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BULLETIN OF THE SYRO-MALABAR
MAJOR ARCHIEPISCOPAL CHURCH
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EDITORIAL

The first issue of the Synodal News, Bulletin of the Syro Malabar Major Archiepiscopal Church, was published as No. 1 in August 1993. All issues published thereafter, whether singly or jointly, were numbered continuously. However, for technical reasons the numbering style will be changed from the next issue onwards. Therefore, back issues will be hereafter referred to as follows: Synodal News No. 1 (1993) will be considered as Vol. 1, no. 1; Synodal News Nos. 2 and 3 (1994) will be considered as Vol. 2, no. 1 and no. 2; Synodal News Nos. 4, 5 & 6 (1995) will be considered as Vol. 3, no. 1, no. 2, and no. 3; Synodal News Nos. 7 & 8 (1996) as Vol. 4, nos. 1& 2; Synodal News Nos. 9 and 10 (1997) as Vol. 5, no. 1 and no. 2; Synodal News Nos. 11 & 12 (1998) as Vol. 6, no.1, and no.2.

On 19 January 1998, His Holiness Pope John Paul II lifted the reservation of the liturgical order of the Syro - Malabar Church and determined that the full exercise of the faculties foreseen in the Code of Canons of the Eastern Churches in liturgical matters be conferred on the Synod of Bishops of the Syro - Malabar Church. This Assembly of the Synod of Bishops, held in the wake of the lifting of the reservation and granting the full exercise of the faculties on liturgical matters is of great importance to the Syro Malabar Church. The Synod did take some important decisions in liturgical matters as you can see from the statement of the Synod.

Another significant event that coincided with the Synod of Bishops was the Major Archiepiscopal Assembly of 1998. All the Syro-Malabar bishops present for the Synod actively participated in the Assembly also. Major Archiepiscopal Assembly, a gathering together of a representative cross-section of Church is a contribution of the Syro-Malabar Church to the Code of Canons of the Eastern Churches. Most probably this is the first Assembly ever conducted in any of the Oriental Catholic Churches in the World. As a pioneer attempt in this regard, the Assembly experience may also be a valuable contribution to the Church. A representative cross-section of the Church with diverse views and opinions sat together listening to the openings of the
heart of one another and seeking points of convergence to come to a unity and it was surely an enriching experience. As an advisory body, the Major Archiepiscopal Assembly has given its proposals to the Synod of Bishops and now it is the turn of the Synod to work on them.

This issue of Synodal News brings to you the reports, speeches and decisions of the VI Synod (1998): Sessions II and III. Besides, it carries also the speeches and statement of the Assembly. The Acts of the Major Archiepiscopal Assembly will be published separately and hence we do not include more matter from the Assembly in the Synodal News.

—Editors
LETTER OF THE HOLY FATHER

TO MY VENERABLE BROTHER BISHOPS OF THE SYNOD OF THE SYRO-MALABAR CHURCH

It is a great joy for me to address you, dear Brother Bishops of the Syro-Malabar Church, with whom I am united in the ministry of the Successors of the Apostles and by reason of the particular esteem and affection in which I hold your Church, in its historical memory, young in its enthusiasm for announcing the Gospel, alive in its commitment to witness to the Christian life. In a special way, as you began and continue to progress as a Major Archiepiscopal Church, and fulfilling the responsibility which is proper to me, I have been close to you in your journey together towards a deeper communion, based on a fuller participation in your specific ecclesial tradition.

From 1992, the year of the elevation of your Church to this status, I have followed closely all that you have successfully done to set up the necessary juridical and pastoral structures. I have recognized your commitment to build together that unity in communion which would be the most explicit witness of your faith in Jesus Christ. A good part of the journey has been completed, although more remains to be done in order that your light, set on a mountain, may shine before the eyes of the world and all may draw from it inspiration and guidance.

In the Acts of the Apostles, Saint Luke describes for us the attitude of the Christian community: they were unanimous in listening to the teaching of the Apostles, in fraternal communion, in the breaking of bread and in prayer (cf. Acts 2:42). This is the model for every Christian community. To you, as Successors of the Apostles, belongs the task of leading the Syro-Malabar Church towards the full realization of this aspiration.

To make real this communion in fidelity to the apostolic teaching, as seen in the passage of Scripture just mentioned, means that we, as Bishops, must be fully conscious that we are the guardians of a heritage of faith and grace which precedes and accompanies us, and
which we are called to hand on, enriched, to future generations. This patrimony goes far beyond personal opinions and desires, and calls for a shared responsibility for the common good of the Church and for the safeguarding of its tradition in its wholeness and completeness. The awareness of this vocation implies a maximum effort to express the *entire truth*, in order that nothing, not even the slightest element, may be lost. If you have this duty in relation to the people of God entrusted to you, it is a duty which you fulfil in particular by working together as members of the Synod, that is as Bishops who exercise together their authority as a College.

The “breaking of bread”, the Eucharist, is the highest symbol of this vocation and the source of the strength you need to carry out this task. You have to break the Eucharistic Bread in your communities. But in order for this to be a truthful and consistent action, you must break among yourselves the bread of charity; break it in order to build greater unity, a unity which will involve you personally and will bind you in a specific way to Christ the Head in his Mystical Body which is the Church.

I pray that the Lord will grant you to find in the guarding of the deposit of faith, in the Eucharist and in prayer, the joy of full fraternal harmony and the consolation of the Holy Spirit, who heals our wounds and sustains us in the Church’s journey towards the Kingdom of Heaven.

With these sentiments, the Successor of Peter considers that the moment has come to entrust to you, the Bishops of the Syro-Malabar Church, the full exercise of the liturgical faculties provided for by the *Code of Canons of the Eastern Churches*. This action is intended as an expression of the great confidence which I have in each one of you and in your Synod, through which you work together to serve the truth in charity.

As a result, your responsibility increases; the eyes of all the people of God entrusted to your pastoral care are upon you; each decision and commitment will be carefully observed and evaluated. I am confident that the example of your reciprocal love and your wisdom as Pastors will silence all fear. With the strength of the Holy Spirit, open your hearts, in order that no one may feel offended or
excluded in the Lord's House. The Risen Christ makes all things new: may this hope sustain you in steadfast faith in the One who is our reconciliation.

With this hope, on this day of confidence and joy for your communities, I invoke upon all of you, and upon the entire Syro-Malabar Church, the blessing of the Lord.

From the Vatican, 14 March 1998

Joannes Paulus II
Letter

CONGREGATIO
PRO ECCLESIIIS ORIENTALIBUS
Prot. N. 200/93

March 16, 1998
00193 Roma
Via della Conciliazione 34
00120 Città del Vaticano

Your Grace,

On 19 January 1998, His Holiness Pope John Paul II, receiving the indications of the Members of an Ordinary Congregation of this Dicastery, determined the following:

1) that the full exercise of the faculties foreseen in the Codex Canonum Ecclesiarum Orientalium in liturgical matters be conferred on the Synod of Bishops of the Syro Malabar Church.

2) that fundamental orientations concerning the Syro-Malabar liturgy be drawn up and placed at the disposition of the Synod of Bishops.

The Holy Father also decided to address a personal message to the Synod of Bishops of the Syro-Malabar Church on this occasion.

At this time, I am honored to transmit to Your Grace the Holy Father’s Letter (enclosure 1), together with the Decree (enclosure 2) regarding the liturgical decision and the “Fundamental Orientations” (enclosure 3). This last document has been drafted with the consultation of the Congregation for the Doctrine of the Faith, which has expressed its approval.

With kindest personal regards, Your Grace, I am

Yours sincerely in Christ,

(sd/-)

Achille Card. Silvestrini, Prefect. 

(sd/-)

Miroslav S. Marusyn, Secr.

His Excellency the Most Reverend
Msgr. Varkey VITHAYATHIL, C.Ss.R.,
Apostolic Administrator “sede vacante et ad nutum Sanctae Sedis”
of Ernakulam-Angamaly
CONGREGATIO PRO ECCLESIIS ORIENTALIBUS

Prot. N. 200/93

DECRETUM

On 16 December 1992, the Syro-Malabar Church was raised to the status of a Major Archiepiscopal Church and, by a Decree of the same date (Prot. N. 11/93), those matters pertaining to the episcopal elections and the liturgical order were reserved to the person of the Roman Pontiff.

All things duly considered, following the indications of the Members of the Congregation for the Oriental Churches at their Ordinary Session held on 16 January 1998, at the Audience granted to the undersigned Cardinal Prefect of this same Congregation, on the 19th day of January 1998,

HIS HOLINESS POPE JOHN PAUL II

hereby ceases to reserve to the person of the Roman Pontiff the liturgical order of the Syro-Malabar Church.

The Supreme Pontiff has established that the aforesaid decision be published and observed by all concerned.


(sd/-)

Achille Cardinal Silvestrini
Prefect

(sd/-)

Miroslav S. Marusyn
Secretary
Fundamental Orientations Concerning
the Syro-Malabar Liturgy

1. Introduction

1. The revered traditions of the Oriental Churches have been
the object of special care on the part of the Holy See for many years.
The central importance of the liturgical expression of these traditions
continues to be cherished by the Church and was fundamentally de-
defined in the Decree Orientalium Ecclesiarum of the Second Vatican
Council. This Decree established in practice the directives which had
been issued in particular cases during the preceding years with regard
to the question of the reform of the liturgy: “All members of the
Eastern Rite should be firmly convinced that they can and ought al-
ways to preserve their own legitimate liturgical rites and ways of life,
and that changes are to be introduced only to forward their own or-
ganic development. They themselves are to carry out all these pre-
scriptions with the greatest fidelity. They are to aim always at a more
perfect knowledge and practice of their rites, and if they have fallen
away due to circumstances of times or persons, they are to strive to
return to their ancestral traditions” (n.6).

The implementation phase of the Second Vatican Council has
been beset with some difficulties, and yet these difficulties have dem-
onstrated the extend to which the worship that the Church offers to
God “in spirit and truth” (Jn 4:23)), both with its demand for fraternal
reconciliation (cf. Mt 5:24) and order (cf. 1 Cor 14:40), is at the heart
of the Church and builds her up. “The Holy Liturgy, the place in which
one proclaims, adores and manifests the communion and fraternity
among believers, is the true formator of Christian life, and the most
complete synthesis of its many aspects” (John Paul II, address to those
taking part in the meeting concerning the pastoral problems of the
Catholic Church of the Byzantine Rite in Romania, 22 January 1994).
2. Like the other Oriental Churches, the Syro-Malabar Church has experienced these fruits of the Second Vatican Council: in 1985 the Pontifical Qurbana (Raza), and in 1989 the festive and simple Qurbana, were introduced. Recently, the *Rituale Sacramentorum* has been accepted unanimously by the Synod of the Syro-Malabar Church and sent to the Holy See for final approval.

The Holy See, reconfirming its confidence in the doctrinal wisdom and pastoral prudence of the Bishops of the Syro-Malabar Church, has provided that the responsibility for the liturgy is now to reside with the Synod of Bishops, as foreseen by the *Codex Canonum Ecclesiарum Orientalium* (can. 657 art.1). This responsibility, at both the synodal and personal level, carries with it certain rights and obligations.

It is the responsibility of the Synod to "safeguard the deposit of the faith" which the liturgy of the Syro-Malabar Church celebrates and proclaims "to the far and to the near" (cf. Is 57:19; Ep 2:17).

This presumes that the communion of the Bishops of the Synod is constantly strengthened, a task which will require patience and perseverance. This communion will enable the Synod to achieve progressively the liturgical harmony which the Church will provide for the good of the faithful. The dismay recently expressed by the laity, men and women religious, priests and seminarians with regard to the liturgical disputes demands of the Bishops renewed commitment to communion.

Communion and liturgical harmony are fundamental prerequisites for the continued inculturation of the Gospel in India. Through serious and rigorous study, a well founded and authentic understanding of inculturation can be formulated which will direct the task of evangelization in India.

The Syro-Malabar Synod of Bishops which was convoked in Rome, in January 1996, decided on such a programme. "With regard to the liturgical order there has to be a gradual progress towards homogeneity in conception and celebration especially of the Divine Liturgy. While we strive towards that goal the Synod wishes to take the following as intermediate steps: Erect a centre at Mt. St. Thomas un-

II. Doctrinal Orientations

1. “Our thinking is in full accord with the Eucharist, and the Eucharist, in turn, confirms our thinking” (Irenaeus of Lyons, Adversus haereses, IV,18, 5, SCH 100, p.610). With these words St. Irenaeus expresses the Church’s understanding of the intrinsic link that exists between the faith received, professed and announced, and the liturgy (Cf. Instruction for applying the Liturgical prescriptions of the Code of Canons of the Eastern Churches, n.32). This understanding identifies the need for the Holy See to support the effort of the Synod to restore and adapt the liturgy according to the certain doctrinal orientations indicate the spirit in which the pastoral responsibility of the Bishops should be approached in this domain.

2. All liturgical tradition is first of all received. The Gospel of Christ demands the recognition of this fundamental principle. “For I have received from the Lord that which I have handed on to you” (1 Cor 11.23). This is also a law inherent in the existence of groups and individuals. According to a venerated tradition, the Apostle Thomas was sent to proclaim the Gospel, and the St. Thomas Christians became members of the large family of the Syro-Oriental Churches, one of the five ancient Oriental traditions which continue to exist to this day (CCEO, can. 28,2). To this faith, these traditions, the fathers of the Syro-Malabar Church remained faithful. Efforts aimed at the latinization of the St. Thomas Christians have given rise to much suffering and division in the Church, but at the same time contacts with the Latins have enriched her. The Second Vatican Council, together with the initiatives which resulted from it (cf. CCEO, Orientale Lumen, Instruction) has called the Syro-Malabar Church to establish itself in her respective “rite” which is her liturgical, theological, spiritual and disciplinary heritage (cf. CCEO, can.28,1). The full assimilation of the Syro-Malabar identity at every level of ecclesial life, from the Bishops to the laity, is a long and laborious process, which is
not yet fully complete. It must be continued, since the capacity for adaptation and inculturation depends on its taking root in this way.

This process of rooting all Christians in their own ritual tradition requires, first of all, “a handing on” of the faith, and subsequently, a formation in this ritual tradition in a climate of peace in seminaries and houses of formation to the religious life. Furthermore, it requires the spread of liturgical catechesis inspired by the tradition itself (cf. Instruction n. 30). Lastly, study and research into the Syro-Malabar liturgy must continue and be developed.

3. From generation to generation, the Church receives her liturgical tradition and makes it her own by celebrating the mystery of salvation for the glory of God and the edification of God’s people (cf. Instruction n. 17). Liturgical prayers and celebrations have an exhaustive educational value, since they progressively raise the faithful to the vision of the faith of the Church, the Bride of Christ. Any celebration, from the simplest to the most solemn, whether it is the Qurbana, the sacraments or the Office of Hours, daily nourishes the very life of the Church. In these celebrations, the Holy Spirit takes the Church under his protection and makes her fertile, continually bringing forth new children of God the Father.

Respect for the integrity of the liturgy, its specific structures and its fundamental symbols, gives liturgical celebrations their deep harmony and catechetical force. When this integrity is respected, the liturgy and, in turn, the Eastern identity of the Syro-Malabar Church is made apparent in all its splendor and progressively strengthened. Among these fundamental elements, are sacred space, the gestures, symbols and texts. Together they form a coherence which points to the genius of the liturgical tradition of the Syriac family. Those of fundamental importance are the symbolic structure of the Church building which identifies the sanctuary with the heavens and the nave with the earth (Instruction nn. 102-104); the specific area from which the Word of God is proclaimed (Instruction n.105); the orientation of the assembly which preceded by the Bishop or priest on pilgrimage together proceeds towards the heavenly Jerusalem, invoking the return of the Lord “orients ex alto” (Instruction n. 107).
4. Receiving and celebrating liturgical worship is at the origin of the right and the duty of transmitting the deposit of faith. The Church and all the liturgical traditions have experienced and are still experiencing certain evolutions and adaptations. The just and praiseworthy concern to adapt liturgical celebrations to present-day living conditions and local culture, whether in the eparchies in the Church’s own territory or in mission eparchies, must not lead us to forget the basic principle of the secular life of liturgical worship, that of organic progress (Orientalium Ecclesiarum n.6 and Instruction nn. 12, 18, 20). Care will therefore need to be taken, with a discernment based on the continuity of the tradition and the deep understanding of the history and theology of the liturgy, to watch that these adaptations respect those principles fundamental to all Christian liturgies and in particular, the Syro-Oriental liturgy. “In modifying ancient liturgical practice, it must be determined if the element to be introduced is coherent with the contextual meaning in which it is placed. Such a context should be understood beginning with eventual references to Sacred Scripture, interpretations of the Holy Fathers, liturgical reforms previously made, the mystagogical catechesis. Here it must be verified that the new change is homogeneous with the symbolic language, with the images and the style specific to the liturgy of the particular Church. The new element will have its place if, required for serious pastoral reasons, it blends within the celebration without contrast but with coherence, almost as if it had naturally derived from it. In addition, it should be ensured that it is not already present, perhaps in another form, in a different moment of the celebration or in another part of the liturgical corpse of the Church” (Instruction, n. 20). This discernment is all the more necessary in India, a country whose culture is simultaneously single and multiple and which is at the same time involved in a rapid process of modernization.

III. Conclusion

May the responsibility which the bishops assume, both in the Synod and personally, in the exercise of all the faculties foreseen by the CCEO with regard to the liturgy, be illumined, guided and supported by the Apostle Paul’s exhortation to the Colossian Christians: “Because you are God’s chosen ones, holy and beloved, clothe yourselves with heartfelt mercy, with kindness, humility, meekness, and
patience. Bear with one another; forgive whatever grievances you have against one another. Forgive as the Lord has forgiven you. Over all these virtues put on love which binds the rest together and makes them perfect. Christ’s peace must reign in your hearts, since as members of the one body you have been called to that peace. Dedicate yourselves to thankfulness. Let the word of Christ, rich as it is, dwell in you. In wisdom made perfect, instruct and admonishing one another, Sing gratefully to the Lord from your hearts in psalms, hymns and inspired songs. Whatever you do, whether in speech or in action, do it in the name of the Lord Jesus. Give thanks to God the Father through him” (Col 3:12-17).

The words of the Apostle forcefully reaffirm the call to unity, the fruit of the love which must be put on “above all” as the response to that call to be “one body”, which finds its visible expression in liturgical worship, and from it receives the grace it needs to grow and become ever stronger.

Vatican City, March 16, 1998

Sd/-

Achille Card. Silvestrini, Prefect
VI SYNOD (1998): SESSION II
Nav Sadhana, Varanasi, 19 -20 March 1998

REPORT

An extraordinary session of the Synod of Bishops of the Syro-Malabar Church was held at Nav Sadhana, Varanasi at 5:30 p.m. on 19th of March 1998. This is the VIth Synod (1998) II Session. The sitting started with a prayer led by the Apostolic Administrator Mar Varkey Vithayathil C.Ss.R. After the prayer he declared the session open. In his opening speech he said that the Synod was convened on the request of the Prefect of the Congregation for the Oriental Churches and with the consent of the Permanent Synod. Before the Synod started he had distributed among the members copies of the documents concerning the Syro-Malabar liturgy which he received by fax from the Holy See on 17th of March 1998. Bishops John Perumattam MST, Joseph Pallikaparampil, Joseph Pastor Neelankavil CMI and Mathew Vattackuzhy were granted leave of absence as they had expressed their inability to attend the session.

Documents on Liturgy from the Holy See

The Apostolic Administrator then read out the documents. The first document is a letter addressed to him by the Cardinal Prefect of the Congregation for the Oriental Churches informing him that on 19th January 1998, His Holiness Pope John Paul II, receiving indications of the Members of an Ordinary Congregation of the Congregation for the Oriental Churches, determined the following: 1) that the full exercise of the faculties foreseen in the Codex Canonum Ecclesiarum Orientalium in liturgical matters be conferred on the Synod of Bishops of the Syro-Malabar Church. 2) that fundamental orientations concerning the Syro-Malabar liturgy be drawn up and placed at the disposition of the Synod of Bishops.

The second document is the Decree of the Congregation for the Oriental Churches stating that the reservation of matters pertaining to the Syro-Malabar liturgy has ceased. The third is a document of
the Congregation for the Oriental Churches outlining the fundamental Orientations concerning the Syro-Malabar liturgy. The fourth document is a personal letter of the Holy Father addressed to the Bishops of the Syro-Malabar Church on the same matter.

The Apostolic Administrator expressed deep gratitude of the Synod to the Holy Father for his decision to grant to the Syro-Malabar Synod the full exercise of the liturgical faculties provided for by the Code of Canons of the Oriental Churches and also for the personal letter he wrote in this connection. He also thanked the Congregation for the Oriental Churches for their good offices in this regard. The Synod decided to send letters of thanks to the Holy Father and to the Cardinal Prefect of the Congregation for the Oriental Churches. The Apostolic Administrator asked the bishops to bring the documents to the notice of the clergy and of the laity of their eparchies.

The Apostolic Administrator pointed out that the documents needed to be seriously studied. The Holy Father's action, he said, is intended as an expression of the great confidence he has in the Syro-Malabar bishops and in their Synod. The Apostolic Administrator invited the members of the Synod to strive earnestly to grow in communion so that they may be able to rise up to the expectations of the Holy Father. He asked the members to think and pray over the contents of the documents and discuss it among themselves.

Proposal for Special Committee

At the ensuing discussion the bishops pointed out that consultation of all sections of the People of God on the reform of the liturgy had already been made and that the documents in this regard together with the opinion of the Synod on various liturgical questions had been submitted to the Holy See by the late Pontifical Delegate Mar Abraham Kattumana. A few had also sent to the Holy See their personal opinion in this regard through the same Pontifical Delegate. Some bishops suggested that a Committee should be appointed to study the documents before the Synod meets to discuss the matter. In this connection it was also proposed to take immediate steps to implement the earlier decision of the Synod to start a Centre at Mount St. Thomas to make research into the Syro-Malabar liturgy.
On the CBCI Evaluation Report Bishop Jacob Manathodath said that he was asked to read out at the meeting of the CBCI the comments which he sent on his own on certain points in the report of the Evaluation of the CBCI and which are found printed in the book containing the Agenda of the CBCI. He requested the Bishops to let him know whether they should be read out as such or whether they should be modified.

**Pastoral Letter for the blessing of the new Building**

The Apostolic Administrator informed the Synod that the draft of the Pastoral Letter on the inauguration of the Major Archiepiscopal Curia on 3rd of July 1998, prepared by Mar Joseph Powathil and to be read out in April 1998, was not fully agreeable to some bishops. A redrafting of it was therefore necessary for which suggestions were invited. It was proposed to let the faithful know through the Pastoral Letter that hereafter the 3rd of July will be celebrated as *Sabhadinam*. The sitting ended to 6.50 p.m. with the decision to meet again on the following day, that is on 20th of March at 11.00 a.m. at the same Nav Sadhana.

**Meeting with the Nuncio**

The sitting started at 12.00 noon on 20th of March 1998 with a prayer said by the Apostolic Administrator Mar Varkey Vithayathil C.Ss.R. At 11.00 a.m. the bishops had an informal meeting with His Excellency Archbishop George Zur, the Apostolic Nuncio, at which the bishops brought to his attention their concerns regarding the denial of their legitimate right to get further territories in India for evangelization and to offer pastoral care to their faithful in the various Latin dioceses of India.

**Letters of Thanks**

When the sitting started, the Apostolic Administrator read out the draft of the letters of thanks to be faxed to the Holy Father and to the Cardinal Prefect of the Congregation for the Oriental Churches. The House approved them.
Stand on Evangelization and Pastoral Care

The members then expressed their views on the stand to be taken at the meeting of the CBCCI in regard to the rights of the Syro-Malabar Church to evangelize in any part of India and to provide pastoral care to its faithful wherever they are found. It was agreed to insist first on getting the opportunity to attend to the pastoral care of the faithful of the Syro-Malabar Church as outlined in the letter of the Holy Father dated 28th of May 1987. The Latin bishops should also be asked to give us responsive areas for evangelization before it is too late. It was also found necessary to dispel whatever fears and anxieties which the Latin bishops may have in this regard. The Apostolic Administrator read out the intervention which he was to make at the CBCCI meeting on behalf of the Synod, stating the clear stand of the Synod on the matter of evangelization and pastoral care of its faithful. The House approved it with minor modifications.

Blessing of the New Building

The programme for the inauguration of the Major Archiepiscopal Curia on 3rd of July 1998 was then taken up for discussion. The bishops suggested that it should be arranged in such a way that it becomes a function in which the whole Syro-Malabar Church is involved and participates. The Synod authorized the Apostolic Administrator to finalize the programme in consultation with the Permanent Synod.

Statistical Survey

The Apostolic Administrator informed the Synod that the representatives of the Syro-Malabar Religious Conference (SMRC) have requested a sum of Rs.200,000/- to meet the initial expenses for the statistical survey of the Syro-Malabarians in the Latin dioceses of India. They plan to complete the project within five years. They would also need office quarters for this purpose. After a brief discussion the Synod decided to entrust this project to the Synodal Commission for Pastoral Care and Evangelization. The Commission shall propose a project for the survey at the next meeting of the Synod. The SMRC may be asked to give to the Commission whatever data they may have already collected.
Sisters' Community at Mount St. Thomas

The Apostolic Administrator informed the members that one of the sisters from the sisters’ community at Mount St. Thomas is called back by her Superior while the term of service of a couple of others is coming to an end. The Permanent Synod, at which this matter was discussed had proposed, he said, that any one religious Congregation be asked to take up the service at Mount St. Thomas for a period of three years. He has accordingly contacted the Mother General of the Franciscan Clarist Congregation (FCC) who, he said, has positively responded. The Synod approved the proposal of the Permanent Synod. Under the circumstance the Superiors of the sisters whose term of service has not ended may be asked to call them back.

Civil Case by Sri Pulikunnel

Referring to the case filed by Sri Joseph Pulikunnel challenging the validity of the CCEO vis-a-vis the Syro-Malabar Church, the Apostolic Administrator said that the counter petition prepared by the advocates and signed by all the bishops has already been filed. The formulation regarding the origin of our Church, signed by Archbishop Jacob Thoomkuzhy and himself he said, is slightly different although it has more or less the same meaning. It was decided that each eparchy will contribute a sum of Rs. 10,000/- to defray the expenses of the case.

Draft of Pastoral Letter

The Permanent Synod was authorized to approve the redrafted Pastoral Letter referred to above. If it is not practical to convene a meeting of the Permanent Synod, the Apostolic Administrator may contact the members by phone and take their approval.

On Liturgical Matters

Some bishops suggested to have a special session of the Synod in July, preferably on 1st and 2nd of July 1998 to discuss the matter of liturgy. However, it was felt that a fruitful discussion of the matter cannot be had in two days. More time may, moreover, be needed to make a serious study of the documents relating to the consultation on liturgy. Hence it was decided to take up this matter for discussion at
the session of the Synod scheduled for November 1998. The Synodal Commission for Liturgy was asked to undertake in the meantime the study of the relevant documents with the help of four experts, two each from either side of liturgical views.

The secretary was asked to circulate the minutes to the members by post. The session came to an end with the recital of the Angelus at 1.00 p.m.

Bishop Jacob Manathodath
Secretary
DECISIONS

1. To entrust Bishop Karotemprel with the work of compiling the statistics of the Syro-Malabar migrants.

2. To delegate the Permanent Synod to approve the common pastoral letter concerning the inauguration of the new Curia buildings.

3. To entrust the Commission for Liturgy and two persons from each of the idea groups to study the material already collected concerning the views of the faithful on Liturgy.

4. That minutes will be approved in the forthcoming synod.
VI Synod (1998): Session III
Mount St. Thomas, 3 - 14 November 1998

OPENING ADDRESS
BY
MAR VARKEY VITHAYATHIL C.Ss.R.

Your Eminence, Your Graces, Your Excellencies,

After an interval of about six months we have come together once more in synod. It is my pleasure and privilege to welcome you to this important session of our synod. I extend a most cordial welcome to all the venerable members of the synod and request your active and positive contribution towards its success.

As you know there have been some changes in the membership of the synod after its last session. Mar Thomas Chakiath was appointed as the auxiliary bishop of Ernakulam in January this year. I welcome Mar Chakiath most cordially to the synod. Likewise the Holy Father accepted the resignation of Mar John Perumattam MST from his office as the bishop of the eparchy of Ujjain and in his place Mar Sebastian Vadakel MST was appointed. Indeed, Bishop Perumattam continues to be a member of the synod. I take this opportunity to thank Bishop Perumattam for his creative contributions to the synod and request him to continue his service. I welcome his successor, Bishop Vadakel, to this synod in a special way. Mar Joseph Kundukulam who was leading a retired life after his resignation from the office of the archbishop of Trichur passed away in April this year. While praying that the Lord may give him eternal reward for his meritorious services to the Church, especially the poor and the downtrodden, let us also remember with gratitude his selfless services for the Syro-Malabar Church as a genuine pastor of his flock. On one of these days we shall have a concelebrated Holy Qurbana for the repose of his soul. Mar Sebastian Valloppilly, the former bishop of Tellicherry, is not with us here. He has informed me that he is not able
to participate in the synod due to poor health. Let us remember him also in our prayers.

After the last synodal session here at Mount St. Thomas in January we had another very short session at Varanasi. As I informed you then it was held at the request of the Cardinal Prefect of the Congregation for the Oriental Churches. In that session we had the privilege to receive from the Holy Father a letter announcing the lifting of reservation in matters of liturgical order and empowering the synod to take decisions in this matter. In conformity with the decision taken in that session a committee consisting of Mar Jacob Thoomkuzhy, the chairman of the Commission for Liturgy, and two experts each from the two prevalent points of view in liturgy was constituted to explore and assess the views of our priests, religious and laity on the liturgy already collected and means to end the stalemate in our liturgical reform. They have prepared their report and will present it in this session.

Many suggestions have been received from individuals and groups including the Central Liturgical Committee to end the controversy in the mode of celebration of the Qurbana. These can be discussed when we deal with the all important topic of finding a solution to the liturgical stalemate. I am sure that in the course of the synod we will be able to take a decision concerning this point. I earnestly solicit your co-operation in this matter. It is so vital that we cannot afford to postpone an agreement in the liturgical order in our Church.

After the last synodal session there were a number of events, some good and some not so good, in our Church. Six of our members had the opportunity to take part in the Synod of Bishops: Special assembly for Asia held in Rome. It was an occasion to air our concerns particularly regarding the pastoral care of the Syro-Malabar migrants both in India and abroad. During the synod I had an opportunity to talk to the Vicar Apostolic of Arabia and the Apostolic Administrator of Kuwait. As usual they put forward a series of objections for appointing Syro-Malabar priests to take care of our people. In late September when I went to Rome to take part in the plenary session of the Congregation for the Oriental Churches I had a plan to visit Kuwait. Unfortunately the Apostolic Administrator, Msgr.
Micallef was out of the country then and I did not want to make the visit in his absence. In the plenary session of the Congregation for the Oriental Churches held from 29 September to 2 October I took part as a special invitee. Cardinal Padiyara was present as a member of the Congregation. In my interventions I reiterated the need for a just and effective arrangement for the pastoral care of the Syro-Malabar migrants. The interritual Special Commission for Evangelization under the CBCI is scheduled to be held on 15 and 16 December 1998. I hope that the bishops of the Latin Church will consider this issue with more sympathy for our cause.

As decided in the synod held in January the inauguration of the new building of the Curia took place on 3rd July this year. I am happy that we could bring the construction to an end within such a short span of time in spite of financial constraints. In this connection I should say that during my visit to the Syro-Malabar communities in the United States and Canada in May and June this year our people contributed substantially for the construction. I must mention here that the Catholic Near East Welfare Association (CNEWA) also contributed generously for it. The Syro-Malabar Catholic Mission in Chicago sponsored the Chapel here and raised the necessary funds for it. I remember them with gratitude for their generous contributions.

In spite of the many achievements everything is not rosy in our Church. The Rules of Palliyogam were challenged in more than one civil court and there are cases pending in different courts against the members of the synod. Such a situation is not something accidental. It is the outcome of a very uncomfortable situation existing in our Church since a few decades. It is our grave responsibility to remove the causes for such developments.

Another unpleasant development has been around the St. Thomas Cross. I need not repeat here the unfortunate events that took place in some of our eparchies. In this regard you will remember my appeal to you. I wish to reiterate my conviction that every effort, covert or overt, to impose it will be only counter-productive. The synod has to take a decision in this matter so that peace may be restored in our Church. In this connection, even though said in a different context, I would like to quote the words of Cardinal Antony Padiyara,
our first Major Archbishop. He said in his speech inaugurating the synod of the Syro-Malabar Bishops held in Rome in January 1996:

The task of this Synodal assembly is to show to our brethren, Catholic and non-Catholic, Christian and non-Christian, that the Cross of Christ is not emptied of its power (cf. 1 Cor. 1:17). As the Holy Father wrote in Orientale Lumen, “if the Cross of Christ is emptied of its power, man no longer has roots, he no longer has prospects: he is destroyed” (No. 3). I say this because, I am afraid, the recent developments in our Church give the impression that the Cross of Christ is slowly losing its power and that the ways of the world are growingly gaining control. But “the women and men of today are asking us to show them Christ, who knows the Father and who has revealed him” (cf. Jn 8:55; 14:8-11) [OL No. 4]. My wish and prayer is that this Synodal assembly enable us to respond to that question effectively.

What is the power of the Cross? Its power is to be the symbol of supreme love and self sacrifice even to the point of death for the sake of not only friends, but also foes. I too am afraid that the cross is losing its power in our Church. The very symbol of love and self sacrifice has become a symbol of absence of love and belongingness to a particular group. We, the pastors, are not totally free of responsibility in creating such a situation. In the current session the synod has to take a position in this matter if we really wish to save our Church from a catastrophe.

The most important task of this session of the synod, according to me, should be finding a solution for the crisis in our Church regarding liturgical reform and the related issues such as that of St. Thomas Cross. Our people are eagerly watching and praying ardently for such a thing to happen. We too have a responsibility to be prepared for arriving at an agreement forgetting and forgiving all the unpleasantness of the past and totally open to the Spirit of God who leads us. While speaking about the controversy surrounding traditions in the Orthodox and Catholic Churches our Holy Father Pope John Paul II wrote in his Apostolic Letter Orientale Lumen:

Going beyond our own frailties, we must turn to him, the one Teacher, sharing in his death so as to purify ourselves from the jeal-
ous attachment to feelings and memories, not of the great things God has done for us, but of the human affairs of a past that still weighs heavily on our hearts. May the Spirit clarify our gaze so that together we may reach out to contemporary man who is waiting for the good news. If we make a harmonious, illuminating, life-giving response to the world’s expectations and sufferings, we will truly contribute to a more effective proclamation of the Gospel among the people of our time (No. 4).

The words of the Holy Father are self-explanatory. We need to listen to them carefully if we want to overcome our concerns and fears about liturgy, cross, or any other thing that may be a point of contention in the present crisis. Speaking about our vocation as pastors the Holy Father wrote to us in his letter dated 14 March 1998:

The “breaking of bread”, the Eucharist, is the highest symbol of this vocation and the source of the strength you need to carry out this task. You have to break the Eucharistic bread in your communities. But in order for this to be a truthful and consistent action, you must break among yourselves the bread of charity; break it in order to build greater unity, a unity which will involve you personally and will bind you in a specific way to Christ the Head in His Mystical Body which is the Church.

The Holy Father is insisting very much on the need to be charitable among ourselves. The expression of this charity is in diverse forms. I need not go deep into them. It is left to you to think about them and put them into practice.

A second thing I wish to underscore is the need to have confidence in the synod and its activities. As a collective body of only ordained bishops we are called to believe that when we take a decision it is under the guidance of the Holy Spirit. It is important to note that the Holy Father has full confidence in our synod that it is mature enough to take decisions in matters of liturgy. He wrote to us in the above mentioned letter:

The Successor of Peter considers that the moment has come to entrust to you, the Bishops of the Syro-Malabar Church, the full exercise of the liturgical faculties provided for by the Code of Canons of
the Oriental Churches. This action is intended as an expression of the
great confidence which I have in each one of you and in your Synod,
through which you work together to serve the truth in charity.

I do not think that we have any excuse to bypass the synod and
go elsewhere for decisions. The Holy Father himself asks us to go
ahead. Our duty is to obey him and find out solutions for our prob-
lems. It is my wish and prayer that we may be able to show to our
people and to the world that we, the bishops of the Syro-Malabar
Church, are capable of doing so. We have the first Major Archiepisc-
copal Assembly from 9th to 12th of this month. Our people are praying
for its success and eagerly waiting for its outcome. They expect the
synod and the assembly together to find an exit for the present crisis
and restore peace in the Church.

May Mother Mary and St. Thomas, our father in the faith inter-
cede for us. With these words I formally open this VIth Synod (1998):
III Session.
REPORT

Introduction

The third session of the VIth Synod (1998) of the Bishops of the Syro-Malabar Church was held from 3 to 14 November 1998 at the Major Archiepiscopal Curia at Mount St. Thomas. The sittings started at 10.00 a.m. on Tuesday 3rd of November with a short prayer by Mar Varkey Vithayathil, C.Ss.R, the Apostolic Administrator of the Syro-Malabar Church. He opened the session formally with a brief speech. In his speech he appealed to the members of the Synod to make all efforts to arrive at an agreement in matters of liturgy of which the hitherto existed reservation was lifted by the Holy Father in March 1998. He reminded them that the faithful are watching closely the synod with great hopes and are praying ardently for its success and that the members have a grave responsibility not to frustrate their hopes. The Apostolic Administrator in his speech paid tribute to the late Mar Joseph Kundukulam who died in the current year and welcomed all the members of the synod, particularly the new ones, Mar Thomas Chakiath (auxiliary - Ernakulam-Angamaly) and Mar Sebastian Vadakel MST (Ujjain). After the inaugural speech the members spent the time until lunch in prayer and recollection. Fr. Augustine Vallooran VC preached the recollection.

Participants

The following members were present in the inaugural session: Mar Varkey Vithayathil, C.Ss.R. (Apostolic Administrator), Mar Joseph Powathil (Changanacherry), Mar Jacob Thoomkuzhy (Trichur), Mar George Valiamattam (Tellicherry), Mar Kuriakose Kunnacherry (Kottayam), Mar Joseph Pallikkaparampil (Palai), Mar George Punnakottil (Kothamangalam), Mar Abraham D. Mattam VC (Satna), Mar Gratian Mundadan CMI (Bijnor), Mar James Pazhayattil (Irinjalakuda), Mar Gregory Karotemprel CMI (Rajkot), Mar Dominic Kokkatt CST (Gorakhpur), Mar Joseph Pastor Neelankavil CMI (Sagar), Mar Mathew Vattackuzhy (Kanjirapally), Mar Paul Chittoorpillly (Thamarassery), Mar Vijay Anand Nedumpuram CMI (Chanda), Mar Jacob Manathodath (Palghat), Mar Simon Stock
Palathara CMI (Jagdalpur), Mar Emmanuel Pothanamuzhy CMI (Mananthavady), Mar George Alencherry (Thuckalay), Mar Thomas Elavanal MCBS (Kalyan), Mar Thomas Chakiath (Auxiliary-Ernakulam), Mar Sebastian Vadakel MST (Ujjain) and Mar John Perumattam MST (Bishop emeritus - Ujjain). Cardinal Antony Padiyara (Major Archbishop emeritus) was present from the second day onwards while Mar Sebastian Valloppilly (Bishop emeritus - Tellicherry) was absent owing to poor health. Fr. Jose Porunnedom, chancellor of the Major Archiepiscopal Curia, who is also the assistant secretary of the synod was present in the hall throughout the sittings. Fr. James Kallumkal VC, the assistant chancellor of the Major Archiepiscopal Curia, took care of the secretarial works of the synod and Fr. Mathew Madathikunnel, the finance officer, cared for the boarding and lodging of the participants.

**Expert**

Fr. Antony Nariculam, the secretary of the Central Liturgical Committee, was present in two of the sittings in which liturgical matters were discussed.

**Sittings**

Every day, except on 3rd and 12th of November, the sittings started at 9.00 a.m. On 3rd November the sittings started at 10.00 a.m. and on 12th at 3.00 p.m. After the initial prayer said by one of the members of the synod the secretary presented the minutes of the previous day and they were approved with modifications, if any. There were four sittings every day with a duration of one and a half hours. The sittings ended with Angelus. There were no sittings on Saturday afternoons and on Sundays. Besides, on the days of the Major Archiepiscopal Assembly, namely from 9 to 12 November noon, the synod did not meet as the bishops also participated in the Assembly. On the 11th evening at 6 p.m., however, the Synod met for 15 minutes in which the normal procedure was not followed.

**Agenda**

A provisional agenda had been sent to the members of the synod along with the invitation to attend the session. They were asked to let
the Apostolic Administrator know of any new item that they wished to include on the agenda. The synod decided to follow the order given in the provisional agenda. As requested by a few members some more new items were added. The following was the approved agenda of the current session:

1. Review of the decisions of the previous synod.
2. Assessment of the current pastoral situation in our Church and liturgical issues.
8. Civil suits against the members of the Synod.
10. Permanent diaconate.
11. Report of the Special Committee to study the participation of the religious in the pastoral care in parishes.
12. Request of Navodaya Appachan to buy back the old house.
13. Request for approval for the Syro-Malabar wing of KCYM.
16. Contribution for the construction of bridge at Thuthiyoor.
17. Major Archiepiscopal Assembly.
18. New Major Seminary in north Kerala.
19. Review of the decisions of all the previous synods.
Among the items Nos. 3, 11, 18 and 19 were not taken up for discussion for want of time. Numbers two and four were taken up together as they are related topics. Similarly, numbers 7 and 12 also were discussed together.

1. Review of the decisions of the previous two sessions

The Apostolic Administrator read out the decisions of the previous two sessions and informed the members that most of them were executed. As promised in the session held in March this year at Varanasi he circulated the minutes of that session among the members and they were approved without considerable modifications. The doubt whether the decision on obligatory feasts and days of penance was already in force was clarified by the synod saying that the decision would officially come into force only when the related particular laws are promulgated. As to the decision taken in the synod at Varanasi by which Mar Karotempref was entrusted with the task of collecting the statistics of the Syro-Malabar migrants the Apostolic Administrator said that he later declared his inability to complete the work.

2. Assessment of the pastoral situation

A) Indiscipline in the Church

While assessing the pastoral situation in the Church all agreed that there was a lack of discipline among the faithful, particularly among the clergy. However there was strong disagreement regarding the causes of this phenomenon. Some identified as a possible cause for this situation the absence of a legitimate forum to express grievances and the absence of disciplinary actions in the Church. It was proposed that a reconciliation body be established at the eparchial and Major Archiepiscopal levels. It was also mentioned that the Canon Law Conference of India had studied this matter thoroughly and prepared some guidelines which could be of use to the synod. The synod, however, decided to issue a press statement condemning the indiscipline in the Church. Mar George Alencherry was asked to draft the statement.

As regards the remedies for checking the indiscipline also there was difference of opinions. Some wanted to take strong punitive measures against those who behave in an indisciplined manner and those
who write leaflets and give interviews on TV against the Church leadership. Others said that the indiscipline is not a phenomenon in itself but a side effect of the controversy over liturgical matters. So the first thing to do is to come to an agreement in that matter. In the sittings that followed the Major Archiepiscopal Assembly held from 9 to 12 November the issue of indiscipline came up again as there was a protest demonstration by a group of people outside the entrance of the Curia at Mount St. Thomas.

B) Liturgical matters: Opinion of the faithful regarding the text of the Holy Qurbana and other items

In the wake of the lifting of reservation in liturgical matters the synod in its session held in Varanasi in March 1998 had entrusted the Commission for Liturgy to collate the opinions of the faithful on the mode of celebration of the Holy Qurbana and the suggestions for improving the present text which were already collected by the late Pontifical Delegate Mar Abraham Kattumana. The commission under the chairmanship of Mar Jacob Thoomkuzhy studied them and presented a report to the synod. The chairman presented also some suggestions for changes in the present text. Some of the members of the synod were of opinion that the commission had no mandate to present such suggestions and hence its act was ultra vires. The chairman, however, replied that the opinions were already collated and sent to the Congregation for the Oriental Churches for its consideration by Archbishop Kattumana and that it was in this context that the commission presented the suggestions for possible improvements in the text and structure.

The synod discussed also a request unanimously made by the Central Liturgical Committee concerning the mode of celebration of the Qurbana. The pertinent portion of the request is the following:

Venerable Fathers,

We, the following members present at the Central Liturgical Committee Meeting held at Mount St. Thomas from the 1st to the 3rd September 1998, wish to unanimously propose to You, Venerable Fathers, the following proposals for Your favourable consideration and immediate action. Deeply grieved over the present day turmoil in
our Church regarding matters liturgical and the ever increasing unrest and indiscipline, we feel that it is the urgent duty of the Church to resolve the situation establishing peace and communion keeping in mind the good of souls and welfare of the Church. These proposals are the result of a long discussion in a spirit of openness and dialogue. We feel that our people expect an urgent solution to the turmoil in the Church caused mainly by the recent dissensions and discord. We are convinced that if the Synod takes a unanimous decision in the matter it will help to alleviate the present unrest.

1. Being aware of the complexity of the present situation we strongly feel that a uniformity in the mode of celebration of the Holy Qurbana is difficult today. The imposition of a particular form will only aggravate the division and add to the confusion. Hence we propose that the three modes of celebrating the Eucharist, namely, (1) Versus altare 92) Versus populum and (3) Liturgy of the Word versus populum and Liturgy of the Eucharist versus altare be recognised and acknowledged by the Synod as licit. This means in concrete the formal acceptance of these three modes of celebration by the Synod until the Synod reaches a consensus on it. This implies mutual recognition and respect.

2. The only text for celebrating the Eucharist should be the one approved in 1989.

3. The form of celebrating the Eucharist in a diocese should be respected by all resident and visiting priests.

4. The unhealthy practice of publishing and circulating derogatory literature, comments and remarks through any media should be effectively stopped.

5. As far as disputed issues on liturgy which affect the entire Syro-Malabar Church are concerned, no individual Bishop should make legislation until the Synod resolves the question.

6. In the meantime the Synod should take prompt steps to establish a Research Centre for Liturgy in view of arriving at a definitive convergence on liturgical matters. We, the members of the Central Liturgical Committee pledge our wholehearted support to any such venture.
We hope that the Apostolic Administrator, considering these proposals together with the Fathers of the Synod, unanimously announce appropriate solutions at the beginning of the Major Archiepiscopal Assembly to be held in November 1998.

With assurance of prayers,

Yours devotedly in Christ,
The members of the Syro-Malabar Central Liturgical Committee

After giving chance to all the members of the synod to make their comments on the matter the Apostolic Administrator proposed that the text of the proposals be read out clause by clause and discussed. It was done so and the proposals were accepted by the synod and modified as follows:

1. Being aware of the complexity of the present situation the synod felt that a uniformity in the mode of celebration of the Holy Qurbana is difficult today. Hence it decided to recognize and acknowledge the three modes of celebrating the Eucharist, namely 1) versus altare 2) versus populum and 3) liturgy of the Word versus populum and liturgy of the Eucharist versus altare until it reaches a consensus on the uniform mode of celebration. The eparchial bishop decides the form of celebration in his eparchy.

In this connection the synod decided that in the Major Seminaries of Mangalapuzha and Vadavathoor the existing mode, namely versus populum until the end of the liturgy of the Word and the rest versus altare will continue. Changes will be introduced only after consulting the fathers of all the major seminaries in the Syro-Malabar Church. The Commissions for the seminaries were entrusted with the task of consulting them and reporting to the synod.

Likewise in the case of the Syro-Malabar Missions outside the Syro-Malabar eparchies, both in India and abroad, the synod decided to maintain the status quo in the existing missions. Regarding the prospective ones the synod will issue some directives and guidelines after further discussion on the matter.
There was also a long discussion about adopting a uniform manner of celebrating the Holy Eucharist. The proposition that to arrive at such a form is difficult in the present circumstances was accepted by the synod. However, all members agreed to strive to arrive at such a form at the earliest possible.

2. *The only text for celebrating the Eucharist should be the one approved by the competent ecclesiastical authority.*

3. *The form of celebration of the Eucharist in an eparchy should be respected by all resident and visiting priests.*

4. Regarding the indiscipline in the Church the synod after having discussed the various aspects of the issue decided to issue a public statement at the end of the session. (See below).

6. The synod took the primary steps to erect a research centre for liturgy at Mount St. Thomas. It was decided that there should be a board of directors and a director for this centre. Mar George Punnakottil was appointed chairman and Mar Paul Chittilapilly as member of this board. The Apostolic Administrator in consultation with the Permanent Synod will appoint the others. A general guideline for the centre also was approved by the synod. The result of the studies of the group of scholars co-opted to the centre will be placed at the disposal of the Central Liturgical Committee also before they will be considered by the synod.

Concerning some of the liturgical texts and the lectionary which are in preparation Fr. Antony Nariculam informed the synod that the Central Liturgical Committee unanimously decided to request the synod for the following mandates: 1) To prepare two sets of readings for the whole year instead of only one prepared from the *supplementum mysteriorum*; 2) to reduce the number of *huthamma* prayers in the Divine Liturgy to two or three for each season instead of separate ones for each Sunday of the season; 3) to negotiate with Fr. Abel CMI and get the copy right of the hymns prepared by him for the Holy Week ceremony; 5) to spend four or five days during the next synodal assembly to discuss liturgical matters and meet once the entire Central Liturgical Committee. The synod accepted all of them and authorized the Central Liturgical Committee to proceed in this matter.
The synod discussed also the controversy over the Persian Cross found at the tomb of St. Thomas at Mylapore and the manner in which it is being introduced in churches. In this connection the Apostolic Administrator recalling the contents of one of his earlier letters to the bishops asked all members of the Synod not to impose this particular cross either overtly or covertly and observed that any such attempt will make the situation worse. The synod decided to abstain from making any theological or historical statement concerning the cross in question and decided the following: *The synod decided to put an end to all controversy concerning the veneration of the cross that arose recently and to declare all crosses and crucifixes including the "St. Thomas Cross" worthy of veneration in the Syro-Malabar Church.*

3) **Transfer of Manimoooy to Thamarassery: Report of the Commission**

There was a request from the bishop of Thamarassery to transfer the forane district of Manimoooy in the eparchy of Mananthavady to Thamarassery since this district is much closer to the eparchial headquarters of Thamarassery than that of Mananthavady. The synod had appointed a commission consisting of Mar George Punnakkottil (Chairman), Mar Gregory Karotemprel and Mar Jacob Manathodath to study the request and report to the synod. The commission presented its report in which it recommended to transfer the forane in question to Thamarassery. However, there was also a recommendation to explore the possibility of erecting a new diocese with the headquarters at Gudallur in the state of Tamil Nadu. The forane in question will go then to the new eparchy. In this regard the following resolution was approved by the synod: “Having studied the report of the Commission and taking into account the overall situation and the possible future developments of the area, the synod decided to maintain the *Status quo.*”

4) **Pastoral care of the Syro-Malabarians outside the Syro-Malabar eparchies**

In the wake of the repeated requests from various parts of India and abroad by Syro-Malabarians for pastoral care in their own tradition the synod once again discussed the issue seriously. The Apos-
tolic Administrator informed the synod of his conversation with the Latin bishops of India and in particular with the members of the Special Commission for Evangelization under the Catholic Bishops’ Conference of India (CBCI). He spoke also about his dialogue with the apostolic vicars of Kuwait and of Arabia and shared his impressions about the plenary meeting of the Congregation for the Oriental Churches held in early October this year in which he took part as an observer. In this connection the synod authorized him to send a petition to the Pope requesting him to appoint a team of Apostolic Visitators to study the pastoral problems of the Syro-Malabarians in the Gulf countries. The Pope is to be requested to include a Syro-Malabar bishop in the team. The synod also entrusted the Commission for Pastoral Care and Evangelization to formulate a mission policy for the Syro-Malabar Church as soon as possible.

5) Financial report of the Curia

Fr. Mathew Madathikunnel presented the financial report for the year 1997-98 and the present financial position of the Curia. In his report he paid tribute to late Mar Joseph Kundukulam, the first chairman of the Finance Council and to Mar Joseph Irimpan for their concern for the Curia. He thanked Mar Varkey Vithayathil, the Apostolic Administrator and Cardinal Antony Padiyara, the retired Major Archbishop as well as all members of the Synod for their help in running the finances of the Curia well. Fr. Madathikunnel remembered also the sisters who were his erstwhile collaborators in the Curia.

The Apostolic Administrator in this connection remembered with gratitude the contribution of the various foreign and indigenous funding agencies who contributed towards the construction of the new curia building. He thanked also the Syro-Malabarians abroad, particularly in the United States, who contributed a substantial amount for the construction. He remembered in a special way the Syro-Malabar Catholic Mission in Chicago who sponsored the chapel of the Curia. The synod decided to share the expenses of the Major Archiepiscopal Assembly among the eparchies according to the strength of the delegation that each eparchy sent to the assembly. In this connection it was also decided not to sell the old building for which its previous
owner, Mr. Navodaya Appachan had placed a request to the Synod. Concerning the utilization of the new curia building the synod asked the Apostolic Administrator to do whatever is appropriate in consultation with the Permanent Synod.

6) Civil suits against the members of the Synod

The Apostolic Administrator briefed the bishops on the present situation of the various civil suits filed by different persons in civil courts against the members of the synod. The synod accepted in principle the suggestion to constitute a legal cell to deal with the civil cases in future and to get legal advice on important matters.

7) Permanent diaconate

Mar George Punnakkottil who was entrusted with the task of preparing the necessary guidelines for the formation of candidates to permanent diaconate presented the draft of the guidelines. Some suggested that permanent diaconate may be introduced in a phased manner, that is, first widowers, then married men who have retired from jobs, and then at a later stage unmarried and young people. The general opinion was to raise the age limit for unmarried deacons except in case of professed religious brothers, to 35 as against the 25 proposed in the guidelines. Many observed that there is no provision in the draft for a training programme valid for the entire Syro-Malabar Church. The synod accepted the suggestion that there should be a provision at the Major Archiepiscopal level to prescribe the necessary syllabus and other directives for the formation programme, while the actual formation can be left to the local bishops. The candidates who are formed at the eparchial level may be asked to appear for an examination conducted at the Major Archiepiscopal level. Some of the members wanted to take a decision in the current session and introduce permanent deacons experimentally in their eparchies. The members of the synod were asked to go through the guidelines and let the synod know their comments. Later the synod accepted the guidelines with modifications and accepted in principle to introduce permanent diaconate.
8) Request to form a Syro-Malabar wing of Kerala Catholic Youth Movement (KCYM)

There was a request from the office bearers of Kerala Catholic Youth Movement who belong to the Syro-Malabar Church to form a Syro-Malabar wing of the association. The synod, however, decided not to consider this request before it gets a report of Mar Jacob Manathodath, the chairman of the Commission for Youth under the Kerala Catholic Bishops’ Council in this matter.

9) Sacraments

As regards the approval of the text of the sacraments submitted to the Congregation for the Oriental Churches more than a year ago the Apostolic Administrator informed the bishops that according to the information he received from the Congregation a Pontifical Commission will soon be constituted to study the matter further. He said also that two experts from the Syro-Malabar Church will be included in this Commission. Accordingly Frs. Antony Nariculam and Pauly Maniyattu were nominated to this commission by the Synod.

10) Status of Mangalapuzha Seminary

The Apostolic Administrator informed the bishops that there is no definitive reply from the Congregation for the Oriental Churches concerning the status of St. Joseph’s Seminary at Mangalapuzha. He added that because of this uncertainty he is unable to give in writing the appointment orders to the staff.

11) Contribution for the construction of bridge at Thuthiyoor

The synod considered the request of the officials of the local government body for a contribution towards the construction of the proposed bridge over the property of St. Joseph’s Seminary at Thuthiyoor and entrusted the Apostolic Administrator to act on the issue in consultation with the Permanent Synod. If necessary the contribution can be given from the funds of the seminary.
12) Platinum Jubilee of the Hierarchy

As the 75th anniversary of the establishment of the Syro-Malabar hierarchy falls on 21st of December 1998 the synod decided to hold a concelebrated Qurbana at 3.30 pm on 21st of December at St. Mary’s Cathedral Basilica in Ernakulam to commemorate the event. The Apostolic Administrator was asked to obtain a message from the Pope on the occasion and to send a pastoral letter addressed to the entire Syro-Malabar Church highlighting its importance.

13) Petitions to the Holy Father

The synod, while considering a request of the Superior General of the Franciscan Clarist Congregation (FCC) to send a petition to the Holy Father to canonize Blessed Alphonsa without the required proof of miracles, authorized the Apostolic Administrator to send such a petition on behalf of the synod. It is to include also the name of Blessed Chavara Kuriakose Elias.

14) Attack on Mission Stations

During the synodal session came the news that a mission station run by the CMI Priests in Shahada in the eparchy of Kalyan was attacked and the inmates were seriously wounded by people who oppose their apostolate there. In order to convey its sympathy to the victims the synod requested the Apostolic Administrator to write to the CMI Community in Shahada.

Referring to the attack on sisters in Jabua some members brought to the attention of the synod the paper reports that there were Christians among the culprits arrested. On enquiry with the bishop of Indore it was found that it was a baseless report. The synod decided to give the letter of the Bishop of Indore for publication.

In this connection it was pointed out that there was a circular letter from the CBCI secretariat requesting to observe a protest day on 4th of December 1998. The members of the synod from Kerala pointed out that they would act as per directives of the Kerala Catholic Bishops’ Council (KCBC) in this regard.
15) Homage to deceased Bishops

As the news of the demise of Bishop Paulose Mar Pilexinos, titular bishop of Chayal, reached during the synodal session the synod paid its homage to the deceased prelate by praying for the repose of his soul and sent Mar Joseph Powathil, Mar Jacob Thoomkuzhy and Mar Paul Chittilapilly to represent the synod at the funeral.

It was also decided to celebrate a Holy Qurbana for the late Mar Joseph Kundukulam at 6.30 a.m. on Friday, 6\textsuperscript{th} of November.

16) Evaluation of the Major Archiepiscopal Assembly

All bishops participated in the Major Archiepiscopal Assembly held from 9 to 12 November at Mount St. Thomas. About the organization of the assembly the synod expressed its satisfaction and observed that it was a success. Some of the members were of opinion that since the Assembly is too difficult to convene often a smaller body may be constituted in the manner of the assembly for more frequent consultation. It was pointed out that in some of the workshop reports also appeared the suggestion for the constitution of such a body. Concerning the number of representatives, duration, number of workshops and interventions, type and number of themes for discussion, prayer services during the days of the Assembly and the right of the members of the assembly to posses copies of the final propositions and so on there were varying opinions.

In this connection the synod discussed also the question of nomination of delegates to the Assembly from the eparchy of Kothamangalam by the eparchial bishop. It was argued by some that according to CCEO, c.143 #1, no. 6 it is the competence of the eparchial bishop to determine the manner of designation of the delegates to the Assembly and that the synod legislated against the common law while some others said that the members of the synod are bound by the legislation in question because all members had freely accepted this manner for designating the delegates for the sake of uniformity in all eparchies. The bishop of Kothamangalam added that while the draft of the statutes was discussed and when it was approved by the synod he did not understand the full implications of the clause in question. Though there was a suggestion to amend the stat-
utes the synod decided to put on hold any amendment for the time being.

The synod decided to publish the Acts of the Assembly which will contain the following items: Inaugural and concluding speeches of the Apostolic Administrator, introductory speech of Mar Paul Chittilapilly and vote of thanks of Mar Emmanuel Pothanamuzhy, interventions made on behalf of the eparchies, missions outside the Syro-Malabar eparchies in India and abroad and of the Institutes of Consecrated life, reports of the workshops, list of names of the participants, and of various committees and an introduction by the Apostolic Administrator. It was also decided to redraft the proposals of the Assembly in order to make them conform fully to the reports of the workshops and to circulate them among the members of the synod. Some of the members of the synod wanted the redrafted version of the proposals to be circulated among the delegates also. However, accepting the observation of some that in the Roman synods also the delegates are not permitted to possess copies of the proposals submitted to the Pope decision was taken not to circulate it among the delegates. Though it was announced earlier that all the interventions will be published in the Acts for the sake of economy the synod decided not to include the interventions other than that presented on behalf of the eparchies, missions outside the Syro-Malabar eparchies and on behalf of the institutes of consecrated life.

17) Next session of the synod

The next session of the synod will be held from 8 to 20 of November 1999. Together with it a mission meeting also will be held. The mission meeting will begin at 10.00 am on 5th of November 1999 and will end at 4.30 pm on 7th of November. Three participants, one lay man/woman, one religious, one priest, each will participate from all eparchies. All the bishops will attend this meeting. The members of the synod also are to attend the mission meeting. The synod will begin with the recollection at 6.30 p.m. on 7th of November. The sittings on the following day will begin at 9.00 a.m.
Conclusion

The synod ended at 12.30 p.m. on 14th November with the concluding speech of the Apostolic Administrator and the Angelus. After the concluding speech Cardinal Antony Padiyara gave a message to the members in which he appealed to the bishops to help restore unity and peace in the Church. He was speaking on the basis of a letter that he had distributed to the members in the beginning of the synod. In the letter and in his speech he reiterated the need to arrive at an agreement immediately in matters of liturgy. He reminded the bishops that they have a very grave responsibility towards the faithful who are entrusted to their care by the Lord.
DECISIONS

1) To maintain the status quo in the issue of transfer of Manimooly forane from Mananthavady to Thamarassery.

2) To prepare two sets of readings for the whole year instead of only one prepared from the supplementum mysteriorum; 2) to reduce the number of huthamma prayers to two or three for each season instead of separate ones for each Sunday of the season; 3) to negotiate with Fr. Abel CMI and get the copy right of the hymns prepared by him for the Holy Week ceremony; 5) to spend four or five days during the next synodal assembly to discuss liturgical matters and meet once the entire Central Liturgical Committee.

3) To contribute for the construction of the bridge over the property of the Seminary at Thuthiyoor and to leave details to the permanent synod. If necessary the payment will be made from the seminary funds according to the decision of the Permanent Synod.

4) To take a decision on the request of the Kerala Catholic Youth Movement to form a Syro-Malabar wing of the KCYM after getting the report of Mar Jacob Manathodath who offered to study about this and report to the synod in the next session.

5) To entrust the Permanent Synod to study the suggestions of the synodal members regarding the use of the new curia building and to take appropriate decisions.

6) To ask the Apostolic Administrator to write to the CMI Community in Shahada in the eparchy of Kalyan expressing the sympathy of the synod as the mission was attacked and the inmates were seriously wounded.

7) To recognize and acknowledge the three modes of celebrating the Eucharist, namely, 1) versus altare 2) versus populum and 3) liturgy of the Word versus populum and liturgy of the Eucharist versus altare until the synod reaches a consensus on the uniform mode of celebration. The eparchial bishop decides the form of celebration in his eparchy. The form of celebration of the Eucharist in an eparchy should be respected by all resident and visiting priests. The only text
for celebrating the Eucharist should be the one approved by the com-
petent ecclesiastical authority.

8) To maintain the status quo in Major seminaries of Kottayam
and Mangalapuzha concerning the mode of celebration of the Eucha-
rist and to consult the staff of all the Syro-Malabar Major Seminaries
before introducing any new practice. The respective seminary com-
missions will do so and submit a report to the synod.

9) To redraft the proposals of the Major Archiepiscopal Assem-
bly and conform them to the reports of the workshops and to circulate
them only among the members of the synod.

10) To publish the Acts of the Assembly which will include the
following items: a) All speeches, eparchial interventions, reports of
the workshops, final message, final vote of thanks, list of participants
and of various committees and an introduction by the Apostolic Ad-
ministrator.

11) To appoint a committee consisting of Bishops Thomas
Elavanal, Thomas Chakiath and Sebastian Vadakel to formulate guide-
lines for the proposed Research Centre for Liturgy.

12) To entrust the Commission for Pastoral Care and Evangel-
ization to formulate a mission policy for the Syro-Malabar Church as
soon as possible.

13) To approve the guidelines for the Research Centre for Lit-
urgy prepared by the sub committee appointed for that purpose.

14) To appoint Mar George Punnakottil as chairman and Mar
Paul Chitilapilly as member of the board of directors of the proposed
Research Centre for Liturgy at Mount St. Thomas.

15) To issue a press statement which will include a condemna-
tion of the indiscipline in the Church.

16) To share the amount spent for the Major Archiepiscopal
Assembly among the eparchies in proportion to the number of del-
egates who participated.

17) Not to sell the old curia building.
18) To hold the next session of the synod from 9:00 am on 8th of November 1999 to 12:30 p.m. on 20th of November 1999. The recollection before the synod will begin at 6:30 p.m. on 7th of November.

19) To hold a mission meeting at Mount St. Thomas from 5th to 7th of November 1999. The meeting will begin at 10.00 am on 5th and will end at 4.30 pm on 7th of November. From each eparchy three delegates, one lay man/woman, one religious and one priest, will participate in this meeting.

20) To nominate Rev. Frs. Antony Nariculam and Pauly Maniyattu to the proposed Pontifical Commission to study the text of the Sacraments.

21) To introduce the ministry of married deacons in the Syro-Malabar Church.

22) To send a memorandum to the Holy Father to extend the territorium proprium of the Syro-Malabar Major Archbishop to the whole of India and to erect an ecclesiastical unit for the Syro-Malabarians in the United States of America.

23) To send a petition to the Holy Father to canonize Bl. Alphonsa and Bl. Kuriakose Elias Chavara without the required proof of miracles. The synod requested the Apostolic Administrator to send the petition in its name.

24) To send a petition to the Holy Father requesting him to appoint an Apostolic Visitation Team for studying the pastoral problems of the Syro-Malabarians in the Gulf countries, particularly Kuwait and to include Bishop Gregory Karotemprel CMI of Rajkot as one of the members of the team.

25) To do the following on the occasion of the Platinum Jubilee of the erection of the Syro-Malabar hierarchy: a) To hold a concelebrated Qurbana at 3.30 pm on 21st of December at St. Mary’s Cathedral Basilica in Ernakulam; b) to issue a circular letter to the whole Syro-Malabar Church. The synod requested the Apostolic Administrator to do so; c) to have a souvenir published on the occasion; d) to request for a message from the Holy Father. The Apostolic Administrator was requested to write for it.
CONCLUDING SPEECH
BY
MAR VARKEY VITHAYATHIL C.Ss.R.

Your Eminence, Your Graces, Your Excellencies,

We are in the concluding sitting of the VIth Synod (1998) III Session. During the last eleven days we have been here living, praying, thinking, meeting and eating together. I am sure that you must have felt quite at home here in this calm and serene atmosphere of Mount St. Thomas. At this juncture I should thank all of you for your active and creative participation in the synodal sittings as well as in the Major Archiepiscopal Assembly. The participants of the Major Archiepiscopal Assembly appreciated very much your presence and participation particularly in the workshops. It was certainly an occasion for them as well as for you to interact and share your views on a variety of subjects, especially liturgy and discipline. Venerable Fathers, I extend a most sincere thanks to all of you. In a special way I remember His Eminence Cardinal Antony Padiyara who had been with us throughout these days carefully attending the sittings and meetings.

As we have already heard the first Major Archiepiscopal Assembly was a grand success. Let us thank God. As I told you last night God heard the plea of thousands of our faithful; we too had been making this plea through the sisters who were praying before the Lord throughout the days of the Assembly. Many have written to me saying that they are praying for us bishops so that there may be a change of heart in the persons concerned. I firmly believe that their prayers will not go unheard. Concrete signs of such a change of heart are already emerging. I congratulate you for that and plead with you to continue your search for further change.

In this session of the synod apart from a few not very important things we may not have achieved much in terms of quantity of mate-
rial. We could not cover all the topics on the agenda. There are a few drafts of particular laws yet to be discussed. But I believe that the most important achievement of this session is the communion of hearts of which our Holy Father has reminded us on more than one occasion. I do not pretend that we have achieved it fully. But there are at least encouraging signs. I am happy that we could break the ice. Now the process, if we are earnest, will continue. As I mentioned on several occasions during this synod and the Assembly let us open our hearts to the promptings of the Spirit of the Lord. He will help us to restore mutual confidence and trust. We are His consecrated ones to shepherd His flock. He will not forsake us.

As we have heard from our own members during this session, without such a communion of hearts we are not going to achieve much. Some practical ways also were proposed here to further that communion such as mutual informal visits, inviting bishops who are supposedly in the “other camp” for functions in one’s eparchy, meetings of synchelis or such others at the Major Archepiscopal level and the like. I earnestly request you to put some of these proposals into practice and help me as well to go ahead along this line. My dear brother archbishops and bishops, unless you want it to happen it will not happen. So make a commitment here and now from which you will not deviate. If you do so the entire people of God will praise and acclaim you, and our superiors in Rome, especially the Holy Father, will be extremely happy.

It is very heartening that even reluctantly we agreed to accept and acknowledge all the existing three forms of celebrating Holy Qurbana and to respect each other no matter in what form one celebrates. I am glad that the Synodal Fathers expressed a desire to move towards a uniform mode by the end of 1999. There was a proposal to consider the celebration of the Holy Qurbana facing the people until end of the Liturgy of the Word, facing the altar during the entire anaphora and the rest facing the people as a plausible uniform manner. Now it is up to you to consider with your clergy and other faithful whether this proposal could be accepted as the common form of celebration of the Holy Qurbana to be used throughout our Church.
In the context of increasing attacks on our mission stations it is very important that we channel our resources for something more creative. As I have mentioned in my inaugural speech to the Assembly our very existence as Christians in this country is being questioned by some in spite of all the guarantees in the constitution. Unless we solve our internal differences immediately and channel our resources for constructive and creative things we will be the losers and the future generations will blame us.

It is also very gratifying that we could initiate steps for the Research Centre for Liturgy here at Mount St. Thomas. Certainly we will have to work out the details without giving any loophole for complaints of any sort. I am confident that under the chairmanship of Mar George Punnakkottill the board of directors will be able to do that. It is my wish and prayer that this Centre may be able to contribute towards the unity of our Church through their impartial and scholarly studies.

Dear brother archbishops and bishops, we are closing this session of our synod with a very positive note. I have given assurance to the Major Archiepiscopal Assembly that a decision in liturgical matters will be taken in this synod. Indeed we have taken a decision. I believe that our people will be happy to see that their pastors are moving towards a unity in liturgical matters. Let us be firm in our decision and continue our efforts to confirm ourselves in it. May the help of Mary, the blessed Mother of Our Lord Jesus and the intercession of St. Thomas our Father in the faith be with us in these efforts. With these words I declare this session of the synod of the Bishops of the Syro-Malabar Church ended. May God bless us all!
The Syro-Malabar Major Archiepiscopal Church
of Ernakulam-Angamaly

No. 1221/98

DECREE

The Synod of Bishops of the Syro-Malabar Major Archiepiscopal Church in its session held in January 1998 approved the particular Law of the Church for its clerics appended to this decree and decided that it should be promulgated by the Major Archiepiscopal Authority with immediate effect. Therefore in conformity with the said decision of the Synod, I hereby formally promulgate it. This law will come into force from the date of this decree. The Venerable Hierarchs of the Syro-Malabar Major Archiepiscopal Church are requested to make this known to the faithful and the clergy of their respective eparchies.

Given from the Major Archiepiscopal Curia of the Syro-Malabar Major Archiepiscopal Church at Mount St. Thomas on 1st of January 1999.

(Sd/-)

Mar Varkey Vithayathil, C. Ss.R
Apostolic Administrator

(Sd/-)

Fr. Jose Porunnedom
Chancellor
PARTICULAR LAW ON CLERICS

(The following norms of the Particular Law on Clerics are to supplement the norms of the CCEO regarding the respective topics)

I. Promotion of Vocations
(CCEO 329 § 2, cf. also 195,380, and 585 § 4)

Article 1 § 1. There shall be a Synodal Commission of Vocations for the Syro-Malabar Major Archiepiscopal Church.

§ 2. Every Eparchy shall have a Vocation Commission for the promotion of vocations which functions in close collaboration with the Synodal Commission.

§ 3. The activity of the eparchial Vocation Commission shall be coordinated by an eparchial director of vocations appointed by the eparchial bishop.

§ 4. Vocations shall be promoted according to the possibilities and needs of the eparchy, taking also into account the specific call of the candidate and the needs of the universal Church in general and of the Syro-Malabar Major Archiepiscopal Church in particular.

Article 2 § 1. Those who recruit candidates to Institutes of Consecrated Life and Societies of Apostolic Life shall do so in consultation with the eparchial director of vocations and the parish priest concerned.

§ 2. Vocation Promoters from outside the proper eparchy shall recruit candidates only with the written permission of the Eparchial Director of Vocations.

§ 3. The Eparchial Director of Vocations shall see to it that the candidates recruited for service in other sui iuris Churches have a basic formation in the Rite of the Syro-Malabar Major Archiepiscopal Church.
Article 3  Recruitment of candidates for countries other than India shall be done with the permission of the local hierarch.

Article 4  Candidates who go abroad for religious training shall have undergone at least two years of religious formation in India.

Article 5  § 1. All Vocation Promoters shall see to it that the names of candidates selected are registered in the office of the Eparchial Director of Vocations.

§ 2. In case, any of the selected ones happens to discontinue, the matter shall be reported to the same office in writing by the authorities concerned.

II. Seminaries and Programme of Formation (CCEO 330 § 2, 331 § 1 and 353)

Article 6  The Syro-Malabar Major Archdiocesan Church shall have a Charter for Priestly Formation which takes into consideration the local situation, the ecclesial patrimony and the Church’s missionary objectives.

Article 7  The minor seminary shall admit only those who show positive signs of vocation to priesthood.

Article 8  During the Philosophy and Theology courses an appropriate period should be set apart for strengthening pastoral formation (CCEO 353).

III Minor Orders (CCEO 327)

Article 9  § 1. The Minor Orders in the Syro-Malabar Major Archdiocesan Church are Karoyusa (lectoratus) and Heupadiaknusa (sub-diaconate).

§ 2. The recipients of the above orders are Karoya (lector) and Heupadiakna (sub-deacon) respectively.

Article 10  After considering the report of the seminary rector, the proper hierarch may approve the candidates for the reception of the minor orders of Karoyusa and Heupadiaknusa. These orders are conferred during or af-
ter the course of the first and second year of theology respectively.

Article 11 § 1. Those who are in minor orders shall learn to celebrate the liturgy of the hours and to nourish their spiritual life from them.

§ 2. Those who are in the minor order of Karoyusa have the right and duty to be the official readers of the Old Testament.

§ 3. Those who are in the minor order of Heupadiaknusa have the right and duty to assist at the liturgical celebrations as per liturgical norms: to take care of liturgical vessels, the church doors, the sanctuary lamp, order and decorum in the church, to read the prophetical books and to incense and minister at the sacred altar.

§ 4. Clerics in minor orders may be deputed by the eparchial bishop as extraordinary ministers for distributing the Holy Eucharist when the service of the ordinary ministers is not available or not sufficient.

IV Enrollment of Clerics in an Eparchy (CCEO 358)

Article 12 In the Syro-Malabar Major Archiepiscopal Church one is ascribed as cleric in an eparchy through diaconal ordination.

V Life and Ministry of Priests

Article 13 An annual spiritual retreat for at least four days shall be made by all clerics. They shall also make monthly recollections in accordance with the eparchial norms.

Article 14 § 1. To excel in the virtue of chastity clerics shall follow the means taught by the holy fathers and the masters of spiritual life (CCEO 374).

§ 2. The candidates proceeding to the order of priesthood before receiving the order of diaconate shall freely
declare in writing regarding their commitment to a state of celibate life.

Article 15 The clerics in major orders shall celebrate the liturgy of the hours, preferably in common (CCEO 377).

Article 16 The laudable practice of daily celebrating the Holy Qurbana with adequate preparation, due devotion and thanksgiving has to be maintained (CCEO 378).

Article 17 Clerics shall abstain from everything unbecoming to the clerical state and Christian witnessing: in particular, public dissent against the teaching of the magisterium, superstitious practices, frequenting unbecoming shows, use of alcohol, associating themselves with groups and organizations that stand against the causes of the Church and Christian values and the like (CCEO 382).

Article 18 Clerics are not to have an active part in political parties nor in the supervision of labour unions except with the permission of the eparchial bishop and the approval of the Major Archbishop (CCEO 384 § 2).

Article 19 Clerics are forbidden to exercise by themselves or through another any business or trade whether for their own benefit or for that of another, except with the permission of the eparchial bishop or major superior (CCEO 358 § 2).

Article 20 Clerics are not to leave their eparchy for more than a week without the permission of the local hierarch. In case of an absence for more than three days the eparchial curia shall be informed. The same applies also in the case of absence from the place of work (CCEO 386 § 1).

Article 21 The clerical dress shall be cassock. On travel and informal occasions trousers and light coloured shirt with a cross or pants and light coloured kurta with a cross could be worn as causal wear (CCEO 387).

Article 22 § 1. Every eparchy shall have its own Priests’ Welfare Organization with approved statutes that provide for the social security including ample provisions for
individual care and nursing in their invalid state or old age and medical assistance of its priests. All priests ascribed to the eparchy shall contribute to the welfare fund of the above-said organization according to the norms specified in the statutes (CCEO 1021 §2, 2,390 §2, 297 §2).

§ 2. In keeping with the age-old tradition of the Syro-Malabar Major Archiepiscopal Church, before receiving major orders, clerics shall register the document of their ‘patrimony’ if eparchial norms demand it.

Article 23 Priests not ascribed to the eparchy but serving the eparchy have the right for medical assistance as per contract during their service in the eparchy.

Article 24 Priests have the right for an annual vacation of 30 days with allowance. The arrangement for their substitute must be done in collaboration with the eparchial curia. With regard to the time of their vacation, however they have to get prior approval of the local hierarch. The allowance of the substitute shall be paid from the parish.

Article 25 § 1. Taking into account the long standing practice and the present exigencies of the Syro-Malabar Major Archiepiscopal Church the following are the norms for the appointment and transfer of priests from parishes and offices.

§ 2. One shall be appointed parish priest only after five years since his priestly ordination.

§ 3. Parish priests shall be appointed for a period not less than three years which could be further renewed or extended at the discretion of the eparchial bishop. He continues in office, however, until he receives the order for renewal, extension or transfer (CCEO 1388, 284 § § 2-4)
Article 26  The Eparchial Finance Officer is to be appointed by the eparchial bishop for three years; but when period has expired he may be appointed for further terms of three years (CCEO 162 §2).

Article 27  Transfer of a parish priest before the completion of the term assigned shall be effected only after hearing the person concerned and if necessary in consultation with two parish priests according to the norms of CCEO 1399 §1.

Article 28  Confidential intimation regarding the order of appointment or transfer is to be served at least two weeks in advance of the date of order except in case of necessity to be determined by the local hierarch in consultation with at least two members of the college of eparchial consultors.

Article 29  If a priest in office requests a transfer before the completion of the term of office the eparchial bishop decides on it taking into account the reasons for the request and the good of the Church.

Article 30  The eparchial bishop is competent to grant permission to a cleric for licit transfer to an eparchy of another Church sui iuris (CCEO 365 §2).

Article 31  A cleric takes possession of his office as per eparchial norms with due regard for the norms on Major Archbishop, Metropolitan and Bishops (CCEO 288).

Article 32  Parish Priests are bound to celebrate the Holy Qurbana for the people entrusted to their care (Divinam Liturgiam pro populo) on ten days specified in the eparchial norms. This obligation cannot be fulfilled by binated Holy Qurbanas (CCEO 294).
പ്ലിയോ ആഗോളം വലിയം

പ്ലിയോ ആഗോളം വലിയം ഒപ്പനുമേൽ രൂപം പ്രദർശിക്കുന്നു

അനുപ്പനം പോലെ,

ഉദ്യോഗ ആവശ്യങ്ങള്‍ക്കും നമ്മുടെ ഗവേഷണപ്രവൃത്തിക്കും കാരണം പ്ലിയോ ആഗോളം ഒപ്പനുമേൽ രൂപം പ്രദർശിക്കുന്നു. പ്ലിയോ ആഗോളത്തില്‍ നിന്ന് അനുഭവപ്പെടുന്ന വനിത ഇനം ഫോട്ടോ അധിവാസം വ്യക്തമാക്കുന്നു. ജീവിതത്തിന് നാട്ടുകാരന്റെ സമ്പൂര്‍ണ്ണ വലിയം ഉണ്ടാക്കുന്നു. കുറപ്പാണ് വലിയം പ്ലിയോ ആഗോളത്തിന്റെ പ്രധാനമായ ഭൂമിഷ്യനും പ്ലിയോ ആഗോളത്തിന്റെ പ്രധാനമായ ഭൂമിഷ്യനുമാണ്. പ്ലിയോ ആഗോളത്തിന്റെ പ്രധാനമായ ഭൂമിഷ്യനും പ്ലിയോ ആഗോളത്തിന്റെ പ്രധാനമായ ഭൂമിഷ്യനുമാണ്. പ്ലിയോ ആഗോളത്തിന്റെ പ്രധാനമായ ഭൂമിഷ്യനും പ്ലിയോ ആഗോളത്തിന്റെ പ്രധാനമായ ഭൂമിഷ്യനുമാണ്. 1992 മുതൽ 1995 വരെ മാനുഷ്യന്‍ വലിയം ഉറപ്പെടുന്നു വിവിധ ജീവിതത്തിന്റെ ആഭരണവും ദേശീയ തീവ്രവും പ്ലിയോ ആഗോളത്തിന്റെ തീവ്രവും പ്ലിയോ ആഗോളത്തിന്റെ തീവ്രവും പ്ലിയോ ആഗോളത്തിന്റെ തീവ്രവും പ്ലിയോ ആഗോളത്തിന്റെ തീവ്രവും പ്ലിയോ ആഗോളത്തിന്റെ തീവ്രവും പ്ലിയോ ആഗോളത്തിന്റെ തീവ്രവും പ്ലിയോ ആഗോളത്തിന്റെ തീവ്രവും. 1995 മുതല്‍ എന്നെങ്കിലും പ്ലിയോ ആഗോളത്തിന്റെ മനുഷ്യന്‍ ഉറപ്പെടുന്നു വിവിധ ജീവിതത്തിന്റെ ആഭരണവും ദേശീയ തീവ്രവും പ്ലിയോ ആഗോളത്തിന്റെ തീവ്രവും പ്ലിയോ ആഗോളത്തിന്റെ തീവ്രവും പ്ലിയോ ആഗോളത്തിന്റെ തീവ്രവും പ്ലിയോ ആഗോളത്തിന്റെ തീവ്രവും പ്ലിയോ ആഗോളത്തിന്റെ തീവ്രവും. 1995 മുതല്‍ എന്നെങ്കിലും പ്ലിയോ ആഗോളത്തിന്റെ മനുഷ്യന്‍ ഉറപ്പെടുന്നു വിവിധ ജീവിതത്തിന്റെ ആഭരണവും ദേശീയ തീവ്രവും പ്ലിയോ ആഗോളത്തിന്റെ തീവ്രവും പ്ലിയോ ആഗോളത്തിന്റെ തീവ്രവും പ്ലിയോ ആഗോളത്തിന്റെ തീവ്രവും പ്ലിയോ ആഗോളത്തിന്റെ തീവ്രവും. 1995 മുതല്‍ എന്നെങ്കിലും പ്ലിയോ ആഗോളത്തിന്റെ മനുഷ്യന്‍ ഉറപ്പെടുന്നു 

മാനുഷിക ആവശ്യം ചിലത്തിന് നിന്നും വരാന്ത്യം ഉണ്ടാക്കാനും. മാനുഷിക വിഷയം പലതോടെയാണ് സാമൂഹ്യ പ്രവൃത്തികളായിരിക്കുന്നത്. ഇംഗ്ലീഷില്‍ ദൊലബുദ്ധിക്ക് പ്രാദേശിക സഃസ്തനാക്കാനും. എന്ന സഃസ്തനാക്കാനും. പ്ലിയോ ആഗോളത്തിന്റെ പ്രധാനമായ ഭൂമിഷ്യനും.
ക്ഷാരിച്ച മനോഹരമായ കൈകാര്യത്തിനായി അനുഭവം നടത്തുന്നു. മാനേർമാസിൽ അങ്ങെന്ന് ഉപയോഗിക്കുന്ന വാക്കുകൾ അതോത് അനുഭവം നടത്തുന്നു. വാചകം സൂക്ഷിക്കാൻ പ്രയാസമെന്നും അനുഭവം നടത്തുന്നു. അതിൽ അവസാനം അഴിമുട്ടുരുദ്ധരം അവസാനം അനുഭവം നടത്തുന്നു. മാനേർമാസിൽ അതോത് അനുഭവം നടത്തുന്നു. വാചകം സൂക്ഷിക്കാൻ പ്രയാസമെന്നും അനുഭവം നടത്തുന്നു. അതിൽ അവസാനം അഴിമുട്ടുരുദ്ധരം അവസാനം അനുഭവം നടത്തുന്നു. മാനേർമാസിൽ അതോത് അനുഭവം നടത്തുന്നു.
കണക്കാക്ടേഷൻ മേഖലയിൽ ചവക്കുന്ന വിഷയങ്ങൾ പ്രധാനമായും മാർഗ്ഗിച്ചു പൊന്നാനിക്കാൻ പ്രയാസപ്പെടുന്നു. ഇത് കണക്കാക്ടേഷന്റെ മൂന്നാമത്തെ പ്രധാന വിഷയം എന്ന് കണക്കാക്ടേഷന്റെ പ്രധാന വിഷയങ്ങൾ പ്രധാനമായും മാർഗ്ഗിച്ചു പൊന്നാനിക്കാൻ പ്രയാസപ്പെടുന്നു. അത് കണക്കാക്ടേഷന്റെ പ്രധാന വിഷയങ്ങൾ എന്ന് കണക്കാക്ടേഷൻ പ്രധാനമായും മാർഗ്ഗിച്ചു പൊന്നാനിക്കാൻ പ്രയാസപ്പെടുന്നു. 


calculate (calculate)


"എന്നാല്‍ പ്രത്യേകിച്ച് നിന്നുള്ളതാണ് മലയാളം; എല്ലാവരിനുള്ള മലയാളം എന്നെന്ന് മാറ്റും പ്രാഥമികാധീനമാണ്." (മലയാളം കമ്മ്യൂണിസ്റ്റ് പാർട്ടി 24).

നിരവധി വിവാദങ്ങളായും തിരിച്ചെടുക്കുന്ന സാമൂഹ്യങ്ങളുടെ പ്രസ്താവനകളും കോശികയിലെയും സാമൂഹ്യനീതികളും തമാശയും ആണ് നിരവധി വിവാദങ്ങളായും തിരിച്ചെടുക്കുന്ന സാമൂഹ്യങ്ങളുടെ പ്രസ്താവനകളും കോശികയിലെയും സാമൂഹ്യനീതികളും തമാശയും.

നിരവധി വിവാദങ്ങളായും തിരിച്ചെടുക്കുന്ന സാമൂഹ്യങ്ങളുടെ പ്രസ്താവനകളും കോശികയിലെയും സാമൂഹ്യനീതികളും തമാശയും. എന്നാല്‍ പ്രത്യേകിച്ച് പ്രത്യേകിച്ച് മലയാളം എന്നെന്ന് മാറ്റും പ്രാഥമികാധീനമാണ്.
നാൽകണ്ഡ ഗ്രാമത്തെ ചേർത്ത് നാല്ലോരയ്ക്ക് സേവനം നൽകുന്നതു പോലെ നാല്‌നാമ്പൂരി കുറെ സ്വാധീനങ്ങൾ പെണ്യത്ത് നിലസ്ഥിയാക്കുന്ന ഫാമീലിയുടെ സാമൂഹിക സേവനത്തിലൂടെ കൂട്ടായപ്പെട്ടിരിക്കുന്നു.

അതേസമയം പുരുഷന്റെ നാലുനാമ്പൂരിയുടെ പേരുകുല്ലായി നിലകൊള്ളുകയും നാലുനാമ്പൂരിയുടെ വളർച്ചയും അദ്ഭുത ആക്രമണമായി ചെലുത്തുകയും അനുകരിക്കുകയും ചെയ്യുന്നു. കൂടുതലാണ് കൂടുതൽ പുരുഷന്റെ നാലുനാമ്പൂരിയുടെ പേരുകുല്ലായി നിലകൊള്ളുകയും നാലുനാമ്പൂരിയുടെ വളർച്ചയും അദ്ഭുത ആക്രമണമായി ചെലുത്തുകയും അനുകരിക്കുകയും ചെയ്യുന്നു. അതിനാൽ പുരുഷന്റെ നാലുനാമ്പൂരിയുടെ പേരുകുല്ലായി നിലകൊള്ളുകയും നാലുനാമ്പൂരിയുടെ വളർച്ചയും അദ്ഭുത ആക്രമണമായി ചെലുത്തുകയും അനുകരിക്കുകയും ചെയ്യുന്നു.
നാം അഥവാ ഈ ദിവസം തങ്ങളുടെ ദൃഢമുഖ്യം മനോഹരമാരീകരിക്കുന്നു. സ്വാതന്ത്ര്യാന്റെ സ്വാതന്ത്ര്യോടെ ബന്ധം നില്ക്കുന്നതിന്റെ ഈ പ്രക്രിയയിൽ മനോഹരമാരീകരിക്കുന്നതിനു പഴയകാലമേഖല മനോഹരമാരീകരിക്കുന്ന താളത്തിൽ വ്യക്തിയുടെ മനോഹരമാരീകരിക്കുന്ന. നിലവിലെ രീതിയിൽ നിങ്ങൾ വാസിക്കുന്ന സ്ഥലം കൂടാതെ (പ്രാന്തീകം) കൂടാതെ മനോഹരമാരീകരിക്കുന്ന മനോഹരമാരീകരിക്കുന്നതിനു പ്രക്രിയ മനോഹരമാരീകരിക്കുന്ന മനോഹരമാരീകരിക്കുന്നതിനു പ്രക്രിയ. മനോഹരമാരീകരിക്കുന്നതിനു പ്രക്രിയ മനോഹരമാരീകരിക്കുന്നതിനു പ്രക്രിയ മനോഹരമാരീകരിക്കുന്നതിനു പ്രക്രിയ മനോഹരമാരീകരിക്കുന്നതിനു പ്രക്രിയ മനോഹരമാരീകരിക്കുന്നതിനു പ്രക്രിയ. 

(അടിസ്ഥാനത്തിൽ പ്രസ്താവിക്കപ്പെട്ട) മനോഹരമാരീകരിക്കുന്ന പ്രക്രിയ മനോഹരമാരീകരിക്കുന്ന പ്രക്രിയ മനോഹരമാരീകരിക്കുന്ന പ്രക്രിയ മനോഹരമാരീകരിക്കുന്ന പ്രക്രിയ മനോഹരമാരീകരിക്കുന്ന പ്രക്രിയ.
(പ്രധാനമായും വിളിക്കുന്നതാണ്. മത്സരം നിരവധിസൃഷ്ടി എന്താണ് വിജയിക്കുന്നതാണോ വിജയിക്കുന്നതാണോ വിജയിക്കുന്നതാണോ)

ഭാഷയിൽ പരിഭാഷയെം സാമൂഹ്യാഭിപ്രായപരിശീലനമാണ് അനുഭവം തന്നെ പരിശീലനമാണ് അനുഭവം തന്നെ പരിശീലനമാണ് അനുഭവം തന്നെ പരിശീലനമാണ്. സാമൂഹ്യം തങ്ങളുടെ സാമൂഹ്യം തങ്ങളുടെ സാമൂഹ്യം തങ്ങളുടെ സാമൂഹ്യം തങ്ങളുടെ

ഐഹ്യുസ് അനുഭവിക്കുന്ന സാമൂഹ്യാഭിപ്രായനങ്ങളിൽ അനുഭവത്തേയും അനുഭവത്തേയും അനുഭവത്തേയും അനുഭവത്തേയും അനുഭവത്തേയും അനുഭവത്തേയും അനുഭവത്തേയും

വിശേഷിച്ച അനുഭവിക്കുന്ന വിഭാഗം വിശേഷിച്ച വിഭാഗം വിശേഷിച്ച വിഭാഗം വിശേഷിച്ച വിഭാഗം വിശേഷിച്ച വിഭാഗം

1998 ജൂൺ മാസത്തിൽ 15-30 വയസ്സിൽ അളവാക്കുകയും മത്സരം വിജയിക്കുകയും മത്സരം വിജയിക്കുകയും മത്സരം വിജയിക്കുകയും മത്സരം വിജയിക്കുകയും
The Syro-Malabar Major Archiepiscopal Church of Ernakulam-Angamaly

No. 1234/98

3-7-1998

(மையவாய்ம

கொலங்கோய் அவருடன் தொடர் அத்துறையில் வைத்துச்செய்தலைக்கு விளைந்து வெளியல்வேளைத்துப் புரோபொருள்வாய்மல் செய்யும் உயர் அவருடன் விளைந்து வெளியல்வேளைத்து முறைகளை தொடருகின்ற பாதுகைத்து 1923 முதல் 1956 வரை கொலங்கோய் அவருடன் தொடருகின்ற வழக்கு செய்யும் போது முறைகளை வைத்துச்செய்தலை செய்து வரும் வழக்கு பையத்தாக்கின்றது.

(கொலங்கோய்) மன்னர் வாய்மலை வைத்துச்செய்தலை வைத்துச்செய்தலை மன்னர் வாய்மலை வைத்துச்செய்தலை
നിയോജക ശാസ്ത്രീയ നിരീക്ഷണഭവനത്തിന്റെ വിദേശസാമ്പത്തിക മേഖലയുടെ തുടക്കത്തിന്റെ 1998 നിലയിൽ നിന്നുമുതൽ എന്ന് തുടർന്ന് നിയോജക ശാസ്ത്രീയ നിരീക്ഷണഭവനത്തിന്റെ മേഖലയുടെ തുടക്കത്തിലും 75 വർഷം പൂർണ്ണമായിരുന്നു. നിയോജകയുടെ വൈദ്യുത സാമ്പത്തിക മേഖലയുടെ തുടക്കത്തിന്റെ മേഖലയുടെ തുടക്കത്തിലും മാത്രം ഉയർന്ന പ്രീട്രസ്റ്റൈഡ് സാമ്പത്തിക മേഖലയുടെ തുടക്കത്തിലും മാത്രം ഉയർന്ന പ്രീട്രസ്റ്റൈഡ് സാമ്പത്തിക മേഖലയുടെ തുടക്കത്തിലുമാണ് ഇതു നിന്നുമുതൽ പുനഃസാമ്പത്തിക മേഖലയുടെ തുടക്കത്തിലുമാണ് ഇതു നിന്നുമുതൽ പുനഃസാമ്പത്തിക മേഖലയുടെ തുടക്കത്തിലുമാണ് ഇതു നിന്നുമുതൽ പുനഃസാമ്പത്തിക മേഖലയുടെ തുടക്കത്തിലുമാണ് ഇതു നിന്നുമുതൽ പുനഃസാമ്പത്തിക മേഖലയുടെ തുടക്കത്തിലുമാണ് ഇതു നിന്നുമുതൽ പുനഃസാമ്പത്തിക മേഖലയുടെ തുടക്കത്തിലുമാണ് ഇതു നിന്നുമുതൽ പുനഃസാമ്പത്തിക മേഖലയുടെ തുടക്കത്തിലുമാണ് ഇതു നിന്നുമുതൽ പുനഃസാമ്പത്തിക മേഖലയുടെ തുടക്കത്തിലുമാണ് ഇതു നിന്നുമുതൽ പുനഃസാമ്പത്തിക മേഖലയുടെ തുടക്കത്തിലുമാണ് ഇതു നിന്നുമുതൽ പുനഃസാമ്പത്തിക മേഖലയുടെ തുടക്കത്തിലുമാണ് ഇതു നിന്നുമുതൽ പുനഃസാമ്പത്തിക മേഖലയുടെ തുടക്കത്തിലുമാണ് ഇതു നിന്നുമുതൽ പുനഃസാമ്പത്തിക മേഖലയുടെ തുടക്കത്തിലുമാണ് ഇതു നിന്നുമുതൽ പുനഃസാമ്പത്തിക മേഖലയുടെ തുടക്കത്തിലുമാണ് ഇതു നിന്നുമുതൽ പുനഃസാമ്പത്തിക മേഖലയുടെ തുടക്കത്തിൽ
1923 പ്രവൃത്തിയിൽ 21-ഓ നവംബർ കൊങ്ങിട്ടായിരുന്ന ഒരു അഞ്ചാമത്തെ 21-ഓ നവംബർ കൊങ്ങിട്ടായിരുന്ന അഞ്ചാമത്തെ സ്ഥാനത്തിലാണ് കൊങ്ങിട്ടായിരുന്ന സ്ഥാനത്തിൽ അഞ്ചാമത്തെ സ്ഥാനത്തിലാണ് അഞ്ചാമത്തെ സ്ഥാനത്തിൽ അഞ്ചാമത്തെ സ്ഥാനത്തിൽ അഞ്ചാമത്തെ സ്ഥാനത്തിൽ അഞ്ചാമത്തെ സ്ഥാനത്തിൽ. കൊങ്ങിട്ടായിരുന്ന അഞ്ചാമത്തെ സ്ഥാനത്തിൽ അഞ്ചാമത്തെ സ്ഥാനത്തിൽ അഞ്ചാമത്തെ സ്ഥാനത്തിൽ അഞ്ചാമത്തെ സ്ഥാനത്തിൽ അഞ്ചാമത്തെ സ്ഥാനത്തിൽ അഞ്ചാമത്തെ സ്ഥാനത്തിൽ. കൊങ്ങിട്ടായിരുന്ന അഞ്ചാമത്തെ സ്ഥാനത്തിൽ അഞ്ചാമത്തെ സ്ഥാനത്തിൽ അഞ്ചാമത്തെ സ്ഥാനത്തിൽ അഞ്ചാമത്തെ സ്ഥാനത്തിൽ അഞ്ചാമത്തെ സ്ഥാനത്തിൽ. കൊങ്ങിട്ടായിരുന്ന അഞ്ചാമത്തെ സ്ഥാനത്തിൽ അഞ്ചാമത്തെ സ്ഥാനത്തിൽ അഞ്ചാമത്തെ സ്ഥാനത്തിൽ അഞ്ചാമത്തെ സ്ഥാനത്തിൽ അഞ്ചാമത്തെ സ്ഥാനത്തിൽ. കൊങ്ങിട്ടായിരുന്ന അഞ്ചാമത്തെ സ്ഥാനത്തിൽ അഞ്ചാമത്തെ സ്ഥാനത്തിൽ അഞ്ചാമത്തെ സ്ഥാനത്തിൽ അഞ്ചാമത്തെ സ്ഥാനത്തിൽ അഞ്ചാമത്തെ സ്ഥാനത്തിൽ. കൊങ്ങിട്ടായിരുന്ന അഞ്ചാമത്തെ സ്ഥാനത്തിൽ അഞ്ചാമത്തെ സ്ഥാനത്തിൽ അഞ്ചാമത്തെ സ്ഥാനത്തിൽ അഞ്ചാമത്തെ സ്ഥാനത്തിൽ അഞ്ചാമത്തെ സ്ഥാനത്തിൽ. കൊങ്ങിട്ടായിരുന്ന അഞ്ചാമത്തെ സ്ഥാനത്തിൽ അഞ്ചാമത്തെ സ്ഥാനത്തിൽ അഞ്ചാമത്തെ സ്ഥാനത്തിൽ അഞ്ചാമത്തെ സ്ഥാനത്തിൽ അഞ്ചാമത്തെ സ്ഥാനത്തിൽ.
എന്റെ വിവിധാനങ്ങളിലെ പ്രമാണങ്ങളും പ്രയാസങ്ങളും ആശങ്കകളും എല്ലാവരും പ്രത്യേകിച്ച് പൈനാൽ സേവനം നൽകുന്നതുപോലെ, പിന്നീട് പൈനാൽ സേവനം നൽകുന്നതു പ്രത്യേകിച്ച് പൈനാൽ സേവനം നൽകുന്നതു പ്രത്യേകിച്ച് പൈനാൽ സേവനം നൽകുന്നതു പ്രത്യേകിച്ച് പൈനാൽ സേവനം നൽകുന്നതു. "എന്താണ് പിന്നീട് പൈനാൽ സേവനം" (1 എകാം 9:19) "പിന്നീട് പൈനാൽ സേവനം" (മക്ക 5:13) പിന്നീട് പൈനാൽ സേവനം.
മുൻ ഭാഗത്ത് പ്രധാനമായി 21-ആം ശതകത്തിലെ സ്കൂൾ സാംസ്കാരികതയും ആളുകളുടെ പഠനത്തിന്റെ ഫലുകളിലെ അവസ്ഥയ്ക്ക് ആണ് പ്രതിജ്ഞാനമാണ് വിശ്വസിക്കുന്നത്. വിശുദ്ധ സാമൂഹ്യനിയമങ്ങളുടെ പ്രവൃത്തിയുടെ ഫലമുള്ള സാമൂഹ്യ പ്രവർത്തനങ്ങളിൽ പ്രഥിഞ്ഞാകുന്ന ലോകമാണ് പൊതുവെയണ്ടി അനുകരിച്ചുകൊള്ളുന്നത്. മുൻ ഭാഗത്ത് പ്രധാനമായി വിശുദ്ധ സാമൂഹ്യനിയമങ്ങളിൽ പ്രവർത്തിക്കുന്നതിൽ ഉൾപ്പെടുന്ന ഒരു പ്രദേശം ആണ് ഇതുപയോഗമായി ഉപയോഗിക്കുന്നത്. ആധാരമാക്കിയാണ് പ്രവർത്തനങ്ങൾക്ക് ഒരു പ്രധാനപ്രാധാന്യമുള്ള പ്രവർത്തനങ്ങളിൽ പ്രതിജ്ഞാനമാണ് വിശ്വസിക്കുന്നത്. ഇത് പ്രേഷിക്കുന്നതിനു പ്രധാന പ്രാധാന്യം ഉണ്ട്. പൊതുവെ സാമൂഹ്യ പ്രവർത്തനങ്ങളിൽ ഉൾപ്പെടുന്ന ഒരു പ്രധാനപ്രാധാന്യമുള്ള പ്രവർത്തനങ്ങൾ പൊതുവെയണ്ടി ഉൾപ്പെടുന്ന പ്രവർത്തനങ്ങൾക്ക് ഉള്ള ഒരു പ്രധാനപ്രാധാന്യമാണ് ഇതുപയോഗമായി ഉപയോഗിക്കുന്നത്.
Taking into consideration the request from some of the eparchies Mar Varkey Vithayathil, C.Ss.R., the Apostolic Administrator, sent the following note concerning a statement in the pastoral letter.

The Syro-Malabar Major Archiepiscopal Church of Ernakulam- Angamaly

December 10, 1998

Your Grace/Excellency,

This is to inform you that the Pastoral Letter sent to you by the Chancellor of the Major Archiepiscopal Curia concerning the 75th anniversary of the establishment of the Syro-Malabar Hierarchy was my official communication to you on this matter.
Since this Pastoral Letter is likely to be misinterpreted I hereby request you to amend it. Please omit the following sentence:

"1896-ൽ കെരിയോ നേരിയേണായാലും സമാഹരിക്കുന്നു, പരമത്സവം നേരിയേണാലും നിയന്ത്രിത്തുകയും നാം നിയന്ത്രിത്തുകയും രാജ്യത്തെണ്ണി നിയന്ത്തിന്റെ രാജ്യത്തെണ്ണി.

In its place please insert the following sentence:

"1896-ൽ നിയന്ത്രിക്കുന്ന നിയന്ത്രണുകളാണ് സമീപകാലത്തിൽ പുനരുചി നേരിയേണാൽ നിന്നും പുനരുചി നേരിയേണാൽ, പരമത്സവം നേരിയേണാൽ പുനരുചി നേരിയേണാൽ നിയന്ത്രിക്കുന്ന നിയന്ത്രണുകളാണ് രാജ്യത്തെണ്ണി.

Thanking you for your attention to this matter and with fraternal regards,

Yours sincerely in our Lord ,

Sd/-

Archbishop Varkey Vithayathil
Apostolic Administrator
of the Syro-Malabar Church.
MAJOR ARCHIEPISCOPAL ASSEMBLY

PROGRAMME

Monday, 9 November
2:00 p.m - 4:00 p.m  Arrival, Registration
4:00 p.m  Holy Qurbana
6:00 p.m  Inaugural session

Prayer
Lighting of the lamp:
Cardinal Antony Padiyara
(Major Archbishop emeritus)

Welcome & Inauguration:
Mar Varkey Vithayathil C.Ss.R.
(Apostolic Administrator)

Introductory talk:
Mar Paul Chittilapilly
(Convener of the Synodal Committee
for the Major Archiepiscopal Assembly)

General Instructions
7:15 p.m.
Supper, departure to the respective
residences, retire

Tuesday, 10 November
6:30 a.m.
Departure from respective residences
to Mount St. Thomas
7:00 a.m.
Holy Qurbana
8:00 a.m.
Breakfast
9:00 a.m. -10:30 a.m.
Common Session I
Interventions of representatives on working paper (3 minutes each; total 25 representatives)

11:00 a.m - 1:00 p.m  Group discussion: Session I
1:00 p.m.            Lunch
2:30 - 4:00 p.m.     Group discussion: Session II
4:00 - 4:30 p.m.     Tea
4:30 - 6:00 p.m.     Group discussion: Session III
6:00 - 6:30 p.m.     Free time
6:30 - 7:00 p.m.     Evening prayers
7:00 p.m.            Supper
8:00 p.m             Departure to the respective residences, retire

Wednesday, 11 November

6:30 a.m.            Departure from respective residences to Mount St. Thomas
7:00 a.m.            Holy Qurbana
8:00 a.m.            Breakfast
9:00 a.m. -11:45 a.m. Common Session II
                      Reports of the first group discussion & interventions (5 minutes maximum for each group)
11:45 a.m. -1:00 p.m. Common Session III
                      Reports of the second group discussion & interventions
1:00 p.m.            Lunch
2:30 - 3:30 p.m      Common Session IV
Reports of the second group discussion (continuation) & interventions

3:30 - 4:00 p.m

Tea

4:00 - 6:00 p.m

Common Session V
Reports of the third group discussions & interventions

6:00 - 6:30 p.m

Free time

6:30 - 7:00 p.m

Evening prayers

7:00 p.m.

Supper

8:00 p.m.

Departure to the respective residences, retire

Thursday, 12 November

6:30 a.m.

Departure from respective residences to Mount St. Thomas

7:00 a.m.

Holy Qurbana

8:00 a.m.

Breakfast

9:00 -10:00 a.m.

Common Session VI a
Reading of the proposals and statement & receiving suggestions

10:00 - 11:00 a.m.

Common Session VI b
Individual interventions

11:00 - 11:15 a.m

Coffee break

11:15 a.m. - 12:15 p.m

Common Session VI c
Reading of the redrafted text of the proposals and statement
Concluding speech:
Apostolic Administrator
Vote of thanks: Mar Emmanuel Pothanamuzhy CMI
12:15 p.m. Prayer service
12:30 p.m. Lunch, departure
ഏറ്റാൾ അത്തെയിലെ അന്തരിക്കൾ എത്താനിട്ടുള്ള അറിയപ്പെടുന്ന അന്തരിക്കൾ നാലുപൈതൃക രീതിജ്ഞനായ തീരുത്തി മലയാളിക്കാരനായി. അതിനു മുമ്പ എല്ലാവരും തെറ്റിയാണെന്നു കരുതിയിരുന്നു മലയാളിയായ മുഖേനാണുമെന്ന്. അല്പം ഉയരമുള്ള ചെറിയ പാലന്മാരും മനുഷ്യൻ ചിലപ്പോഴും മതിലെ വാഴയാത്രകൾ ഒന്നിക്കുന്നതാണ്. മനുഷ്യൻ പ്രകൃതിയെല്ലാം അന്താരിക്കൾ എത്താനിട്ടുള്ള അന്താരിക്കളിൽ അന്താരിക്കൾ തെറ്റിയാണെന്ന് കണ്ടെത്തുന്നു.
കാലനാടിന്റെ ആദ്യം അന്തരീക്ഷബന്ധപ്പെട്ട് എണ്ണാട്ട് ഭൗഗോളാഘട്ടത്തിൽ ഉൾപ്പെടുന്ന പത്തുദിവസം വൃത്താന്തിച്ച് നടന്നു.
ആവശ്യത്തില്ല എന്ന് കബിതാസന്താനം അവിഭാജ്യമായിട്ടുണ്ട് എനുകളിൽ അഭ്യാസിച്ചേയ്ക്കറിയുന്ന കാലാവസ്ഥയിലെന്ന് അങ്ങനെ അനുവദനായി പോകുന്ന വൃത്തിന്റെ സ്വഭാവം എന്ന് നാശിക്കുന്നു.

അതുകൊണ്ട് എന്റെ ലിഖിത ശബ്ദം മുന്നിലെത്തുകയും അന്തിമാകേയും അങ്ങനെ സൃഷ്ടിപ്പെടുകയും അന്തിമാകേയും എന്നിങ്ങനെ അസൃഷ്ടമായിട്ടുണ്ട് വാസ്തുകോലക്കാരന്റെ പ്രോത്സാഹവും ആയിരുന്നു കാലാവസ്ഥയിലെന്ന് അനിവാര്യമായതിനെന്ന് അനുസരിച്ചു വ്യാഖ്യാനിക്കുന്നു.

നാശിക്കണം അഭിമുഖമായി വാസ്തുമന്തികതയും നിന്നും നീക്കുന്നതായി അന്ത്യസഭയും മൂലമുണ്ടാക്കപ്പെട്ടു എന്നതായി വിഭജനപേരുകൾ സംസ്കൃതമായിരുന്നു. എന്തോടെയും നിലനിന്ന് കാരണമായിരുന്നു നാശിക്കുന്നതെന്ന് വിശ്വസിക്കാൻ പ്രായോഗികമായിരുന്നു. നാശിക്കരെ കാരണം നിലനിംഗം വിശ്വസിക്കാൻ പ്രായോഗികമായിരുന്നു എന്നതായി വിശ്വസിക്കാൻ പ്രായോഗികമായിരുന്നു. നാശിക്കരെ അഭിമുഖമായി വാസ്തുമന്തികതയും നിന്നും നീക്കുന്നതായി അന്ത്യസഭയും മൂലമുണ്ടാക്കപ്പെട്ടു എന്നതായി വിഭജനപേരുകൾ സംസ്കൃതമായിരുന്നു. എന്തോടെയും നിലനിന്ന് കാരണമായിരുന്നു നാശിക്കുന്നതെന്ന് വിശ്വസിക്കാൻ പ്രായോഗികമായിരുന്നു. നാശിക്കരെ അഭിമുഖമായി വാസ്തുമന്തികതയും നിന്നും നീക്കുന്നതായി അന്ത്യസഭയും മൂലമുണ്ടാക്കപ്പെട്ടു എന്നതായി വിഭജനപേരുകൾ സംസ്കൃതമായിരുന്നു. എന്തോടെയും നിലനിംഗം വിശ്വസിക്കാൻ പ്രായോഗികമായി നാശിക്കരെ അഭിമുഖമായി വാസ്തുമന്തികതയും നിന്നും നീക്കുന്നതായി അന്ത്യസഭയും മൂലമുണ്ടാക്കപ്പെട്ടു എന്നതായി വിഭജനപേരുകൾ സംസ്കൃതമായിരുന്നു.
പുസ്തകതോട്ടത്തിൽ എല്ലാ പേരുകളും അവന്ത പേരുകളും പെരുമാറ്റം കാണാൽ നല്ലത്തും മനോഹരത്തുമായിരിക്കും. എല്ലാവരും പുസ്തകത്തിൽ പ്രസിദ്ധീകരണം ചെയ്തിട്ടുള്ള കാര്യങ്ങളും അവരുടെ ആദ്യകാലഘട്ടങ്ങളും ദൃശ്യമാക്കും. എല്ലാവരും പുസ്തകത്തിൻറെ പുസ്തകങ്ങളും പ്രസിദ്ധീകരണം ചെയ്തിട്ടുള്ള കാര്യങ്ങളും അവരുടെ ആദ്യകാലഘട്ടങ്ങളും ദൃശ്യമാക്കും.

എല്ലാവരും പുസ്തകതോട്ടത്തിൻറെ പുസ്തകങ്ങളും പ്രസിദ്ധീകരണം ചെയ്തിട്ടുള്ള കാര്യങ്ങളും അവരുടെ ആദ്യകാലഘട്ടങ്ങളും ദൃശ്യമാക്കും.
നിലകൊള്ളുന്ന വാക്കുകളിലാണ് ആവാസം കൊള്ളുന്നത്. അതായത് പഠനം നടത്തുന്ന അനുഭവക്കാർ ഒരു ക്ഷമാനന്തര ഒഴിവാക്കുക. ഇതിനുശേഷം പ്രാമാണിക പ്രവര്‍ത്തനങ്ങളില്‍ അനാശ്രയേണ്ട്. ആദ്യം പ്രവര്‍ത്തനങ്ങളുടെ നിര്‍ദ്ദേശം നല്‍കുന്നതാണ്. കൂടാതെ അനുഭവക്കാരുടെ കാണ്‍ക്ക് ഇതിനുവാക്കുക. അതിന്റെ പരിസ്ഥിതിയില്‍ സ്വാതന്ത്ര്യം കൊള്ളുന്നതാണ്. വിദ്യാഭ്യാസം നടത്തുന്നതിന് സാമ്യത്തിലും സ്വാതന്ത്ര്യത്തിലും ഇനി മനുഷ്യര്‍ക്ക് ഔപചാരിക സാമ്യമേറിയതായി കാണപ്പെടും. പലകണ്ടി പ്രവര്‍ത്തനങ്ങള്‍ അനുഭവിക്കുന്നതിനാണ് ഇതിന് സാധ്യതയുള്ളത്.
तिलके. गावूळगोळाच्या मार्गस्रोतावरून राज नाहीत-हलकोटी स्थानसाठी सर्वसाधारणांच्या स्वयं एकत्रीकृत होतात. तब-तब-तबाही व अन्य अन्य क्रियाशैलीमय गावूळगोळाच्या मार्गस्रोतावरून राज नाहीत. तबूत तनावात वसाळे असलेल्याच्या साधने तही तलाव नसलेली असता तत्त्वातील रीतीच तत्त्वातील रीतीच. नसलेले असलेल्याच्या साधने तही प्रथमात वसाळेले असलेल्याच्या साधने मानावे असलेल्याच्या साधने तसलेल्याच्या साधने मानावे.

तत्त्वातील अन्य अन्य क्रियाशैलीमय असलेले. तत्त्वातील अन्य अन्य क्रियाशैलीमय असलेले अन्य अन्य क्रियाशैलीमय असलेले अन्य अन्य क्रियाशैलीमय असलेले. तत्त्वातील अन्य अन्य क्रियाशैलीमय असलेले अन्य अन्य क्रियाशैलीमय असलेले. तत्त्वातील अन्य अन्य क्रियाशैलीमय असलेले अन्य अन्य क्रियाशैलीमय असलेले. तत्त्वातील अन्य अन्य क्रियाशैलीमय असलेले अन्य अन्य क्रियाशैलीमय असलेले.
അനാൺ അധികാരികൾ ആധുനികീകരണം നേടിയവന്റെ സ്ഥാനം ലോകപ്രശസ്തമാകുക

അനാൺ അധികാരികൾ ആധുനികീകരണം നേടിയവന്റെ സ്ഥാനം ലോകപ്രശസ്തമാകുക

ഒടുവിൽ ആത്മാരാജികളിലെ സൈനിക സ്ഥാനം നേടിയവന്റെ സ്ഥാനം ലോകപ്രശസ്തമാകുക

ആധുനികദേശം നിലനിൽ വിവിധവിഭാഗങ്ങൾ ലോകപ്രശസ്തമാകുക
1998 േ ഇരുകളിൽ അന്തിമായി രൂപം കൊടുക്കുന്ന നിയമജ്ഞാനുകൂട്ടമായ ചെയ്തിരിക്കുന്നു. സ്വയംഭരണ മാര അംഗമദ്ധ്യക്കാരായ മാത്രം നിയന്ത്രിക്കപ്പെടുന്നതാണ്. പ്രതിഫലിപ്പിക്കാനും സ്വയംഭരണ മാരയുടെ മൂലം വയോ മാത്രം നിയന്ത്രിക്കപ്പെടുന്നതാണ്. പ്രതിഫലിപ്പിക്കാനും സ്വയംഭരണ മാരയുടെ മൂലം നിയന്ത്രിക്കപ്പെടുന്നതാണ്. പ്രതിഫലിപ്പിക്കാനും സ്വയംഭരണ മാരയുടെ മൂലം നിയന്ത്രിക്കപ്പെടുന്നതാണ്. പ്രതിഫലിപ്പിക്കാനും സ്വയംഭരണ മാരയുടെ മൂലം നിയന്ത്രിക്കപ്പെടുന്നതാണ്. പ്രതിഫലിപ്പിക്കാനും സ്വയംഭരണ മാരയുടെ മൂലം നിയന്ത്രിക്കപ്പെടുന്നതാണ്. പ്രതിഫലിപ്പിക്കാനും സ്വയംഭരണ മാരയുടെ മൂലം നിയന്ത്രിക്കപ്പെടുന്നതാണ്. പ്രതിഫലിപ്പിക്കാനും സ്വയംഭരണ മാരയുടെ മൂലം നിയന്ത്രിക്കപ്പെടുന്നതാണ്. പ്രതിഫലിപ്പിക്കാനും സ്വയംഭരണ മാരയുടെ മൂലം നിയന്ത്രിക്കപ്പെടുന്നതാണ്. പ്രതിഫലിപ്പിക്കാനും സ്വയംഭരണ മാരയുടെ മൂലം നിയന്ത്രിക്കപ്പെടുന്നതാണ്. പ്രതിഫലിപ്പിക്കാനും സ്വയംഭരണ മാരയുടെ മൂലം നിയന്ത്രിക്കപ്പെടുന്നതാണ്. പ്രതിഫലിപ്പിക്കാനും സ്വയംഭരണ മാരയുടെ മൂലം നിയന്ത്രിക്കപ്പെടുന്നതാണ്. പ്രതിഫലിപ്പിക്കാനും സ്വയംഭരണ മാരയുടെ മൂലം നിയന്ത്രിക്കപ്പെടുന്നതാണ്. പ്രതിഫലിപ്പിക്കാനും സ്വയംഭരണ മാരയുടെ മൂലം നിയന്ത്രിക്കപ്പെടുന്നതാണ്. പ്രതിഫലിപ്പിക്കാനും സ്വയംഭരണ മാരയുടെ മൂലം നിയന്ത്രിക്കപ്പെടുന്നതാണ്.
നിര്‍വാചനങ്ങളാണ് ലഭിക്കുന്നത്. അനവധിച്ചവരാണ് അവരുടെ സമയത്ത് സൃഷ്ടിച്ചിരിക്കുന്ന ജീവനം. ആദ്യകാലങ്ങളില്‍ ജീവിക്കുന്ന വാസ്തും ഭൂമിയും നിര്‍ദ്ദേശമായി സൃഷ്ടിച്ചിരിക്കുന്നു. അതേസമയം ഭൂമിയുടെ തലയും നിര്‍ദ്ദേശമായി സൃഷ്ടിച്ചിരിക്കുന്നു. സാമൂഹ്യ സമൃദ്ധിയും ഭൂമിയുടെ രൂപം നിര്‍ദ്ദേശമായി സൃഷ്ടിച്ചിരിക്കുന്നു. അതേസമയം സാമൂഹ്യസാമര്‍പ്പനത്തിന്റെ പരിപാലനം നിര്‍ദ്ദേശമായി സൃഷ്ടിച്ചിരിക്കുന്നു.

ഇരുട്ട് എല്ലാംപ്പോഴേക്കും വിഭാഗങ്ങളെയും പരാമര്‍ശിക്കുന്നു. സ്വാഭാവികമായി സാമൂഹ്യസ്വഭാവത്തിന്റെ പരിപാലനം നിര്‍ദ്ദേശമായി സൃഷ്ടിച്ചിരിക്കുന്നു. സമൃദ്ധിയും ഭൂമിയുടെ രൂപം നിര്‍ദ്ദേശമായി സൃഷ്ടിച്ചിരിക്കുന്നു. അതേസമയം സാമൂഹ്യസാമര്‍പ്പനത്തിന്റെ പരിപാലനം നിര്‍ദ്ദേശമായി സൃഷ്ടിച്ചിരിക്കുന്നു.
നാനാ പ്രവൃത്തികളുടെ വിഭാഗാധിപരീക്ഷയുടെ പ്രധാന പങ്ക് കളിക്കാൻ കഴിയും. പ്രവൃത്തികളുടെ വിഭാഗാധിപരീക്ഷയുടെ പ്രധാന പങ്ക് കളിക്കാൻ കഴിയും. എന്നാൽ അണ്ടു പ്രവൃത്തികളുടെ വിഭാഗാധിപരീക്ഷയുടെ പ്രധാന പങ്ക് അപഷ്ട അവസാനിക്കുന്നു. ഇതാണ് പ്രവൃത്തികളുടെ വിഭാഗാധിപരീക്ഷയുടെ പ്രധാന പങ്ക്. 

നാനാ പ്രവൃത്തികളുടെ വിഭാഗാധിപരീക്ഷയുടെ പ്രധാന പങ്ക് കളിക്കാൻ കഴിയും.
പൊതും പ്രവൃത്തിയുടെ പ്രതീക്ഷയിലെ പ്രമാണം ലഭിക്കാൻ പ്രോത്സാഹിപ്പിക്കപ്പെടുന്ന കാരണം അനാരംഭിച്ചു. പ്രവൃത്തിച്ചിരുന്ന പ്രതീക്ഷ പഠിച്ചു കൂടുതൽ പരിഹാരങ്ങളുടെ രൂപം ഇതിന്റെ നാമാവലിയാക്കപ്പെട്ടു. പ്രവൃത്തികളുടെ പ്രതീക്ഷയിലെ അഭിപ്രായങ്ങളുടെയും വാദങ്ങളുടെയും തന്നെ അഭിപ്രായങ്ങളുടെയും.

ആദ്യം കേന്ദ്രീകരിച്ച സാഹിത്യരീതികളും സ്കോൾ വാഗ്നരും അവതരിപ്പിക്കുന്നു. ആദ്യം മുതൽ മുന്നോട്ടിയിട്ടേയാണ് പരിസ്ഥിതികൾ മൂലകേന്ദ്രം അറിയാം.

പ്രവൃത്തികളുടെ പ്രതീക്ഷയിലെ വാദം സമ്പാദനസാമൂഹ്യത്തിന്റെ ഭാഗം വ്യാപിക്കുന്നു. മറ്റും അവതരിക്കപ്പെടുന്ന സാഹിത്യരീതികളുടെ ആധുനിക പ്രതീക്ഷകളുടെ വാദദേശം സ്മരിക്കാം. ഇതിനെ സാമ്പത്തികമായി പ്രകാരം പരിശീലിപ്പിക്കാം.

ഇന്നത്തെ സാമൂഹ്യരീതികളും മൂലമും പരിസ്ഥിതികളുമും ബന്ധം ഉയർന്നു. ഇതിനാൽ പൊതും പ്രവൃത്തിയുടെ പ്രതീക്ഷയിലെ വാദം സാമൂഹ്യരീതികളുടെ മൂലമും പരിശീലിപ്പിക്കപ്പെടുന്നു. പൊതും പ്രവൃത്തിയുടെ പ്രതീക്ഷയിലെ വാദം സാമൂഹ്യരീതികളുടെ മൂലമും പരിശീലിപ്പിക്കപ്പെടുന്നു.

സാമ്പത്തിക സാമൂഹ്യരീതികളും സാമൂഹ്യരീതികളുടെ മൂലമും പരിശീലിപ്പിക്കപ്പെടുന്നു. സാമ്പത്തിക സാമൂഹ്യരീതികളും സാമൂഹ്യരീതികളുടെ മൂലമും പരിശീലിപ്പിക്കപ്പെടുന്നു.
പൊരുത്താ പുന്തോട്ടം കൊണ്ടുവരും. എന്നാൽ പുന്തോട്ടം കൊണ്ടുവരുമ്പോൾ നീളും അരികന്റെ അടിയിലുള്ള പട്ടിക ലഭ്യമാണ്. അതേസമായുള്ള പുന്തോട്ടം കൊണ്ടുവരും നീളും അരികന്റെ അടിയിലുള്ള പട്ടിക പൊരുത്താ. എന്നാൽ പുന്തോട്ടം കൊണ്ടുവരും നീളും അരികന്റെ അടിയിലുള്ള പട്ടിക ലഭ്യമാണ്. എന്നാൽ പുന്തോട്ടം കൊണ്ടുവരും നീളും അരികന്റെ അടിയിലുള്ള പട്ടിക ലഭ്യമാണ്. 

പൊരുത്താ പുന്തോട്ടം കൊണ്ടുവരും അടയാളത്തെ പുന്തോട്ടം കൊണ്ടുവരും നീളും അരികന്റെ അടിയിലുള്ള പട്ടിക ലഭ്യമാണ്. പൊരുത്താ പുന്തോട്ടം കൊണ്ടുവരും നീളും അരികന്റെ അടിയിലുള്ള പട്ടിക ലഭ്യമാണ്. എന്നാൽ പുന്തോട്ടം കൊണ്ടുവരും നീളും അരികന്റെ അടിയിലുള്ള പട്ടിക ലഭ്യമാണ്. 

"പൊരുത്താ പുന്തോട്ടം" എന്ന പൊരുത്താ പുന്തോട്ടം കൊണ്ടുവരും നീളും അരികന്റെ അടിയിലുള്ള പട്ടിക ലഭ്യമാണ്. എന്നാൽ പൊരുത്താ പുന്തോട്ടം കൊണ്ടുവരും നീളും അരികന്റെ അടിയിലുള്ള പട്ടിക ലഭ്യമാണ്. എന്നാൽ പൊരുത്താ പുന്തോട്ടം കൊണ്ടുവരും നീളും അരികന്റെ അടിയിലുള്ള പട്ടിക ലഭ്യമാണ്. 

പൊരുത്താ പുന്തോട്ടം കൊണ്ടുവരും നീളും അരികന്റെ അടിയിലുള്ള പട്ടിക ലഭ്യമാണ്. എന്നാൽ പൊരുത്താ പുന്തോട്ടം കൊണ്ടുവരും നീളും അരികന്റെ അടിയിലുള്ള പട്ടിക ലഭ്യമാണ്. 

പൊരുത്താ പുന്തോട്ടം കൊണ്ടുവരും നീളും അരികന്റെ അടിയിലുള്ള പട്ടിക ലഭ്യമാണ്.
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നാലാം കാലാവാരം, അകാലാം തന്നെല്ലായിരുന്നു സ്വാധീനത്തിലെ നിരയും സ്വാധീനം, സ്വാധീനത്തിലെ കാലാവാരാം അത്യുഗ്രാം നടന്നു നിരണവും, അതിനെ കാലാവാരത്തിലെ കാലാവാരാം നടന്നു നിരണവും നാലാം കാലാവാരാം നിരയും സ്വാധീനത്തിലെ നിരയും.

അറിയിച്ചു സ്വാധീനാം നിരയാം അത്യുഗ്രാം നിരയും സ്വാധീനാം നിരയാം അത്യുഗ്രാം നിരയും, അതിനെ സ്വാധീനാം നിരയാം അത്യുഗ്രാം നിരയും സ്വാധീനാം നിരയാം അത്യുഗ്രാം നിരയും, അതിനെ സ്വാധീനാം നിരയാം അത്യുഗ്രാം നിരയും, അതിനെ സ്വാധീനാം നിരയാം അത്യുഗ്രാം നിരയും, അതിനെ സ്വാധീനാം നിരയാം അത്യുഗ്രാം നിരയും. അതിനെ സ്വാധീനാം നിരയാം അത്യുഗ്രാം നിരയും, അതിനെ സ്വാധീനാം നിരയാം അത്യുഗ്രാം നിരയും, അതിനെ സ്വാധീനാം നിരയാം അത്യുഗ്രാം നിരയും, അതിനെ സ്വാധീനാം നിരയാം അത്യുഗ്രാം നിരയും, അതിനെ സ്വാധീനാം നിരയാം അത്യുഗ്രാം നിരയും.

അല്ല് സ്വാധീനാം നിരയാം അത്യുഗ്രാം നിരയും സ്വാധീനാം നിരയാം അത്യുഗ്രാം നിരയും, അല്ല് സ്വാധീനാം നിരയാം അത്യുഗ്രാം നിരയും, അല്ല് സ്വാധീനാം നിരയാം അത്യുഗ്രാം നിരയും, അല്ല് സ്വാധീനാം നിരയാം അത്യുഗ്രാം നിരയും, അല്ല് സ്വാധീനാം നിരയാം അത്യുഗ്രാം നിരയും.
1998 മാർച്ഛ് 9 മാസം 12 രേഖ

നിയമ-ഭാഗം പിന്തുണാം എന്നതാണ്‌ എന്നതാണ്‌ എന്നതാണ്‌ എന്നതാണ്‌ എന്നതാണ്‌

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വാസ്തവികത ഉണ്ടെങ്കിലും വസ്തുതവിദ്യ ഉപയോഗിച്ച് അന്തരിച്ച പദ്ധതികൾക്ക് സ്വർഗ്ഗിക്കപ്പെട്ട നിരീക്ഷണാഭവം ഉല്ലാസമുള്ളതാക്കിക്കുന്നതിനുള്ള എല്ലാവരും ഭാഗികായി പങ്കെടുക്കണം. പദ്ധതികൾ തുടങ്ങുന്നതിനു മുമ്പ് മാത്രമേ പ്രവേശിച്ച് അത് വസ്തുതാപ്പെട്ട പദ്ധതികൾക്ക് നൽകുകയും പറയുകയും ചെയ്യാം. അതിനാൽ പദ്ധതികൾക്ക് നൽകുകയും പറയുകയും ചെയ്യാം. അതിനാൽ പദ്ധതികൾക്ക് നൽകുകയും പറയുകയും ചെയ്യാം. അതിനാൽ പദ്ധതികൾക്ക് നൽകുകയും പറയുകയും ചെയ്യാം. അതിനാൽ പദ്ധതികൾക്ക് നൽകുകയും പറയുകയും ചെയ്യാം. അതിനാൽ പദ്ധതികൾ പേരുകയും പറയുകയും ചെയ്യാം. അതിനാൽ പദ്ധതികൾ പേരുകയും പറയുകയും ചെയ്യാം. അതിനാൽ പദ്ധതികൾ പേരുകയും പറയുകയും ചെയ്യാം.
ശരാശരി (രാഷ്ട്രീയരീതി). കാരണങ്ങൾ ഏകീകരിച്ച നാഗരിക യൂണിവേഴ്‌സലിന്റെ മൂന്നു കാര്യത്തിൽ ദൃഢപദവിലൂടെ (പ്രവിശ്യാനിവേശനം) ചെയ്യുന്നു.

ജനിക്ക തന്ത്രശാലയാണ് പ്രവൃത്തിയുക്തമായ സമാധാന്യാധിപീകരണം അനുഷ്ഠിച്ച സാക്ഷാരം ഫലപ്രദം യാളത്തിന്റെ മൂന്നു കാരണങ്ങൾ നിഷ്പ്പിച്ചു. സാംസ്‌കാരികമായ നിരീക്ഷണം ചെയ്യുന്ന പ്രവൃത്തിയുക്ത സമാധാന്യാധിപീകരണം മാത്രം അനുമ്പേപ്പെട്ടിട്ടുള്ള കാരണങ്ങൾ പൊള്ളുന്നതാണ്. കൈകാര്യവെള്ളം കൊണ്ടുള്ള പ്രവൃത്തിയുക്ത സമാധാന്യാധിപീകരണം അനുമ്പേപ്പെട്ട പ്രവൃത്തിയുക്ത സമാധാന്യാധിപീകരണം, സാക്ഷാരം സാമൂഹികആശയം (രാഷ്ട്രീയരീതി) ആശയാധിപീകരണം സന്ദർശിച്ചെങ്കിൽ കാരണമാകണം.

എന്നാലെല്ലാം പ്രവൃത്തിയുക്ത സമാധാന്യാധിപീകരണം റബ്ബുരാഷ്ട്രാധിപീകരണം പ്രടികൂലമായും സമാധാന്യാധിപീകരണം പ്രവൃത്തിയുക്ത സമാധാന്യാധിപീകരണം സന്ദർശിച്ചെങ്കിൽ കാരണമാകണം.
ക്രമീകരിച്ച്, മൂന്നാം പ്രകാരം പ്രതിജാതി മാത്രമായി പ്രഖ്യാപിച്ചു കൊണ്ട് സ്വർണ്ണരംഗത്തു പെട്ടിരിക്കുന്നു എന്ന് മൂലം മുട്ടയിട്ടുള്ള പഠനത്തിൽ ചെയ്ത അഭിപ്രായം പാലിക്കുന്നതിനു പ്രാരംഭിക്കുന്നതും അതിലെത്തുന്നതും പ്രാരംഭിക്കുന്നതുമാണ്.

തിരിച്ചു പറഞ്ഞ് മനോവൈക്കാന്‍ മാത്രമായി ഉണ്ടായിരിക്കുന്നു എന്നും കാരണം മൂലം പ്രവാചകാംശത്തിന്റെ പഠനത്തില്‍ ആണ്. മൂലം പ്രവാചകാംശത്തിന്റെ പഠനത്തില്‍ ആണ്.നാമനുസരണം ഉള്ള പഠനത്തില്‍ ആണ്. മൂലം പ്രവാചകാംശത്തിന്റെ പഠനത്തില്‍ ആണ്.നാമനുസരണം ഉള്ള പഠനത്തില്‍ ആണ്. മൂലം പ്രവാചകാംശത്തിന്റെ പഠനത്തില്‍ ആണ്.നാമനുസരണം ഉള്ള പഠനത്തില്‍ ആണ്. മൂലം പ്രവാചകാംശത്തിന്റെ പഠനത്തില്‍ ആണ്.നാമനുസരണം ഉള്ള പഠനത്തില്‍ ആണ്. മൂലം പ്രവാചകാംശത്തിന്റെ പഠനത്തില്‍ ആണ്.നാമനുസരണം ഉള്ള പഠനത്തില്‍ ആണ്.


12-11-1998
കാരണം അതുപയോഗിക്കാൻ അതത്തിനുവേണ്ടി
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350-വാക്യങ്ങളുള്ളതാണ് അതിന്റെ
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കവി കലാസാജത്തിലേയ്ക്ക് എന്ന പേരാണ്. അവസാനത്തിലേയ്ക്ക് കവിയെത്തല്‍പ്പ്പെട്ടതാണ്. പ്രാർഥനാ മറ്റുള്ളവരും പ്രതിബദ്ധമാക്കുന്നു. കവിയെത്തിവാഴ്സ് തന്റെ സമ്പ്രദായപരവും കവി തന്റെ പ്രത്യേകിച്ചപ്പാടാണ്. കവി സംരംഭിച്ച പ്രത്യേകത എന്ന ആശാരൂപത്തിലേയ്ക്ക് വധുകള്‍ തുറന്നു പ്രത്യേകിച്ചപ്പാടാണ്. കവിയെത്തിയ മറ്റുള്ളവരും എന്ന് പ്രതിബദ്ധമാക്കുന്നു. കവിയെത്തി ആശാരൂപത്തിലേയ്ക്ക് വധുകള്‍ തുറന്നു പ്രതിബദ്ധമാക്കുന്നു. കവിയെത്തിമാരുടെ പ്രത്യേകിച്ചപ്പാടാണ്. 

ഇവിടെ കവിയെത്തിയ ഉപയോഗം കലാസാജത്തിലേയ്ക്ക് പല കാലങ്ങളിലും കലാസാജത്തിലേയ്ക്ക് വധുകള്‍ പ്രത്യേകിച്ചപ്പാടാണ്. മറ്റുള്ളവരും എന്ന് പ്രതിബദ്ധമാക്കുന്നു. പുനരുത് മറ്റുള്ളവരും എന്ന് പ്രതിബദ്ധമാക്കുന്നു. 

കവിയെത്തിയ ഉപയോഗം ആശാരൂപത്തിലേയ്ക്ക് വധുകള്‍ തുറന്നു പ്രതിബദ്ധമാക്കുന്നു. എന്ന് പ്രതിബദ്ധമാക്കുന്നു. 

കവിയെത്തിയ ഉപയോഗം ആശാരൂപത്തിലേയ്ക്ക് വധുകള്‍ തുറന്നു പ്രതിബദ്ധമാക്കുന്നു. 

കവിയെത്തിയ ഉപയോഗം ആശാരൂപത്തിലേയ്ക്ക് വധുകള്‍ തുറന്നു പ്രതിബദ്ധമാക്കുന്നു. 

കവിയെത്തിയ ഉപയോഗം ആശാരൂപത്തിലേയ്ക്ക് വധുകള്‍ തുറന്നു പ്രതിബദ്ധമാക്കുന്നു. 

കവിയെത്തിയ ഉപയോഗം ആശാരൂപത്തിലേയ്ക്ക് വധുകള്‍ തുറന്നു പ്രതിബദ്ധമാക്കുന്നു.
നിൽക്കുന്ന മുദ്രയാത്രകളിൽ നിന്ന് കാണപക്ഷേ വരുന്ന ഉപയോഗിക്കുന്ന പ്രത്യേകിച്ചും പരിശീലനത്തിലെ പഠനാവധിയിൽ ഉപയോഗിക്കുന്ന അവശേഷികളുടെ ക്രമേണ മനോഹരമാകും. പ്രത്യേകിച്ചും പ്രത്യേകിച്ചും മനോഹരമായ പ്രത്യേകിച്ചും പരിശീലനം ക്രമേണ പ്രത്യേകിച്ചും പഠനം മനോഹരമാകും. ഉപയോഗിച്ച ചുറ്റുമളി പരിശീലനം പ്രത്യേകിച്ചും പ്രത്യേകിച്ചും പഠനം മനോഹരമാകും.
ദിവസം വിപുലമായാണ്. മൃഗവൈവിധ്യത്താലും താമസങ്ങളാലും കോമിനി അവ പ്രായം മിശരിൽ വിപുലമായി ഇവിടെയും വിപുലമായി പ്രായം അവശേഷിക്കുന്നു ഏറ്റവും കൂടുതൽ പ്രായം മിശരിൽ നിന്നും ചെലവഴിയുന്ന പോലെ നിന്നും മിശരിൽ വിപുലമായി.
നമ്മുടെ ഹൃദയാട്ടത്തില്‍ നിന്നും പറഞ്ഞിട്ടുണ്ട്. ഇത് ഒരു ഭാഗം അഭിമുഖപ്രതക്ഷിപ്പിക്കുന്നതിനാണിത്. നമ്മുടെ സമ്പ്രദായങ്ങളില്‍ നിന്നും ശാസ്ത്രീയമായി നിലയില്‍ നിലനിന്നാം എന്നാണ് നമ്മുടെ സ്ഥാനം. അതിനാല്‍ നമ്മുടെ പ്രാന്തങ്ങളില്‍ നിന്നും വെളുത്ത നിലയില്‍ നിലനിന്നാം. 

ജ്ഞാനാനുമാനിക്കുള്ളതാണ് നമ്മുടെ നിലയില്‍ നിന്നും പ്രാദേശികമായി മാറ്റം. നമ്മുടെ വായനക്കാരികളും മറ്റുള്ളവരും സാംസ്കാരികമായി മാറ്റം നടത്തുന്നു. നമ്മുടെ വികസനത്തിന് പ്രാധാന്യമില്ലാത്തതിനാണ് നമ്മുടെ പ്രാദേശികമായ മാറ്റത്തിന് ആവശ്യത്തിന്റെ നാമമായ പലപ്പോഴും നമ്മുടെ വികസനത്തിന്റെ പ്രാധാന്യത്തിന്റെ പ്രാധാന്യത്തിന്. നമ്മുടെ വികസനത്തിന് പ്രാധാന്യമില്ലാത്തതിനാണ് നമ്മുടെ മാറ്റത്ത് പ്രിയതാവ് ഉള്ളവരും പലപ്പോഴും നമ്മുടെ വികസനത്തിന് പ്രാധാന്യമില്ലാത്തതിന്. 

ഇത്തരം മാറ്റങ്ങളും നമ്മുടെ വികസനത്തിന് പ്രാധാന്യമില്ലാത്തതിന് പ്രാധാന്യമില്ലാത്തതിനാണ് നമ്മുടെ വികസനത്തിന്. 

വിദ്യാഭ്യാസവും സാമൂഹ്യവും പലപ്പോഴും നമ്മുടെ വികസനത്തിന് പ്രാധാന്യമില്ലാത്തതിനാണ്. വിദ്യാഭ്യാസവും സാമൂഹ്യവും പലപ്പോഴും നമ്മുടെ വികസനത്തിന് പ്രാധാന്യമില്ലാത്തതിനാണ്. 

(വിദ്യാഭ്യാസവും സാമൂഹ്യവും പലപ്പോഴും നമ്മുടെ വികസനത്തിന് പ്രാധാന്യമില്ലാത്തതിനാണ്. വിദ്യാഭ്യാസവും സാമൂഹ്യവും പലപ്പോഴും നമ്മുടെ വികസനത്തിന് പ്രാധാന്യമില്ലാത്തതിനാണ്. വിദ്യാഭ്യാസവും സാമൂഹ്യവും പലപ്പോഴും നമ്മുടെ വികസനത്തിന് പ്രാധാന്യമില്ലാത്തതിനാണ്.)
നാഞ്ചിയായാർ, അരുവിയാഴ്ചയടുത്ത് ഐതിജ് ഐദാസിക്കായ് നാഞ്ചിയായാരണ (എന്നറിയുന്നാളുംദൃശ്യം) കാണിക്കായ് നമ്ലകാരണ നാഞ്ചിയായാര് ഇപ്പോൾ ഐതിജായാര കാണിക്കായ് നാഞ്ചിയായാര. അരുവിയാഴ്ചയടുത്ത് ഐതിജായാര നാഞ്ചിയായാരണ പഴയായാര ഐതിജായാരണ കാണിക്കായ് നാഞ്ചിയായാര. അരുവിയാഴ്ചയടുത്ത് ഐതിജായാര കാണിക്കായ് നാഞ്ചിയായാരണ പഴയായാര ഐതിജായാരണ കാണിക്കായ് നാഞ്ചിയായാര. അരുവിയാഴ്ചയടുത്ത് ഐതിജായാര നാഞ്ചിയായാരണ പഴയായാര ഐതിജായാരണ കാണിക്കായ് നാഞ്ചിയായാര.
കൊച്ചി മൈസൂർ മുനിസിപ്പാലറ്റി അധിവാസികൾക്ക് വിദ്യാഭ്യാസ സ്വീകരിച്ച നിലയിൽ നിന്ന് ജീവിക്ഷയിൽ.

മോറേയാ തെക്കേയിൽ ഊന്നയിൽ പാലമസ്, മുനിസിപ്പാലറ്റി, സ്വദീനതയാൻ മൂന്നു പ്രധാന പ്രയാണാവസാനം; മികസ്തംഗമായി പൊതുനിയമങ്ങളും പോലെ അടങ്ങിയിരിക്കുന്നു. തൊഴിലാളികൾ ഇതിനു വൈകിയാതിരുന്നതോ എന്നാണ് കണക്കാക്കുന്നത്. ക്യാട്ടിയിൽ വിദ്യാഭ്യാസകേന്ദ്രങ്ങളും ഗവര്മന്റിനിന്നും മാറി പ്രായറ്റ്‌‌ വിദ്യാഭ്യാസം വെച്ചു എല്ലാം.

മൊറേയാ വിദ്യാഭ്യാസകേന്ദ്രങ്ങളിലെ സേവനങ്ങൾക്ക് ഇന്ത്യൻ സർക്കാറുപയോഗം വരുന്നതാണ് വിദ്യാഭ്യാസം സ്വദീനപരമായ ഉള്ളതാണ്. മൊറേയാ ഭരണാധികാരിയായിരിക്കുന്നത് ശ്രമിക്കുന്നു. വിദ്യാഭ്യാസം സാമൂഹ്യവിദ്യാഭ്യാസം കൊണ്ട് കുറിച്ചാണ് വിദ്യാഭ്യാസം വിദ്യാഭ്യാസത്തിലൂടെ ഇന്ത്യൻ സർക്കാറുടെ പിന്താപ്പ് പ്രധാനമായ ഉള്ളതാണ്. വിദ്യാഭ്യാസം പ്രധാനമായ ഉള്ളതാണ് വിദ്യാഭ്യാസത്തിലൂടെ സ്വദീനപരമായ ഉള്ളതാണ്.
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MESSAGE OF THE HOLY FATHER

To Archbishop Varkey Vithayathil
Apostolic Administrator of Ernakulam - Angamaly

As the Syro-Malabar Church celebrates the Seventy-fifth Anniversary of the establishment of the Hierarchy, I greet the Bishops, priests, religious and lay faithful gathered in the Cathedral of Ernakulam to give thanks to God for what this event has meant in the life of the community.

The Syro-Malabar Church, which traces its origins to Saint Thomas the Apostle, has always been aware of the guiding hand of Divine Providence and of the many blessings which God has bestowed upon it in the course of its long and noble history. The establishment of the Syro-Malabar hierarchy in 1923 was a particular moment of grace, when the vitality of your community’s Christian life, seen in its many conversions and vocations and its great number of churches, schools and religious institutes, prompted my predecessor Pope Pius XI to establish the Archdiocese of Ernakulam as a Metropolitan See, and the Suffragan Dioceses of Changanacherry, Trichur and Kottayam. Over the past seventy-five years, the Syro-Malabar Church has continued to grow and produce rich fruits in proclaiming the Gospel of salvation and building up the Kingdom of God.

In a special way, this Anniversary provides an opportunity to reflect on the importance of the pastoral office of the Bishop in the Church. As the Second Vatican Council teaches, “the individual Bishops are the visible source and foundation of unity in their own particular Churches” (Lumen Gentium, 23). As members of the Episcopal College, they share in the concern for all the Churches and contribute immensely to the good of the universal Church by faithfully exercising their task of safeguarding and promoting the unity of faith and discipline, by instructing the faithful in love for the whole Mystical Body of Christ, and by their assistance to the poor and sorrowful and to those who are suffering persecution for the sake of justice.
Through fidelity to the rich traditions of your Church and openness to the needs of the times, in accordance with the indications of the Second Vatican Council, the Bishops will continue to shepherd God’s people by spreading the faith and making the light of full truth dawn on everyone. Conscious of the great challenges which you face and of the responsibility which is yours, I invite all who rejoice in the name of St. Thomas Christians to cross the threshold of the millennium with enthusiasm to “carry forward the work of Christ himself under the lead of the Holy Spirit, the Paraclete ... to give witness to the truth, to rescue and not to sit in judgement, to serve and not to be served” (*Tertio Millenio Adveniente*, 56).

To you and to all the Bishops, priests, religious and lay faithful of the Syro-Malabar Church, I cordially impart my Apostolic Blessing as a pledge of unity and love in the Lord Jesus Christ.

From the Vatican, 2 December 1998.

Joannes Paulus II
MESSAGE OF THE CARDINAL PREFECT

CONGREGATIO
PRO ECCLESIIIS ORIENTALIBUS
Prot. N. 246/96

19 December 1998

Your Excellency Mar Varkey Vithayathil,
Apostolic Administrator of Ernakulam-Angamaly

The 21st of December 1998 marks the 75th anniversary of the Apostolic Constitution "Romani Pontifices" with which Pope Pius XI raised the Apostolic Vicariate of Ernakulam to the Status of Archdiocese and raised Trichur, Changanacherry and Kottayam to the Status of Dioceses. The recent history of the Syro-Malabar Church throughout this century has shown the wisdom of this provision resulting in the continued growth and constant development of this unique Oriental Church. The strengthening of the ecclesial life of this Church has helped to bring forth the spiritual graces which are so evident today, namely, the large numbers of vocations to the priesthood and religious life, the increasing zeal of Syro-Malabar Missionaries and the present dedication to the teaching and loving instruction of the faith to the young.

It is my fervent hope that the celebration of this anniversary may serve as an occasion of manifold grace for the bishops, priests, religious and faithful of the Syro-Malabar Church in these final months before the Church’s celebration of the Holy Year of 2000.

On behalf of His Excellency, Archbishop Miroslav Marusyn, Secretary, and the Officials of the Congregation, I implore the abundance of divine favours and extend my prayers for a blessed Christmas upon the entire Syro-Malabar Church.

With cordial regards and prayerful best wishes, I remain
Yours sincerely in Christ,

Sd/-

Achille Card. Silvestrini, Prefect.

His Excellency the Most Reverend
Msgr. Varkey Vithayathil C.Ss.R.
Apostolic Administrator of Ernakulam-Angamaly,
Mount St. Thomas,
P.O. Box. No. 10,
Bharath Matha College
KOCHI 682 021
India.
ANNUAL REPORT - 1998
MAJOR ARCHIEPISCOPAL TRIBUNAL

The Syro Malabar Major Archiepiscopal Ordinary Tribunal was erected on 1 September 1994, by late Pontifical Delegate Archbishop Mar Abraham Kattumana. A summary of its activities in the year 1998 is given below.

1. Tribunal Personnel: The Ordinary Tribunal has at present 9 judges, 2 defenders of bond who are also substitute promoters of justice, 3 notaries and 18 advocates. In the place of Rev. Sr. Philomena DML who returned to her Congregation, Rev. Sr. Joyce FCC took charge as Notary and Office Secretary on 10-7-1998.

2. Office: After the inauguration of the New Major Archiepiscopal Curia Building, the Ordinary Tribunal is functioning in the old Curia building.

3. Cases: The Major Archiepiscopal Tribunal, which is competent to deal with first instance cases as per CCEO c. 1063 §4 received no first instance case in 1998. The tribunal receives appeal cases in the second instance, generally from the Metropolitan Tribunals of Ernakulam, Changanacherry, Trichur and Tellicherry. At the beginning of 1998 there were nine cases pending. 44 new cases were introduced in 1998. In the current year 38 cases were given decrees of ratification. Of the four cases processed in ordinary trial, 3 were given negative sentence and one affirmative. 11 cases are pending at the end of 1998.

In the third instance, the Ordinary Tribunal completed 3 cases in the current year. Of these, two were decrees of ratification as per CCEO 1369. One sentence received an affirmative decision.

4. Course for beginners in Tribunal Ministry: Under the auspices of the Major Archiepiscopal Tribunal, a course for the beginners in tribunal ministry was held during 8-9 December 1998 at Mount St. Thomas. The main topic was on tribunal procedure. Bishop Oswald Gracias, Secretary General of CBCI, Fr. Andrews Thazhath and Fr. Jose Chiramel gave the lectures. 40 persons from different parts of India participated in the Course.
5. Annual Conference of Ecclesiastical Tribunal Personnel: During 9-11 December 1998 the Annual Conference of the Ecclesiastical Tribunal Personnel was conducted at Mount St. Thomas. 49 persons participated in the Conference. Hon.ble Justice Narayanan Nambiar of the High Court of Kerala inaugurated the Conference. His Exc. Mar Kuriakose Kunnacherry presided over the inaugural function. The President Fr. Andrews Thazhath welcomed the participants. Bishop Oswald Gracias, Auxiliary Bishop of Bombay and Secretary General of CBCI gave the key-note address and main lectures based on CCEO canon 818 (CIC c.1095). Other main speakers were Hon.ble Munsiff Joseph Thekkkekuruvinal, Dr. George Joseph and Rev. Dr. Antony Kollannur who spoke on ‘Current Legal Issues’, ‘Psychological Implications in Incapacity Cases’ and ‘Church State Relationship’ respectively.

During the Conference a meeting of Canonists and Civil Lawyers were held on 10 December 1998 at the Syro Malabar Major Archiepiscopal Curia. The main theme of discussion was “Conflict between Civil Law and Canon Law, especially in the field of Matrimonial Reliefs”. Advocate Sebastian Chambappilly and Adv. Jacob Pulicken presented papers. Bishop Oswald was the moderator. Fr. Andrews Thazhath, the President of the Tribunal and Fr. Jose Chiramel, the Convener of the Conference, were among the panellists. After long and serious deliberations there was a consensus that the present matrimonial laws of Christians are discriminatory. The matter was discussed especially in the background of the importance of the day which coincided with the Golden Jubilee of the ‘International Declaration of Human Rights’. The meeting resolved the following:

1) Steps are to be taken to eliminate the discrimination on the basis of religion and sex in the matrimonial laws applicable in India.

2) The Civil Government of India be prevailed upon to recognise and enforce Canon Law of Catholics as their personal law.

3) The Indian Christian Marriage Act, 1872 and the Indian Divorce Act, 1869 are outdated and obsolete and need thorough revision. Therefore, a comprehensive legislation on matrimonial laws for Christians is urgently required.
4) The meeting called upon the Christian faithful to resolve the disputes regarding matters of religion and internal administration within the framework of the Church.

The members expressed their desire to have occasional meetings of civil lawyers and canonists, especially when important legal issues affecting the Church arises.

During the Conference there was also the Annual General Body Meeting of the Oriental Canon Law Society of India.

The Concluding session was presided over by Mar Varkey Vithayathil, Apostolic Administrator of the Syro Malabar Church. The members briefed the Administrator about the outcome of the Conference. During the discussions and deliberations in the Conference, it was felt that there is a tendency to drag ecclesiastical personnel into civil courts. It was opined that steps are to be taken to keep functioning well all forums in the Church – like Superior Tribunal, Administrative Tribunal, Reconciliation Forums – which are aimed at resolving disputes arising from matters of religion and internal administration. There was also a suggestion to start a periodical under the auspices of the Major Archiepiscopal Tribunal publishing canonical and jurisprudential matters which are useful for the ecclesiastical tribunal personnel. The Administrator thanked all the organizers and participants for their interest and dedication for the better administration of justice in the Church.

Fr. Andrews Thazhath
President
STATEMENT OF FINANCE OFFICE

Here below we are publishing the Statement of Accounts of the Syro-Malabar Major Archiepiscopal Curia, for the financial year from April 1, 1997 to March 31, 1998.

The Accounts were audited by the internal auditors Rev. Fr. Lawrence Olakkengal, Trichur and Mr. M.C George Mundackal, Angamaly and by the Chartered Accountants M/s P.V Chacko & Co. M.G. Road, Cochin - 35.

The Financial Council of the Curia passed the accounts and submitted to the Permanent Synod, which approved them on 21-8-1998. The accounts were then presented to the Synod of Bishops on 13-11-1998 for their observations, together with the Financial report on the Administration of finance and present financial position of the Curia.

Sd/-
Fr. Mathew Madathikunnel
Finance Officer

Mount St. Thomas,
25-11-1998
Major Archiepiscopal Curia of The Syro-Malabar Church, Ernakulam-Angamaly
Mount St. Thomas, Cochin - 682 021

STATEMENT OF ACCOUNTS FOR THE YEAR ENDED 31ST OF MARCH, 1998

<table>
<thead>
<tr>
<th>SL. NO</th>
<th>PARTICULARS</th>
<th>RECEIPTS</th>
<th>PAYMENTS</th>
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</thead>
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<tr>
<td></td>
<td></td>
<td>Rs</td>
<td>Ps</td>
</tr>
<tr>
<td>I.</td>
<td>OPENING BALANCES:-</td>
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<td></td>
</tr>
<tr>
<td></td>
<td>Cash in hand</td>
<td>199.00</td>
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<td>Current Account with SIB</td>
<td>667.00</td>
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<td>SB Accounts with Banks</td>
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<tr>
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<td>Fixed Deposits at Banks</td>
<td>63,52,287.00</td>
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<tr>
<td>II.</td>
<td>ADMINISTRATIVE RECEIPTS &amp; PAYMENTS:</td>
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</tr>
<tr>
<td>41.</td>
<td>Interest received</td>
<td>4,62,411.56</td>
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<tr>
<td>38.</td>
<td>Sale of Softwood</td>
<td>12,550.00</td>
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<tr>
<td>145.</td>
<td>Sale of old things</td>
<td>939.00</td>
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</tr>
<tr>
<td>Description</td>
<td>Amount 1</td>
<td>Amount 2</td>
<td></td>
</tr>
<tr>
<td>--------------------------------------------------</td>
<td>----------</td>
<td>----------</td>
<td></td>
</tr>
<tr>
<td>Synodal News Income &amp; Expenses</td>
<td>33,053.00</td>
<td>15,879.84</td>
<td></td>
</tr>
<tr>
<td>Tribunal Income &amp; Expenses</td>
<td>45,879.00</td>
<td>52,413.65</td>
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<tr>
<td>Food Expenses</td>
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<td>99,239.00</td>
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<tr>
<td>Salary and Allowances</td>
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<td>1,084,497.00</td>
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<td>Postage</td>
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<td>Telephone charges</td>
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<td>59,946.00</td>
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<tr>
<td>Vehicles Fuel charges</td>
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<td>37,375.00</td>
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<td>Vehicles Repair and Maintenance</td>
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<td>55,602.00</td>
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<tr>
<td>Repair and Maintenance of Building &amp; Equipments</td>
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<td>74,832.50</td>
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<td>Light and Water charges</td>
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<td>31,189.00</td>
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<tr>
<td>House Stationery &amp; Domestic Articles</td>
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<td>10,725.00</td>
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<tr>
<td>Printing &amp; Office Stationery</td>
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<td>18,854.00</td>
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<tr>
<td>Expenses for Synodal and Other Meetings</td>
<td></td>
<td>90,874.00</td>
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<tr>
<td>Chapel Running</td>
<td></td>
<td>2,512.00</td>
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<tr>
<td>Washing charges</td>
<td></td>
<td>2,043.00</td>
<td></td>
</tr>
<tr>
<td>PARTICULARS</td>
<td>RECEIPTS</td>
<td>PAYMENTS</td>
<td></td>
</tr>
<tr>
<td>---------------------------------------------</td>
<td>----------</td>
<td>----------</td>
<td></td>
</tr>
<tr>
<td>125. Expenses for Circular “You can do it”</td>
<td>Rs 35,834.00</td>
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<tr>
<td>127. Cooly and Wages</td>
<td></td>
<td>Rs 11,730.00</td>
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<td>129. Garden Maintenance</td>
<td></td>
<td>Rs 9,114.00</td>
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<td>131. Medicine</td>
<td></td>
<td>Rs 4,802.00</td>
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<tr>
<td>132. Subscriptions to Periodicals</td>
<td></td>
<td>Rs 3,799.00</td>
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<tr>
<td>136. Audit fees</td>
<td></td>
<td>Rs 15,000.00</td>
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<tr>
<td>137. Internal Audit Expenses</td>
<td></td>
<td>Rs 180.00</td>
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<tr>
<td>138. Legal Expenses</td>
<td></td>
<td>Rs 500.00</td>
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<tr>
<td>139. Advertisement Charges</td>
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<td>Rs 9,750.00</td>
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<tr>
<td>140. Generator Running Expenses</td>
<td></td>
<td>Rs 11,972.00</td>
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<tr>
<td>145. Miscellaneous Expenses</td>
<td></td>
<td>Rs 403.00</td>
<td></td>
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<tr>
<td>143. Travelling Expenses of Ap. Administrator</td>
<td></td>
<td>Rs 2,01,661.00</td>
<td></td>
</tr>
<tr>
<td>147. Bank Charges</td>
<td></td>
<td>Rs 707.50</td>
<td></td>
</tr>
</tbody>
</table>
### III. DONATION & CONTRIBUTIONS:

<table>
<thead>
<tr>
<th>No.</th>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>27.</td>
<td>Contribution from Dioceses for Running Expenses</td>
<td>5,42,000.00</td>
</tr>
<tr>
<td>143.</td>
<td>Donation received for Travelling Expenses of Ap. Administrator</td>
<td>1,80,570.00</td>
</tr>
<tr>
<td>39.</td>
<td>Syro-Malabar Mission Sunday Collection fo 1996 Disbursed to Mission Dioceses</td>
<td>70,245.00</td>
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<tr>
<td>89.</td>
<td>Gift, Donation and Charity</td>
<td>10,171.00</td>
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</tbody>
</table>

### IV. AGRICULTURE & POULTRY:

<table>
<thead>
<tr>
<th>No.</th>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>82.</td>
<td>Agriculture</td>
<td>38,856.00</td>
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<tr>
<td>87.</td>
<td>Poultry</td>
<td>4,006.00</td>
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<tr>
<td>88.</td>
<td>Subsidy for Rubber Plantation</td>
<td>9,686.00</td>
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</table>

### V. CAPITAL RECEIPTS:

Corpus Contribution received for Curia Building

Construction from:

<table>
<thead>
<tr>
<th>No.</th>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>7.</td>
<td>Dioceses 2nd Contribution</td>
<td>24,75,000.00</td>
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<td>2.</td>
<td>Dioceses for Bishops’ Residence</td>
<td>4,30,000.00</td>
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<tr>
<td>8.</td>
<td>Diocesan Priests</td>
<td>9,648.00</td>
</tr>
<tr>
<td>PARTICULARS</td>
<td>RECEIPTS Rs</td>
<td>RECEIPTS Ps</td>
</tr>
<tr>
<td>----------------------------------------------------------------------------</td>
<td>-------------</td>
<td>-------------</td>
</tr>
<tr>
<td>10. 1% Share of Income from Parishes</td>
<td>1,16,094.55</td>
<td></td>
</tr>
<tr>
<td>12. Faithful in India through Dioceses</td>
<td>4,14,210.45</td>
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<tr>
<td>16. Religious Men Congregations</td>
<td>11,000.00</td>
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<tr>
<td>18. Religious Women Congregations</td>
<td>1,10,250.00</td>
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<tr>
<td>30. Faithful—&quot;You Can do it&quot; scheme in and outside India</td>
<td>9,24,714.00</td>
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<tr>
<td>22. Foreign Agencies</td>
<td>32,06,534.00</td>
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</tr>
<tr>
<td>141. Corpus Donation received for Purchase of two Computers</td>
<td>1,80,260.00</td>
<td></td>
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<tr>
<td>VI. FIXED ASSETS:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Curia Building Construction:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>157. Paid to the Contractor</td>
<td></td>
<td></td>
</tr>
<tr>
<td>153. Building Materials</td>
<td></td>
<td></td>
</tr>
<tr>
<td>168. Electrical Equipments</td>
<td></td>
<td></td>
</tr>
<tr>
<td>158. Allowance to the Site Engineer</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Item Number</td>
<td>Description</td>
<td>Amount</td>
</tr>
<tr>
<td>------------</td>
<td>---------------------------------------------------------------------</td>
<td>-----------</td>
</tr>
<tr>
<td>164</td>
<td>Furnishing Materials</td>
<td>91,358.00</td>
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<tr>
<td>165</td>
<td>Kitchen Utensils</td>
<td>15,809.00</td>
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<tr>
<td>111</td>
<td>Electricity—New Connections—</td>
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<tr>
<td></td>
<td>KSEB Transformer Installation etc</td>
<td>2,32,343.00</td>
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<tr>
<td>141</td>
<td>Machinery—two Computers &amp; other equipments</td>
<td>1,51,600.00</td>
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<td>88</td>
<td>Land Development and Rubber Cultivations</td>
<td>1,48,610.00</td>
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<td>99</td>
<td>Furniture</td>
<td>3,97,440.00</td>
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<td>166</td>
<td>Chapel Articles</td>
<td>36,000.00</td>
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<tr>
<td>133</td>
<td>Library Books—General</td>
<td>1,277.00</td>
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<tr>
<td>148</td>
<td>Library Books—Tribunal</td>
<td>31,665.00</td>
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**VII. CURRENT ASSETS AND LIABILITIES:**

<table>
<thead>
<tr>
<th>Item Number</th>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
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<tr>
<td>149</td>
<td>Donation received from ‘Missio’ for Tribunal Seminar Expenses</td>
<td>1,72,000.00</td>
</tr>
<tr>
<td></td>
<td></td>
<td>37,662.25</td>
</tr>
<tr>
<td>76</td>
<td>Mass obligation fulfilled</td>
<td>97,668.00</td>
</tr>
<tr>
<td></td>
<td>- Major Achiepiscopal Tribunal (Cash &amp; Bank Balances)</td>
<td>7,551.00</td>
</tr>
<tr>
<td></td>
<td></td>
<td>8,354.10</td>
</tr>
<tr>
<td></td>
<td>- Synodal News (Cash &amp; Bank Balances)</td>
<td>2,680.00</td>
</tr>
<tr>
<td></td>
<td></td>
<td>19,853.16</td>
</tr>
<tr>
<td>155</td>
<td>Income Tax Deducted from Contractor and Remitted</td>
<td>1,52,000.00</td>
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<td></td>
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<td>1,52,000.00</td>
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### VIII. CLOSING BALANCES:

<table>
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</thead>
<tbody>
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<td>Fixed Deposits at Banks</td>
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<td>S.B. Accounts with Banks</td>
<td>2,68,403.19</td>
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<td>Current Account with SIB</td>
<td>617.00</td>
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<tr>
<td>Cash in hand</td>
<td>9,193.00</td>
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</table>

**TOTAL:** 1,61,19,719.19

### AUDITORS' REPORT

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

For P.V Chacko & Co.  
Chartered Accountants

Ernakulam  
30-5-1998

Sd/-  
C.J Romid FCA  
Partner
NEWS

Called to Eternal Rest

Mar Joseph Kundukulam, retired Archbishop of the eparchy of Trichur, died of a heart attack at Wampa in Kenya on 26th April 1998 during his visit to the missions in Africa. His mortal remains were laid to rest in Lourdes Cathedral Church at Trichur in the presence of many bishops, priests, religious and laity.

New Bishop to Ujjain

His Holiness Pope John Paul II accepted the resignation of Mar John Perumattam and has appointed Rev. Fr. Sebastian Vadakel, former Director General of the Missionary Society of St. Thomas the Apostle, as the bishop of Ujjain. He was consecrated bishop on September 8, 1998 at Holy Trinity Cathedral Church, Ujjain.

Jubilee Celebrations

Platinum Jubilee of the establishment of the Syro Malabar Hierarchy was celebrated at 3:30 p.m on December 21, 1998 at St. Mary's Cathedral Basilica, Ernakulam. Celebrations began with the lighting of the lamp by Mar Antony Cardinal Padiyara, the retired Major Archbishop of the Syro Malabar Church. Jubilee Messages of the Holy Father and of the Prefect of the Congregation for the Oriental Churches were read out and it was followed by the Holy Qurbana. Mar Varkey Vithayathil, the Apostolic Administrator of the Syro Malabar Church of Ernakulam-Angamaly was the main celebrant of the Holy Qurbana. Four Archbishops, 9 bishops and about 120 priests (including the religious) and about thousand and five hundred lay representatives participated in the Holy Qurbana.

Auxiliary to the Eparchy of Kottayam

His Holiness Pope John Paul II has appointed Rev. Fr. Mathew Moolakkatt as auxiliary to the Eparchy of Kottayam and he was consecrated bishop by the Holy Father himself on January 6, 1999 at St. Peter's Basilica in Rome.
INFORMATION FOR SUBSCRIBERS

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