്ടറിവൽ നില്ലൂട് സന്താനം പ്രതിഭാപ്രകാരം വരി വരൂ നിരീഭരണം വരുമാനം കാട്ടുന്നതിന് പ്രതിഭാപ്രകാരം കളിയാണ് ജനങ്ങൾക്ക് ഞെല്ലികെയ്ത്തു നിരീക്ഷണം നടത്തണമെന്ന് പ്രതിഭാപ്രകാരം ഞെല്ലികെയ്ത്തു നിരീക്ഷണം നടത്തണമെന്ന് പ്രതിഭാപ്രകാരം ഞെല്ലികെയ്ത്തു നിരീക്ഷണം നടത്തണമെന്ന് പ്രതിഭാപ്രകാരം ഞെല്ലികെയ്ത്തു നിരീക്ഷണം നടത്തണമെന്ന് പ്രതിഭാപ്രകാരം ഞെല്ലികെയ്ത്തു നിരീക്ഷണം നടത്തണമെന്ന് പ്രതിഭാപ്രകാരം ഞെല്ലികെയ്ത്തു നിരീക്ഷണം നടത്തണമെന്ന് പ്രതിഭാപ്രകാരം ഞെല്ലികെയ്ത്തു നിരീക്ഷണം നടത്തണമെന്ന് പ്രതിഭാപ്രകാരം ഞെല്ലികെയ്ത്തു നിരീക്ഷണം നടത്തണമെന്ന് പ്രതിഭാപ്രകാരം ഞെല്ലികെയ്ത്തു നിരീക്ഷണം നടത്തണമെന്ന് പ്രതിഭാപ്രകാരം ഞെല്ലികെയ്ത്തു നിരീക്ഷണം നടത്തണമെന്ന് പ്രതിഭാപ്രകാരം ഞെല്ലികെയ്ത്തു നിരീക്ഷണം നടത്തണമെന്ന് പ്രതിഭാപ്രകാരം ഞെല്ലികെയ്ത്തു നിരീക്ഷണം നടത്തണമെന്ന് പ്രതിഭാപ്രകാരം ഞെല്ലികെയ്ത്തു നിരീക്ഷണം നടത്തണമെന്ന് പ്രതിഭാപ്രകാരം ഞെല്ലികെയ്ത്തു നിരീക്ഷണം നടത്തണമെന്ന് പ്രതിഭാപ്രകാരം ഞെല്ലികെയ്ത്തു നിരീക്ഷണം നടത്തണമെന്ന് 

ഗ്രിക്കാരായി തിരിച്ചിരിക്കുന്നത് ഉദയം കായികസമയം വരുമാനം 

നമസ്കാരം ജനാധിപത്യതലത്തിലെ പ്രസ്തുതമായി സ്വീകരിച്ചിട്ട് അവസാനവർത്തനത്തിലെ സമയം ചെറിയ പ്രശ്നങ്ങളോ സാമൂഹ്യസാങ്കേതിക പ്രശ്നങ്ങളോ ഉണ്ടാകുമെന്ന് കണ്ടെത്തിയിട്ടുണ്ട്. സമസ്യക്കാരനു മുന്നോട്ടുപെടുത്തുന്ന രീതിയിൽ സംസ്ഥാനീയയായി സംസ്ഥാനാഭ്യാസം പ്രാപ്തമാക്കുന്നതിന് കോട്ടയ്ക്ക്-ഭൂപ്രകാര കോതാമർത്തിയ്ക്കുന്ന പ്രസക്തിയെ പ്രയോജനപ്രദമാക്കി കുറച്ചുകാലം ക്രിയാളഭ്യാസം ക്രമീകരിക്കുന്നതാണ് ജനാധിപത്യക്കുള്ള തിരിച്ചറിഞ്ഞത്. 

“നമസ്കാരമാലയം (ആശിഷ്യുരിപ്പിക്കുന്ന പ്രശ്നം)” (Erga migrantes caritas Christi) അനുസരിച്ചും നമസ്കാരം നടത്തുന്നതിന് (Instructions) അനുസരിച്ചും നമസ്കാരം നടത്തുന്നതിന് അർജ്ജാലം നടത്തുന്ന പ്രശ്നങ്ങളെ പരിഹരിക്കാൻ ആയിരുന്നു. അതു പ്രധാന നമസ്കാരങ്ങളാണ് മുന്നിട്ട് സ്വന്തപ്രവര്‍ത്തനങ്ങളും നിലയെത്താൻ അനുവദിച്ചിരിക്കുന്നതാണ്. എങ്ങനെയാണ് മുന്നിട്ട് സ്വന്തപ്രവര്‍ത്തനം നടത്താനും ആരംഭിക്കാനുമുള്ള അനുഭവം നേടുന്നുണ്ടെങ്കിലൊക്കെ നിരീക്ഷണമായി നിരീക്ഷണം നടത്തുന്നതാണ്. 

നമസ്കാരം നടത്തുന്നതിന് ആവശ്യമായ പരിപാലനം നിർണ്ണയിക്കുന്ന പ്രശ്നങ്ങളെ പരിഹരിക്കുന്ന പ്രാപ്തമാക്കാനും കേന്ദ്രീകരിക്കുന്ന പാരാമർശമായി നിരീക്ഷണം നടത്തുന്നതാണ്.
Prot. No. 508/2006

PASTORAL LETTER
ON THE FEAST OF DUKRANA

VARKEY CARDINAL VITHAYATHIL, by the Grace of God, the Major Archbishop of Ernakulam-Angamaly, to the members of the Syro-Malabar Church residing outside the proper territory of the Major Archbishop Church, in India and abroad, blessings and peace in our Lord Jesus Christ.

Dear Brethren in Jesus Christ,

July Third is the ‘family day’ of all the Syro-Malabar Christians. *Dukrana* (meaning ‘remembrance’ in Syriac) or feast of commemoration is the memorial day of the Martyrdom of St. Thomas (A.D. 72), our father in faith. St. Thomas, one of the twelve landed in Kodungallore in Kerala in A.D. 52 and imparted the light of faith to our forefathers. This light of faith, having been handed over through twenty centuries, has reached us in the third millennium, with greater splendour and more intense radiance. The feast of *Dukrana* evokes in our hearts reverberations of great joy and profound gratitude. On this family day of the Syro-Malabar Church, I wish you all who are the children of the Syro-Malabar Church residing outside her proper territory, a very happy feast.

In the last century, soon after the end of the Second World War, owing to the great famine that followed the war, the faster population growth and the resulting non-employment, the members of the Syro-Malabar Church from Kerala, along with the others of the population began to emigrate to different parts of India and to many developed and developing nations of the world, in search of better living conditions and economic prospects. This was part of the world-wide phenomenon of
migration. Today the Syro-Malabar Church has large numbers of her children living in Diaspora Communities in India and abroad formed out of the later generations of these early migrants. Due to some special circumstances we are not able to get the exact number of the Syro-Malabar faithful in the different cities of India and in the Gulf States. Nevertheless, according to the information from reliable sources, there are between 5,000 and 1,00,000 Syro-Malabar faithful in each of the big cities of India, such as Delhi, Kolkata, Chennai, Bangalore, Ahmedabad, Surat, Baroda, etc. Thus there must be around 5,00,000 Syro-Malabar migrants in India. Similarly, it is estimated that there are 4,00,000 Syro-Malabar Migrants in the Gulf States, 1,20,000 in North America and Canada, 1,00,000 in Europe, the main concentration being in Germany, 40,000 in Great Britain, 10,000 in Australia and New Zealand and 20,000 in the African Countries.

It is to be noted with satisfaction that the Syro-Malabar Migrants, wherever they are in the world, endeavour to preserve their unique liturgical and ecclesial traditions and earnestly desire that these traditions are observed also in those places where they are found at the present moment. This is very much in tune with the teachings of the Church and the provisions in Canon Law which consider “the rites of the Eastern Churches, as the patrimony of the whole Church of Christ in which shines forth the tradition coming down from the Apostles through the Fathers, and which, in its variety, affirms the divine unity of the Catholic faith” and exhort that they “are to be observed and promoted conscientiously” (CCEO c. 39). Therefore, the Code of Canons of the Eastern Churches requests the “Hierarchs who preside over Churches sui iuris and all other hierarchs ... to care with the greatest diligence for the faithful and accurate observance of their own rite” According to the Code, the other clerics and members of institutes of consecrated life are “to observe faithfully their own rite and to acquire always a greater
knowledge and more complete practice of it” and the other Christian faithful “are to foster the knowledge and appreciation of their own rite and are bound to observe it everywhere unless an exception is provided by the law” (CCEO c. 40). Besides, the Code (CCEO) specifically states that “by his own right the Patriarch [Major Archbishop] can issue encyclical letters to the entire Church over which he presides concerning questions regarding his own Church and rite” (CCEO c. 82 §1, 3°). Therefore, as Head of the Syro-Malabar Church, I am duty-bound to foster the practice of the proper liturgical and ecclesial traditions by the Syro-Malabar faithful everywhere in the world and to see that circumstances and structures that favour such practice of faith in one’s own tradition are created wherever possible.

Pastoral care of the migrants belonging to the various rites is indeed an important mission of the Church. This is evident from the fact that the Apostolic See has established a Pontifical Council for the ministry to the migrants and itinerant people all over the world – the Pontifical Council for the Pastoral Care of Migrants and Itinerant People. The Syro-Malabar Church also has formed a commission of Bishops for the pastoral care of the Syro-Malabar Migrants – the Major Archiepiscopal Commission for Evangelisation and Pastoral Care of Migrants. This Commission, headed by Bishop Gregory Karotemprel, CMI, the Bishop of Rajkot and with Bishops Vijay Anand Nedumpuram, CMI, of Chanda and Mathew Vaniakizhakkel, V.C., of Satna as members, is doing commendable work in this regard. The Commission has already visited many communities of Syro-Malabar Migrants in North America, Canada, Great Britain, Australia, New Zealand and the Gulf States and has entered into dialogue with the Local Hierarchs of these areas and has proposed ways and means to cater to the spiritual needs of these communities and to provide them with adequate pastoral care in their own ecclesial tradition. Although our efforts to cater to the
spiritual needs of the Syro-Malabar Migrants and to provide them with adequate pastoral care in their own ecclesial tradition are met with many difficulties in India and abroad, we are hopeful to find appropriate solutions for them in the near future.

On this occasion, I am glad to announce to you an important event that is being organised for the Syro-Malabar Migrants all over the world. In accordance with the decision of the Synod of Bishops of the Syro-Malabar Church, the Major Archiepiscopal Commission for Evangelisation and Pastoral Care of Migrants is organising the Global Meet 2006 on 18-21 August 2006 at the Major Archiepiscopal Curia at Mount St. Thomas, at Kakkanad for all the Syro-Malabar Migrants from India and abroad. I invite you all very cordially to this event. I wish that all of you take great interest in this event and make use of this unique occasion to participate in the Global Meet and make it a grand success.

This is a time of great dynamism and revival for the different migrant communities of the Syro-Malabar faithful in the world. Having realized the richness of their own liturgical tradition and the ecclesial heritage received from their ancestors, they are now consciously making every effort to accomplish their legitimate rights of spiritual growth and pastoral care in their own ecclesial traditions. It is a sad fact that the teachings of the Second Vatican Council, the directives of the teaching authority of the Church from time to time and the clear provisions in both the Latin and the Oriental Codes and the very recent instructions given by the Pontifical Council for the Migrants and Itinerant People, *Erga migrantes caritas Christi* regarding the pastoral care of the Migrants have not yet been implemented in the Church. We shall work together to change this situation and to realise for the Syro-Malabar Migrants in India and abroad the freedom, rights and privileges that are truly envisioned by the Church. I exhort you all to live, even making great sacrifices, according to
the great proclamation of faith made by St. Thomas the Apostle, our Father in faith: My God, My Lord!

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 20 June 2006.

N.B: This pastoral letter is to be read out during the Holy Qurbana on a convenient Sunday in the month of July in all churches and chapels in the diaspora communities where the Syro-Malabar Qurbana is offered for the public.
Prot. No. 200/2006

മലയാളം - കേരളത്തിലെ കേന്ദ്രാന്തരം

നടപടി ആവശ്യത്തിലൊരു ആഴ്ചയുടെ അവലയം.

മലയാളത്തിലും കേരളത്തിലെ കേന്ദ്രാന്തരം

നടപടി സമയത്ത് സൗകര്യമൊരു ആഴ്ചയുടെ

അവലയം.

അതിനെ കേരളത്തിലും കേന്ദ്രാന്തരം

നടപടി സമയത്ത് സൗകര്യമൊരു ആഴ്ചയുടെ

അവലയം.

ക്ഷേത്രത്തിൽ പ്രവർത്തിക്കുന്നത് ആവശ്യത്തിലൊരു ആഴ്ചയുടെ

അവലയം.

നടപടി സമയത്ത് സൗകര്യമൊരു ആഴ്ചയുടെ

അവലയം.

ക്ഷേത്രത്തിൽ പ്രവർത്തിക്കുന്നത് ആവശ്യത്തിലൊരു ആഴ്ചയുടെ

അവലയം.

നടപടി സമയത്ത് സൗകര്യമൊരു ആഴ്ചയുടെ

അവലയം.

ക്ഷേത്രത്തിൽ പ്രവർത്തിക്കുന്നത് ആവശ്യത്തിലൊരു ആഴ്ചയുടെ

അവലയം.

നടപടി സമയത്ത് സൗകര്യമൊരു ആഴ്ചയുടെ

അവലയം.

ക്ഷേത്രത്തിൽ പ്രവർത്തിക്കുന്നത് ആവശ്യത്തിലൊരു ആഴ്ചയുടെ

അവലയം.
ഇന്ത്യയിലെ മുന്നാറിന്റെ പ്രസ്താവനകൾ മുന്നാറിന്റെ പ്രസ്താവനകളിൽ കൂടെയും ഇന്ത്യ വിദേശത്തായി അധ്യയനം ചെയ്ത പ്രത്യേകിച്ച് മലയാളിയായി നടന്ന സന്ദർശനത്തിനും സ്വാധീനം ലഭിച്ചു. അവയാളാണ് മലയാളികളിലെ എല്ലാവരും കൂട്ടാൻ മുന്നാറിന്റെ പ്രസ്താവനകൾ കാണാൻ ഇതുവഴി പ്രസ്താവനകൾ ആധിക്യപ്രകടനം നടത്തി. ഇതങ്ങൾ ഉദ്ദേശിച്ചത് മലയാളികളിലെ ഉദ്ദേശിച്ചതിന്റെ പ്രസ്താവനകൾ മലയാളികളിലെ എല്ലാവരും പ്രസ്താവനകൾ പഠിച്ചാണ് പ്രസ്താവനകൾ പഠിച്ചാണ് പ്രസ്താവനകൾ പഠിച്ചാണ് പ്രസ്താവനകൾ.
മനു. കുറിച്ച് പദങ്ങളായിരിക്കുന്നു. വിശദീകരണം ഉണ്ടാകുന്നു. എന്നിങ്ങനെ, ഇവയിലെ മറ്റു പദങ്ങളായിരിക്കുന്നു. പ്രധാന വിശദീകരണം ഉണ്ടാകുന്നു. എന്നിങ്ങനെ, ഇവയിലെ മറ്റു പദങ്ങളായിരിക്കുന്നു. പ്രധാന വിശദീകരണം ഉണ്ടാകുന്നു.
നല്ല ശാരീരികം നിർമ്മാണം, അഭിയുക്തം കൂടുതല്‍, ഭൂമിയില്‍ നിന്ന് അനുയോജ്യമായിരിക്കുന്നതും, നിലവില്‍ത്താല്‍, വളരെക്കാലത്തെ നിരക്കുള്ള ഒരു വിശ്വാസവും ജീവിക്കാനുള്ള ശക്തിയും ഉണ്ടാക്കാം. പ്രകൃതി വളരെയാണ് സന്തൂരങ്ങളില്‍ മാത്രമേ വായുവിന്റെ ഇനിയുള്ള വൈവിധ്യവും അനുസ്മരണിക്കുന്നത്. 

നല്ല സാവധാനത്തിലും അന്താരാഷ്ട്രീയ സാവധാനത്തിലും മാത്രമേ വായുവിന്റെ ശക്തിയും അനുസ്മരണിക്കുന്നത്. കൊറോന വായുവിന്റെ വിവരങ്ങള്‍ അനുസ്മരണിക്കുന്നത് മാത്രമേ വായുവിന്റെ ശക്തിയും അനുസ്മരണിക്കുന്നത്. 

"ആന്ത്രോമാന്തീയം ശാരീരികം വിദ്യാഭ്യാസം നിരപ്പാതം വിദ്യാഭ്യാസം കൂട്ടായിരിക്കുന്നതും കൂട്ടായിരിക്കുന്നതും കൂട്ടായിരിക്കുന്നതുമാണ് നിരപ്പാതമായതും. (അഥവാ. 25, 40) അത് ശാരീരികാണ്ടലുകള്‍ മനോരാജ്യം കുഴലകള്‍ ഉഭയജീവികള്‍ ജീവിക്കുന്നത് മാത്രമേ (പിസതി)

നവാബ് ദുരൂഹത്തെ കൊണ്ട് യുദ്ധം നിരപ്പാതം വിദ്യാഭ്യാസം കൂട്ടായിരിക്കുന്നതും കൂട്ടായിരിക്കുന്നതും കൂട്ടായിരിക്കുന്നതും (1973 കെമിസ്റ്റേഴ്‌സ് 16-മതാം മതത്തെ. നിരപ്പാതത്തെ നിരപ്പാതം കൊണ്ട് കൊണ്ട് യുദ്ധം നിരപ്പാതം വിദ്യാഭ്യാസം കൂട്ടായിരിക്കുന്നതും. 1987-ലോത്ത്

ഉദ്യോഗത്തിനു കൊണ്ട് കൊണ്ട് യുദ്ധം നിരപ്പാതം വിദ്യാഭ്യാസം കൂട്ടായിരിക്കുന്നതും കൂട്ടായിരിക്കുന്നതും കൂട്ടായിരിക്കുന്നതും കൂട്ടായിരിക്കുന്നതും (ഐനിക്യം) അത്

കൊണ്ട് കൊണ്ട് കൊണ്ട് യുദ്ധം 2004 ക്ക് കൊണ്ട് കൊണ്ട് യുദ്ധം നിരപ്പാതം വിദ്യാഭ്യാസം കൂട്ടായിരിക്കുന്നതും മതം സ്വാധീനം.
2005 നിലമുള്ള 19-ആം വർഷത്തിൽ പൊതുസരവകാശി അസംബലിയുടെ പ്രസിദ്ധീകരിച്ച കണക്കാക്രമണം തുടരുന്നു. വാമംകോപണം ക്രമം വന്നുമുട്ടാനും സംബന്ധിച്ചുപോകുന്ന മേഖലയിൽ നാടോട്ട് വൈദ്യശാസ്ത്രത്തെ മോശകാരികമായി മൂലം വരുന്നവരുടെ സമർപ്പണം പ്രതിപാദിക്കുന്നു.

ജൂൺ മുതൽ 30-ആം തിയ്യതി മുതൽവരെ ഓരോ കോപണം റൈറ്റിംഗിൽ ക്രമപത്രം പുറപ്പെടുന്നു. കോപണം ആയാണ്‌ നമ്മുടെ മേഖലയിൽ പ്രചരിപ്പിക്കുന്നത്. എന്നാൽ പിന്തുണ വന്നതിന്റെ മൂലഭലി വെള്ളച്ചാട്ടും അനുഭവശേഷമാണ്. ആയാണ്‌ നമ്മുടെ അനുഭവം വിശ്വസിക്കുന്നത് നമ്മുടെ അനുഭവം വിശ്വസിക്കുന്നത് നമ്മുടെ അനുഭവം വിശ്വസിക്കുന്നത് നമ്മുടെ അനുഭവം വിശ്വസിക്കുന്നത് നമ്മുടെ അനുഭവം വിശ്വസിക്കുന്നത് നമ്മുടെ അനുഭവം വിശ്വസിക്കുന്നത്.

കോപണം അനുഭവം വിശ്വസിക്കുന്നത് നമ്മുടെ അനുഭവം വിശ്വസിക്കുന്നത് നമ്മുടെ അനുഭവം വിശ്വസിക്കുന്നത് നമ്മുടെ അനുഭവം വിശ്വസിക്കുന്നത് നമ്മുടെ അനുഭവം വിശ്വസിക്കുന്നത് നമ്മുടെ അനുഭവം വിശ്വസിക്കുന്നത്.

കോപണം അനുഭവം വിശ്വസിക്കുന്നത് നമ്മുടെ അനുഭവം വിശ്വസിക്കുന്നത് നമ്മുടെ അനുഭവം വിശ്വസിക്കുന്നത് നമ്മുടെ അനുഭവം വിശ്വസിക്കുന്നത് നമ്മുടെ അനുഭവം വിശ്വസിക്കുന്നത് നമ്മുടെ അനുഭവം വിശ്വസിക്കുന്നത് നമ്മുടെ അനുഭവം വിശ്വസിക്കുന്നത്.

N.B.: ജൂൺ മുതൽ മൂന്നാം വർഷത്തിൽ 20-ആം തിയ്യതി മുതൽ ഓരോ കോപണം റൈറ്റിംഗിൽ ക്രമപത്രം പുറപ്പെടുന്നു. അനുഭവശേഷമാണ് കോപണം അനുഭവം വിശ്വസിക്കുന്നത് നമ്മുടെ അനുഭവം വിശ്വസിക്കുന്നത് നമ്മുടെ അനുഭവം വിശ്വസിക്കുന്നത് നമ്മുടെ അനുഭവം വിശ്വസിക്കുന്നത് നമ്മുടെ അനുഭവം വിശ്വസിക്കുന്നത് നമ്മുടെ അനുഭവം വിശ്വസിക്കുന്നത്.
Prot. No. 200/2006

Pastoral Letter on Blessed Kunjachan

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,

A day of great joy and honour for the Kerala Church is at hand. After the beatification of Bl. Chavara Kuriakose Elias, Bl. Alphonsa and Bl. Mariam Thresia, a fourth person is going to be declared a Blessed. Thevarparampil Kunjachan, belonging to the parish of Ramapuram in the eparchy of Palai will be declared a Blessed on 30th April 2006. As the children of the Kerala Church are raised to the honours of the altar, one after another, it is only fitting that the Universal Church in general and the Kerala Church in particular feel honoured and rejoice and above all give thanks to Almighty God.

Thevarparampil Kunjachan was a humble priest who worked hard for the downtrodden Dalit brethren of the society. He was known only in his native place Ramapuram and its neighbourhood. He served as one of the Assistants in his own parish for forty-seven years. Although his actual name was Augustine, everyone called him Kunjachan since he was not even five feet tall. He was born on 1 April 1891 at Ramapuram in the Thevarparampil family. He was the youngest of five children. After primary education, he completed his priestly formation in the minor seminary of Changanacherry and in the seminary at Puthenpally. On 17 December 1921, he received priestly ordination from Mar Thomas Kurialacherry.
He served as an Assistant Parish Priest for one year at Ramapuram and for about three years at Kadanad. Later, due to ill-health, he returned to his own parish to take rest. It was during this period that he found by chance a new field of activity. During the annual retreat in Ramapuram parish, the retreat preachers gathered about two hundred Dalit brethren in the church and taught them the truths of our faith. Having received this religious instruction, they showed readiness to receive baptism. Kunjachan came forward to dedicate himself to the service of these people. This decision on his part eventually made Kunjachan the leader and emancipator of thousands of poor people of that village.

He continued his apostolate for the Dalit brethren till the end of his life. In the words of St. Arnold Janssen, the founder of the Society of the Divine Word, the first and foremost act of love towards the neighbour is to make known to him the Good News of Jesus Christ. Kunjachan found his fulfillment in serving others with patience and compassion, especially those abandoned by the society, seeing in them the face of Jesus. For nearly forty years he worked hard for the all-round progress of the Dalit brethren. It was a time when the social standards of the Dalits were very pathetic due to the rampant untouchability and discrimination based on colour. Not a single person among them was literate. As a result they were steeped in superstition and were doomed by the society to perform the menial duties of slaves. All these factors made Kunjachan’s ministry to them very difficult.

Kunjachan was not an outstanding person with extraordinary talents or charism. His was a simple life-style of an ordinary parish priest. He did not receive any honours or special recognition for his tireless service for the uplift of the poor. He made house-visiting a permanent feature of his daily programme. He met many of the poor people at their places of work. His
only helper was a catechist. Yet, through his personal relationship, he brought many to God. Nevertheless, he had to face the opposition and severe criticism not only from the upper castes of the non-Christians, but even from the traditional Christians. But, none of these could dampen the missionary zeal of Kunjachan. He could bring more than 5000 people into the bosom of the Church.

Kunjachan established a very strong bond of personal relationship with the people he served. Because of this, he used to call them "my children" and they would call him "our priest". He was so close to them that he could call everyone by name, from children to the old people. He maintained a spiritual register in three volumes with precise details regarding them such as the relationship among members of each family, children born, details of marriages, deaths, annual confessions, etc. He made tireless efforts to bring back those who had fallen away from the faith and those who had been unfaithful in marital fidelity.

Kunjachan’s aim was not merely the spiritual uplift of the Dalit brethren. His aim was also their social, cultural, intellectual and artistic progress for which he worked very hard. He won over the opposition with his calm and pleasing nature. He did not lose heart when the Government at the time denied privileges to the Dalits who became Christians. The constant grace of God gave him strength and courage. Prayer before the Blessed Sacrament was the source of his strength. He was also a great devotee of the Blessed Virgin Mary. He obeyed his parish priest and the bishop with great humility.

The words of our Divine Lord, "Truly I say to you, as you did it to one of the least of these my brethren, you did it to me" (Mt 25:40) were deeply imprinted in the heart of Kunjachan. Worn out by old age and sickness, Kunjachan died on 16 October 1973. The grave of Kunjachan who was regarded as a Saint while still living, became a place of pilgrimage. The process
for Kunjachan’s beatification and canonization was formally started in 1987. He became a Venerable in June 2004 when Pope John Paul II decreed that Kunjachan practiced the theological and moral virtues in a heroic manner. The process for the beatification of Kunjachan was completed on 19 December 2005 when Pope Benedict XVI approved the miracle that took place through the intercession of Kunjachan.

The Holy Father has authorized me to declare in his name Kunjachan a Blessed on Sunday 30th April 2006 at Ramapuram. This is indeed a great blessing to the Syro-Malabar Church. Let us thank God for this marvelous grace. Let us also pray that Kunjachan may before long be numbered among the Saints of the Church. The ultimate goal of our life in this world is to acquire holiness. May the saintly life of this diocesan priest, Kunjachan, inspire not only diocesan priests, but the faithful in all walks of life, to lead a holy life.

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 at Kakkanad from the Major Archiepiscopal Curia of the Syro-Malabar Church at Mount St Thomas on 10th March 2006.

This pastoral letter is to be read out during the Holy Mass on Sunday, 23 April 2006 in all churches and Institutions where there is Sunday Mass for the public.
“ആല്പോ പരാമ്പശ്കും” (1 തെയ്യ 4:10) എന്ന ദൈവികമായ ആശ്വസ്ഥമായത് കരികപ്പോലെ ആറിയെടുത്തുണ്ട് എന്നാണ് ഇതിന്റെ അർത്ഥം പുറപ്പെടുത്തുന്നു പ്രകൃതിമല്ലാത്മകമായി എല്ലാവരും ഇതര ജീവിവുകളുടെ കൈവഴികളടിയില്‍ നിന്നും ധാരാളമായി പരാമ്പശ്കും വ്യാഖ്യാനിക്കാറുണ്ട്‌ എന്ന് സ്പാരബാറ്റ്‌ പ്രസിദ്ധീകരിക്കുന്നു. മനുഷ്യരും എല്ലാ ദേവന്തരും നിലനില്ല മനോഹരമായ ജീവിതവിഭാഗങ്ങളാണ്‌ ധാരാളമായി പരാമ്പശ്കും കാട്ടിയെടുക്കുന്നത്‌. മനുഷ്യരും എല്ലാവരും വ്യാഖ്യാനിക്കുന്നു മനോഹരമായ ജീവിതവിഭാഗങ്ങളാണ്‌ ധാരാളമായി പരാമ്പശ്കും കാട്ടിയെടുക്കുന്നത്‌. മനുഷ്യരും എല്ലാവരും വ്യാഖ്യാനിക്കുന്നു മനോഹരമായ ജീവിതവിഭാഗങ്ങളാണ്‌ ധാരാളമായി പരാമ്പശ്കും കാട്ടിയെടുക്കുന്നത്‌.
ഇതാണ് പത്തിയാറുള്ള പേജിന്റെ പൊതുവായ വിликണം. തന്നെ ഈ ക്ലാസിക്കൽ പെപ്പർ പോയി പ്രസിദ്ധീകരിക്കുന്ന പ്രാഥമിക സ്കൂൾ മൂന്നാം വിഭാഗത്തിലെ പ്രാഥമിക സ്കൂളിന്റെ പ്രതീക പ്രദർശിക്കുന്നതാണ്. ഏകദേശം മൂന്ന്

പ്രബോധനക്കാരും പൊതുവായ വിഭാഗത്തിൽ പ്രവരാജം


tാഴ്ചയും സൃഷ്ടിക്കാനത്തിലെ പ്രാഥമിക സ്കൂളിന്റെ പ്രതീക പ്രദർശിക്കുന്നതാണ്. ഏകദേശം മൂന്ന്

പ്രബോധനക്കാരും പൊതുവായ വിഭാഗത്തിൽ പ്രവരാജം


tാഴ്ചയും സൃഷ്ടിക്കാനത്തിലെ പ്രാഥമിക സ്കൂളിന്റെ പ്രതീക പ്രദർശിക്കുന്നതാണ്. ഏകദേശം മൂന്ന്

പ്രബോധനക്കാരും പൊതുവായ വിഭാഗത്തിൽ പ്രവരാജം


tാഴ്ചയും സൃഷ്ടിക്കാനത്തിലെ പ്രാഥമിക സ്കൂളിന്റെ പ്രതീക പ്രദർശിക്കുന്നതാണ്. ഏകദേശം മൂന്ന്

പ്രബോധനക്കാരും പൊതുവായ വിഭാഗത്തിൽ പ്രവരാജം


tാഴ്ചയും സൃഷ്ടിക്കാനത്തിലെ പ്രാഥമിക സ്കൂളിന്റെ പ്രതീക പ്രദർശിക്കുന്നതാണ്. ഏകദേശം മൂന്ന്

പ്രബോധനക്കാരും പൊതുവായ വിഭാഗത്തിൽ പ്രവരാജം


tാഴ്ചയും സൃഷ്ടിക്കാനത്തിലെ പ്രാഥമിക സ്കൂളിന്റെ പ്രതീക പ്രദർശിക്കുന്നതാണ്. ഏകദേശം മൂന്ന്

പ്രബോധനക്കാരും പൊതുവായ വിഭാഗത്തിൽ പ്രവരാജം


tാഴ്ചയും സൃഷ്ടിക്കാനത്തിലെ പ്രാഥമിക സ്കൂളിന്റെ പ്രതീക പ്രദർശിക്കുന്നതാണ്. ഏകദേശം മൂന്ന്
ദേഹത്തിന്റെ അന്വേഷണത്തിനു പ്രത്യേകമായി ദേഹജീവിതത്തിനു പ്രത്യേകം പൊതുമകപ്പുകൊണ്ടു രൂപംകൊണ്ടു നിർദ്ദേശമേണ്ട. പ്രയോജനമായി മുൻ കാലാണുണ്ടാക്കുന്ന കൃഷിയുടെ നിർമ്മാണത്തിന് സാമൂഹ്യ അനുഭവം നേടാനും, സേവനം നൽകാൻ, പരിസ്ഥിതി, സാമൂഹ്യ അതിനായ കൃഷിരീതികൾ നടത്താൻ പരിശീലനും പ്രവർത്തിക്കും. കൃഷിയുടെ രീതികളുടെ പ്രത്യേകിച്ചും മുഖ്യമായി പ്രവൃത്തികൾ നടത്താൻ അനുവദിക്കുന്ന സാമൂഹ്യ-ജനാധിപത്യരീതികൾ പരിശീലനും സ്വയംഭൂരീതികളും മുഖ്യമായി അവന്തം പ്രവൃത്തികൾ മാത്രം അവയുടെ പ്രകടമായ മാർഗ്ഗം പരിശീലനും അവയുടെ പ്രകടമായ മാർഗ്ഗം എന്നഭവിഷ്യത്തിൽ ആവിഷ്കരിക്കപ്പെടും. "ആകാശ അന്തർന്തരജ്ഞനെ നിരീക്ഷിക്കുന്ന മാറ്റങ്ങളില്‍. അതു അതിപൂർവ്വം നിരീക്ഷിക്കുന്ന മാറ്റങ്ങളില്‍ കൊമ്പ് അജായം പ്രത്യേകം അടയാളപെടുന്നു. മുദ്രക്കൈക്കെതിരെ മേളിണിക്കാന്‍ കുഴല്‍ കാലി അവയുടെ പ്രവൃത്തികളും രീതികളും കാണാൻ കാണാം കാണാം" (തെറ്റ് 15:5) അതു അവന്തമായി എന്നിരുന്നു എന്നഭവിഷ്യത്തില്‍.

പലയിന്റെ അന്വേഷണത്തിനു അനുയോജ്യമായ സഹോദരിയുടെ കാര്യാലയം. മാത്രമേ വിദ്യാഭ്യാസത്തില്‍ തന്നെ കാര്യാലയത്തിന്റെ അനുയോജ്യതയെമാത്രമേ മത്സരം കൃഷിരീതികളില്‍ നിന്ന് ഉപയോഗിച്ചു. അതിനാണ് സാമൂഹ്യ അനുഭവത്തിന്റെ പ്രത്യേകിച്ചും മുഖ്യമായി പ്രവൃത്തികളും കാണാം അത്തേയും പ്രവൃത്തികളും മൂലമേ അലകരം എന്നഭവിഷ്യത്തില്‍ മുദ്രക്കൈ അവയുടെ പ്രവൃത്തികളും രീതികളും കാണാം കാണാം.

പലയിരുക്കുന്നു എന്നഭവിഷ്യത്തില്‍ പ്രവൃത്തികളും അവന്തം പ്രവൃത്തികളും അവന്തമായി സാമൂഹ്യജീവിതത്തിന്റെ 2006-ലെന്റെ ദൃശ്യം നടത്തി സേവനം 10-വാലും മയിക്കുന്നു.

അതേക്കും പലക്ക വ്യക്തികളുടെ പ്രവൃത്തികളും സമാധാനവും സേവനവും എല്ലാവരും അനുഭവിക്കുന്നു

N.B.: ഏറ്റവും അവന്തത്തില്‍ മുമ്പ് 13-വാലും മുഖ്യമായി അനുഭവിക്കുന്ന അവയുടെ അനുഭവം പ്രയോജനപ്പെടുന്നു. മേലെപ്പോയവും കാരാഗതിയില്‍ അവന്തമായി മുഖ്യധാന്യം പ്രവൃത്തികളും മൂലമേ കാണാം.

പ്രകാശമായി മുഖ്യമായി പ്രവൃത്തികളും അവന്തുമായി പ്രവൃത്തികളും
Prot. No. 585/2006

PASTORAL LETTER ON FAMILY

VARKEY CARDINAL VITHAYATHIL, 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.

Dearly beloved in the Lord,

The year 2006 is being celebrated in many of our eparchies as the year of the family. As part of the celebration, already there must have been many awareness-building programmes organised in some of these eparchies. Nevertheless, we still have to go a long way in this regard in order to generate abundant fruits of the Renewal Year in the personal, family and societal levels of our life. Family is the basic unit of the Church and Society. Family and its mission is always a subject man ought to study deeply. The changes affecting human life today in its various spheres raise new challenges regarding family life. On the one hand we have increasing un-employment, job-environments that are not conducive to good family life and the migration of people to foreign countries while on the other hand there are ever-increasing anti-life outlook, uncontrolled selfishness and pleasure seeking. The evil effects of the destruction of the family arena which fosters the formation of new individuals will be far-reaching, resulting in a situation endangering even the very existence of humankind.

It is in the family that the transmission of the ancestral values and life-styles and the initiation of good education ought to take place. But the onslaught of the communication media and globalisation and the resulting distorted outlook on life and the
culture of consumerism have affected our families very negatively and weaken family bonds. While social evils like alcoholism and drug addiction destroy the foundations of family life, other evils like abortion, suicide and family strife erode its very essence like cancer.

Today at least in 25 countries of Europe sufficient number of children to maintain the present level of population are not born. They are slowly becoming countries of old people. In 2004, there was one person out of five who could not work. But by the year 2050, latest calculations indicate that the number of persons who would not be able to work will be shockingly more - one person out of two, i.e., half the population. It is not the lack of economic resources or good health that has caused a lower birth rate in these countries. The reason for this appalling situation is the culture of death severely criticised by Pope John Paul II and the lack of love pointed out by Pope Benedict XVI.

These influences do find their way into our society too. It is in this context that the Synod of Bishops of the Syro-Malabar Church requested the Major Archbishop to issue a pastoral letter for all our eparchies concerning the sanctity of marriage and family life. Marriage is a holy sacrament instituted by God. The world and every one of us within it are created by God. God made Man a collaborator in His work of creation through sexuality which is the power of sincere love.

The Encyclical of Pope Benedict XVI basing on the words from St. John’ epistle “God is Love” (1 Jn 4:10) deals with the sanctification of sexuality. The Pope likens sexuality as an exodus of Man from the prison of his selfishness to a state of deliverance through self-giving. It is in the self-giving of love that sexuality becomes divine. It is only through the path of discipline and self-control sexuality can be sanctified. Otherwise sexuality will degenerate into mere pleasures of the flesh and an indefatigable craving for such momentary pleasures.
We can observe the tendency today of making the other as our prey for satisfying our desires and means for our pleasures. Many do not even recognise the grave problems this tendency creates in families. The Father and the Husband who cannot provide better comforts to his family become worthless. The wife who cannot give pleasure loses her worth. Children become hindrance to a life of pleasure. Persons who are driven by excessive desire end up in the hell of selfishness. In pursuit of their selfish joys, even those who can afford to bring up children, do not want them. Those who have the means should come forward to have more children and bring them up. Responsible fatherhood and motherhood demand this. The impact of a market mentality that has eaten into human relationships is visible on all levels of society.

Relationships outside marriage, the tendency to dissolve marriages even on flimsy grounds, entering into family life after having had pre-marital relationships – all these destroy the very foundations of family life and its flavour. Jesus taught: “Everyone who looks at a woman with lust has already committed adultery with her in his heart. If your right eye causes you to sin, tear it out and throw it away” (Mt 5:28-29). Jesus did not teach us to suppress our emotions. They are like fire. If fire is not controlled, it will destroy everything. Just like a mother in her kitchen controls the fire and uses it as the heat to cook food, so children should be trained to make use of their emotions in a mature manner. The primary responsibility of forming children in this regard lies on their parents.

The Church teaches about responsible motherhood and fatherhood. God has united love and procreation of children in sexuality. There should be a responsible correlation between procreation of children and their upbringing. But today the tendency to avoid having children is on the increase among the couples who are motivated by selfishness to seek their own
enjoyment. There is sin and injustice to society behind the decision of not having children by those parents who have the means and normal health. Children who have received life should become parents by imparting life. The future of the husband and wife is to be realised through their children. It is the love that is learnt in families that will flow into one's neighbours and the society.

Today there is also the tendency to spend extravagantly to obtain prestige and positions in the society. Often celebrations of marriage, betrothal, wedding anniversary, birthday celebrations, baptism, first holy communion, etc. become celebrations of extravagance. This is an indication of the wrong priorities of values. The hopeless debt trap into which many families have fallen after such celebrations is also a problem to be seriously considered. Even when it is said that family life is faced with many problems, it is not meant that all families are victims of such problems. It is to be noted that there are many families which lead lives of exemplary husband - wife and parents - children relationships.

In order to counter effectively the challenges that affect families adversely, there are very effective means such as the Holy Eucharist, family prayer, meditation of the Word of God, and reception of sacraments. It is by taking part in the Eucharist that the couples can renew their love and unity. It is by remembering in the Eucharist the great mysteries of the suffering, death and resurrection of Jesus that they are empowered to overcome the sufferings, temptations, disappointments and failures in their lives. The sufferings and sorrows in the families will provide to them in the context of their love, the true peace and joy of the Resurrection. It is through the participation in the Eucharist and the reception of the sacraments that the couples become capable of self-sacrificing love. Let us not forget the words of Jesus: “I am the vine, you are the branches. Those
who abide in me and I in them bear much fruit, because apart from me you can do nothing” (Jn 15:5).

Family is the arena where heavenly mysteries are lived out. Family meals in our homes should become similar to the commemoration of the Last Supper of our Lord. Family life is a life of sacrifice. I pray that family life become a holy celebration where one’s own body and blood is shared with the others. Praying for the blessing of God and the true joy and peace of family life upon every father and mother, husband and wife, the youth and children in our families, I bless you in the name of + the Father and + the Son and + the Holy Spirit.

Given at Kakkanad from the Major Archiepiscopal Curia of the Syro-Malabar Church at Mount St Thomas on 10 July 2006.

+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 Sunday, 13 August 2006 in all churches and chapels of the Syro-Malabar Church where there is Sunday Mass for the public.
Prot. No. 935/2006

 Malayalam - രണ്ടാം പ്രാധാന്യം

 തിയ്യതി തിരിച്ചറിഞ്ഞത് സൂക്ഷിച്ചത് ലക്ഷ്യപ്രാധാന്യം

 കഠിനമായ നിരക്കിന്

 കഠിനമായ നിരക്കിന് കേരളത്തിലെ വകുപ്പുകൾ അംഗങ്ങൾക്കന്റെ നിരീക്ഷണം നിലനിൽക്കുക കൂടാതെ മറ്റുമായി നിരക്കിലെ വകുപ്പുകളുടെ മാതൃകക്കാരന്റെ നിരക്കിൽ നിന്ന് വ്യക്തമാക്കാനുള്ള പ്രഭാഷണവും പ്രശ്നങ്ങളിൽ മാതൃകക്കാരന്റെ നിരക്കിൽ ഒരു പ്രാധാന്യം ലഭിക്കുന്നതിനു അനുവദനം കേരള വിപുലകാരണം. 2006 വിപുലകാരണം 3-00 വിപുലകാരണം കേരളപ്രാവിനക്കാരനും. ഇതിൽ കഠിനമായ വിപുലകാരണം മത, മലയാളം, എന്നിവയുടെ സ്വഭാവത്തിൽ കഠിനമായ വിപുലകാരണം അധീനതയുടെ പ്രാവിനക്കാരനും സമരതയുടെ പ്രാവിനക്കാരനുമായി കേരള വിപുലകാരണം പ്രാവിനക്കാരനുമായി കേരള വിപുലകാരണം പ്രാവിനക്കാരനുമായി.

1877 വിപുലകാരണം 17-00 വിപുലകാരണം അധീനതയുടെ (ഭാഗം) ഫലങ്ങളുമായി. കഠിനമായ നിരക്കിൽ വിപുലകാരണം അധീനതയുടെ (യുവശാസ്ത്രീയ പ്രാവിനക്കാരനുമായി) അധീനമാക്കിയത് മാതൃകക്കാരനും അധീനമാക്കിയത് മാതൃകക്കാരനും - കഠിനമായ നിരക്കിലെ വിപുലകാരണം താഴ്ച അംഗങ്ങളുടെയും മാതൃകക്കാരനും അംഗങ്ങളുടെയും എന്തും വിപുലകാരണം കേരള വിപുലകാരണം പ്രാവിനക്കാരനും വിപുലകാരണം പ്രാവിൻ വിപുലകാരണം പ്രാവിനക്കാരനും പ്രാവിനക്കാരനുമായി കേരള വിപുലകാരണം പ്രാവിനക്കാരനുമായി കേരള വിപുലകാരണം പ്രാവിനക്കാരനുമായി. കഠിനമായ നിരക്കിലെ വിപുലകാരണം പ്രാവിനക്കാരനുമായി കേരള വിപുലകാരണം പ്രാവിനക്കാരനുമായി. കഠിനമായ നിരക്കിലെ വിപുലകാരണം പ്രാവിനക്കാരനുമായി കേരള വിപുലകാരണം പ്രാവിനക്കാരനുമായി.
194

ക്ലിബ്വിന്റെ തുറന്ന സാവധാനത്തോടെ തന്റെ വാഗ്ദാനങ്ങളെ പരാജയപ്പെടുകയും അന്തരീക്ഷത്തിൽ നടത്തി വേട്ടയും പ്രേമനായി ചാലിയെടുക്കുകയും ആഘോഷകതയുടെ മുഖാന്തരങ്ങളിലൊന്നും വരുപ്പിക്കുകയും തന്റെ മതിലെ പ്രതിപത്തിയും അവകാശവുമെന്ന് ക്ലിബ്വിന്റെ പിതാവായിരുന്നു. സമാധാനം പ്രാപ്തമായ പ്രക്രിയകളുടെ രൂപത്തിലാണ് വനിതയം ക്ലിബ്വിന്റെ നേതൃത്വത്തിൽ പ്രതിപ്രകാരം അന്തരീക്ഷങ്ങൾ ക്ലിബ്വിന്റെ വിപുലമായ പ്രക്രിയകളുടെ നേതൃത്വത്തിൽ പ്രതിപ്രകാരം അന്തരീക്ഷത്തിലാണ് ക്ലിബ്വിന്റെ പിതാവായിരുന്നു. 

12-മുതൽ കേവലം ക്ലിബ്വിന്റെ പിതാവായി പിതാവായിരുന്നു. 1866-ൽ തുറന്ന ലേഖനങ്ങളുടെ രൂപത്തിലാണ് അപ്രമാനിക്കാതന സംഭവങ്ങളുടെ കാഴ്ചകൾ ലേഖനങ്ങളിലെ അന്തരീക്ഷത്തിലാണ് ക്ലിബ്വിന്റെ പിതാവായിരുന്നു. 

1889 -ൽ ക്ലിബ്വിന്റെ പിതാവായിരുന്നു. ലേഖനങ്ങളുടെ രൂപത്തിലാണ് അന്തരീക്ഷത്തിലാണ് ക്ലിബ്വിന്റെ പിതാവായിരുന്നു. 1897 -ൽ ക്ലിബ്വിന്റെ പിതാവായിരുന്നു. ലേഖനങ്ങളുടെ രൂപത്തിലാണ് അന്തരീക്ഷത്തിലാണ് ക്ലിബ്വിന്റെ പിതാവായിരുന്നു. 

1900 മുതൽ ക്ലിബ്വിന്റെ പിതാവായിരുന്നു. ലേഖനങ്ങളുടെ രൂപത്തിലാണ് അന്തരീക്ഷത്തിലാണ് ക്ലിബ്വിന്റെ പിതാവായിരുന്നു.
غال മറ്റു സ്വയംഭരണം ലഭിച്ചു വെള്ളിയാഴ്ച തന്റെ യാത്രയിൽ കയറി വന്നു.

നിരവധിബാലയോടെനിരയോട്ടിയുള്ള ഗദ്ധര്മത്തിന് അവായംസാന്നിശ്ചിത പ്രതിനിധി തെളിഞ്ഞിട്ടുണ്ട്. തുകയിൽ നിന്ന് സമ്പൂർണ്ണമായ പ്രശ്നങ്ങൾ പ്രതിജാമുഖ്യമായും തുറന്ന് തന്നെയാണ് നിരവധി ബാലള്ള. നീക്കം നൽകുന്ന പ്രശ്നങ്ങൾ നകർത്തിയുന്നത് നിരവധി ബാലള്ളയുടെ ഭാഗങ്ങളായാണ്. വസ്തുത ചിലപ്പോഴും അവിടെയും ഉള്ള സാമൂഹ്യപരിഷ്കരണ പ്രവര്‍ത്തനങ്ങളുടെ നിരവധി ഫലപ്രദമായ മറ്റൊരു നിരവധി ചെയ്തവരുമാണ് കാരണം ദൃഢതയായ ഇടവഴിയുടെ പ്രധാന ഭാഗം കൊണ്ടും കഴിയുന്നു. പ്രവര്‍ത്തനങ്ങളും സമ്പ്രൂഢരുടെ അനുഭവങ്ങളും വ്യക്തികളുടെ വേദനക്കാരനായ ഉദ്ദേശ്യം മാറ്റിയും കാരണം ദൃഢതയുടെ പ്രധാന ഭാഗം കൊണ്ടും കഴിയുന്നു.

അഭിപ്രായപ്രകাশിക്കുന്നതു അവശേഷിക്കുന്നതു 19-20 മുതലായുള്ളതു അഭിപ്രായപ്രകാശിക്കുന്നതു അവശേഷിക്കുന്നതു അവശേഷിക്കുന്നതു 'അവശേഷിക്കുന്ന ആരാധനാ' അനുബന്ധ പാരമ്പര്യം പ്രദേശത്ത്, 21-20 മുതലായുള്ളതു അഭിപ്രായപ്രകാശിക്കുന്നതു അവശേഷിക്കുന്നതു അവശേഷിക്കുന്നതു അവശേഷിക്കുന്നതു. ആക്കാണ്ടിൽ ലഭ്യമാകുന്നതു അഭിപ്രായപ്രകാശിക്കുന്നതു അവശേഷിക്കുന്നതു അവശേഷിക്കുന്നതു അവശേഷിക്കുന്നതു അവശേഷിക്കുന്നതു അവശേഷിക്കുന്നതു അവശേഷിക്കുന്നതു അവശേഷിക്കുന്നതു അവശേഷിക്കുന്നതു. "ഇതേ സ്വഭാവം കാണാനുള്ള പ്രശ്നങ്ങളുടെ ലക്ഷ്യം നല്ലതുകായാണ് പ്രതിനിധികളുടെ പ്രതിനിധികളുടെ പ്രതിനിധികളുടെ പ്രതിനിധികളുടെ പ്രതിനിധികളുടെ പ്രതിനിധികളുടെ പ്രതിനിധികളുടെ പ്രതിനിധികളുടെ പ്രതിനിധികളുടെ.

ഇത് നോക്കിയാൽ പ്രശ്നങ്ങൾ ചെയ്യുന്നതു ലക്ഷ്യം പ്രതിനിധികളുടെ പ്രതിനിധികളുടെ പ്രതിനിധികളുടെ പ്രതിനിധികളുടെ പ്രതിനിധികളുടെ പ്രതിനിധികളുടെ പ്രതിനിധികളുടെ പ്രതിനിധികളുടെ. ഇത് നോക്കിയാൽ പ്രശ്നങ്ങൾ ചെയ്യുന്നതു ലക്ഷ്യം പ്രതിനിധികളുടെ പ്രതിനിധികളുടെ പ്രതിനിധികളുടെ പ്രതിനിധികളുടെ പ്രതിനിധികളുടെ പ്രതിനിധികളുടെ പ്രതിനിധികളുടെ.

കഠിനമായ പ്രശ്നങ്ങളുടെ വ്യാപാരവ്യവസ്ഥയുടെ പ്രാരംഭിക്കുന്നതു ലക്ഷ്യം പ്രതിനിധികളുടെ പ്രതിനിധികളുടെ പ്രതിനിധികളുടെ പ്രതിനിധികളുടെ പ്രതിനിധികളുടെ പ്രതിനിധികളുടെ പ്രതിനിധികളുടെ.
കല്ലിൻറെ ഗുരുന്മാരിലെ കഥാപാട് ചെന്നായിരുന്നു. ഗ്രാമത്തിലെ ഒരു കാരനെ ഒരു ഹൃദയകാരിയായി പരിശീലിപ്പിച്ച് ജീവിച്ചു. അന്ന് വൈരിങ്ങണായ ബാബുവിന്റെ സന്തുഷ്ടമുള്ള ശ്രദ്ധാ ശവ പ്രദക്ഷിണം നടത്തി. കൃഷ്ണന്റെ മനസ്സ് രാഷ്ട്രാദ്ധായനേക്കാളും സ്വന്തമായി നടത്തി. കൃഷ്ണന്റെ മനസ്സ് പ്രതിഭാസത്തിൽ പ്രതിനിധിക്കാം (ആന്റെലിയും പ്രതിഭാസം സംഭവിക്കുന്നു).

ആന്റെലിയും പ്രതിഭാസം സംഭവിക്കുന്നു.
197

എല്ലാക്കാർക്കും പെട്ടുകൂട്ടാൻ ലഭിക്കുന്ന സന്തുഷ്ടി നൽകാൻ കോളേജ് ഇൻസ്റ്റിറ്റ്യൂട്ട് മണ്ഡലത്തിൽ പ്രവർത്തിക്കുന്ന നിയമസഭാ സഭാഗുരു വിശ്വസിക്കാനാണ് പ്രതികൂലതക്കാണുന്നത്.

കൂടെയാണ് ബാക്കി കമ്യൂണിറ്റി പ്രാവശ്യങ്ങളും പ്രജാപ്രഭാവങ്ങളും ഇതോടെ ലഭിക്കുന്നത്. ഇതാണ് ബാക്കി നിർഗമനായ കണ്ഠാരുത്തിലുള്ള സന്തുഷ്ടിയെന്ന് എന്റെ ഭാഷയ്ക്ക്. 1987-ലെ കലാമണ്ഡലത്ത് നടന്ന അനുമതിപ്രാപ്തി കമ്യൂണിറ്റികളുടെ സേവനത്തിന്റെ നിയമസംവിധാനത്തിൽ നൽകിയ അനുവദനും എല്ലാ കലാലയങ്ങളിലും, 2002 ലെ 5-ആം ജനറലിലെടുത്ത മണ്ഡലത്തെയും കലാമണ്ഡലത്തെ അനുബന്ധമാക്കുന്ന സാമ്പത്തിക പ്രസ്താവന മാറ്റം 2006 ലെ 26-ആം ദിവസത്തെയും നടന്ന അനുമതിപ്രാപ്തിയും അനുമതിപ്രാപ്തിയും മികച്ച രീതിയിലുള്ള സന്തുഷ്ടിയും കമ്മ്യൂണിറ്റികളുടെ അനുമതിയും കലാമണ്ഡലത്തിലുള്ള കമ്മ്യൂണിറ്റികളുടെ അനുമതിയും

2006 പ്രായത്തിൽ 3-0 വയസ്സിലെ വിദ്യാർത്ഥികൾ ചെട്ടി ചെറിയ അഭിനയിക്കാനും കുറഞ്ഞ മേഖലകളിലും മേൽക്കീഴസാമ്പത്തിക താളത്തിലെ പണാവശ്യതയിലുള്ള നിരവധി പാട്ടുകളും വിവരങ്ങളും താളത്തിലെ അന്തോണീസ് പ്രായത്തിൽ പുതിയ പ്രായത്തിലെ പ്രായത്തിൽ പുതിയ പാട്ടുകളും പ്രായത്തിൽ പുതിയ പാട്ടുകളും പ്രായത്തിൽ പുതിയ പാട്ടുകളും പ്രായത്തിൽ പുതിയ പാട്ടുകളും

മൈദാന കാഴ്ചകാര്യശാലകൾ മെയിൻസിറ്റികളിലും + പീടിമതി ക്ളെറ്റ്സിവ മെയിൻസിറ്റികളിലും കാഴ്ചകാര്യശാലകൾ + പീടിമതി മെയിൻസിറ്റികളിലും + അനുവദനപ്പരമായ എക്സോഡൈസിലെ മെയിൻസിറ്റികളിലും + അനുവദനപ്പരമായ എക്സോഡൈസിലെ മെയിൻസിറ്റികളിലും.

കുടിയാടുന്ന ദിവസത്തെ മണ്ഡലത്തിൽ എല്ലാ മണ്ഡലത്തിൽ മെയിൻസിറ്റികളിലും 2006-07 മണ്ഡലത്തിൽ ദിവസത്തെ 15-00 വിധിക്കുന്നു.

+ അധിനിവേശ വടക്ക് കാഴ്ചകാര്യശാലകൾ

മൈദാന കാഴ്ചകാര്യശാലകൾ

N.B.: ഇനി പ്രധാനമായും മണ്ഡലത്തിൽ 12-00 വിധിക്കുന്ന അനുമതി പഴമ പേണ്ഡേളിയും, വിജയപുരം നട്ടക്കുറ്റി മണ്ഡലത്തിൽ അനുമതി പഴമ പേണ്ഡേളിയും പേരെമ്പാടുമാകും.
Prot. No. 935/2005

PASTORAL LETTER ON BLESSED EUPHRASIA

VARKEY CARDINAL VITHAYATHIL, 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 Kerala Church is nearing a moment of great joy and pride in its history. Venerable Euphrasia of Ollur is about to be declared Blessed, the 5th in the line of the Blessed in the Syro-Malabar Church. The Sacred Day fixed for this declaration is 3 December 2006. Then, along with Blessed Chavara Kuriakose Elias, Blessed Alphonsa, Blessed Mariam Thressia and Blessed Thevarparambil Kunjachan, Mother Euphrasia also will be raised to the honours of the Altar. The Universal Church, in particular the Kerala Church greatly rejoices on this occasion and offers thanks to the Almighty God.

Mother Euphrasia (Rosa) was born on 17 October 1877, in Kattoor, in the parish of Edathuruthy, which belonged at that time to the Diocese of Trichur (now in the diocese of Irinjalakuda). Rosa was the eldest child of Eluvathingal Cherpuukaran Antony and Kunjethy. On the 8th day she was baptised in the Edathuruthy Church. She got good Christian training from her mother. From younger days she showed great interest in devotional exercises and acts of self-sacrifice. She also manifested great devotion to the Blessed Mother and the Rosary.
Rosa was greatly desirous of offering herself to God and leading a consecrated life though she was living amidst the luxury of a lordly family. She prayed earnestly, and boldly overcame the strong opposition from her stubborn father. In her twelfth year, Rosa joined the boarding attached to the first indigenous Carmelite Community founded by Blessed Chavara Kuriakose Elias and Rev. Leopold Beccaro in 1866.

She was often disturbed by her ailments. Yet she excelled in the spirit of prayer and the constant practice of the presence of the God, and in her interest in the devotional exercises. Rosa was miraculously healed of a fatal disease in 1889 by the vision of the Holy Family. With that her vocation to Religious Life was confirmed.

In 1897, Mar John Menachery, the first native Bishop of Trichur, established a Carmelite Convent in Ambazakad (now belonging to the Diocese of Irinjalakuda). Then he brought from Koonamavu all who belonged to his Diocese including Rosa on 9th May. On the next day Rosa received her headdress and the name "Euphrasia of the Sacred Heart of Jesus", and in 1898 the Religious Habit of Carmel. Sr. Euphrasia faced all obstacles in life with constant prayer and unwavering trust in God.

Sr. Euphrasia took her perpetual vows on 24 May 1900 during the blessing of the newly founded convent at Ollur. Until she was called to her eternal reward in 1952, Sister Euphrasia lived and served almost 48 years there, with a short break in between.

After she took her perpetual vows, Sr. Euphrasia was appointed Novice Mistress. She paid much attention to her duty and performed it with great discernment. Later as Asst. Superior, and Superior, Sr. Euphrasia manifested great care and vigilance in her responsibilities. She was ever eager to do her tasks with
deep humility and to dispense gladly the spiritual gifts God had endowed her with for the good of others. Sr. Euphrasia desired to do humble tasks and to show loving kindness to the sick and to the domestic servants.

God has willed in His infinite mercy that Sr. Euphrasia, who was born in the latter part of the 19th century, and who led a hidden life in Carmel in the early half of the 20th Century, be raised to the honours of the Altar. According to John Paul II, "A distinctive aspect of ecclesial communion is allegiance of mind and heart to the Magisterium of the Bishops, an allegiance which must be lived honestly and clearly testified to before the people of God by all consecrated persons" (V.C. 46). These words of the Holy Father have been realized in sister Euphrasia in anticipation. In Euphrasia we witness, how the Religious by their presence, suffering, prayer and sacrifice, accompany in the day-to-day life of the Church, the Ecclesial authorities, and the people of God.

Mar John Menachery, the first native bishop of the diocese of Trichur, guided her as spiritual director for two decades. Having observed some extraordinary mystical events in Sr. Euphrasia’s life, he directed her to write them down. We have now around 80 such letters written by her to the Bishop and which he preserved.

Sr. Euphrasia who kept great intimacy with the Sacred Heart of Jesus, stayed long hours daily before the Blessed Sacrament. She was extraordinarily eager and steadfast in spending her time in tender loving conversation with Jesus and in silent adoration. She was known among the people as "the Praying Mother". She desired to identify herself with the Crucified Lord. She manifested surpassing patience and stability in faith amidst the long-sufferings and afflictions caused by the powers of darkness.
Though Mother Euphrasia lived in Carmel at a time when Carmelite sisters could not go out of the convent walls to do apostolic work, people came even from distant places, seeking the Praying Mother to get solace and support in their sufferings. She taught them how to keep fidelity in one’s state of life and how to trust in the Lord in one’s fears and anxieties. She also taught them that ‘even if we lack in riches, never to lack in virtue’. She also imparted to them the experiential knowledge of how to secure good jobs, successful marriage alliances, the gift of children, success in examinations and peace at home through prayer, sacramental life and through devotion to the Rosary. She taught them, instructed them and convinced them of the love of God through the practice of prayer. Let us praise and thank the Lord that Mother Euphrasia who interceded for the people through her ascetic life has been declared a Blessed religious for our times.

As the fragrance of the holiness of this virgin spread everywhere, Mar Joseph Kundukulam, the bishop of Trichur, started the initial steps for the Beatification process as he instituted the Diocesan Tribunal for the Cause of Mother Euphrasia in 1987. When Pope John Paul II on 5 July 2002, declared the heroic practice of the theological virtues and the cardinal virtues of Mother Euphrasia, she was called Venerable. On 26 June 2006 when Pope Benedict XVI confirmed the miracle done through her intercession, all steps in the process of Beatification were completed.

His Holiness Pope Benedict XVI has appointed me as his representative to declare Mother Euphrasia Blessed on Sunday, 3 December 2006 at Euphrasia Nagar, St. Antony’s Forane Church, Ollur, Trichur. Let us bless the Lord for this great opportunity, for this sacred moment in the history of the Syro-Malabar Church. May it have great spiritual impact on our lives and on our people!
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 15th October 2006.

N.B: This pastoral letter is to be read out during the Holy Mass on Sunday, 12th November 2006 in all churches and chapels of the Syro-Malabar Church where there is Sunday Mass for the public.
স্বাধ্যায় - ভাষাবিদ্যা

Prot. No. 1066/2006

নিচের তথ্যগুলো ব্যপ্তি নিল অনুসারে প্রয়োজন অনুসারে নিম্নলিখিত সংবাদ প্রদান করেন।

নিচের তথ্যগুলো ব্যপ্তি নিল অনুসারে প্রয়োজন অনুসারে নিম্নলিখিত সংবাদ প্রদান করেন।

কিছু কিছু মানুষের মাঝে ভাষাবিদ্যার প্রয়োজন অনুসারে নিম্নলিখিত সংবাদ প্রদান করেন।

কিছু কিছু মানুষের মাঝে ভাষাবিদ্যার প্রয়োজন অনুসারে নিম্নলিখিত সংবাদ প্রদান করেন।
204

മലയാള മുന്നറിയിപ്പുകളും കാര്യാൽപ്പെട്ടുകളും എന്നിവയിൽ പ്രകാശിപ്പിക്കുന്നതിനു മുമ്പായി കാലാഘട്ടത്തിൽ സ്വതന്ത്രരുടെ സ്ഥാനാന്തരിക്കും സമയത്ത് പ്രശ്നങ്ങളെ വിദ്യാഭ്യാസം എന്നെന്ന് പ്രാധാന്യവാദിക്കുന്നു. 2006 വിഷയങ്ങളിൽ രാഷ്ട്ര വിദ്യാഭ്യാസത്തിനും രീതിയുടെ വിവിധ പ്രാധാന്യങ്ങളും പ്രാധാന്യങ്ങളും നിയന്ത്രിക്കുന്നു ഇല്ല. പ്രാധാന്യത്തിന് രീതിയുടെ നിയന്ത്രണം നിയന്ത്രിക്കുന്നു ഇല്ല. പ്രാധാന്യത്തിന് രീതിയുടെ നിയന്ത്രണം നിയന്ത്രിക്കുന്നു.

സാറാശ്രയികളായതിൽ നിന്നും മുമ്പായി സ്വതന്ത്രരുടെ സ്ഥാനാന്തരിക്കുമ്പോൾ കാര്യാൽപ്പെട്ടുകളും എന്നിവയിൽ പ്രകാശിപ്പിക്കുന്നതിനു മുമ്പായി കാലാഘട്ടത്തിൽ സ്വതന്ത്രരുടെ സ്ഥാനാന്തരിക്കും സമയത്ത് പ്രശ്നങ്ങളെ വിദ്യാഭ്യാസം എന്നെന്ന് പ്രാധാന്യവാദിക്കുന്നു. 2006 വിഷയങ്ങളിൽ രാഷ്ട്ര വിദ്യാഭ്യാസത്തിനും രീതിയുടെ വിവിധ പ്രാധാന്യങ്ങളും പ്രാധാന്യങ്ങളും നിയന്ത്രിക്കുന്നു ഇല്ല. പ്രാധാന്യത്തിന് രീതിയുടെ നിയന്ത്രണം നിയന്ത്രിക്കുന്നു ഇല്ല. പ്രാധാന്യത്തിന് രീതിയുടെ നിയന്ത്രണം നിയന്ത്രിക്കുന്നു.

സാറാശ്രയികളായതിൽ നിന്നും മുമ്പായി സ്വതന്ത്രരുടെ സ്ഥാനാന്തരിക്കുമ്പോൾ കാര്യാൽപ്പെട്ടുകളും എന്നിവയിൽ പ്രകാശിപ്പിക്കുന്നതിനു മുമ്പായി കാലാഘട്ടത്തിൽ സ്വതന്ത്രരുടെ സ്ഥാനാന്തരിക്കും സമയത്ത് പ്രശ്നങ്ങളെ വിദ്യാഭ്യാസം എന്നെന്ന് പ്രാധാന്യവാദിക്കുന്നു. 2006 വിഷയങ്ങളിൽ രാഷ്ട്ര വിദ്യാഭ്യാസത്തിനും രീതിയുടെ വിവിധ പ്രാധാന്യങ്ങളും പ്രാധാന്യങ്ങളും നിയന്ത്രിക്കുന്നു ഇല്ല. പ്രാധാന്യത്തിന് രീതിയുടെ നിയന്ത്രണം നിയന്ത്രിക്കുന്നു ഇല്ല. പ്രാധാന്യത്തിന് രീതിയുടെ നിയന്ത്രണം നിയന്ത്രിക്കുന്നു.
കാര്യപ്രവൃത്തിയിൽ അനുസരിച്ച് നിയമനാധിപത്യ വിഭാഗത്തിന്റെ നേതൃത്വത്തിലുള്ള ദേശീയനിയമസംഘത്തിന്റെ നിയമപരിശീലന പാരമ്പര്യ സംസ്ഥാനത്തിലുള്ള സംസ്ഥാനവ്യാപാരം കീഴിലാണ് തന്നെയാണ് പ്രതിഷേധിച്ചത്. കൂടാതെ നിയമപരിശീലനം തന്നെയാണ് സംസ്ഥാനവ്യാപാരം നിയമപരിശീലനം നിയന്ത്രണത്തിന്റെ കീഴിലാണ് പ്രതിഷേധിച്ചത്. 

നിയമകാലത്തിലെ സാമൂഹ്യകാര്യ നിയമവ്യവസ്ഥാപനം നിയന്ത്രണത്തിന്റെ പാരമ്പര്യ സംസ്ഥാനവ്യാപാരം നിയമപരിശീലനം നിയന്ത്രണത്തിന് കാലാവധിയുള്ള നിയമകാലം നിയന്ത്രണത്തിന്റെ കീഴിലാണ് പ്രതിഷേധിച്ചത്. 

എന്നാൽ കൂടാതെ നിയമപരിശീലനം നിയന്ത്രണത്തിന്റെ കീഴിലാണ് പ്രതിഷേധിച്ചത്. 

(അതാവത്തെ, 113,114,118,121)
ബിസ്യോട്ടാ കാഴ്ചയും (പ്രധാനോപാധികാരുപരും) തോത്തിലാണ് താൽക്കാഴ്ച വിവാഹം (അഭിമന്തലം) വെള്ളിച്ച വിവാഹം അവതരിപ്പിക്കുന്നത്. കൃത്യതകളും, അഭിമന്തലം നൽകുന്നത് സ്വതന്ത്രവും ഒരു കാഴ്ചയും പരിശീലനം വാക്കിലേറ്റാൽ വിവാഹസമുച്ചയത്തിൽ മോചരണം നൽകുന്നത്, പ്രധാനോപാധികാരം അഭിമന്തലം സ്വതന്ത്രവും.

അതിനായി പ്രധാനോപാധികാരുപരും അവതരിപ്പിക്കുന്നത് വിവാഹം അഭിമന്തലം സ്വതന്ത്രവും, മോചരണം അവതരിപ്പിക്കുന്നത് പരിശീലനം വാക്കിലേറ്റാൽ അഭിമന്തലം സ്വതന്ത്രവും മോചരണം അവതരിപ്പിക്കുന്നത് പരിശീലനം വാക്കിലേറ്റാൽ അഭിമന്തലം സ്വതന്ത്രവും.

പ്രധാനോപാധികാരുപരും അവതരിപ്പിക്കുന്നത് ജനാധിപത്യം + പീഡിം ജനാധിപത്യം പ്രാവോധം + ജനാധിപത്യം പ്രാവോധം + പഴയം വാസ്തുവിഭാഗങ്ങൾ അഭിമന്തലം.

ആധാരമാക്കി പ്രധാനോപാധികാരം വിവാഹം അഭിമന്തലം 2006-നെ വിവാഹ സമയം മൂന്നാം വാക്കിലേറ്റാൽ.

+ അഭിമന്തലം നൽകുന്ന പ്രധാനോപാധം വിവാഹം അഭിമന്തലം അഭിമന്തലം 

N.B. വിവാഹം കാഴ്ചയും പ്രധാനോപാധം കൃത്യം കാഴ്ചയും പ്രധാനോപാധം നൽകാതെ പ്രധാനോപാധം, അഭിമന്തലം പ്രധാനോപാധം കൃത്യം അഭിമന്തലം പ്രധാനോപാധം നൽകാതെ പ്രധാനോപാധം.
1. വിദ്യാഭ്യാസം ഉയർച്ചയാത്ര തായവെക്കാൻ ഇടയ്ക്ക അധോസ്ഥാനവും സാമൂഹ്യവും അതേസമയം പരത്തിയാണ് അതേസമയം കാവടുന്നു.

2. എല്ലാവരിൽ പഠിക്കുന്ന അധോസ്ഥാനവും സാമൂഹ്യവും പരത്തിയ അതേസമയം എന്തെങ്കിലും പരത്തിയ അതേസമയം എന്തെങ്കിലും പരത്തിയ അതേസമയം എന്തെങ്കിലും പരത്തിയ അതേസമയം എന്തെങ്കിലും പരത്തിയ അതേസമയം എന്തെങ്കിലും പരത്തിയ അതേസമയം എന്തെങ്കിലും പരത്തിയ അതേസമയം എന്തെങ്കിലും പരത്തിയ അതേസമയം എന്തെങ്കിലും പരത്തിയ അതേസമയം എന്തെങ്കിലും പരത്തിയ അതേസമയം എന്തെങ്കിലും പരത്തിയ അതേസമയം എന്തെങ്കിലും പരത്തിയ അതേസമയം എന്തെങ്കിലും പരത്തിയ അതേസമയം എന്തെങ്കിലും പരത്തിയ അതേസമയം എന്തെങ്കിലും പരത്തിയ അതേസമയം എന്തെങ്കിലും പരത്തിയ അതേസമയം എന്തെങ്കിലും പരത്തിയ അതേസമയം എന്തെങ്കിലും പരത്തിയ അതേസമയം എന്തെങ്കിലും പരത്തിയ അതേസമയം എന്തെങ്കിലും പരത്തിയ അതേസമയം എന്തെങ്കിലും പരത്തിയ അതേസമയം എന്തെങ്കിലും പരത്തിയ അതേസമയം എന്തെങ്കിലും പരത്തിയ അതേസമയം എന്തെങ്കിലും പരത്തിയ അതേസമയം എന്തെങ്കിലും പരത്തിയ അതേസമയം എന്തെങ്കിലും പരത്തിയ അതേസമയം എന്തെങ്കിലും പരത്തിയ അതേസമയം എന്തെങ്കിലും പരത്തിയ അതേസമയം എന്തെങ്കിലും പരത്തിയ അതേസമയം എന്തെങ്കിലും പരത്തിയ അതേസമയം എന്തെങ്കിലും പരത്തിയ അതേസമയം എന്തെങ്കിലും പരത്തിയ അതേസമയം എന്തെങ്കിലും പരത്തിയ അതേസമയം എന്തെങ്കിലും പരത്തിയ അതേസമയം എന്തെങ്കിലും പരത്തിയ അതേസമയം എന്തെങ്കിലും പരത്തിയ അതേസമയം എന്തെങ്കിലും പരത്തിയ അതേസമയം എന്തെങ്കിലും പരത്തിയ അതേസമയം എന്തെങ്കിലും പരത്തിയ അതേസമയം എന്തെങ്കിലും പരത്തിയ അതേസമയം എന്തെങ്കിലും പരത്തിയ അതേസമയം എന്തെങ്കിലും പരത്തിയ അതേസമയം എന്തെങ്കിലും പരത്തിയ അതേസമയം എന്തെങ്കിലും പരത്തിയ അതേസമയം എന്തെങ്കിലും പരത്തിയ അതേസമയം}
8. അത്തുടെ ഇടത്തക്കാരൻ പാമ്പില്ലാത്ത മാരിയുടെ മാതൃക അല്പം വ്യത്യസ്തമാണെന്നു അദ്ദേഹം പറഞ്ഞു.

9. അദ്ദേഹം ഇറക്കാനായി വച്ചുനിൽക്കുന്ന തൊഴിലാളികൾക്ക് കാര്യാലയത്തില്‍ അതോത്തം മാറ്റം ചെയ്ത് പ്രവൃത്തി ചെയ്യാനാണെന്നു കേടുവന്നതുമുള്ള പ്രതീക്ഷയില്‍ അദ്ദേഹം പറഞ്ഞു.

10. പാമ്പില്ലാത്ത മാരിയുടെ പ്രായാനന്തരം അദ്ദേഹം മാത്രമേ കാര്യാലയത്തില്‍ വ്യത്യസ്തമാണെന്നു പറഞ്ഞു. പിന്നീട്, അദ്ദേഹം മാത്രമേ പ്രായാനന്തരം നില്ക്കുന്ന പ്രസ്താവണില്‍ അദ്ദേഹത്തെ കാര്യാലയത്തില്‍ വ്യത്യസ്തമാണെന്നു പറഞ്ഞു.
PASTORAL LETTER ON LITURGICAL MUSIC

Prot. No. 1066/2006

VARKEY CARDINAL VITHAYATHIL, 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 Catholic Church has always considered its tradition regarding liturgical music as a priceless treasure. More than any other artistic expression, music is held in great esteem in the Church. The Constitution on Sacred Liturgy of the Second Vatican Council reminds us that music is given an exalted position in liturgy because sacred music forms an inseparable and indispensable part of the liturgy (SC 112). It is this awareness of the importance of music in liturgy that prompted Popes like Pius X, Pius XII, and John Paul II, to issue Apostolic Letters on liturgical music. Pope John Paul II had exhorted the Bishops to pay special attention to liturgical music. He reminded them that while encouraging church choirs, they should instruct them to make their singing attuned to the sacred character of the church. At the same time, the Pope once expressed his regret about the carelessness shown by many in this regard, in spite of the repeated exhortations by the Church-authorities. The Present Pope Benedict XVI also has indicated clearly the views of the Church in this regard.

During a seminar on liturgical music organized by the liturgical research center of our church at the Major Archepiscopal Curia at Mount St. Thomas many defects of the present-day liturgical music were pointed out. The Syro-Malabar Bishops’ Synod of the year 2006 also discussed this topic.
Besides, many priests, religious and lay faithful also had made repeated requests for proper measures to be taken concerning this subject.

The Catechism of the Catholic Church lays down three criteria to be observed in liturgical music: 1. beauty expressive of prayer, 2. the participation of the whole assembly in singing at the designated moments, and, 3. the solemn character of the celebration (CCC No. 1157). In the general instructions given in the Taksa of the Syro-Malabar Qurbana, it is clearly stated that the purpose of the choir is to help the congregation to actively participate in the liturgy. It is also clearly instructed that only approved hymns and tunes should be used in the liturgy (General Instructions, n. 15).

The Church is not against adapting the liturgical music to the special characteristics of a place or culture. The same is her attitude towards modern music. But, they should be able to raise human hearts to God and to things Divine. This is applicable also to the use of musical instruments during liturgical celebrations. If it does not contribute to the glory of the church or to the spiritual nourishment of the faithful, liturgical music does not attain its goal. In the words of St. Augustine, singing should help to pray with double efficacy. The Church desires that liturgical music be safeguarded and developed with the greatest care. A good way to attain this is to give proper training to the members of the church choir. At the same time, when singing is used in liturgical services, the faithful should have their own share.

The church has also clear vision about the composition of the liturgical music, musical instruments to be used in the liturgy, the singers and their way of singing. The directives given by the Second Vatican Council in this regard are noteworthy. The Council insists that it should be with the active participation of the faithful that the liturgical celebrations are to be made
attractive with music. The church is bound to encourage skillfully the practice of the faithful singing aloud religious songs in accordance with the liturgical rubrics (SC 113, 114, 118, 121). Those who compose liturgical hymns must be persons filled with the Christian spirit. Their compositions must abound in the distinctive qualities of liturgical music. Besides, they should be in conformity with catholic teaching and should draw principally on scripture and on sources from within the liturgy (SC 121). According to Pope Benedict XVI, “Now music is not originating from prayer; moreover, with the new demand of artistic independence, it is going away from liturgy” (Spirit of Liturgy).

We should bear in mind that there is difference between liturgical music and an orchestra. Some noisy instruments used in orchestra are not at all suited to the atmosphere of a church nor does it help prayer. Such instruments drown the voice of the faithful, besides becoming a hindrance to prayer.

Pope Pius XII has said that those who compose liturgical music, those who sing and those who play musical instruments for liturgical services were doing a very important ministry in the Church. Since they help the people of God to pray well, he said that God will bless them with appropriate reward. Therefore, nothing unsuited to the glory of the liturgy should be allowed in the compositions, in the way of singing and in the instruments used in liturgical celebrations. Those who are engaged in Church music are not merely artists; they are ministers in the Church. They are bound to live according to this call. Pope John Paul II has said that only those who, while being members of the Church, have also imbibed the spirit of the Church, can participate in liturgical music in the proper way.

It is necessary to make the required changes in the style of liturgical music in our church in the light of the teachings of the universal Church. I exhort everyone connected with liturgical
music to work earnestly towards making liturgical music a real experience of prayer by co-operating fully with the suitable directives given in this regard.

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 4th December 2006.

N.B: This pastoral letter is to be read out during the Holy Mass on Sunday, 14th January 2007 in all churches and chapels of the Syro-Malabar Church where there is Sunday Mass for the public.

THE PROPOSALS APPROVED BY THE SYNOD FROM THE SUGGESTIONS PROPOSED BY THE SEMINAR ON LITURGICAL MUSIC ORGANISED BY LRC

1. A book on liturgical music of the Syro-Malabar Church is to be published by the Liturgical Research Centre.

2. For this purpose, all dioceses are requested to send to the Commission for Liturgy those liturgical hymns they want to be included in this book. The dioceses should give the Commission the copy right of those hymns which the Commission examine and approve.

3. Only approved hymns are to be used in liturgical celebrations.

4. The method of singing to be used in liturgical celebrations is that of the entire community singing together. When new hymns are used, the choir should ensure that the community is given sufficient training.
5. Special directives are to be given not to use for liturgical celebrations pre-recorded tapes or floppies hampering the community singing and to use only such musical instruments with such volume of sound that are compatible with the spirit of the liturgy.

6. There should be some arrangement to make effective the activities of the choirs and to co-ordinate them at the diocesan level. The choirs should be given training in liturgical music at the diocesan level.

7. In composing liturgical hymns, while preserving theological depth, care should also be given to include the aspect of poetic beauty. Traditional Syriac hymns should be preserved, at the same time Carnatic and Hindustani music also have to be employed.

8. In the dioceses, model choirs should be formed.

9. In seminaries and other religious formation houses, training in liturgical music should be included in the curriculum.

10. At the apex level of the Syro-Malabar Church, under the auspices of the Liturgical Research Centre, efforts should be made to make liturgical music vibrant. Besides, in order to help study and research, a collection of liturgical hymns are to be preserved at the Documentation Centre.
ഇന്നുനടുത്ത എല്ലാവരെ മനോഹരമായ ഭാരതത്തിന്റെ ചിത്രം കാണുക. സ്വന്തം സ്വത്തായി എത്തിക്കുന്ന ഭാരതത്തിന്റെ കാഴ്ചയാണ് ആശ്രയിക്കേണ്ടതെന്നു പറഞ്ഞിട്ടുണ്ട്. ഇതിന് പിന്നീട് ആശ്രയിക്കേണ്ടതും ഭാരതത്തിന്റെ ചിത്രം മനോഹരമായി ഉപയോഗിക്കേണ്ടതും എന്നു പറഞ്ഞിട്ടുണ്ട്.

**Imprimatur**

**Varkey Cardinal Vithayathil**
Major Archbishop of Ernakulam-Angamaly
Prayer for the unity of
St. Thomas Christian Churches

O Lord God of our fathers, we thank you for your infinite love in sending to India the Apostle St. Thomas. We glorify your caring love down the centuries for our community which received the gospel from the Apostle. We are sorry for the disunity and misunderstandings which prevailed in our community for centuries. Remove all selfishness and hatred from us. Increase in us the desire to be one in Faith and Worship.

O Christ Jesus, you have said "I am the way, the Truth and the Life" bless us to move forward united along the way shown by our father St. Thomas, the Apostle. We repent of our failures and shortcomings in matters of truth and love. Make us grow in the desire for Church Unity.

O God the Holy Spirit, you always lead the Church! In the midst of erroneous teachings and tendencies contrary to the Faith we desire not to deviate from the right path. Grant us the spirit of St. Thomas the Apostle, who has said "Let us also go, that we may die with Him."

Hasten the coming of the day when all St. Thomas Christians united in the Church built on the rock of St. Peter, will praise the Lord God and live together in unity.

May the prayers of the Blessed Virgin Mary and the intercession of St. Thomas, the Apostle help us. Lord of all, Father, Son and the Holy Spirit for ever. Amen.

Imprimatur

Varkey Cardinal Vithayathil
Major Archbishop of Ernakulam-Angamaly
Prot. No. 902/2006 6 October 2006

നബിയാ അന്വയിച്ച് പഠിപ്പിക്കപ്പെട്ട
ബൈബിളം പ്രസ്താവണം പരാമർശിക്കുന്ന കർണ്ണത്തിലെ ഗീതകൃത്യം


2005 ലെ പ്രസ്ഥാനത്തിലിരുന്ന 8-ം ദശയാം സമയത്ത് നടക്കുന്ന വിവിധ പരിഷ്കരണ പ്രവൃത്തികൾ നടത്തിയിരുന്നു. സാമ്പത്തിക നിരോധനത്തിലും മറ്റുള്ള പ്രവൃത്തികളിലും അടക്കം നടത്തിയിരുന്നു. ആധിപ്തിയുള്ള പ്രവൃത്തികൾ നടത്തി പ്രാപ്തമാക്കുന്നതിനു സമയം എടുക്കുകയും അതിനുള്ള പരിഷ്കരണം നടത്തുകയും ചെയ്തു. പ്രാവൃത്തിയും യോഗേരിയും പടയും പോലുള്ള പരിഷ്കരണങ്ങൾ നടത്തുകയും ചെയ്തു. പ്രവൃത്തികൾ നടത്തി പ്രാപ്തമാക്കുന്നതിനു സമയം എടുക്കുകയും അതിനുള്ള പരിഷ്കരണം നടത്തുകയും ചെയ്തു. പ്രാവൃത്തിയും യോഗേരിയും പടയും പോലുള്ള പരിഷ്കരണങ്ങൾ നടത്തുകയും ചെയ്തു.

ുന്നാർ പാടാൽ

1. വിദ്യാഭ്യാസം അനുസരിച്ച് രാഷ്ട്രീയാഭ്യാസ വിദ്യാഭ്യാസത്തിൽ കേന്ദ്രീകരിച്ചിരിക്കുന്ന പോലുള്ള പരിഷ്കരണങ്ങൾ നടത്തി വിദ്യാഭ്യാസം പ്രവൃത്തികൾ നടത്തി.

2. കേന്ദ്രീകരണത്തിന്റെ മൂന്നാം തിരഞ്ഞെടുത്ത പ്രവൃത്തികൾ നടത്തി വിദ്യാഭ്യാസം പ്രവൃത്തികൾ നടത്തി.

3. കേന്ദ്രീകരണത്തിന്റെ യോഗേരിയും പടയും (Weightage) നടത്തി വിദ്യാഭ്യാസം പ്രവൃത്തികൾ നടത്തി.

a) കേന്ദ്രീകരണത്തിന്റെ യോഗേരിയും പടയും (Weightage) നടത്തി.
b) മൂലമായി കണക്കുകൾക്ക് സ്ഥാനികത

c) മൂലമായി എല്ലാ സംഖ്യകളും വിവരണത്തിന്റെയും മാനദണ്ഡങ്ങളുടെയും സം‌സ്ഥാനം.

d) മൂലമായി എല്ലാ സംഖ്യകളും സം‌സ്ഥാനം.

e) മൂലമായി എല്ലാ സംഖ്യകളും വിവരണത്തിന്റെയും മാനദണ്ഡങ്ങളുടെയും സം‌സ്ഥാനം/ഉൾപ്പെടെ ക്ളിക്രും സം‌സ്ഥാനം സം‌സ്ഥാനം.

f) മൂലമായി എല്ലാ സംഖ്യകളും ഉൾപ്പെടെ സം‌സ്ഥാനം.

4. മൂലമായി എല്ലാ സംഖ്യകളും വിവരണത്തിന്റെയും മാനദണ്ഡങ്ങളുടെയും സം‌സ്ഥാനം.

5. ഒരു വാക്യത്തിന്റെ സം‌സ്ഥാനത്തിന്റെയും സം‌സ്ഥാനത്തിന്റെയും മൂലമായി ചുറ്റുകൾക്ക് സം‌സ്ഥാനം.

ആലർ എഗ്ലെസി സം‌സ്ഥാനങ്ങൾ

അനുസരിച്ച് ചെയ്യുന്ന സം‌സ്ഥാനത്തിന്റെയും സം‌സ്ഥാനത്തിന്റെയും മാനദണ്ഡകൾ വിവരണത്തിന്റെയും സം‌സ്ഥാനങ്ങളുടെയും മാനദണ്ഡങ്ങളുടെയും സം‌സ്ഥാനം ചുറ്റുകൾക്ക് സം‌സ്ഥാനം.

ആലർ എഗ്ലെസി സം‌സ്ഥാനം

1. സൂചനാകർഷണം സൂചനാകർഷണം സൂചനാകർഷണം സൂചനാകർഷണം

2. കൃത്യതയ്ക്ക് സൂചനാകർഷണം സൂചനാകർഷണം സൂചനാകർഷണം സൂചനാകർഷണം

3. സൂചനാക്കിയ സൂചനാക്കിയ സൂചനാക്കിയ സൂചനാക്കിയ

4. സൂചനാക്കിയ സൂചനാക്കിയ സൂചനാക്കിയ സൂചനാക്കിയ (Weightage) സൂചനാക്കിയ.
5. എന്തു അന്തരണമില്ലാതെ അന്താരാഷ്ട്ര സ്വതന്ത്ര്യം സ്ഥാപിക്കുന്നതിനായി മെയിൻറെക്കുടെ മുമ്പെന്നാണ്.

വിവാദശേഷിപ്പ്-ഗുരുതിപ്പ് സമ്പാദനം

1. അന്തരണകൌതുകം തിരഞ്ഞെടുക്കാൻ സ്വയം അനുവേദത്തിൽ വിവിധ പരിപാലനം നൽകാൻ ചെയ്താണ് അന്തരണം മെയിൻറെ മുമ്പുകൂടാതെ അനന്തരണം മെയിൻറെ മുമ്പുകൂടാതെ.

a. അന്തരണം പിന്തുണയ്ക്കാൻ നിഗമനിഭവീകൃതിയിൽ പദ്ധതി വിവിധതരം പലപ്പോഴും സ്വയം വിവിധയായി വിവിധതരം മെയിൻറെ മുമ്പുകൂടാതെ അനന്തരണം മെയിൻറെ മുമ്പുകൂടാതെ.

b. PTA പിന്തുണയ്ക്കാൻ വിവിധ പദ്ധതികൾ.

c. (വിവിധിക്കും സമൂഹം സ്വയം പദ്ധതി വിവിധ പദ്ധതികൾ.

2. അനന്തരണമില്ലാതെ പരിപാലനം നൽകാൻ പദ്ധതി.

3. പരിപാലനം സ്വയം വിവിധ പദ്ധതി വിവിധ വിവിധ മെയിൻറെ വിവിധ പദ്ധതികൾ വിവിധ പദ്ധതികൾ നൽകുന്നതിനു പരിപാലനം നൽകാൻ പദ്ധതികൾ.

വിവാദശേഷിപ്പ്-ബാധ്യതാത്തിന്റെ സമ്പാദനം

1. സ്വയം വിവിധവിഭാഗങ്ങളായ സ്വയം പരിപാലനം വിവിധവിഭാഗങ്ങളായ മെയിൻറെ വിവിധവിഭാഗങ്ങൾ മെയിൻറെ

2. പരിപാലനം വിവിധവിഭാഗങ്ങൾ വിവിധവിഭാഗങ്ങൾ മെയിൻറെ

3. വിവിധവിഭാഗങ്ങൾ വിവിധവിഭാഗങ്ങൾ മെയിൻറെ

പദ്ധതികളെ ആധുനികവിഭാഗങ്ങൾ മെയിൻറെ

1. CCEO 437 § 2 അന്തരണം പരിപാലനം സ്വയം വിവിധവിഭാഗങ്ങൾ മെയിൻറെ

2. പരിപാലനം അനന്തരണം സ്വയം വിവിധവിഭാഗങ്ങൾ മെയിൻറെ

3. മെയിൻറെ വിവിധവിഭാഗങ്ങൾ മെയിൻറെ

4. അനന്തരണം വിവിധവിഭാഗങ്ങൾ മെയിൻറെ
5. CBSE സംബന്ധിച്ച സാമസിക്കാരണങ്ങൾ പ്രപാതനത്തിന്റെയും സുനിലം
മായ ഉചിതമായി പ്രപാതനത്തിന്റെ കാരണങ്ങൾക്ക് സൂചിപ്പിക്കുന്നതിൽ നിന്ന് അദ്ധ്യാപകരുടെ സംസ്ഥാനങ്ങൾ പ്രയാണിക്കുന്നു. 

ഇന്തോനേഷ്യയിൽ സാമൂഹ്യബന്ധും
കാഴ്ചവാദത്തിൽ പൊതു സംവിധാന പ്രസ്തുത അതായതും പ്രസിദ്ധ്
സാമൂഹ്യപ്രവൃത്തി നടന്നത് വെള്ള, 06 അക്ടോബർ 2006
Report of the Syro-Malabar Commission for Liturgy

The following report of the Commission for Liturgy is from December 2005 to August 2006. The Commission is assisted as usual by the Syro Malabar Central Liturgical Committee and hence the report deals also with the deliberations of the Central Liturgical Committee in which the Commission members also participate.

I. Meeting of the Committee to scrutinize the language perfection and the textual authenticity of the liturgical texts approved by the Synod.

The XIII Synod (August 2005) appointed a committee of Bishops including the members of the Commission for Liturgy (Bishops Paul Chittilapilly, Thomas Elavanal and Abp Mathew Moolakkatt), Archbishop Jacob Thoomkuzhy, Bishops George Punnakottil, Mathew Anikuzhikattil, Joseph Perumthottam, Sebastian Adayanthrath and Jose Porunnedom to scrutinize the language perfection and the textual authenticity of the liturgical texts approved by the Synod. The committee met from 2006 March 2, 6PM to March 3, 1PM and scrutinized the language perfection and the textual authority of the following Liturgical Texts.

1. The text of the Penitential Rite.

2. The Rite of the Ordination to Karoya, Heupdiakna, M’samsana.

3. The Rite of the Blessing of the Oil.

II. Request for recognitio of the Holy See to promulgate them for liturgical celebrations in the Syro-Malabar Church

The Commission for Liturgy submitted with the modifications of the Synod to the Major Archbishop on May 5,
2006 the following Liturgical Texts which are approved unanimously by the Fathers of the Synod of the Syro-Malabar Church to request the *recognitio* of the Holy See to promulgate them for liturgical celebrations in the Syro-Malabar Church.

2. The Rite of the Episcopal Ordination (XI Synod 2003).
4. The Rite of the Priestly Ordination (XI Synod 2003).
6. The Rite of the Blessing of the Oil (XIV Synod, Session 1 (2006)).

**III. The Synodal Committee Meeting to study the translation of the Psalms**

The synodal committee, consisting of Bishop Paul Chittilapilly (Convener), Bishop George Punnakottil, Bishop George Alencherry, Bishop Thomas Elavanal, Archbishop Mathew Moolakkatt, Bishop Joseph Kallarangatt to study and evaluate the Psalms was held on 28-30 March 2006; 23-25 May 2006; 12-14 July 2006 at Mount St. Thomas and has made a detailed study on 46-97 Psalms and finalized the text with certain modifications. Fr Paul Kalluveettil and Fr Pauly Kannookadan have also attended the meeting.

**IV. The Synodal Committee to evaluate the hymns in the *propria* and to incorporate all the observations received from the Holy See regarding the *propria*.**

The Synodal committee including the members of the commission for liturgy (Bishops Paul Chittilapilly, Thomas
Elavanal and Abp Mathew Moolakkatt) and Archbishop Jacob Thoomkuzhy, Bishop Sebastian Adayanthrath 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* met several times and finalized the 4 volumes of Propria. The hymns of the *Propria* are prepared by Professor Mathew Ullakanthara, Professor Thomas Kannyamplavan and Rev. Dr Cherian Kunniyanthodath. Besides them Fr Antony Nariculam, Fr Pauly Kannookadan, Fr Joby Koottumkal, Sr Tessy SABS, Sr Alphonsa SABS and Sr Jiss Maria SABS attended the meetings. The secretariat incorporated the suggestions and finalized the text of the four volumes.

V. Publication of the *propria* of the Holy *Qurbana* in 4 Volumes

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 promulgated the Major Archbishop on 1 November 2005 was published by the Commission for Liturgy in four Volumes. A separate booklet of the general index of these four volumes is also published. The four volumes are the following:

1. The periods of Annunciation, Nativity and Epiphany (Vol. I) published on 15th November 2005

VI. The Meeting of the Second Anaphora Committee

The Anaphora committee consisted of Fr Paul Kalluveetttil CMI, Fr Antony Nariculam, Fr Jacob Vadakel, Fr Jose
Kochuparambil, Fr Varghese Manavalan and Fr Pauly Kannookadan (convener) with the Commission for Liturgy met from Thursday 4\textsuperscript{th} to Friday 5\textsuperscript{th} May 2006 and from Saturday 29\textsuperscript{th} to Monday 31\textsuperscript{st} July 2006 at Mount St. Thomas and suggested necessary literal modifications in the prayers of the second anaphora, and prepared a shortened form of the second anaphora and drafted a new version of the second anaphora on the basis of it. 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.

VII. English Translation of the Text of the Sacraments.

The secretariat had prepared the English translation of the text of the Sacraments in collaboration with Rev. Dr Philips Wadakekalam and Rev. Dr Antony Nariculam. English Translation was sent to the Fathers of the Synod for observation before the approval in the coming session of the Synod in August 2006.

VIII. Reprinting of the Liturgical Books of the Syro-Malabar Church

The following Liturgical books were reprinted in 2006 as per request of the dioceses for copies:

1. Taksa of the Holy Qurbana Simple and Solemn form (1500 copies)
2. Taksa of the Holy Qurbana Most Solemn form (1000 copies)
3. Text of the English Translation of the Holy Qurbana for the common use (1000 copies).
VIII. Liturgical Books of the Syro-Malabar Church in preparation for publication

The following Liturgical Books are in preparation for publication:

1. The Rite of Reconciliation for communitarian Service (Hussayya)
2. The Syro-Malabar Panchangam and Sheet Calendar in Malayalam
3. The Syro-Malabar Panchangam and Sheet Calendar in English

IX. The Present Status of the Revision of the Liturgical Books of the Syro-Malabar Church

A. Newly Promulgated Liturgical Texts of the Syro-Malabar Church

1. Holy Qurbana (Raza 1986)
2. Holy Qurbana (Ordinary and Solemn 1989)
5. Divine Office (ad experimentum)
6. Calendar and Lectionary (ad experimentum)

B. The texts sent for recognitio of the Holy See

1. The Rite of the Installation of the Major Archbishop
2. The Rite of the Episcopal Ordination
3. The Rite of the Installation of the Archbishop/Bishop
4. The Rite of the Priestly Ordination
5. The Rite of the Ordination to Karoya, Heupdiakna, M'samsana
6. The Rite of the Blessing of the Oil
C. The Texts approved by Synod for publication
   1. The Rite of Reconciliation for communitarian Service (Hussayya)

D. The Synod needs to finalize the following texts, which were sent to the Eparchies for their suggestions.
   1. Holy Week Liturgy – Palm Sunday, Maundy Thursday, Passion Friday, Holy Saturday and Easter Sunday.
   2. Christmas liturgy
   3. Vibhoodi Liturgy

E. The Central Liturgical Committee had already prepared the final drafts of the following Liturgical Texts for the Synodal discussion.
   1. Dedication of the Church
   2. Profession of the Religious
   3. Dedication of the members of the Secular Institute and Apostolic Life
   4. Blessing of the Deppa
   5. Rededication of the Churches
   6. Blessing of the Sacred Vessels
   7. Translation of the Sacraments

F. Texts in preparation
   1. Second Anaphora
   2. Translation of the Psalms
   3. Divine Office

G. Draft to be prepared for the discussion
   1. Revision of the Sacramentals
   2. Third Anaphora
   3. Second set of Lectionary
4. New Anaphorae
5. Revision of the Holy Qurbana
6. General Guidelines for the Liturgical Celebrations

IX. A Word of Thanks

First of all the Commission for Liturgy thank God for His loving protection and wise guidance. The Chairman and members of the Commission with the secretariat take this opportunity to place on record our gratitude to the Major Archbishop, Cardinal Varkey Vithayathil, to all the members of the Synod of Bishops, to all members of the Syro-Malabar Central Liturgical Committee and to all the members of the Curia and the whole staff at Mount St. Thomas for their love and concern towards the activities of the Commission for Liturgy. With deep gratitude to all, who helped us in our different activities, the commission for Liturgy presents this report.

Fr Pauly Kannookadan Secretary
Report of the Commission for the Clergy and the Institutes of the Consecrated Life
November 2005 – January 2006

The following report of the Commission for the Clergy and the Institutes of the Consecrated Life is from November 2005 to August 2006.

I. Golden and Silver Jubilee Meet

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. On Monday, 7th November arrival and registration was scheduled for 4.00 pm. The inaugural session started at 5.30. Mar James Pazhayattil, Chairman of the Clergy Commission, inaugurated the Jubilee Get-together. Bishop Sebastian Adayanthrath took a class on “Christian Leadership”. There followed self-introduction by the participants and the general dynamics of the get-together was presented and discussed. After supper at 8.00 p.m. and night prayers, there was a session of Sharing Pastoral Experience. All went for night rest at 10.15.

On Tuesday, 9th November after morning prayers there was a shared meditation for one hour led by Fr. Alex Chettiyath. After breakfast there was a session of sharing of Pastoral Experience moderated by Msgr Bosco Puthur. After the coffee break, there was the Jubilee Eucharistic celebration 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 in the name of the jubilarians, proposed vote of thanks.
After dinner the participants gathered in the Conference hall and there was an interaction with the Major Archbishop. And they made an evaluation of the get-together, in which 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.

II. 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. The inaugural session started at 9.30 AM. Mar James Pazhayattil, Chairman of the Clergy Commission, inaugurated the Conference of the Vicar Generals, Chancellors, Secretaries. Bishop Sebastian Adayanthrath took a class on “the pastoral planning in the dioceses”. There followed self-introduction and discussion on the topic. After dinner there followed a sharing session on the pastoral planning in the individual dioceses moderated by Fr George Choorakattu. Bp Mar Thomas Chakkiaath 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.

With the vote of thanks by Fr Thomas Periyappuram the conference came to an end at 3PM.

**III. The New Priests’ Meet**

The New Priests’ Meet conducted on 30\textsuperscript{th} January 2006 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. They were very much impressed by the gathering under the presidency of the Major Archbishop and Episcopal members of the Commission. The New priests expressed their feeling in the evaluation of the meeting that this helped them to be more aware of their belongingness to the one and same Church in spite of their particular dioceses or religious congregations, differences in their formation in various seminaries, difference in their pastoral and missionary activities, which they have now undertaken.

Besides the Major Archbishop Cardinal Varkey Vithayathil, Bp James Pazhayattil, the Chairman of the Commission, Bp Thomas Chakkiath, Curia Members and Staff of the Curia, more than 64 newly ordained priests participated in the meeting from 8 dioceses (Manathavady, Thamarasserry, Trichur, Irinjalakuda, Palakkad, Ernakulam, Pala, Idukki) and 9 religious congregations
(MCBS, VC, O Carm, CSsR, CMI, SJ, CMF, OFM Cap, Conventuals.). CNEWA has met the expenses of the gathering.

IV. Directory on the Ministry and life of Priests and the Survey

As suggested in the Synod held in November 1999 and July 2002, the Commission is taking steps to prepare a definitive text of the Directory on the Ministry and life of Priests. The first draft of the Directory had been sent for discussion among the Eparchial Clergy in April 2000. 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 considering the suggestions received from the Eparchies. In preparation to reformulate the Directory it was decided to conduct a 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 questionnaire prepared in collaboration with Fr Paul Parathazham was sent to all Bishops, Committee members and some of the selected experts. The committee met on 27th April 2006 incorporated the observations. The modified version was
finalized by the Commission on 30th May 2006 at Mount St. Thomas. The survey will be started from the middle of September.

V. Charter of Priestly Formation

The text of the Charter for Priestly Formation was given to all the Bishops and requested to give their observation. 9 Bishops have responded to the request. The Commission met on on 30th May 2006 at Mount St. Thomas entrusted Msgr Bosco Puthur to incorporate the observations and make ready to present it in the coming session of the Synod.


The Commission had organized a conference of the spiritual fathers of the Minor and Major Seminaries of the Syro-Malabar Church as per the direction of the Synod considering the suggestion of the Rectors of the Minor and Major seminaries assembled in St. Joseph's Seminary, Alwaye. This conference of the Spiritual Fathers was held at Mount St. Thomas on 8-10 August 2006. The program started on August 8, Tuesday 5.00 PM and concluded on August 10, Thursday 1 PM. His Beatitude Cardinal Varkey Vithayathil, the Major Archbishop inaugurated the conference and gave the Keynote address. This conference was also a common venture to discuss and find solutions to the present day challenges in the Spiritual Formation. Mar James Pazhayattil, the Chairman of the Commission, presided over the concluding session of the Conference. Bishop Sebastian Adayantharath celebrated the Holy Qurbana on Wednesday and gave message to the spiritual fathers. The papers of the conference are the following:

First Talk: Counseling & Spiritual Guidance Rev. Dr Thomas Srampical
Second Talk & Third Talk: Historical, Theological and Pastoral meaning of Spiritual Guidance & Dynamics of the Spiritual Guidance. Rev. Dr Antony Puthenangady CMI

Fourth Talk: Youth Problems and Psychological Approach in the Spiritual Guidance Rev. Dr Manalel George VC

Fifth Talk: Liturgy and Life: Rev. Dr Mathew Vellanickal

Panel Discussion: Present Challenges of Spiritual Formation

Msgr Bosco Puthur, St. Joseph’s Seminary, Aluva
Rev. Dr George Madathikandam, St. Thomas Seminary, Kottayam
Rev. Dr George Kombara, Mary Matha Seminary, Trichur
Rev. Dr Joseph Pulikal, Good Shepherd Seminary, Kunnoth

Rev. Fr Kuriakose Puthenmanayil, Minor Seminary, Ernakulam

Fr. Pauly Kannookadan, the secretary of the commission welcomed the participants. Fr. Jose Kachapilly and Fr. Jose Puthiyadeth extended the vote of thanks. 30 participants from 14 dioceses of the proper territory, 6 dioceses of Mission and from 4 Major Seminaries attended the conference. According to the evaluation of the participants the seminar was useful, effective and enriching.

The following suggestions emerged in the discussions.

1. to conduct such a conference once in a year including all the formatters such as Rectors, Vice – Rectors and the residential professors.

2. to foster diocesan spirituality in the formation giving importance to interiorization of faith, communion spirituality, pastorally oriented ministry and Eucharist centered personal life.
VIII. Finance

We remember with deep gratitude and appreciation for the financial help ($6500) the Commission for the Clergy and Institutes of Consecrated Life has received from CNEWA for the various programmes of the Commission including the survey of the Priests. May I place on record our gratitude to the Director and to Mr. Thomas Varghese, the Regional Director and to all co-workers and to all benefactors of CNEWA.

IX. A Word of Thanks

The Commission has been striving in a modest way to create an atmosphere of unity in the Syro-Malabar Church especially among the Priests. Through its programs the commission has been able prepare a venue for priests and religious to come together and deliberate about the challenges of our ministry in an atmosphere of fraternal cordiality and pastoral serenity. Mar Varkey Cardinal Vithayathil, the Major Archbishop has been always generous towards the activities of the Commission. Mar James Pazhayattil, the Chairman, is always leading the commission with pastoral orientation and ecclesial outlook. It was mainly due to his interest that the commission plans the activities. Mar Thomas Chakkiath and Mar Lawrance Mukkuzhy, the Bishop members have guided us with great wisdom. The committee members are sincerely co-operating in all the activities of the Commission. With deep gratitude to all, especially priests, sisters and staff of Mount St.Thomas who helped us in our different activities, the Commission presents this report.

Fr Pauly Kannoookadan
Secretary

20.08.06
Report of the Syro-Malabar Major Archiepiscopal Commission for Doctrine

The Syro-Malabar Major Archiepiscopal Commission for Doctrine had four sittings in the period between August 2005 to August 2006. The first two meetings were mainly to plan out the proper functioning of the commission. In the second meeting which was held in January 2006 the commission decided to have the next meeting along with experts from various theological fields. Hence the third meeting was held on 3rd May 2006 at Mount St. Thomas, Kakkanad. The meeting began at 10.30 am. Rt. Rev. Dr. Gratian Mundadan CMI the Chairman of the Commission presided over the meeting. Two other Episcopal members of the commission Bp. Sebastian Vadakkel MST and Bp. Joseph Kunnath CMI and eleven experts from various theological fields participated in the meeting. The following are the invited members who were present in the meeting.

1. Fr. Mathew Illathuparambil (Moral Theology)
2. Fr. Antony Narikulam (Liturgy)
3. Fr. Vincent Kundukulam (Systematic Theology)
4. Fr. George Karakunnel (Systematic Theology)
5. Fr. Hormis Mynatty (Moral Theology)
6. Fr. Tony Neelamkavil (Systematic Theology)
7. Fr. Paul Kalluveettil CM'I (Scripture)
8. Fr. Paul Thelakkattu (Philosophy)
9. Fr. Pauly Kannookkadan (Liturgy)
10. Fr. Jacob Naluparayii MCBS (Scripture)
11. Fr. Siby Kurian Pullickal (Secretary)

The participants were unanimous in stating that the constitution of a consultative body for the Commission for
Doctrine in the Syro-Malabar Church is an urgent need. It was suggested that at least once in three months the committee should gather to discuss about the relevant theological and doctrinal issues. The members suggested that this consultative body should pay sufficient attention to respond in time to attacks to Catholic faith from various fields. The members noted that the recent challenges to Catholic faith raised by the novel *The Davinci Code* and *The Gospel of Judas* were not adequately responded to by the Church. The committee gave its full support to Fr. Jacob Naluparayil for preparing an issue of *Karunikan* on this theme. It was done and the members really appreciated the work of Fr. Naluparayil. There were also efforts from other members of the consultative body regarding this subject. The participants requested the Bishops that the functioning of the committee should have continuity and should work also as a learning body. According to the members, it is good that this committee may induct experts from various fields like Social Sciences, Psychology, Biblical Theology, Systematic Theology, Moral Theology, Liturgy, etc. The meeting also resulted in preparing the following functional guidelines for the consultative body of the Doctrinal Commission.

**Functional Guidelines for the Consultative Body of the Syro-Malabar Synodal Commission for Doctrine**

- It is a consultative body of the Syro-Malabar Synodal Commission for the Doctrine.
- It consists of maximum 30 members from various disciplines such as Systematic Theology, Moral Theology, Biblical Theology and Liturgy. It may also invite to its meeting experts from other supportive fields such as sociology, psychology, philosophy, etc. as observers.
- The members of this committee will meet preferably once in three months to discuss about current theological issues and the challenges to Catholic faith in the Indian context.
• The committee is to act vigilantly to give theological responses through media to the intellectual and pastoral threats to Catholic faith.

• The committee has the nature of a learning body and in matters that require serious study the committee will conduct seminars and symposiums.

• The theological findings of this consultative body will be submitted to the Synod through the Synodal Commission for further steps.

• The committee may also give theological assistance to the Synodal Fathers if required.

• The members of the committee will keep watch on various publications both from the Christian faithful and others in India to make sure that the Catholic teachings are not discarded as to cause troubles to the faith of the ordinary people.

• It is preferable that the committee holds its meetings always with the participation of the Synodal Commission for Doctrine and in serious-inconveniences the Commission members would make sure that at least one member of the commission might be present for the meeting.

The fourth meeting of the Commission was held on 28th August 2006. In this meeting the report of the Commission for the Synod was finalized. It was also decided that the commission might arrange a meeting of the consultative body on 5th January 2007 to discuss about the Recent Challenges to Catholic Faith in Kerala. In this meeting the list of the members of the consultative body was also finalized.

We thank the Synodal Fathers very sincerely for your support and encouragement. We invite as many bishops as possible to participate in the meeting on 5th January 2007.

Fr. Siby Kurian Pulickal
Secretary

Bp. Gratian Mundadan CMI
Chairman, Doctrinal Commission
Report of The Commission For Ecumenism

Mar Mathew Arackal, Chairman

The Commission for Ecumenism is constituted to foster an atmosphere of mutual understanding and dialogue leading to true unity among the Churches. His Grace Mar Joseph Powathil was the Chairperson of this Commission until last year. Through his courageous and visionary initiatives, His Grace laid a strong foundation for the ecumenical ministry. The members of the reconstituted Commission for Ecumenism are:

a. Bishop Mar Sebastian Adayanthrath (Member)
b. Bishop Mar Joseph Perurnthottam (Member)
c. Bishop Mar Mathew Arackal (Chairman)

Our attempt has been to identify areas and projects, which carry an identical social and Christian content wherein the different Christian denominations can work together free of inhibitions. I am glad to present here a brief report on the various ecumenical initiatives we could plan and start working together with our fellow believers of the other Episcopal Churches.

1. Observation of Ecumenical Prayer Week:-

After the example of our Lord and Master Jesus Christ, who fervently prayed to His Father for the grace of unity among his disciples, we have also been observing an Ecumenical Prayer Week every year. Imploring the Holy Spirit to move the hearts and minds of all who partake of the same Divine Gospel, all our parishes and institutions observe a week of ardent prayer for abiding unity among followers of Christ. We gratefully acknowledge the contributions of His Grace Archbishop Mar Joseph Powathil to the success of this programme, by preparing a very inspiring and touching text of prayer for community use in the churches and institutions.
2. The following are the ventures to promote unity among various Christian denominations:-

1. Santhome Ecumenical Centre, Nilackal:

   The Nilackal Ecumenical Centre, dedicated to our Father, St. Thomas continues to be an ecumenical project. It is a matter of real pride and joy to all “Thomas Christians” of India. It is a bridge that links together the different Episcopal Churches with a ‘Marthoma’ history and is effectively reducing the centuries old mistrust and isolation between the different Churches.

   Besides the member Bishops of Non-Catholic Churches, the following Catholic Bishops/Priests are Members of the Ecumenical Trust, Nilackal:

1. His Beatitute Cyril Mar Cyril Mar Baselios, Major Archbishop of the Malankara Church

2. His Grace Mar Joseph Powathil, Archbishop of Changanacherry

3. His Excellency Mar Mathew Arackal, Bishop of Kanjirapally.

4. His Grace Mar Mathew Moolakattu

   His Grace Philipose Mar Chrysostome, Chief Metropolitan of the Malankara Church is the present Chairman of the Trust. Rt. Rev. Thomas Samuel, Bishop of the C.S.I. Madhya Kerala Diocese is the Secretary and Sri. P.C. Abraham, Padinjarakara is the Treasurer. The Centre at Nilackal is ideal for joint programmes of prayer, worship, seminars, dialogues, studies and researches in Church related subjects. The Diocese of Kanjirapally has been designated the custodian of the Trust and a Priest has been appointed as its Resident Administrator. The library and research facilities are being modernized and updated to attract regular studies and research programmes by members of all Christian denominations. Efforts are underway to obtain power connection for the Centre, which is located deep inside the forest.
II. Ecumenical pilgrimage:

One of the memorable events in 2005 has been the joint ecumenical pilgrimage conducted under the auspices of the Nilackal Ecumenical Trust. An ecumenical group consisting of Bishops and members of all representative churches of the Trust undertook a joint pilgrimage to all the important historical places of both Catholic and non-Catholic ownership.

The following were the members of this team:

b. Bishop Joshua Mar Ignatios of Trivandrum Archdiocese
c. Bishop Mar Mathew Arackal
d. Metropolitan Kuriakose Mar Gregorios of Jacobite Knanaya Church
e. Rt. Rev. Thomas Samuel, Bishop of CSI Madhya Kerala Diocese
f. Metropolitan Bishop Zacharias Mar Theophilose of Marthoma Church
g. Metropolitan Philipos Mar Eusebius of Syrian Orthodox Church
h. Five lay leaders representing the five member Churches of the Trust.

The team had a very enthusiastic and memorable visit to Rome and Vatican where Card. Kasper, President of the Pontifical Council for Promoting Christian Unity personally received the delegates and exchanged views with them. His Eminence was kind enough to sponsor the entire expense of the Ecumenical team during their stay in Rome. He did this as a token of appreciation of our sincere efforts at fostering true ecumenical spirit. He was so magnanimous as to arrange a special visit for the team to the holy tomb of St. Peter the Apostle, which in fact
enthralled and enthused the team members greatly. For the non-Catholic delegates, this first ever experience of kneeling at the tomb of St. Peter, the head of the first Apostolic College, was a once-in-a-lifetime experience, which all of them cherished very much. The group also visited the important Christian Centers of non-Catholic churches in London, Germany and Switzerland, where we visited the important places of historical significance, both to the Catholics and non-Catholic denominations.

III Ecumenical response to HIV +ve - Asha Kiran at Pampady

All of us know that AIDS and its socio-human ramifications are not limited to any particular group or sect, but is a universal problem confronting the entire humanity. The Christian response to this tragic development is aimed at the most deserving among the afflicted, namely the children, who for no fault of theirs, find themselves isolated and discriminated against at an age when they should be really moving around freely. An Ecumenical Trust under the name of “ASHA KIRAN” was organized and registered to extend rehabilitation and care to HIV +ve children. The Patron of the Trust is H.H. Moran Baselius Mathoma Didimos I, the Catholicos of the East. Bishop Mathew Arackal is the Chairman and Bishop Rt. Rev. Sam Mathew of CSI Madhya Kerala Diocese and the Safraghan Metropolitan of Marthoma Church are the other members. V. Rev. P.C. Yohanan Ramban of the Orthodox Church is the Secretary and Rev. Fr. Mathew Cheruthanichakal, Diocese of Kanjirapally is the Treasurer. The Trust has set up a fully furnished Centre at Velloor near Pampady, for rehabilitation of HIV +ve children with a capacity to care for after 30 children. Trained Religious Sisters of the Franciscan Clarist Congregation, Diocese of Kanjirapally, with the permission of H.G. Archbishop Mar Joseph Powathil, manage the Centre, which now accommodates 10 children. The Centre continues to receive more and more children and the ecumenical team headed by Rev. P.C. Yohanan Ramban is making every effort to provide the best care
and support to the children with the active involvement of the community. The promoters have been successful in raising local contribution of Rs. 31.88 Lakhs as donation from the members of different denominations for this humanitarian project, which by far is one of the best examples of Christian ecumenism, in real action.

IV. Joint Ecumenical Commission on Environment and Ecology.

The Ecumenical Joint Commission on Environment and Ecology is a united movement of the Christian Churches to disseminate the message of a healthy environment for a vibrant and sustainable humanity. Bishop Mathew Arackal and Bishop Isaac Mar Philoxenose of Marthomite Church are the Presidents of the Commission. Rev. Dr. K. George of the Orthodox Church is the Vice-President and Dr. Mathew Koshiy Punnakada of the CSI Church is the General Secretary. The Joint Commission concentrates on building up a deeper awareness and positive attitudes among the community members, or the sacred relation of humanity and ecology.

“Green Parish” and “Green School” awards are given every year to institutions, which contribute significantly to the development of environment consciousness.

V. Research and Study Centre on Chaldean Legacy of Mar Ephrem at Nallathanny.

Another important venture that we have planned for is an Ecumenical Centre for Research and Study on the East Syrian Chaldean legacy as expounded by Mar Ephrem. The Centre is proposed to be set up at Nallathanny, in the hill of Peermade Taluk in the Diocese of Kanjirapally. The Chaldean Church of Kerala, which like the Syro-Malabar Church, shares an identical East Syrian lineage, has come forward to participate in this project, which will foster studies and research in East Syrian
history, culture, liturgy and Saints with particular focus on St. Ephrem.

Conclusion

The Syro-Malabar Synodal Commission on Ecumenism has made some important strides in its attempts to develop a spirit of true unity and mutual understanding among the major Episcopal Churches. Our thrust has been to identify mutually acceptable areas of concern and collaboration, which has a direct bearing and beneficial influence upon humanity at large. Such a cooperation for the common cause, will pave the way for deeper unity and broader understanding of faith, historical events and developments surrounding every denomination. The Commission on Ecumenism achieves its real meaning and content when we are able to integrate ourselves with this objective.

Mar Mathew Arackal
Bishop of Kanjirapally

Mar Sebastian Adayantrath
Aux. Bishop of Emakulam

Mar Joseph Perumthottam
Aux. Bishop of Chenganacherry

The Syro-Malabar Synodal Commission for Catechesis is happy to present before the honourable Synod of Bishops of the Syro-Malabar Church the report regarding its main activities and functioning from September 2005. Since then, the Syro-Malabar Catechetical Committee held eight expert committee meetings, one special committee meeting, and one Catechism Directors meeting. It could publish the catechism text books for Std. VII, VIII, IX in Malayalam and English Edition of text books for Std. I to IV. The details of the activities are given below.

Expert Committee meetings

In order to prepare the drafts of the textbooks for Std. VII, VIII and IX the expert committee held eight meetings. It is this experts’ committee who actually prepares, verifies and finalizes the drafts of the textbooks. With this purpose the expert committee held five meetings at Mount St. Thomas, Kakkanad, one meeting at the Renewal Centre, Kaloor, one at the Pastoral Centre in Thuckalay, one in PACS, Irinjalakuda. It is actually the hard work of the expert committee members that helped a lot in the preparation and publication of the Catechism textbooks for Std. VII, VIII, and IX. The drafts approved by the expert committee were sent to dioceses to get their opinions and suggestions for the improvement of the texts. After incorporating the main suggestions from the diocesan centres, the texts were presented to the Special Committee of Bishops.

Special Committee Meeting

The Special Committee of the Bishops was held on 2nd and 3rd May 2006 at Mount St. Thomas Kakkanad. Nine bishops participated in it. The expert committee members and the Catechism Directors were also present for the meeting. The main
agenda was the approval of the Catechism Text books for Std. VII, VIII and IX. The committee discussed in detail the proposed drafts and approved the same with some special corrections and adaptations. They also gave the permission to publish the texts with the necessary corrections suggested by the committee.

Publication of Textbooks: Std. VII, VIII, IV

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 Syro-Malabar Synodal Commission for Catechesis published the textbooks for Std VII, VIII and IX on 13th May 2006. On this occasion we extend our sincere thanks to the members of the expert committee, especially to Rev. Fr. Mathew Vazhayil and team who prepared the primary drafts for Std VII and to Rev. Fr. Joseph Manakalam and team who prepared the primary drafts and layout of the texts for Std. VIII and IX. We remember with thanks all the members of the expert committee and all others who contributed to the publication of these textbooks. This year we have printed forty-seven thousand copies each for Std. VII, VIII and IX. All the more, we are happy to inform you that, now these texts are used for catechesis 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 these textbooks. Last year we could publish textbooks for Std. I, II and III. This year we could also publish the textbook for Std. IV. In this case we extend our sincere thanks to Bp. Lawrence Mukkuzhy, the bishop of Belthangady and to Fr. Sunny Alappat the director of the Catechetical Centre, Belthangady for the leadership they took for the publication of these texts. Now they are also proceeding with the translation of the textbooks for Std. V and VI.
English Edition of Text Books

Another important event in the ministry of the Catechetical Commission is the publication of the English Edition of the Catechism Text Books. After having verified by the expert committee and by the language experts on 13th June we could publish the English catechism textbooks for Std. I, II, III and IV. On this occasion we extend our sincere thanks to all who contributed to the publication of these English edition textbooks. In a special way we extend our sincere thanks to Rev. Sr. Sergius CMC who prepared the drafts of these texts. The preparation of the English edition books for Std. V, VI, VII, VIII and IX are on the way. We hope to publish them by next scholastic year.

The Hindi translation

One of the important events in the catechetical history of our Church is the publication of the Hindi translation of our Catechism text books. The Catechetical Committee for the North Indian Mission has published the Hindi translation of textbooks for Std. I, II, III, IV and V in June 2006. On this occasion we express our sincere thanks to Bishop Sebastian Vadakel, the Convener of this committee, and all the experts who contributed to the publications of these textbooks.

Our Future Plus

The future plan of the commission is to prepare and publish the textbooks for Std X, XI, and XII. With this purpose in mind we have already entrusted the works for the preparation of the primary drafts. The preparations for the publication of the English edition of textbooks for the Std. V, VI, VII, VIII and IX are also on its preparation. We have also decided to gather three expert committee meetings 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 Programme for Resource Team

Although we wanted to organize a training program for the catechism teachers at Mount St. Thomas Kakkanad, we could not realize it due to lack of time. Instead expert committee members and other resource persons of the SMCC went to different dioceses to give training for catechism teachers. All participants appreciated the program very well and requested to conduct such programs and courses occasionally in order to enable the catechism teachers in various catechetical subjects.

Teaching Aids & Audio Cassettes

As teaching aids to the catechism teachers this year we have published the teachers guide for Std. IV. The teachers guide for Std. VI onwards are in preparation. This year we have published two cassettes and CDs containing songs of the textbooks for Std. V and VI. These audio cassettes and CD’s were officially released by Bishop George Alenchery, the chairman of SMCC, at Mount St. Thomas Kakkanad, on 2nd August 2006.

On this occasion we express our sincere thanks to Bp. George Alenchery, the chairman of the commission and Bp. Jacob Manathodath and Bp. Simon Stock Palathara, the members of the commission for their guidance and support in the realization of these tasks. We also extend our heartfelt thanks to all who cooperated with us in the completion of these textbooks. We express our sincere gratitude to all the Bishops of the Synod for your words of encouragement and wholehearted support. Expecting your continued support and requesting your valuable prayers and blessings,

Yours faithfully,

Fr. Jose Puthiyedath
Secretary, SMCC

Fr. Stanly Kunnel
Joint Secretary, SMCC
Report of
Syro-Malabar Liturgical Research Centre

November 2005 – August 2006

Introduction

It was in the Synod of Bishops of the Syro-Malabar Church held in Rome in January 1996 that it was decided to erect a Liturgical Research Centre at the Major Archiepiscopal Curia of the Syro-Malabar Church at Mount St. Thomas. The synod held from November 3-14, 1998 at Mount St. Thomas decided to follow up the matter. Therefore, the Apostolic Administrator of the Syro-Malabar Church, the present Major Archbishop, with a decree dated April 10, 1999 erected the “Liturgical Research Centre”.

In the last seven years LRC had organized 27 research seminars on different important subjects that concern the Syro-Malabar Church with the participation of experts in the field. Through the seminars LRC has been able to prepare a venue for experts to come together and deliberate about the past, present and future of our Church in an atmosphere of fraternal cordiality and intellectual seriousness. The 12 books and one CD of the LRC publications have been well appreciated. People of different walks of life with interest are visiting the St. Thomas Christian Museum and the Documentation Centre.

The following report of the Commission for Liturgy is from December 2005 to August 2006. The activities of the Liturgical Research Centre (LRC) are categorized into the following five realms: 1) Research Seminars 2) LRC Publications 3) Library and Documentation Centre and 4) St. Thomas Christian Museum 5) Other activities as per the direction of the Synod.
1. Research Seminars

1. The Research Seminar on the Social Life of Kerala in the First Millennium

This was the 25th seminar under the auspices of the Liturgical Research Centre at Mount St. Thomas from 15 Tuesday 4 PM - 17 Thursday 1 PM, November 2005. The seminar was inaugurated by Mar Andrews Thazath, the Chairman of LRC in the meeting presided by Mar James Pazhayattil. 64 participants including Mar Mathew Annikuzhikattil, and Mar Joseph Kallarangatt attended the seminar. After a prayer of invocation Fr. Pauly Kannookadan, the Executive Director of LRC, welcomed the participants. This was followed by the presentation of the papers, responses and discussion on them.

Orientation Talk: The Study of the History of Kerala in the First Millennium Prof. Dr. M.G.S. Narayanan

I Paper: The Christianity in India in the First Millennium. Fr Dr Thomas Pallipurathukunnel
Response: Fr Dr Raphael Ambadan

II Papers on Muziris:

i. Pattanam the First Indo-Roman Trading Centre on the Malabar Coast. Dr K.P. Shajan

ii. Archeological Findings about Muziris. Dr Selvakummar

iii. The History of Muziris in the First Century. Mr P.K. Gopi

III Paper: The Socio-Cultural Life of Kerala in the Copper Plates Grants with Special Reference to the Tharissappilly Plates Prof. Dr M.G.S Narayanan

Response. Fr Dr Mathias Mundadan

V Paper: Christians and the Cultural Shaping of India in the First Millennium A.D., Fr Dr Pius Malekandathil. Response: Fr Dr Xavier Koodapuzha

After each paper and response there was one-hour discussion on them. It is suggested in the seminar that the origin and development of the St. Thomas Christians are to be studied with archeological excavations and scientific proofs. With the vote of thanks proposed by Fr. Jose Kochuparambil the seminar came to an end at 1 p.m. on 17 November.


The 26th seminar under the auspices of the Liturgical Research Centre on Vatican Council II and the Syro-Malabar Church is conducted in connection with the Ruby Jubilee of the conclusion of Vatican Council II. The seminar was inaugurated by the Major Archbishop Mar Varkey Cardinal Vithayathil. Archbishop Joseph Powathil delivered the Benedictory Talk in the meeting presided by Bishop Mar Andrews Thazath, Chairman of LRC. Bishop Mar Joseph Kallarangatt gave the introductory talk. 77 experts in various fields including 10 bishops participated in the seminar. After a prayer of invocation Fr. Pauly Kannookadan, the Executive Director of LRC, welcomed the participants. This was followed by the presentation of the papers, responses and discussion on them.
Orientation Talk: The Impact of *Dei Verbum* and Syro Malabar Church Bishop George Punnakottil

I Paper: The Impact of Vatican Council II on the Syro-Malabar Church. Fr. Dr Xavier Koodapuzha. Response: Fr. Dr Paul Thelekatt

II Paper: The Education Mission of Syro-Malabar Church and Vat II Fr Dr Antony Kariyil Response: Prof K.M. Francis


IV Paper: Vision of Vatican Council II and the Institutes of the Consecrated Life of the Syro-Malabar Church: Rev. Dr James Aethayil CMI Respons: Fr Dr Mathew Paikada

V Paper: The Vision of Vatican Council and the Clergy of the Syro-Malabar Church: Msgr Bosco Puthur. Response Fr Dr George Oliapuram


After the presentation of all the papers and responses there took place a very fruitful general discussion. The following suggestions emerged in the discussion:

1. The Syro-Malabar Church should have more openness for the mission activities in India and abroad.

2. There should be more participatory role for the laity in our Church.

3. The Church should maintain a fraternal relationship between Bishops, Priests and Laity. The new emphasize of Vatican
Council II on the nature of the Church as the people of God should be maintained in our Church.

4. It is requested to publish these papers and responses of the seminar

The participants unanimously agreed that the seminar was well organized; the papers and responses were scholarly presented. With the vote of thanks of Fr Jose Kochuparambil the seminar was concluded.


This was the 27th Seminar under the auspices of the Liturgical Research Centre since its erection in 1999. The seminar was attended by 60 participants, including Bishops Mar Andrews Thazhath, Mar Paul Joseph Kallarangatt, Mar Abraham Mattam and Metropolitan Mar Aprem. After a prayer of invocation Fr Pauly Kannookadan, the Executive Director of LRC, welcomed the audience. The seminar was inaugurated by Mar Andrews Thazath, the Chairman of LRC. This was followed by the presentation of the papers, responses and discussion on them. Orientation Paper I: The Biblical Meaning of the Blessings. Rev. Dr Andrews Mekkattukunnel

Orientation Paper II: The Meaning of the Sacramentals according to the Official Teachings of the Church Rev. Dr Thomas Pottemparambil MCBS

Response Rev. Dr Thomas Poovathannikunnel

I Paper: The Historical Analysis of the Sacramentals of the Syro-Malabar Church Rev. Dr Antony Vallavanthara Response of the First Paper Rev. Dr John Theckanath

Panel Discussion presided over Bishop Mar Joseph Kallarangatt
Sacramentals of the Assyrian Tradition
Mar Aprem, Metropolitan of the Church of the
East Sacramentals of the Antiochene Tradition
Mar Thomas Koorilos, Bishop of Muvattupuzha

Sacramentals of the Latin Tradition  Rev. Fr Jose Palathingal

II Paper: The Pontifical Rites of the Scaramentals (Consecration of the Church, Blessing of Holy Oil etc.) in the Syro-Malabar Church. Rev. Dr Jose Kochuparambil

Response: Rev. Dr Mathew Valiamattom

III Paper: The Sacramental Blessings in the Syro-Malabar Church Rev. Dr Antony Nariculam

Response: Rev. Dr Geo Thadikkatt

III Paper: The Profession of Vows and Consecration of the Virgins Rev. Dr Prasanna CMC Response: Rev. Dr Jose Kuriadeth

The Funeral Rites of the Syro-Malabar Church Rev. Dr Pauly Maniyattu

Response Rev. Dr Vincent Chittilapilly

After each paper and response there was one-hour discussion on them. With the vote of thanks proposed by Fr Antony Kozhuvanal the seminar came to an end at 8 p.m. on 6 April. As a first attempt to find out the history, liturgical meaning and the theology of the Sacramentals of our Church, it is well appreciated that the selection of the topic is very relevant for research study. It is suggested that the relation between sacraments and sacramentals is to be highlighted and papers could be published after necessary modifications.
II. LRC Publications

LRC publishes papers presented in the seminars as well as other studies, concerning theology, history, spirituality and liturgy of our Church. Already 12 books and one Video CD were published by LRC. The following books will be published shortly by LRC:


III. Documentation Centre and Library

1. New Documentation Centre attached to the Museum Building.

As per decision of the XIII Synod (August 2005) to start the documentation centre for our church in the Museum building and to shift the functioning of the LRC office to the same building, the building arrangements to start the Documentation Centre and to shift the Office are completed.

2. Collection of Ancient Liturgical Books for the Documentation Centre

In this period we have added very good number of ancient liturgical books of our Church to the Library. They are an important collection of documents for our library and documentation centre. We have added also more volumes of the recent publications to our library.

3. Preparation of the reference books of the liturgical texts of the Syro-Malabar Church after critical study.

The XIII Synod (August 2005) had decided 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*. According to the direction of the Synod the LRC made a consultation meeting of the Experts in Liturgy on 16 August 2006. In the meeting of consultation the following suggestions were made by the participants

1. Collect available source materials from India and abroad for research studies namely manuscripts, printed works, monographs, published and unpublished dissertations, internet access to the international libraries, recent publications and periodicals.

2. Publish the classified bibliography on Syro-Malabar Liturgy.

3. Entrust research study to the competent research fellows.

4. Start the research study with the history of the development of our *Qurbana*

5. Further study on Pastoral Liturgy and possibilities of Inculturation should be fostered.

**IV. St. Thomas Christian Museum**

St. Thomas Christian Museum is an important milestone in the activities of the LRC. Mar Varkey Cardinal Vithayathil C.Ss.R., the Major Archbishop, canonically erected St. Thomas Christian Museum on December 15, 2000 and formally inaugurated it on November 10, 2001. 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., Monday being holiday. The following works were already completed during this year.

1. Inside the Museum the picture of Blessed Kunjachan painted by artist Devassy is placed with the relics of him donated from Ramapuram.

2. A collection of old musical Instruments were placed in the Museum.
3. A collection of the articles depicting cultural and religious life of St. Thomas Christians were placed in the Museum.
4. Construction of two toilets for the Museum
5. Paving the backside of the Museum

With gratitude we remember the benefactors who have donated valuable articles to the Museum.

V. Other activities as per the direction of the Synod

1. Syro – Malabar Emblem Competition and preparation of the Models of the Emblem

As per the direction of the synod LRC has conducted a competition to design the models of the emblem for the Syro-Malabar Church. 303 entries came from artists including priests, religious and laity. Rev. Dr. Jacob Vellian, Rev. Dr. Sebastian Eluvathingal and Artist David evaluated the entries. On the basis of the evaluation of the Experts the prize list was finalized and published in the meeting of the Board of Directors on 22.03.2006. The cash awards and certificates were distributed by the Chairman of LRC to the award winners in the inaugural session of the LRC research seminar held on 13-15 June 2006. The award winners are the following:


Having gone through the entries of the competition the XIII Synod (January 2006) decided that any of the selected emblems will not be taken as such the emblem of the Church. As per suggestion of the Synod LRC had entrusted three artists to prepare certain models of the emblem on the basis of the entries of the competition.
VI. Finance

We remember with deep gratitude and appreciation for the financial help the LRC has received from both local and foreign benefactors for the various programmes. We acknowledge with gratitude the reception of the financial subsidy from Missio, Aachen in order to conduct the research seminars. Another of our benefactors is Oeuvre d’Orient of Paris, who gives us annual subsidy. May I place on record our gratitude to the Director and to Mr. Thomas Varghese, the Regional Director and to all co-workers and to all benefactors of CNEWA for the financial subsidy they give occasionally for the Museum.

VIII. A Word of Thanks

First of all I thank God for His loving protection and wise guidance. I take this opportunity to place on record our gratitude to the Major Archbishop, Cardinal Varkey Vithayathil, to all the members of the Synod of Bishops, and to all the members of the Curia and the whole staff at Mount St. Thomas for their love and concern towards the Liturgical Research Centre.

I acknowledge with gratitude the sincere co-operation and constant encouragement of Bishop Mar Andrews Thazath, the Chairman of LRC, Bishop Mar Joseph Kallarangatt, Bishop Member and of Fathers Antony Kozhuvanal and Jose Kochuparampil, members of the Board of Directors. My sincere thanks go to the present staff of LRC Sr. Anice SABS and Mr Martin. I take this occasion to thank Mr Baiju who have served in the Museum last five years. With deep gratitude to all, who helped us in our different activities, Liturgical Research Centre presents this report.

Fr Pauly Kunnookadan,
Executive Director

20 August 2006
<table>
<thead>
<tr>
<th>PARTICULARS</th>
<th>RECEIPTS</th>
<th>PAYMENTS</th>
<th>RECEIPTS</th>
<th>PAYMENTS</th>
</tr>
</thead>
<tbody>
<tr>
<td>I. INCOME &amp; EXPENDITURE</td>
<td></td>
<td></td>
<td>2005-06</td>
<td></td>
</tr>
<tr>
<td>Contribution Received for Running Expenses</td>
<td>893,200</td>
<td>1,972,264</td>
<td>2005-06</td>
<td></td>
</tr>
<tr>
<td>Syro Malabar Sabha Dinam Collection</td>
<td>209,927</td>
<td>880,972</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mission Sunday Collection and Donations</td>
<td>15,981</td>
<td>43,751</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Administrative Receipts</td>
<td>222,612</td>
<td>400,322</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Synodal and Commission Meetings</td>
<td>584,925</td>
<td>211,602</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Agriculture Income</td>
<td>207,617</td>
<td>225,584</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Major Tribunal Income</td>
<td>246,595</td>
<td>106,576</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Synodal News Income</td>
<td>8,916</td>
<td>47,969</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Liturgical Research Centre Income</td>
<td>905,056</td>
<td>94,069</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Commission for Liturgy Income</td>
<td>1,515,079</td>
<td>1,595,159</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Administrative Expenses</td>
<td>1,636,616</td>
<td>1,919,367</td>
<td></td>
<td></td>
</tr>
<tr>
<td>------------------------------------------------</td>
<td>------------------</td>
<td>------------------</td>
<td>------------------</td>
<td>------------------</td>
</tr>
<tr>
<td>Synodal &amp; Commission Meetings</td>
<td>1,292,553</td>
<td>1,292,553</td>
<td>309,547</td>
<td>309,547</td>
</tr>
<tr>
<td>Agricultural Expenses</td>
<td>109,485</td>
<td>109,485</td>
<td>114,119</td>
<td>114,119</td>
</tr>
<tr>
<td>Donations &amp; Charity</td>
<td>42,286</td>
<td>42,286</td>
<td>35,223</td>
<td>35,223</td>
</tr>
<tr>
<td>Major Tribunal Expenses</td>
<td>207,477</td>
<td>207,477</td>
<td>166,052</td>
<td>166,052</td>
</tr>
<tr>
<td>Synodal News Expenses</td>
<td>2,627</td>
<td>2,627</td>
<td>19,674</td>
<td>19,674</td>
</tr>
<tr>
<td>Liturgical Research Centre Expenses</td>
<td>699,025</td>
<td>699,025</td>
<td>426,403</td>
<td>426,403</td>
</tr>
<tr>
<td>Commission for Liturgy Expenses</td>
<td>1,169,683</td>
<td>1,169,683</td>
<td>1,155,524</td>
<td>1,155,524</td>
</tr>
<tr>
<td><strong>Sub-Total</strong></td>
<td><strong>4,809,908</strong></td>
<td><strong>5,159,752</strong></td>
<td><strong>5,578,268</strong></td>
<td><strong>4,145,909</strong></td>
</tr>
</tbody>
</table>

II. CAPITAL RECEIPTS & INVESTMENTS

<table>
<thead>
<tr>
<th>PARTICULARS</th>
<th>RECEIPTS</th>
<th>PAYMENTS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Foreign Contribution Received</td>
<td>1,222,994</td>
<td></td>
</tr>
<tr>
<td>Capital Fund - Corpus Donation</td>
<td>418,407</td>
<td></td>
</tr>
<tr>
<td>Land &amp; Land Development</td>
<td>160,502</td>
<td></td>
</tr>
<tr>
<td>Building</td>
<td></td>
<td>165,498</td>
</tr>
<tr>
<td>Furniture &amp; Equipments</td>
<td>183,769</td>
<td></td>
</tr>
<tr>
<td>Articles for Museum</td>
<td>56,270</td>
<td></td>
</tr>
<tr>
<td>Library Books</td>
<td>20,245</td>
<td></td>
</tr>
<tr>
<td>Vehicle</td>
<td>1,382,489</td>
<td></td>
</tr>
<tr>
<td><strong>Sub-Total</strong></td>
<td><strong>1,641,401</strong></td>
<td><strong>1,803,275</strong></td>
</tr>
</tbody>
</table>
### III. CURRENT LIABILITIES & ASSETS

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mass Obligations fulfilled</td>
<td></td>
</tr>
<tr>
<td>Advance returned</td>
<td></td>
</tr>
<tr>
<td>Overdraft taken from Bank</td>
<td>773,715</td>
</tr>
<tr>
<td>Advance Received</td>
<td>300,000</td>
</tr>
<tr>
<td>Advance Given</td>
<td>660,000</td>
</tr>
<tr>
<td>CNEWA - Cochin Office</td>
<td>51,543</td>
</tr>
<tr>
<td>Sundry Debtors</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Sub-Total</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1,125,258</td>
</tr>
<tr>
<td></td>
<td>841,351</td>
</tr>
</tbody>
</table>

### IV. BANK & CASH BALANCES

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bank : S.B. Accounts</td>
<td>4,448,371</td>
</tr>
<tr>
<td>Bank &amp; Cash : Synodal News</td>
<td>12,162</td>
</tr>
<tr>
<td>Bank &amp; Cash : Tribunal</td>
<td>29,351</td>
</tr>
<tr>
<td>Bank &amp; Cash : LRC</td>
<td>195,262</td>
</tr>
<tr>
<td>Bank &amp; Cash : SMCL</td>
<td>456,879</td>
</tr>
<tr>
<td>Cash In Hand</td>
<td>3,684</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Sub-Total</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>5,145,709</td>
</tr>
<tr>
<td></td>
<td>3,673,295</td>
</tr>
</tbody>
</table>

| Grand Total                       | 12,789,644 |
|                                   | 12,789,644 |

Sd/-
C.J. Romid FCA
Chartered Accountant

Sd/-
Fr. Mathew Elappananikkal
Finance Officer
ഗാണത്താവളത്തിന്റെ
ജനറൽ കൺഫറൻസിന്റെ
സെമിനാർ 2004
സേവനം

സൗന്ദര്യം പിരിഞ്ഞവഴിറാജാഗ്രഹണം

കോണ്ടുപിടിത്തം സമയം

Fr. Antony Kollannur
Major Archepiscopal Curia
Mount St. Thomas
P.B. No. 3110
P.O. Kakkanad, Kochi 682 030

നിയമ സമ്പ്രദായം: Rs.100.00

നിയമ മിതാംശം: Euro/US$ 25