XXII SYNOD (2014)

SPEECHES

REPORTS

DECISIONS

DECREES

PASTORAL LETTERS

Vol. 22  Nos. 1 - 2  December 2014
SYNODAL NEWS
BULLETIN OF THE SYRO-MALABAR CHurch
Vol. 22 Nos. 1-2 December 2014

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Published by the Syro-Malabar Major Archiepiscopal Curia P.B. No. 3110, Kakkanad P.O., Kochi 682 030, India

Printed at Don Bosco IGACT, 0484 - 2806411
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EDITORIAL

The Year 2014 was marked by some special blessings to the Syro-Malabar Church. On 11 January there was the announcement of the erection of the Syro-Malabar Eparchy of St. Thomas, the Apostle, Melbourne, Australia and the appointment of Bishop Bosco Puthur as its first bishop and the Apostolic Visitor to New Zealand. On the same day, there was also the announcement of the appointment of Bishop Raphael Thattil as Apostolic Visitor to the Syro-Malabar faithful in the territories outside the Syro-Malabar eparchies in India. This was a step forward in the efforts of the Syro-Malabar Church for ensuring pastoral care to the thousands of Syro-Malabar migrants outside her proper territory, in India and abroad. These efforts are yet to be continued tirelessly until we are able to provide pastoral care to our faithful anywhere in the world in our own ecclesial and liturgical traditions. We had also appointment of some new Bishops - Bishop Joy Alappat, Auxiliary Bishop of Chicago, Bishop Ephrem Nariculam, Bishop of Chanda, and Archbishop George Njaralakatt, Archbishop of Tellicherry.

A double blessing was showered upon the Syro-Malabar Church through the canonization of Bl. Kuriakose Elias Chavara and Bl. Euphrasia Eluvathingal on 23 November 2014. It is indeed a proud moment for the whole Church in India and the Syro-Malabar Church in particular and in a special way for the Congregation of the Carmelites of Mary Immaculate (CMI) and the Congregation of Mother of Carmel (CMC). At the same time, it is an added stimulus and inspiration for the sons and daughters of the Syro-Malabar Church to scale the heights of holiness.

The taking over of St. Ephrem’s Theological College, Satna as a Synodal Seminary on 29 March 2014 underlined the great emphasis given by the Syro-Malabar Church to her evangelizing mission and the formation of priests committed to the evangelizing mission of the Church.
The Extraordinary General Assembly of the Synod of Bishops in Rome held recently had its reverberations everywhere not only in the Catholic Communities, but in the world at large. The Syro-Malabar Synod was represented in the Synod by the Major Archbishop. In spite of the distorted images projected in the Media, the Synod served as a preparation for the forthcoming Synod in 2015 with the theme of the vocation and mission of the family.

There were also moments of sorrow and great concern. Cardinal Simon Lourdusamy, who was the Prefect of the Oriental Congregation and a great friend of the Syro-Malabar Church, passed away on 2 June at the age of 90 and the Synod celebrated a commemorative Holy Qurbana during the Synodal Session.

The unprecedented rise in the level of persecution against Christians around the world, especially in Iraq and Nigeria also was a cause of great concern for the Synod. As a result of the persecution, the Christians in Iraq, along with the Yazidis, had to face untold miseries – assault on women and children and brutal murders. The Christians mainly belonging to the Chaldean Church and the East Syrian Church had either to flee the country or convert to Islam if they wish to remain in the country. Those resisted were barbarically murdered, some even by crucifixion. His Beatitude Louis Raphael Sako and Bishops of Iraq are sharing the plight of their faithful which is something “beyond any imagination.” The Papal Envoy Fernando Cardinal Filoni, after his visit to the refugee camps where displaced Christians and Yazidis were sheltered expressed their hope that they can return home with some form of internationally guaranteed “security cordon” around their villages. The Syro-Malabar Synod assembled in its XXII Session, Session 2, expressed unanimously its deep concern over the plight of the Christians of Iraq and declared its solidarity with all those who are the victims of the growing violence there. The Synod also requested the Prime Minister of India “to intervene in favour of the victims of this humanitarian catastrophe and take the
leadership to form an international front to solve this problem.” The Major Archbishop had issued a circular requesting the prayers of the whole Church for the suffering people of Iraq. We shall continue this prayer.

These were some of the important themes and events that engaged the attention of the two sessions of the XXII Synod of Bishops of the Syro-Malabar Church. In this issue of the Synodal News (Vol. 22, Nos. 1 – 2, December 2014) we have included documents relating to the two Sessions of the XXII Synod held in the year 2014. Besides, there are Pastoral Letters and Circulars, Important ecclesiastical provisions and other usual items. It is hoped that these items will help the readers to be informed of the major events and discussions in the Synod of the Syro-Malabar Church.
XXII Synod (2014)
Session 1
XXII Synod (2014) Session 1
7-11 January 2014

INAUGURAL ADDRESS OF
THE MAJOR ARCHBISHOP

My dear Brother Archbishops and Bishops,
Praise be to Jesus Christ!

A new year has dawned. In three year’s time we will be celebrating the Silver Jubilee of the *sui iuris* status of our Church. With the new ideas and ideals being showered by the Holy Father into the minds and hearts of the faithful all over the world, the Church is forging ahead to face the challenges of the present world and to give a better witness to the gospel of Christ. In this general context we are entering into a new session of our Synod with the joy and peace of Christmas still fresh in our hearts and being propelled by the new hope it engenders.

I thank Bishop Paul Chittilapilly for the inspiring talk he gave on the theme ‘liturgical spirituality’ explaining it as the offering of oneself like Christ, especially by discerning the Word of God for oneself and the people of God, and living up to those demands. The celebration of the Holy Qurbana has already brought us together into the communion that exists among us and has strengthened us in the spirit of the Lord to reflect anew on the issues and projects of our Church.

Let me now very cordially welcome all of you to the present Session of the Synod. Bishop Joseph Kollamparampil CMI of the Eparchy of Jagdalpur and Bishop Jose Puthenveettil are attending the Synod for the first time as full members of the Synod. I offer them a special welcome to the Synod of Bishops of our Church. With the election of Bishop Jose Puthenveettil, the membership of our Synod has risen to Fifty One.

You might have noticed the briefings of my pastoral visits to the Eparchy of Sagar, Gandhinagar and Ahmedabad Syro-
Malabar Communities and to the Archeparchy of Tellicherry and my participation in the Sacerdotal Golden Jubilee and the Episcopal Silver Jubilee celebrations of Archbishop George Valiamattam on our Website. These were all to my great appreciation and satisfaction. Thank God, we are succeeding to a great extent as an individual church in our missionary endeavours and witness of charity.

I would like to place on record my sentiments of joy arising from my participation in the Silver Jubilee celebrations of the Eparchy of Kalyan and the Blessing of the Diocesan House of Faridabad at Carol Bagh. The Eparchy of Kalyan, to say the least, has grown to the stature of any full-fledged Eparchy in Kerala. Our congratulations to Bishop Thomas Elavanal and the former Pastor Bishop Paul Chittilapilly, together with the whole people of God of the Eparchy! The latest landmark achievement of the Eparchy of Faridabad is the purchase of one floor of 4000 sq.ft plinth area and a basement of 3700 sq.ft in a multistoried building for the Diocesan House. It is not a small achievement and here Archbishop Kuriakose Bharanikulangara and the eparchy as a whole deserve our congratulations. It is a clear proof that the Lord is making wonders through our human efforts. Let us thank the Lord for this special blessing for the Eparchy of Faridabad.

Bishop Simon Stock Palathra CMI and Bishop Thomas Chakiath have entered into the blessed year of their Sacerdotal Golden Jubilee. Let me extend to them all the greetings on the Jubilee and pray God’s blessings on their still active Episcopal ministry.

Let me at the very outset make it clear that the proposal of the Synod favouring the participation of Bishops emeriti over 80 years of age in the Synod without the voting right has not yet become a law of the Church. It is only a proposal given by the Synod to the enquiry from the part of the Apostolic See. We have only communicated the opinion of the Synod to the Congregation for Oriental Churches and so far no response
has come from the Congregation. There was also no mention regarding the question in the recently held Plenaria of the Oriental Congregation in Rome where all the Patriarchs and Major Archbishops were present. Therefore, I request all the Archbishops and Bishops emeriti to continue to participate and exercise your voting right in all the future sessions of the Synod.

As I had written to you earlier, the Plenary Assembly of the Congregation for the Eastern Churches was very fruitful. There were open discussions on many issues. What concern us most are All India Jurisdiction, jurisdiction over the migrants and the Pastoral Care in Gulf countries with special consideration of the Syro-Malabar faithful in Saudi Arabia. There was the demand from the part of certain Oriental Patriarchs to have Universal Jurisdiction for each Oriental Patriarch. In the meeting with the Holy Father, as I had written earlier, every Patriarch or major Archbishop was given 7 minutes to present the matters concerning his Church. After all the presentations, the Holy Father responded to all the important issues. It is gratifying to note that he first referred to the Gulf question and said that we should find a solution to the issue which Pope Benedict XVI also was trying to solve. After the meeting with the Holy Father, I talked to Cardinal Sandri that it would be better to give us an Exarch of Episcopal rank who could work under the Nuncio and in collaboration with the Vicars Apostolic. Cardinal Sandri has consented to take the proposal to the Holy Father. During the discussions in the Plenaria Cardinal Filoni also was open to a solution giving us autonomy through some canonical provision. I have again written to both Cardinal Sandri and Cardinal Filoni highlighting this just demand of our Church. Let us hope and pray that a favourable decision will come from the Apostolic See regarding our jurisdiction over the Syro-Malabar faithful in the Gulf Countries. In this context I would like to inform that both Bishop Paul Hinder and Bishop Camillo Ballin have invited me for pastoral visit of our faithful in their respective Vicariates.
The Gadgil and Kasthirirangan Reports on environmental protection and the notification published by the Central Government had threatened the very existence of our settlers in the High Ranges and in certain parts of Malabar. The Church in Kerala, especially the eparchies of Thamrasserry and Idukki came forward to defend the rights of the people and launched protest measures against the procedures of the Government. As requested by KCBC, Major Archbishop Baselios Mar Cleemis, Archbishop Soosa Pakiam and myself went over to Delhi and presented our memorandum to Mrs. Sonia Gandhi in person and to the Prime Minister through his Office. We had a detailed discussion on the matter with Mr. A.K. Antony, Minister of Defense who also took the matter seriously with the Central Government. All the steps taken by us have borne fruits, but we have to ensure that our people are protected for their normal life by the provisions in the final notification of the Central Government. What is yet to be done is to furnish the State Government with all the requirements for the life of the settlers that are to be guaranteed in the next notification. As I understand, the KCBC President has called for a meeting on 11January 2014, just after the conclusion of the Synodal Session here at Mount St. Thomas to discuss the follow up needed in this matter.

The forthcoming Parliamentary election is raising concerns on various grounds and it is up to us pastors of the Church to give the necessary guidance for the people in their political involvement especially in the exercise of their voting power during the elections. We may have to reflect during the Synod how to proceed in this important but delicate mission of guiding the political conscience of the people.

As you know the Holy Father has announced III Extraordinary Assembly of the Synod of Bishops on Pastoral Challenges to the Family in the Context of Evangelization from 5-19 October 2014. The intention of the Holy Father is to make the mission of evangelization of the Church as a family oriented
apostolate. The findings of this Synod are to be taken back to the particular churches and to be discussed again with their comments in another Ordinary Synod in 2015. I would like that our Synod too discuss this orientation and propose ways and means to make family the centre of special attention of the pastoral ministry in our Church.

Let us also think about our participation in the forthcoming General Assembly of the CBCI at Pala and make appropriate measures for the same. I wish special blessings of God on Bishop Joseph Kallarangatt and the Eparchy of Palai for the successful organization of this General Assembly of the CBCI.

Finally I invoke God’s blessings upon all of us to have a fruitful Synodal session. May Mary, Mother of Christ, St. Thomas, our Father in faith and all other Saints intercede for us!

With these words I declare the first session of the XXII Synod 2014 open.

Mount St. Thomas
7 January 2014

George Alencherry
Major Archbishop of the Syro-Malabar Church
XXII Synod (2014), Session 1
7 -11 January 2014

REPORT

The XXII Synod (2014), Session 1 began with a recollection preached by Bishop Paul Chittilapilly, at 10.00 a.m., followed by personal prayer for some time and Holy Qurbana of the Bishops with the Major Archbishop George Alencherry being the main celebrant. The formal sitting of the Synod began at 2.30 p.m. with a prayer by the Major Archbishop after which he proceeded with the inaugural address.

The Formal Inauguration of the Synod: The Major Archbishop thanked Bishop Paul Chittilapilly for the inspiring talk he gave on the theme ‘liturgical spirituality’ explaining it as the offering of oneself like Christ, especially by discerning the Word of God for oneself and the people of God, and living up to those demands. The Major Archbishop welcomed Bishop Joseph Kollamparampil CMI and Bishop Jose Puthenveettil who participate in the Synod for the first time as full members. The Major Archbishop briefed the Synod of his pastoral visits to the Syro-Malabar Eparchies and Communities. He congratulated Archbishop Kuriakose Bharanikulangara and the Eparchy of Faridabad for the purchase of the facilities for the Bishop’s House. He appreciated the excellent celebration of the silver jubilee of the Eparchy of Kalyan. The Major Archbishop extended jubilee greetings to Bishop Simon Stock Palathra CMI and Bishop Thomas Chakiath who have started their sacerdotal Golden Jubilee Year. He recalled his fruitful participation in the Plenary Assembly of the Congregation for the Eastern Churches during which he could bring to the attention of the Holy Father the urgency of granting canonical provisions for the proper pastoral care of our migrants especially in the Gulf region. The Major Archbishop recalled the various initiatives by our Bishops individually and collectively in the context of Gadgil and Kasthurirangan Reports on the environmental protection of the Western Ghats. He invited the Bishops to give
necessary guidance to the people in view of the forthcoming Parliamentary election. He drew the attention of the Synod to the forthcoming Extraordinary Assembly of the Synod of Bishops and the General Assembly of the CBCI at Pala. Invoking God’s blessings, he declared the first session of the XXII Synod 2014 open.

**Participants:** The following members were present for the current session of the Synod: Mar George Alencherry (Major Archbishop), Mar George Valiamattam (Tellicherry), Mar Mathew Moolakkatt OSB (Kottayam), Mar Andrews Thazhath (Trichur), Mar Joseph Perumthottam (Changanacherry), Mar Kuriakose Bharanikulangara (Faridabad), Mar Joseph Powathil (Emeritus Archbishop, Changanacherry), Mar Joseph Pallikaparampil (Emeritus, Palai), Mar Joseph Pastor Neelankavil CMI (Emeritus, Sagar), Mar George Punnakottil (Emeritus, Kothamangalam), Mar James Pazhayattil (Emeritus, Irinjalakuda), Mar Paul Chittilapilly (Emeritus, Thamarassery), Mar Gregory Karotemprel CMI (Emeritus, Rajkot), Mar Vijay Anand Nedumpuram CMI (Chanda), Mar Jacob Manathodath (Palghat), Mar Simon Stock Palathra CMI (Emeritus, Jagdalpur), Mar Thomas Elavanal MCBS (Kalyan), Mar Thomas Chakiath (Emeritus Auxiliary, Ernakulam-Angamaly), Mar Sebastian Vadakel MST (Ujjain), Mar Jacob Angadiath (Chicago), Mar Mathew Arackal (Kanjirapally), Mar Lawrence Mikkuzhy (Belthangady), Mar Joseph Kunnath CMI (Adilabad), Mar Mathew Vaniakizhakel VC (Satna), Mar Sebastian Adayanthrath (Auxiliary, Ernakulam Angamaly), Mar Mathew Anikuzhikattil (Idukki), Mar Joseph Kallarangatt (Palai), Mar Jose Porunnedom (Mananthavady), Mar Anthony Chirayath (Sagar), Mar Thomas Thuruthimattam CST (Gorakhpur), Mar Joseph Pandarasseril (Auxiliary, Kottayam), Mar Joseph Arumachadath MCBS (Bhadravathi), Mar Bosco Puthur (Major Archiepiscopal Curia), Mar George Njaralakkatt (Mandya), Mar Remigiose Inchananiyil (Thamrassery), Mar Raphael Thattil (Auxiliary, Trichur), Mar Paul Alappatt (Ramanathapuram), Mar Pauly Kannookadan (Irinjalakuda), Mar John Vadakel CMI
(Bijnor), Mar Jose Chittooparambil CMI (Rajkot), Mar George Rarjendran SDB (Thuckalay), Mar Jacob Muricken (Auxiliary, Palai), Mar George Madathikandathil (Kothamangalam), Mar Joseph Kollamparrampil CMI and Mar Jose Puthenveettil.

**Office Bearers for the Present Session of the Synod:** The Synod approved the designation of the following persons to the various offices and committees for the conduct of the present session:

**Moderators:** Bishop Sebastian Vadakel MST (Convener), Bishop Jose Porunnedom and Bishop Anthony Chirayath.

**Tellers:** Bishop George Madathikandathil, Bishop Joseph Kollamparrampil CMI and Bishop Jose Puthenveettil.

**Committee for the Media:** Archbishop Mathew Moolakkatt (Convener), Bishop Raphael Thattil and Bishop Sebastian Adyanthrah.

**Committee for the Pastoral Circular:** Archbishop Joseph Perumthottam (Convener), Bishop Joseph Kunnath CMI and Bishop Thomas Elavanal MCBS.

**Liturgical Celebrations:** Bishop Pauly Kannookadan.

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

**Review of the Decisions of the Previous Synod:** Bishop Bosco Puthur, the Secretary of the Synod read out the decisions of the previous Synod held in August 2013. The Synod reviewed the implementation of the decisions.

**Finalizing the Agenda:** The Secretary read out the provisional agenda and the Synod approved the following agenda for discussion:

5. Solemn Reception of the Communion and First Confession for those children who have received the Sacraments of Initiation together.
6. Revision of the Text of the Divine Liturgy that we are using now.
7. Promotion of vocations to Religious Brotherhood.
8. Commemoration of the name of St. Joseph in the liturgy.
9. Book on the history and identity of our Church.
10. Competition for creating an anthem for the Church.
13. Report on the dialogue with the Jesus Youth.
15. Meeting of the Eparchial Directors of Ecumenism.
16. Ongoing formation for the clergy.
17. Gathering of the new priests.
18. Gathering of the priests who are celebrating silver and golden jubilees.
19. Accreditation for all the seminaries.
20. New Modes Formation in which seminarians work and earn to finance at least partially their formation.
23. Strengthening the goals and identity of the Pontifical Institute, Alwaye.

24. Utilization of the property at Kakkanad belonging to the two seminaries at Carmelgiri and Mangalapuzha.

25. Position Paper on the different modes of conducting the Major Archiepiscopal Assembly.


27. Initiating the youth apostolate for Syro-Malabar youth.

28. Commission or Committee for Family Units

29. Presentation of the report of the committee to scrutinize the Bye-law of AKCC for its permanent approval.

30. Modality of the Election of the President of AKCC.


32. Briefing on the steps taken regarding Pastoral care in the Kambam-Theni Region.

33. Road Map for the missionary Enterprise in the Eparchy of Faridabad.

34. Initiative for the unification of SMCA of various countries and Guidelines of the International Forum for the Syro-Malabar Cultural Associations.

35. Presentation of the Code of Particular Law.


37. Presentation of the Text of the request to the Pontifical Council for Legislative Texts on whether India is an Oriental territory.

38. Particular Laws for Provincial Synod.

39. CBCI Meeting at Pala.
40. Vice President of CBCI – Common agreement.


42. Briefing on Deepika.

43. Documentary film on Syro-Malabar Church.

44. Extra-ordinary Synod on Family in the context of the new evangelization.

45. Procedures for declaring the Satna Seminary a Synodal Seminary.

Sharing by the Major Archbishop: The Major Archbishop expressed the deep sympathy of the Synod to the Eparchy of Thuckalay for the untimely demise of three of its priests in the recent past. He also mentioned the death of Fr. Jaisen Karippai in the Eparchy of Sagar in a tragic road accident. He thanked God for the miraculous escape of Bishop John Vadakel CMI and his secretary from a road accident.

Visit of the Bishop-Elect of Sultanpet: Bishop Jacob Manathodath referred to the erection of the diocese of Sultanpet and informed the Synod that Bishop-Elect Peter Abir Antonsamy will pay a visit on 11 January to Mount St. Thomas at the invitation of the Major Archbishop.

Condolence at the Death of Fr. Zucol: The Synod expressed its condolence at the demise of Fr. Zucol, a great Italian Missionary of the Chirackal Mission and the Major Archbishop promised to convey in his message the sentiments of the Synod.

Condolence to Bishop Sebastian Adayanthrath: The Major Archbishop expressed the condolence of the Synod to Bishop Sebastian Adayanthrath at the demise of his beloved mother.

Guidelines for Retreat Centres: Bishop Raphael Thatttil read out the Report of the Sub-committee for the formulation of the Guidelines for the functioning of the retreat centres in the Syro-
Malabar Church. During the discussion it was pointed out that sufficient directive should be given to safeguard the ecclesial and liturgical identity of the retreat centres of our Church. If the retreat centre is directed by a religious community, the religious house should foster its ecclesial belongingness. The priests in the retreat centres are to be instructed to celebrate Holy Qurbana in their own rite unless they have biritualism. It is to be brought to the notice of the retreat centres that a clear distinction has to be maintained between the sacrament of confession and counseling. The retreat centres should avoid spreading superstition, sound pollution and exaggerated publicity on healing ministry. While appreciating the great ministry of the retreat centres, it was mentioned that they should not enter into activities and programmes that undermine the local parish pastoral ministry. The Major Archbishop requested the Subcommittee to include directives regarding the visit of the retreat preachers to our migrant communities in India and abroad. They should first seek the permission of our Local Ordinary, if there is, or the coordinator for the pastoral care of migrants. Having incorporated these suggestions, the subcommittee shall send the draft to the Bishops and the Committee of the representatives of SMRC and get their suggestions before presenting the draft in the next Session of the Synod.

Dialogue with Jesus Youth: Bishop Raphael Thattil read out the draft proposal on Jesus Youth by the Sub-Committee. He informed the Synod that from the several sittings of the Committee with the representatives of the Jesus Youth, we have reached a state where Jesus Youth is happy to accept the directives of the Synod regarding their functioning. They expressed their readiness to accept animators appointed by the Bishops. However, we should be careful to appoint priests who understand, promote and encourage the Jesus Youth Movement and who are ready to undergo certain formation in this line. Bishop Raphael Thattil reminded the Bishops that Jesus Youth is a lay movement with great potential for evangelization and Christian witnessing. We have to appreciate them and make
use of them in our dioceses for missionary enterprises. The Committee shall consult the Bishops outside the proper territory regarding the ministry of Jesus Youth in those eparchies.

**Theological Forum:** Bishop Joseph Kallarangatt informed the Synod that a Theological Forum has been constituted with 18 priests, experts in various fields of sacred sciences. He invited the Bishops, especially of the mission eparchies to suggest names of competent persons who could be included in the forum. There was a suggestion to include lay men and women representatives in the forum. It was also suggested that Bishops also could be invited for dialogue with the forum on important theological subjects. Bishop Joseph Kallarangatt informed the Synod that the membership of the Forum could be expanded to 25 Members.

**Release of the Code of Particular Law of the Syro-Malabar Church:** The Major Archbishop released the Code of Particular Law of the Syro-Malabar Church, giving a copy to Bishop Paul Chittilapilly. The Major Archbishop expressed his gratitude to all those who worked behind the formulation of the particular law and its publication in the present form. Bishop Paul Chittilapilly briefly mentioned about people who collaborated in the codification of the particular law at different stages.

**Ongoing Formation for the Clergy:** Bishop Sebastian Adyanthrath, Chairman of the Commission for Clergy introduced the theme on the ongoing formation of the clergy. He said that the Clergy Commission visualizes consultation with the presbyteral council of the eparchies on different models of ongoing formation which can be imparted to the clergy. It will help to form a team of experts and formulate a practical syllabus with effective dynamics for the conduct of the ongoing formation in the eparchies. During the discussion that followed the Synod suggested that the ongoing formation of the Clergy can be conducted at the Major Archiepiscopal level, in the eparchial level and in the mission context. The Major Archbishop said that the dynamics of the course has to be well
planned with the inclusion of new techniques and use of the media so that the participants joyfully profit from the course. He exhorted the Bishops to encourage the participation of their priests in such programmes.

**Gathering of the New Priests:** Bishop Sebastian Adyanthrath presented to the Synod a short report of the gathering of the new priests conducted at the Curia. He said that not many priests participate in that one-day programme. Hence he requested if the Deacons before their ordinations could be invited to the Curia for a one or two days of reflection and sharing. During the discussion it became clear that the last suggestion was not practical. Hence the general opinion was to continue with the present way of conducting the gathering of New Priests. The Major Archbishop suggested that we could think of conducting the New Priests gathering also at the regional level.

**Gathering of the Jubilarians:** Bishop Sebastian Adyanthrath said that the Commission for Clergy would like to replace the present arrangement of the gathering of the Jubilarians with a day of review and reflection on their pastoral ministry.

**Accreditation of the Seminaries:** Bishop Sebastian Adyanthrath proposed to introduce accreditation of seminaries of the Syro-Malabar Church, synodal, eparchial and religious, with some benchmarks to evaluate the quality of formation imparted in them. In the discussion that followed there was general agreement on introducing a visitation for evaluation of the academic, spiritual and pastoral formation imparted in the seminaries, instead of the system of accreditation, by a Commission consisting of Members of the Seminary Commissions and Chairmen of the Commission for the Clergy and for the Institutes of Consecrated Life and Societies of Apostolic Life. The Major Archbishop suggested that there could be two teams for visiting the various seminaries including that of the religious congregations with due preparation. The Synod requested the Major Archbishop to constitute the above teams for visitation.
Procedure for the Declaration of the St. Ephrem's Theological College a Synodal Seminary: Bishop Mathew Vaniakizhakel VC read out his letter regarding the procedure followed for declaring St. Ephrem's Theological College a Synodal Seminary and requested the Major Archbishop to do the necessary things for the declaration. Bishop Vaniakizhakel VC thanked the Major Archbishop, the Members of the Synod and the Facilitating Committee for their generous cooperation. He also recalled with gratitude the great leadership of Bishop Abraham Mattam, the Founder Chairman of the St. Ephrem’s Theological College. Bishop Bosco Puthur informed the Synod that Bishop Mathew Vaniakizhakel is taking initiative to make the necessary modifications in the Trust Deed of the Seminary as indicated by the Committee, in order to facilitate its functioning as a Synodal Seminary. The Synod was informed that the declaration of the Synodal Status of the Seminary will take place on 29 March 2014. The Synod decided to constitute an Adhoc Synodal Committee for Satna Seminary. The Major Archbishop congratulated Bishop Mathew Vaniakizhakel VC and Bishop Abraham Mattam VC and thanked them for the great efforts they have taken for making the seminary Synodal.

Adhoc Committee for Satna Seminary: The Synod elected Bishop Mathew Vaniakizhakel VC Chairman of the Satna Seminary, Bishop Sebastian Vadakel MST and Bishop Raphael Thattil Members.

New Modes of Formation in the Seminaries: Bishop Sebastian Adayanthrath presented before the Synod his proposal regarding new modes of formation in the seminaries in which seminarians work and earn to finance their formation at least partially. He said that we have to think differently about the whole formation and introduce the culture of work among the seminarians. Long and serious discussion followed. There were positive and negative opinions regarding the proposal. Some said that it will help them to be more mature, self reliant and responsible. But others were of opinion that it will negatively affect their
priestly formation. Undue attachment to money will adversely affect their commitment to priestly ministry. It was suggested that in the seminaries the culture of work has to be fostered, especially through the example of committed formators. Some recalled their own experience of helping the poor people around the seminary through the money raised from garden work. However, it should be borne in mind that priest is not primarily a social worker. The seminarians have to be trained to the culture of work from their minor seminary days onwards. Some observed that even in the families positive attitude towards work has diminished. It was pointed out that too much exposure may lead the seminarians to an attitude of consumerism. Money is a big concern for some seminarians and during holidays they go to the parishes with the intention of earning money through different ministries. Work is important for formation, but if the motivation is earning money, then it is harmful to the formation. There was a suggestion that the academic year could be so arranged as to have 8 months of study, 3 months of work and 1 month of holidays. It was observed that there are two modes of formation: through academic lab and life lab. The second one has to improve a lot. It was also observed that work during the academic year will not be in any way helpful for a solid formation. Prayer, study and hard work have to go together for a good formation. It was suggested that in the Syro-Malabar tradition, it is the community that has always supported the training of candidates to priesthood and even today the people are generous to donate for the priestly formation. We have to trust in God’s providence and need not have undue worry about financial difficulties. The Major Archbishop exhorted to integrate work in the life of formation. Not only the Church and parents, but also the seminarians have to contribute towards their formation which should be life oriented and socially committed. It is important to give such a formation to the future priests so that they can live a celibate priestly life. Concluding the long discussion in which almost all the Bishops participated, the Major Archbishop requested the Seminary Commissions to
get feedback from the staff and students regarding the culture of work making it as their contribution to formation. He also requested the Bishops to discuss the above subjects with pastoral and presbyteral councils and other appropriate forums of their eparchies. Only after having consulted the appropriate forums we shall take any decision on the above subject. The mode of consultation and its format will be provided.

**Report of the Meeting on the Spirituality of the Diocesan Clergy:** Bishop Bosco Puthur read out the suggestions from the report of the consultative meeting on the spirituality of the diocesan clergy to be imparted in the seminaries held on 13-14 November 2013. The Synod discussed in detail the suggestions and made appropriate modifications. The Major Archbishop requested the Seminary Commissions to make use of these suggestions for their dialogue with the Staff and Students of the seminaries. Copy of the modified suggestions will be supplied to the Bishops.

**Position Paper on the Conduct of the Major Archiepiscopal Assembly:** Bishop Bosco Puthur presented before the Synod the report of the meeting of the follow up committee of the Major Archiepiscopal Assembly held on 6 November 2013 and that of the consultative meeting with the participation of the Secretaries of the Presbyteral Councils and Members of the Steering/Agenda Committee of the Pastoral Councils of the Eparchies and representatives of SMRC. Their suggestions were regarding four aspects of the effective conduct of the Major Archiepiscopal Assembly. 1. Better methodology to get themes for the Assembly, 2. Procedure for the formulation of the lineamenta and its wide diffusion, 3. More effective conduct of the Assembly, and 4. Follow up of the Assembly. Discussion followed on each topic of the subject. All agreed that the Major Archiepiscopal Assembly should be conducted in a more effective way so that it becomes a mile stone in the history of the Church. Regarding the selection of the theme, after having consulted the Church at large, the most relevant theme or themes should be selected. Some suggested that one
major theme and a few subsidiary themes could be included in the agenda. The delegates to the Assembly should be those people who have participated from the very beginning in the process of the Assembly including the lineamenta and the instrumentum laboris. It was pointed out that unlike the Roman Synods, the Assembly of the Oriental Churches is a consultative body that proposes to the Major Archbishop studied advices on matters of major importance for the Church and for its mission. Hence the whole methodology of the conduct of the Assembly has to be reworked. It was pointed out that the next Assembly can be an occasion for our Church to prepare for the 25th Anniversary of its Major Archiepiscopal status, by reflecting on our identity and our mission. Various themes for the Assembly were proposed like priestly ministry, family, change of style, correlation between faith and life, influence of superstitions, new age movements, etc. It was pointed out that the Assembly is the sabhayogam in which current issues in the life of the Church have to be effectively dealt with. The general opinion was that a main theme has to be chosen for the deliberation of at least one day and the remaining time has to be allotted for other relevant issues in which the participants can share their views. The following Session of the Synod shall discuss the modality of conducting the Assembly.

**Briefing by the Major Archbishop:** The Major Archbishop drew the attention of the Synod to the election of the office bearers during the General Assembly of CBCI in Pala. He congratulated Archbishop Joseph Perumthottam on his election as the Vice President of KCBC and Bishop Mathew Arackal on his appointment as Member of the Family and Laity Commission of FABC. It was brought to the notice of the Synod of the proposed amendment of the Statutes of the CBCI regarding the Office of the Secretary General. The Major Archbishop briefed the Synod that when the appointment of the Apostolic Visitor becomes a reality, there should be reorganization of the competence of the Commission for Evangelization and Pastoral Care of the Migrants. In this context the agenda item on the revision on the
guidelines for the Commission for the Laity and the Commission for Evangelization and Pastoral Care of Migrants was taken up for discussion. After some discussion it was decided that the Evangelization and Pastoral Care of the Migrants within India, outside the Syro-Malabar eparchies will be the competence of the Apostolic Visitor while the Commission for Evangelization and Pastoral Care of the Migrants will be responsible for the territories outside India, excluding the Syro-Malabar eparchies and territories entrusted to Syro-Malabar Bishops.

Approval of the General Directory of St. Joseph Pontifical Seminary: Archbishop Andrews Thazhath, Chairman of the Seminary Commission for Mangalapuzha, presented before the Synod the revised draft of the General Directory of St. Joseph Pontifical Seminary. He informed the Synod that the previous Session of the Synod had requested the Seminary Commission to present the text of the Directory after further improvement, consulting the Directories of other seminaries. At the recommendation of the Seminary Commission, the Synod approved the General Directory of St. Joseph Pontifical Seminary.

Strengthening the Pontifical Institute, Alwaye: Archbishop Andrews Thazhath briefed the Synod of the present situation of the Pontifical Institute, Alwaye. After some discussion, the Synod confirmed its readiness to strengthen the Institute. Archbishop Thazhath informed the Synod that there will be a discussion on the matter under the auspices of KCBC.

Utilization of the Property of the Pontifical Seminary at Thuthiyoor, Kakkanad: Archbishop Andrews Thazhath informed the Synod of the present situation of the 50 acres property at Thuthiyoor, which is under the joined ownership of Carmelgiri and Mangalapuzha seminaries. After some discussion, the Synod expressed the willingness of the Syro-Malabar Church to start negotiation for dividing the property and to secure the boundaries, and if found feasible to execute it with the consent of the Major Archbishop.
Asian Youth Day 2014: Bishop Joseph Pandarassery briefed the Synod of the Asian Youth Day 2014 in South Korea in which 100 youth from India can take part provided the travelling expenses are met with. The Syro-Malabar Church will be allowed to send a few if the expenses can be paid.

The Major Archbishop requested the Bishops to take initiative to send a few youth delegates to the Asian Youth Meet 2014 in Korea and asked Bishop Joseph Pandaraseril to organize a Syro-Malabar Qurbana during the Meet.

Youth Apostolate in the Syro-Malabar Church: Bishop Joseph Pandarassery proposed a plan of action for the Youth Apostolate in the Syro-Malabar Church which shall be an umbrella organization bringing together all the youth associations of our Church. The proposed organization shall have a Governing Body similar to that of KCYM. This shall be at regional level, National level and Global level. This is not another youth organization, but is meant mainly for coordinating youth apostolate. The Major Archbishop told that we urgently need the coordination of youth apostolate. Without multiplying structures in Kerala, the KCYM structure can be made use of, with an additional joint director, in order to strengthen the Youth Movement. Towards the end of the discussion, it was suggested that Bishop Joseph Pandarassery will bring a draft of the guidelines for the Syro-Malabar Youth Movement in the following Session of the Synod.

Committee for Family Units: Bishop Mathew Anikuzhikattil informed the Synod of his attempt to draft a byelaw for the functioning of the family units at the Syro-Malabar Major Archiepiscopal level. Although he had requested the Bishops to send to him their observations on the draft of the byelaw and reports regarding the functioning of the family units in the Syro-Malabar eparchies, he got only two responses. Hence once again he requested the Bishops to take interest to brief him on the above matters. During the discussion, several Bishops stressed the importance of the family units, although there may
be differences in their mode of functioning from eparchy to eparchy. Some of the Bishops said that although a byelaw is good it should not be a means for too much centralization. The Major Archbishop requested the Bishops to cooperate in this venture.

**Commission for Family and Laity:** The Major Archbishop briefed the Synod that at the CBCI and FABC level, the Commissions for Family and Laity are clubbed together. Hence, in order not to multiply Commissions, he proposed to entrust the Apostolate of Family to the Commission for the Laity. In future this shall be called the Commission for Family and Laity. The Synod agreed to the proposal and decided to reconstitute the Commission for Laity as Commission for Family and Laity in the Syro-Malabar Church.

**The Functioning of the Forums of the Laity Commission:** The Major Archbishop advised the Laity Commission to organize forums only with due permission from the Local Ordinary and Pastoral Coordinators wherever there are. The Major Archbishop brought to the notice of the Bishops that before they make visits abroad, they shall inform the Local Ordinary or the Pastoral Coordinator, as the case may be.

**Pastoral Care in the Kambam-Theni Region:** Bishop George Rajendran SDB, presented a short report of his negotiations with Archbishop Peter Fernando of Madurai regarding the pastoral care of the Syro-Malabarians in that Archdiocese. Although the Archbishop expressed some apprehensions about the number of the Syro-Malabar faithful in that area, he promised his readiness to create Syro-Malabar personal parishes, if there are more than 50 families anywhere in the Archdiocese and give them the necessary pastoral care. The Archbishop requested the Syro-Malabar Synod to provide him with some chaplains for the pastoral care of the Syro-Malabarians in his Archdiocese. After some discussion, the Synod expressed its willingness to send priests for pastoral care in the region. The Major Archbishop thanked Bishop Mathew Arackal and Bishop George Rajendran
for their efforts in this regard and informed the Synod that further action on the matter will be taken up by the proposed Apostolic Visitor.

**Road Map for the Missionary Enterprises in the Eparchy of Faridabad:** Archbishop Kuriakose Bharanikulangara highlighted before the Synod the importance of developing missionary potential in North India especially in the Eparchy of Faridabad. He shared with the Synod his experience of negotiations with the religious congregations for getting priests for evangelization work and pastoral care. Most of the congregations are willing to take up pastoral work only if a region is exclusively entrusted to them. Even though such proposal is not the ideal one, Archbishop Kuriakose said that in future he is planning to negotiate with the religious congregations in this regard. Archbishop Kuriakose also briefed the Synod of the joint pastoral letter he signed with the Latin Bishops within the territory of his eparchy. He expressed his gratitude for the generous attitude shown by the Latin Bishops of the area. Archbishop Kuriakose requested the Bishops to give instructions to their priests to ensure that in the Mother Church the sacraments are administered to the Syro-Malabar migrants, living in the area where there are eparchies or pastoral coordinators, only if they bring certificates from the Syro-Malabar parish priests or chaplains. Several Bishops endorsed the suggestion and the Major Archbishop requested the Bishops to give the necessary instructions to the priests concerned.

**E-Magazine:** Bishop Vijay Anand Nedumpuram CMI reminded the Synod of its previous decision to start an e-magazine from the Curia in order to circulate news about important activities and other events of the Church. After some discussion the Synod entrusted the Curia Bishop with the responsibility of publishing the e-magazine of the Major Archiepiscopal Curia.

**Initiatives for the Unification of SMCA:** Bishop Sebastian Vadakel MST brought to the attention of the Synod the request from the Gulf Countries to take initiative for the unification
of SMCA of various countries and study the draft of the guidelines of the International Forum of the Syro-Malabar Cultural Association. Bishop Vadakel said that in a meeting of the Commission for Evangelization and Pastoral Care of the Migrants and the Commission for Laity it was suggested that it is better to make AKCC the parent association and adapt its byelaws and structure in such a way as to enable the cultural associations in various countries to federate in it. However, Bishop Sebastian Vadakel said that as the negotiations with the Apostolic See regarding the pastoral care in the Gulf Countries is in a delicate stage, it is better not to take any further steps at this juncture. The Synod agreed to the proposal.

Reception of Solemn Holy Communion: Major Archbishop welcomed Fr. Pauly Maniayattu, Secretary, the Commission for Liturgy. As directed by the previous Session of the Synod, Fr. Maniayattu presented to the Synod the draft directive regarding the solemn reception of communion and first confession of the children who have already received the communion in baptism. There was a suggestion that children may not be prevented from receiving communion on solemn occasions, even when there is solemn reception of communion later. After some discussion the Synod came to the understanding that such a suggestion, although theologically correct, is not pastorally advisable and decided that there is no need of giving any further directive on the matter other than what is given in Art. 135 §1 of the Code of the Particular Law of the Syro-Malabar Church: “Although as per the liturgical texts, sacrament of divine Eucharist is administered together with baptism and chrismation, it is to be solemnly administered after a person has attained the age of reason after due catechetical instruction and reception of the sacrament of penance.” The Synod decided to entrust the Commission for Catechesis and Commission for Liturgy to prepare a Handbook for Children, to prepare them for the First Confession and Solemn Communion.

Commemoration of St. Joseph in the Holy Qurbana: The CLC, after study and discussion, put forward the proposal that
commemoration of St. Joseph may be included in the Qurbana preferably in the invariable part of the Onithad’ Razes: പ്രാർഥനയും മാഷിന്റെ നമിദ്വേഷം ന്യായപെട്ടിയായി ക്ഷേത്രം. ആശുപത്രിയുടെ ക്ഷാരും സമീപപ്രദേശത്ത് നിർമ്മിതിയായി എന്ന പരിഷ്കരണം ക്ഷേത്രം നിഗമനം സമ്മാനം പേരാകാരം സൃഷ്ടിച്ചു. Some discussion followed on the subject. Considering the fervent devotion of our people towards St. Joseph, the majority felt that such a proposal is most welcome. Hence the Synod decided to include the commemoration of St. Joseph in the invariable part of the Onitha d’Raze with prior approval of the Apostolic See. However, due to theological reasons a few Bishops requested to register dissenting note.

Possible Liturgical Functions for the Religious Brothers: The CLC proposed that Religious Brothers shall be given important roles in the administration of the Church (for example, Finance Officer) so that their service get proper recognition. They shall be made principals of Sunday Schools and Extraordinary Ministers of Holy Communion. However, they may not be assigned precise liturgical roles which are reserved for the ordained ministers. In this context, it was mentioned that the Extraordinary Ministers of Communion can be allowed to hold the chalice during the distribution of Communion. However, Extraordinary Ministers of Communion shall be commissioned by the Local Hierarch.

Revision of Taksa: The Synod requested the Episcopal Members of the Commission for Liturgy to propose principles and methodologies for the revision of the Taksa of the Qurbana and send them to the Bishops by the end of May and get their responses by the end of June so that the Commission can present them in the following Session of the Synod in August. However, it has to be noted that liturgy is not a matter of discussion in the public forum but only in the appropriate ecclesiastical forums like pastoral councils and presbyteral councils.

Celebrant and Concelebrants in Liturgical Celebrations: The Major Archbishop brought to the attention of the Synod that it is not proper to use the qualification ‘main’ for the celebrant
of liturgical celebrations. There is only one celebrant and others are concelebrants. It was also clarified that during the ordination ceremony along with the celebrant (Bishop), among the priests who are assisting, one is the Archdeacon and the other is Assisting priest. It was further specified that at the end of the priestly ordination, the newly ordained shall not recite the intercessory prayer.

**Gestures of the People during Holy Qurbana:** The CLC proposed a few common gestures for the people and for the deacon during the celebration of Holy Qurbana. The Synod agreed with the proposal but instructed not to include them in the liturgical text. However, this can be mentioned in the mystegogical catechesis. All these gestures are optional.

**Other Liturgical Matters:** The Synod expressed its mind that the lectionaries shall be put into use at least by the coming Holy Week. Bishop Thomas Elavanal MCBS informed the Synod that the liturgical texts for the Consecration of the Church, Deppa, and Rededication of a Church have received recognitio of the Apostolic See ad experimentum for three years. It was decided that the text shall be printed with the prescribed modifications.

**Incorporating Prayers and Hymns from the Text of Fr. Abel CMI in the Text of the Liturgy of the Hours:** It was pointed out that there was an earlier recommendation of the Synod for incorporating inspiring and suitable prayers and hymns from the text of Fr. Abel CMI in the text of the Liturgy of the Hours when its revision is made.

**Book on the History and Identity of our Church:** Bishop Pauly Kannookadan, Chairman of LRC, informed the Synod that LRC is proceeding with the preparation of a book on the history and identity of the Syro-Malabar Church. Fr. James Puliurumbil, Fr. Cherian Varicatt, and Fr. James Kurukilamkatt MST are to be entrusted with the task of preparing the first draft which will be improved upon with the help of other experts. This book is targeted for the ordinary faithful.
Competition for an Anthem for our Church: Bishop Pauly Kannonkadan brought to the notice of the Synod that competition for an Anthem for our Church has been already announced. The language need not be exclusively Malayalam.

Seminars and Studies for New Anaphoras: Bishop Pauly Kannonkadan informed the Synod that detailed study is envisaged on different aspects of the Anaphoras in view of preparing new Anaphoras in our Church.

St. Thomas Christian Museum: Bishop Pauly Kannonkadan explained about the present situation of the museum building and the need of its repair. In the near future the museum needs new building.

Public Affairs Committee: Archbishop Andrews Thazhath briefed the Synod of the current projects of the Public Affairs Committee, namely, publication of books on different topics prepared by the committee and presented in the Synod, the Jagratha Samithi and our political stand in view of the coming parliamentary elections.

Canon Law Faculty at Paurastya Vidyapeetham: Archbishop Mathew Moolakkatt OSB briefed the Synod of the actual situation of our request for a Canon Law Faculty at Paurastya Vidyapeetham. He explained that in spite of the negative attitude of some of the officials, through the insistent interventions of our Bishops including the Major Archbishop and Archbishop Andrews Thazhath, the possibilities are brighter for positive results on the matter. It was decided to request Archbishop Mathew Moolakkatt and Archbishop Andrews Thazhath to make a delegation to the Congregation for Catholic Education for speeding up the decision on the Canon Law Faculty in Paurastya Vidyapeetham.

Terna for the Office of the Bishop of Chanda: The Synod took appropriate decision on the matter.

Terna for the Office of the Auxiliary Bishop of Chicago: The Synod took appropriate decision on the matter.
President of Paurastya Vidyapeetham: The Synod reelected Fr. Vincent Alapatt for another term as the President of Paurastya Vidyapeetham, subject to approval of the Apostolic See.

Statutes of the Procura: Archbishop Kuriakose Bharanikualan gara read out the draft of the Statutes of the Syro-Malabar Procura at the Apostolic See. After some discussion and a few corrections of the Text the Synod approved the Statutes.

Reading of the Press Release: The press release was read out by Bishop Raphael Thattil and after a short discussion and with some corrections it was passed.

Briefing on the CBCI General Assembly in Pala: Bishop Joseph Kallarangatt briefed the Synod about the various programmes and arrangements of the General Assembly of the CBCI in Pala and he requested the Bishops to consider it as being conducted by the whole Syro-Malabar Church.

Paper on the theme of CBCI General Body Meeting: Bishop Bosco Puthur made a short power point presentation on the theme of the CBCI General Body Meeting: A Renewed Church for a Renewed Society.

Byelaw of AKCC: Bishop Mathew Anikuzhikattil presented the modifications proposed by the committee to scrutinize the Byelaw of AKCC and approved it.

1950th Anniversary Celebration of the Martyrdom of St. Thomas, the Apostle: Bishop Pauly Kannookadan presented the long term and short term programmes for the 1950th Anniversary celebration of the martyrdom of St. Thomas the Apostle. After some discussion and with a few modifications, the Synod approved the programme of action. The Synod expanded the Committee by adding two more persons, namely, Bishop Sebastian Adayanthrath and Bishop Jacob Muricken.

Briefing on Emperor Emmanuel: Bishop Pauly Kannookadan briefed the Synod on the present situation of the Emperor Emmanuel Sect and said that some families and individuals,
including two priests are showing willingness to return to Catholic faith. The Bishops welcomed this and requested Bishop Pauly to take initiative to facilitate their smooth return to the Mother Church.

**Briefing on Deepika:** The Major Archbishop informed the Synod that Deepika is making good progress in recent months. It has recently started Deepika Sunday Edition in Bangalore and intends to do it in other cities also for which he sought the support of the Apostolic Visitor and the Bishops in the Metros. He also briefed the Synod about some changes that has been effected in the administration. Some Bishops while appreciating the news and editorial content of Deepika, suggested that there need to be improvements in the circulation of Deepika.

**Announcement of New Ecclesiastical Provisions:** At 4.00 p.m. the Bishops gathered in the conference hall for a press conference in which the Major Archbishop announced the establishment of a new Eparchy of the Syro-Malabar faithful in Australia with the name “Eparchy of St. Thomas the Apostle of Melbourne of the Syro-Malabars” and the appointment of Bishop Bosco Puthur (Curia Bishop) its first Bishop and Apostolic Visitor to New Zealand. He announced the appointment of, Mar Raphael Thattil (Auxiliary Bishop of Trichur) also as Apostolic Visitor to the Syro-Malabar faithful outside the Syro-Malabar eparchies in India. The Major Archbishop and the Bishops felicitated them. This was followed by briefing by the Committee for Media on the press release on the deliberations of the Synod.

**Visit of Archbishop Reno Fisichella to Kerala:** Bishop Jacob Manathodath briefed the Synod on the visit of Archbishop Reno Fisichella, the President of the Pontifical Council for New Evangelization to Kerala in January 2015. The Synod agreed to the proposal of the Major Archbishop to invite him to the Synod.

**Extraordinary Synod in Rome on Family:** There was a proposal to simplify, as far as possible, the tribunal procedure to bring relief to broken down marriages. In this context it was
suggested that we should highlight the positive aspects of our family life in our response to the questionnaire from Rome.

**Extension of the Term of Office of the Finance Officer:** As the General Assembly of the Synod of Bishops was in session, the Major Archbishop presented the proposal regarding the extension of the term of office of Fr. Mathew Pulimoottil, the Finance officer of the Major Archiepiscopal Cuiara, instead of presenting it in the Permanent Synod. The Synod appreciated the service of Fr. Mathew and gave its consent to extend the term of office of Fr. Mathew Pulimoottil for one more term of five years.

**Visit of Fr. Francis Kolencherry, the National Coordinator, Australia:** The Major Archbishop welcomed Fr. Francis Kolencherry to the Synod and expressed the gratitude of the Synod for his efforts in the creation of the new eparchy in Australia. Fr. Kolencherry in his reply mentioned that the visit of the Major Archbishop was a landmark in the process of creation of the eparchy and welcomed Bishop Bosco Puthur to Australia. Bishop Bosco Puthur thanked Fr. Francis Kolencherry, the National Coordinator of the Syro-Malabare faithful in Australia and announced his intention of appointing him the Proto-Syncellus of the eparchy.

**Scrutiny of the Decisions of the XXII Synod (2014), Session 1:** The Synod made a scrutiny of the decisions of XXII Synod (2014), Session 1 and the Synod gave its final approval for them.

**Conclusion of the Synod:** The Major Archbishop sought the permission of the Synod to conclude the present session and gave the concluding address. After thanking God for his abundant Graces which we experienced during the Synod, the Major Archbishop recalled the gift of the new eparchy of St. Thomas the Apostle, Melbourne and the Appointment of Bishop Bosco Puthur as the first Bishop of the new eparchy and the Apostolic Visitor of New Zealand and Bishop Raphael Thattil as the Apostolic Visitor in India. He highlighted the publication of the Code of Particular Law of the Syro-Malabar Church and
thanked all those who worked for its publication. He recalled with gratitude the service of the members of the curia for the successful conduct of the Synod. He expressed gratitude to the Bishops who helped to conduct the Synod in a fruitful and effective manner. Invoking God’s blessings upon our Church, the Major Archbishop declared the XXII Synod of the Bishops of the Syro-Malabar Church (2014), Session 1, closed.
XXII Synod (2014), Session 1, 7-11 January 2014

Decisions

1. To request the Synodal Committee for Canonical Questions to formulate necessary guidelines on the canonical procedures of disciplinary actions against priests who have committed violations against clerical obligations or who have left active ministry, and present it in the following Session of Synod.

2. To constitute an Adhoc Synodal Committee for Satna Seminary.

3. To constitute two teams for visitation to evaluate the quality of formation imparted in the seminaries consisting of Members of the Seminary Commissions and Chairmen of the Commission for the Clergy and for the Institutes of Consecrated Life and Societies of Apostolic Life.

4. To make the Evangelization and Pastoral Care of the Migrants within India, outside the Syro-Malabar eparchies the competence of the Apostolic Visitor and that of the territories outside India, excluding the Syro-Malabar eparchies and territories entrusted to Syro-Malabar Bishops, competence of the Commission for Evangelization and Pastoral Care of the Migrants.

5. To approve the General Directory of St. Joseph Pontifical Seminary, Mangalapuzha, Aluva.

6. To reconstitute the Commission for Laity as the Commission for Family and Laity in the Syro-Malabar Church.

7. To print the liturgical texts for the Consecration of the Church, Deppa, and Rededication of a Church with the prescribed modifications specified in the recognitio of the Apostolic See.

8. To entrust the Curia Bishop with the responsibility of publishing the e-magazine of the Major Archiepiscopal Curia.

10. To include the commemoration of St. Joseph in the invariable part of the Onitha d’Raze with prior approval of the Apostolic See.

11. To request the Episcopal Members of the Commission for Liturgy to propose principles and methodologies for the revision of the Taksa of the Qurbana and send them to the Bishops by the end of May and get their responses by the end of June so that the Commission can present them in the following Session of the Synod in August.

12. To request Archbishop Mathew Moolakkatt and Archbishop Andrews Thazhath to make a delegation to the Congregation for Catholic Education for speeding up the decision on the Canon Law Faculty in Paurastya Vidyapeetham.

13. To approve the Statutes of the Syro-Malabar Procura at the Apostolic See.

14. To expand the Committee for the 1950th Anniversary celebration of the martyrdom of St. Thomas the Apostle by adding two more persons, namely, Bishop Sebastian Adayanthrath and Bishop Jacob Muricken.

15. To give the consent of the Synod for extending the term of office of Fr. Mathew Pulimoottil, the Finance Officer of the Major Archiepiscopal Curia, for one more term of five years.

Bosco Puthur, Secretary
Synod of Bishops of the Syro-Malabar Church

Fr. Antony Kollannur
Major Archiepiscopal Chancellor
XXII Synod (2014) Session 1
7-11 January 2014

CONCLUDING ADDRESS OF
THE MAJOR ARCHBISHOP

My dear Brother Archbishops and Bishops,

Praise be to Jesus Christ!

We are in the final moments of our present Session of our Synod. During the sittings of these five days, by God’s Grace, we could arrive at clear understanding on many issues and pastoral projects of the Church. Towards the end, we got two special gifts: 1. The newly erected eparchy of St. Thomas the Apostle of Melbourne of the Syro-Malabars (Australia) and the appointment of its first Bishop in the person of Bishop Bosco Puthur who is also appointed Apostolic Visitor for New Zealand; 2. The appointment of Bishop Raphael Thattil as the Apostolic Visitor for the Syro-Malabar faithful residing in India outside the territorium proprium. My hearty congratulations, best wishes and prayers to both Bishops on their new appointments!

During this Synod we discussed many important items like seminary formation, the principles and methodology for the revision of the present text of the Holy Qurbana and the activities of the various commissions and organs of the Synod. A landmark achievement is the release of the Code of Particular Law of our Church. I thank the Bishops and the canon law experts of our Church who worked hard for the codification of these laws.

We have also completed the procedure from the part of the Synod as regards the selection of the future Bishop of Chanda and the Auxiliary Bishop of Chicago.

Our Church has to forge ahead in view of the Silver Jubilee of our Major Archiepiscopal status and the 1950th anniversary of the martyrdom of St. Thomas the Apostle, our father in faith
in India. We have already announced certain programmes of action to observe meaningfully these historical events.

The emphasis on family apostolate with the orientation of evangelization launched by Pope Francis has to become the concern of our Church too. Let us move along with the Universal Church in all our missionary activities and the pastoral care of our faithful all over the world. With deep trust in God, let us hope that the Apostolic See will provide us with necessary ecclesiastical structures for the remaining communities of our migrant faithful, both in India and abroad.

As Bishop Bosco Puthur is terminating his offices of Curia Bishop and the Secretary of the Synod, he deserves our appreciation for the efficient running of the Curia during the last four years and the renovation of the curia buildings for which he gave effective leadership. Thank you, Bishop Bosco Puthur. I express my gratitude in a special way to Fr. Antony Kollannur, the Chancellor, who carries out his duties of the Curia with care and devotedness. I thank also Fr. Mathew Pulimoottil, the Finance Officer, who manages efficiently the financial affairs of the curia, the profitable cultivation of the land and the upkeep of the curia precincts.

Finally let me express my gratitude to all others who helped us in the conduct of the Synod, especially the Moderators Bishop Sebastian Vadakel MST, Bishop Jose Porunnedom and Bishop Anthony Chirayath who have wisely guided the proceedings of this Session of our Synod, Fr. Antony Kollannur, the Chancellor, Fr. James Kallumkal, the Vice-Chancellor, the resident and non-resident Secretaries of the Commissions, other priests functioning for the Curia, SD Sisters and other members of the Staff and their helpers who serve at the Major Archiepiscopal Curia.

The coming Synodal Sessions are scheduled as follows:

1. From 18 (10.00 a.m) – 30 (12.30 p.m.) August 2014,
2. From 5 (10.00 a.m.) – 9 (6.00 p.m.) January 2015, and
3. From 17 (10.00 a.m.) – 29 (12.30 p.m.) August 2015.

While thanking you for the love and concern you show towards me and the wholehearted support you give for my humble service, I entrust our Synod, the priests, the religious and the lay faithful of our Church to the protection of Mary, Mother of the Church, St. Thomas, our Father in faith, St. Alphonsa and all the Blessed of our Church.

With these words I formally declare the First Session of the XXII Synod of the Bishops of the Syro-Malabar Church closed.

11 January 2014
Kakkanad

George Alencherry
Major Archbishop of the Syro-Malabar Church
XXII Synod (2014)
Session 2
XXII Synod (2014) Session 2
18-30 August 2014

INAUGURAL ADDRESS OF
THE MAJOR ARCHBISHOP

My dear Brother Archbishops and Bishops,

Praise be to Jesus Christ!

Let me at the very outset, cordially welcome all of you, in a particular way the new Bishops-elect Fr. Ephrem Nariculam and Fr. Joy Alappat, to the Second Session of the XXII Synod of our Church. Except a few Bishops emeriti and Bishop George Madathikandathil, all other Bishops are attending this Synodal Session. Bishop George Madathikandathil is in need of our special prayers for the cure from the vertebral fracture for which he had to undergo a keyhole surgery. He has to take bed rest for a definite period of time.

I thank Bishop Thomas Chakiath for the inspiring talk he gave, inviting us for a self-examination of our own life-witness and mission in the Church, how we have to discover a new style of pastoral and social mission in the Church and the World. Taking inspiration from Amos, he has called upon the Bishops for setting a plumb line on our lives and the life of the Church. Let us pay heed to this prophetical call and examine our mission in the Church. The celebration of the Holy Qurbana has already brought us together into the communion that exists among us and has strengthened us in the spirit of the Lord to reflect anew on the issues and projects of our Church.

Bishop Gratian Mundadan CMI completed 50 years of priesthood on 17 May 2014. As he was absent in the January Session of our Synod we could not felicitate him on his Golden Jubilee of priesthood. Bishop Thomas Chakiath completes 50 years of priesthood on 30 November 2014 and Bishop Simon Stock Palathra CMI on 1 December 2014. Bishop Vijay Anand Nedumpuram CMI has entered into the 25th Year of his
Episcopal Ordination on 3 July 2014. Let me extend to these four of our beloved Bishops all the greetings on the Jubilee and pray God’s blessings on their Episcopal ministry even in their status as Bishops emeriti.

The year 2014 has become a season of special blessings for the Syro-Malabar Church. Starting from the erection of the new Eparchy of Faridabad in the North and the appointment of Archbishop Kuriakose Bharanikulangara as its first Bishop, the appointment of the Apostolic Visitor in India in the person of Bishop Raphael Thattil, the erection of the new Eparchy of Melbourne in Australia for our diaspora people in the continent and the appointment of Bishop Bosco Puthur as its first Bishop together with the responsibility as the Apostolic Visitor for our faithful in New Zealand, the appointment of Bishop-elect Fr. Ephrem Nariculam to be the third Bishop of Chanda, the appointment of Auxiliary Bishop-elect Fr. Joy Alappat for the Eparchy of St. Thomas the Apostle, Chicago, and above all the forthcoming canonization of Blessed Kuriakose Elias Chavara and Blessed Euphrasia Eluvathingal, we are being blessed by God with special gifts during this year.

The steps taken by us for the adequate pastoral care of our faithful in diaspora situation and those who continue as migrants have not attained the desired results. In India, it is in Bangalore, Chennai, Hyderabad and other comparatively smaller cities that we have Syro-Malabar faithful in diaspora. Bishop Raphael Thattil, the Apostolic Visitor, right from the time of his assumption of office has been striving vigourously to visit our faithful in diaspora and to meet their Local Ordinaries to establish structures for their pastoral care. Our people in diaspora are taking great efforts to construct places of worship of their own in spite of the hardships they have to face from all corners. Spectacular are the achievements of the Chennai Syro-Malabar Community in constructing a beautiful church cum pastoral centre at Ayanavaram and of the Syro-Malabar Community in Behala, Calcutta in constructing a parish Church, the first in the State of West Bengal.
Outside India it is in Europe, England and Ireland that we have large concentrations of our diaspora community. As a result of the constant correspondence and visits of Bishop Sebastian Vadakel MST, Chairman, Commission for Evangelization and Pastoral Care, we could send more priests for the pastoral care of our people in these countries. Besides, for England and Wales and for Ireland we could get appointed one priest coordinator each. The diaspora community in Rome and Italy has very much grown in its ecclesial identity and spiritual welfare.

Our migrant faithful are mainly in the Gulf Countries with large concentrations in Kuwait, Qatar, Bahrain, Saudi Arabia, Dubai, Sharjah, Abu Dhabi, Al Ain, Fujairah, Rasal Khaima, and Oman. These Countries of the Gulf are divided into two Vicariates of Northern and Southern Arabia. I have recently visited both these Vicariates. The results of these visits have not yet become evident as it depends on the inter-dicasterial meeting that took place in Rome on 30 June 2014.

The change of government in the centre and the socio-political turmoil that existed during the pre-election period on the question of environmental protection of Western Ghats and the coastal belt and the prospects of life for the people in those regions, the current discussion on the liquor policy of the State Government, and the uncertainties that still exist regarding the statutory measures of the Government on education in Schools and Colleges are all concerns that we have to deal with during the coming years in the mission of the Church.

The situation of the World in general is presenting greater concerns and challenges. The wars in Syria, Iraq, Gaza, Libya and Ukraine have created alarming instances of violation of human rights and mass murder of religious minorities including the Christians in Iraq. The decline of faith and morals in the so-called Christian Countries of Europe and all over the World compels us to launch a re-building of Christian communities in stronger faith and morals. Our prayers and acts of fraternal love should accompany the suffering people.
The Papacy of Holy Father Francis is calling into question the traditional way of being the Church. His words and style demands a new style for pastors and the people. Bishops and priests are challenged to become pastors rather than rulers and the people to pay the cost of discipleship of Christ rather than seek the comforts of the world. It is up to us to accept this challenge and then launch a period of reform and renewal in the lives of our ecclesial communities. The forthcoming Sessions of the Synod of Bishops on family in Rome will set the tune of the wave of renewal in the families and thereby in the Church. The year of consecrated men and women will be an eye-opener for a renewal of consecrated life in the Church. We Bishops will be called upon to guide these renewal movements by a self-renewal of our apostolate as chief pastors of the Church.

As usual we will be dealing with the challenges of seminary formation during this Session of the Synod. In preparation for it, a meeting of the Rectors of all our seminaries was held in the Curia a report of which will be circulated in the Synod. On March 29, 2014, during my pastoral visit in the diocese of Satna, St. Ephrem's Theological College was officially declared a Major Seminary of the Synod of Bishops of the Syro-Malabar Church. We could develop this seminary as the Mission Seminary of our Church with special emphasis on the missionary formation of the candidates to priesthood.

Let us recall the essential truth that each Session of the Synod is an ecclesial act.

Through the liturgical celebrations, theological, pastoral, spiritual and social reflections and deliberations, we are experiencing the communion and collegiality of our Apostolate in the Church. As the Church was born by the power of the Holy Spirit, the same Spirit is empowering us to grow in our spirit of communion and collegiality. Let every act of the Synod be led by this guiding principle and let us be instruments in the hands of the Holy Spirit. Let our prayers during the days of the Synod bring upon us God's blessings and let us enter the Synod invoking
the mediation of Holy Mary, Mother of Christ, St. Thomas our Apostle, St. Geevarghese and all the Saints of the Church, especially St. Alphonsa, Blessed Kuriakose Elias Chavara and Blessed Euphrasia Eluvathingal whose canonization we are awaiting and our other Blesseds of the Church.

With these words I declare the Second Session of the XXII Synod 2014 open.

Mount St. Thomas  
18 August 2014

George Alencherry  
Major Archbishop of the Syro-Malabar Church
XXII Synod (2014), Session 2
18 -30 August 2014

REPORT

The XXII Synod (2014), Session 2 began with a recollection preached by Bishop Thomas Chakiath, at 10.00 a.m., followed by personal prayer for some time and Holy Qurbana of the Bishops with the Major Archbishop George Alencherry being the main celebrant. The formal sitting of the Synod began at 2.30 p.m. with a prayer by the Major Archbishop after which he proceeded with the inaugural address.

The Formal Inauguration of the Synod: The Major Archbishop thanked Bishop Thomas Chakiath for the inspiring talk. The Major Archbishop welcomed all the Archbishops and Bishops, and in a particular way Fr. Ephrem Nariculam, Bishop-elect of the Eparchy of Chanda and Fr. Joy Alappat, Auxiliary Bishop-elect of Chicago. He then briefed the Synod of the surgery undergone by Bishop George Madathikandathil who is now recovering fast. He congratulated Bishop Gratian Mundadan CMI who completed 50 years of priesthood, Bishop Thomas Chakiath and Bishop Simon Stock Palathra CMI who are in the Golden Jubilee Year and Bishop Vijay Anand Nedumpuram CMI who is in his Silver Jubilee year of his Episcopal Ordination. The Major Archbishop then recalled that the recent past has been a season of blessing for the Syro-Malabar Church during which we are blessed with the appointment of the Apostolic Visitor in India and the establishment of the Eparchy of Melbourne in Australia and the appointment of the Apostolic Visitor to New Zealand and now the appointment of Fr. Ephrem Nariculam and Fr. Joy Alappat, above all the forthcoming canonization of Blessed Kuriakose Elias Chavara and Blessed Euphrasia Eluvathingal. The Major Archbishop briefed the Synod of the steps taken for the adequate pastoral care of our faithful in diaspora both in India and abroad. The Major Archbishop mentioned about his recent visits to the Syro-Malabar Communities in the Gulf States the results of which depend on the Inter Dicasterial Meeting in
Rome. He requested prayers for the victims of war in Iraq, Syria, Gaza, Libya and Ukraine. He invited the Bishops to take up the challenge put forward by the Holy Father Pope Francis for the genuine reform of the Church. Invoking blessings of God, he declared the second session of the XXII Synod 2014 open.

Participants: The following members were present for the current session of the Synod: Mar George Alencherry (Major Archbishop), Mar George Valiamattam (Tellicherry), Mar Mathew Moolakkatt OSB (Kottayam), Mar Andrews Thazhath (Trichur), Mar Joseph Perumthottam (Changanacherry), Mar Kuriakose Bharanikulangara (Faridabad), Mar Joseph Powathil (Emeritus Archbishop, Changanacherry), Mar Joseph Pallikaparampil (Emeritus, Palai), Mar Joseph Pastor Neelankavil CMI (Emeritus, Sagar), Mar Dominic Kokkatt CST (Emeritus, Ghorakhpur), Mar George Punnakkottil (Emeritus, Kothamangalam), Mar James Pazhayattil (Emeritus, Irinjalakuda), Mar Paul Chittilapilly (Emeritus, Thamarassery), Mar Gregory Karotempel CMI (Emeritus, Rajkot), Mar Vijay Anand Nedumpuram CMI (Chanda), Mar Simon Stock Palathra CMI (Emeritus, Jagdalpur), Mar Thomas Chakiath (Emeritus, Auxiliary, Ernakulam-Angamaly), Mar Jacob Manathodath (Palghat), Mar Thomas Elavanal MCBS (Kalyan), Mar Sebastian Vadakel MST (Ujjain), Mar Jacob Angadiath (Chicago), Mar Mathew Arackal (Kanjirapally), Mar Lawrence Mukkuzhy (Belthangady), Mar Joseph Kunnath CMI (Adilabad), Mar Mathew Vaniakizhakel VC (Satna), Mar Sebastian Adayanthrath (Auxiliary, Ernakulam Angamaly), Mar Mathew Anikuzhikattil (Idukki), Mar Joseph Kallarangatt (Palai), Mar Jose Porunnedom (Mananthavady), Mar Anthony Chirayath (Sagar), Mar Thomas Thuruthimattam CST (Gorakhpur), Mar Joseph Pandarasseril (Auxiliary, Kottayam), Mar Joseph Arumachadath MCBS (Bhadravathi), Mar Bosco Puthur (Melbourne), Mar George Njaralakkatt (Mandya), Mar Remigiose Inchananiyil (Thamrassery), Mar Raphael Thattil (Auxiliary, Trichur & Apostolic Visitor in India), Mar
Paul Alappatt (Ramanathapuram), Mar Pauly Kunnookadan (Irinjalakuda), Mar John Vadakel CMI (Bijnor), Mar Jose Chittooparambil CMI (Rajkot), Mar George Rarjendran SDB (Thuckalay), Mar Jacob Muricken (Auxiliary, Palai), Mar Joseph Kollamparampil CMI (Jagdalpur) and Mar Jose Puthenveettil (Auxiliary, Ernakulam-Angamaly).

**Office Bearers for the Present Session of the Synod:** The Synod approved the designation of the following persons to the various offices and committees for the conduct of the present session:

**Moderators:** Bishop Sebastian Vadakel MST (Convener), Bishop Jose Porunnedom and Bishop Anthony Chirayath.

** Tellers:** Bishop Jacob Muricken, Bishop Joseph Kollamparampil CMI, and Bishop Jose Puthenveettil.

**Committee for the Media:** Archbishop Mathew Moolakkatt OSB (Convener), Bishop Raphael Thattil and Bishop Sebastian Adayanthrath.

**Committee for the Pastoral Circular:** Archbishop Joseph Perumthottam (Convener), Bishop Joseph Kunnath CMI and Bishop Thomas Elavanal MCBS.

**Liturgical Celebrations:** Bishop Pauly Kunnookadan.

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

**Presentation of the Report of the Meeting of the Bishops during the CBCI in Pala:** Bishop Bosco Puthur, the Secretary of the Synod, read out the report of the meeting of the Bishops during the CBCI Meeting in Pala. After some discussion, with a few corrections, the report was passed. The Synod took the occasion to congratulate once again Bishop Joseph Kallarangatt and the eparchy of Palai on the excellent conduct of the CBCI Plenary Assembly in Pala.
Review of the Decisions of the Previous Synod: Bishop Bosco Puthur, the Secretary of the Synod read out the decisions of the previous Synod held in January 2014. The Synod reviewed the implementation of the decisions. During the discussion regarding the role of the Apostolic Visitor in India and Commission for Evangelization and Pastoral Care of Migrants, it became evident that it needs further discussion and clarification.

Approval of the Agenda: The Moderator read out the provisional agenda and the Synod approved it for discussion with a few additions. At the request of the Major Archbishop an In-camera session will be included in the agenda. So also there will be provision for separate sittings of the Bishops of inside and outside the proper territory. With these additional items, the Synod approved the following agenda:

2. Appointment of the Secretary of the Synod.
3. Election of the Synodal Commission for Mangalapuzha
4. Election of the Rector for Mangalapuzha
5. Appointment of the Convener/Member for the follow up Committee for the Major Archiepiscopal Assembly.
6. Appointment of the Convener/Member for the Committee for Education.
8. Special Commemoration of Cardinal Lourdusamy during the Synod
9. Reporting on the Apostolic Visitation so far done in India.
10. Report on the visit to Damasceno.
11. Progress of the revision of the text of Holy Qurbana and presentation of the draft of the norms for the revision of the Syro-Malabar Qurbana (as per the mandate of the Synod, January 2014).
12. Progress of the revision of the text of the Syro-Malabar Divine Praises and presentation of the draft of the proper prayers of the season of Resurrection.

13. Presentation of the draft of the Mystagogical Catechesis (together with the Commission for Catechesis).

14. Use of the term "Celebrant, Principal celebrant and concelebrants in Qurbana and Episcopal and Priestly Ordinations.

15. Proposals for the possibility of composing new anaphorae in the Syro Malabar Liturgy put forward by the participants of the Seminar conducted by the Syro Malabar Liturgical Research Centre as per the direction of the Synod.

16. Selected Draft texts of Syro Malabar Anthem- Results of the competition conducted by the Syro Malabar Research Centre.

17. Permission for the new roofing of the Museum building.

18. Draft guidelines prepared for retreat centers of the Syro-Malabar Church.


20. Approval of the Bye-laws of St. Ephrem’s Theological College

21. Approval of the Trust deed of St. Ephrem’s Theological College

22. Presentation of the Format for the visitation of the Major Seminaries.

23. Degree course for admission to Philosophy course in the Syro-Malabar Major Archiepiscopal Seminaries.

24. Inclusion of Apostolates in the Syllabus of the Seminaries.

25. Discussion with the participation of rectors and some professors including spiritual fathers from the four Synodal Seminaries and Mary Matha, on formation.
26. Study on the theme of “Grave delicts reserved to the Apostolic See.”

27. The modality of conducting the Major Archiepiscopal Assembly.


29. Proposals of the Consultation on Evangelizing Mission of the Syro-Malabar Church and Promotion of Vocations.

30. Meeting with Major Superiors of Institutes of Consecrated Life and Societies of Apostolic Life.

31. Year of the Consecrated Life

32. *Instrumentum Laboris* of the Synod on Family

33. Clarification on the observance of Mission Sunday, Syro-Malabar Mission Sunday and Sabhadinam

34. Admission of non-Catholics from the Antiochean tradition into the Syro-Malankara Church.

35. Request to reconsider Friday abstinence.

36. Seeking the Counsel of the Synod on the opportuneness of taking up the cause of Brother Fortunatus Thanhäuser, founder of the Congregation of the Sisters of Charity of St. John of God.

37. Request of the Daughters of St. Joseph of Genoni, Rajamattam, to have a Syro-Malabar Province.

38. Request of the Superiors General for payment of subsistence allowance to the Women Religious who are in full-time parish service.

39. Issue of cremation and common crematorium for Syro-Malabar Church.

40. Burial of the deceased Bishop in the Sanctuary of the Cathedral Churches.

41. Request for Change of Rite.
42. E-Magazine – Scope.
43. Post -election scenario of the Indian Church.
44. Releasing of the documentary on the Syro-Malabar Church.
45. Matters of Deepika.
46. Honouring Fr. Alexander Paikada CMI, former chief Editor of Deepika.
47. Report of the consultation with the Major Seminary Rectors on formation.
49. Report of the meeting of Bishops during the CBCI held in Pala.
50. Diocesan contributions to the CBCI.
51. Topic for the FABC Plenary Assembly.
52. Report of the meeting of the Eparchial Directors of the Family Apostolate and Laity Associations on Laity Associations and Movements – coordination with AKCC.
54. Presentation of Reports:
   i. Commission for Liturgy
   ii. Commission for Catechesis
   iii. Commission for Evangelization and Pastoral Care of the Migrants
   iv. Commission for Clergy
   vi. Commission for Doctrine
vii. Commission for Ecumenism
viii. Commission for Family and Laity + AKCC, Vanitha Forum, Youth and Kudumpakoottayma
ix. Committee for Public Affairs
x. Association of Supporters of SM Mission Fund
xi. Committee for Higher Education - Colleges
xii. Committee for Higher Education - Schools
xiii. Public Relations Office
xiv. Syro-Malabar Internet Mission
xv. Liturgical Research Centre
xvi. Major Archiepiscopal Tribunal

55. Presentation of Reports of Various Major Seminaries:
   i. St. Joseph Pontifical Seminary, Mangalapuzha, Aluva.
   ii. St. Thomas Apostolic Seminary, Vadavathoor, Kottayam.
   iii. Good Shepherd Major Seminary, Kunnoth.
   iv. St. Ephrem’s Theological College, Satna.

56. Presentation of Report of the Curia.


58. Reporting on Chennai Mission.

59. Presentation of the Statement of Accounts and Budget of the Curia.

The Episcopal Ordination of the Bishops-Elect: As invited by the Major Archbishop, the Bishops-elect Fr. Ephrem Nariculam and Fr. Joy Alappat expressed their thanks to God and to the Church for placing trust in them by appointing them as Bishops. They requested the Bishops for their prayers. Bishop Jacob Angadiath invited the Members of the Synod to the Episcopal

**Solidarity with the Suffering Christians in Iraq:** The Major Archbishop read out a letter of the Chaldean Patriarch Louis Raphael Sako seeking international support in favour of the suffering Christian minorities in Iraq. The Synod evaluated the tragic situation of the Christians in Iraq as of unprecedented suffering and agony. Taking up the suggestion of Archbishop Kuriakose Bharanikulangara, the Synod expressed its solidarity to the suffering Christians in Iraq and entrusted Archbishop Bharanikulangara to draft a letter of solidarity addressed to Patriarch Louis Rapahel I Sako. The draft was later read out and approved in the Synod. The Synod decided to write a letter also to the Prime Minister of India, with the copies to the relevant Embassies, requesting to intervene urgently in order to alleviate the suffering and bring peace and justice to the citizens of Iraq. The Synod also decided to appoint a committee with the following members: Bishop Sebastian Adayanthrath (Convener), Bishop Thomas Chekiath and Bishop Mathew Arackal Members in order to explore the possibility of getting organized with the leadership of prominent leaders from various communities, religious and cultural, an awareness programme in Ernakulam on the atrocities against Christian minorities in Iraq. The Synod welcomed the suggestion of some of the Bishops visiting Iraq in order to show the sympathy and concern of the Syro-Malabar Church for the suffering brethren of that region. In a subsequent sitting, Archbishop Kuriakose Bharanikulangara informed the Synod that the Chaldean Patriarch Louis Raphael I Sako welcomed our suggestion regarding the visit of a delegation of Bishops to Iraq to express
our solidarity with the suffering Christians there. During the discussion, there was a suggestion that a donation of $ 50,000 from our Church will be opportune. There was some discussion on the modality of the collection and transfer of money for the donation. The Synod was of opinion that we should continue with the exploration of the realization of the visit.

**Liquor Policy of the State Government:** After some discussion on the unsteady liquor policy of the State Government, the Synod was of opinion that it should address a letter to the Chief Minister, Minister for Finance and the Minister for Excise of Kerala State expressing the Church’s commitment to protect families and people from the danger of proliferation of Bars and liquor shops. Bishops Remigiose Inchananiyil and Thomas Chakiath were entrusted with the drafting of the letter. In a later sitting, the letter addressed to the Chief Minister of Kerala drafted by Bishop Remigiose Inchananiyil and Bishop Thomas Chakiath was read out and with a few corrections it was approved. This letter was signed by all the Bishops and sent to the Chief Minister, the Minister for Finance and Minister for Excise.

**Commemoration of Cardinal Lourdusamy:** The Major Archbishop announced that the Holy Qurbana on Tuesday, 19 August 2014 will be for the commemoration of Cardinal Simon D. Lourdusamy who is called for eternal reward. He invited the Synod to pray for the departed Cardinal and the Synod spent a few minutes in prayer.

**Contribution to the Procura Funds from the Eparchies:** The Major Archbishop made known to the Synod that we were about to complete the process of procuring the property for the Procura which can be blessed during his visit to Rome in November. He requested the Bishops to expedite the remittance of the contribution of the eparchies and eparchial priests for the procura.

**Election of the Synodal Commission for Vadavathoor Seminary:** The Synod elected the Synodal Commission for
Vadavathoor Seminary with the following members: Archbishop Joseph Perumthottam (Chairman), Bishop Joseph Kallarangatt and Bishop Jose Puthenveetil (Members).

**Election of the Rector of Mangalapuzha Seminary:** After the presentation of the candidates by Archbishop Andrews Thazhath, the Chairman of the Commission for Mangalapuzha, the Synod took appropriate decision on the matter. This provision shall be published only after getting the approval from the Apostolic See.

**Election of the Secretary of the Synod:** The Major Archbishop informed the Synod that Bishop Bosco Puthur, being appointed Bishop of the Eparchy of Melbourne, Australia, had requested to relieve him from his responsibility as the Secretary of the Synod. The Major Archbishop sought the mind of the Synod regarding the election of a new Secretary. After some discussion, the consensus was to wait until the appointment of a new Curia Bishop.

**Election to the Convener/Member of the Committee for Education:** As Bishop Bosco Puthur requested to relieve him of his responsibility of Convener to the Committee for Education, there is need of new Member/Convener. The Synod requested the Major Archbishop to appoint a new Member/Convener to the Committee for Education.

**Election to the Convener of the Follow up Committee of the Major Archiepiscopal Assembly:** As Bishop Bosco Puthur requested to relieve him of his responsibility of Convener to the Follow up Committee of the Major Archiepiscopal Assembly, there is need of a new Member/Convener. The Synod requested Bishop Sebastian Adayanthrath to be the Convener of the Follow up Committee of the Major Archiepiscopal Assembly.

**Commission for Vocations:** The Major Archbishop announced that he has constituted the Commission for Vocation with the following Members: Bishop Lawrence Mukkuzhy (Chairman), Bishop George Njaralakatt (Member) and Bishop Jacob Muricken (Member).
Election of the Archbishop of Tellicherry: The Synod took appropriate decision regarding the successor of Archbishop George Valiamattam of Tellicherry.

Appointment of Director of ASSM: The Major Archbishop expressed the gratitude of the whole Synod to Bishop Gregory Karotemprel CMI for his missionary zeal as the Chairman of the Commission for Evangelization and Pastoral Care of the Migrants, Apostolic Visitor to the USA and Canada, Director of ASSM and Member of the Commission for Finance. The Major Archbishop said that the foundation of ASSM at the inspiration of Bishop Gregory Karotemprel is a milestone in the missionary thrust of the Syro-Malabar Church. As Bishop Karotemprel had continuously requested to relieve him from his office as Director of ASSM, the Major Archbishop announced that he has acceded to his request. In his place, the Major Archbishop appointed Bishop Raphael Thattil Director of ASSM.

Announcement of the Resignation of Bishop Mathew Vaniakizhakel V.C.: On 27 August, at 3.45 p.m. the Major Archbishop announced the news of the acceptance by the Holy Father of the resignation of Bishop Mathew Vaniakizhakel VC, Bishop of Satna, on reasons of health. The Major Archbishop also read out a letter from the Apostolic Nunciature addressed to the Vicar General of Satna on the modality of electing an Administrator for the Eparchy. Bishop Mathew Vaniakizhakkel expressed his gratitude to the Holy Father for accepting his resignation and he thanked the Major Archbishop for the understanding and advice he received from him during the time of taking the decision on resignation. He said that he has always enjoyed the company of the Bishops especially during the Synod and promised that in future too he will take part in the Synod.

Announcement of the Appointment of the New Archbishop of Tellicherry: The Major Archbishop informed the Synod of the announcement of the new Archbishop of Tellicherry to be made at 3.30 p.m. on 29 August 2014. Thereafter the Bishops
went to the conference hall to take part in the announcement programme towards the end of which the Major Archbishop and the Bishops congratulated the new Archbishop George Njaralakatt who succeeds Archbishop George Valiamattam.

**Briefing of the Major Archbishop on the Programmes in Connection with the Canonization:** The Major Archbishop briefed the Synod on the various programmes scheduled both in Rome and in India, in connection with the canonization of Blessed Chavara Kuriakose Elias and Blessed Euphrasia Eluvathingal. He requested the Bishops to inform of their participation in the canonization in Rome. The Major Archbishop informed the Bishops that sponsor letters can be obtained from Mgr. Stephen Chirappanath for those who intend to take part in the canonization ceremony in Rome. Archbishop Kuriakose Bharanikulangara offered his service to obtain Italian visa for the Bishops even without sponsor letters. The main events in Rome are the following: Vespers on 22 November evening in the Basilica of Mary Major with the participation of Cardinal Leonardo Sandri, the Canonization Ceremony in St. Peter’s on 23 November and the Thanksgiving Mass in St. Peter’s Basilica on 24 November towards the end of which most probably the Holy Father will address our community. The main event in India will be held in Delhi with the collaboration of Syro-Malabar Synod, CBCI, CMI and CMC Congregations and the Eparchy of Faridabad. Common celebrations at Rajagiri, Kakkand, Mannanam and Ollur are also planned.

**Invitation for the Canonization Ceremonies:** Bishop Bosco Puthur welcomed Fr. Paul Achandy CMI, Prior General of CMI and Sr. Sancta CMC, Superior General, CMC who invited the Bishops to the various programmes (in Rome and in India) of the canonization of Blessed Chavara Kuriakose Elias and Blessed Euphrasia Eluvathingal. Both the Generals thanked the Major Archbishop and other Bishops for their patronage and support especially in the process of canonization of the two Blessed. And the Major Archbishop expressed his appreciation
for the CMI and CMC congregations and promised the full support of the Hierarchy for their cause. Archbishop Joseph Perumthottam invited the Bishops to the celebration of the feast of (Saint) Chavara Kuriakose Elias scheduled for 3 January 2015 at Mannanam. Archbishop Andrews Thazhath invited the Bishops to the celebrations in connection with the canonization of (Saint) Euphrasia Eluvathingal scheduled for 10 January 2015 at Ollur. The Synod expressed its opinion that we shall strive to avoid extravagance in our celebrations.

**Invitation for the Consecration of the Cathedral of the Eparchy of Idukki:** Bishop Mathew Anikuzhikattil invited the Bishops to the consecration of the Cathedral of the Eparchy of Idukki scheduled for 10 November 2014.

**Pilgrimage of the Bishops to the Shrine of St. Thomas at Kottakavu, Paravoor:** The Synod expressed its unanimous appreciation for the well-conducted reception and programme in the St. Thomas Forane Church, Kottakavu, Paravoor during the pilgrimage of the Bishops on 23 August 2014 and thanked Major Archbishop George Alencherry, Bishop Sebastian Adayanthrath and Bishop Jose Puthenveettil, and all others who organized it.

**Appreciation for the Documentary on the Syro-Malabar Church:** The Major Archbishop in the name of the Synod expressed his appreciation for the documentary film “Margam” screened on the previous day at the Curia and thanked Bishop Bosco Puthur, the Producer, Mr. Leo Thaddeus, the Director and Fr. Jose Palakeel MST, Executive Producer of the film. The Major Archbishop requested the Bishops to buy copies of the film and diffuse it in our communities. The Commission for Catechesis was entrusted with the distribution of the Documentary Film. Bishop Jose Porunnedom sought the permission of the Synod to release the film during the meeting with Major Superiors of the Religious on 28 August 2014 which was accepted.

**Release of Margam, the Video Film on the Syro-Malabar Church:** The Major Archbishop formally released Margam, the
video film on the Syro-Malabar Church, giving the first copy to Sr. Sancta CMC. Major Archbishop congratulated and thanked all those who were instrumental for the production of the film. He gave away mementos to Leo Thaddeus, the Director and other co-workers.

**E-Magazine from the Curia:** The mind of the Synod was sought regarding the nature and purpose of the E-Magazine from the Curia of which the first issue has already been published. During the discussion, several Bishops expressed the opinion that the E-Magazine from the Curia shall be circulated not only to the Bishops, but to a wider readership. And those things that are meant only to the Bishops could be forwarded through e-mail.

**Instrumentum Laboris of the Synod on Family:** The Major Archbishop sought the mind of the Synod regarding the preparation of the response of our Church to the *instrumentum laboris* of the Synod on Family. Towards the end of the discussion, the Synod decided to request the Commission for Family and Laity to prepare the response with the help of experts and to present to the Major Archbishop before 5 September 2014.

**Major Archiepiscopal Assembly:** Bishop Bosco Puthur presented a short report on the mode of conducting the Major Archiepiscopal Assembly. During the discussion it was pointed out that the Major Archiepiscopal Assembly has to be conducted according to the spirit envisaged by the particular law of the Syro-Malabar Church. According to the Oriental tradition Major Archiepiscopal Assembly is an ecclesial consultation on matters of importance to the Church in order to give studied advice to the Major Archbishop. Selection of the themes is very important for the successful conduct of the Assembly. This can be done in consultation with eparchial forums like presbyteral council and pastoral council. Bishop Sebastian Adayanthrath suggested that it will be better to hold the Assembly in 2016 in order to organize it more effectively and the Synod gave its consent.
**Contribution to CBCI:** The Major Archbishop reminded the Bishops to pay the dues of the eparchies towards the expenses of CBCI. Some of the Bishops said that the allocation of the amount to the dioceses does not reflect an objective and just criteria. A few dioceses expressed their inability to pay the whole amount. The Major Archbishop invited the dioceses to help mutually to pay back the amounts due. The Synod requested Archbishop Andrews Thazhath, Vice President of CBCI to bring to the attention of the concerned officials those observations.

**Felicitation and Gratitude to Fr. James Kallumkal VC, the Vice-Chancellor:** The Major Archbishop informed the Synod that Fr. James Kallumkal VC, will terminate his service in the Major Archiepiscopal Curia as Vice-Chancellor on 11 September 2014. The Major Archbishop recalled the long service of Fr. James from 1993 to 2005 as Defender of the Bond and from 1996 till today as Vice-Chancellor with a break from 2005 to 2009 while serving as Provincial of his congregation and as the Notary of the Superior Tribunal from 2002 onwards. In the name of the Synod the Major Archbishop thanked Fr. James for his silent but efficient service in the Curia.

**Welcome to Fr. Sebastian Vaniapurackal, the Newly Appointed Vice-Chancellor:** The Major Archbishop presented to the Synod Fr. Sebastian Vaniapurackal from the Eparchy of Kanjirapally, the newly appointed Vice-Chancellor of the Curia. Fr. Vaniapurackal is at present the Judicial Vicar of his eparchy. The Major Archbishop informed the Synod that Fr. Vaniapurackal will take charge on 12 September 2014 and wished him every success in his new ministry.

**Felicitation to Fr. Alexander Paikada CMI, Former Chief Editor of Deepika:** On 23 August 2014, the Synod felicitated Fr. Alexander Paikada CMI, former Chief Editor of Deepika for his great service to the Church and Society during his 23 years of service in Deepika of which the last 6 years he served as Chief Editor. The Major Archbishop said that in spite of the great
economic crisis and managerial confusions Deepika had to face Fr. Paikada managed to give able leadership to Deepika which made Deepika grow in respect and esteem before the general public. The Major Archbishop mentioned that Fr. Paikada was able to produce powerful editorial articles on political and social matters of the day. In the name of the whole Church, he thanked Fr. Paikada for his yeoman service to Deepika and honoured him with a ‘ponnada’. Fr. Paikada thanked the Synod for the honour accorded to him, above all for the confidence it had always bestowed upon him. He requested the Bishops to consider the question why Deepika is not growing into the stature into which we all want it to grow.

**Deepika:** The Major Archbishop welcomed Fr. Mathew Chalil, CMD of Deepika and Mr. George, the Finance Manager. They briefed the Synod on the present financial situation of Deepika including the debts to be paid back. They promised that the Statement of Accounts presented before the Apex Body will be regularly forwarded to the Bishops. The Major Archbishop thanked them for their service. The Major Archbishop requested the Synod to help Deepika by giving financial assistance and by helping to increase circulation. He further suggested that it will be a great gesture of encouragement if the Bishops write a letter to the priests to revive their interest to increase the circulation of Deepika.

**Liturgical Matters:**

**Presentation of the Report:** Bishop Boseo Puthur, the Secretary of the Synod, welcomed Fr. Pauly Maniyattu, Secretary of the Commission for Liturgy who read out the report of the activities of the Commission for Liturgy for the year 2013-2014.

**Commemoration of St. Joseph in the Holy Qurbana:** Bishop Thomas Elavanal MCBS informed the Synod that the Major Archbishop has already received the *recognitio* from the Congregation for the Oriental Churches to include commemoration of St. Joseph in the Holy Qurbana. The Major Archbishop
informed that this will be communicated in his circular letter after the Synodal Session.

**Clarification Regarding the Taksa of the Consecration of the Church:** The Taksa of the Consecration of the Church, Consecration of Deppa and the Rededication of the Church was published and copies were given to the Bishops. Some of the Bishops requested the Commission for Liturgy to print a full separate Taksa for the rededication of the Church with explanatory note on different occasions of its use and to print the Taksa with larger fonts.

**Norms for the Revision of the Syro-Malabar Qurbana:** Fr. Pauly Maniyattu read out the draft text of the norms for the revision of the Qurbana prepared on the basis of the observations of the Bishops. The draft gives general principles for the revision of liturgy enunciated by the Church documents and norms to be followed in the revision of the Syro-Malabar Qurbana. A detailed discussion followed. It was pointed out that one should bear in mind the context in which the revision is necessitated. The Prefect of the Congregation for the Oriental Churches had promised that after five years from the promulgation of the Text a revision can be made taking into consideration the feedback from the use of the text. It was pointed out that restoration, adaptation and revision have to go hand in hand. A concrete framework for the revision is to be formulated. Another important factor is the methodology to be employed in the revision process. The most important thing is that we have to be able to convince our priests the rationale of the revision. During the extensive discussion, several Bishops intervened highlighting the different dimensions of the revision of liturgy and its consequences. Some of them emphasized the need of unity among us in liturgical matters. While safeguarding unity in essential matters of liturgy freedom has to be given for non-essential elements of liturgy. It was pointed out that we have to bear in mind the change in the mode of praying that has come about in the last 25 years and the fact that our Church has
become more global. At the same time, we shall not lose the treasures of the sacred mysteries of the liturgy. Concluding the discussion the Major Archbishop told the Bishops that there is no ground for discouragement and that the Spirit of God will help us to go forward. We need not compare our liturgy to the Latin liturgy or even to other oriental liturgies. Because of the historical vicissitudes our liturgy had been disfigured. Hence we need to take time for proper renewal of our liturgy. As a methodology it is better to begin with the details like language before coming to the core issues. If we begin with the essentials we may come across difficulties. Another important factor is that the reform of the liturgy is not a matter for discussion in the public media but only in the appropriate forums. In order to be more effective we need a permanent secretariat. The topic of the norms for the revision of Qurbana will be taken up for further discussion.

**Liturgy of the Hours:** Fr. Pauly Maniyattu presented the Text of the propria for the period of Resurrection for the consideration of the Synod to get some clarifications with regard to further procedure. It was mainly with regard to the proper prayers of Ramsa in the light of the proposed structure for ordinary days. The text presented was not its final form. During the discussion it was pointed out that the Synod has to give the Commission concrete directive regarding the structure of the liturgy of the hours. Several Bishops expressed their concerns regarding the quality of the text and its appeal to the priests who mainly use it. Towards the end of the discussion a Committee was formed with the Members of the Commission for Liturgy and Archbishop Joseph Perumthottam, Bishop Sebastian Adayanthurth, Bishop Joseph Kallarangatt and Bishop Thomas Chakiath to formulate principles regarding the structure for the Liturgy of the Hours.

**Mystagogical Catechesis:** Bishop Bosco Puthur welcomed Fr. George Danavelil who presented a short history of the formulation of the text of the mystagogical catechesis, which is prepared as a common venture of the Commission for
Catechesis and Commission for Liturgy. Bishop Thomas Elavanal MCBS and Bishop Jacob Manathodath said that the Text of the Mystagogical Catechesis is to the satisfaction of all the members of both Commissions and the Editorial Board. However some of the Bishops pointed out that the Text needs improvement on certain points. Hence the Major Archbishop requested the Bishops to study the Text personally and to bring their suggestions to the following Session of the Synod in which the Text shall be approved. Bishop Bosco Puthur thanked Fr. George Danavelil and Fr. Pauly Maniyattu.

Another Set of Lectionary: Bishop Pauly Kannookadan pointed out that the Synod had already given permission to prepare another set of lectionary and requested to expedite its process. However it was pointed out that this should be prepared according to the spirit of the liturgical seasons of our Church.

New Anaphora: Bishop Pauly Kannookadan presented the Statement of the LRC seminar held on 7-9 April 2014 on “Formation of Anaphorae Revisited.” The following are the proposals of the seminar: Besides the restoration and implementation of the already existing three anaphorae the seminar envisages the possibility of other versions of anaphora of Addai and Mari, omitting later interpolations, but with the exception of the Institution Narrative. The same principle can be applied to the second and third anaphorae. After due study and preparation new anaphorae could be formulated.

During the discussion that followed some Bishops said that instead of formulating new anaphora, prayers of the propria for different occasions could help us to make our liturgy more relevant. When we make new anaphora it should be holding the basic principles of the liturgy of the East Syrian Tradition. Concluding the discussion on the Liturgical matters, the Major Archbishop said that any new anaphora should express the essential progression of the exposition of the mystery of Christ. The Synod requested the Commission for Liturgy to enunciate basic features needed for an anaphora according to
the East Syrian tradition and prepare a draft of a new anaphora accordingly. The Major Archbishop thanked the Commission for Liturgy for its hard work in preparing the Liturgical Texts.

**Use of the Term “Celebrant”, “Principal Celebrant” and “Celebrants” in Qurbana and in Episcopal and Priestly Ordinations:** It was pointed out that in the circular after the previous Synod the clarification given regarding the celebrant of the Episcopal and priestly ordinations was by oversight applied also to the celebrant of the Qurbana. The Synod reiterated its decision on the matter as applicable only to the Pontifical ceremonies. Subsequently the Synod discussed different liturgical questions regarding the mode of celebration of Qurbana. Finally it was agreed, in spite of personal preferences, to follow the directions given in the Taksa.

**Chennai Mission:** Bishop Pauly Kannookadan briefed the Synod on the present pastoral situation in the Chennai Mission.

**Presentation on the Eparchy of Melbourne:** Bishop Bosco Puthur presented a short report on the present situation of the new eparchy in Australia and Apostolic Visitation to New Zealand highlighting its challenges and future perspectives. Bishop Bosco Puthur expressed his concern on the frequent visits of retreat preachers, both priests and lay people, some coming even without proper authorization. He requested the Bishops to bring to the attention of priests that they shall administer sacraments to people coming from Australia only with proper documents from competent authorities. He sought the generous support of the Bishops in providing priests for pastoral care in Australia and New Zealand. He acknowledged the generous cooperation and support of the Australian Bishops to the new Eparchy.

**Report of the Apostolic Visitor:** Bishop Bosco Puthur welcomed Fr. Joseph Pulavelil MST, Joint Secretary to the Apostolic Visitor. Bishop Raphael Thattil, Apostolic Visitor presented an elaborate report of his visits and activities to the various migrant centres in India. He highlighted the enthusiastic reception he got from the migrant communities which are
very vibrant and at the same time needing a lot more pastoral care. Among the visits to the Bishops he highlighted Gujarat, Bangalore and Hyderabad. He expressed his hope that given the positive attitude of most of the Latin Bishops we will be able to better organize the pastoral care of our people in the diaspora. At present in certain places there is a lack of cohesive pastoral coordination. Hence it is urgent that we create a unified administrative structure in our migrant centres. He requested the help of the Bishops especially for supplying priests for pastoral ministry in these areas. Bishop Thattil informed the Synod that the Latin Bishops in Gujarat have expressed their willingness to erect personal parishes for the Syro-Malabar faithful in their dioceses. He hopes that through dialogue with the Bishops in the region he will be able to make a road map for the implementation of the canonical provisions for adequate pastoral care for the migrant communities. Bishop Thattil expressed his happiness over his visit to the Archbishop of Bangalore who has recently appointed Fr. Mathew Koikara CMI Episcopal Vicar. Bishop Thattil shared his conviction that the Syro-Malabar Communities should not isolate themselves into linguistic diaspora, but integrate themselves with the local community and use vernacular in liturgy. Concluding the discussion that followed the Major Archbishop, taking up the suggestion of the Apostolic Visitor, requested the Synod to give its consent to the Apostolic Visitor to recruit priestly candidates from migrant communities at the Major Archiepiscopal level. The Synod suggested setting up help desk for migrant youth in order that when they go to a new place they can easily get connected with the Syro-Malabar Community there. The Major Archbishop congratulated Bishop Raphael Thattil on his achievement in such a short period and thanked him for taking up his new mission with enthusiasm.

Jimmy Poochakatt for the conduct of different programmes of the Commission for Clergy. After a short discussion the Synod decided to request the Commission to organize for the diocesan priests of the Syro-Malabar Church who have completed 10 years in priesthood ongoing formation courses of two days in as many batches as needed.

**Presentation of the Report of the Major Archiepiscopal Tribunal:** Bishop Bosco Puthur welcomed Fr. Jose Chiramal, President of the Major Archiepiscopal Tribunal. After a short introduction by Archbishop Mathew Moolakkatt OSB, General Moderator for the Administration of Justice, Fr. Jose Chiramal presented report of the activities of the Tribunal in the year 2013 in which he gave the statistical data of the cases dealt in the various tribunals. In the context of the increasing number of cases for marriage annulment, Fr. Chiramal gave the following suggestions: 1. Pre-marital investigations before the parish priest are to be made compulsory, 2. Marriages shall not be conducted in a hurry, 3. Classes on family life and Christian marriage to be given to children from VIII std. onwards, and 4. In Higher Secondary Classes onwards instruction regarding the ends, properties and importance of inter-personal relationship in married life is to be given. During the discussion the Synod requested Fr. Jose Chiramal to conduct courses for the Tribunal personnel in a regular basis and continue the publication of Eastern Legal Thought.

**Canonical Queries Regarding Marriages:** Fr. Jose Chiramal as instructed by the Major Archbishop read out a letter from Bishop George Madathikandathil regarding two questions related to marriage. One is regarding the absence of consensus on the application of CCEO c. 781 in the case of one of the two divorced non-Christians desiring to marry a Catholic. And the other on the practice of contracting civil marriage before an ecclesiastical marriage for purposes like applying for a visa. The synod discussed the matter for a while and requested the Tribunal to study this issue and clarify the matter in consultation with experts and circulate among the Bishops.
Cremation: The Major Archbishop sought the mind of the Synod regarding the feasibility of establishing crematorium under the patronage of the Church. The Synod was of opinion that such a move would encourage indirectly the tendency towards cremation which is not the mind of the Code of Canons of the Church.

Burial Place of the Deceased Bishops: The Major Archbishop introduced the theme for discussion regarding the place of burial of the deceased Bishops. He said that burying the Bishops in the sanctuary of the Cathedrals is not a tradition of the Oriental Churches and not even of the Western Church. Taking into consideration the present general attitude in the Church and practical difficulties, the Synod decided that in future the Bishops shall not be buried in the sanctuaries of the Churches.

Norms Regarding Grave Delicts: Archbishop Andrews Thazhath held a power point presentation on the Civil and Ecclesiastical Laws dealing with grave delicts. The presentation was helpful for a better understanding of the situation in the present context.

Observance of Friday Abstinence: Bishop Jose Porunnedom brought to the attention of the Synod a request from some people to reconsider the law of observance of Friday abstinence, due to some practical difficulties. The general consensus of the Synod was to keep the present custom of observance of Friday abstinence.

Admission of Non-Catholics from the Antiochean Tradition to the Syro-Malankara Church: The Major Archbishop presented the question raised by Bishop Abraham Mar Julios in the name of the Malankara Church regarding the admission of Non-Catholics from the Antiochean Tradition to the Syro-Malankara Church. After a long discussion, the Synod clarified that in the case of families reuniting canonical provisions have to be safeguarded. But in case of girls reuniting for marriage purpose with a Syro-Malabar bridegroom, the situation is different. Although in principle the pastors have to observe the canonical provisions, there are serious practical difficulties. This
matter will be further discussed with the Malankara Bishops and clarified.

**Cause of Canonization of Bro. Fortunatus Thanhäuser:** Bishop Mathew Arackal presented his request seeking the counsel of the Synod on the opportuneness of taking up the cause of Brother Fortunatus Thanhäuser, the founder of the congregation of the Sisters of St. John of God. Bishop Arackal recalled the saintly life of Bro. Fortunatus and his ministry among the poor. Archbishop Joseph Powathil, Bishop George Punnakottil and Bishop Joseph Arumachadath expressed their opinion in favour of taking up the cause of Bro. Fortunatus. The Synod gave its favourable counsel to take up the cause of Bro. Fortunatus and requested Bishop Mathew Arackal to provide to the Curia all the relevant documents.

**Request of the Daughters of St. Joseph of Genoni, Rajamattam for a Syro-Malabar Province:** Archbishop Joseph Perumthottam presented the request of the Sisters of the congregation the Daughters of St. Joseph of Genoni, Rajamattam for the erection of a Syro-Malabar Province. Although these sisters have been requesting for this provision for the last 18 years, their General Council was not in favour of it. Almost all the Syro-Malabar members of this Latin congregation are in favour of creating a new Syro-Malabar Province for them. Hence they requested the Synod to take initiatives for the realization of their request. In the discussion that followed Bishops shared sad experiences of several sisters of various congregations of similar nature. There was lack of clarity regarding who is the competent authority in Rome in this matter. Finally it was decided that the Major Archbishop writes an appeal to the Apostolic See regarding the request of the Daughters of St. Joseph of Genoni, Rajamattam for a Syro-Malabar Province and similar instances of women religious congregations, the drafting of which was entrusted to Bishop Jose Porunnedom.

**Consultation on the Evangelizing Mission and Vocation Promotion:** Bishop Sebastian Vadakel MST presented before
the Synod a short report on the consultation on the evangelizing mission of the Syro-Malabar Church and promotion of vocations held at Mount St. Thomas on 15 July 2014. The Commission for Evangelization and Pastoral Care of the Migrants had organized a meeting of the representatives from the Syro-Malabar Eparchies, Institutes of Consecrated Life/Societies of Apostolic Life, Missionary Lay Associations, Major Seminaries, Media Persons and a few others. The following are some of the important proposals which emerged from the discussions of the meeting presented to the Synod for further action: 1. A separate commission for vocation, 2. Support to be given to electronic and print media for the promotion of evangelization and vocation, 3. Promote lay missionary associations and organizations. A detailed discussion followed. The Major Archbishop recalled that it is from an evangelized Church that genuine vocations would emerge. Some other Bishops pointed out that in future our migrant communities will be the most fertile soil for the promotion of vocations. Our Church needs to promote vocations by giving proper guidelines to the parish priests, vocation promoters and candidates concerned. Several Bishops intervened to suggest the need of a statistical survey regarding the present state of vocations in the Syro-Malabar Church. Towards the end of the discussion the Synod decided to constitute a Commission for Vocation. However one should take care that the Commission functions in close collaboration with the KCBC Commission for Vocation. The Commission shall organize a statistical survey on the present status of vocation in the Syro-Malabar Church, convene meetings of diocesan vocation promoters and organize a wider consultation on evangelizing mission and promotion of vocations in the Syro-Malabar Church.

**Commission for Vocations:** Bishop Lawrence Mukkuzhy, the Chairman of the newly constituted Commission for Vocation informed the Synod that in order to work out the programmes of the Commission he had consulted Bishop Sebastian Vadakel MST, Chairman of the Commission for Evangelization and
Pastoral Care of the Migrants and Bishop Raphael Thattil, the Apostolic Visitor. The Major Archbishop advised the Commission for Vocation to hold a consultation meeting of the Vocation Promoters of the Eparchies and of the men religious congregations to plan for the survey on vocations.

Clarification on Mission Sunday, Syro-Malabar Mission Sunday and Sabhadinam: The Major Archbishop introducing the subject for discussion informed the Synod that some of the priests suggested that, as there are too many collections in a year, it would be better to merge the Mission Sunday and the Syro-Malabar Sunday Collections. A detailed discussion followed at the end of which the consensus was to retain the three collections separate. The Synod was of opinion that the observance of Mission Sunday should be continued with greater vigour and more substantial collection should be sent to Rome. The Synod decided that the Eparchies (with the exception of Palai for its Adilabad Mission and Irinjalakuda for Chennai Mission) shall send the collection of the Syro-Malabar Mission Sunday directly to the Major Archiepiscopal Curia which shall be distributed by ASSM to the deserving projects in the Missions. There was a suggestion to produce a poster for Syro-Malabar Mission Sunday, following the example of the universal mission Sunday.

Request for Change of Rite: Bishop Jose Porunnedom brought to the attention of the Synod a letter from the Apostolic Nunciature in New Delhi written on 19 August 2014 addressed to the Bishop of Calicut regarding the possibility of change of membership of the Syro-Malabar faithful of Mananthavady frequenting St George Parish church of Calicut at Thrikkaipetta from Syro-Malabar Church to the Latin Church. In this regard the synod clarified that the norms given in Canon law need to be followed before taking any action.

Report of the Commission for Evangelization and Pastoral Care of the Migrants: Bishop Sebastian Vadakel MST welcomed Fr. Shaji Kochupurayil MCBS, Secretary of the
Commission for Evangelization and Pastoral Care of the Migrants who presented in power point report of the Commission. During the discussion that followed the Synod thanked the Major Archbishop and the Commission for the progress in our ministry towards the migrants and hoped that in the near future pastoral care of our people will improve considerably through the effective intervention of the Commission. It was suggested to the Commission for Evangelization and Pastoral Care of the Migrants to present in the January Session of the Synod some concrete proposals for a better pastoral care of the migrants in Europe. The Major Archbishop expressed the gratitude of the Synod to Fr. Shaji Kochupurayil for his dedicated service.

**Clarification on the Sharing of the Duties between the Apostolic Visitor and the Commission for Evangelization and Pastoral Care of the Migrants:** As requested by the Synod, the draft of the clarification on the sharing of the duties between the Apostolic Visitor and the Commission for Evangelization and Pastoral Care of the Migrants was presented and was approved as given below:

1. "The Apostolic Visitor will be in charge of the pastoral care of the migrants in India outside the Syro-Malabar Eparchies."

2. "As dioceses have a department of evangelization, so the ministry among the migrants outside the Syro-Malabar Eparchies in India will have a department of evangelization and Apostolic Visitor will be in charge of that department. The Syro-Malabar Commission for Evangelization and Pastoral Care coordinates the works of evangelization in the whole Syro-Malabar Church including in the territories entrusted to the Apostolic Visitor."

**Report of the Commission for Catechesis:** Bishop Bosco Puthur welcomed Fr. George Danavelil, Secretary of the Commission for Catechesis, who presented the report of the Commission. During the last one year, the Commission has brought out various text books in different languages, Teaching Aids, Catechism lessons in Multi-Media, etc. Bishop Jacob Manathodath, the Chairman, presented the request from the
Vicariate of Northern Arabia for the permission to print Syro-Malabar catechism texts in Kuwait. After some discussion the Synod decided to give its permission specifying our own conditions which the Commission for Catechesis formulates. The Synod congratulated the Commission for Catechesis for the commendable work they have accomplished.

**Report of the Commission for Doctrine:** Bishop Bosco Puthur welcomed Fr. Sibi Pulickal, Secretary of the Commission for Doctrine who read out the report of the Commission in which he mentioned some of the major activities of the Commission. They are 1. Theological report on the alleged Eucharistic miracle in the Archdiocese of Tellicherry, 2. Seminar on “Recapturing the Spirit of Vatican II in the Year of Faith,” 3. Meetings of the Theological Forum. Concluding the discussion, Bishop Joseph Kallarangatt, the Chairman, thanked Fr. Pulickal for his dedicated service. Responding to the queries of the Bishops regarding the alleged Eucharistic miracle in the Archdiocese of Tellicherry, the Major Archbishop told the Synod that from the studies done so far, there are doubts about the authenticity of the alleged miracle to which effect he has written to the Archbishop of Tellicherry.

**Our Response to Euthanasia:** Bishop Joseph Kallarangatt informed the Synod that the Central Government is proceeding with the legislation which might favour euthanasia. Responses to this sensitive issue have been sought from different quarters. Bishop Joseph Kallarangatt made a brief intervention making it clear that euthanasia is not acceptable according to the Catholic moral teaching. He said that although euthanasia literally means “good death,” in fact it is a cruel death. It is against the dignity of human person. Quoting authoritative Church documents Bishop Kallarangatt stated that Church which stands for the sanctity of life cannot accept euthanasia. The Synod proposed that Commission for Doctrine in consultation with Fr. Mathew Illathuparmpil prepare a Press Release on the matter.
Report of the Commission for Institutes of Consecrated Life and Societies of Apostolic Life: Bishop Bosco Puthur welcomed Sr. Vimal Jose CMC, Secretary of the Commission for Institutes of Consecrated Life and Societies of Apostolic Life who presented the report of the Commission. Bishop Jose Porunnedom, the Chairman, initiated the discussion in which several issues that concern the consecrated life were taken up. Some Bishops said that the Commission could give certain directives to the Religious Congregations specially the smaller ones regarding the recruitment and training of the candidates. There was also a suggestion for dialogue between the Synod and the Executive of SMRC once a year. Another suggestion was that the Commission invites for the meetings also the Major Superiors from outside Kerala or holds a separate meeting for them outside Kerala. Bishop Pauly Kannookadan informed the Synod that sometime back initial work had been started for the formulation of a Charter for Formation of the Religious in the Syro-Malabar Church. It was also mentioned that although there is a directive not to recruit candidates directly for the foreign congregations without giving a few years of formation in India, this has not been followed always. Bishop Jose Porunnedom expressed gratitude to Sr. Vimal Jose CMC for her service.

Year for the Consecrated Life: Archbishop Andrews Thazhath, Vice-President of CBCI, briefed the Synod on the draft programmes of the CBCI for the celebration of the Year of the Consecrated Life. It was suggested that the Commission, in consultation with the Major Superiors, takes initiative to formulate programmes for the celebration of the Year of the Consecrated Life. It was also suggested that gender equality shall be included in the agenda of the curriculum of the Major Seminaries and Bishops advise the parish priests to give due respect to the Religious persons within the parish and include them in the decision making process of the parish ministry.

Allowance to Religious in Full Time Parish Service: Bishop Jose Porunnedom presented the request of some of the Superiors
General to explore the possibility of payment of subsistence allowance to the religious who are engaged full time in parish service. The Synod discussed various aspects of the ministry of religious in parishes and diocesan institutions. Generally diocesan institutions pay the religious for their services. In the parishes most of the religious render only occasional service. If any religious is appointed for full time service in a parish, she/he has to be given adequate subsistence allowance. But such appointments can take place only after adequate training and qualification and with proper contract between the Bishop and the Major Superior. Bishop Jose Porunnedom sought the permission of the Synod to present this agenda in the next meeting with the Major Superiors and the Synod gave its consent. Thereafter the Commission will inform the Synod of the results.

**Promotion of Vocation to Religious Brotherhood:** The Major Archbishop brought to the attention of the Synod the importance of the promotion of vocations to Religious Brotherhood. In the discussion that followed several Bishops intervened to highlight the present status of the congregations of the Religious Brothers, its importance in the life of the Church and its challenges in the present context. The congregations of Religious Brothers have brought to our notice the crisis they are undergoing because some of the congregations and dioceses indiscriminately recruit religious brothers as candidates to priesthood. Although anyone has the right to discern his vocation, the Church has to promote the growth of vocations to Religious Brotherhood which in itself is a divine call. The forthcoming year for the consecrated life will be an occasion for all of us to promote vocations to consecrated life, especially to Religious Brotherhood. Concluding the discussion, the Major Archbishop advised the Bishops have to be careful in recruiting candidates from religious brothers without proper discernment. In such instances, the Bishops have to refer the matter to the Commission for Institutes of Consecrated Life and Societies of Apostolic Life.
Meeting with the Major Superiors of the Religious Congregations: The afternoon sittings of Thursday, 28 August, were devoted to the dialogue with the Major Superiors of Religious Congregations in the auditorium of the Curia. Bishop Jose Chittooparampil CMI welcomed the participants. He said that the occasion is very special because of the canonization of the two religious which is going to take place in November and the Year of the Consecrated Life declared by Pope Francis. The religious are important in the life and mission of the Church. The religious are called to live the charism of their founders in their everyday life. In the meetings like that of today, we have to deal with subjects like religious vocation, formation and ministries.

The Major Archbishop said that this gathering is part of the Synod. It is being held in the auditorium only because there is no sufficient room for all of them in the Synod Hall. He said that the consecrated life has to become more and more ecclesial. Our ecclesiology is an ecclesiology of communion. We have to exercise our ministry not as isolated individuals or as individual religious congregations, but in communion with our Church.

Bishop Jose Porunnedom, Chairman of the Commission for Institutes of Consecrated Life and Societies of Apostolic Life said in his initial remark that this meeting which is well attended is a historic event in the life of our Church. He said that for some time the Commission was trying to formulate in cooperation with SMRC, guidelines for those who go for ministry in other sui iuris Churches. In certain quarters there was an apprehension that such guidelines would curtail the freedom of the religious congregations to opt for ministry in mission countries. It is in this context that this gathering takes place. This gives us an occasion to formulate our priorities for the celebration of the Year of the Consecrated Life. Family is the breeding ground for vocation. Hence the religious congregations have to reconsider how effectively they can minister to the families. We have to bear in mind that Syro-Malabar eparchies should have priorities
in our missionary enterprises. In this meeting we shall think also on the recruitment of the candidates, possibilities of common formation, etc. It will be opportune to make a survey on those who leave religious congregations after final profession. He pointed out that the Synod was positive about the proposed possibility of appointing full time pastoral assistants from among the religious which would require adequate formation, qualifications and stipends.

Fr. Antony Putthenangady CMI, the President of SMRC greeted the meeting and invited Sr. Sancta, the Superior General of CMC, to present proposals of the meeting of the SMRC. Sr. Sancta said that SMRC wants to give priority to the mystical dimension of the religious vocation. The religious community should try to become more welcoming with simplicity of life and availability to the people of God. The religious are ready to re-examine whether the founding charism has given way to the institutional dimension. In order to make the ministry of the religious more available to the people of God mobile communities are the most suitable option. The religious of the Syro-Malabar Church should strive to find the close relationship between the consecrated life and the oriental spirituality. Religious communities should adopt 10 families in the year for the religious. Those who receive a special call for ministry should be allowed to follow that call in spite of the economic loss. There should be transparency in the institutions run by the religious and the religious communities should always strive to be in communion with the hierarchy. In each eparchy the SMRC should start its unit and adopt a village for its special ministry.

Bishop Lawrence Mukkuzhy, Chairman of the newly constituted Commission for Vocation and Member of the Commission for the Institutes of Consecrated Life and Societies of Apostolic Life said that this gathering is a unique gift of God. He asked three questions: 1. Does God today call young people to consecrated life? 2. Are the young people today ready to
accept the call of God? 3. Is the consecrated life relevant today? The answers to all the three questions are positive. But then materialism, broken families, and lack of challenge and lack of witness from the part of the religious are the causes for the negative impact on the vocation to the consecrated life.

During the discussion that followed several people intervened and several suggestions came up. It is opportune that the Major Archbishop writes a pastoral letter during the Year for the Consecrated Life. The religious communities should give priority to family apostolate. The Year of the Consecrated Life should be celebrated as a common cause of the whole Church. It should be an occasion to witness to our option for the poor. There was a suggestion that the religious should try to come to the parish church for Sunday Qurbana. It would be a great encouragement to the missionaries if the Bishops make a visit to the remote mission stations. Another suggestion was that the religious should establish good neighbourhood relationship with people of different religions. The necessity of formulating pastoral policy for the religious in the parishes was highlighted. It was suggested that classes on religious life has to be included in the curriculum of the major seminarians. Main thrust of the Year of the Consecrated Life should be on reconciliation and sanctification of the Church. Another suggestion was to popularize the teachings of the Second Vatican Council on the Religious and the life message of the Blessed Chavara and Blessed Euphrasia.

There was a remark that the youth are getting away from the Church and so during the Year of the Consecrated, the religious should win over the youth through their presence and witness among them. A small prayer is to be recited in the families during the Year of the Consecrated Life. During this year we should try to ease the tension between parish priests and religious communities, if there are any. As a means for that, CBCI gender policy should be popularized. The various communities in the Church should make sure that they give just wages to
the people employed by them. The religious communities have an obligation towards the workers coming from other States. The ordinary Catholic people should come to know that our religious in general live a simple life of sacrifice and pray for the whole community. There was a complaint that now and then priests humiliate the religious in public and this should be stopped. The women religious working in the mission stations should be given adequate allowance wherever it is not done and retired sisters of mission houses have to be given maintenance. An important means to enhance vocation to religious life is the renewal of the liturgical and sacramental life. There should be constant dialogue between the parish priests, trustees and the religious of the parish. Consecrated life shall be assigned as the main subject for this year’s intensive catechism. The parishes should strive to organize samarpitha sangamam during the year. All these things shall not end with the Year for the Consecrated Life but should become the hallmark of ecclesial life. Our Institutions shall be corruption free.

Summing up the suggestions of the discussion, the Major Archbishop said that 1. In every diocese a unit of SMRC shall be established, 2. There should be coordination between the Major Archiepiscopal/Eparchial Commissions and Commissions of the Religious Congregations, 3. A pastoral letter shall be written during the Year of the Consecrated Life, 4. It shall be a time for reconciliation and dialogue, 5. There should be a common educational policy, 6. There should be a parish pastoral policy for the religious, 7. Religious life shall be included in the curriculum of the major seminaries, 8. Year of the Consecrated is an occasion to pray and to strive for the sanctification of the Church.

Fr. Antony Puthenangady CMI introduced Fr. Vincent Moyalan CMI, the newly elected President of SMRC and the Major Archbishop welcomed him. The meeting came to an end with vote of thanks by Sr. Vimal Jose CMC, the Secretary of the Commission for Institutes of Consecrated Life and Societies of Apostolic Life.
Final Draft of the Guidelines for the Syro-Malabar Institutes of Consecrated Life and Societies of Apostolic Life: Bishop Jose Porunnedom, Chairman of the Commission for Institutes of Consecrated Life and Societies of Apostolic Life presented the final draft of the guidelines for the Syro-Malabar Institutes of Consecrated Life and Societies of Apostolic Life who have houses or services in other sui iuris Churches. After some discussion, the Synod approved the guidelines.

Report on Ecumenism: Bishop Bosco Puthur welcomed Fr. Cherian Karukaparampil, the Secretary of the Commission for Ecumenism who presented the report. During the previous year the Commission organized Ecumenical and Inter-religious gathering in 35 parishes in Changanacherry to bring ecumenism to the grass root level. Unity Octave was solemnized with the collaboration of leaders of other Churches. During the discussion Archbishop Joseph Perumthottam, the Chairman, informed the Synod that the Commission for Ecumenism always arranges its programs in collaboration with the KCBC Commission for Ecumenism. He said that the Commission was mainly focusing its attention on ecumenism among the Churches of St. Thomas tradition. It was suggested that the Syro-Malabar Church has to take leadership in ecumenical activities. Ecumenical formation has to be highlighted in the seminaries, formation houses and in catechetical classes. Ecumenism would help the Churches to come together to fight against social evils and to promote social and charitable activities. There was a suggestion that the Major Archbishop write a common pastoral letter on the occasion of the Unity Octave. Bishop Joseph Kallarangatt said that Kuravilangad, being the home of the Pakalomattam Archdeacons, will be the ideal place for ecumenical gathering of Churches of St. Thomas tradition. The Major Archbishop congratulated both the Chairman and the Secretary of the Commission for organizing the various ecumenical activities.

Report of the Committee for Higher Education: Bishop Bosco Puthur welcomed Fr. George Madathiparampil, Secretary for Higher Education, who read out the activities of the Committee.
He said that our main thrust should be to increase the standard of our educational institutions and to maintain a Catholic atmosphere in them. In order to create a Catholic atmosphere in the colleges, we have to organize effective campus ministry and impart moral education. It is advisable to bring out guidelines for campus ministry in our colleges. We have to strive to preserve moral values and keep away from receiving donation for admission and appointment. He advised the colleges to apply for autonomy or at least to start new courses and initiate tie up with foreign Universities. He presented to the Synod copies of the English Campus News E-journal and Malayalam College Jyothis. There was a suggestion to incorporate the help of retired teachers for counseling in our colleges. The Major Archbishop and other Bishops congratulated Fr. George Madathiparampil for his innovative initiatives in the field of Higher Education.

**Report on School Education and Special Schools:** Bishop Bosco Puthur welcomed Fr. Jacob Palackapilly, Secretary of the Syro-Malabar Committee for School Education and Special Schools, who read out the report of the activities of his department. During the discussion, the Synod requested the Committee to bring to the attention of the teachers Church’s vision on education through awareness programmes. Fr. Palackapilly said that the Syro-Malabar Committee for Education always tries to work in collaboration with KCBC Commission for Education.

**Report of the Public Affairs Committee:** Fr. George Madathiparampil, the Secretary of the Committee for Public Affairs, presented its report in which he highlighted several meetings and awareness programmes conducted in connection with the Gadgil and Kasturirangan Reports, Title Deeds and Fishermen’s Problems. He suggested that we have a documentation centre of Government and other public documents and we should maintain friendly relations with the Chief Executives of news media. Archbishop Andrews Thazhath thanked Fr. Madathiparampil for his service as the Secretary.
Report of LRC: Bishop Bosco Puthur welcomed Fr. Peter Kannampuzha, Executive Director of LRC, who presented the report of its activities during the last one year. He highlighted the various initiatives of LRC such as Seminars, Anthem competition, Publications, Book Stall and Museum. He informed the Synod that the LRC had short listed the nominations for the Award for the year 2013. Bishop Pauly Kannookadan, the Chairman of LRC, sought the mind of the Synod regarding the most deserving nomination for the Award. The Synod unanimously welcomed the name of Sr. Mary Litty, the Foundress of the Sisters of Providence proposed for the Award. Bishop Pauly Kannookadan thanked Fr. Peter Kannampuzha for his service and congratulated him on the Silver Jubilee of his priestly ordination.

Roofing of LRC Building: Bishop Pauly Kannookadan, Chairman of LRC, presented before the Synod request for permission for the re-roofing of the LRC Building due to leakage. The Synod decided in principle to give permission for the re-roofing of the LRC Building.

Inauguration of the Web Site of the LRC and St. Thomas Christian Museum: The Major Archbishop inaugurated the new website of the LRC and the St. Thomas Christian Museum and expressed his gratitude to the Chairman and Board of Directors of LRC especially Fr. Peter Kannampuzha who by the help of benefactors realized the project.

Anthem of the Syro-Malabar Church: LRC had conducted a competition for anthem for the Syro-Malabar Church for which there were many entries. Bishop Pauly Kannookadan announced that there were 167 participants for the competition to create an anthem for the Syro-Malabar Church. The following are the first three prize winners: First Prize - Sr. Sheelu Therese CMC, Second Prize – Jees P. Paul and Third Prize – Sr. Hitha CMC. Bishop Pauly Kannookadan told the Synod that the LRC has to entrust an expert Lyricist to produce the final version of the anthem.
Report of the Commission for Family and Laity: Bishop Bosco Puthur welcomed Chev. V.C. Sebastian, Secretary of the Commission for Family and Laity, Advocate Biju Parayannilam, Secretary of AKCC and Ms Delcy Lukachan, President of Vanitha Forum and Fr. Jose Pollayil, General Convener of Kudumbakoottayma. Chev. V.C. Sebastian presented the report of the Commission for Family and Laity in which he highlighted the activities of different forums. He also mentioned the transmission of the Bible Reality Show “Caanan Desham” under the auspices of the Media Forum, which was anchored by him. He thanked the Bishops for the support and encouragement given to the Commission. Bishop Mathew Anikuzhikattil thanked Chev. V.C. Sebastian for his untiring service to the Commission.

Report of AKCC: Adv. Biju Parayannilam presented the report of AKCC in which he mentioned that AKCC is in existence for the last 96 years. AKCC has been in the forefront for defending the rights of farmers and other under privileged people of Kerala and India. He expressed his hope that AKCC gets more involved in the Dalit question. He mentioned the helpline in Delhi initiated by the AKCC Unit of the Eparchy of Faridabad to help our people in Delhi. He requested the continued support of the Bishops to AKCC. The Major Archbishop congratulated Bishop Mathew Anikuzhikattil and Adv. Biju Parayannilam for the upswing of the laity through the revival of AKCC. With the permission of the Major Archbishop Adv. Biju read out the Press Release on AKCC and the Synod approved it.

Report of Vanitha Forum: Ms Delcy Lukachan, President of Vanitha Forum, read out the report of Vanitha Forum. She thanked the Bishops for the support they have given to Vanitha Forum which had an unprecedented growth in the last one year. However, she highlighted a few problems that Vanitha Forum faces like the lack of adequate funds, lack of recognition of its State and National leaders in the eparchial units. Another problem Vanitha Forum faces is the lack of unity
and understanding among the different women organizations. The Major Archbishop congratulated Ms Delcy Lukachan who is the first lay woman to address the Synod. Bishop Mathew Anikuzhikattil thanked the leadership of Vanitha Forum for their dedicated service.

Report of the Kudumbakootayma: Fr. Jose Pollayil presented the report of the Kudumbakootayma and its bye-law. He requested the Synod to approve the Bye-law. There was a suggestion that Kudumbakootayma need not be overly structured. A working guideline would be ideal for the time being. The Synod decided to constitute a Committee consisting of Archbishop Joseph Perumthottam, Archbishop Andrews Thazhath, Bishop Jose Puthenveettil and the Members of the Commission for Family and Laity to scrutinize the bye-law of the Kudumbakootayma and present it to the Synod in this Session.

Report of the Meeting of the Directors of Family Apostolate and Laity Associations: Fr. Antony Kollannur, the Chancellor, presented the minutes of the meeting of the Directors of Family Apostolate and Laity Associations held on 29 May 2014 at Mount St. Thomas convoked by the Major Archbishop in order to bring better coordination between the activities of various lay associations and Apostolates. The following are the proposals presented: 1. The Lay Association of the Syro-Malabar Church will be Catholica Congress, 2. Other organizations and associations, including the youth association, should have some participation in it, 3. It should have a unit in every diocese, 4. There should be a forum at the diocesan as well as at the central level with representatives from all the organizations and associations, and 5. The Directors of all the organizations and associations to discuss together and chalk out the programmes of AKCC. During the discussion, the Major Archbishop highlighted the need of coordination in the various lay Associations. There was a suggestion that it would be better to raise the age of membership in AKCC from
18 to 21. The Commission for Family and Laity is the umbrella organization which coordinates the Apostolates of various lay Associations. AKCC is the official organization for the Syro-Malabar Laity. The voice of the Church on socio-political issues could be projected to the media through AKCC which has to be careful always to be close to the mind of the Synod. So also Vanitha Forum shall be the umbrella organization for the Syro-Malabar women who may belong to different associations for women. The Major Archbishop assured the leaders of the Lay Associations that the Church and the Synod is always with them and congratulated those who presented the reports.

**Syro-Malabar Youth Movement:** Bishop Joseph Pandarasseril, In-charge of the Youth Apostolate, presented the draft of Guidelines of the Syro-Malabar Youth Movement. During the discussion there emerged an agreement on the name, Syro-Malabar Youth Movement (SMYM). To be in agreement with the ICYM, the age limit of the Youth was determined to be 15-30 yrs. Although the diocesan units of the Youth Movement can retain the names being in use in the dioceses, at the Syro-Malabar Church level it will be called Syro-Malabar Youth Movement. The Federation that coordinates the various youth associations of the Church shall be called Syro-Malabar Youth Apostolate. The Synod requested Bishop Joseph Pandarasseril to present once again in this Session of the Synod the improved version of the Guidelines before the Youth convention on Saturday, 30 August 2014. Bishop Joseph Pandarasseril in a subsequent sitting told the Synod that there was a consensus regarding the name of the Syro-Malabar Youth Apostolate, namely, Syro-Malabar Youth Movement. He presented the vision of the Movement. After some discussion he promised to present the amended version of the Guidelines in the following session of the Synod.

**Jesus Youth:** Bishop Raphael Thattil briefed the Synod on the meetings with the representatives of Jesus Youth to formulate the Guidelines for Jesus Youth Movement. He informed the Synod of his satisfaction regarding the willingness of the Jesus
Youth Movement to work under the direction of the Bishops. Bishop Bosco Puthur welcomed Mr. Manoj Sunny and Mr. Raiju Varghese, the representatives of Jesus Youth. Mr. Manoj presented before the Synod ways and means of bringing the Jesus Youth to the main stream of our Church in which he stressed the commitment of the Jesus Youth to the Church and its mission of evangelization and willingness to recognize the inter-ritual ecclesial reality. The report proposed to the Synod to appoint an Episcopal Advisor for the Syro-Malabar members in Jesus Youth preferably the Bishop in charge from the Syro-Malabar Church in the Charismatic Commission of KCBC. And the report emphasized the accountability of the Jesus Youth to the Bishops where there are Syro-Malabar eparchies and elsewhere to the parish priests or chaplains appointed by the Church.

The Bishops expressed their gratitude to the exemplary zeal manifested by the Jesus Youth and shared their hopes and anxieties about the movement. The Major Archbishop brought to the attention of the Jesus Youth movement that it should imbibe the local culture and accept the ecclesial reality and be always ready to work under the guidance of the Bishops and ecclesiastical advisors appointed by them. Later Archbishop Andrews Thazhath brought to the notice of the Synod that the upper limit to join the Jesus Youth kept at 45 Years and possibility of continuing the Membership for an unlimited number of years seem to be an anomaly. He suggested that this age limit should be reconsidered and if possible brought down on par with other youth organizations. Another point to be noted is that Jesus Youth being a private association, the Bishops have the right in their eparchies to intervene in its organization and activities. Bishop Raphael Thattil informed the Synod that he will bring these points to the leadership of Jesus Youth.

**Report of ASSM:** Fr. Dennis Kochuveetttil CST, the Secretary, presented the report of ASSM and thanked the Bishops for their cooperation to raise the funds for ASSM. During the discussion it was suggested that for a stable functioning of the
ASSM, a corpus fund has to be raised. The Synod expressed its gratitude to Bishop Gregory Karotemprel CMI, the outgoing Director and welcomed Bishop Raphael Thattil, the newly appointed Director and thanked Fr. Dennis Kochuveettill for his service. Bishop Raphael Thattil briefed the Synod on the present situation of ASSM: 1. ASSM will reduce the number of copies of its News Letter, 2. The eparchies are reminded to entrust the Syro-Malabar Mission Sunday collection to ASSM, 3. He requested the Bishops to propose the name of the priest-promoter of the Mission League/Junior CLC to ASSM so that they can be appointed promoters of ASSM in the respective eparchies, 4. Bishop Raphael Thattil expressed his willingness to visit parishes to promote the cause of ASSM. The Synod requested Bishop Raphael Thattil to proceed with greater enthusiasm.

Report of SMCIM: Bishop Boco Puthur welcomed Fr. Jose Palakeel MST and Fr. Joby Maparakavil MST of the Internet Mission. Fr. Jose Palakeel, Executive Director of the Internet Mission presented its report which described the various aspects of the website and the Syro-Malabar matrimony site. Fr. Palakeel informed the Synod that the previous year the Internet Mission could function economically sound. However, it has outstanding debts from the previous years. This can be overcome only if more eparchies join the internet mission. Bishop Jose Porunndom, the Chairman, thanked Fr. Jose Palakeel and the MST for the service for the Internet Mission. Fr. Palakeel, being at present the Vice Director General of the MST, has requested to be relieved of the post of Executive Director of the Internet Mission. Accordingly Fr. Joby Maparakavil will take over the post of the Executive Director who promised to do his best for the development of the Internet Mission with the cooperation of all the eparchies. However, Fr. Palakeel will be available to help the Internet Mission. Bishop Jose Porunndom appealed to the eparchies and different commissions of the Major Archiepiscopal Curia to join the Internet Mission. The Major Archbishop expressed the gratitude of the Synod to Fr.
Jose Palakeel who has been serving the Church not only in the Internet Mission, but also being a Priest Member of the Board of Directors of LRC and Member of the PRO of the Syro-Malabar Church. He welcomed Fr. Joby Maparakavil, the new Executive Director and wished him success in his new ministry.

**Report of the Public Relations Office:** Bishop Bosco Puthur welcomed Fr. Paul Thelakatt, Fr. Jose Palakeel MST and Fr. Jolly Vadakkan. Fr. Paul Thelakatt presented a brief report of the activities of the PRO. According to him the controversy over the Gadgil and Kasthirirangan Report, the suicide of the wife of the Professor of Newman College, Thodupuzha, Supreme Court recognition of the third gender, court verdicts on Euthanasia, conflicts in Syria, Ukraine and Iraq, and the news about the canonization of Blessed Chavara Kuriakose Elias and Blessed Euphrasia Eluvathingal were the important news making events of the past one year. Fr. Jose Palakeel and Fr. Jolly Vadakkan said that Fr. Paul Thelakatt had always consulted them before making any public statement or before going to take part in TV debates. They requested the Synod to create better coordination between the Committee for Public Affairs and the PRO. They further said that the duty of the PRO is not only to defend the position of the Church on certain questions but also to present positive vision of the Church regarding the current developments in the Society. The need of networking with the eparchial public relations offices was also pointed out. The Major Archbishop said that the voice of the PRO is the voice of the Church and any weakness of the PRO will be seen as the weakness of the whole Church. Hence there should be always close coordination between the PRO and the Hierarchy. It is the duty of the Synod to give clear direction to the PRO. He requested the Bishops to advise their priests not to react to the media which should be reserved to the Public Relations Office of the Eparchy. The functioning of the PRO has to keep always an ecclesial sense. The Major Archbishop thanked the members of the PRO and informed the Synod of his intention to reconstitute the PRO.
Report of the Curia: Fr. Antony Kollannur, the Major Archiepiscopal Chancellor, presented in power point various activities of the Curia for the year 2013-14. The Synod expressed great appreciation over the commendable programmes being conducted by the Curia and congratulated the Major Archbishop, the Curia Bishop, the Chancellor and all the members of the Curia.

Presentation of the Financial Report of the Curia: Bishop Bosco Puthur welcomed Fr. Mathew Pulimoottil, the Finance Officer, who presented the financial report of the Curia for the year 2013-2014 in which he highlighted the increase in the income from agriculture. During the discussion it was pointed out that only very few pilgrim centres now contribute to the Curia. The Major Archbishop requested the Bishops to forward the contributions of the Eparchies to the Curia at least before the Synod in August. The Major Archbishop and Bishop Mathew Arackal expressed the appreciation of the Synod for the efficient financial management and the clean environment.

Meeting with the Major Seminary Rectors, Spiritual Directors and Staff Representatives: Bishop Bosco Puthur welcomed the Rectors, Spiritual Directors and Staff Representatives of Mangalapuzha, Vadavathoor, Kunnuth, Satna and Mary Matha Major Seminaries. After their self-introduction, the Major Archbishop said that it is for the first time such a consultation takes place in the Synod. He invited them to speak about the difficulties the seminaries face with regard to the quality of the candidates, the present challenges, and proposals to strengthen the formation of priestly candidates. During the sharing of the formators, the following points came up. Regarding the quality of candidates, there was some difference in their opinions. In general the candidates are good, but as the years advance in the seminary, they seem to lose vision, focus and motivation for priesthood. Some of them said that compared to students outside, the seminarians are not prepared to face the challenges of life. It is observed that many of the seminarians are more
interested to acquire skills which will give them recognition
than to grow in spiritual and intellectual spheres. The success
in formation depends not only on the quality of the students,
but also on the dedication and teamwork of the formators.
Although there are a lot of classes on theological subjects
some of the students do not have even the basic knowledge
on the fundamentals of Christian faith and moral values. It
was suggested that the formators should acquire necessary
counseling skills. Students are to be given proper training on
the positive use of the media for the ministry. Some of them
observed that the seminarians are not sufficiently open to the
spiritual directors. Fr. Thomas Kochuthara, Rector of Satna
Seminary said that his students from Kerala feel in the first year
that they are out of place in a North Indian Seminary, but after
one year of mission experience, they start liking the formation
in Satna and acquire adequate mission spirit. Summing up the
points from the discussion, the Major Archbishop presented the
following points for further consideration: 1. Do the seminarians
have sufficient motivation, 2. Are they knowledgeable on the
essentials of Christian faith, 3. Does the formation and teaching
help them to deepen their faith experience, 4. Are they able to
positively make use of the media, 5. Are the parish priests and
parents able to give them proper guidance during the holidays,
and 6. Whether the seminarians are more interested in equipping
themselves to be exemplary priests or are they more interested
in acquiring worldly skills.

As the discussion continued it was observed that quality of
the students have gone down than in the past. The secularization
is increasingly influencing the young people resulting in the
moral decline in which one loses the sense of values and sin. It
was observed that priest in Asia should be a man of God, man
of dialogue and a man of humble service in view of which the
seminarians should cultivate the habit of reading and meditating
the Word of God and growing in prayer experience. During
the seminary formation deep awareness on the gender policy
should be imparted to the students. So also the present civil law
on child abuse, child pornography, etc. should be brought to the attention of the students. It was also suggested that students without proper motivation should not be promoted. Summing up the discussion the Major Archbishop requested the Rectors to hold consultation meeting with the staff of the respective seminaries and chalk out concrete action plan and send it to the Chairman of the Seminary Commission. If needed, they can get the feedback of the students too. The Bishops shall hold similar consultations with priests and selected lay people. The Synodal Commission for Seminaries shall consolidate the concrete suggestions and present them in the January Synod in which we shall formulate guidelines in this regard. The Major Archbishop expressed his gratitude for the dedicated service of the Staff in the seminary formation.

**Report of the Consultation Meeting of the Rectors:** Fr. Antony Nariculam, Rector, Mangalapuzha Seminary, read out, in the presence of the Rectors, the report of the consultation meeting of the Major Seminary Rectors (including the religious), convened by the Major Archbishop in the month of July. Following are the points of discussion: 1. New Modes of formation – work and earn, 2. Format for the visitation of the seminaries, 3. Inclusion of detailed catechetical formation and family apostolates in the curriculum, and 4. Inordinate sexual orientations of the candidates. During the discussion, it emerged 1. In general both staff and students are not in favour of seminarians going for work during the academic year. It was noted that such an initiative would greatly affect the quality of intellectual formation. However, all agreed on the need of cultivating a culture of work in the seminaries, giving more opportunities to the students to engage themselves in agriculture. 2. The seminary Rectors promised that they will present a format for the visitation of the seminaries before the January Synod. 3. There was a general agreement to include detailed catechetical formation introducing the texts of the catechism classes, classes on marriage and family apostolate, gender equality, ethics in internet use, human resource management, applied
evangelization. 4. Regarding the inordinate sexual orientations, the constant vigilance and if needed, proper counseling are to be given to the students. Emotional and affective maturity of the students is to be properly evaluated. The up to date knowledge on law on child abuse and child pornography are to be given to the students.

Presentation of Reports of the Major Seminaries: Bishop Bosco Puthur welcomed Fr. Antony Nariculam, Rector of Mangalapuzha Seminary, Fr. Alex Tharamangalam, Rector of Vadavathoor Seminary, Fr. Mani Attel, Rector of Kunnoth Seminary and Fr. Thomas Kochuthara, Rector of Satna Seminary.

Report of the Mangalapuzha Seminary: Fr. Antony Nariculam, the Rector, presented the report of St. Joseph Pontifical Seminary, Mangalapuzha, Aluva highlighting some of the major events of the past year. He expressed his satisfaction on the cordial atmosphere in the seminary community, thanks to the cooperation of the Staff and students. There was considerable profit from the agriculture sector, especially from the cattle farm. The report emphasized the concept of freedom with responsibility. Accordingly certain days were declared bell free days and slowly the students learnt to make use of their freedom with responsibility which led to great punctuality and discipline. The report brought to the attention of the Bishops the Laymen’s spiritual retreat which has been going on for a century in the seminary. The office bearers of the Laymen’s retreat decided to institute endowments to support the deserving seminarians and to install solar energy system in the seminary. Archbishop Andrews Thazhath, the Chairman of the Seminary Commission, congratulated Fr. Rector, the Staff and Students for the disciplined atmosphere of the seminary. Bishop Jacob Manathodath, the former Chairman of the Seminary Commission confirmed the fact that the atmosphere in the seminary has considerably improved. Towards the end, the Major Archbishop expressed the gratitude of the Synod to
the Staff and Students for their dedication and cooperation. As Fr. Antony Nariculam informed the Synod that this will be his last appearance in the Synod as Rector of the Mangalapuzha Seminary, the Major Archbishop wished him God’s blessings in his future ministry.

**Common Property of the Aluva Seminary:** Fr. Antony Nariculam brought to the notice of the Synod the present position regarding the common property of Mangalapuzha and Carmelgiri Seminaries at Thuthiyoor. He reported that four meetings have already taken place between the authorities of the two seminaries to decide on what to do with that property. Finally it has been agreed to divide the property with the help of an expert into two portions. The Synod gave its consent to go along with the common agreement.

**Report of the Vadavathoor Seminary:** Fr. Alex Tharamangalam, Rector, St. Thomas Apostolic Seminary, Vadavathoor, Kottayam, presented the report of the previous year. He said that the seminary has so far formed 1759 priests. The seminary maintains good relationship with the neighbourhood. Being in Kottayam, the seminary always tries to maintain the importance of ecumenical dimension of formation. The meeting of the Inter-Church Council held at Vadavathoor seminary gave an impetus to the ecumenical atmosphere of the seminary. On the occasion of the Golden Jubilee of the Second Vatican Council’s document on Ecumenism, *unitatis redintegratio*, an international seminar was inaugurated by Cardinal Kurt Koch, President of the Pontifical Council for Christian Unity. Archbishop Mathew Moolakkatt OSB, former Chairman of the Seminary Commission, highlighted the good interpersonal relationship prevailing in the seminary so also the importance given to the ecumenical formation to the seminarians. The newly elected Chairman, Archbishop Joseph Perumthottam congratulated the Rector and the Staff for their dedicated service to the seminary. As Fr. Alex Tharamangalam was to complete his term of office, the Major Archbishop thanked him for his service and wished him every success in his future ministry.
Canon Law Faculty in Vadavathoor: The question regarding the establishment of the Canon Law Faculty came up for the consideration of the Synod. Archbishop Mathew Moolakkatt OSB informed the Synod that the Congregation for Catholic Education has requested Pontifical Oriental Institute to study the question on the spot and report it. Accordingly Fr. Sunny Kokkaravalayil SJ will visit Vadavathoor shortly.

Proposed Statutes of the Institute of Eastern Canon Law of Paurastya Vidyapeetham: The Major Archbishop welcomed Fr. Sunny Kokkaravalayil SJ, Professor and former acting Rector of the Pontifical Oriental Institute, Rome, Delegate of the Institute to assess on the spot the feasibility of erecting the Institute of Eastern Canon Law. Fr. Vincent Alappatt, President of the Paurastya Vidyapeetham and Fr. James Thalachelloor, Vice-President of the Vidya Peetham. After a brief introduction by Fr. Sunny Kokkaravalayil and Fr. Vincent Alappatt, the revised draft of the Statutes were presented by Fr. James Thalachelloor for the approval of the Synod. After a detailed scrutiny of the text, the Synod approved the Proposed Statutes of the Institute of Eastern Canon Law of the Paurastya Vidyapeetham. The Synod authorized the Major Archbishop and the Permanent Synod to approve any minor amendment which might be suggested by the Pontifical Oriental Institute. The Major Archbishop thanked Fr. Sunny Kokkaravalayil for his commitment and concern towards the Syro-Malabar Church and for the help he is giving towards the erection of the Institute of Eastern Canon Law. The Major Archbishop also extended thanks to Fr. Vincent Alappatt and Fr. James Thalachelloor.

Report of the Kunnoth Seminary: Rev. Fr. Mani Attel, Rector, Good Shepherd Seminary, Kunnoth, presented the report of the past one year. It is the fourteenth year of the seminary which has so far produced 102 priests. An important feature of the Kunnoth seminary is that every day the Staff joins the seminary community in concelebration. In the past academic year the seminary has been affiliated to the Paurastya Vidyapeetham so
that the students can now get B.Ph. and B.Th. degrees. Another achievement of the seminary is that the tarring of the road to the seminary could be completed with the help of 56 Lakhs of Rupees donated by the Major Archbishop from the funds he received. Although the construction of the library building has been started, it could not be completed due to the lack of funds. Archbishop George Valiamattam, Chairman of the Seminary Commission, expressed his gratitude to the Rector and the Staff for their dedicated service to the seminary.

During the discussion that followed, it was suggested that the report on the students has to be more precise so that the Bishops could come to a correct understanding about the suitability of the candidates. The Major Archbishop proposed to the Rectors to start poly farming in the seminary campuses.

**Report of the Satna Seminary:** Fr. Thomas Kochuthara, Rector of St. Ephrem’s Theological College presented the report highlighting some of the major events of the past year. He expressed to the Major Archbishop and the Synod the gratitude of the staff and students for having raised St. Ephrem’s to the status of a Synodal Seminary. So far 250 priests have completed their priestly training in the seminary. He underscored the missionary dimension of formation given in the seminary. There is daily concelebration in the seminary and the liturgical celebrations are mostly in Hindi. The students have ten days of Village exposure programme which is very beneficial for the missionary formation of the seminarians. He thanked Bishop Mathew Vaniakizhakel V.C., the Convener of the Ad hoc Committee for the Seminary who took initiative for making the seminary Synodal and Bishop Abraham Mattam V.C., the visionary founder of the seminary. During the discussion, the Bishops asked the Rector about the financial stability of the seminary. Bishop Mathew Vaniakizhakel assured the Synod that he will continue to help the seminary to attain better financial condition. Concluding the discussion, Bishop Mathew Vaniakizhakel expressed his satisfaction in the
running of the seminary and thanked Fr. Rector for his able leadership. The Major Archbishop said that during his visit to the seminary he found the atmosphere of the seminary homely and seminarians speaking fluent English.

**Trust Deed of St. Ephrem’s Theological College:** Fr. Thomas Kochuthara, the Rector presented the amended version of the Trust Deed of the seminary. The Synod after some discussion, requested the Ad hoc Committee of the Seminary to make a thorough scrutiny of the draft with the help of experts and to present it in the next session of the Synod.

**The Statutes of St. Ephrem’s Theological College:** Fr. Thomas Kochuthara, the Rector presented the draft of the new Statutes of the seminary. After some discussion, the Synod requested the Bishops to study the text and send their observations to the Ad hoc Committee which, with the help of experts will study thoroughly and present it in the next session of the Synod with the needed corrections incorporated.

**Report on the Visitation to the Institute St. John Damascene:** Bishop Jacob Manathodath, Episcopal Delegate to the Institute of St. John Damascene, Rome, presented the report of his visit to the Institute. He expressed satisfaction at the good atmosphere in the Institute.

**Programmes for the Celebration of 1950 Anniversary of the Martyrdom of St. Thomas:** Bishop Pauly Kannoookadan presented the detailed programme for the celebration of the 1950 Anniversary of the Martyrdom of the St. Thomas which had been already approved by the Synod. After some discussion, the Synod requested the Committee to go ahead with the programmes.

**Topic for FABC Plenary:** The Major Archbishop read out the letter from FABC regarding its Plenary Assembly in 2016 to be held either in India or South Korea. The letter is requesting the Synod to indicate our preference from the three themes given below: 1. Pastoral Care of the Family and Joy of the Gospel, 2.
The Joy of the Gospel and how we implement it, and 3. The Joy of the Gospel and the poor of Asia. After a brief discussion the Synod chose the theme “Pastoral Care of the Family and the Joy of the Gospel” as the proposal of the Syro-Malabar Church for the topic of the FABC Plenary Assembly.

Briefing on the Orphanages: The Major Archbishop welcomed Fr. Roy Mathew Vadakel, KCBC State Director, Care Homes & Special Schools who brought to the attention of the Bishops certain important and urgent matters that concern orphanages, care homes and special schools run by the Catholic Church. The Government ordered for inspection of the accounts of the orphanages and has found technical inaccuracies and the Government is planning to change laws regarding the orphanages. Hence he requested the Bishops to study the matter and take precautionary measures. The Synod requested Fr. Roy to propose a competent chartered accountant to help the orphanages for better account keeping.

Dates of the Forthcoming Sessions of the Synod: The Synod decided to confirm the schedule of the forthcoming Synodal Sessions:

From 10.00 a.m. on 5 January to 6.00 p.m. on 9 January 2015
From 10.00 a.m on 17 to 12.30 p.m. on 29 August 2015
From 10.00 a.m. on 7 to 6.00 p.m. on 12 January 2016 (excluding the Sunday)

Press Release on the Meeting of INFAM: At the request of Bishop Mathew Arackal, the Major Archbishop read out a press release regarding the plight of the farmers and the request of the Synod for the State and Central Governments’ urgent intervention to safeguard the genuine interest of farmers. And the Synod approved it for publication.

Scrutiny of the Decisions of the XXII Synod (2014), Session 2: The Synod made a scrutiny of the decisions of XXII Synod (2014), Session 2 including the decisions of the final day and the Synod gave its final approval for them.
Conclusion of the Synod: The Major Archbishop sought the permission of the Synod to conclude the present session and gave the concluding address. The Major Archbishop said that the canonization of Blessed Kuriakose Elias Chavara and Blessed Sr. Euphriasia Eluvathingal is an occasion of renewal in the Church. He pointed out that we have proposed programmes of renewal to all sections of faithful during the Year of the Consecrated Life. The Apostolate for the families should gain a primary place in our pastoral ministry, especially in the context of the two Synods in Rome on the subject of Family. He recalled the transfer of Bishop George Njaralakatt to the Archeparchy of Tellicherry to succeed Archbishop George Valiamattam and the acceptance of the resignation of Bishop Mathew Vaniakizhakel. He said that the Church is looking forward to the Episcopal Ordinations of Fr. Ephrem Nariculam, Bishop-elect of Chanda and Fr. Joy Alappat, Auxiliary Bishop-elect of Chicago. He recalled with gratitude the efficient functioning of the seminaries and various commissions and organs of the Church whose reports were presented in the Synod. The Major Archbishop concluded his message thanking all those who helped in one way or other for the efficient functioning of the Synod. Invoking God’s blessings upon our Church, the Major Archbishop declared the XXII Synod of the Bishops of the Syro-Malabar Church (2014), Session 2, closed.

+ Bosco Puthur, Secretary
Synod of Bishops of the Syro-Malabar Church

Fr. Antony Kollannur
Major Archiepiscopal Chancellor

Mount St. Thomas,
30 August 2014
XXII Synod (2014), Session 2, 18-30 August 2014

Decisions

1. To constitute a Commission for Vocation.

2. To request the Eparhies (with the exception of Palai for its Adilabad Mission and Irinjalakuda for Chennai Mission) to send the collection of the Syro-Malabar Mission Sunday directly to the Major Archiepiscopal Curia which shall be distributed by ASSM to the deserving projects in the Missions.

3. To abolish the custom of burying the Bishops in the sanctuaries of the Churches.

4. To give permission in principle for the re-roofing of the LRC Building.

5. To request the Major Archbishop to appoint a new Member/Convener to the Committee for Education.

6. To request Bishop Sebastian Adyanthrath to be the Convener of the Follow up Committee of the Major Archiepiscopal Assembly.

7. To give its favourable counsel to the Bishop of Kanjirapally to take up the cause of Bro. Fortunatus Thanhäuser.

8. To request the Major Archbishop to write an appeal to the Apostolic See regarding the request of the Daughters of St. Joseph of Genoni, Rajamattam for a Syro-Malabar Province and similar instances of women religious congregations.

9. To request the Commission for Liturgy to print a full separate Taksa for the rededication of the Church with explanatory note on different occasions of its use and to print all the texts with larger fonts.

10. To form a Committee with the Members of the Commission for Liturgy and Archbishop Joseph Perumthottam, Bishop
Sebastian Adayanthrath, Bishop Joseph Kallarangatt and Bishop Thomas Chakiath to formulate principles regarding the structure for the Liturgy of the Hours and present it in the January Session of the Synod.

11. To request the Commission for Liturgy to enunciate basic features needed for an anaphora according to the East Syrian tradition and prepare a draft of a new anaphora accordingly to be presented in the August Session of the Synod.

12. To give its consent to the Apostolic Visitor to recruit priestly candidates from migrant communities at the Major Archiepiscopal level.

13. To request the Commission for Clergy to organize for the diocesan priests of the Syro-Malabar Church who have completed 10 years in priesthood ongoing formation courses of two days in as many batches as needed.

14. To request the Commission for Family and Laity to prepare with the help of experts the response of our Church to the instrumentum laboris of the Synod on Family and to present to the Major Archbishop before 5 September 2014.

15. To hold the Major Archiepiscopal Assembly in 2016.

16. To write a letter to the Prime Minister of India, with the copies to the relevant Embassies, requesting to intervene urgently in order to alleviate the suffering and bring peace and justice to the citizens of Iraq.

17. To appoint a committee with the following members: Bishop Sebastian Adayanthrath (Convener), Bishop Thomas Chakiath and Bishop Mathew Arackal (Members) in order to explore the possibility of getting organized with the participation of prominent Hindu and Muslim leaders an awareness programme in Ernakulam on the atrocities against Christian minorities in Iraq.
18. To approve the draft of the clarification on the sharing of the duties between the Apostolic Visitor and the Commission for Evangelization and Pastoral Care of the Migrants, as given below:

1. "The Apostolic Visitor will be in charge of the pastoral care of the migrants in India outside the Syro-Malabar Eparchies."

2. "As dioceses have a department of evangelization, so the ministry among the migrants outside the Syro-Malabar Eparchies in India will have a department of evangelization and Apostolic Visitor will be in charge of that department. The Syro-Malabar Commission for Evangelization and Pastoral Care coordinates the works of evangelization in the whole Syro-Malabar Church including in the territories entrusted to the Apostolic Visitor."

19. To clarify that the E-Magazine from the Curia shall be circulated not only to the Bishops, but to a wider readership while those things that are meant only to the Bishops could be forwarded through e-mail.

20. To constitute a Committee consisting of Archbishop Joseph Perumthottam, Archbishop Andrews Thazhath, Bishop Jose Puthenveettil and the Members of the Commission for Family and Laity to scrutinize the byelaw of the Kudumbakoottayma and present it to the Synod in this Session.

21. To give permission to the Vicariate of Northern Arabia to print Syro-Malabar catechism texts in Kuwait, specifying our own conditions which the Commission for Catechesis formulates.

22. To approve the Proposed Statutes of the Institute of Eastern Canon Law of the Paurastya Vidyapeetham and to authorize the Major Archbishop and the Permanent
Synod to approve any minor amendment which might be suggested by the Pontifical Oriental Institute.

23. To give its consent to go along with the common agreement regarding the division of the common property of the Mangalapuruzha and Carmelgiri seminaries.

24. To include in the curriculum of the Major Seminary Syllabus a course on religious life, detailed catechetical formation introducing the texts of the catechism classes, classes on marriage and family apostolate, gender equality, ethics in internet use, human resource management, applied evangelization.

25. To approve the guidelines for the Syro-Malabar Institutes of Consecrated Life and Societies of Apostolic Life who have houses or services in other sui iuris Churches.

26. To hold the forthcoming sessions of the Synod:
   From 10.00 a.m. on 5 January to 6.00 p.m. on 9 January 2015
   From 10.00 a.m on 17 to 12.30 p.m. on 29 August 2015
   From 10.00 a.m. on 7 to 6.00 p.m. on 12 January 2016 (excluding the Sunday)

   + Bosco Puthur, Secretary
   Synod of Bishops of the Syro-Malabar Church

Fr. Antony Kollannur
Major Archiepiscopcal Chancellor

Mount St. Thomas,
30 August 2014
XXII Synod (2014) Session 2
18-30 August 2014
CONCLUDING ADDRESS OF
THE MAJOR ARCHBISHOP

My dear Brother Archbishops and Bishops,

Praise be to Jesus Christ!

As this session of our Synod is coming to a close I would like to bring to our attention a few highlights of this session. The general awareness to make the canonization of Bl. Kuriakose Elias Chavara and Mother Euphrasia Eluvathingal, two consecrated persons of our Church, an occasion of renewal in the Church is an important fruit of our reflections. The programmes of renewal that we have proposed for all sections of the faithful during the Year of the Consecrated men and women from 30 November 2014 to 2 February 2016 need our continued overseeing and guidance. The apostolate for the families should gain a prime place in the pastoral ministry of Bishops and priests in the context of the two Synods on Family announced by Pope Francis.

The appointment of the new Archbishop of Tellicherry in the person of Bishop George Njaralakatt transferring him from the Eparchy of Mandya to the Archeparchy of Tellicherry has been the fruit of much deliberations and prayerful reflections. The Merciful Lord has blessed us with a choice whole heartedly acclaimed by the faithful of Tellicherry.

The resignation of Bishop Mathew Vaniakizhakkel VC for reasons of health was first a surprise to us, but by pouring out his thoughts and sentiments that shaped his decision he made us comfortable to accept it in a spirit of collegiality and comradeship. We will have him for many more years of common journeying in our Synod and let us prayerfully search for a suitable successor to shepherd the people of Satna in the coming years. The Episcopal ordinations of Fr. Ephrem Naricumal, Bishop-Elect of Chanda and Fr. Joy Alappatt, Auxiliary Bishop
Elect of Chicago are events that we look up to with great expectations. We wish long and healthy life to Bishop Emeritus Vijay Anand Nedumpuram CMI who never fails to inspire us with his thought provoking and conscience poking interventions in the Synod.

As usual, the seminary formation gained sufficient attention in the present Synod. The consultation with the Rectors, the representatives of the Staff and Spiritual Directors of the Major Seminaries was first of its kind and gave us a much more clear understanding of the problems and challenges in the formation of the candidates to priesthood. We could also think of the financial support that our seminaries need, especially those of Kunnoth and Satna. We have to be continuously engaged in the formation process of our seminarians both as individual bishops and as Synod.

Two Synodal sittings with the Major Superiors of Consecrated Life and Societies of Apostolic Life of both men and women were one of the unique features of this Session of the Synod. The ideas and suggestions that came up in this meeting will have to be further discussed in the eparchies and religious congregations so that a healthy relationship and mutual cooperation of the priests and religious in the pastoral ministry may be maintained in the future. The organization of these sittings deserved our applause.

To the satisfaction of the Synod, the various Commissions and organs of the Church have presented the reports of their activities. The Commission for Liturgy could publish the text for the consecration of the church, the Deppa, and Re-dedication of the church and the Commission for Catechesis together with the Commission for Liturgy has accomplished a laborious service in preparing the Text of the Mystagogical catechesis to be submitted for final approval in the next Session of the Synod. The visits of the Apostolic Visitor to the communities of the faithful in diaspora and the systematic functioning of the commission for Evangelization and Pastoral Care have borne
fruits in achieving better conditions of ecclesial communion of our people both in India and abroad. The supervision of the Doctrinal Commission over the theological developments in the Church and the findings of the LRC through research seminars on the anaphorases will be greatly helpful for the work of the Synod. The Statement on euthanasia is of pastoral and social importance. The new action plan proposed for the Commission for Clergy to organize for the diocesan priests of the Syro-Malabar Church who have completed 10 years in priesthood ongoing formation courses of two days in as many batches as needed, is bound to bring them to greater experience of communion in the Church. The Synod felt that the Commission for Ecumenism took up more effective measures to foster ecumenism especially with the Churches of St. Thomas tradition in Kerala. Let us hope that the newly launched Commission for Vocations will effectively inspire the functioning of the Eparchial and Religious Promotors of Vocations in the Church. The blending of the Commission for Laity with the Family Apostolate has given rise to a multi-pronged apostolate for the lay faithful by fostering different Associations and Movements like AKCC, Associations of Mothers, Laity Forums, Kudumbakoottaymakal and the Youth. The newly started Movement for the youth demands greater attention from the pastors of the Church.

The Church is in the decennial period of preparation for the celebration of the 1950 anniversary of the martyrdom of Mar Thomas Sleeha. The pilgrimage of Bishops to St. Thomas Church, Kottakavu in connection with the jubilee has been a unique liturgical, ecclesial and cultural experience for the community of the faithful assembled there.

Let me say a special word of thanks to Bishop Gregory Karotemprell CMI for his painstaking efforts to establish the Association of the Supporters of the Syro-Malabar Missions (ASSM) and to have achieved remarkable success in its functioning. I wish Bishop Raphael Thattil, the new Director of ASSM every success in bringing it to greater achievements in the future.
Finally let me express my gratitude to all those who helped us in the conduct of the Synod, especially Bishop Bosu Puthur, the Synod Secretary, the Moderators Bishop Sebastian Vadakel MST, Bishop Jose Porunnedom and Bishop Anthony Chirayath who have wisely guided the proceedings of this Session of our Synod. I express my gratitude in a special way to Fr. Antony Kollannur, the Chancellor, who carries out his duties of the Curia with care and devotedness. I thank also Fr. Mathew Pulimoottil, the Finance Officer, who manages efficiently the financial affairs of the curia, the profitable cultivation of the land and the upkeep of the curia precincts. My special thanks are due to Fr. James Kallumkal, the outgoing Vice-Chancellor, who served the Curia in different capacities as Defender of the Bond in the Major Archepiscopal Tribunal, Notary of the Superior Tribunal, Vice Chancellor, and the Chief Editor of the Synodal News. I thank also the resident and non-resident Secretaries of the Commissions, other priests functioning for the Curia, SD Sisters and other members of the Staff and their helpers who serve at the Major Archepiscopal Curia. The next Synodal Session is scheduled for 5 January from 10.00 a.m. to 6.00 p.m. on 9 January 2015.

While thanking you for the love and concern you show towards me and the wholehearted support you give for my humble service, I entrust our Synod, the priests, the religious and the lay faithful of our Church to the protection of Mary, Mother of the Church, St. Thomas, our Father in faith, St. Alphonsa and all the Blesseds of our Church.

With these words I formally declare the Second Session of the XXII Synod of the Bishops of the Syro-Malabar Church closed.

30 August 2014
Kakkanad
George Alencherry

Major Archbishop of the Syro-Malabar Church
Pastoral Letters / Circulars / Decrees
കണ്ണിരി

എണ്ണാം

രിതും കൊടുമുടിയിലെ ചെന്ന കഠിനാകാൾ അനുഭവങ്ങൾ കൊടുമുടിയിലെ അനുഭവങ്ങൾ അനാശ്വർ

ഒരാളുടെ കലീഗ്രാഫികൾ മനോഹരമാണ് ജീവനത്തിൻറെ കാലാനിപ്പട്ടിക. 

രിതും കൊടുമുടിയിലെ ചെന്ന കഠിനാകാൾ അനുഭവങ്ങൾ കൊടുമുടിയിലെ അനാശ്വർ

ഒരാളുടെ കലീഗ്രാഫികൾ മനോഹരമാണ് ജീവനത്തിൻറെ കാലാനിപ്പട്ടിക.
നാലാളം വിദ്യാഭ്യാസം അവതരിപ്പിക്കാനു് കൊണ്ടും. ലഭ്യസ്ഥ പഠനവിദ്യാഭ്യാസം (കൊണ്ടും) വിദ്യാഭ്യാസത്തിന് കഴിയാ പ്രവൃത്തിയിലാണ്. എന്നാലും പഠനങ്ങൾ എളെപ്പോലും സ്കൂൾ മൂലം (സ്കൂൾത്തടങ്ങുമ്യുന്നടങ്ങും നിശ്ചയിച്ച പഠനം) നിപുണിക്കുന്നു. വിശ്വാസം വിദ്യാഭ്യാസത്തിന് പ്രധാനമായി നിരീക്ഷണം നൽകുന്നത് പ്രായോഗികമായി ഉയർന്നു. നിലനിന്ന് നടക്കാന്, പിന്റെ കമ്മ്യൂണിറ്റിക്ക് നിന്നും അടയാളപ്പെട്ടതു് ശ്രമിച്ച പ്രായോഗിക നടക്കാന് കൃഷിയുടെ നൈദില്ല അന്തരീക്ഷം സവാണ്ട്രൂപ്പുു (കൃഷിരൂപ്പുു) ഓരോ ക്ഷേത്രത്തിന് മനോഹരം നിരീക്ഷിക്കുന്നു. മികച്ച ഗണങ്ങൾ പ്രവർത്തിക്കുന്ന ശാസ്ത്രരൂപങ്ങളാണ് പരിശീലനം നിർദ്ദേശം 

'കൃഷിരൂപ്പ് നിലനിന്നും' അന്തരീക്ഷം പണി നിർക്കുന്നത്. നിലനിന്ന് അന്തരീക്ഷം പ്രവർത്തിക്കുന്ന ശാസ്ത്രരൂപങ്ങൾ വിദ്യാഭ്യാസം പിന്തുണക്കാനു് കൃഷിരൂപം കഴിയുന്നത് പിന്തുണക്കാൻ നിരീക്ഷിക്കുന്നു. 2014 കൃഷിരൂപം പഴയമായി പിന്തുണ തന്നിന് പിന്തുണക്കാനു് നിരീക്ഷിക്കുന്നത് 

2015 കൃഷിരൂപം. 2015 കൃഷിരൂപം പിന്തുണക്കാനു് പിന്തുണ നിരീക്ഷിക്കുന്നത് പിന്തുണ പിന്തുണക്കാൻ നിരീക്ഷിക്കുന്നത് 

2015 കൃഷിരൂപം. 2015 കൃഷിരൂപം പിന്തുണക്കാനു് നിരീക്ഷിക്കുന്നത്.
നന്നായും പിന്തുടർന്നുകൊടുത്താൽ നമുക്കും രായും ലക്ഷ്മണവും സ്വാഭാവിക സാംസ്കാരിക രീതിയിലായി സ്ഥാപിച്ചു. എന്നാലും, അതിനൊപ്പം അവിടങ്ങളിൽ നിന്നുള്ള ഉപദേശം കൊണ്ടുവന്നതായിരുന്നു ഇന്ത്യൻ ഭരണം നല്ല പ്രയ്യാസമെന്ന് പ്രതിരൂപിക്കുന്നു. വാട്ടർമാരുടെ കാര്യാലയമായിരുന്നു സ്ഥാപിതം കോംപ്യൂട്ടർ വാണിജ്യവിഭാഗം (ഇന്ത്യൻ വിഭാഗം) പ്രതിരൂപിക്കുന്നതിനു ഉദ്ദേശിച്ചു. തുടക്കത്തിൽ കൂടുതൽ പ്രവൃത്തികളും വാദ്യം ഉണ്ടായിരുന്ന സ്ഥാപനത്തിൽ ഭരണത്തിന്റെ വൈപാക്കളിൽ പ്രവൃത്തി വളരെ പ്രകാരമാണ്. ഗ്രന്ഥാലയത്തിന്റെ പ്രവൃത്തികൾ അനയിക്കുന്ന ദൂരദൂരാന്തരീകരണം കൊണ്ടുവന്നതായിരുന്നു ആ സ്ഥാപനത്തിന്റെ ആഘോഷികമായി പ്രതിരൂപിക്കുന്നില്ല. വാട്ടർമാരുടെ കാര്യാലയം സാവധാനപ്പെടുന്നു. വാട്ടർമാരുടെ കാര്യാലയം സാവധാനപ്പെടുന്നു. പ്രതിരൂപിക്കുന്നു. പിന്നീട് വാട്ടർമാരുടെ കാര്യാലയം സൗന്ദര്യമന്ത്രം എന്ന് പ്രതിരൂപിക്കുന്നു. 360 ഡിഗ്രി സൂര്യാളം വാട്ടർമാരുടെ കാര്യാലയം സാവധാനപ്പെടുന്നു. 360 ഡിഗ്രി സൂര്യാളം പ്രതിരൂപിക്കുന്നു.
നാട്ടിന്റെയുടെ. അന്ത്യം നിയന്ത്രിക്കണമെന്ന് മുംഭാഗാന്ത്രജ്ഞാനം അന്ത്യം പരാജയപ്പെടുത്തിയതിന്റെ വിഗ്രഹം സാമ്പത്തികവിദ്യയുടെ ക്ഷേത്രത്തിലെ എല്ലാവരും ഉണ്ടായിരുന്നു. ഐഡിമു വിദ്യയുടെ ക്ഷേത്രത്തിൽ പ്രശീഞ്ഞായിരുന്നു. കാരണം വിദ്യയുടെ ഐഡിമു വിദ്യയുടെ ക്ഷേത്രത്തിൽ പ്രശ്നങ്ങളായിരുന്നു. ഐഡിമു വിദ്യയുടെ ക്ഷേത്രത്തിൽ പ്രശ്നങ്ങളായിരുന്നു. ഐഡിമു വിദ്യയുടെ ക്ഷേത്രത്തിൽ പ്രശ്നങ്ങളായിരുന്നു. ഐഡിമു വിദ്യയുടെ ക്ഷേത്രത്തിൽ പ്രശ്നങ്ങളായിരുന്നു. ഐഡിമു വിദ്യയുടെ ക്ഷേത്രത്തിൽ പ്രശ്നങ്ങളായിരുന്നു. ഐഡിമു വിദ്യയുടെ ക്ഷേത്രത്തിൽ പ്രശ്നങ്ങളായിരുന്നു. ഐഡിമു വിദ്യയുടെ ക്ഷേത്രത്തിൽ പ്രശ്നങ്ങളായിരുന്നു. ഐഡിമു വിദ്യയുടെ ക്ഷേത്രത്തിൽ പ്രശ്നങ്ങളായിരുന്നു. ഐഡിമു വിദ്യയുടെ ക്ഷേത്രത്തിൽ പ്രശ്നങ്ങളായിരുന്നു. ഐഡിമു വിദ്യയുടെ ക്ഷേത്രത്തിൽ പ്രശ്നങ്ങളായിരുന്നു. ഐഡിമു വിദ്യയുടെ ക്ഷേത്രത്തിൽ പ്രശ്നങ്ങളായിരുന്നു. ഐഡിമു വിദ്യയുടെ ക്ഷേത്രത്തിൽ പ്രശ്നങ്ങളായിരുന്നു. ഐഡിമു വിദ്യയുടെ ക്ഷേത്രത്തിൽ പ്രശ്നങ്ങളായിരുന്നു. ഐഡിമു വിദ്യയുടെ ക്ഷേത്രത്തിൽ പ്രശ്നങ്ങളായിരുന്നു. ഐഡിമു വിദ്യയുടെ ക്ഷേത്രത്തിൽ പ്രശ്നങ്ങളായിരുന്നു. ഐഡിമു വിദ്യയുടെ ക്ഷേത്രത്തിൽ പ്രശ്നങ്ങളായിരുന്നു. ഐഡിമു വിദ്യയുടെ ക്ഷേത്രത്തിൽ പ്രശ്നങ്ങളായിരുന്നു. ഐഡിമു വിദ്യയുടെ ക്ഷേത്രത്തിൽ പ്രശ്നങ്ങളായിരുന്നു. ഐഡിമു വിദ്യയുടെ ക്ഷേത്രത്തിൽ പ്രശ്നങ്ങളായിരുന്നു. ഐഡിമു വിദ്യയുടെ ക്ഷേത്രത്തിൽ പ്രശ്നങ്ങളായിരുന്നു. ഐഡിമു വിദ്യയുടെ ക്ഷേത്രത്തിൽ പ്രശ്നങ്ങളായിരുന്നു. ഐഡിമു വിദ്യയുടെ ക്ഷേത്രത്തിൽ പ്രശ്നങ്ങളായിരുന്നു. ഐഡിമു വിദ്യയുടെ ക്ഷേത്രത്തിൽ പ്രശ്നങ്ങളായിരുന്നു. ഐഡിമു വിദ്യയുടെ ക്ഷേത്രത്തിൽ പ്രശ്നങ്ങളായിരുന്നു. ഐഡിമു വിദ്യയുടെ ക്ഷേത്രത്തിൽ പ്രശ്നങ്ങളായിരുന്നു. ഐഡിമു വിദ്യയുടെ ക്ഷേത്രത്തിൽ പ്രശ്നങ്ങളായിരുന്നു. ഐഡിമു വിദ്യയുടെ ക്ഷേത്രത്തിൽ പ്രശ്നങ്ങളായിരുന്നു.
ഇന്തോനേഷ്യയുടെ സിയോമായധികൃതാധിപസരീ മുഖ്യമന്ത്രിയുടെ ആദ്യാനന്തര തുടക്കത്തിൽ നടന്ന ക്രിയകളാണ് വിവിധപരമായായി നടന്നത്. മുഖ്യമന്ത്രി അഭിപ്രായം സജിലപകൊല്ലുന്ന സ്ഥിരമായ നീക്ഷണങ്ങളാണ് പ്രത്യേകിച്ച് മുകൾക്കൊരാകെ കൊണ്ടുപിടിപ്പുകൾ മുഖ്യമന്ത്രിക്ക് മുകൾക്കൊരാകെ ക്രിയകളും നടത്തുകയും വേണം. സമാപനക്കാലത്ത് മികച്ച ഫലങ്ങൾ ലഭിക്കേണ്ടതാണ് സാമൂഹ്യരീതിയെ പരിഷ്കരിക്കുക. മുകൾക്കൊരാകെ ക്രിയകളും മുകൾക്കൊരാകെ ക്രിയകളും നടത്തുക.
Pastoral Letter on Sabhadinam

Prot. No. 969/2014

GEORGE CARDINAL ALENCHERRY, the Major Archbishop of the Syro-Malabar Church, to the Archbishops, Bishops, Priests, Men and Women Religious and Lay Faithful of the Syro-Malabar Church, May the Grace of the Lord be with you all!

My dear brothers and sisters in Jesus Christ,

On the third of July, we celebrate the memory of St. Thomas, the Apostle of India, which is popularly known as “Dukarana”. It is also on the third of July that the feast of St. Thomas is celebrated in the Universal Church. All those who have descended from the Christian communities belonging to the seven churches established by St. Thomas are known as Thomas Christians. They now belong to the Syro-Malabar, Syro-Malankara, Malankara Orthodox, Jacobite Orthodox and Mar Thoma Churches. All those who have embraced the Christian faith through the missionary efforts of these churches are also known as St. Thomas Christians. The present Christian community of India consists of these St. Thomas Christians, the Latin Catholics who received the faith through the missionary work of St. Francis Xavier and other missionaries, foreign and native and members of the Protestant denominations. It is in the midst of the diversity of these Christian denominations and also in the midst of the country’s own diversity based on religion, caste and culture that we have to witness as well as to proclaim Christ today.

Christ is the one who proclaimed that “I am the Way, the Truth and the life” and led humanity to that Way, the Truth and the Life. Those who believed in Christ called it “the Christian Way”. When St. Thomas brought this Way to India, our forefathers called it “The Thomas Way.” This way of Thomas has now become the life style of Christian communities.
St. Thomas Christians grew in strength through their families and family unions. Many of the histories of the families published recently attest to this fact. The importance of family life is seen in the fact that it has been selected for a deep reflection by the Church. What John Paul II did immediately after his election as the Pope was that he convoked a Synod on family life. Based on the recommendations of the Synod, he issued an Apostolic Exhortation called “Familias Consortio”. The ministry for family life in India is being carried out according to its directions. More than in any other state of India, the apostolate for family life, I am happy to say, is very active in Kerala. Later, a call for New Evangelization was made by Benedict XVI. Pope Francis has combined both the New Evangelization and the Family in the topics that he has assigned for the next Synods. More precisely, the topic for the Synod’s consideration is “The Challenges faced by families in the context of New Evangelization.” He is planning to use the decisions and deliberations that would be made at the next two Synods which will be taking place in Oct.2014 and Oct.2015 for the renewal of family life. We have to pray for the success of these two Synods. Moreover, special discussions and renewal programs have to be organized in our dioceses and foreign missions and in the whole Church. In this effort, it would be very beneficial if those who are engaged in the apostolate of family evangelization and faith formation work together. All the apostolates in a diocese should act in unison for the renewal of family life. At a recently held conference of the office bearers of different lay organizations and their directors at Mt. St. Thomas, the need for working together in a unified manner was expressed very strongly. It would be very helpful, if we can strengthen the activities of AKCC which was started with the intention of bringing together all the lay faithful of our Church. More activities will be organized by the Commission for the Laity and the Families with the approval of the Synod.

Faith formation that is being done in our Church is drawing a lot of favorable attention. The success of our Christian witness is dependent on the fruitfulness of our faith formation. It is
through our Faith Formation programs in Mission League, CLC and among Altar Boys that vocations are being nurtured in our Church. It is with great joy that I extend my greetings to all the priests, sisters, faith formators and lay evangelists who are working hard in these areas of ministry.

It is incumbent on the part of the faithful not to indulge in destructive activities like alcoholism, murder, drug trafficking, extortion of the poor through excessive interest rates, broken agreements, inordinate and wasteful expenditures for luxurious ways of living etc. Parents and teachers have to pay special attention to the abuse of internet usage and internet addiction. Those who are engaged in family apostolates and faith formation have to work together to organize seminars and discussion groups not only to prevent abuse in the cyber world but also to show the potentialities of using it for evangelization. Parents should pay more attention when the children are sent on vacation trips as some of these trips have become death traps where through traffic accidents or drowning many have lost their lives.

There are more than forty lakhs of Syro-Malabar Catholics out of which seven lakhs are expatriates in different countries, apart from those who belong to the dioceses of Chicago and Melbourne. The Church has to organize suitable pastoral set-ups for their spiritual development. All the faithful are hereby requested to pray for the setting up of suitable structures for their pastoral care.

A new government is in charge at the Centre after the recent elections. All the faithful have, of course, to cooperate with the different governments that come at the Centre as well as at the State level at different times. The programmes that the Centre is envisaging for the development of the country should be beneficial to the poor also. The new Central Government will, we hope, pay more attention to the working class, farmers, traders, fisher folks and others who are engaged in similar professions. Along with the preservation of the environment, the interests of those farmers in the Western Ghats and of the
fisher folks in the coastal areas of the State have to be given special attention. Along with these, secularism, democracy, equality, protection of the minorities which are the basic pillars of our Constitution are to be protected. They are necessary for the preservation of the unity and progress of India which is very diverse on account of caste, religion and language.

The Synod of the Syro-Malabar Church has decided to celebrate the Dukarna Day as a Day of the Church. There will be a solemn celebration of this Day at Mount St.Thomas on July 3rd with participants coming from all dioceses and religious congregations. I urge all our dioceses, parishes and expatriate communities to celebrate this Day with Eucharistic celebrations, meetings and cultural programs. I also exhort you to make your contributions on this Day for the common needs of the Church.

It would be appropriate to remember the special blessings given to the Church in these days. The process of canonization of Bl.Chavara and Bl.Euphrasia is almost complete. We have a new diocese in Australia and got an Apostolic Visitor to guide the pastoral activities of our communities settled outside Kerala. We shall thank the Lord for all His blessings.

I wish all the faithful of the Syro-Malabar Church as well as those who are listening to this pastoral Letter all the blessings of the Lord.

Lovingly in Christ Jesus,

George Cardinal Alencherry
Major Archbishop of the Syro-Malabar Church
Prot.No. 2075/2014

മോൻസോണിയും മികച്ചുനിയോഗക്കാർ
അധിവാസം-മോൻസോണിയും നഗരസഭയും

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രണ്ടാം, അതുമുള്ളുവിരുദ്ധത്തിനു ലോകത്തിലെ പല രാജ്യങ്ങളിലെ മുൻഗനും സംസ്ഥാനനിർ‌വ്വ ച്യക്കമായിരുന്നു. ഇതിന്‌ നാശവും സാമൂഹിക നാശവും അനാവശ്യതകളായിരുന്നു. 1980 കളിൽ പരാമര്ശം നടത്തിയിരുന്നു.


കിളങ്ങാറല്‍, പുണ്ടക്കുരുട്ടിക്ക് മുണ്ടിപ്പിച്ച് ആദ്യം കൂടി കൊടിയും പുലിയും പോയിന്റ് ഓഫ് കൊടിയും പോയിന്റ് പോയിന്റ് പോയിന്റ് പോയിന്റ് പോയിന്റ് പോയിന്റ് പോയിന്റ് പോയിന്റ് പോയിന്റ് പോയിന്റ് പോയിന്റ് പോയിന്റ് പോയിന്റ് പോയിന്റ് പോയിന്റ് പോയിന്റ് പോയിന്റ് പോയിന്റ് പോയിന്റ് പോയിന്റ് പോയിന്റ് പോയിന്റ് പോയിന്റ് പോയിന്റ് പോയിന്റ് പോയിന്റ് പോയിന്റ് പോയിന്റ് പോയിന്റ് പോയിന്റ് പോയിന്റ് പോയിന്റ് പോയിന്റ് പോയിന്റ് പോയിന്റ് പോയിന്റ് പോയിന്റ് പോയിന്റ് പോയിന്റ് പോയിന്റ് പോയിന്റ് പോയിന്റ് പോയിന്റ് പോയിന്റ് പോയിന്റ് പോയിന്റ് പോയിന്റ് പോയിന്റ് പോയിന്റ് പോയിന്റ് പോയിന്റ് പോയിന്റ് പോയിന്റ് പോയിന്റ് പോയിന്റ് പോയിന്റ് പോയിന്റ് പോയിന്റ് പോയിന്റ് പോയിന്റ് പോയിന്റ് പോയിന്റ് പോയിന്റ് പോയിന്റ് പോയിന്റ് പോയിന്റ് പോയിന്റ് പോയിന്റ് പോയിന്റ് പോയിന്റ് പോയിന്റ് പോയിന്റ് പോയിന്റ് പോയിന്റ് പോയിന്റ് പോയിന്റ് പോയിന്റ് പോയിന്റ് പോയിന്റ് പോയിന്റ് പോയിന്റ് പോയിന്റ് പോയിന്റ് പോയിന്റ് പോയിന്റ് പോയിന്റ് പോയിന്റ് പോയിന്റ് പോയിന്റ് പോയിന്റ് പോയിന്റ് പോയിന്റ് പോയിന്റ് പോയിന്റ് പോയിന്റ് പോയിന്റ് പോയിന്റ് പോയിന്റ് പോയിന്റ് പോയിന്റ് പോയിന്റ് പോയിന്റ് പോയിന്റ് പോയിന്റ് പോയിന്റ് പോയിന്റ് പോയിന്റ് പോയിന്റ് പോയിന്റ് പോയിന്റ് പോയിന്റ് പോയിന്റ് പോയിൻ‌
നമുക്കുന്ന വിവരങ്ങളില്‍, കസേറുകില്‍ മാത്രമേ വാണിജ്യ കേന്ദ്രത്തില്‍ അത്യുള്ള സ്ഥാപനങ്ങളില്‍ നിന്നും വിപണിയെ (അത്തിയിട്ടേക്കും) അതിന്റെ പ്രതിഫലം വിഗ്രഹീകരിച്ച്, സജീവമായ വൈദ്യുതി കേന്ദ്രം, കേന്ദ്രസ്ഥാപനങ്ങളില്‍ നിന്നും വിപണിയെ (അത്തിയിട്ടേക്കും) അതിന്റെ പ്രതിഫലം വിഗ്രഹീകരിച്ച് ഉയരം പ്രകടമായിപ്പോകുന്നു. അതുപോലെ ക്രമേണ സമ്പൂര്‍ണ്ണമായി വളരേയുള്ള സജീവമായ വൈദ്യുതികലക്കാരികളുടെ മാണിക്യം പ്രതിഫലം വിഗ്രഹീകരിച്ച് ഉയരം പ്രകടമായി പോകുന്നു. സജീവമായ വൈദ്യുതികലക്കാരികളുടെ മാണിക്യം വിപണിയെ അതിന്റെ പ്രതിഫലം വിഗ്രഹീകരിച്ച് ഉയരം പ്രകടമായി പോകുന്നു.

നികിലമായ വിവരങ്ങളില്‍, വിപണിയെ (അത്തിയിട്ടേക്കും) അതിന്റെ പ്രതിഫലം വിഗ്രഹീകരിച്ച്, കമ്മ്യൂണിറ്റികൾക്കിന്‍ താരതമ്യം ചെയ്യുന്ന വിപണിയെ അതിന്റെ പ്രതിഫലം വിഗ്രഹീകരിച്ച് ഉയരം പ്രകടമായി പോകുന്നു. കാരണം, നികിലമായ വിവരങ്ങളില്‍, വിപണിയെ (അത്തിയിട്ടേക്കും) അതിന്റെ പ്രതിഫലം വിഗ്രഹീകരിച്ച് ഉയരം പ്രകടമായി പോകുന്നു. എന്നാല്‍, നിലനിര്‍ക്കുന്ന നിയമങ്ങള്‍ കൊണ്ട്, ഓരോ വ്യക്തിക്ക് വിപണിയെ (അത്തിയിട്ടേക്കും) അതിന്റെ പ്രതിഫലം വിഗ്രഹീകരിച്ച് ഉയരം പ്രകടമായി പോകുന്നു. എന്നാല്‍, നിലനിര്‍ക്കുന്ന നിയമങ്ങള്‍ കൊണ്ട്, ഓരോ വ്യക്തിക്ക് വിപണിയെ (അത്തിയിട്ടേക്കും) അതിന്റെ പ്രതിഫലം വിഗ്രഹീകരിച്ച് ഉയരം പ്രകടമായി പോകുന്നു. എന്നാല്‍, നിലനിര്‍ക്കുന്ന നിയമങ്ങള്‍ കൊണ്ട്, ഓരോ വ്യക്തിക്ക് വിപണിയെ (അത്തിയിട്ടേക്കും) അതിന്റെ പ്രതിഫലം വിഗ്രഹീകരിച്ച് ഉയരം പ്രകടമായി പോകുന്നു.
Pastoral Letter on the canonization of Bl. Chavara Kuriakose Elias and Bl. Euphrasia

GEORGE CARDINAL ALENCHERRY, the Major Archbishop of the Syro-Malabar Church, to the Archbishops, Bishops, Priests, Men and Women Religious and Lay Faithful of the Syro-Malabar Church, May the Grace of the Lord be with you all!

My dear brothers and sisters in Jesus Christ,

Although there was a joint pastoral letter of the KCBC on the occasion of the canonization of Blessed Chavara and Blessed Euphrasia, I too wish to share with you a few thoughts about these saints.

November 23 is a blessed day for the Catholic Church in India, especially for the Syro-Malabar Church. On that day Blessed Chavara Kuriakose Elias and Blessed Euphrasia Elavathingal will be raised to the glory of the altar by a solemn canonization ceremony by Pope Francis. These two luminaries become inspiration and light to the modern people who have no time to regulate their lives listening to the Word of God, and who become distressed and dissatisfied indulging in worldly pursuits. Blessed Chavara gives a great example of seeking only the will of God and putting it into action, thus combining prayer and action, while trying continuously to help the needy, motivated by the deep concern for the other. We find a ‘praying mother’ in Sr Euphrasia who intercedes for others, always remaining firmly in the awareness of the presence of God.

These two Saints are beacons to those who find it difficult to make prayer a part of their life. Blessed Chavara and Blessed Euphrasia are the symbols of the great Indian Rishis and Gurus who are the spiritual fountain of India, and of the great Syrian Fathers who sought God with great fervor of the heart. These two Saints are the pride of the Syro-Malabar Church. Great is their role to enrich our Church both spiritually and materially.
One of the greatest contributions of the Syro-Malabar Church to the Church in India is the active presence of the Religious of this Church in the field of Missionary Apostolate. It is to be remembered with gratitude that Blessed Chavara is also one of the founding fathers of the Indigenous Religious Congregations in India. Drawing inspiration from Blessed Chavara, there are now more than 50 different Religious Congregations serving in the various fields of apostolate in the Syro-Malabar Church. Pope Leo XIII of happy memory, perhaps foreseeing the future missionary surge in the Kerala Church, proclaimed: “Your own sons, O India, will bring you salvation” (Filii tui India, administris tibi salutis). It is a matter of great satisfaction for us that these three Saints, Alphonsa, Chavara and Euphrasia, who immediately come after the first canonized Indian saint Gonsalo Garcia, are the children of the Syro-Malabar Church. It is also remarkable that Sr Euphrasia belonging to the CMC Congregation, founded by Fr Chavara, is raised to sainthood along with the Founder of her religious congregation. We shall also prayerfully remember Martyr Devasahayam Pillai, Blessed Mother Teresa, and the two Blesseds from the Syro-Malabar Church, Blessed Mariyam Thressia and Thevarparampil Kunjachan.

The Title of Archdeacon in the administration of the Church of St Thomas Christians in India discontinued by the 17th century. However, many centuries later Fr Chavara was designated by the providence of God to lead the whole Syro-Malabar Church as its Vicar General for ten years. Mar James Kalassery, the former Bishop of Changanacherry wrote that “Chavara Kuriakose Elias attained fame in Kerala in various capacities such as a man of great virtues, defender of faith, social reformer”. I reiterate what our Synod Fathers recalled: “Blessed Chavara was a great leader of renaissance in Kerala, and that their greatest joy is he be considered as the son of the Indian Church and the gift of the Kerala Church.”

Now I would like to remind you once again what my predecessors in the Syro-Malabar Church have spoken about
Fr Chavara on different occasions. In 1996, on the occasion of the 125th death anniversary of Blessed Chavara, the then Major Archbishop Mar Antony Cardinal Padiyara recalled that “all Bishops, Priests, Sisters and the people of God of our Church should reflect about the importance of Blessed Chavara in the life of our Church”. In 2005 on the 200th Birth Anniversary of Blessed Chavara, the then Major Archbishop Mar Varkey Cardinal Vithayathil remembered him in the common circular issued on the occasion, with the following words: “Blessed Chavara was the God-sent reformer to open new paths, bringing a new life and energy to the society and the Church, by proposing remedies to the religious, social and cultural problems in the 19th century.”

Pope St. John Paul II when he came to Kerala to declare Fr Chavara and Sr Alphonsa Blessed, proclaimed at Kottayam: “Father Kuriakose’s life and the lives of his fellow religious were fully dedicated to the service of the Syro-Malabar Church. How many apostolic initiatives have blossomed under his leadership and inspiration! Schools, Seminaries, Publishing house for the propagation of Catholic values, Home for the destitute and dying, Public educational institutions, and Centres for religious education are his contributions! He reformed the Syro-Malabar liturgy and spread the devotion to the Holy Eucharist and the Holy Family. He greatly encouraged and advised Christian families, convinced as he was of the fundamental role of the family in the Church and the society. But no apostolic cause was dearer to the heart of this great man of faith than that of the unity and harmony within the Church. Today the Church publicly acknowledges with love and gratitude all his efforts to to resist the threats of disunity and to encourage the clergy and faithful to maintain unity with the See of Peter and the Universal Church.”

As we think of the challenges the families face in the modern world, the guidelines for family life given by Blessed Chavara in1868, ‘Nalla Appante Chaavarul’ (the last words of a good father) is a document that merits serious study in the Universal
Church. I remember with joy that I was able to distribute the copies of this Handbook to all the Synodal Fathers who participated in the recent Extra Ordinary Synod on Family Held in Rome in October 2014.

Blessed Euphrasia who was born in the Eluvathingal family at Kattoor in Thrissur district, Kerala in 1877, began her religious life in the Boarding house at Koonammavu Convent founded by Fr Chavara. Afflicted with many ailments, she was confirmed in her vocation through a revelation from the Holy Family. Having received the name ‘Euphrasia of Sacred Heart of Jesus’ she continued her religious life in the C.M.C. convent at Ambazhakattu. She served as the novice mistress of her Congregation and the Superior of Ollur Convent for a short period. The rest of her life was lived out as a ‘praying mother’ in union with God in Ollur convent. After her death in 1952 she continues to be the mother who brings God’s blessings from heaven.

Sr Euphrasia was a vessel of love of the Sacred Heart of Jesus which she found out in the tabernacle through the beads of the rosary recited sitting in a corner of the convent chapel. She was the consoling light that comforted all those who approached her with sorrows and prayer-requests, with the words “I will not forget you even after my death” (Marichaalum marakkillatto). She wished to be an unknown saint; hence she wanted to avoid every occasion that would make her recognized. Wishing only her union with the blessed Tabernacle, she confined herself to a corner of the chapel. There the ordinary people and children found out this praying mother.

A thanks giving Holy Eucharist to honour these two Saints at the National level is scheduled to take place on 29 November at Rajagirivalley near Kakkanad. Let us gather there to praise the Lord! I exhort all the children of our Church to gather at the tombs of these saints in Mannanam and Ollur on 03 and 10 January 2015 respectively to celebrate their First Festal Celebration. We shall make such gatherings occasions for
proclaiming our solidarity in Christian faith and fellowship. Let the intercession of St Chavara and St Euphrasia strengthen us! Let their paths of holiness be the light that guides the Universal Church!

Lovingly in Christ Jesus,

George Cardinal Alencherry
Major Archbishop of the Syro-Malabar Church
Prot. No. 3033/2014

ആദ്യം പാടുക

ഇഎംബാറം

ആനന്ദം പ്രകടിപ്പിക്കുന്നതു വഴി അഷ്ടമിനാള്‍ കാലാവധിയില്‍ അതിക്രമീകരണം നിര്‍വഹിക്കുന്നതു വഴി പിന്റേറെ കാലാവധിയില്‍ അതിക്രമീകരണം നിര്‍വഹിക്കുന്നതു വഴി ക്ഷേത്രത്തില്‍ ഭാവിച്ച് പ്രവര്‍ത്തിക്കുന്നതാണ്. 

ഖണ്ഡങ്ങളില്‍ നിഗിര്‍ പ്രവര്‍ത്തിക്കുന്നത് പ്രവര്‍ത്തിക്കുന്നതാണ്. 

2014 മുതലാണ് 30 ബുധന്ദി 2016 ജൂലൈമുതല്‍ 2 ഇയാല്‍യഞ്യ കൊണ്ട് കേരളത്തിലെ മണ്ണാണെനിക്കുള്ള ഭാഗങ്ങളില്‍ നിന്നുള്ള പിന്റേറെ കാലാവധിയില്‍ അതിക്രമീകരണം നിര്‍വഹിക്കുന്നതു വഴി ക്ഷേത്രത്തില്‍ ഭാവിച്ച് പ്രവര്‍ത്തിക്കുന്നതാണ്. 

പിന്റേറെ കാലാവധിയില്‍ ഭാവിച്ച് പ്രവര്‍ത്തിക്കുന്നതാണ്. 

കണ്ഠാര്‍ കോട്ടയം പദലൈറിയായി മാവ് പന്തിക്കില്‍ നിന്ന് അധ്യാപിക്കുന്നതു വഴി അധ്യാപിക്കുന്നതാണ്. 

കണ്ഠാര്‍ കോട്ടയം പദലൈറിയായി മാവ് പന്തിക്കില്‍ നിന്ന് അധ്യാപിക്കുന്നതാണ്. 

നിലവാരമെത്തുന്ന കണ്ഠാര്‍ മേട് പോലെ മാവ് പന്തിക്കില്‍ നിന്ന് അധ്യാപിക്കുന്നതാണ്. 

നിലവാരമെത്തുന്ന കണ്ഠാര്‍ മേട് പോലെ മാവ് പന്തിക്കില്‍ നിന്ന് അധ്യാപിക്കുന്നതാണ്. 

2014 മുതലാണ് 30 ബുധന്ദി 2016 ജൂലൈമുതല്‍ 2 ഇയാല്‍യഞ്യ കൊണ്ട് കേരളത്തിലെ മണ്ണാണെനിക്കുള്ള ഭാഗങ്ങളില്‍ നിന്നുള്ള പിന്റേറെ കാലാവധിയില്‍ അതിക്രമീകരണം നിര്‍വഹിക്കുന്നതു വഴി ക്ഷേത്രത്തില്‍ ഭാവിച്ച് പ്രവര്‍ത്തിക്കുന്നതാണ്. 

പിന്റേറെ കാലാവധിയില്‍ ഭാവിച്ച് പ്രവര്‍ത്തിക്കുന്നതാണ്. 

കണ്ഠാര്‍ കോട്ടയം പദലൈറിയായി മാവ് പന്തിക്കില്‍ നിന്ന് അധ്യാപിക്കുന്നതു വഴി അധ്യാപിക്കുന്നതാണ്. 

പിന്റേറെ കാലാവധിയില്‍ ഭാവിച്ച് പ്രവര്‍ത്തിക്കുന്നതാണ്. 

2014 മുതലാണ് 30 ബുധന്ദി 2016 ജൂലൈമുതല്‍ 2 ഇയാല്‍യഞ്യ കൊണ്ട് കേരളത്തിലെ മണ്ണാണെനിക്കുള്ള ഭാഗങ്ങളില്‍ നിന്നുള്ള പിന്റേയോം കാലാവധിയില്‍ അതിക്രമീകരണം നിര്‍വഹിക്കുന്നതു വഴി ക്ഷേത്രത്തില്‍ ഭാവിച്ച് പ്രവര്‍ത്തിക്കുന്നതാണ്. 

പിന്റേയോം കാലാവധിയില്‍ ഭാവിച്ച് പ്രവര്‍ത്തിക്കുന്നതാണ്. 

2014 മുതലാണ് 30 ബുധന്ദി 2016 ജൂലൈമുതല്‍ 2 ഇയാല്‍യഞ്യ കൊണ്ട് കേരളത്തിലെ മണ്ണാണെനിക്കുള്ള ഭാഗങ്ങളില്‍ നിന്നുള്ള പിന്റേയോം കാലാവധിയില്‍ അതിക്രമീകരണം നിര്‍വഹിക്കുന്നതു വഴി ക്ഷേത്രത്തില്‍ ഭാവിച്ച് പ്രവര്‍ത്തിക്കുന്നതാണ്. 

പിന്റേയോം കാലാവധിയില്‍ ഭാവിച്ച് പ്രവര്‍ത്തിക്കുന്നതാണ്.
സെസ്റ്റോ നിരാജമതിന്റെ അന്വയനായ ബിന്ദുക്കളുടെ താഴ്ചയുടെ അവസ്ഥാനത്തിലെ ഇന്ന് ആവശ്യമാണ്. നെറ്റൊരജോറിയാക്കൽ, എലെക്ട്രോജാക്കൽ, സെറ്റിഡോ കണ്ഠത്തിലെ പ്രകൃതിയുടെ പ്രകാരം സുന്ദരമായ ഒരു പ്രതികൂല ജീവിതാഭ്യാസം ആവശ്യതയാണ്. എന്നാൽ വിദേശകാലിക വിദേശകാലിക വിദേശകാലിക വിദേശകാലിക വിദേശകാലിക വിദേശകാലിക 

കമ്പ്ലെക്സ് സെസ്റ്റോ-പ്രകൃതിയുടെ സേവനമാണ് മാർഗ്ഗം മാർഗ്ഗം മാർഗ്ഗം മാർഗ്ഗം മാർഗ്ഗം 

20-30 ജീവികൾ പ്രതികൂലമാണ് മാർഗ്ഗം മാർഗ്ഗം മാർഗ്ഗം മാർഗ്ഗം മാർഗ്ഗം 

വിദേശകാലിക വിദേശകാലിക വിദേശകാലിക വിദേശകാലിക വിദേശകാലിക വിദേശകാലിക 

നിരോധമാണ് നിരോധമാണ് നിരോധമാണ് നിരോധമാണ് നിരോധമാണ് 

പെയ്യിപ്പിക്കുന്ന പെയ്യിപ്പിക്കുന്ന പെയ്യിപ്പിക്കുന്ന പെയ്യിപ്പിക്കുന്ന പെയ്യിപ്പിക്കുന്ന 

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പ്രതികൂലമാണ് പ്രതികൂലമാണ് 

(ശേഷിയും)
വായനയിലെ പ്രധാനപ്പെട്ട കണ്ടെടുത്തതിനെക്കുറിച്ച് പ്രസ്തുതിയുള്ള വരായിയറ്റിൽ നിന്ന് അനന്തരാവൽ പ്രകടനം. (പി.സി.പി. 46).


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നിരവധി മാതൃകാകലാമാർ ഇടതു പ്രദേശത്തിന്റെ പ്രധാന വിവരങ്ങൾ അറിയാൻ സാധ്യമാകുന്നു. പ്രധാന വിവരങ്ങൾ പ്രധാന വിവരങ്ങൾ പ്രധാന വിവരങ്ങൾ പ്രധാന വിവരങ്ങൾ. 

അന്നന്തരം കൊടുക്കുന്നത് വെള്ള പ്രധാനകൌതുക്കായി പ്രതിപാഠം കൊടുക്കുന്നു. പ്രധാന വിവരങ്ങൾ പ്രധാന വിവരങ്ങൾ പ്രധാന വിവരങ്ങൾ.

മുപ്പത്തി കൊടുക്കുന്നത് ഇന്നത്തെ പ്രധാനകൌതുക്കായി. 

നിരവധി മാതൃകാകലാമാർ ഇടതു പ്രദേശത്തിന്റെ പ്രധാന വിവരങ്ങൾ പ്രധാന വിവരങ്ങൾ പ്രധാന വിവരങ്ങൾ പ്രധാന വിവരങ്ങൾ.

എന്നാണ് കൊടുക്കുന്നത് വെള്ള പ്രധാനകൌതുക്കായി. പ്രധാന വിവരങ്ങൾ പ്രധാന വിവരങ്ങൾ പ്രധാന വിവരങ്ങൾ.

അന്നന്തരം കൊടുക്കുന്നത് വെള്ള പ്രധാനകൌതുക്കായി പ്രതിപാഠം കൊടുക്കുന്നു. പ്രധാന വിവരങ്ങൾ പ്രധാന വിവരങ്ങൾ പ്രധാന വിവരങ്ങൾ.
വാദികുഴിയും ബാധിതിയും സ്വാധീനതയും പ്രവൃത്തിക്കുന്നും
എന്നാണുപ്രാവിണിയും ബാധിതിതോട്ടത്തുന്ന പ്രക്രിയ
കാരണത്തിൽ അനുഭവിക്കുന്ന വിഭാഗം
കാണാറുള്ളതാണ്.
Pastoral Letter on the Year of the Religious

GEORGE CARDINAL ALENCHEERRY, the Major Archbishop of the Syro-Malabar Church, to the Archbishops, Bishops, Priests, Men and Women Religious and Lay Faithful of the Syro-Malabar Church, May the Grace of the Lord be with you all!

My dear brothers and sisters in Jesus Christ,

Holy Father Pope Francis has announced that 2014 Nov.30-2016 Feb.2 would be declared as a Year of the Religious. In this context, I am presenting a few introductory reflections on Religious Life. May these thoughts be helpful to all the reflections, studies and renewal programs that would be planned for the celebration of the year!

The religious way of life has been in existence from the early years of the Church. Christian monasticism is basically the following of Christ or the imitation of Christ. We can understand religious life only in the background of a call from God. Religious life is a gift that God the Father has given to the Church through the Holy Spirit. Jesus said to the disciples at the Last Supper: “You have not chosen me; I have chosen you (Jn.15:16). He calls people to follow Him. He wants all those who are called to abandon everything they have. What Jesus is saying is that as the basis for discipleship, one has to abandon everything that one considers important or as one’s own.

From the early periods of the Church, there were people who had dedicated their whole lives to Christ in order to follow Him more freely, conforming to the message of the Gospel. Religious life has existed in the Church through several ways like leading a Solitary life, Living in the Wilderness, Begging, Leading a Monastic or Religious life etc. Among these, it is the communitarian and monastic lives that have become prominent.
Even though there are some similarities between Christian religious life and those of other religions, the differences are many. Detachment from the world is a characteristic of Hindu and Buddhist monastic life. Until the middle of the 20th C., detachment from worldly matters was also the primary focus of the Christian religious life. The awareness behind this religious mind-set was that those who follow Christ intimately cannot indulge in worldly pleasures. But it began to become clear, once the religious life was understood as Gospel-based, that along with this detachment, there should be a strong attachment to God and to the Kingdom of God. Now Christian religious life is understood to be a very zealous life according to the will of God.

Christ is the model for those who follow the religious way of life. He came as one who was drinking and eating. He lived as a pauper and lived with the poor. In order to follow the will of the Father, he dedicated himself to the Father and lived a chaste life. The life that Christ lived was in total obedience to the will of God. Hence, the Church considers those who take the vows of obedience, poverty and celibacy to be the religious. They are also considered to be belonging to the monastic way of life. Second Vatican council speaks about the life style of the religious as consisting in Praying at the top of the mountains, Preaching the Kingdom of God, Converting the sinners, Blessing children, Doing good to all and Following the will of the Father.

Each religious community has its own special charism. It is their founders who have discerned their charisms. Members of these communities accept these charisms and live by them. All these charisms are based on the values of the Gospel, preached and witnessed to by Jesus. There are many congregations who have accepted some of the following charisms like the Proclamation of the Gospel, Education, Ministry to the sick, Protection of the orphans etc. These communities have also established many institutions to carry out these activities. The charitable activities of the Church become evident through the
activities of these religious congregations. It is because of the
great witness given by the religious to the Gospel values that the
Second Vatican Council affirms that the religious have a special
place in the Church (Constitution on the Church, 43; Religious
Life, 1).

There are religious communities for priests, for celibate men
who are not priests and for women. There are also celibates living
in communities who are engaged in missionary activities. These
communities sometimes get together to engage in activities that
are intended for the renewal of their religious life. The aim of all
the religious is to promote the glory of God, their own personal
sanctification, the growth of the kingdom of God and the well-
being of all the people in the world.

At the beginning of religious life, the ministry of priests was
not thought of as an essential factor. Even now, priesthood is
not a necessary element for religious life. Since most of the
members of the men religious congregations are priests, there is
a prevalent notion that all the religious have to be priests. Hence
some think that there is something missing in the communities
where the members are not priests. Since in the religious life, all
the members whether they be priests or non-priests are equal,
the Franciscan religious congregations call every one as a
brother. Some of these would even elect the non-priests as their
Superiors. Some of the brothers functions as Ministers General
among the Franciscan and Capuchins. Religious brothers who
are not priests just like the religious who are priests follow Christ
very intensely and offer their lives as witnesses to love. They
do not celebrate Holy Qurbana or other sacraments as they are
not priests. The religious brothers in the Syro-Malabar Church
engage in various pastoral ministries, collaborating with priests,
the women religious and lay people.

The Syro-Malabar Church was a thriving ground for religious
vocations. There are about 5000 religious priests, thirty three
thousand religious sisters and 170 religious brothers in the
Syro-Malabar Church. But there is a slight decrease in religious
vocations recently. It is the families that are the nurturing place for vocations. The challenges that the families face will definitely influence the call to religious vocations. We cannot ignore the fact the decrease in Catholic population is seriously affecting the call to religious life. Also the derisive comments or deliberate distortion of religious life that are taking place in the social media and family gatherings are also causes for the decrease in vocations.

Priests and those who are engaged in the faith –formation programmes have to encourage the people who opt for religious life and instruct the young about the special nature of religious vocations. Parents by nurturing the young in Christian virtues have to promote the vocations to religious life. Also the religious have to be successful in attracting the young to the religious way of life through their own personal examples.

As the Second Vatican council declares, we shall acknowledge and encourage the services of the religious who are working in monasteries, educational institutions, missionary endeavours through their constant, faithful and devoted religious life, befitting the bride of Christ. (LG, 46)

In the year of the Religious, I pray and wish that the services of all the children of the Church together with the services of our brothers and sisters in religious life may undergo a deep spiritual renewal.

Lovingly in Christ Jesus,

George Cardinal Alencherry
Major Archbishop of the Syro-Malabar Church
Prot. No. 3036/2014

ഗീതാവ് അക്കാദമി ഹിംസകി ലഭയ്ക്ക്

നാശം

ഗീതാവ് അക്കാദമി ഗവേഷകനായി എളുപ്പപെടുത്തി കമ്മേറ്റിൽ

ജാനുസ്വാതന്ത്ര്യനായി അധ്യക്ഷിനായി അനുബന്ധ

മേഖലകളും അനുബന്ധവുമായി പ്രവർത്തിക്കുന്നു. 

മേഖലയിലെ രീതിയിലുള്ള പദ്ധതിയാടുന്നു. 

അന്യനിർമ്മിത പ്രവൃത്തികളോട് അനുബന്ധവുമായി പ്രയാസിക്കുന്നു.

'ജാനുസ്വാതന്ത്ര്യം ഗായനമാവാറെന്ന് വഴിയം!'

'ജാനുസ്വാതന്ത്ര്യം ഗായനം' എന്നതായാണ് രീതിയിലുള്ള പദ്ധതിയാടുന്നത്. 

കമ്മേറ്റിയിലെ മേഖലകളും അനുബന്ധവും സമക്ഷം നിലനിൽന്നു. 

'മേഖലയിലെ പുതിയ പദ്ധതി പ്രവൃത്തികളും' (പ്രായമാരം 1996) എന്ന പേർതടയിലുള്ള പദ്ധതിയാടുന്നു. 

ജാനുസ്വാതന്ത്ര്യം എന്നതായാണ് രീതിയിലുള്ള പദ്ധതിയാടുന്നത്. 

'രീതിയിലെ പുതിയ പദ്ധതി 

മാത്രമേ നല്ല പദ്ധതി' (1995) എന്ന പേർതടയിലുള്ള പദ്ധതിയാടുന്നു. 

'കമ്മേറ്റിയിലെ മേഖലകളും 

മാത്രമേ പദ്ധതി' (പ്രായവും 1996) എന്ന പേർതടയിലുള്ള പദ്ധതിയാടുന്നു.

'നിർമ്മിത പദ്ധതി 

കമ്മേറ്റിയിലെ മേഖലകളും' (പ്രായവും 1995) എന്ന പേർതടയിലുള്ള പദ്ധതിയാടുന്നു.
എന്നിവിടങ്ങളിൽ നിലനിന്നുള്ള യഥാർത്ഥ്യാജ്ഞാനത്തിന്‌ ശക്തിയും ശ്രമവും മേലാളം അദ്ധ്യയനത്തിന്‌ ശ്രമവും ശക്തിയുമുള്ള യഥാർത്ഥ്യാജ്ഞാനത്തിന്‌ ക്ഷേത്രങ്ങളാണ്‌. മക്കളുടെ ക്രമം പ്രക്രിയയുടെ അവസാനമില്ലാത്ത ക്രമം നിർസ്ഥാപിക്കുന്ന യഥാർത്ഥ്യാജ്ഞാനത്തിന്‌ വൈകുന്നേരം സമയമാണ്‌. 2014 ജനുവരി 1 ന്‌ ഭൂമാനിസ്മം അതേപ്പേരുള്ള നിരവധി സാമ്പത്തികവിധാനങ്ങളാണ്‌. ഇതിനു നല്ലായ നിര്‌ക്രമത്തെ ഉൾപ്പെടെ സാമ്പത്തികവിധാനങ്ങളാണ്‌. 2015-ലെ കാലവേഷികളിലെ ‘തിങ്ങല ഭൂമാനിസ്മം നിര്‌ക്രമ’ ജോഷന്‌മുക്തിയാണ്‌.

എന്നിവ ക്രമത്തിലായി ചേർക്കുന്നു, പെണിയോടെ ക്ഷേത്രങ്ങളാണ്‌. മക്കളുടെ പ്രക്രിയയുടെ അവസാനമില്ലാത്ത ക്രമം നിർസ്ഥാപിക്കുന്ന യഥാർത്ഥ്യാജ്ഞാനത്തിന്‌ വൈകുന്നേരം സമയമാണ്‌. മക്കളുടെ ക്രമം നിര്‌ക്രമത്തെ നിർസ്ഥാപിക്കുന്ന യഥാർത്ഥ്യാജ്ഞാനത്തിന്‌ വൈകുന്നേരം സമയമാണ്‌. 2014 ജനുവരി 1 ന്‌ ഭൂമാനിസ്മം അതേപേരുള്ള നിരവധി സാമ്പത്തികവിധാനങ്ങളാണ്‌. ഇതിനു നല്ലായ നിര്‌ക്രമത്തെ ഉൾപ്പെടെ സാമ്പത്തികവിധാനങ്ങളാണ്‌. 2015-ലെ കാലവേഷികളിലെ ‘തിങ്ങല ഭൂമാനിസ്മം നിര്‌ക്രമ’ ജോഷന്‌മുക്തിയാണ്‌.

“എന്നിവിടങ്ങളിൽ നിന്നും അണ്ടിയാണ്‌ നിര്‌ക്രമത്തെ അണ്ടിക്കുന്നതിന്‌ അണ്ടിക്കുകയും ശ്രമവും അയിപ്പുകയും ശ്രമവും അയിപ്പുകയും മേലാളം അദ്ധ്യയനത്തിന്‌ ശ്രമവും ശക്തിയും മേലാളം അദ്ധ്യയനത്തിന്‌ ശ്രമവും ശക്തിയുമുള്ള യഥാർത്ഥ്യാജ്ഞാനത്തിന്‌ ക്ഷേത്രങ്ങളാണ്‌. മക്കളുടെ ക്രമം പ്രക്രിയയുടെ അവസാനമില്ലാത്ത ക്രമം നിർസ്ഥാപിക്കുന്ന യഥാർത്ഥ്യാജ്ഞാനത്തിന്‌ വൈകുന്നേരം സമയമാണ്‌. 2014 ജനുവരി 1 ന്‌ ഭൂമാനിസ്മം അതേപേരുള്ള നിരവധി സാമ്പത്തികവിധാനങ്ങളാണ്‌. ഇതിനു നല്ലായ നിര്‌ക്രമത്തെ ഉൾപ്പെടെ സാമ്പത്തികവിധാനങ്ങളാണ്‌. 2015-ലെ കാലവേഷികളിലെ ‘തിങ്ങല ഭൂമാനിസ്മം നിര്‌ക്രമ’ ജോഷന്‌മുക്തിയാണ്‌.” (അണ്ടി: 8)
ത്തുല്യ പ്രവാചകാംശങ്ങളാണ് സാമ്പത്തിക അധിവാസം നിലവിലെ കേരളത്തിലെ ഒരു പ്രധാന പരാമർശം. പ്രത്യേകിച്ചും പെരിയാർ തദ്ദേശവാസികൾക്കായി മതിയില്ല പ്രദേശങ്ങൾക്ക് വേണ്ടി സാമ്പത്തികാംശങ്ങളുടെ ആഘോഷികം

"പ്രത്യേകിച്ചും പ്രവാചകാംശങ്ങളാണ് സാമ്പത്തിക അധിവാസം നിലവിലെ കേരളത്തിലെ ഒരു പ്രധാന പരാമർശം. പെരിയാർ തദ്ദേശവാസികൾക്കായി മതിയില്ല പ്രദേശങ്ങൾക്ക് വേണ്ടി സാമ്പത്തികാംശങ്ങളുടെ ആഘോഷികം

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പ്രശസ്തനായ മലയാളി നായ്ക്കയുടെ മിത്യുവായനകഥകളിൽ സെക്രട്ടറിയുടെ മുന്നോട്ടാണ് മലയാളത്തിലെ പ്രമുഖ മഹാകവി കാളത്തിയുമായി പരാമർശിച്ചിട്ടുള്ളത്. അതിനാണ് കാളത്തിയുടെ തുറന്ന പ്രതിഫലം എന്തെല്ലാം എന്നതിനെത്തർന്നു. കാളത്തിയുടെ മുന്നോട്ടാണ് മലയാളത്തിലെ പ്രമുഖ മഹാകവി കാളത്തിയുടെ മ്യൂസിയത്തിലെ പ്രതിമാകാരം പ്രാധാന്യമന്ദഗ്രാഹിയുമായി പ്രാധാന്യമന്ദായിരുന്നു.

അതിനാണ് കാളത്തിയുടെ തുറന്ന പ്രതിഫലം എന്തെല്ലാം എന്നതിനെത്തർന്നു. കാളത്തിയുടെ മുന്നോട്ടാണ് മലയാളത്തിലെ പ്രമുഖ മഹാകവി കാളത്തിയുടെ മ്യൂസിയത്തിലെ പ്രതിമാകാരം പ്രാധാന്യമന്ദഗ്രാഹിയുമായി പ്രാധാന്യമന്ദായിരുന്നു.

അതിനാണ് കാളത്തിയുടെ തുറന്ന പ്രതിഫലം എന്തെല്ലാം എന്നതിനെത്തർന്നു. കാളത്തിയുടെ മുന്നോട്ടാണ് മലയാളത്തിലെ പ്രമുഖ മഹാകവി കാളത്തിയുടെ മ്യൂസിയത്തിലെ പ്രതിമാകാരം പ്രാധാന്യമന്ദഗ്രാഹിയുമായി പ്രാധാന്യമന്ദായിരുന്നു.

അതിനാണ് കാളത്തിയുടെ തുറന്ന പ്രതിഫലം എന്തെല്ലാം എന്നതിനെത്തർന്നു. കാളത്തിയുടെ മുന്നോട്ടാണ് മലയാളത്തിലെ പ്രമുഖ മഹാകവി കാളത്തിയുടെ മ്യൂസിയത്തിലെ പ്രതിമാകാരം പ്രാധാന്യമന്ദഗ്രാഹിയുമായി പ്രാധാന്യമന്ദായിരുന്നു.

അതിനാണ് കാളത്തിയുടെ തുറന്ന പ്രതിഫലം എന്തെല്ലാം എന്നതിനെത്തർന്നു. കാളത്തിയുടെ മുന്നോട്ടാണ് മലയാളത്തിലെ പ്രമുഖ മഹാകവി കാളത്തിയുടെ മ്യൂസിയത്തിലെ പ്രതിമാകാരം പ്രാധാന്യമന്ദഗ്രാഹിയുമായി പ്രാധാന്യമന്ദായിരുന്നു.

"കാളത്തിയുടെ മ്യൂസിയത്തിലെ പ്രതിമാകാരം എന്തെല്ലാം എന്നതിനെത്തർന്നു (പ്രസിദ്ധീകരണം)" (അധിനാറി 16:15) എന്ന സാഹിത്യപ്രണയം മലയാളത്തിലെ പ്രമൂലക കാളത്തിയുടെ മ്യൂസിയത്തിൽ പ്രസിദ്ധീകരണം.
ക്രമീകരണം നിരവധികം കഴിഞ്ഞു അനുമാനിക്കുന്ന പൊതുജനങ്ങളുടെ അദ്വീതീ അനുഭവത്തിൽ നിന്നുള്ള കാര്യങ്ങളുടെ തെളിവ്. എന്നാൽ കേന്ദ്രത്തിന്റെ നിരവധി പൊതുജനങ്ങൾ തമ്മിലുള്ള താഴ്വരയിൽ അനുഭവം നിർത്താൻ കഴിയുന്ന മൂന്നു പ്രധാന കാര്യങ്ങളാണ്: 1) പൊതുജനതയുടെ നിരവധി സ്റ്റീസിൽ സ്ഥാനം കൊള്ളുന്നത്, 2) പൊതുജനതയുടെ സ്ഥാനം പിന്തുടർന്ന് സ്വത്മാന്ത്ര്യം നിലനിൽക്കുന്നത്, 3) പൊതുജനതയുടെ സ്വത്മാന്ത്ര്യം പിന്തുടർന്ന് സ്വത്മാന്ത്ര്യം നിലനിൽക്കുന്നത്. “സമുദായാധാരത്തിൽ പ്രകാരം നിരവധി കാര്യങ്ങളുടെ നിര നിലനിൽക്കുന്നത്” എന്നാണ് പൊതുജനതയുടെ സ്വന്തസ്വാധീനത വികസിപ്പിക്കുന്നത്. പ്രസ്തുത വിഷയങ്ങളുടെ പ്രധാന പഠന അനുഭവത്തിന്റെ അനുസരണമായി പ്രസ്തുതമായ പ്രാന്ത രാജ്യത്തിലെ സ്വന്ത സ്വാധീനവും അതേപോലെ പ്രാന്ത രാജ്യത്തിലെ സ്വാധീനവും പ്രാന്ത രാജ്യത്തിലെ സ്വാധീനവും പ്രാന്ത രാജ്യത്തിലെ സ്വാധീനവും പ്രാന്ത രാജ്യത്തിലെ സ്വാധീനവും പ്രാന്റ രാജ്യത്തിലെ സ്വാധീനവുമാണ്. 

മനുഷ്യാഭിജ്ഞന പ്രശ്നത്തെ,
Pastoral Letter on the
Syro-Malabar Mission Sunday

GEORGE CARDINAL ALENCHERRY, the Major Archbishop of the Syro-Malabar Church, to the Archbishops, Bishops, Priests, Men and Women Religious and Lay Faithful of the Syro-Malabar Church, May the Grace of the Lord be with you all!

My dear brothers and sisters in Jesus Christ,

"To be missionary" is the vocation of the Church. Every Christian is obliged to share with everyone else this call that he received at baptism. It is very appropriate to recall here the following words of St. Paul: "Woe to me if I do not preach the Gospel." (1 Cor.9:16). The apostles who have received the call for evangelization from Christ have discharged that role through their preaching as well as their life-witness. Similarly, the early Christian community lived out their call in its entirety and drew many to the community of the Church by being of one heart and mind. In that way, the Church spread to all the corners of the world.

Through the observance of the Mission Sunday, the Universal Catholic Church aims at the commemoration and celebration of this missionary task entrusted to the Church by Christ. The cooperation given by the faithful for the celebration of this Sunday is very praiseworthy. The Syro-Malabar Church, as one of the sui iuris Churches in the Universal Catholic Church, has its own mission eparchies and regions. The Synod of bishops of the Syro-Malabar Church has regarded that it is our obligation to be part of this endeavour and decided to set apart the Sunday after the Feast of the Denha as the "Syro-Malabar Mission Sunday "in order to energize the missionary activity of the Church. The Synod held in August 2014 discussed the need to organize the yearly celebration of the Syro-Malabar Mission Sunday more effectively and more meaningfully. On the basis of that discussion, the Syro-Malabar Mission Sunday will be
celebrated from this year onwards with the cooperation of the Mission League, CLC and Jesus Youth. In 2015, the Syro-Malabar Mission Sunday celebration will be on 11th January.

Posters, prayer cards, circulars and envelopes to be given to the churches and institutions in connection with the celebration will be sent beforehand. Our pious associations will have to strive hard to create in the minds of the faithful greater awareness of the celebration of Syro-Malabar Mission Sunday. It would be very fitting to create opportunities during the Holy Qurbana on Mission Sunday for the missionary priests to share their mission experiences. It would also be fruitful to organize at the parish and Forane levels activities helpful to deepen this mission consciousness in the minds of the faithful. The celebration of the Syro-Malabar Mission Sunday is to be an occasion to discuss in Family Unit meetings and Catechetical classes the great service done by the Syro-Malabar Church in mission areas, and to raise funds for the promotion of missionary vocations and to support the missionary endeavours.

The call of the Divine Teacher to the apostles that “You will be witnesses to me in Jerusalem, in the whole of Judea and to the ends of the earth” (Acts 1:8) was fulfilled by the apostles Peter and Paul in Rome, by St. Thomas in India and by the other apostles in other parts of the world. The Syro-Malabar Church thrives on the tradition of St. Thomas Christians that was nurtured by the apostolate of St. Thomas the Apostle. It is the apostolic zeal of St. Thomas that is the driving force behind our missionary activities.

The contribution of our Church to the evangelization in India as well as in the world is indescribably great. We shall thank the Lord for giving us the grace to offer many missionaries to the Universal Church. We shall remember with gratitude the services of these great missionaries of the past who practiced in their lives the apostolic zeal imparted by St. Thomas.

Our present Holy Father, Pope Francis reminds us that a Church without this missionary zeal is like the fig tree
that was cursed by our Lord for not bearing fruit. A Church without missionary zeal is a lifeless Church. Apostolic zeal is the sign of its life (EN 14). Hence, evangelization is the co-responsibility, privilege and the obligation of the faithful. Even though evangelization is mentioned as the responsibility of all the faithful in all the official teachings of the Church, it has often been relegated, in practice, as a responsibility of priests who are pastors and a few missionaries who are working in mission areas which, of course, is a wrong perception. All the faithful have to participate in the ministry of evangelization through their prayer, sacrifice, financial contributions and voluntary help. All the faithful have to foster this participatory co-responsibility individually and as a community (Mission Policy 1, 5, 7, 9 – Guidelines for the Missionary activities of the Syro-Malabar Church).

We have to develop new methods and policies for evangelization in this age which is undergoing rapid changes. The Church has to be engaged in evangelization through the participation of the laity using the modern communication media. The active involvement of the laity will speed up the development of mission regions.

If the Church is missionary, the Christian families too are missionary by their very Christian nature (Mission Policy 7:6). Since the families are the nurturing ground for faith formation and daily witness to the values of the Gospel, they are to be evangelized by the exemplary lives of the parents and family prayers. Parents should be able to pray for missionaries and for the growth of missionary vocations.

We have to initiate more effective programmes in the church in order to foster the missionary orientation of the Syro-Malabar Church, to encourage missionary vocations through the active participation of the faithful, to ensure financial support of the faithful in the formation of priestly and religious formation and to more efficiently organize the collection of Mission Fund. We are celebrating the Syro-Malabar Mission Sunday with this
end in view. When the Church celebrated the Mission Year in 2011, the Synod of Bishops formed an association known as ASSM (Association of Supporters of Syro-Malabar Mission). The main aim of this association is to financially help mission eparchies and regions. This association has already collected more than 1.75 crores through the contributions from our parishes, individuals and religious congregations. This amount was distributed to different mission eparchies and mission regions for their evangelization ministry.

I hope that all of us are able to responsibly fulfill in the midst of the severe challenges posed by our age the call of Jesus to “go into all the world and proclaim the good news to the whole world.” We shall pray for the success of the efforts of Mar Raphael Thattil, who has been appointed Apostolic Visitor to take care of the pastoral needs of the Syro-Malabar migrants in India and that of Mar Sebastian Vadakel who is looking after the pastoral needs of the Syro-Malabar faithful abroad. Let the words of St. Thomas, “We shall go and die with him” inflame our missionary zeal. Praying that the intercession of St. Thomas help us to bear witness to Christ by actively participating in the evangelizing mission of the Church, I bless you in the name of the Father + and the Son + and the Holy Spirit.

Lovingly in Christ Jesus,

George Cardinal Alencherry
Major Archbishop of the Syro-Malabar Church
Prot. No. 692/2014

গায়নায়ক
22-এর দিন গণসিদ্ধির সময়
গণভারতনগর এর গান গায়নায়ক

গানের দর্শনধারার মূল অর্থনীতির
অবদানের জন্য গান সিরিজের
নতুন গানপ্রস্তুতকারীর গানপ্রস্তুতকারীর
গীতিদারীনগর গানপ্রস্তুতকারীর গানপ্রস্তুতকারীর

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মীরাতে নদীর গান গানসিদ্ধির সময় গানের

গানের দর্শনধারার মূল অর্থনীতির
অবদানের জন্য গান সিরিজের
নতুন গানপ্রস্তুতকারীর গানপ্রস্তুতকারীর
গীতিদারীনগর গানপ্রস্তুতকারীর গানপ্রস্তুতকারীর

কর্মকারীর কাজ গণভারতনগর এর গান গানসিদ্ধির

মীরাতে নদীর গান গানসিদ্ধির সময় গানের

গানের দর্শনধারার মূল অর্থনীতির
অবদানের জন্য গান সিরিজের
নতুন গানপ্রস্তুতকারীর গানপ্রস্তুতকারীর
গীতিদারীনগর গানপ্রস্তুতকারীর গানপ্রস্তুতকারীর

কর্মকারীর কাজ গণভারতনগর এর গান গানসিদ্ধির

মীরাতে নদীর গান গানসিদ্ধির সময় গানের

গানের দর্শনধারার মূল অর্থনীতির
অবদানের জন্য গান সিরিজের
নতুন গানপ্রস্তুতকারীর গানপ্রস্তুতকারীর
গীতিদারীনগর গানপ্রস্তুতকারীর গানপ্রস্তুতকারীর

কর্মকারীর কাজ গণভারতনগর এর গান গানসিদ্ধির

মীরাতে নদীর গান গানসিদ্ধির সময় গানের

গানের দর্শনধারার মূল অর্থনীতির
অবদানের জন্য গান সিরিজের
নতুন গানপ্রস্তুতকারীর গানপ্রস্তুতকারীর
গীতিদারীনগর গানপ্রস্তুতকারীর গানপ্রস্তুতকারীর

কর্মকারীর কাজ গণভারতনগর এর গান গানসিদ্ধির

মীরাতে নদীর গান গানসিদ্ধির সময় গানের

গানের দর্শনধারার মূল অর্থনীতির
অবদানের জন্য গান সিরিজের
নতুন গানপ্রস্তুতকারীর গানপ্রস্তুতকারীর
গীতিদারীনগর গানপ্রস্তুতকারীর গানপ্রস্তুতকারীর

কর্মকারীর কাজ গণভারতনগর এর গান গানসিদ্ধির

মীরাতে নদীর গান গানসিদ্ধির সময় গানের

গানের দর্শনধারার মূল অর্থনীতির
অবদানের জন্য গান সিরিজের
নতুন গানপ্রস্তুতকারীর গানপ্রস্তুতকারীর
গীতিদারীনগর গানপ্রস্তুতকারীর গানপ্রস্তুতকারীর

কর্মকারীর কাজ গণভারতনগর এর গান গানসিদ্ধির
ഭാഷാപ്രയോഗത്തിന്റെ ഭാഗത്തായാണ് പഠിപ്പിക്കുന്നത്. അവശേഷിക്കുന്ന വിഷയങ്ങളിൽ പ്രധാനമായും ലോകത്തിലെ അലങ്കാരമായിരിക്കുന്നു. പ്രകൃതിയും സാമൂഹ്യത്തിന്റെ ഭാഗമായി പ്രായോഗികമായി പരിശീലിക്കപ്പെടുന്നു. കാലാന്വയനം നടക്കുന്ന പരിഷ്ക്കരണത്തിൽ പങ്കെടുക്കുന്ന സാമൂഹ്യ സാംസ്കാരികമായി പ്രായോഗികക്കുറിപ്പുകളുള്ള കാലാന്വയനങ്ങളും ഉൾപ്പെടുന്നു. പ്രകൃതിയും പല വാക്യങ്ങളും സാമൂഹ്യമായി പ്രായോഗികവും സാമൂഹ്യമായി ഉള്ളിൽ ഇവിടെയും പ്രായോഗികമായി ഉള്ളിൽ ഇവിടെയും

പ്രായോഗിക സാമൂഹ്യത്തിന്റെ പേര്‍ ദൃഢ്യയും പ്രായോഗിക സാമൂഹ്യത്തിന്റെ പേര്‍ ദൃഢ്യയും കാലാന്വയനത്തിന്റെ പേര്‍ ദൃഢ്യയും സാമൂഹ്യത്തിന്റെ പേര്‍ ദൃഢ്യയും സാമൂഹ്യമായി പ്രായോഗികമായി ഉള്ളിൽ ഇവിടെയും പ്രായോഗികമായി ഉള്ളിൽ ഇവിടെയും

ങ്ങളും അവശേഷിക്കുന്ന വിഷയങ്ങളിൽ പ്രധാനമായും ലോകത്തിലെ അലങ്കാരമായിരിക്കുന്നു.
പ്രാഥമികമായും ജന്മകലാലാംശവും നിലനിന്നിരുന്നതിനെ പൂർണ്ണമായി പൊതുസ്ഥാപനം നടത്തുന്ന പൊതുസ്ഥാപനാസമയാണ്. ഇതിൽ പകുതിയിലും വകുപ്പികൾ നടന്നതിനെ ജനകീയമായ സാമൂഹ്യമാനയുടെ രൂപീകരണം പ്രഖ്യാപിക്കുന്നു. സെക്രട്ടറി പോലുള്ള പ്രസ്താവനകൾ സാമൂഹ്യമാനയുടെ ജനകീയമായ രൂപീകരണത്തിനുള്ള പ്രാരംഭിക്കുന്നതിനെ പ്രഖ്യാപിക്കുന്നു. അതേസമയം മുൻപുള്ള നിരവധി സാമൂഹ്യമാന പ്രഖ്യാപിക്കുന്നു. പ്രസ്താവനകൾ കൊണ്ടുള്ള പ്രഖ്യാപിതികൾ ജനകീയമായ രൂപീകരണത്തിനുള്ള പ്രാരംഭിക്കുന്നു. സാമൂഹ്യമാനയുടെ രൂപീകരണം മുൻപുള്ള നിരവധി സാമൂഹ്യമാനം നേടുന്നതിനുള്ള പ്രാരംഭിക്കുന്നു. ഒടുവിൽ സാമൂഹ്യമാനയുടെ രൂപീകരണം മുൻപുള്ള നിരവധി സാമൂഹ്യമാനം നേടുന്നതിനുള്ള പ്രാരംഭിക്കുന്നു. ജനകീയമായ രൂപീകരണം മുൻപുള്ള നിരവധി സാമൂഹ്യമാനം നേടുന്നതിനുള്ള പ്രാരംഭിക്കുന്നു. സാമൂഹ്യമാനയുടെ രൂപീകരണം മുൻപുള്ള നിരവധി സാമൂഹ്യമാനം നേടുന്നതിനുള്ള പ്രാരംഭിക്കുന്നു. ജനകീയമായ രൂപീകരണം മുൻപുള്ള നിരവധി സാമൂഹ്യമാനം നേടുന്നതിനുള്ള പ്രാരംഭിക്കുന്നു. ജനകീയമായ രൂപീകരണം മുൻപുള്ള നിരവധി സാമൂഹ്യമാനം നേടുന്നതിനുള്ള പ്രാരംഭിക്കുന്നു. 

പെടുത്തിയിരിക്കുന്നു അനസാധ്യതകളിലാണ് ജനകീയമാനം രൂപീകരിക്കുന്നതിന് മുൻപുള്ള നിരവധി സാമൂഹ്യമാനം നേടുന്നതിനുള്ള പ്രാരംഭിക്കുന്നു.
അമ്മോലാന്തുവരെ സ്വല്പകാലത്തെ തുറന്താണ്‌ അമ്മു കൊണ്ടുപെട്ടുകൊണ്ട് ഒരേയാൾ വിദ്യാരംഭിക്കുയും പ്രണയിക്കുന്നു എന്നാണ്‌ അമ്മന്റെ പ്രചാരമായി. അമ്മൻ വധികിലായി ദൃഢതക്കു എണ്ണായി വിജയിച്ച് കൊണ്ട് കൊണ്ട് കൊണ്ട്. അമ്മന്റെ ആഭരണം മൂന്നായിരക്കണക്കിലാണ്‌ കൊണ്ടുപിടിച്ച് കാഴ്ചയാണ്‌ പ്രത്യക്ഷം കാണണാവു.
കല്ലറിൽ തന്നെ കാണഞ്ഞകൂർത്താണ്. 2015 ൽ താഴെക്കൊണ്ട് തിരക്ക എടുക്കുന്നതിന് തിന്നുകൊണ്ടിരിക്കുന്നതിന് കാഴ്ച്ചിലായിരിക്കുന്നു. താഴെക്കൊണ്ട് നിരാശം, താഴെക്കൊണ്ട് ഉണ്ടാക്കുന്നു, ഉണ്ടാക്കുന്നു. താഴെക്കൊണ്ട് കുറവും കുറഞ്ഞൊക്കെയാണോ താഴെക്കൊണ്ട് പുനരുപയോഗം. എങ്കിലും താഴെക്കൊണ്ട് നിരാശം നിരാകരണങ്ങളുടെയോ എന്നിവയിൽ ഒപ്യോക്കുക മാറ്റിവെച്ച് താഴെക്കൊണ്ട് നിരാശം ജോലികളിൽ അവസാനം പുനരുപയോഗം. എങ്കിൽ താഴെക്കൊണ്ട് നിരാശം നിരാകരണങ്ങളുടെയോ എന്നിവയിൽ ഒപ്യോക്കുക മാറ്റിവെച്ച് താഴെക്കൊണ്ട് നിരാശം ജോലികളിൽ അവസാനം പുനരുപയോഗം.
കുഞ്ഞവന്മാരുടെ കുടുംബനിയോഗസ്ഥനിയോഗ കനികാക്കൾ

കുഞ്ഞവന്മാരുടെ കുടുംബനിയോഗസ്ഥനിയോഗ കനികാക്കൾ പ്രസിദ്ധീകരിച്ചിട്ടുള്ള ക്യാമിഷൻ ഫോർ ഫാമിലി ആൻഡ് ലൈറ്റി (Commission For Family And Laity) ആണ് കുഴിക്കപ്പെട്ടി. 

ന്യൂസിക്കാർ മാതൃഭൂമി വിവാഹം, നവാബമലയായിരുന്നു.

ആബീദ് മാഹ് മെമ്മോർജിയാലെപ്പോള്‍ പ്രസിദ്ധീകരിക്കപ്പെട്ടിരുന്നു. ഇത് മഹ് മെമ്മോർജിയാൽ പിതാവാണ് ഇക്കാരിതടാരായിരുന്നു. 

അവരില്ലാത്ത നൈസർഗികമായ വ്യക്തികളെ സേവനത്തിന് വഴി പ്രസിദ്ധീകരിക്കപ്പെട്ടിരുന്നു.

ഇവരുടെ വിവാഹം സാമൂഹികമായ വിദ്യാനിയോഗ പ്രതിമുഖമായിരുന്നു. 

സാമൂഹികഭൂമിയാലെപ്പോള്‍ പ്രസിദ്ധീകരിക്കപ്പെട്ടിരുന്നു. 

മാധ്യമകാലത്ത് വിദ്യാഭ്യാസം സാമൂഹികഭൂമിയാലെപ്പോള്‍ പ്രസിദ്ധീകരിക്കപ്പെട്ടിരുന്നു.

ബ്രിട്ടീഷ് പ്രദേശത്ത് നിന്നും പ്രസിദ്ധീകരിക്കപ്പെട്ടിരുന്നു. 

അവരുടെ വിവാഹം സാമൂഹികഭൂമിയാലെപ്പോള്‍ പ്രസിദ്ധീകരിക്കപ്പെട്ടിരുന്നു.

ഫ്ലോറയ പ്രസിദ്ധീകരിക്കപ്പെട്ടിരുന്നു. 

മാധ്യമകാലത്ത് വിദ്യാഭ്യാസം സാമൂഹികഭൂമിയാലെപ്പോള്‍ പ്രസിദ്ധീകരിക്കപ്പെട്ടിരുന്നു.
ധനമി ബിബ്ലിയേറിയം പുനിത യുജ്യൽക്കലും യുജ്യൽമാരായും
കാഴ്ച ചലക ലെഡിക്കയം. ഇത് മനുഷ്യവാസത്തിലെ മൂലമി
റോഡോപ്പിയലേറ്റിയും അത്തന്തി തെളിവാരും കാഴ്ച കൊടുക്കുന്നു.
നിധിച്ചകൊണ്ട് ആംശിക യുജ്യൽമാരായും
തമിഴ്ത്തിയായ ബിബ്ലിയേറിയം കെല്ലുന്ന ബിബ്ലിയേറിയം മെലൂംകൊണ്ടും,
നിമം പൈപ്പിലിയിലേണം നാല്പക്കം ഫിലിയഡോളൗണ്ടിൽ നിന്നും
ഇലട്ടെ യുജ്യൽമാരായും നിധിച്ചകൊണ്ട് ബിബ്ലിയേറിയം
പുനിത തെളിവാരും ബിബ്ലിയേറിയം മെലൂം�ൊണ്ടും
ശുദ്ധീകരണം വിവിധത്തിലും. നിധിച്ചകൊണ്ട് ഫിലിയ്ഡോളേറ്റിൽ
ഒരു സിംഗിൾ ഫിലിയ്ഡോളേറ്റിലെ പടി പുനിത തെളിവാരും
ബിബ്ലിയേറിയം കെല്ലുന്ന ബിബ്ലിയേറിയം മെലൂം
പുനിത തെളിവാരും. നിധിച്ചകൊണ്ട് ഫിലിയ്ഡോളേറ്റിൽ
അന്തർ മൂലമി യുജ്യൽമാരായും
തമിഴ്ത്തിയായ ബിബ്ലിയേറിയം കെല്ലുന്ന 
ബിബ്ലിയേറിയം മെലൂം
നിധിച്ചകൊണ്ട് ബിബ്ലിയേറിയം കെല്ലുന്ന 
ബിബ്ലിയേറിയം മെലൂം


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സുഹൃത്താണ് വിദ്യാഭ്യാസ മാനുഷ്യത്തെക്കുറിച്ച് തിളങ്ങിയ മാസിയാണ് നാം അനുഭവപ്പെട്ടിരിക്കുന്നത്. എന്താണ് യഥാർത്ഥവും മാനുഷ്യാണ് എന്നോ കാര്യത്തിന്റെയോ നിയമസ്ഥായി മാനുഷ്യാണ് എന്നോ എന്തെയും കാര്യത്തിന്റെയോ നിയമസ്ഥായി മാനുഷ്യാണ്. എന്തെയും കാര്യത്തിന്റെയോ നിയമസ്ഥായി മാനുഷ്യാണ് എന്തെയും കാര്യത്തിന്റെയോ നിയമസ്ഥായി മാനുഷ്യാണ്. 

സുഹൃത്താണ് വിദ്യാഭ്യാസം പലാംഖലകളിൽ പലാംഖലകളിൽ പലാംഖലകളിൽ പലാംഖലകളിൽ പലാംഖലകളിൽ പലാംഖലകളിൽ പലാംഖലകളിൽ പലാംഖലകളിൽ പലാംഖലകളിൽ പലാംഖലകളിൽ. എന്തെയും കാര്യത്തിന്റെയോ നിയമസ്ഥായി മാനുഷ്യാണ് എന്തെയും കാര്യത്തിന്റെയോ നിയമസ്ഥായി മാനുഷ്യാണ് എന്തെയും കാര്യത്തിന്റെയോ നിയമസ്ഥാ�ി മാനുഷ്യാണ്. 

നിരവധി ചിലപ്പൊലെ നിരവധി ചിലപ്പൊലെ നിരവധി ചിലപ്പൊലെ നിരവധി ചിലപ്പൊലെ നിരവധി ചിലപ്പൊലെ നിരവധി ചിലപ്പൊലെ.
നിരുണ്ടുകൾക്ക് കാരണം. 11-ആം ശതാബ്ദി തുടർന്നുള്ള കാലഘട്ടത്തിൽ, ക്ഷണികളുടെ ദൃഢത വ്യത്യാസം ലക്ഷണമായിരുന്നു. ഗവേഷകർ അവരുടെ ഭൂമിജ്ഞാനത്തിലേക്ക് മിക്ക പ്രയാസങ്ങൾ വഴിഞ്ഞാൽ പോകുന്നു. പക്ഷേ ആങ്കലാനിക ഗ്രാമത്തിൽ നിന്നും പുറത്തും നിജ ഫലങ്ങൾ കല്പനയോടെ പുനരാരംഭിക്കുന്നു. 

നിരമ്മാർച്ച ഗവേഷണം

രാഷ്ട്രീയ സമരകാലം

11-ആം ശതാബ്ദിയിലെ കാലഘട്ടത്തിൽ നിന്നും അധികാരികളുടെ ആഭ്യന്തര വ്യവസ്ഥയുടെ പ്രധാന പ്രാധാന്യം
Prot. No. 692/2014

CIRCULAR AFTER XXII SYNOD, SESSION 1

Issued by the Major Archbishop George Cardinal Alencherry to all the faithful of the Syro-Malabar Church after the XXII Synod (2014), Session 1, of the Bishops of the Syro-Malabar Church held from 7 to 11 January 2014 in the Major Archiepiscopal Curia at Mount St. Thomas, Kakkanad, Kochi

Reverend Fathers, men and women of consecrated life and my dear brothers and sisters,

I am very happy to communicate to you that the First Session of the XXII Synod of Bishops of the Syro-Malabar Church was held from 7 to 11 January 2014 at Mount St. Thomas, Kakkanad. Forty Six Bishops participated in the Synod. As usual, the Bishops entered the proper business of the Synod after having prepared themselves through recollection, prayer and the celebration of the Holy Qurbana in the morning of the first day.

Including the new Bishops who got ordained after the previous session of the Synod, Mar Joseph Kollamparampill CMI, Mar Jose Puthenveettil and the retired Bishops, now there are 51 Bishops in the Syro-Malabar Church. Bishop Emeritus of Jagdalpur Mar Simon Stock Palathra CMI and Auxiliary Bishop Emeritus of Ernakulam-Angamaly Mar Thomas Chakiath are celebrating the Golden Jubilee Year of their priestly ordination. We shall remember gratefully the great service they have rendered to the Church and pray for them. The Eparchy of Kalyan, the first eparchy erected for the migrants outside Kerala, befittingly celebrated its Silver Jubilee in November last year. I made also pastoral visits to some of our eparchies. It is worthy of praise that Archbishop Kuriakose Bharanikulangara was successful in procuring new facilities for the Eparchial Curia and Bishops House in Faridabad.
I participated in the plenary assembly of the Congregation for the Eastern Churches. On that occasion I did bring to the immediate attention of the Holy Father the urgent need of creating suitable canonical structures to provide effective pastoral care to our migrant faithful, especially those in the Gulf States. We can expect that the Holy Father will consider this matter seriously.

Effective dialogues were initiated with the political and civil authorities regarding the provisions to be made in the Gadgil-Kasthurirangan Report for the protection of the environment in the Western Ghats as well as for the farmers settled there. The protest actions and manifestations of strong support, both individually and collectively by our Bishops for the people were encouraging and opportune.

The tragic deaths in recent times of three priests of the Eparchy of Thuckalay and the death of a young priest of the Eparchy of Sagar in a road accident were incidents that plunged these Eparchies and all of us in deep sorrow. We shall remember these Eparchies and priests in our prayers. Recently you must have heard of the death of Fr. Zuchol from Italy who was a great missionary and who had done great service for a long time in the Chirackal mission in the Diocese of Calicut until the last years of his life. We shall also remember him in our prayers.

**Retreat Centres:** The Synod considered many current pastoral issues. The Synod would like to bring to your attention some general information regarding the same. The Synod evaluated the service rendered by the different retreat centres of the Syro-Malabar Church. The renewal of life brought about by these retreat centres is very praiseworthy. However, they are to be regulated according to the teachings of the Church. Superstitious beliefs should not be promoted. Sound pollution, the inordinate importance given to healing ministry, etc. are to be avoided. The parish-centred faith life and pastoral ministry should not suffer; rather, the retreat centres should take greater care to emphasize their importance to the people. Retreat centres have to preserve
their ecclesial and liturgical identity. Retreat centres run by Religious congregations also should grow in their ecclesial nature. The priests in the Retreat centres should offer Holy Qurbana in their own proper liturgical rite. To celebrate Holy Qurbana in another liturgical rite, they need to get permissions as per the law. To organize retreat preaching in migrant centres, permission should be obtained from the lawful authorities there. The Synod will give clear directives regarding these matters.

Let me also inform you that the Synod has formed a Theological Forum which would pay attention to give authentic teachings and directives of the Church in matters of faith and morals as per the needs of the time.

**Particular Laws:** I am very glad to inform you that all the various laws that have been discussed and passed from time to time by the Synod right from its inception are now formally approved and published as the Particular Laws of the Syro-Malabar Church. Behind this project there is the hard work of many. I remember all of them gratefully on this occasion.

**St. Ephrem’s Theological College, Satna:** St. Ephrem’s Theological College established in the Satna Mission Eparchy in North India has been recognized as a Mission Seminary working under the Synod. Its official declaration was made on 29 March 2014. On this occasion I heartily congratulate Mar Abraham Mattam VC who pioneered the founding and the initial stage of development of the Seminary and Mar Mathew Vaniakizhakel VC, the present Bishop of Satna who worked hard to develop it further and place on record my gratitude to them.

**Seminary Formation and the On-going Formation of Priests:** The Synod discussed in detail the formation of seminarians, especially their spiritual formation. Considering the great importance of this topic, the Synod will take appropriate measures after a wider discussion in the different forums of the Church. The cooperation of the whole Church is needed for organizing finances that are needed for the formation
programmes. The tradition of our church also is not different. Taking into consideration the necessity and importance of the on-going formation of priests, the Synod thinks that it should be made more practical and efficient. I consider that the meetings of the new priests and jubilarians held at the Major Archiepiscopal Curia at Mount St. Thomas have certainly helped to strengthen the communion of priests in the Church. The Synod also discussed the Major Archiepiscopal Assembly to be held in 2015. There need to be more clarity regarding the topic of the Assembly, the preparations, the conduct, the participation, etc. As it is going to complete 25 years after the Syro-Malabar Church was raised to the status of a Major Archiepiscopal Church, this Assembly will be a good occasion to prepare well for celebrating it in a befitting manner. Let the Assembly help our Church which is growing in her autonomous status, to reflect deeply about her identity and mission and to find appropriate solutions for the many contemporary problems she face.

**Youth Apostolate:** There were also discussions about the effective ways in which the mission of the Youth Apostolate in the Syro-Malabar Church should be carried out. There is the need for a mechanism that would encourage and coordinate the various youth activities at different levels. The Synod also discussed the activities of Jesus Youth Movement. More could be accomplished under a leadership of the Jesus Youth that works in unison with the Church. More detailed directives will be given later. I bring to your attention the Asian Youth Meet to be held from 10-17 August 2014 in South Korea.

**Family Units:** Considering the great significance and usefulness of the family units in the ministry of pastoral care, some directives will be given later prepared under the leadership of the respective Commission to encourage their activities more vigorously.

**Commission for Family and Laity:** Hereafter there will be one commission for family apostolate and laity which will be called the Commission for Family and Laity.
The Eparchy of Faridabad and Evangelization Mission: The possibilities of evangelization in the vast territory of the Eparchy of Faridabad are immense. In this regard the main problem the Eparchy faces is the shortage of missionaries. Religious and Eparchial priests and other consecrated persons have to come forward with great enthusiasm for this purpose.

When the migrant faithful of the Syro-Malabar Church wish to have the Sacraments of Initiation, Matrimony, etc., administered in their native eparchies, the authorities concerned are requested to see that proper certificates or letters are produced from the Syro-Malabar parish priests or chaplains from their places of residence, if they are duly appointed.

Eparchy of Melbourne and Apostolic Visitor for India: Ensuring proper pastoral care to the Syro-Malabar migrants in India and various countries abroad is a subject that the Synod is considering very seriously. The Synod is trying to do whatever is possible in spite of the many restrictions that exist. The establishment of a Syro-Malabar eparchy in Australia is a great achievement of these efforts. Bishop Bosco Puthur has been appointed the first Bishop of the new Eparchy of St. Thomas the Apostle, Melbourne. He is also the Apostolic Visitor for New Zealand. We shall continue to pray for the new eparchy, having around half a lakh Syro-Malabar faithful and for its Bishop. We are grateful to the Holy See that sanctioned this eparchy and to the Australian Bishops’ Conference. The Holy See has appointed an Apostolic Visitor also for India. There is no doubt that this will help to expedite our efforts to make available the necessary pastoral care to the migrants in India. We shall pray for the success of the ministry of Mar Raphael Thattil, the Apostolic Visitor. Now the responsibility of the pastoral care of the Syro-Malabar faithful residing outside the Syro-Malabar eparchies in India falls on the Apostolic Visitor.

The Ecclesial Ministry of the Consecrated Persons: The ministry of the consecrated persons in the Church is very precious. They work in the pastoral ministry and in the
evangelization mission of the Church. The Church gratefully remembers their great service. Even when they work outside the territorium proprium of the Syro-Malabar Church, they have to take great care to safeguard the identity of the Mother Church and foster fidelity to the patrimony of the Church. The Religious carry out their mission of evangelization in the Latin Church under the directives of the Roman Curia. Likewise the consecrated persons of the Syro-Malabar Church have to carry out their mission of evangelization and ministry of pastoral care according to the directives of the Syro-Malabar Hierarchy.

**Sacrament of Reconciliation and Solemn Reception of Holy Communion:** In the context of the sacraments of initiation being administered together, for those children who have received holy communion together with baptism, a common celebration of the solemn reception of the Holy Communion is to be conducted along with the reception of the sacrament of reconciliation after proper preparation, when they reach the age of reason. This will be helpful for the faith formation of children. A book will be published under the auspices of the Commission for Catechesis to assist in the preparation of children for the reception of the sacrament reconciliation and the solemn reception of Holy Communion. When there is the solemn reception of the Holy Communion, extravagance is to be avoided and importance is to be given to the spiritual aspect of the celebration.

**Some Liturgical Matters:** Some points regarding the liturgy are also brought to your notice now. In the liturgical celebration of ordinations, of the two concelebrants with the Bishop, one is Archdeacon and the other, con-celebrating priest. It is also brought to your attention that the newly ordained priest does not say any of the concluding prayers at the end of the ordination ceremony.

The publication of the Lectionaries containing the readings for the Holy Qurbana might have come to the knowledge of everybody. I exhort everyone to begin using them at least by
the Holy Week celebrations this year. I am also glad to inform you that we have received the approval of the Apostolic See for the liturgical texts for the consecration of a church, the consecration of Deppa and the Rededication of a church. They will be published soon.

It has already been informed that an Anthem contest is organized with the aim of creating an anthem for the Syro-Malabar Church. It can be in Malayalam or in any other language. I invite the cooperation of those who have aptitude for this kind of creations.

Many other effective and lively exchanges of ideas and discussions also took place in the Synod. On many issues decisions were taken. On 11 January at 6.00 p.m. the Session of the Synod was concluded. I request your prayers so that the work of the Synod may continue to be beneficial to the good of our Church and for her growth.

George Cardinal Alencherry
Major Archbishop of the Syro-Malabar Church
Prot. No. 1836/2014

22-നാൾ ഗവര്‍ണ്ണമേളാ വില്ലൂര്‍
സ്ഥാപനത്തിലെ റംഗത്ത് പ്രഖ്യാപിത

ഗവര്‍ണ്ണമേളാ കമ്മിഷനുമായി സ്വതേകരിക്കുന്ന കമ്മിഷനിലെ ഭൂമിശാസ്ത്ര സംസ്ഥാനത്തിലെ പ്രത്യേകിച്ചുള്ള വിഷയങ്ങള്‍
സമസ്യകളില്‍ പകരം മാന്യമാക്കാന്‍ നോട്ടപ്പെട്ടുകൊണ്ട്
സമര്‍ഹിതകേന്ദ്രക്ക് അതിപ്രധാനം പ്രാര്‍ധിക്കുകയും
സാംസ്കാരിക പ്രവര്‍ത്തനങ്ങള്‍ക്ക് സാമൂഹ്യാധിപത്യത്തിന്
മുന്നോട്ടം നല്‍കാതാന്‍ ലളിതമാക്കുകയും

ലളിതമാക്കാന്‍ പ്രയാണം 18 മുതൽ 30 വരെ പാലമുവോ മടങ്ങിക്കൊണ്ടുള്ള കളിയില്‍ 22-നാളില്‍ നിജനായി അന്താരാഷ്ട്രത്തില്‍
സ്ഥാപനത്തിലെ റംഗത്ത് പ്രഖ്യാപിക്കപ്പെട്ട വിഷയങ്ങള്‍ക്ക് ഭൂമിശാസ്ത്ര സംസ്ഥാനത്തിലെ പ്രത്യേകിച്ചുള്ള വിഷയങ്ങള്‍
സമസ്യകളില്‍ പകരം മാന്യമാക്കാന്‍ നോട്ടപ്പെട്ടുകൊണ്ട്
സമര്‍ഹിതകേന്ദ്രക്ക് അതിപ്രധാനം പ്രാര്‍ധിക്കുകയും
സാംസ്കാരിക പ്രവര്‍ത്തനങ്ങള്‍ക്ക് സാമൂഹ്യാധിപത്യത്തിന്
മുന്നോട്ടം നല്‍കാതാന്‍ ലളിതമാക്കുകയും

ഗവര്‍ണ്ണമേളാ കമ്മിഷനുമായി സ്ഥാപനത്തിലെ റംഗത്ത്
സമര്‍ഹിതകേന്ദ്രക്ക് അതിപ്രധാനം പ്രാര്‍ധിക്കുകയും
സാംസ്കാരിക പ്രവര്‍ത്തനങ്ങള്‍ക്ക് സാമൂഹ്യാധിപത്യത്തിന്
മുന്നോട്ടം നല്‍കാതാന്‍ ലളിതമാക്കുകയും

ൽളിതമാക്കാന്‍ പ്രയാണം 18 മുതൽ 30 വരെ പാലമുവോ മടങ്ങിക്കൊണ്ടുള്ള കളിയില്‍ 22-നാളില്‍ നിജനായി അന്താരാഷ്ട്രത്തില്‍
സ്ഥാപനത്തിലെ റംഗത്ത് പ്രഖ്യാപിക്കപ്പെട്ട വിഷയങ്ങള്‍
സമസ്യകളില്‍ പകരം മാന്യമാക്കാന്‍ നോട്ടപ്പെട്ടുകൊണ്ട്
സമര്‍ഹിതകേന്ദ്രക്ക് അതിപ്രധാനം പ്രാര്‍ധിക്കുകയും
സാംസ്കാരിക പ്രവര്‍ത്തനങ്ങള്‍ക്ക് സാമൂഹ്യാധിപത്യത്തിന്
മുന്നോട്ടം നല്‍കാതാന്‍ ലളിതമാക്കുകയും

ൽളിതമാക്കാന്‍ പ്രയാണം 18 മുതൽ 30 വരെ പാലമുവോ മടങ്ങിക്കൊണ്ടുള്ള കളിയില്‍ 22-നാളില്‍ നിജനായി അന്താരാഷ്ട്രത്തില്‍
സ്ഥാപനത്തിലെ റംഗത്ത് പ്രഖ്യാപിക്കപ്പെട്ട വിഷയങ്ങള്‍
സമസ്യകളില്‍ പകരം മാന്യമാക്കാന്‍ നോട്ടപ്പെട്ടുകൊണ്ട്
സമര്‍ഹിതകേന്ദ്രക്ക് അതിപ്രധാനം പ്രാര്‍ധിക്കുകയും
സാംസ്കാരിക പ്രവര്‍ത്തനങ്ങള്‍�്ക് സാമൂഹ്യാധിപത്യത്തിന്
മുന്നോട്ടം നല്‍കാതാന്‍ ലളിതമാക്കുകയും

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സ്ഥാപനത്തിലെ റംഗത്ത് പ്രഖ്യാപിക്കപ്പെട്ട വിഷയങ്ങള്‍
സമസ്യകളില്‍ പകരം മാന്യമാക്കാന്‍ നോട്ടപ്പെട്ടുകൊണ്ട്
സമര്‍ഹിതകേന്ദ്രക്ക് അതിപ്രധാനം പ്രാര്‍ധി�്കുകയും
സാംസ്കാരിക പ്രവര്‍ത്തനങ്ങള്‍ക്ക് സാമൂഹ്യാധിപത്യത്തിന്
മുന്നോട്ടം നല്‍കാതാന്‍ ലളിതമാക്കുകയും
അബ്ദുല്ലാഹ്‌ ആദി രാമായണ എന്റെ കഥകളി

അന്യങ്ങളെ ഉണ്ടായിരുന്നു പ്രാഥമിക സ്കൂളിനും മലയാളത്തിലെ ജീവൻ പരിഷ്കരണത്തിനുള്ള സഹായം അനുഭവിച്ചിരുന്നു. അങ്ങനെ അവരെ ഉണ്ടായിരുന്നത് പരിസ്ഥിതിയിലാണ് മനസ്സിൽ സാമൂഹ്യകരമായ ഊർജ്ജ്യം കാണാനാകുകയാണ്. കൃത്യമായ സമൂഹപരിശ്രമം പ്രകാരം എതിർക്കാനാകുള്ള സാമൂഹ്യകരമായ ഊർജ്ജ്യം കാണാനാകുകയാണ്. സാമൂഹ്യപരിശ്രമം നടതിക്കുന്ന പ്രദേശങ്ങളിലെ സാമൂഹ്യകരമായ ഊർജ്ജ്യം കാണാനാകുകയാണ്.

ബ്ലാഡ്ലേഡുകളിലെ മികച്ച വിധം സാമൂഹ്യപരിശ്രമം മാനുഷികമാക്കുന്ന പ്രക്രിയയാണ്. അതുകൊണ്ട് അബ്ദുല്ലാഹ്‌ ആദി രാമായണ എന്റെ കഥകളി സമൂഹത്തിന്റെ സാമൂഹ്യപരിശ്രമം മാനുഷികമാക്കുന്ന പ്രക്രിയയാണ്. പെക്ക് മറ്റുമായി മാനുഷീകരിക്കുന്ന സാമൂഹ്യപരിശ്രമം മാനുഷികമാക്കുന്ന പ്രക്രിയയാണ്. മാനുഷികമായ സാമൂഹ്യപരിശ്രമം മാനുഷികമാക്കുന്ന പ്രക്രിയയാണ്.

നൂറ്റാണ്ടുകൾ (procura)

നൂറ്റാണ്ടുകൾ (procura) എന്റെ ലിഖനത്തിന്റെ അത്യുപയോഗിതയായി മാനുഷികമാക്കാൻ പ്രത്യേകിച്ച് മാനുഷ്കരുടെ സാമൂഹ്യപരിശ്രമം മാനുഷികമാക്കുന്ന പ്രക്രിയ അനുസരിച്ച് സാമൂഹ്യകരമായ സാമൂഹ്യപരിശ്രമം (procura) എന്റെ ലിഖനത്തിന്റെ മാനുഷികമാക്കാൻ പ്രത്യേകിച്ച് മാനുഷികമാക്കാൻ പ്രത്യേകിച്ച് ഉദ്ദേശിക്കുന്നതാണ്. അതുകൊണ്ട് മാനുഷികമാക്കാൻ പ്രത്യേകിച്ച് മാനുഷികമാക്കാൻ പ്രത്യേകിച്ച് ഉദ്ദേശിക്കുന്നതാണ്. അതുകൊണ്ട് മാനുഷികമാക്കാൻ പ്രത്യേകിച്ച് ഉദ്ദേശിക്കുന്നതാണ്. അതുകൊണ്ട് മാനുഷികമാക്കാൻ പ്രത്യേകിച്ച് ഉദ്ദേശിക്കുന്നതാണ്. അതുകൊണ്ട് മാനുഷികമാക്കാൻ പ്രത്യേകിച്ച് ഉദ്ദേശിക്കുന്നതാണ്.
ഇന്നാം ദിനം സ്റ്റീക്കിനക്യാണിൽ മുള്ളുകൾ അനന്തരിച്ചിരിക്കുന്നു. ഇതിനാൽ മനുഷ്യന്റെ ആഭ്യന്തരപ്രവർത്തനത്തിൽ കാരണത്തിൽ പത്തിമുട്ടുകയുണ്ടായി. എന്തുമുണ്ടാകുന്നതെന്തുമുണ്ടായിരിക്കുമെന്ന് അന്താരാഷ്ട്ര സാമ്പത്തിക വ്യവസ്ഥയിൽ പരിശീലിപ്പിക്കാവുന്നതാണ്. നന്നായി മനസ്സിലാക്കി എന്തെങ്ങനെ പഠിക്കാം എന്നതിനു പരിശീലനം വിളവു അന്താരാഷ്ട്ര സാമ്പത്തിക യോഗജനിക്യങ്ങളായ പ്രശ്നങ്ങളുമായി സ്പാർശിക്കുന്നതാണ്.

നാലാം സാംസ്കാരിക വാതകങ്ങൾ

നാലാം സാംസ്കാരിക വാതകങ്ങളിലൊന്നും മാറ്റാം നാലാം സാംസ്കാരിക വാതകങ്ങളിലൊന്നും ബന്ധ്യയും പുനരാവൃത പ്രസ്ഥാനത്തിലാണ് സൃഷ്ടിക്കുന്നത്. ഏകദേശം ഇത് വാതവരണമുള്ളതാണ് അതിനല്ലെത്താനാവാത്തതെല്ലാം വിവിധ സാമ്പത്തിക വ്യവസ്ഥകളിലാണ് ഇതിന്റെ നാലാം സാംസ്കാരിക വാതകങ്ങളിൽ പ്രതിഭാസം ഉറപ്പാക്കുന്നത്. ഇതിന്റെ പ്രതിഭാസം വാതവരണമുള്ളതാണ് സൃഷ്ടിക്കുന്നത്.
ASSM അവ്യ പല്ലവീറ്റിൽ സെലക്കേയ സുന്ദരകാൾ മണിക്കും വിവിധം കഞ്ഞിവിറ്റ്. താമസം മതാരാജിപ്പുഴയുടെ ആഭ്യന്തരം ക്ഷേത്രത്തിൽ ഇവിടെയായി പലയിടങ്ങളിലും കാണാം മൂന്നുകാഴ്ചകളിൽ മണിക്കും പണികഴിപ്പിച്ചു. മണിക്കും പാരമ്പര്യത്തിൽ മണിക്കും (പാരമ്പര്യാധികാരം) എന്ന് പോലെ ഇവിടെയുള്ള മണിക്കും പണികഴിപ്പിച്ചു.

രഹസ്യമായി കാണുന്നു പിർപ്പിൽപ്പില്പില്പിൽ ഇവിടെയുള്ള പണികഴിപ്പിച്ച മണിക്കും പണികഴിപ്പിച്ചു വാതിൽ എന്നാണെങ്കിലും പണികഴിപ്പിച്ച വാതിൽ എന്നു പ്രതികൂലമായി താമസം മതാരാജിപ്പുഴയുടെ വിവിധം ക്ഷേത്രങ്ങളിലും നടക്കുന്ന പിതാമന്തി വിദ്യാഭ്യാസിക്കേണ്ടതാണ് മലയാളം അഭ്യസ്യം എന്ന് പറയുന്നു. സെലക്കേയ പിതാമന്തി വിദ്യാഭ്യാസിക്കേണ്ടതാണ് മലയാളം അഭ്യസ്യം എന്ന് പറയുന്നു. സെലക്കേയ പിതാമന്തി വിദ്യാഭ്യാസിക്കേണ്ടതാണ് മലയാളം അഭ്യസ്യം എന്ന് പറയുന്നു.

കാണാൻ പറഞ്ഞാലും പിതാമന്തി

രോഡിലെ സെലക്കേയ വിദ്യാഭ്യാസമായ സെലക്കേയ പിതാമന്തി മലയാളം അഭ്യസ്യം എന്നാണ് പറയുന്നു. സെലക്കേയ പിതാമന്തി സെലക്കേയ മലയാളം അഭ്യസ്യം എന്നാണ് പറയുന്നു. സെലക്കേയ പിതാമന്തി വിദ്യാഭ്യാസിക്കേണ്ടതാണ് മലയാളം അഭ്യസ്യം എന്നാണ് പറയുന്നു. സെലക്കേയ പിതാമന്തി വിദ്യാഭ്യാസിക്കേണ്ടതാണ് മലയാളം അഭ്യസ്യം എന്നാണ് പറയുന്നു. സെലക്കേയ പിതാമന്തി വിദ്യാഭ്യാസിക്കേണ്ടതാണ് മലയാളം അഭ്യസ്യം എന്നാണ് പറയുന്നു.
വാദിച്ചുവരുന്ന വിശേഷ

അന്യത വിശേഷവാദിച്ചുവരുന്ന വിശേഷീകരണം കഴിയാത്തതിനാല്‍ നാം വാദിച്ചുവരുന്ന വിശേഷം കളിക്കാത്തതിനാല്‍ നാം വാദിച്ചുവരുന്ന വിശേഷവാദിച്ചു വിശേഷം ഒന്നായിരിക്കുന്നതാണ്. നാം വാദിച്ചുവരുന്ന വിശേഷം ഒന്നാണെങ്കില്‍ നാം വാദിച്ചുവരുന്ന വിശേഷം ഒന്നാണെങ്കില്‍ നാം വാദിച്ചുവരുന്ന വിശേഷം ഒന്നാണെങ്കില്‍ നാം വാദിച്ചുവരുന്ന വിശേഷം ഒന്നാണെങ്കില്‍ നാം വാദിച്ചു

മറ്റു വാദിച്ചുമുണ്ടെങ്കില്‍ ഒന്നും വാദിച്ചുമുണ്ടെങ്കില്‍ ഒന്നും വാദിച്ചുമുണ്ടെങ്കില്‍ ഒന്നും വാദിച്ചുമുണ്ടെങ്കില്‍ ഒന്നും വാദിച്ചുമുണ്ടെങ്കില്‍ ഒന്നും വാദിച്ചുമുണ്ടെങ്കില്‍ ഒന്നും വാദിച്ചുമുണ്ടെങ്കില്‍ ഒന്നും വാദിച്ചുമുണ്ടെങ്കില്‍ ഒന്നും വാദിച്ചുമുണ്ടെങ്കില്‍ ഒന്നും വാദിച്ചുമുണ്ടെങ്കില്‍ ഒന്നും വാദിച്ചുമുണ്ടെങ്കില്‍ ഒന്നും വാദിച്ചുമുണ്ടെങ്കില്‍ ഒന്നും വാദിച്ചുമുണ്ടെങ്കില്‍ ഒന്നും വാദിച്ചുമുണ്ടെങ്കില്‍ ഒന്നും വാദിച്ചുമുണ്ടെങ്കില്‍ ഒന്നും വാദിച്ചുമുണ്ടെങ്കില്‍ ഒന്നും വാദിച്ചുമുണ്ടെങ്കില്‍ ഒന്നും വാദിച്ചുമുണ്ടെങ്കില്‍ ഒന്നും വാദിച്ചുമുണ്ടെങ്കില്‍ ഒന്നും വാദിച്ചുമുണ്ടെങ്കില്‍ ഒന്നും വാദിച്ചുമുണ്ടെങ്കില്‍ ഒന്നും വാദിച്ചുമുണ്ടെങ്കില്‍ ഒന്നും വാദിച്ചുമുണ്ടെങ്കില്‍ ഒന്നും വാദിച്ചുമുണ്ടെങ്കില്‍ ഒന്നും വാദിച്ചുമുണ്ടെങ്കില്‍ ഒന്നും വാദിച്ചുമുണ്ടെങ്കില്‍ ഒന്നും വാദിച്ചുമുണ്ടെങ്കില്‍ ഒന്നും വാദിച്ചുമുണ്ടെങ്കില്‍ ഒന്നും വാദിച്ചുമുണ്ടെങ്കില്‍ ഒന്നും വാദിച്ചുമുണ്ടെങ്കില്‍ ഒന്നും വാദിച്ചുമുണ്ടെങ്കില്‍ ഒന്നും വാദിച്ചുമുണ്ടെങ്കില്‍ ഒന്ം
(പ്പിറ്റ്‌ച്ചുവിരിയം പിണിവിച്ചിക്കുന്നു മറ്റുമായി. ഇന്തെ എത്തിക്കുന്ന ജനങ്ങളുടെ സാമൂഹ്യ സാമ്പത്തിക ജീവിതം സാമൂഹ്യമായി കണക്കിനും മാതൃകകളും പ്രസ്താവിക്കുന്നു.

ക്ഷാര്യതക്ക് കക്ഷിയായി

ക്ഷാര്യതക്ക് കക്ഷിയായി മറ്റൊരു സമയത്ത് മാറിക്കൊണ്ടിരുന്ന പരമാണം കുട്ടിയും നിജനായായ പ്രാന്തത്തിന്റെ മുഖ്യമന്ത്രിയായും പ്രാന്താധിപരിഭവാരായും അനുഭവപ്രകടന കൊണ്ട് മാറിന്നാണ് ക്ഷാര്യതക്ക് കക്ഷിയായി നിന്നും ക്ഷാര്യമായിരുന്നത്. മാറുകൊണ്ടിരിക്കുന്ന നിജാവധി വിവിധ പ്രാന്താഭിപ്രായങ്ങളുടെ ബാഗുകൾ പ്രാതലങ്ങളുടെ സ്വാധീനക്കാരന്റെ മാതൃകകൾ മുറിച്ച പ്രാന്താന്ത്രിക തൊഴിൽ പ്രവർത്തിക്കാൻ യാതൊന്നും സാമൂഹ്യമായി ഉപയോഗിക്കപ്പെടുകയാണ്.

പ്രസ്താവനങ്ങൾ

പ്രസ്താവനങ്ങൾ (ജ്ഞാനം മാതാവായ വാദണ്ടെ വാദണ്ടെ സാമൂഹ്യസേനാനി രേഖകൾ). രേഖകൾ എന്നിങ്ങനെ കണക്കിനും ബുദ്ധിമുട്ടും മാതൃകതയും നിർദ്ദേശവും, കുടികൊണ്ട് ഉത്തരങ്ങളുടെ പ്രാണാശയങ്ങളും സ്വാധീനങ്ങളും, മാതൃക മൂലം പ്രസ്താവനങ്ങളും പ്രതിപാദിക്കുന്ന മാതൃക സാമൂഹ്യാതിരിക്കുന്ന പ്രതിപാദം കുടികൊണ്ടുമായി നിരവധി ക്ഷാര്യതക്ക് കക്ഷിയായി മാറി പ്രവർത്തിക്കുന്നത്. കുടികൊണ്ടുമായി പ്രാൻ്താന്ത്രിക പ്രവർത്തനങ്ങളുടെ പ്രാന്താന്ത്രികയിൽ വിവേചനത്തിന്റെ സംരംഭം നിരീക്ഷിക്കുന്നു.

പ്രവൃത്തികൾ

പ്രവൃത്തികൾ (സമൂഹത്തിന്റെ പ്രവൃത്തികളുടെ വിവിധ പ്രാന്തങ്ങളും ക്ഷാര്യതക്ക് നിരീക്ഷിക്കുന്നു. പ്രവൃത്തികൾ പ്രവർത്തിക്കുന്ന സാമൂഹ്യമായി വരികയുടെ പ്രാന്റാന്ത്രിക പ്രവർത്തനങ്ങളും സാമൂഹ്യമായി വരികയുടെ പ്രാന്റാന്ത്രിക പ്രവർത്തനങ്ങളും പ്രവർത്തിക്കുനു.
കുട്ടന്റെ ഉയരം നമക്കുള്ളതാണ്. ദേവദർശനത്തിന്
കേരളത്തിലെ ഏറ്റവും പ്രായം വളരെ വലിയതായിരുന്നു കുഞ്ഞങ്ങളുടെ പരാജയത്തിന്റെ പ്രായം, പലവും തന്നെ അനുവദിച്ചിരുന്നിരുന്നു. എല്ലാവരുടെയും നാമവും പല്ലിക്കൊണ്ടാണ് പറയപ്പെടുന്നത്. അവരുടെ നാമവും സന്തൂർ കെട്ട് കലോട്ടട്ടികളാണ്. കുഴിയുടെ നാമവും പ്രായും നൂതന നാമവും പിന്തുടരേണം അനുഭവക്കാരന്റെ പോലെ.
കടക്കാന വാലുണ്ടാകാൻ സും ക്ഷേത്രപ്രവേശനത്തിനു കുറഞ്ഞ സൂക്ഷ്മമായ സൗന്ദര്യമുള്ള സമയത്തെ വരെ വളരെക്കാലം ചേർത്ത് വൈദ്യുതിയുടെ നിരൂപണ സൂക്ഷ്മമായ സൗന്ദര്യം സൃഷ്ടിച്ച് കമ്മ്യൂറന്റ് പ്രവേശിക്കുന്നു.

പ്രവേശിക്കാനായും ഭാവിയും പ്രവേശനത്തിന്റെ പ്രവേശനം പ്രവേശന പ്രവേശനത്തിന്റെ സമയം ഓരോ 30 മിന് വരെ തിയതി 12:30 നാണ് അന്തിമ ദിവസം പ്രവേശനം. പ്രവേശിക്കാനായും പ്രവേശനത്തിന്റെ പ്രവേശന പ്രവേശനത്തിന്റെ സമയം പ്രവേശനത്തിന്റെ പ്രവേശനം പ്രവേശന പ്രവേശനത്തിന്റെ പ്രവേശനം (പ്രവേശനം പ്രവേശനത്തിന്റെ നിരൂപണ പ്രവേശനം പ്രവേശനം).

അവധിക്കാലം പ്രവേശിക്കായും

ഇനി ഇഴുപ്പ് സുഖാനന്ത് കുറയുന്നതിന്

പ്രവേശിക്കാനാ പ്രവേശനമില്ല എന്നതി അനുഭവിക്കും.
Prot. No. 1836/2014

CIRCULAR AFTER XXII SYNOD, SESSION 2

Issued by the Major Archbishop George Cardinal Alencherry
to all the faithful of the Syro-Malabar Church
after the XXII Synod (2014), Session 2, of the Bishops of the
Syro-Malabar Church held from 18 to 30 August 2014 in the
Major Archiepiscopal Curia at Mount
St. Thomas, Kakkanad, Kochi

Reverend Fathers, men and women of consecrated life and
my dear brothers and sisters,

I am very happy to present the relevant details of the Second
Session of the XXII synod held at Mt. St. Thomas from Aug. 18-30. Forty
three bishops attended the Synod. The Bishops began
the Synod after spending the whole first day of the session in
prayer, meditation and in the Eucharistic celebration.

The Synod began its deliberations after recalling the major
events that took place after the session that was held in January.
One of the major events was the General Assembly of the CBCI
that was held at Pala. The diocese of Pala did a superb job in
organizing the assembly very efficiently.

The Synod also recalled the passing away of Cardinal
Lourduusamy who was the Prefect of the Oriental Congregation.
He had a very important role in helping the Syro-Malabar Church
at a critical phase of its development. We shall remember his
valuable service with gratitude and pray for the repose of his
soul.

Another major event was that the Church was blessed to
have two new bishops. Mar Vijay Anand Nedumpuram CMI,
the Bishop of Chanda, the first missionary diocese of the
Syro-Malabar Church, retired and Mar Ephraim Nariculam
was appointed the new bishop in his place. Similarly, Mar Joy
Alappat was appointed the auxiliary bishop of the Syro-Malabar
diocese of Chicago. We shall offer our greetings to them and
keep them in our prayers.
Mar George Valiamattam, the Archbishop of Tellicherry retired as per the Canonical norms of the Church and in his place, Mar George Njaralakkatt, the Bishop of Mandya was appointed. We shall remember with gratitude the ministry of Mar George Valiamattam and offer him our prayers. Mar Mathew Vaniakizhalvel retired from his office as the Bishop of Satna diocese on account of ill-health. We shall offer him our prayers for his health and well-being.

Procura—the office at Rome

A new office is being set up for the Syro-Malabar Church to maintain our contacts with the Vatican. The financial investment for the purchase of the office is enormous. We request the help and cooperation of our benefactors and dioceses for this purpose. The information with regard to the Procura was published earlier.

Religious Persecution

The persecution of Christians in Iraq and Syria and in other countries in the Middle East is very severe. A terrible situation has arisen where hundreds of innocent people are killed brutally because of their faith or are forced to flee their native countries or abandon their faith. This persecution is spearheaded by a few terrorists in the name of Islam. The conscience of the world has to be awakened to the immensity of this brutality. We have to pray for the conversion of these persecutors and for the grace to be given to those innocent Christians to remain strong in their faith in the midst of these persecutions.

Pastoral Ministry for the Migrants

Efforts are continuing to institute new set-ups to take care of the pastoral needs of our people who live beyond the proper territory of our Church in India as well as in other parts of the world. A letter signed by all the Synod Fathers was sent to the Holy Father requesting that the process for establishing adequate structures for the pastoral care of the Syro-Malabar faithful in the Gulf Countries be expedited. I have visited some of these
countries in order to understand their plight. I am very happy to note that the Apostolic Visitor and the Commission for Migrants and Evangelization are working with great enthusiasm for this purpose. I request your prayers for the success of our efforts in this matter. Our new diocese of Melbourne in Australia, although it its initial stages, is also progressing well with the cooperation of all. We shall thank the Lord for His blessings in all these areas.

Mission Fund

ASSM which was established to help our missionary efforts financially and otherwise is working very efficiently. As informed earlier, your sincere cooperation in this effort will make us accomplish much in this area. These efforts of ours will be a source of great encouragement to our mission dioceses as well as to our missionary activities. The Synod decided that the proceeds of the Sunday collection on the Syro-Malabar Mission Sunday which is the Sunday after the feast of Denha, to be sent to the Curia for the activities of the Mission Fund. I request your generous cooperation in this matter. Bishop Raphael Thattil has taken charge as the Director of ASSM in the place of Bishop Gregory Karotemprel CMI. The Synod acknowledged gratefully the services of Bishop Gregory Karotemprel who was the inspiration for the founding of ASSM.

Vocation and formation

The Synod discussed seriously the training of seminarians and the promotion of vocations. It was also pointed out that more attention should be given to the promotion of vocations to the religious life and vocations to religious brotherhood. The Church has a great responsibility to help and direct the training given to those who choose the religious life. Hence the Synod has constituted a new Commission for Vocations, after taking the above matters into consideration. The Synod also discussed ways in which the formation given to our seminarians could be improved. The Synod, hence, has taken a few steps in this direction to implement its deliberations in this matter more
effectively. You may have known that the Synod has recognized St. Ephrem’s Major Seminary as the mission Seminary of the Syros-Malabar Church. We are trying to provide a better missionary formation there. Such efforts will help the promotion of the missionary spirit in the Church.

**The Year of the Religious**

The Church has chosen next year to be the year of the Religious. In order to discuss the celebration of the year of the Religious and the promotion of vocation to the religious life, the Synod held a special session with the major superiors of religious congregations. It is a matter of great pride and joy that the canonization of the two religious in our Church is taking place at the beginning of the celebration of the Year of the Religious. We shall thank the Lord for the great blessing bestowed on the Church through the canonization of Blessed Chavara and Blessed Euphrasia. I expect the cooperation of all in the public programmes associated with the celebration of the canonization. I am sure it will benefit us immensely in our spiritual life. The Synod has taken a favorable decision to start the beatification process of Blessed Fortunatus Thanhäuser who was a religious brother, working in the region of Kattappana in the diocese of Kanjirappally.

**Other matters discussed at the Synod**

We have also started a Youth Movement known as the Syro-Malabar Youth Movement exclusively for the youth belonging to the Syro-Malabar Church just like the Youth Movements of the Latin and Syro-Malankara Churches. It was inaugurated on Aug.30th at Mt. St. Thomas. I am sure all of you will offer your cooperation and guidance to help it conduct its activities according to its newly formed constitution.

Jesus Youth is a spiritual movement that is engaged in youth Ministry. We have to pay more attention to its working so that it may work in union with the Mother Church and organize its activities in conformity with the authentic teachings and traditions of the Church.
AKCC

The All Kerala Catholic Congress is gaining strength in all the dioceses of the Syro-Malabar Church. All of us have to support it to grow more effectively in our dioceses. All the lay members of the Church have to be brought under the auspices of the AKCC in order that it may become an effective organization of the Laity to work for the Church without in any way being affected by sectarian or divisive tendencies.

The Women's Forum which was started recently is also working with great fervor.

Family units have an important role in the pastoral Ministry of the Church. Guidelines are being formed to coordinate their activities more effectively.

Care Homes and other Centres

Our Church is in the forefront in charitable activities. There are houses and centres that cater to the well-being of the elderly, the morally and physically challenged, orphans etc. I am very happy to note that a lot of our people, priests, the laity and the religious, are working with great enthusiasm in this field. Please be kind enough to give your utmost attention to the proper and legal functioning of these institutions.

Education

The field of Education is very important for the Church. Teachers participate in the teaching ministry of the Church. Their role in the formation of youth is very important. Teachers have to pay equal attention to the moral formation of the youth just as they cater to their intellectual formation. The Church also has a great responsibility in this area. Teachers have to take into account the vision of the Church in this field in the discharge of their ministry.

Ecumenical activities

We have to strive hard to strengthen our ecumenical activities as well as to foster warm relationships with other religions through inter-religious dialogues. Seminarians have to be given more training and information in order to engage in ecumenical activities.
Anti-alcoholic activities

The Church supports the policy of the State in the prevention of alcoholism. We have to aim for an alcohol-free society. More conscientization and constant vigilance are needed in this area. We shall try to strengthen anti-alcoholic movements and create a society free of the use of alcohol.

Some Other things to be specially mentioned

A beautiful documentary on the Syro-Malabar Church known as the “Margam” has been produced. Please popularize the use of this DVD.

In order to commemorate the 1950th anniversary of the martyrdom of St. Thomas, the bishops made a pilgrimage to Kottakavu church, Paravur, one of the seven churches established by St. Thomas. The Synod has also decided not to bury the deceased bishops in the Madbaha.

The Synod also discussed the needs and anxieties of the Knanaya Community and entrusted a Committee of Bishops to study this matter more profoundly.

After many effective and lively exchanges of ideas and discussions, the Session of the Synod was concluded on 30 August at 12.30 p.m. I request your prayers so that the work of the Synod may continue to be beneficial to the good of our Church and for her growth.

George Cardinal Alencherry
Major Archbishop of the Syro-Malabar Church
Prot. No. 441/2014

നിയമസൂചികയിലെ സിപ്പ്‌വേലികൾ സ്ഥാപിക്കുന്നത്തോടെ

നൽകിയിരിക്കുന്ന നിയമം

നിയമം സ്വയംഭൂരൂപത്തിൽ നാല് വാർഡ്‌സ്റ്റേറ്റ്‌
സാമ്പത്തികമായി നാല് വാർഡ്‌സിന്റെ

കാര്യാലയങ്ങൾ സാമ്പത്തികമായി നാല് വാർഡ്‌സിന്റെ

ഉയർന്ന കാര്യാലയത്തിന്റെ

നിയമസൂചികയുടെ സ്ഥാപനത്തോടെ കുറഞ്ഞ വാരികളിലേയ്ക്കു.

നിയമസൂചികയുടെ സ്ഥാപനത്തോടെ 40 വാരികളിലേയ്ക്കു പ്രവൃത്തിക്കുന്നു.

നിയമസൂചികയുടെ സ്ഥാപനത്തോടെ 7 വാർഡ്‌സ്‌ലാണ്‌ പ്രസ്താവന 31 വാർഡ്‌സ്‌ലാണ്‌ അനുകരണം

നിയമസൂചികയുടെ സ്ഥാപനത്തോടെ 60 വാർഡ്‌സ്‌ലാണ്‌ ഈമേജ്‌

നിയമസൂചികയുടെ സ്ഥാപനത്തോടെ 2 വാർഡ്‌സ്‌ലാണ്‌ ബിരുദം

നിയമസൂചികയുടെ സ്ഥാപനത്തോടെ 1744 വാർഡ്‌സ്‌ലാണ്‌ ഭൂമി

നിയമസൂചികയുടെ സ്ഥാപനത്തോടെ 1234 വാർഡ്‌സ്‌ലാണ്‌ ഭൂമി

നിയമസൂചികയുടെ സ്ഥാപനത്തോടെ 987 വാർഡ്‌സ്‌ലാണ്‌ ഭൂമി

നിയമസൂചികയുടെ സ്ഥാപനത്തോടെ 765 വാർഡ്‌സ്‌ലാണ്‌ ഭൂമി

നിയമസൂചികയുടെ സ്ഥാപനത്തോടെ 543 വാർഡ്‌സ്‌ലാണ്‌ ഭൂമി

നിയമസൂചികയുടെ സ്ഥാപനത്തോടെ 321 വാർഡ്‌സ്‌ലാണ്‌ ഭൂമി

നിയമസൂചികയുടെ സ്ഥാപനത്തോടെ 109 വാർഡ്‌സ്‌ലാണ്‌ ഭൂമി
தൊന്നൽനിരക്കുന്ന പേരാരംഭം പോലെന്നാണ് തുറന്നോട്ടം. ഒരു പേരാരംഭം പോലെന്നോട്ടം അവതരിപ്പിക്കുന്നതും എന്നീവിധം പോലെന്നോട്ടം അവതരിപ്പിക്കുന്നതുമായി വ്യാപാരത്തിൽ പേരാരംഭം പോലെന്നോട്ടം പോലെന്നോട്ടം അവതരിപ്പിക്കുന്നതുമായി അവതരിപ്പിക്കുന്നതുമായി അവതരിപ്പിക്കുന്നതുമായി അവതരിപ്പിക്കുന്നതുമായി അവതരിപ്പിക്കുന്നതുമായി. ഒരു പേരാരംഭം പോലെന്നോട്ടം പോലെന്നോട്ടം പോലെന്നോട്ടം പോലെന്നോട്ടം പോലെന്നോട്ടം പോലെന്നോട്ടം പോലെന്നോട്ടം പോലെന്നോട്ടം പോലെന്നോട്ടം പോലെന്നോട്ടം പോലെന്നോട്ടം പോലെന്നോട്ടം പോലെന്നോട്ടം പോലെന്നോട്ടം പോലെന്നോട്ടം പോലെന്നോട്ടം പോലെന്നോട്ടം പോലെന്നോട്ടം പോലെന്നോട്ടം പോലെന്നോട്ടം പോലെന്നോട്ടം പോലെന്നോട്ടം പോലെന്നോട്ടം പോലെന്നോട്ടം പോലെന്നോട്ടം പോലെന്നോട്ടം പോലെന്നോട്ടം പോലെന്നോട്ടം പോലെന്നോട്ടം പോലെന്നോട്ടം പോലെന്നോട്ടം പോലെന്നോട്ടം പോലെന്നോട്ടം പോലെന്നോട്ടം പോലെന്നോട്ടം പോലെന്നോട്ടം പോലെന്നോട്ടം പോലെന്നോട്ടം പോലെന്നോട്ടം പോലെന്നോട്ടം പോലെന്നോട്ടം പോലെന്നോട്ടം പോലെന്നോട്ടം പോലെന്നോട്ടം പോലെന്നോട്ടം പോലെന്നോട്ടം പോലെന്നോട്ടം പോലെന്നോട്ടം പോലെന്നോട്ടം പോലെന്നോട്ടം പോലെന്നോട്ടം പോലെന്നോട്ടം പോലെന്നോട്ടം പോലെന്നോട്ടം പോലെന്നോട്ടം പോലെന്നോട്ടം പോലെന്നോട്ടം പോലെന്നോട്ടം പോലെന്നോട്ടം പോലെന്നോട്ടം പോലെന്നോട്ടം പോലെന്നോട്ടം പോലെന്നോട്ടം പോലെന്നോട്ടം പോലെന്നോട്ടം പോലെന്നോട്ടം പോലെന്നോട്ടം പോലെന്നോട്ടം പോലെന്നോട്ടം
ഇതിനും പ്രശ്നങ്ങളും അന്വയങ്ങളും ഉള്ള വിഷയങ്ങളിൽ ഉന്നതമായ സജീവതകൾ പ്രഖ്യാപിക്കുന്നില്ല. ഇതുവഴി അവസാനം തുല്യസമ്പന്നന്മാരുടെയും വിജയത്തിന്റെയും അധികൃതതയുടെയും മൂലഭാഗത്തിന്റെയും ഉപയോഗങ്ങളില്‍ നിലനില്ല,

കൈക്കനാല്‍


t. രാമചന്ദാ

കാരണം തീരേതിന് അവസാനം

കൈക്കനാല്‍ തീരേതിന് അവസാനം 

സൂപ്പര്‍ സൂപ്പറ് സൂപ്പർ 

ഫണുക്ക്
Prot.No. 0442/2014

അഥവാ തോതിലുള്ള നിഷ്കുറിഞ്ഞ ക്ഷമസൂക്ഷ്‌യും
ബിഹാനിൽ മനോഹരമായ ഉദ്ധേശം പൊലുത്തു

നമാന്തരം

കുഞ്ഞ് മലയാളത്തിലുള്ള ക്ഷമസൂക്ഷ്‌യും
വിരുദ്ധസാധനത്തിലുള്ള അനുഭവിച്ച അന്തിതാന്തികം
അനുഭവിക്കുന്ന കുറിച്ചും വിശ്വസിക്കുന്നു
വിരുദ്ധസാധനത്തിലുള്ള അനുഭവിക്കുന്ന

മുട്ടി അടികമെത്തുന്നു അനുഭവിക്കുന്ന

നിര്‌ദ്ദേശീയം നീലി കിഴക്കുമുള്ള ക്ഷേത്ര നിരീക്ഷിക്കുന്ന,

നിര്‌ദ്ദേശീയം നീലി കിഴക്കുമുള്ള ക്ഷേത്ര നിരീക്ഷിക്കുന്ന
2014 അഗസ്തി 11 വി നണ്ടി എന്ന വുഡ്
മലയാളത്തിലുള്ള വിശ്വസിക്കുന്നു
നിര്‌ദ്ദേശീയം നീലി കിഴക്കുമുള്ള നിരീക്ഷിക്കുന്ന

നിർദ്ദേശീയം നീലി കിഴക്കുമുള്ള നിരീക്ഷിക്കുന്ന
45000 - ഏതാണ്ടു ദേശീയാണ് പരസ്പരിനിരീക്ഷിക്കുന്ന
എന്നിരുന്നു

എന്നിരുന്നു

നിര്‌ദ്ദേശീയം നീലി കിഴക്കുമുള്ള നിരീക്ഷിക്കുന്ന
45000 - ഏതാണ്ടു ദേശീയാണ് പരസ്പരിനിരീക്ഷിക്കുന്ന
എന്നിരുന്നു

നിര്‌ദ്ദേശീയം നീലി കിഴക്കുമുള്ള നിരീക്ഷിക്കുന്ന
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എന്നിരുന്നു

നിര്‌ദ്ദേശീയം നീലി കിഴക്കുമുള്ള നിരീക്ഷിക്കുന്ന
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നിര്‌ദ്ദേശീയം നീലി കിഴക്കുമുള്ള നിരീക്ഷിക്കുന്ന
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എന്നിരുന്നു

നിര്‌ദ്ദേശീയം നീലി കിഴക്കുമുള്ള നിരീക്ഷിക്കുന്ന
45000 - ഏതാണ്ടു ദേശീയാണ് പരസ്പരിനിരീക്ഷിക്കുന്ന
എന്നിരുന്നു

നിര്‌ദ്ദേശീയം നീലി കിഴക്കുമുള്ള നിരീക്ഷിക്കുന്ന
45000 - ഏതാണ്ടു ദേശീയാണ് പരസ്പരിനിരീക്ഷിക്കുന്ന
എന്നിരുന്നു

നിര്‌ദ്ദേശീയം നീലി കിഴക്കുമുള്ള നിരീക്കി

ങ്ങളുടെ വിശ്വസിക്കുന്നതിന്

ഉപരിപാലനം ചെയ്യുന്ന നിവാസി, കുലകോ അധികാരി നായം
ക്യാബാട്ടം അതുകൊണ്ട് അത്യുഷ്ട ഭാവം കൊണ്ടു പൊതിയുന്നതും കുമാരൻകുട്ടിക്ക് കുട്ടാണകാലം പ്രവൃത്തി മനസ്സാക്കുകയും

+ കന്നക്സു എന്നത്തെ വിഭാഗം

+ കുട്ടിക്കുളമ മുൻപേ കൊടും വിഭാഗം കൊടുമ-മേളം പുറ
Decree of the Erection of the Eparchy of St. Thomas, the Apostle – Melbourne of the Syro-Malabars

FRANCIS BISHOP SERVANT OF THE SERVANTS OF GOD

May it always be remembered!

It seemed good to found for the Syro-Malabar faithful who reside in Australia a new Eparchy so that better spiritual and good governance may be provided.

Therefore, We who have been placed upon the Chair of the Prince of the Apostles, after having heard the advice of our Venerable Brother Leonardo Cardinal Sandri, Prefect of the Congregation for the Oriental Churches, believing that this is the right decision, with our supreme authority, establish the Eparchy of St Thomas the Apostle - Melbourne of the Syro-Malabar, with all the rights and obligations proper to this Church and we establish the Eparchial See to be in Melbourne. The constitution and the administration of this Eparchy will be made according to the norms of the canons of the Oriental Churches.

This is promulgated so that it may be acted upon and after preparing all the proper documents these must be sent to the Congregation for the Oriental Churches.

Finally, We wish that the contents of this Apostolic Constitution be observed from now and into the future, the contrary notwithstanding.

Given in Rome, on the 23rd of December of the year 2013, the first of our pontificate.

Franciscus
Decree of Appointment of Bishop Bosco Puthur as Bishop of the Eparchy of St. Thomas, the Apostie-Melbourne of the Syro-Malabars

FRANCIS BISHOP SERVANT OF THE SERVANTS OF GOD

To our Venerable Brother Bosco Puthur, up to now titular Bishop of Foraziana and Bishop of the Major Archiepiscopal Curia of the Syro-Malabar Church, elected Bishop of the new Eparchy of St Thomas the Apostle - Melbourne of the Syro-Malabar, greetings and apostolic blessing

As we needed to provide for the newly established Eparchy of the Syro-Malabar - Melbourne, Australia, which We have established today with our Apostolic Constitution “Quo Aptius”, We thought of you Venerable Brother, who are equipped with the right gifts and are knowledgeable in the ecclesiastical matters that pertain to that rite, to be the worthy person to preside over it.

Therefore, hearing the advice of Our Venerable Brother Leonardo Sandri, Prefect of the Congregation for the Oriental Churches and with Our supreme authority, freed from the titular See of Foraziana and from the duties as Bishop of the Major Archiepiscopal Curia of the Syro-Malabar Church, we appoint you Bishop of the Eparchy of St. Thomas the Apostle – Melbourne of the Syro-Malabar with all the rights and duties of such office according to the Canons of the Oriental Churches.

Furthermore, We mandate that this Letter be made known to all the Clergy and the People of the Eparchy whom we encourage to gladly follow you and stay united with you.

I invoke upon you the gifts of the Holy Spirit confident that the faithful entrusted to your care may every day feed upon the evangelical and human virtues and that, at the same time, they may become strong and joyous witnesses of the Love of Christ in the world.

May the peace of Christ, through the intercession of the Virgin Mary, be always with you and with this beloved, new established Eparchy.

Given in Rome, in St Peter, on the 23rdDay of December of the Year 2013, the first of our pontificate.

Franciscus
Decree of Appointment of
Mar Raphael Thattil, Apostolic Visitor

Port N. 315/2013

Congregation for Oriental Churches

Decree

Since the care of the souls of many faithful belonging to the Syro-Malabar Church in India, living in different parts of India, must be more aptly performed, His Eminence D. Cardinal George Alanchery, Major Archbishop of Syro-Malabar Church, led by the pastoral solicitude, desired to nominate an Apostolic Visitor for the lay faithful living in India, outside the proper territories, in order to know their number and their spiritual necessities and to foster their desire for piety keeping their ancient customs and institutions

Supreme Pontif Pope Francis

in an audience given to me, the undersigned cardinal prefect on 23rd December 2013, led by the pastoral solicitude consented that His Excellency Dr. Raphael Thattil titular bishop of Burunita and auxiliary of the Archdiocese of Trichur, is worthy of appointing for the office of apostolic visitor of the lay faithful belonging to the Syro-Malabar Church and living outside proper territories in India, with all added jurisdiction and faculties added to this duty.

Anything against this order is not valid.

Given in Rome from the house of the congregation for the Oriental Churches on January 11th AD 2014.

(Sd) Leonardus Card. Sandri
Prefect

(Sd) + Cyrillus Vasil S.J.
Archiepiscopus a Secretis
Decree of Appointment of Rev. Fr. Ephrem Nariculam, Bishop of Chanda

Francis, Bishop, Servant of the Servants of God

To my beloved son Ephraem Nariculam, from the clergy of Ernakulam-Angamaly, chosen as Bishop of the Syro-Malabar Eparchial See of Chanda, greetings and apostolic blessing!

In fulfilment of the office of the successor of Blessed Peter, which by divine providence has been entrusted to me, I not only hold in high regard the heritage of the Eastern Churches but also take steps for its preservation and growth. Considering very attentively to the pastoral needs of the faithful of these communities, now I think in particular about the spiritual journey of the flock of Chanda, which is expecting a new spiritual leader and herald of the gospel.

Therefore, beloved son, I am considering you, who have excelled in human, Christian and priestly qualities and also have rendered excellent service both in India and in Canada.

Hence in consultation with the Congregation for the Oriental Churches, with my apostolic authority I appoint you Bishop of the Syro-Malabar Eparchial See of Chanda, giving you all the faculties and imposing on you also all the duties connected with this nomination according to the norms of the Code of Canons of the Eastern Churches.

As regards your ordination, profession of faith and promise of obedience to me and to my successors you will strictly observe the norms of the same code. I want you to bring this my decree to the knowledge of the clergy and faithful of the flock entrusted to your care, all of whom I exhort that, guided by you, they may act faithfully towards the good of all in the name of Christ and grow constantly in truth and charity.

Given in Rome, at St. Peters, on the thirty first day of the month of July in the year of the Lord two thousand and fourteen, in the second year of my Pontificate.

Francis
Marcellus Rossetti, Apostolic Protonotary
Decree of Appointment of Rev. Fr. Joy Alappat, 
Auxiliary of Bishop of Chicago of the 
Syro-Malabars

FRANCIS BISHOP
SERVANT OF THE SERVANTS OF GOD

To Our beloved son Joy Alappat, presbyter of the Diocese of
Irinjalakuda and, up to now, Rector of the Eparchial Cathedral
of Saint Thomas the Apostle of Chicago of the Syro-Malabars,
appointed Auxiliary Bishop of the same Eparchy and, at the
same time, Titular Bishop of Bencenna, greetings and Apostolic
Blessing.

Since the care of the Lord’s entire Flock is Our responsibility,
and We do not wish the Local Churches to be lacking in
anything, We by no means delay in providing, as carefully as
possible, what they need and require. For this reason, it is at
this time, with particular attention, that We turn Our thoughts
to the Eparchy of Saint Thomas the Apostle of Chicago of the
Syro-Malabars, gladly granting the petition earnestly made by
its Ordinary, Our Venerable Brother Jacob Angadiath, for an
Auxiliary Bishop. And so, beloved son, knowing that you are
endowed with the requisite doctrinal background and knowledge
of spiritual matters, We accordingly judge that you are suitable
for undertaking this Office.

Therefore, upon consultation with the Congregation for the
Oriental Churches, by virtue of Our Apostolic authority, We
appoint you Eparchial Auxiliary Bishop of Saint Thomas the
Apostle of Chicago of the Syro-Malabars, at the same time
promoting you to the Titular See of Bencenna, together with all
the rights and

. obligations connected to this position and mandate. As
to your Ordination, the Profession of Faith, the Promise of
Obedience and the rest, you will follow exactly the established
norms of the Code of Canons of the Eastern Churches.
Finally, beloved Son, equipped with sound doctrine, sustained by solid devotion and bolstered by assistance from on high, devote yourself in such a way that the faithful may perceive from your ministry, in communion with your Ordinary, both the guidance and the unfailing mercy of the Savior Himself.

Given at Rome, at St. Peter’s, on the thirty-first day of the month of July, in the year of the Lord two thousand fourteen, the second of Our Pontificate.

FRANCIS
Leonardo Sapienza, Protonary Apostolic
Decree of Appointment of Bishop George Njaralakatt, Archbishop of Tellicherry

Prot. No. 1580/2014

MAJOR ARCHIEPISCOPAL LETTER
OF CANONICAL PROVISION

GEORGE CARDINAL ALENCHEERRY, THE MAJOR ARCHBISHOP OF THE SYRO-MALABAR CHURCH sends his paternal Blessings to you, Bishop George Njaralakatt, until now Bishop of the Eparchy of Mandya, and who has been elected Archbishop of the Archeparchy of Tellicherry by the Synod of Bishops of the Syro-Malabar Church. Upon acceptance of the letter of resignation submitted as per CCEO c. 210 §1 at the completion of 75 years of age by Archbishop George Valiamattam, who governed the Archeparchy of Tellicherry with the paternal care of a loving father and the foresight of an able leader for more than 25 years, from 1 May 1989 as its Bishop and later from 18 May 1995 as its first Metropolitan Archbishop, there was the need to find a suitable successor to him. The Synod of Bishops of the Syro-Malabar Church assembled in the Second Session of the XXII Synod (2014) has found you to be the right person for the office and elected you Archbishop of Tellicherry. This election was made public at the Vatican and the Major Archiepiscopal Curia at Mount St. Thomas, Kakkanad on 29 August 2014.

Therefore, in virtue of CCEO c. 86 §1, 1° and by the authority vested in me as the Major Archbishop of the Syro-Malabar Church to provide the people of God entrusted to my care with pastors and efficient systems of governance, and guided by the consideration of the good of the faithful of the Archeparchy of Tellicherry and of the entire Syro-Malabar Church, I, George Cardinal Alencherry, hereby appoint you METROPOLITAN ARCHBISHOP OF THE ARCHEPARCHY OF TELLICHERRY transferring you from the Eparchy of
Mandya, which you have been shepherding admirably for more than four years from 7 April 2010 onwards. You are to take canonical possession of your office in accordance with CCEO c. 223.

Commending you to Our Lord, the Master Shepherd and praying that you may, through the intercession of Mary our Mother, St. Thomas, our Apostle, and St. Joseph, the Patron Saint of the Archeparchy of Tellicherry, in close communion and collegiality with the Major Archbishop and the Bishops of the Synod of Bishops of the Syro-Malabar Church, and the entire clergy and the faithful of the Archeparchy of Tellicherry, fulfil the duties of your office as “an example in speech and conduct, in love, in faith, in purity” (1Tim 4:12), I extend to you, my hearty congratulations and prayerful good wishes.

All contrary dispositions notwithstanding.

Given from the Syro-Malabar Major Archiepiscopal Curia at Mount St. Thomas, Kakkanad, on 29th day of the month of August of the year 2014 under my seal and signature.

George Cardinal Alencherry
Major Archbishop of the Syro-Malabar Church

Fr. Antony Kollannur
Major Archiepiscopal Chancellor
Decree of Appointment of the Administrator, 
Eparchy of Mandya

Prot. No. 2004/2014

Greetings and blessings in the Lord Jesus Christ

To

Very Rev. FR. GEORGE ALUKKA

Priest of the eparchy of Mananthavady, who was the Vicar General of the Eparchy of Mandya and until now the Parish Priest of the Cathedral Church of Mandya.

In order that the people of God of every eparchy may grow and progress in faith and that they may not be left without a pastor of their own in the event of a vacant See, the norms of law prescribe that the Major Archbishop should appoint administrators to such eparchies within the stipulated time. After mature reflection and lawful consultations, I have found you the most fitting person to be the administrator of the eparchy of Mandya, now vacant because of the transfer of its legitimate pastor.

Therefore, taking into consideration your personal virtues and having consulted the Permanent Synod, I, the Major Archbishop of the Syro-Malabar Church, in conformity with CCEO c. 220§§2&3 and c. 226, appoint you

ADMINISTRATOR OF THE EPARCHY OF MANDYA

with all the rights and obligations attached thereto.

This appointment becomes effective on 30 October 2014. However, the powers of the administrator should be exercised only after making the profession of faith in the presence of the Major Archbishop and taking possession of the office by showing this letter of appointment to the college of consultants of the said eparchy (CCEO c. 220 §4). You are further advised to make known this appointment to the entire people of God of
Mandya and to observe strictly the norms of law, particularly, CCEO cc. 228 §§ 1&2 and c. 229.

I wish and pray that the Spirit of the Lord guide and lead you in discharging the duties of your new office.

Given from the Major Archiepiscopal Curia of the Syro-Malabar Church at Mount St. Thomas, Kakkanad, on the 30th day of the month of October, of the year Two Thousand and Fourteen.

George Alencherry  
Major Archbishop of the Syro-Malabar Church

Fr. Antony Kollannur  
Major Archiepiscopal Chancellor
Decree Raising St. Ephrem’s Theological College to the Status of a Synodal Seminary

Prot. No. 560/2014

DECREE

St. Ephrem’s Theological College, Satna, founded by the visionary leadership of Bishop Abraham Mattam VC, the first Bishop of Satna and inaugurated on 3 July 1992 as a diocesan mission seminary for the formation of candidates to priesthood in the context of North India, has made great strides of progress over the past 20 years and more of its existence. From the priestly ordination of the first batch of students in the year 1996, 18 batches of students have completed their priestly formation and the number of the ordained priests till 2012 is 250 who are engaged in evangelization and priestly ministry in India and abroad in various eparchies of the Syro Malabar Church and in other dioceses and Religious Congregations. From the beginning onwards several eparchies and religious congregations of the Syro Malabar Church used to send their students to this seminary for theological studies. They also cooperated with this seminary making available their qualified priests to join the staff or to teach as visiting professors. Raising the seminary to the status of a Synodal Seminary was thought to be advantageous to the more effective training and formation of missionary personnel not only for a few mission eparchies, but for the missionary enterprises of the entire Syro-Malabar Church.

Accordingly the petition supported by the Presbyteral Council of the Eparchy of Satna and the Seminary Staff and with the wholehearted approval of Bishop Abraham Mattam VC, the founder of St. Ephrem’s Theological College, was presented to the Second Session of the XX Synod of Bishops of the Syro-Malabar Church, held from 20 August to 01 September, 2012 by Bishop Mathew Vaniakizhalakel VC, the Bishop of Satna,
requesting the Synod to take up the seminary so that it can function as a Synodal Mission Seminary for the entire Syro Malabar Church. The Petition also offered to entrust the Synod the property of 38.47 Acres of land with the building and the Corpus fund of Rs. 30,00,000/- (Thirty Lakhs). The petition also undertook to complete the full repair and maintenance work before formally entrusting the seminary to the Synod.

After detailed discussion, the Synod set up a five member Committee consisting of Archbishop George Valiamattam, Archbishop Mathew Moolakkat OSB, Bishop Thomas Chakkiah, Bishop Jacob Manathodath and Bishop Bosco Puthur (Convenor) to study the implications of such an alienation. Bishop Bosco Puthur, the convenor, on behalf of the Committee visited the Seminary on 29 October 2012 and made detailed study and held discussions with the Bishop and the Seminary staff and students. After having discussed his findings with the other members of the Committee, Bishop Bosco Puthur presented the Report of the Committee in the XXI Synod conducted from January 07 to 11, 2013. After studying the report the Synod in principle decided “to declare St. Ephrem’s Theological College, Satna, a Synodal Mission Seminary, subject to the conditions laid down by the Synod.” The permission from the Congregation for the Eastern Churches for the alienation of property of the seminary to the Syro-Malabar Bishops’ Synod was communicated through the letter from the Apostolic Nunciature in India (Port. N. 5535/13, dated 21 October 2013). Having thus completed all the formalities required for the transfer of the Seminary to the Synod, Bishop Mathew Vaniakizhakel VC during the First Session of the XXII Synod of Bishops held from 7-11 January 2014, made the request to the Major Archbishop to do whatever is necessary for the declaration of St. Ephrem’s Theological College a Synodal Seminary of the Syro-Malabar Church.

Therefore, having made all the necessary consultations and having obtained the consent of the required ecclesiastical
bodies, the undersigned George Cardinal Alencherry, the Major Archbishop of the Syro-Malabar Church, hereby declares St. Ephrem’s Theological College, Satna a Synodal Seminary of the Syro-Malabar Church with all its rights and privileges of such a status envisioned in the common law and in the particular law of the Syro-Malabar Church. This decree comes to effect from 29 March 2014. By a separate decree I have also constituted an Adhoc Committee of Bishops elected by the Synod to oversee the functioning of the Seminary henceforward for a period of three years.

I invoke God’s blessings on the Staff and Students of St. Ephrem’s Theological College, Satna and wish the seminary all-round success in the years to come so that the seminary becomes a very effective tool in the evangelization mission of the Syro-Malabar Church.

Given this from the Major Archiepiscopal Curia of the Syro-Malabar Church at Mount St. Thomas, Kakkanad on 25 March 2014, on the feast of Annunciation.

George Cardinal Alencherry
Major Archbishop of the Syro-Malabar Church

Fr. Antony Kollannur
Major Archiepiscopal Chancellor
Decree of Promulgation of the Commemoration of St. Joseph in the Holy Qurbana

Prot. No. 2015/2014 3 November 2014

Dear Archbishops and Bishops,

The XXII(2014) Session 1 decided to include the commemoration of St. Joseph in the invariable part of the Onitha d’Raze with prior approval of the Apostolic See. The Apostolic See has given the recognition for this decision as follows:

By a letter of 26 February 2014 (Prot. No.383/2014), Your Beatitude sought the recognitio of the Holy See for the introduction of a commemoration of St. Joseph, Spouse of the Holy Mother of God, into the pre-anafora (invariable part of the Onitha d’Razey of the Taksa of the Qurbana of Mar Addai and Mari. This proposal corresponds to the deeply rooted devotion to the Guardian of Our Lord that is already found among the Syro- Malabar faithful. After due consideration, this Dicastery has no objection to the request, which seems particularly timely in our day as evidenced by a similar step recently taken in the Latin Church.

The Commission for Liturgy has given the formulation of the prayer including the name of St. Joseph as follows:

When recited:

When sung:

\begin{footnotesize}

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Therefore, I hereby communicate to you that this change of prayer in the invariable part of the Onitha d’Raze of the Holy Qurbana will come into use from the First Sunday of the Mangalavarthakalam of 2014 onwards.

George Cardinal Alencherry
Major Archbishop of the Syro-Malabar Church
Decree of Promulgation of Guidelines for Religious Working in Other Sui Iuris Churches

Prot. No. 1743/2014

DECREE

The Syro-Malabar Church is blessed with the presence of many indigenous Institutes of Consecrated Life and Societies of Apostolic Life. They have been doing evangelization, and pastoral care to the Syro-Malabar migrants in various forms of apostolates, not only within the Syro-Malabar eparchies, but also in other sui iuris Churches in India and abroad. Over the years the apostolates of the Syro-Malabar Institutes of Consecrated Life and Societies of Apostolic Life have been extended to other sui iuris Churches, in particular to the Latin and the Syo-Malankara Churches. Before the Syro-Malabar Church was erected as a Major Archiepiscopal sui iuris Church, these services of the religious institutes in other sui juris Churches were not coordinated by any central authority. It is in this context that the Synod of Bishops of the Syro-Malabar Church deliberated on the need to formulate a set of guidelines for making the missionary and pastoral undertakings of the religious institutes more effective, and ecclesiologically and canonically flawless.

As the preamble states, "while formulating these Guidelines, care was taken to take into consideration the teaching of the Second Vatican Council and the Post-Conciliar Documents, the norms of the Code of Canons of the Oriental Churches (CCEO) and of Code of Canon Law (CIC) of the Latin Church, the Mission Policy of the Syro-Malabar Church, the Particular Laws of the Syro-Malabar Church and the various dispositions of the Synod of Bishops of the Syro-Malabar Church as well as the observations and suggestions given by the Syro-Malabar Religious Conference (SMRC) and the Religious Advisory Body (RAB) of the Major Archiepiscopal Commission for the Institutes of Consecrated Life and Societies of Apostolic Life." It is also to be noted that "these Guidelines in no way intend to
curb the legitimate freedom of the religious institutes but only to regulate, by coordinating their activities for the common good of the Church and of the institutes themselves. Similarly, these Guidelines concern the activities of the religious institutes, only when they take up ministry or apostolate in Churches other than Syro-Malabar Church.”

Bishop Jose Porunnedom, the Chairman, and Bishop Jose Chittooparampil CMI and Bishop Lawrence Mukkuzhy, the Members of the Commission for Institutes of Consecrated Life and Societies of Apostolic Life, and Sr. Vimal Jose CMC (Secretary), the Religious Advisory Body (RAB) of the Commission, the Syro-Malabar Religious Conference (SMRC) and all others who spent a lot of time and energy in formulating these guidelines deserve to be congratulated and thanked whole heartedly.

The draft guidelines were presented in the XXII Synod (2014), Session 2 of the Bishops of the Syro-Malabar Church held from 18-30 August 2014 and the Synod approved the guidelines for promulgation. Accordingly, I, the undersigned George Cardinal Alencherry, the Major Archbishop of the Syro-Malabar Church, hereby promulgate the Guidelines for the Syro-Malabar Institutes of Consecrated Life and Societies of Apostolic Life who have houses or services in other sui iuris Churches and decree that these Guidelines be followed in the activities of the Syro-Malabar Institutes of Consecrated Life and Societies of Apostolic Life when they take up ministry or apostolate in Churches other than Syro-Malabar Church.

The Guidelines will come into effect from 1 December 2014.

Not withstanding all contrary dispositions.

Given from the Syro-Malabar Major Archiepiscopal Curia at Mount St. Thomas, Kakkanad on 3 October 2014.

George Cardinal Alencherry
Major Archbishop of the Syro-Malabar Church

Fr. Antony Kollannur
Major Archiepiscopal Chancellor
GUIDELINES

for the Syro-Malabar Institutes of Consecrated Life
and Societies of Apostolic Life
who have Apostolate in other Sui Iuris Churches

Preamble

Ever since the first indigenous Syro-Malabar religious congregation was founded under the leadership of Fr. Thomas Palackal, Fr. Thomas Porukkara and Blessed Kuriakose Elias Chavara, three saintly priests of the Syro-Malabar Church, there has been an exponential growth in the number of religious congregations as well as in the number of men and women joining those congregations. In addition, lately a number of religious congregations of the Latin Church, especially those originated in European countries, have founded their branches in the Syro-Malabar Church as well. Some of them have their Syro-Malabar provinces or regions while some others which have no system of provinces have erected their independent generalates in the Syro-Malabar Church.

Many religious institutes in the Syro-Malabar Church are of Pontifical right while others are of major archiepiscopal or eparchial right. All these Institutes form part of the Syro-Malabar Church. They are, therefore, considered Institutes of the Syro-Malabar Church and are bound by these Guidelines, without prejudice to their rights and privileges they enjoy by virtue of their juridical status, especially in matters of their internal governance.

Irrespective of the nature, the religious institutes of the Syro-Malabar Church have been in the forefront of missionary enterprise and of providing pastoral care to the Syro-Malabar migrants living both in India and abroad, just as the religious institutes in the universal Church have, over the centuries, undertaken such historically entrusted missionary responsibilities. In due consideration of this pioneering role of the religious institutes in evangelization and the pastoral
care of the migrants, all the missionary eparchies of the Syro-
Malabar Church were entrusted to various clerical religious
congregations; besides, human and economic resources were
very limited at the level of eparchies in the Church in Kerala
also. The tremendous growth and progress of these mission
eparchies has been made possible by the hard work of the
missionaries, both male and female, belonging to the various
religious institutes. The pastoral services they have rendered and
are still rendering to the Syro-Malabarians living in those areas
where there is no Syro-Malabar jurisdictional arrangements
also are remarkable.

The religious institutes have been able to make great strides
mainly because they got sufficient number of good candidates
from the Syro-Malabar parishes, especially in Kerala, where
parish priests, members of the religious institutes and catechism
teachers serving in the parishes, through the manifold activities
in the parishes, helped the children receive good religious
formation and the families provide regular spiritual support by
sustaining strong Catholic faith in families. Moreover, the pious
associations of the children such as the Cherupushpa Mission
League and Christian Life Communities (CLC) have also played
a very important role in promoting vocations to priesthood and
religious life. The role of the hundreds of schools run by the
dioceses and religious institutes also is undeniable.

Over the years, the missionary enterprise of the Syro-Malabar
religious institutes has been slowly extended to other sui iuris
Churches, especially to the Latin and the Syo-Malankara
Churches. This may be seen as a phase of their natural growth
and reach-out to the universal Church and an expression of
their prophetic initiative and zeal for doing various kinds of
apostolates beyond the boundaries of the Syro-Malabar Church
to share the fruits of their charisms with the universal Church.

Before the Syro-Malabar Church was erected as a Major
Archiepiscopal sui iuris Church, these services of the religious
institutes in other sui juris Churches were not coordinated at a
common level. Each religious institute made its own agreement with the concerned local ordinary of the Latin or other sui iuris Churches, both inside and outside India, as per the provisions of the Canon Law. However, due to various factors, the ecclesiological and canonical principles have often been compromised and the Syro-Malabar Church in general and the religious institutes in particular incurred losses or difficulties on many fronts. In some instances the good mutual relationship with the concerned local ordinary also suffered.

Ever since the Syro-Malabar Church was erected as a Major Archiepiscopal Church, there have been some references to the Major Archbishop and the Synod for intervening in issues, especially of violation of agreement or denial of justice, involving a Syro-Malabar religious institute and the local Latin Ordinary. Unfortunately, the major archiepiscopal authority has not been in a position to do much effectively because of the restrictive clauses in the agreements or because the agreements themselves were null and void according to Canon Law.

Lately candidates from other sui iuris Churches, particularly the Latin Church, have been joining the Syro-Malabar Institutes, both in India and outside India. A number of Syro-Malabar Institutes already have finally professed members of this category, albeit these Institutes do not have any Latin province or region. In some Institutes they form the major part of the members of certain provinces. This demands the erection of Latin provinces in these institutes just as the Latin Institutes have erected their Syro-Malabar Provinces or regions. A Syro-Malabar Province or region, the major part of whose members are from the Latin Church, whose area of ministry is the Latin Church and who follow the Latin liturgical practices, loses its Syro-Malabar nature even though canonically it might be of Syro-Malabar right.

It is in this context that the Synod of Bishops of the Syro-Malabar Church deliberated on the need to formulate a set of guidelines for avoiding such eventualities and for making the
missionary and pastoral undertakings of the religious institutes more effective, and ecclesiologically and canonically flawless. Moreover, it is more in consonance with the role of the major archbishop as the “father and head” of the Church to supervise the activities in the Church.

These Guidelines in no way intend to curb the legitimate freedom of the religious institutes but only to regulate, by coordinating their activities for the common good of the Church and of the institutes themselves. Similarly, these Guidelines concern the activities of the religious institutes, only when they take up ministry or apostolate in Churches other than Syro-Malabar Church.

While formulating these Guidelines, care was taken to take into consideration the teaching of the Second Vatican Council and the Post-Conciliar Documents, the norms of the Code of Canons of the Oriental Churches (CCEO) and of Code of Canon Law (CIC) of the Latin Church, the Mission Policy of the Syro-Malabar Church, the Particular Laws of the Syro-Malabar Church and the various dispositions of the Synod of Bishops of the Syro-Malabar Church as well as the observations and suggestions given by the Syro-Malabar Religious Conference (SMRC) and the Religious Advisory Body (RAB) of the Major Archiepiscopal Commission for the Institutes of Consecrated Life and Societies of Apostolic Life.

GUIDELINES

1. Unless otherwise specified, ‘Religious Institutes’ in these Guidelines mean all those Institutes of Consecrated Life and Societies of Apostolic Life, of whatever juridical nature, namely, pontifical, major archiepiscopal, eparchial, ascribed to the Syro-Malabar Church, whose members live a life of consecration through the three-fold vows or promises of chastity, obedience and poverty.

2. The Catholic Church is a communion of various sui iuris Churches; so every one of its members, including a member of
a religious institute, belongs to one or other sui iuris Church because there is no absolute membership in the Catholic Church, but only in and through a given sui iuris Church.

3. All Catholics, including the members of religious institutes, no matter to which sui iuris Church they belong, are to foster an understanding and appreciation of their own rite, and are held to observe it everywhere unless something is excused by law (CCEO, ca. 40 #3).

4. Members of religious institutes are bound to observe their own rite faithfully and daily to acquire a greater understanding and a more perfect practice of it (CCEO, c. 40 #2).

5. All religious institutes in the Syro-Malabar Church, without prejudice to their right to undertake apostolates in the other sui iuris Churches, have a duty to protect and promote the Syro-Malabar rite, namely the specific way of living the faith in Jesus Christ and the Syro-Malabar style of pastoral ministry, everywhere in the world, in such a way that more and more Syro-Malabar young men and women, living also in the Syro-Malabar migrant communities, may opt for priestly and religious life. However, when they undertake pastoral ministry in other sui iuris Churches for the members of those Churches, they may do it as per the norms and practices of those Churches with due permission from proper authorities.

6. Syro-Malabar religious institutes of whatever juridical nature, have the right and duty to undertake missionary and pastoral apostolates everywhere in the Catholic Church under the guidance and supervision of the Major Archbishop of the Syro-Malabar Church who is its "father and head". Therefore "while promoting individual and congregational charisms in the missionary activity, all these should be supervised and guided by the Major Archbishop and the Synod of Bishops of the Syro-Malabar Church (Mission Policy, Conclusion viii)

7. Religious institutes are to have a preference for the ministry and apostolates in the Syro-Malabar mission eparchies and the eparchies erected for the care of the Syro-Malabar
migrants. They may bear in mind that caring for the Syro-Malabar migrants in these eparchies will assure a constant flow of vocations from those eparchies to their institutes.

8. All those who have frequent relations with the members of other sui iuris Churches by reason of their office, ministry or function, are to be accurately instructed in the knowledge and practice of the rite of that Church in keeping with the seriousness of the office, ministry or function which they fulfill (CCEO, c. 41).

9. Those Syro-Malabar Institutes having a sufficient number of houses and members belonging to other sui iuris Churches are to take steps to erect provinces or regions in the Church concerned, so that the teaching of the Church and the canonical norms regarding the juridical nature of religious institutes are not compromised or violated.

10. Syro-Malabar religious institutes having their provincial or regional headquarters in the dioceses of other sui iuris Churches and having members of other sui iuris Churches may bear in mind that they will encounter difficulties when they may have to obtain permission in certain matters from the Apostolic See. Therefore clarity is required as to the ecclesial belongingness of those provinces and regions.

11. When a house, region or province of a Syro-Malabar religious institute, is erected in a diocese of a different sui iuris Church, permission shall be obtained from the competent ecclesiastical authorities as per the provisions of the Canon Law. Besides, a copy of the agreement with the concerned Local Ordinary shall be sent also to the Major Archbishop.

12. Those Syro-Malabar Institutes which wish to recruit candidates from other sui iuris Churches and erect provinces or regions in that Church, may recruit candidates from that Church with an internal understanding to that effect, observing the canonical norms of CCEO.

13. No candidates from other sui iuris Churches can be admitted licitly to the novitiate of a Syro-Malabar religious
institute without the permission of the Apostolic See, unless it is the case of candidates who are destined for a house of the candidate’s own Church (CCEO 451).

14. The Syro-Malabar candidates recruited for a religious institute of another sui iuris Church or a province or region of a religious institute belonging to another sui iuris Church shall be given adequate formation in the traditions of the Syro-Malabar Church before entering novitiate.

15. The liturgical and spiritual practices of every house of the Syro-Malabar religious institutes belonging to a Syro-Malabar province or region, as far as possible and as far as no pastoral difficulty is encountered, shall be in the tradition of the Syro-Malabar Church, no matter in which Church they are actually situated (CCEO 40: 2, P L. 89).

16. In the case of Syro-Malabar non-clerical men’s and women’s religious institutes, their members have the right to have liturgical services in their houses either in the Syro-Malabar or Latin tradition as and how every situation permits them. However, they shall have special care to practice and foster the Syro-Malabar liturgy and traditions in their houses.

17. When Syro-Malabar religious institutes make agreements with Latin ordinaries, especially in India, for ministry in the dioceses of these latter, special care may be taken to try to include clauses that clarify whether there is any possibility to minister to the Syro-Malabar faithful of the locality, if there are any.

18. Clerical institutes are to bear in mind that while making agreements with Latin Ordinaries for ministry in their dioceses, clauses which may eventually entitle them for a separate eparchy, are not legally binding on the local Latin Ordinary concerned, since giving such promises is beyond the competence of the diocesan bishops.

19. Clerical religious institutes, while making agreements with Local Ordinaries of other sui iuris Churches for ministry in their dioceses, especially undertaking the development of an
area of a given diocese, are to have clarity as to the rite they are to follow in their ministry so that future disappointments may be avoided.

20. Religious institutes which are undertaking missio ad gentes in dioceses of other sui iuris Churches are to be aware of the fact that the people who may eventually enter the Catholic Church thanks to their evangelizing ministry will belong to that sui iuris Church to which the diocese belongs.

21. Unless otherwise provided or the circumstances do not warrant, the houses and institutions owned by the Syro-Malabar religious institutes, their provinces, regions or the Syro-Malabar Provinces of the institutes of other sui iuris Churches, outside the Syro-Malabar Eparchies or Exarchies will form part of the Syro-Malabar ecclesiastical circumscription, if and when those areas are erected under separate Syro-Malabar jurisdiction.

22. The Syro-Malabar Religious Institutes shall collaborate with the Commission for Evangelization and Pastoral Care of Migrants of the Syro-Malabar Church in organizing and rendering pastoral care for the migrants in India and abroad. In doing so, they should follow the directions given by the Commission and shall abide by the Guidelines for Pastoral Care of Syro-Malabar Migrants, given by the Major Archbishop.

23. The members who are working for the pastoral care of the migrants are to take special care to undergo training programs organized by the Commission for Evangelization and Pastoral Care of the Migrants (Guidelines for Pastoral Care of Syro-Malabar Migrants, No.10).

24. The local communities of the Syro-Malabar religious institutes are to render all possible assistance to the Commission for Evangelization and Pastoral Care of the Migrants in identifying the migrant members of Syro-Malabar Church and the areas of migrant concentrations outside the proper territory where the Church is yet to be established.
25. Syro-Malabar religious institutes are to give priority to Syro-Malabar missions and ministries while making choices and decisions in the distribution of human and material resources.

26. Periodic meetings of the Major Superiors of Syro-Malabar religious institutes shall be held in collaboration with the Major Archiepiscopal Commission for Institutes of Consecrated Life and Apostolic Life and for Evangelization and Pastoral Care to review, evaluate and plan their missionary involvements and pastoral care apostolates in favour of the migrants.

Bishop Jose Porunnedom (Chairman)
Bishop Lawrence Mukkuzhy (Member)
Bishop Jose Chittooparambil (Member)
## ACTIVITY OF THE
MAJOR ARCHIEPISCOPAL TRIBUNAL - 2013
TRIBUNAL MINISTERS

<table>
<thead>
<tr>
<th>NAME</th>
<th>STATUS</th>
<th>DATE OF Birth</th>
<th>DATE OF Appointment</th>
<th>DATE OF Renewal</th>
<th>Academic Degree in Canon Law</th>
</tr>
</thead>
<tbody>
<tr>
<td>I. PRESIDENT (Judicial Vicar) 1. Fr. Mathew Kochupurackal</td>
<td>S</td>
<td>03.11.1963</td>
<td>Judge on 18.08.2002 President on 13.05.2004</td>
<td>President on 13.05.2009</td>
<td>D.O.C.L., DJp</td>
</tr>
<tr>
<td>II. VICE-PRESIDENTS (Adj. Judicial Vicars) 2. Fr. Jose Chiramel</td>
<td>S</td>
<td>24.04.1952</td>
<td>Judge on 12.11.1994 Vice President on 27.11.2003</td>
<td>Vice President on 27.11.2011</td>
<td>D.O.C.L., DJp</td>
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<tr>
<td>3. Fr. Joseph Varanath</td>
<td>S</td>
<td>07.08.1960</td>
<td>Judge on 28.07.2000 Vice President on 27.11.2003</td>
<td>Vice President on 27.11.2011</td>
<td>D.O.C.L.</td>
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<td>III. JUDGES</td>
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</tr>
<tr>
<td>Name</td>
<td>Diocese/Congregation</td>
<td>DATE OF Appointment</td>
<td>Academic Degree in Canon Law</td>
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<tr>
<td>10. Fr. Thomas Adoppillil</td>
<td>S 18.09.1958</td>
<td>17.08.2007</td>
<td>17.08.2012</td>
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<td>IV. DEFENDERS OF BOND</td>
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<tr>
<td>1. Fr. Mani Kuthodiputhenpurayil CST</td>
<td>S 05.04.1966</td>
<td>17.08.2007</td>
<td>17.08.2012</td>
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<tr>
<td>2. Fr. George Thekkekara</td>
<td>S 18.11.1973</td>
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<td>D.O.C.L., DJp</td>
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<tr>
<td>3. Fr. Joseph Velinjalil</td>
<td>S 08.07.1960</td>
<td>18.03.2010</td>
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<td>D.C.L.</td>
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<tr>
<td>4. Fr. Sebastian Vaniyapurackal</td>
<td>S 29.03.1967</td>
<td>15.03.2012</td>
<td></td>
<td>D.O.C.L., DJp</td>
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<tr>
<td>V. (Substitute) PROMOTERS OF JUSTICE</td>
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<td></td>
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<tr>
<td>1. Fr. Mani Kuthodiputhenpurayil CST</td>
<td>S 05.04.1966</td>
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<td>2. Fr. George Thekkekara</td>
<td>S 18.11.1973</td>
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<table>
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<tr>
<th>Name</th>
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<th>DATE OF Appointment</th>
<th>Academic Degree in Canon Law</th>
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</thead>
<tbody>
<tr>
<td>2. Rev. Sr. Asha John</td>
<td>CHF</td>
<td>&quot;</td>
<td>D.O.C.L.</td>
</tr>
<tr>
<td>3. Rev. Sr. Sibi</td>
<td>CMC</td>
<td>&quot;</td>
<td>D.O.C.L.</td>
</tr>
<tr>
<td>4. Rev. Fr. Varghese Koluthara</td>
<td>CMI</td>
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<td>D.C.L.</td>
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<tr>
<td>5. Rev. Fr. Jose Paul Nellissery</td>
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<td>&quot;</td>
<td>M.C.L.</td>
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<tr>
<td>6. Rev. Fr. Jose Marattil</td>
<td>Idukki</td>
<td>&quot;</td>
<td>D.C.L.</td>
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<tr>
<td>11. Rev. Fr. Abraham Kulamakkal</td>
<td>Palai</td>
<td>“</td>
<td>M.O.C.L.</td>
</tr>
<tr>
<td>12. Rev. Sr. Sherin</td>
<td>SH</td>
<td>“</td>
<td>D.O.C.L.</td>
</tr>
<tr>
<td>15. Rev. Fr. Vincent Cheruvathoor</td>
<td>Trichur</td>
<td>“’’</td>
<td>D.O.C.L.</td>
</tr>
</tbody>
</table>

**VII. NOTARIES**

<table>
<thead>
<tr>
<th>Birth</th>
<th>Appointment</th>
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<tr>
<td>14-08-1964</td>
<td>03.07.2013</td>
</tr>
</tbody>
</table>
ACTIVITY OF THE TRIBUNAL IN SECOND INSTANCE

A. CAUSES OF MATRIMONIAL NULLITY HANDLED AFTER AN ORDINARY PROCESS IN THE FIRST INSTANCE.

Number

1. Causes pending at the beginning of the year: 29
2. Causes introduced this year: 313
3. Decrees of ratification (total number): 279
4. Grounds of nullity considered in the decrees:
   (If a decision has considered several grounds for nullity, these are to be indicated separately; thus the total number of decisions under 4 may be greater than that under 3)
   CCEO c. 801 (Impotence): 01
   CCEO c. 818,1° (Lack of sufficient use of reason): --
   CCEO c. 818,2° (Grave lack of discretion): 32
   CCEO c. 818,3° (Inability to assume): 25
   CCEO c. 820§2 (Error of quality): 88
   CCEO c. 821 (Fraud): 47
   CCEO cc. 820§2, 821 (Fraudulent error): --
   CCEO c. 824§2 (Simulation total): 13
   CCEO c. 824§2 (Intention against fidelity): 26
   CCEO c. 824§2 (Intention against children): 06
   CCEO c. 824§2 (Intention against good of the spouses): 20
   CCEO c. 824§2 (Intention against indissolubility): 06
   CCEO c. 825 (Force or grave fear): 42
   CCEO c. 826 (Condition): 02

5. Sentences given (after an ordinary examination): 29
   a) In favour of nullity ("constat de nullitate", at least on one ground): 16
   b) In favour of the bond ("non constat de nullitate": 13 on every ground alleged)
6. Grounds of nullity considered in the sentences (if a sentence has considered several grounds of nullity, these are to be indicated separately; thus the number of decisions under 6 may be greater than the sum of 5a and 5b)

<table>
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<tr>
<th>Ground</th>
<th>AFFIRMATIVE</th>
<th>NEGATIVE</th>
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<tbody>
<tr>
<td><strong>CCEO c. 818,2°</strong></td>
<td>04</td>
<td>02</td>
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<tr>
<td>(Grave lack of discretion)</td>
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<tr>
<td><strong>CCEO c. 818,3°</strong></td>
<td>01</td>
<td>01</td>
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<tr>
<td>(Inability to assume)</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>CCEO c. 820§2</strong></td>
<td>04</td>
<td>02</td>
</tr>
<tr>
<td>(Error of quality)</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>CCEO c. 824§2</strong></td>
<td>04</td>
<td>02</td>
</tr>
<tr>
<td>(Total simulation)</td>
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<td></td>
</tr>
<tr>
<td><strong>CCEO c. 824§2</strong></td>
<td>--</td>
<td>02</td>
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<tr>
<td>(Intention against fidelity)</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>CCEO c. 824§2</strong></td>
<td>03</td>
<td>01</td>
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<tr>
<td>(Intention against good of spouses)</td>
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<td></td>
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<tr>
<td><strong>CCEO c. 824§2</strong></td>
<td>--</td>
<td>--</td>
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<tr>
<td>(Intention against indissolubility)</td>
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<tr>
<td><strong>CCEO c. 824§2</strong></td>
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<tr>
<td>(Intention against children)</td>
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<tr>
<td><strong>CCEO c. 821</strong></td>
<td>01</td>
<td>--</td>
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<tr>
<td>(Fraud)</td>
<td></td>
<td></td>
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<tr>
<td><strong>CCEO c. 825</strong></td>
<td>04</td>
<td>02</td>
</tr>
<tr>
<td>(Force or grave fear)</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>CCEO c. 826</strong></td>
<td>--</td>
<td>01</td>
</tr>
<tr>
<td>(Condition)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

7. Causes abandoned:
   a) Through renunciation                   nil
b) Through abatement
(Peremptio) nil

8. Causes pending at the end of the year 34

ACTIVITY OF THE TRIBUNAL IN THIRD & SUBSEQUENT INSTANCES

A. CAUSES OF MATRIMONIAL NULLITY HANDLED AFTER A PROCESS IN SECOND INSTANCE

<table>
<thead>
<tr>
<th>Number</th>
<th>Description</th>
<th>Count</th>
</tr>
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<tbody>
<tr>
<td>1.</td>
<td>Causes pending at the beginning of the year</td>
<td>02</td>
</tr>
<tr>
<td>2.</td>
<td>Causes introduced this year</td>
<td>32</td>
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<tr>
<td>3.</td>
<td>Decrees of ratification (total number) as per CCEO can.1369</td>
<td>19</td>
</tr>
<tr>
<td>4.</td>
<td>Grounds of nullity considered in the decrees: (If a decision has considered several grounds of nullity, these are to be indicated separately; thus the total number of decisions under 4 may be greater than that under 3)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>CCEO c. 818,2° (Grave lack of discretion)</td>
<td>02</td>
</tr>
<tr>
<td></td>
<td>CCEO c. 818,3° (Inability to assume)</td>
<td>--</td>
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<tr>
<td></td>
<td>CCEO c. 820§2 (Error of quality):</td>
<td>09</td>
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<td></td>
<td>CCEO c. 824§2 (Intention against good of the spouses):</td>
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<tr>
<td></td>
<td>CCEO c. 825 (Force or grave fear):</td>
<td>03</td>
</tr>
<tr>
<td></td>
<td>CCEO c. 824§2 (Total simulation):</td>
<td>03</td>
</tr>
<tr>
<td></td>
<td>CCEO c. 824§2 (Intention against children):</td>
<td>01</td>
</tr>
<tr>
<td>5.</td>
<td>Sentences given (after an ordinary examination):</td>
<td>10</td>
</tr>
<tr>
<td></td>
<td>a) In favour of nullity (&quot;constat de nullitate&quot;, at least on one ground)</td>
<td>09</td>
</tr>
<tr>
<td></td>
<td>b) In favour of the bond (&quot;non constat de nullitate&quot;: on every ground alleged)</td>
<td>01</td>
</tr>
<tr>
<td>6.</td>
<td>Grounds of nullity considered in the sentences (if a sentence has considered several</td>
<td></td>
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</table>
grounds of nullity, these are to be indicated separately; thus the number of decisions under of 6 may be greater than the sum of 5a and 5b)

<table>
<thead>
<tr>
<th>AFFIRMATIVE (constat de nullitate)</th>
<th>NEGATIVE (non constat de nullitate)</th>
</tr>
</thead>
<tbody>
<tr>
<td>CCEO c. 818,2° (Grave lack of discretion)</td>
<td>02</td>
</tr>
<tr>
<td>CCEO c. 818,3° (Inability to assume)</td>
<td>01</td>
</tr>
<tr>
<td>CCEO c. 820§2 (Error of quality)</td>
<td>04</td>
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<tr>
<td>CCEO c. 824§2 (Intention against good of the spouses)</td>
<td>01</td>
</tr>
<tr>
<td>CCEO c. 825 (Force or grave fear)</td>
<td>01</td>
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</tbody>
</table>

7. Causes abandoned:
   a) Through renunciation (due to the death of the respondent): nil
   b) Through abatement (Peremptio): nil

8. Decrees of Nullity of Sentence: nil

9. Causes pending at the end of the year: 05
ACTIVITIES OF THE LOWER TRIBUNALS
IN THE YEAR 2013

There are seventeen eparchies in four metropolitan provinces and one archeparchy within the proper territory of the Syro Malabar Church. All the four metropolitan provinces have metropolitan tribunals and they function as the tribunals of appeal in the second instance as per c. 1064§1. The metropolitan tribunal of Kottayam judges cases only of the eparchy of the metropolitan of Kottayam. The eparchies of Belthangady and Thuckaly have single judge tribunals. The cases of the eparchy of Ramanathapuram are handled by the eparchial tribunal of Palakkad and the cases of the eparchy of Mandya by the eparchial tribunal of Mananthavady. The eparchial tribunal of Bhadravati is under constitution.

The activities of the eparchial and metropolitan tribunals during the year 2013 are briefly given in the following tables:

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Tribunals</th>
<th>Cases for Process</th>
<th>Cases Disposed</th>
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<td>Cases Pending</td>
<td>Cases Introduced</td>
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<td>Belthangady (First Instance)</td>
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<td>01</td>
</tr>
<tr>
<td>2</td>
<td>Bhadravathi (First Instance)</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>3</td>
<td>Changanacherry</td>
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<td>4</td>
<td>Ernakulam-Ang.</td>
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<td>Sl. No.</td>
<td>District</td>
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<td>------</td>
</tr>
<tr>
<td>5</td>
<td>Idukki</td>
<td>19</td>
<td>18</td>
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<td>6</td>
<td>Irinjalakkuda</td>
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<td>7</td>
<td>Kanjirappally</td>
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<td>Kothamangalam</td>
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<td>9</td>
<td>Kottayam</td>
<td>10</td>
<td>09</td>
</tr>
<tr>
<td>10</td>
<td>Mananthavady</td>
<td>21</td>
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<tr>
<td>11</td>
<td>Mandya</td>
<td>-</td>
<td>01</td>
</tr>
<tr>
<td>12</td>
<td>Palai</td>
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<td>13</td>
<td>Palakkad</td>
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<td>Ramanathapuram</td>
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<td>15</td>
<td>Tellicherry</td>
<td>36</td>
<td>88</td>
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<td>16</td>
<td>Thamarassery</td>
<td>13</td>
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<tr>
<td>17</td>
<td>Thuckalay</td>
<td>01</td>
<td>01</td>
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<tr>
<td>18</td>
<td>Trichur</td>
<td>101</td>
<td>66</td>
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<td><strong>Total</strong></td>
<td>518</td>
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</table>

### Cases Processed by the Tribunals of the Second Instance during the Year 2013

<table>
<thead>
<tr>
<th>Tribunals (Second Instance)</th>
<th>Metropolitan Tribunals</th>
<th>Cases for Process</th>
<th>Cases Disposed</th>
<th>Cases Pending</th>
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<tbody>
<tr>
<td></td>
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<td>Cases Pending</td>
<td>Cases Introduced</td>
<td>Total</td>
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<tr>
<td>Changanacherry</td>
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<td>59</td>
<td>80</td>
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<tr>
<td>Ernakulam-Ang.</td>
<td>08</td>
<td>45</td>
<td>53</td>
<td>39</td>
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<td>Tellicherry</td>
<td>07</td>
<td>37</td>
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<td>43</td>
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<tr>
<td>Trichur</td>
<td>06</td>
<td>45</td>
<td>51</td>
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<td><strong>Total</strong></td>
<td>42</td>
<td>186</td>
<td>228</td>
<td>407</td>
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<td>2012-13</td>
<td></td>
<td>2013-14</td>
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<tr>
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</tr>
<tr>
<td>RECEIPTS</td>
<td>PAYMENTS</td>
<td>PARTICULARS</td>
<td>RECEIPTS</td>
<td>PAYMENTS</td>
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<tr>
<td>6,764,828</td>
<td>Syro Malabar Sabhindinam Collection</td>
<td>7,208,284</td>
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<tr>
<td>656,000</td>
<td>Contribution for Running Expenses</td>
<td>787,000</td>
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<tr>
<td>76,088</td>
<td>Mission Sunday Collection</td>
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<td>2,362,663</td>
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<tr>
<td>738,616</td>
<td>Agriculture Income</td>
<td>751,976</td>
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<tr>
<td>319,843</td>
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<td>79,185</td>
<td>Synodal News Collection</td>
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<tr>
<td>139,505</td>
<td>Liturgical Research Centre Income</td>
<td>273,002</td>
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<tr>
<td>227,115</td>
<td>Commission for Liturgy Income</td>
<td>138,108</td>
<td></td>
<td></td>
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<tr>
<td>89,793</td>
<td>Catechetical Commission Income</td>
<td>49,702</td>
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<tr>
<td>2,128,003</td>
<td>Mission Fund Income</td>
<td>522,641</td>
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<tr>
<td>7,903,303</td>
<td>Administrative Expenses</td>
<td>7,304,788</td>
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</tbody>
</table>

**I. INCOME & EXPENDITURE**
<table>
<thead>
<tr>
<th>Amount</th>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>2,242,463</td>
<td>Synodal &amp; Commission Meetings</td>
<td>1,887,480</td>
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<tr>
<td>370,363</td>
<td>Agricultural Expenses</td>
<td>262,542</td>
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<tr>
<td>153,392</td>
<td>Donations &amp; Charity</td>
<td>143,794</td>
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<tr>
<td>238,245</td>
<td>Major Tribunal Expenses</td>
<td>663,195</td>
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<tr>
<td>75,140</td>
<td>Synodal News Expenses</td>
<td>92,716</td>
</tr>
<tr>
<td>262,114</td>
<td>Internet Mission Expenses</td>
<td>359,905</td>
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<tr>
<td>15,102,438</td>
<td>Sub-Total</td>
<td>13,833,245</td>
</tr>
<tr>
<td>11,245,020</td>
<td>Sub-Total</td>
<td>10,714,420</td>
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</table>

**II. CAPITAL RECEIPTS & INVESTMENTS**

<table>
<thead>
<tr>
<th>Amount</th>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>5,598,000</td>
<td>Capital Fund &amp; Corpus Donation</td>
<td>5,121,178</td>
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<tr>
<td>1,103,010</td>
<td>Special Contribution Received</td>
<td>1,463,310</td>
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<td>239,018</td>
<td>Land Development</td>
<td>263,861</td>
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<tr>
<td>10,384,584</td>
<td>Building Construction</td>
<td>3,500,000</td>
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<td>1,847,279</td>
<td>Furniture &amp; Equipments</td>
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<td>136,876</td>
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<td>12,607,757</td>
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</table>

**III. CURRENT LIABILITIES & ASSETS**

<table>
<thead>
<tr>
<th>Amount</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>227,115</td>
<td>Commission for Liturgy</td>
</tr>
<tr>
<td>89,793</td>
<td>Catechetical Commission</td>
</tr>
<tr>
<td>98,262</td>
<td>Liturgical Research Centre</td>
</tr>
<tr>
<td>Amount</td>
<td>Description</td>
</tr>
<tr>
<td>----------</td>
<td>-----------------------------------------</td>
</tr>
<tr>
<td>262,114</td>
<td>Syro Malabar Internet Mission</td>
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<tr>
<td>2,198,604</td>
<td>Mission Fund Account</td>
</tr>
<tr>
<td>65,600</td>
<td>Advance Account</td>
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<tr>
<td>699,529</td>
<td>Marriage Fund</td>
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<tr>
<td>88,681</td>
<td>Syro Malabar Charity Fund</td>
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<tr>
<td>5,692,957</td>
<td>Major Arch Bishop’s Fund</td>
</tr>
<tr>
<td>6,043,752</td>
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<td><strong>IV. BANK &amp; CASH BALANCES</strong></td>
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<tr>
<td>14,760,038</td>
<td>Bank : Fixed Deposits</td>
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<tr>
<td>1,640,409</td>
<td>Bank : S.B. Accounts</td>
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<td>30,378</td>
<td>Bank &amp; Cash : Synodal News</td>
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<td>227,382</td>
<td>Bank &amp; Cash : Tribunal</td>
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<tr>
<td>13,367</td>
<td>Cash in Hand</td>
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<tr>
<td>16,671,574</td>
<td>Sub-Total</td>
</tr>
<tr>
<td><strong>44,518,774</strong></td>
<td><strong>GRAND TOTAL</strong></td>
</tr>
</tbody>
</table>

Sd/-
Fr. Mathew Pulimoottil
Finance Officer

Sd/-
C.J. Romid FCA
Chartered Accountant