Syro-Malabar Mission Assembly

Speeches

Statement

VIIth Synod (1999)

Speeches

Report

Decisions

Statutes of the Syro-Malabar Liturgical Research Centre

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EDITORIAL

We are standing at the threshold of the third millennium with firm hope and aspirations for the Syro-Malabar Church. A number of things very important in the life of the Syro-Malabar Church, took place in the past year. Appointment of bishops, erection of new eparchies, erection of the Liturgical Research Centre, Syro-Malabar Mission Assembly, and so on are some of them. Coming of the great jubilee of the birth of our Lord Jesus is the culmination of these things. The year has been eventful both in the negative and positive sense for the Church in India in general also. The Church in India was blessed with the visit of the Holy Father Pope John Paul II. The same occasion saw also an intensification of the controversy over religious conversion in India. As we are about to celebrate the Great Jubilee of the birth of our Lord Jesus Christ, it is a God given opportunity to take stock of our efforts to spread His message in India.

Syro-Malabar Mission Assembly was the first one of this kind ever conducted in the history of our Church. The sons and daughters of this Church bravely engage themselves as true missionaries in the work of evangelization in different parts of the world. The difficulties they face and the atrocities committed to them in the fields of their work in India are bringing home the need for having a common policy for our work in the missions. The needs of evangelization and pastoral assistance to the migrants loom before us as unavoidable ones while the objections and oppositions put stumbling blocks to their execution. It is time for this Church to think aloud what its policy of evangelization shall be in the face of surmounting difficulties. The Mission Assembly of the Syro-Malabar Church conducted at the Major Archepiscopal Curia from November 12-14 could shed some light into the choking problems in the Syro-Malabar missions and the possible solutions for them. This issue of Synodal News brings to you the documents related to the Assembly.

The VIIth Synod of Bishops (1999) planned for two weeks’ session had to be shortened by a week due to the visit of Pope John Paul
II to India. Hence, time was a serious factor in conducting the business of the Synod. It could spend much of its time in discussing the important matters pertaining to our Church. As usual, we bring to you the report of the Synodal session and other documents.

Synodal News is proud to have a new Editorial Board consisting of Mar George Punnakottil, Mar Jacob Manathodath, Mar Thomas Chakiath, Fr. James Kallunkal VC (Chief Editor) and Fr. Jose Porunnedom. The new Editorial Board was constituted by the Synod in its current session.

His Holiness Pope John II has appointed Mar Varkey Vithayathil C.Ss. R. Major Archbishop of the Syro-Malabar Church. With this ecclesiastical provision made in the beginning of the great jubilee year, once again the Syro-Malabar Church has a Father and Head. We prayerfully wish him every success in his task of guiding our Church into the third millennium.

-Editors
Mission Assembly
of the Syro-Malabar Church
Mount St Thomas, 12 – 14 November 1999

Welcome Speech

Your Grace Mar Varkey Vithayathil, Apostolic Administrator, My Lord Archbishops and Bishops, Rev. Fathers, Rev. Sisters, Dearly beloved brothers and sisters in Jesus Christ,

Last Sunday the Holy Father promulgated the Post-Synodal Apostolic Exhortation “Eccelesia in Asia” indicating the path through which the Church in India and Asia has to move during the third Millennium. The Mission Assembly that we are holding these days is the first gathering of a Church after this Papal Exhortation to reflect on its mission during the third millennium.

“The Church by its very nature is missionary,” declared the II Vatican Council. The very existence of the Church is to give witness to the life and mission of our Lord Jesus Christ. “You shall receive power when the Holy Spirit has come upon you: and you shall be my witness in Jerusalem and in all Judea and Samaria and to the end of the earth” (Acts 1:8).

We are here to reflect on how far the Syro-Malabar Church has been able to remain faithful to this mission passed on to us by the Apostle Thomas himself as also to seek ways and means of improving upon it. This Church has often been accused of not being missionary, that we have been for the past 20 centuries keeping under a bushel the torch that has been handed on to us. Not all historians are agreed on this. To quote just one, Rev. Fr. H.O Mascheranhas from Goa who was a student of Fr. Heras S.J. He believes that the present day Goan Christians are the descendents of the St. Thomas Christians who were latinized by the Portuguese. To substantiate his thesis he quotes St. Francis Xavier himself. Writing to his confreres in Rome on Sept. 20, 1542, the Saint says “It is four months and more since we arrived at Goa which is a city totally of Christians—a sight to be
seen”. Writing on the same date to St. Ignatius, Francis Xavier says, “The first thing that I beg for the service of our Lord Jesus Christ is, on the ground that the people of this land are greatly devoted to the glorious apostle St. Thomas who is the patron of the whole of this India, for the increase of the devotion of all these devotees that His Holiness the Pope should grant a plenary indulgence on the feast day of St. Thomas.”

He also gives us interesting information which he got from his grandmother. “One of the many ‘apocryptical’ Stories I heard from my grandmother was the popular one about the stone-carved equal-arm cross near our house on the hill without an image on it which the local villagers used to hide away when the Portuguese soldiers came looking for ‘heretics’.... the Portuguese used to look upon them as Nestorian symbols.... The Latin cross was considered in our Churches and Chapels as the only orthodox symbols.... The only places in which you will find the equal-arm crosses tolerated are on hills and roadsides. In the Churches they could not survive because of the all-embracing lusitanization and whole rate latinization since 1510 for 400 years”.

The Syro-Malabar Church is a Sui Iuris Church with its on liturgy, spiritual tradition, Theology and ecclesial discipline. Only with these elements it can survive as a Sui Iuris Church and evangelize. The missionary endeavour is an ecclesial act. Only when our missionaries are convinced that in their missionary endeavour the specificity of this Church is not wasted away that our mission become credible and successful.

According to an ancient legend about the origin of Christianity in Russia, Prince Valdimir of Kiev was searching for the true religion for his people and one by one the representatives of Islam from Bulgaria, of Judaism and of the Pope from Germany presented themselves each proposing their faith as the right one and the best of all. But none of their proposals satisfied the prince, who did not decide until his delegates had attended a solemn liturgical celebration in the church of Hagia Sophia in Constantinople. They returned full of enthusiasm and told the prince “We found ourselves with the Greeks and we are taken to the place where they celebrate the liturgy of their
God.... We cannot say if we were in heaven or on earth.... we felt that God was living there among men.”

It is my honoured privilege to extend a most cordial welcome to all of you participating in this Mission Assembly. First and foremost I turn to His Grace Mar Varkey Vithayathil, the Apostolic Administrator, who presiding over this Assembly has graciously consented to inaugurate it. On behalf of the whole Assembly I extend to you, Your Grace a most cordial welcome.

To His Eminence Cardinal Antony Padiyara, the Archbishops and bishops who are taking part in all the proceedings of the Assembly I extend a most hearty welcome.

It gives me immense joy to welcome all of you who have taken all the troubles to go over here to participate in the Assembly representing our eparchies—priests, sisters, brothers and laymen. The success of this Assembly depends on your active participation and creative contribution. I extend to each and every one of you a most cordial welcome.

Before concluding I would like to express our gratitude to bishop Gregory Karotemprel, the chairman of the synodal commission who did all the preparations for this Assembly. He has gone to Boston to attend a conference and so he could not be present today.

I conclude with the hope and prayer that this Mission Assembly may help our Church to discover the various dimensions of the missionary call of this sui iuris Church which has been described as “Indian in culture, Christian in faith and Oriental in worship”. Thank you.

Mar Joseph Pallikaparambil

Mount St. Thomas

12-11-1999
Inaugural Address

Your Eminence Cardinal Padiyara, my dear brother archbishops and bishops, Superiors General of the various Institutes of Consecrated Life and Societies of Apostolic Life, dear delegates from the eparchies,

We are gathered here at the administrative headquarters of the Syro-Malabar Church as a Mission Assembly at a very critical point in the history of Christianity in India. Christianity has been around here from the very first century of the Christian era. As an organised religion, Christianity in India is as old as Christian religion itself. It is not a European colonial import as many would think it is, because India had accepted Christianity much before many of the European people, especially the Portuguese, Dutch, French and the British who colonised India, did so. Christianity as a religion had its origin in the Asian continent and from there the Indians received it brought by none other than one of Jesus Christ’s apostles. It is true that the European colonisers spread their own form of Christian religion too. Yet all Christians in India together constitute only less than 3% of the total population of a thousand million. It is like a drop in the ocean; at the same time it is also like a little leaven in a mass of dough.

As far as we know there was no time, barring some sporadic incidents, when the Christians in India had to face any widespread hostility or persecution. In the all-absorbing culture of India Christianity enjoyed a relatively undisturbed existence for the past two thousand years. There were not many extra-ecclesial challenges that tested the strength of the Indian Church. Perhaps that created a sort of complacency in us and we have been taking too many things for granted until now. The recent incidents in various parts of our country against our own sisters and brothers, who spend their lives to continue the mission of their Master, however, remind us that there is no reason for complacency and that things cannot be taken for granted as before. This new situation calls for a serious introspection as to the very existence of Christian religion in India and the role and efforts of the Indian Christians as well as the method adopted for bringing the mes-
sage of Jesus Christ to their brethren. The present time is a *Kairos*, 
the appointed time, to test the inner strength of Christianity here. It is 
a God-given opportunity.

It does not mean that we can ignore or evade the issues involved 
in this new situation because too much is at stake; it is our very right to 
exist as Christians, let alone the right to propagate what we believe, 
that is at stake. Too much of false information is disseminated and a 
hate-propaganda against the Christians is unleashed. History is being 
re-written along the lines of certain fundamentalist positions. Not infre- 
quently even the official machinery is put at the disposal of such forces 
with the connivance of the authorities concerned. Fortunately there is a 
large majority that maintain good sense and do not fall prey to such 
machinations. At the same time one cannot ignore a yet larger majority 
who are easily gullible and will take to the streets in wild frenzy in the 
name of religion at the call of the vested and vitiated interests. There- 
fore it is necessary that we sincerely present our position as clearly as 
possible and take a very firm but equally Christian stand in the face of 
allegations and oppositions. As this Mission Assembly is being held 
against this backdrop it assumes a special significance for us. There- 
fore I wish to share with you some of my reflections on the present 
controversy over religious conversion.

Two of the oft-repeated allegations are that Christianity is a for- 
eign religion and the mission of the Church in India should be stopped. 
Further, one hears and reads with ever more frequency that Christians 
in India are foreigners and that Christians convert the poor and the 
illiterate to Christianity using foreign funds as a bait to attract them.

Religion like any philosophy or scientific truth, no matter in 
which country it originated, is not the monopoly of that country, but 
has a universal character. It and its adherents are not *videsì* or foreign 
anywhere. Can we say that radio, television, computer etc. are for- 
eign to India because they were invented abroad?

It should be underlined that religion is a matter of personal 
choice. Any attempt on anybody's part to force a religion upon an- 
other is a violation of fundamental human dignity and as such should 
be deplored. Any attempt to force anyone not to exercise such a free 
choice is also equally deplorable. In this regard and about the con-
nected issues during his recent visit to India our Holy Father Pope John Paul II has spoken in no uncertain terms the position of the Catholic Church. All religions are ways to God; but the followers of each religion believe that theirs is the true and the most secure one to attain the ultimate spiritual end, the salvation, the *nirvana* or *moksha*. If I believe that mine is the most secure one I cannot but tell others that it is such because I should always wish the good of my fellow human beings.

Telling is different from forcing others to accept it. If I should not tell about the positive aspects of my religion of which I am convinced it should be applied also in the case of my children. But we find that those who make the above mentioned allegations instruct their children in the ways of their religion. Obviously the children are born without any knowledge of the religion of their parents. If so are not the parents trying to convert their children by force? Or are we to say that the children must follow the religion of their parents and that they have no right to follow one of their own choice? I am aware that such arguments are absurd because each parent wishes to impart to his or her children the best of everything including that of religion. That is the way human society functions. This is equally valid in the larger human family that is the society at large.

As for the allegation that foreign funds are utilised to attract the poor and illiterate to Christianity, I think, it is an affront to those people. The same people who make this allegation claim that India is the largest democracy in the world with a very much politically conscious people. Even a marginal win in elections is interpreted as the will of the people and the mandate given by them to rule the country. It is beyond one’s comprehension how the people who are capable of electing their rulers cannot recognise the “allurements” of the Christian missionaries. Of course, I do not think that the people who make the allegations are unaware of the fallacy in their statements or that the service of the poor is a religious precept for the Christians.

Besides, unlike in many other organisations every *paisa* received by the Christian organisations is accounted and the returns are filed with the internal ministry every year. One hears too much about the foreign funds received by the Christians but hardly anything about
others who receive much larger funds from abroad. It is because the Christians spend the funds for the uplift of the poor and the marginalised that people come to know of them. As long as we receive funds and are permitted to receive them we will spend them for the needy irrespective of caste, creed or colour. To accuse the Christians of attracting the poor by foreign funds is to be seen as a desperate attempt of those whose influence is being eroded among the poor to prevent it. It can also be the vituperative attempts of those who are not qualified to get the benefits of such funds. The civilised means to redress grievances is to approach the competent legal bodies and not to engage in mud-slinging.

It is my strong conviction and belief that the present controversy over religious conversion is not the creation of anyone who believes in God and in the good of the fellow human beings but of some vested interests who are after power and money and who are ready to adopt any means to attain their end. They are a minority but vociferous and influential minority. At the same time they cannot be ignored either. They are to be confronted with in a Christian way as Jesus Christ did “for they know not what they are doing.” So much about the controversy over religious conversion.

As you have seen, the very theme of this Mission Assembly is “Jesus’ Mission: the Church’s Reason to Be.” The very existence of the Church is for continuing the mission of her Founder. That mission is nothing but what is described in Luke 4:18-19: “The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord.” In the book of Isaiah 61: 2-3 there are two more things the prophet is called to perform: “To proclaim the day of vengeance of our God, to comfort all who mourn.” Indeed, this is what the Gospel of Jesus Christ is all about. In St Mathew 28:19 Jesus enjoins: “Go therefore and make disciples of all nations, baptising them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you to do.” A Christian cannot but obey the command of his Master to continue His mission.
In continuing this mission Jesus Christ did not promise his disciples any easy task for he says in Mathew 10:16: "Behold, I send you out as sheep in the midst of wolves; so be wise as serpents and innocent as doves. Beware of men; for they will deliver you up to councils and flog you in their synagogues, and you will be dragged before governors and kings for my sake, to bear testimony before them and the Gentiles." Throughout the history of Christianity there was persecution in one or other part of the world. Our own times are no exception. While we are advised to be wise like serpents we are also to be innocent as doves. That is a challenge. How to behave innocently in a world that has too much of wickedness in it! Indeed, we have no right to have recourse to unchristian means and methods even if heavy loss is impending. Nor have we any reason to be unduly alarmed of persecutions because we are not alone. Jesus says in Mathew 28:20: "Lo, I am with you always, to the close of the age." In Mathew 10:19 He says: "When they deliver you up, do not be anxious how you are to speak or what you are to say; for what you are to say will be given to you in that hour; for it is not you who speak, but the Spirit of your Father speaking through you."

It is important to listen to the voice of the Spirit in silence, in prayer, in fasting. Only then will we have acquired what we are to say in the midst of trials and persecutions. In other words fulfilling the mission of Jesus Christ is not possible without the constant contact with him in prayer and self-abnegation. It is then that our activities become Christian.

Jesus continues to say in Mathew 10:26: "So have no fear of them....And do not fear those who kill the body but cannot kill the soul; rather fear him who can destroy both soul and body in hell." Therefore, dear sisters and brothers, do not be afraid or alarmed of adverse situations in your effort to spread the kingdom of Jesus Christ. It is in such situations that Christianity takes deep roots. St. Paul was once the fiercest enemy of Christianity but he turned out to be the staunchest stalwart of the same faith; the Roman Empire was all set to annihilate the new faith, but the same Rome had to become later its very own centre. It is impossible for men but with God everything is possible.
At the same time it has to be underlined that Jesus does not want any one to be compelled to accept His teaching and get baptised. It is and should be an act of the free will of the hearers of the Gospel. We are to sow the seed in season and out of season; it is up to the Lord of the harvest to give yield. We need not be preoccupied about the result in terms of number and size. As in the parable of the sower many of the seeds may produce nothing. But that is no reason for shying away from sowing.

The Christian preaches the Gospel not from a vacuum. He is preaching what he received from his forefathers. The Gospel that he preaches has the colour and odour of his culture, his ethnic upbringing, his philosophical and theological training, in short of the way he himself was taught to live and actually lives the Gospel. The sum total of this way of life of faith officially accepted by the Church is called a rite in the Church. The Catholic Church is not a mono-ritual phenomenon but a communion of different historical formations of Christianity which are called *sui iuris* Churches in canonical terminology.

As you know historically the different Churches and rites in the Catholic communion had not been considered on an equal footing. This was the case even in official circles. It was very unfortunate and unchristian and such an attitude did indeed great harm to the internal unity of Church and to the spreading of the kingdom of Jesus Christ in the whole world. I do not consider it to be of any use to go in witch-hunting in this matter. What we can and should do is to learn a lesson from such historical mistakes and make all efforts not to repeat them. In order to allay all doubts in this matter the Second Vatican Council said: "*Therefore these Churches are of equal rank, so that none of them is superior to the others because of its rite. They have the same rights and obligations, even with regard to the preaching of the Gospel in the whole world under the direction of the Roman Pontiff*" (Decree on the Eastern Churches, *Orientlaium Ecclesiarum*, No. 3).

It is a moot question how the Syro-Malabar Church fulfilled her missionary duty in the past. Let the historians settle such matters. We are and should be concerned about the present situation. True, we cannot free ourselves fully from the entanglements of the past. Ever
since the restoration, albeit partial, of her hierarchical autonomy towards the end of the last century she had been petitioning for the rights solemnly declared by the Second Vatican Council. I am sorry to say that in spite of the remarkable enthusiasm of the Syro-Malabar Church in this matter the result has not been very enviable because of the intra-ecclesial and inter-ecclesial strife that stifled and continues to stifle the efforts of the Church. I understand perfectly that it is up to the Supreme Authority of the Church to take a decision in this matter and we are bound by whatever decision given by it. The synod of bishops of the Syro-Malabar Church has been in continuous contact with the hierarchy of the other sui iuris Churches in India as well as with the Holy See. However, the response from any of them has not been very encouraging.

We are also to reflect over the problems and challenges faced by the actual Syro-Malabar missions. Presenting the message of Christ without losing its content in the multi-cultural and multi-religious context of India is a formidable task. Lack of men and means is already hampering the progress of our mission. Unless the mother Church does take active and proactive steps things may turn out to be very difficult. We will have a hard time in terms of men and means, maintaining our missions in future as both the vocations and availability of funds may dry up sooner or later. The political and other opposition are very likely to get further consolidated. These and other matters will have to be discussed in this Assembly. In the light of its recommendations we will be able to form a mission policy of our Church for the third millennium. It is my hope and prayer that this Assembly will give a new vigour to the missionary efforts of our Church. I invite all of you to participate in the discussions actively and make positive contributions to the formulation of such a policy. With these words I formally inaugurate this Mission Assembly. May God bless you all.

+ Varkey Vithayathil, C.Ss.R.
Apostolic Administrator
Mount St Thomas,
12-11-1999
Keynote Address

May I begin with the genesis of this Assembly. The Syro-Malabar Church, since about 60 years, is doing marvellous mission work within and outside India. Most of these have been individual initiatives or initiatives of some communities or even when entrusted by the Holy See it was entrusted to some communities. The Syro-Malabar Church as a Church has never undertaken it. Mission is always an ecclesial act. All the sections of the Church - bishops, priests, religious and lay faithful - as a community have to be involved in this ecclesial act of evangelization. The Syro-Malabar Church in the past had no chance to send out missionaries as a Church due to many reasons. At present when the Syro-Malabar Church has become a Sui Iuris Church she, for the first time, can exercise in real terms her missionary duty and right as an ecclesial act. And therefore the need for a common mission policy was felt. There are other reasons why there should be a common mission policy for the Syro-Malabar Church. With new thrust given to evangelization as the proper Mission of the Church in Vatican II Ecumenical Council - in Lumen Gentium, in Gaudium et Spes, in Ad Gentes - and the subsequent two powerful Church documents - Evangelii Nuntiandi and Redemptoris Missio, indicating the changes and the new methods that the Church has to adopt in the face of new realities and situations, every Church has a duty to formulate and recast afresh her traditional understanding of mission. Further the circumstances and situations of the people whom we are evangelizing are much different from the past ones. Till now the Church has not seriously taken into account "the issue of the encounter of Christianity with ancient local cultures and religions" (Tertio Millennio Adveniente -TMA -38; EA 2). This according to Holy Father John Paul II "is a pressing one". "This is a great challenge for evangelization since religious systems such as Buddhism or Hinduism have a clearly soteriological character"(TMA 38; EA 2). "It is indeed a mystery" according to him "why the Saviour of the world, born in Asia, has until now remained largely unknown to the people of the continent"(EA 2 ). This is a challenge to the Churches of India and Asia. It is especially a challenge to the Syro-Malabar Church as
the Apostolic Church in India. Added to this is the present day reality of our country and that of other countries in Asia and Africa. Further we are entering into the third millennium, which is a renewed call for the Church to enter upon a New Evangelization. All these demand that the Syro-Malabar Church as a Church evolve and formulate a proper mission policy in order that she be thoroughly prepared to launch upon a new evangelization with more vigour and enthusiasm and become a model in the mission of evangelization of the Church.

**Evangelization, Mission Proper to the Church**

Church is by nature missionary. The Church is the community of people who believe in Jesus Christ. This faith in Jesus Christ and following the path He has shown saves them and brings them to the fullness of life for which every human being is always yearning. This faith in Christ which guarantees the fullness of life is indeed a gift received. It is a gift to be shared also. This is the commandment of the Master to His disciples. This sharing means continuing the mission of the Master. It is for this purpose the Master called His disciples. So Christian Discipleship is a two-fold responsibility: - believing in Jesus Christ and following Him and at the same time sharing this faith in Jesus Christ with and inviting others to follow Jesus Christ. One cannot separate these two. Denial of one is the denial of the other. Hence a sense of mission always gripped and urged the disciples to intentionally and consciously cross the boundaries of their personal life and share in the mission of Jesus to the world (*Jesus' Mission: Church's Reason to be* - Working paper 1.1).

“Evangelization is in fact the grace and vocation proper to the Church, her deepest identity. She exists in order to evangelize...” (EN 14). Just as Jesus was anointed and empowered by the Spirit for his mission (Lk. 4: 14,18) he anointed his Apostles also with the same Spirit and empowered them to carry on the same mission. As soon as they received the Spirit they started proclaiming Jesus and for this they went where the Spirit led them. This sense of mission was evident not only in the Apostles, but it was also so powerfully evident in the whole of the early Church. Just as Jesus' life on earth cannot be understood apart from his mission to the world, the life and existence of the early Christian community cannot be explained apart from its
total engagement for the mission of Jesus (Working Paper, 1.4). While their authentic life itself won the approval of the people and led to the growth of the community (Acts 2.47) there were from the ranks of ordinary Christians many who were active collaborators of the apostles in the work of evangelization (Rom. 16). They were ready to suffer persecution for the sake of the Gospel... (Acts 8.4; 11.19-21) (Working Paper 1.4.2). Having experienced Jesus whose presence was so powerful through strong faith in Him, they felt compelled from within to share that faith with as many people as possible and thus continue His mission. The early Christian Community was shaped, structured and bound by this overriding concern (Working Paper 1.4.3). Their life and mission became a powerful movement, which many could not resist. There were no structures or institutions to support this movement. It was like a strong wind moving ahead as the Spirit guided. It was not at all preoccupied with its own existence. It was a community constantly kept on track of mission by the Spirit. And the people who joined the New Way were fully convinced of what they were doing and having received the gift of Faith they in turn became themselves powerful agents of spreading this movement. Any opposition, however strong and powerful, could not stop this movement because the Power of the Spirit was with it. It was moving where it wanted.

One very specific characteristic of the mission work of the early Church was that the mission assumed the pattern of Divine Incarnation. Churches grew in the place and in the culture of the people to whom the Good News was preached. Nothing was imposed on the people. Faith in Jesus Christ was communicated very powerfully and the people founded their own Church with their own way of living and worshipping. And thus we have several Churches in this period and the Universal Church is understood as the Communion of these Churches. Because of this rootedness in the soil and culture of the people these Churches grew very strong.

**Historical Development in the trend of mission**

If in the early Christian period we see a Church identified with mission, there is a different picture emerging from the Constantine Era starting in the fourth century. Christianity became the state reli-
gion receiving the patronage of kings as well as of the high and mighty of the society. The Church, especially the official one, became more and more institutionalized on the pattern of the Roman Empire. The taste and style of the elitist clique of the society started shaping the inner life of the Church (Working Paper 1.5). Missionary work continued in the Church. But the style was changed. Christianity spread all over Europe. The model and dynamics of the spread of the Jesus movement in the early Christian centuries do not always seem to have been the decisive factors in the succeeding period. In a Christianized Europe and a thoroughly institutionalized, materially rich and powerful Church, heroic witnessing to the Gospel and radical following of Jesus in its most authentic sense of participating in His mission, became less and less its primary and urgent concern (Working Paper 1.5). All the same during the centuries zealous missionaries made headway in many places and planted the Church and established her in a wider geographical area. They made the Church rooted in those places though by this time the Church got identified with one culture and supported by the powers and instead of being a powerful movement the ideal became expansion and winning more and more people and nations for Christ.

After the 16th century when Europeans started colonizing Asian and African countries the missionaries also went along with the colonizers and established the Church in those colonies. The missionaries were supported and helped by the colonial powers and in this process the missionary efforts got almost identified with the colonization process. This caused the imposition of cultures instead of evangelizing the cultures. This stood in the way of getting the Church rooted in the place and culture of the land and people. In many places the Church became some thing foreign and also the Christians who were people of the land became identified as foreigners. This we could say was a sad development and the Church in many countries still suffers from this image. The most unfortunate thing is that no concerted effort was made to change that image. Because of this no genuine local Church emerged in most of these places. There may be exceptions like the Church of Korea.

Vatican II started the beginning of a new thinking and rediscovered the old and true nature of the mission. "The Church on earth is
by its nature missionary since, according to the plan of the Father, it has its origin in the mission of the Son and Holy Spirit” (AG 2). Pope Paul VII in *Evangelii Nuntiandi* asserted that Evangelization is the vocation proper to the Church. He quoted the words of Jesus himself (Lk 4:43) and St. Paul (1 Cor. 9:16) to prove his thesis. By its call and sending the Church is the Sacrament of God’s salvation offered in Jesus and therefore is duty-bound to proclaim and carry it to all peoples of the earth. This task of mission is not merely an individual or personal stake but the common responsibility of the whole Christian community, as a community, meaning Churches. Our present Pope John Paul II too in his encyclical *Redemptoris Missio* has forcefully established this foundational principle of the Church: “mission is simply the very constitutive dimension of the Church and it is not one merely of its tasks or departments” (Working Paper 1.6).

**What is Evangelization?**

It is good to have a proper understanding of Evangelization at this juncture before we proceed further. According to Pope Paul VI who makes a serious attempt to define Evangelization especially in the context of the modern times with its challenges, evangelization is a complex, rich and dynamic reality which cannot be simply limited to the traditional definition consisting of proclamation of Christ Our Lord to those who do not know him, in preaching, catechetics, baptism and the administration of the other sacraments. This way of defining evangelization, according to him, takes the risk of weakening or even distorting its real meaning. “Evangelization means the carrying forth of the Good News to every sector of the human race so that by its strength it may enter into the hearts of men and renew human race. ‘Behold, I make all things new’. But there cannot be a new human race unless there are first of all new men, men renewed by baptism and by a life lived in accordance with the Gospel. It is the aim of evangelization, therefore, to effect this interior transformation. In a word, the Church may be truly said to evangelize when, solely in virtue of that News which she proclaims, she seeks to convert both the individual consciences of men and their collective conscience, all the activities in which they are engaged and, finally, their lives and the whole environment which surrounds them” (EN 18). “She seeks by virtue of the Gospel to affect and, as it were, recast the
What distinguishes the Church from other religious communities?

**Proclamation**

Human proclamation refers to the announcement of the Church's belief in Jesus Christ and the proclamation of salvation. It involves the sharing of faith and the transmission of the message of salvation. This includes preaching, teaching, and witness, both in personal and public contexts.

**Various Areas and Aspects of Evangelization**

And this is the Kingdom of God, which Jesus came to establish. His teachings and actions laid the foundation for the Church's mission. The Church's mission involves addressing people's spiritual needs and engaging in various areas and aspects of evangelization. These areas include preaching, teaching, and sharing the faith in various contexts.

**This complex, rich, and dynamic reality that is evangelization**

**EN (20)**

In the relationship between persons and their relationship with God, must always be the human person as the starting point, coming back ways of men, taking these words in the widest and fullest sense, rooted in life. The Gospel must permeate the Church and the whole people with grace and faith. The Church's mission is to proclaim the Good News to all nations, making disciples of all nations, and teaching them to observe all that Jesus has commanded. This is the mission of the Church, and it is a complex, rich, and dynamic reality that is evangelization.
with every one. This faith in Jesus Christ is what inspires the Church’s evangelizing work. This faith is a gift received and a gift to be shared. Sharing the truth of Jesus Christ with others is the solemn duty of all who have received the gift of faith. “Those who are incorporated in the Catholic Church ought to sense their privilege and for that very reason their greater obligation of bearing witness to the faith and to the Christian life as a service to their brothers and sisters and as a fitting response to God” (RM 11). There can be no evangelization without the explicit proclamation of Jesus as Lord. “...there is no true evangelization if the name, the teaching, the life, the promises, the Kingdom and the mystery of Jesus of Nazareth, the Son of God, are not proclaimed” (EN 22). This proclamation is all the more necessary at the present context when the situation of the world and especially Asia and India which urgently call for this proclamation. It is needed also because “through the working of the Spirit, there already exists in individuals and peoples an expectation, even if an unconscious one, of knowing the truth about God, about man, and about how we are to be set free from sin and death” (RM 45). This emphasis on proclamation is not prompted by any sectarian impulse nor by the spirit of proselytism or any sense of superiority. Let none get confused on this. This urge to proclaim is something every committed Christian feels from within and a firm conviction that every person has the right to hear the Good News of the God who reveals and gives Himself in Christ. “Proclamation which respects the rights of consciences does not violate freedom, since faith always demands a free response on the part of the individual. Respect, however, does not eliminate the need for the explicit proclamation of the Gospel in its fullness” (EA 20). Difficulties and resistance from the part of the others does not dispense the Christian from his/her obligation of proclaiming Jesus.

**Proclamation has to be first and foremost by life witness**

Pope Paul VI emphasizes this aspect in a very special way in *Evangelii Nuntiandi*. “This witness is an essential element and often the initial element in the work of evangelization. All Christians are called to bear this witness and in this way they can be true evangelizers. We are thinking especially of the duty and responsibility of migrants to those countries which receive them” (EN 20).
Evangelization of the cultures

May be in the past the attempt was mostly to address the Gospel to the conscience of individuals. But today we understand that that alone is not the purpose of evangelization. We cannot separate individuals from a culture and the community to which they belong. And as such evangelization must aim at evangelizing the cultures (EN 18 ff.). *Ecclesia in Asia* gives a thorough treatment on this (Cfr 21 and 22). Culture is the vital space within which the human person comes face to face with the Gospel. ...As a culture is transformed, so too are persons and societies transformed by it. From this perspective, it becomes clearer why evangelization and inculturation are naturally and intimately related to each other. ...the Kingdom of God comes to people who are profoundly linked to a culture, and the building of the Kingdom cannot avoid borrowing elements from human cultures. In the process of encountering the world’s different cultures, the Church not only transmits her truths and values and renews cultures from within, but she also takes from the various cultures the positive elements already found in them. This is the obligatory path for evangelizers in presenting the Christian faith and making it part of a people’s cultural heritage. Conversely, the various cultures, when refined and renewed in the light of the Gospel, can become true expressions of the one Christian faith. “Through inculturation the Church, for her part, becomes a more intelligible sign of what she is, and a more effective instrument of mission” (RM 52). This engagement with cultures has always been part of the Church’s pilgrimage through history. But it has a special urgency today in the multi-ethnic, multi-religious and multi-cultural situation of Asia, where Christianity is still too often seen as foreign” (EA 21). In the following paragraph of *Ecclesia in Asia* the Holy Father describes the key areas of inculturation such as Theology, Liturgy, Biblical formation and Biblical apostolate, formation of evangelizers.

A positive approach to and Dialogue with Religions

In a multi-religious multi-cultural situation like in Asia this aspect is very essential in the missionary work. In the past perhaps in the missionary style of the western missionaries, especially of the colonizing period, there could have been expressed some negative
attitude towards other religions. Unfortunately that has created a very antagonistic feeling among our brethren of other religions, especially in our country. May be this is behind the present unprecedented expressions of animosity against the Church that we experience today. But this is not the approach of the Bible or of the Church. Vatican II and the recent Popes - Paul VI and John Paul II - have led the Church to a positive appreciation of other religions and to a realization of the need of entering into dialogue with them. “The Church has deepest respect for these traditions and seeks to engage in sincere dialogue with their followers”, asserts Pope John Paul II in Ecclesia in Asia (EA 6) at the same time stressing that the “religions values they teach await their fulfillment in Jesus Christ”. He goes on narrating the very positive religious and cultural values in which the people of Asia take pride.

**Building up Communion**

The Church is a communion of those who are baptized. The Church’s first purpose then is to be the sacrament of unity of the human race. “In the midst of so many different peoples, cultures and religions the life of the Church as communion assumes a greater importance. ...the Church’s service of unity has a specific relevance in Asia where there are so many tensions, divisions and conflicts, caused by ethnic, social, cultural, linguistic, economic and religious differences...Vital also is to their evangelizing mission their relations with other Christian Churches and ecclesial communities, and with the followers of other religions. The Synod therefore renewed the commitment of the Church in Asia to the task of improving both ecumenical relations and inter-religious dialogue, recognizing that building unity, working for reconciliation, forging bonds of solidarity, promoting dialogue among religions and cultures, eradicating prejudices and engendering trust among peoples are all essential to the Church’s evangelizing mission on the continent. All this demand of the Catholic community a sincere examination of conscience, the courage to seek reconciliation and a renewed commitment to dialogue. At the threshold of the Third Millennium it is clear that the Church’s ability to evangelize requires that she strive earnestly to serve the cause of unity in all its dimensions. Communion and mission go hand in hand” (EA 24 ).
Dialogue is neither a substitute of evangelization nor something in opposition to the proclamation of the Gospel. (see RM 55: AG 1 and 2. Working paper 1.7.4.2). The Church proceeds from the Dialogue the Father initiated with the human race through Jesus Christ. Hence dialogue has a very special place in the mission of the Church. As the sacrament of unity of all mankind the Church cannot but enter into dialogue with all peoples, in every time and place. “The question is not whether the Church has something essential to say to the men and women of our time, but how she can say it clearly and convincingly!” (EA 29). This indicates that the approach we have to adopt is one of dialogue and not one of confrontation. The desire for dialogue, however, is not simply a strategy for peaceful co-existence among peoples; it is an essential part of the Church’s mission because it has its origin in the Father’s loving dialogue of salvation with humanity through the Son in the power of the Spirit. Ecumenical dialogue and inter religious dialogue constitute a veritable vocation for the Church (EA 29). Contact, dialogue and co-operation with the followers of other religions is a task which the second Vatican Council bequeathed to the whole Church as a duty and a challenge. ...From the Christian point of view, inter-religious dialogue is more than a way of fostering mutual knowledge and enrichment; it is a part of the Church’s evangelizing mission, an expression the mission ad gentes (EA 31). The Holy Father describes in Ecclesia in Asia as well as in other documents the necessary prerequisite and attitude that is necessary in entering into a genuine dialogue with other religions.

**Human Promotion**

The attempt of the Church, in her service of the human family, has always been to reach out to all men and women without distinction, striving to build with them a civilization of love, founded upon the universal values of peace, justice, solidarity and freedom. In recent times we observe that the Church documents give a strong emphasis on this aspect of evangelization. This is in response to the “real situation of the world’s peoples, as well as to an increased consciousness that not just the actions of individuals but also structures of social, political, and economic life are often inimical to human development” and the urgent need to overcome “both dehumanizing under-development and the ‘overdevelopment’ which tends to reduce the
person to an economic unit in an ever more oppressive consumer net-
work" (EA 32).

The recent Church documents invite the Church and other com-
munities and individuals for preferential option for the poor and the
voiceless. The poor of the world will always find their best reason for
hope in the Gospel command to love one another as Christ has loved
us.

The Syro-Malabar Church and Evangelization

In the considered opinion of many scholars the result of mis-

sionary activities of the Syro-Malabar Church in the past centuries

was very poor, especially from the point of view of size and extent of
activities. There could have been many reasons. Among them we could
count the dependence of the Church on the East Syrian Church, ab-
sence of native hierarchy, lack of a royal patronage or political sup-
port as in the western countries, the high caste feeling of the Syro-
Malabarians, absence of strong monastic system and the presence of
all receptive Hinduism which is tolerant towards all religions but in-
tolerant towards change of one’s religion. The lack of a well-devel-
oped theology and a method of mission could have been a very valid
reason. During and after the colonial period the struggle for autonomy
and the imposed restrictions on the jurisdictional right of the Church
to a very small area in the southern part of the country can also be
pointed out as some of the reasons for lack of sufficient missionary
orientation (Working Paper 2.2). Even when areas were offered to us
for missionary work and our Church became a sui iuris Church, we
still had difficulties, may be this time more internal rather than exter-
nal.

Our attempt here must be not to look into the past history too
much except for drawing lessons from it. We must look forward and
try to work out a very practical and effective policy to encourage,
support and coordinate the work already being done and what we will
be called upon to do in the future. As I mentioned in the beginning it
must be an ecclesial act. Second Vatican Council not only taught us
that the entire Church is missionary, but also made clear to us that the
work of evangelization is the duty of the whole People God. It is
never an individual and isolated act; it is always an ecclesial task,
which has to be carried out in communion with the whole community of faith. Unfortunately the recent very positive developments in the work of evangelization of the Syro-Malabarians is lacking in this. The attempt of this Assembly must be to remedy this and create an atmosphere to enhance our work of evangelization and make it more effective and fruitful.

Our Church stands in an advantageous position to do missionary work in India and other Asian countries. May be also in African continent and other places too. Unlike the other Christian communities the St Thomas Christians not only managed to survive but also emerged as a leading community in Kerala because of its rootedness in the native soil. They, after becoming Christians, continued to live the same socio-cultural life as their neighbours of other faith. Even L.K. Advani who always consider Christians as foreigners admitted that he saw a different group of Christians when he came over to Kerala. The cordial relation that the Syro-Malabarians maintained with their Hindu and other neighbours, and the respect with which they looked at other religions and their practices and at the same time the zeal they had to preserve their faith are some of the unique elements of the missionary approach of the Syro-Malabar Church. Unfortunately these unique characteristics of the missionary approach of the Syro-Malabar Church did not get an occasion to get developed into a mission theology, a form of worship, Church laws, institutions and structures because of the handicaps suffered by this Church, both under East Syrian and Western connections.

While not confining our mission work to our own country, I want to emphasize that our first commitment is to our own brethren in India. With the specific characteristics mentioned above we stand in an advantageous position to do missionary work in our country. Therefore we must continue our attempt to gain our right which is also an obligation, to do missionary work in the whole of our country. Future looks better with the Holy See and the Church Documents emphasizing the equal rights and obligations of every sui iuris Church to evangelize. We must be ready when the whole of our country will be opened up to us for evangelization work. That is the task of this Assembly, I believe.
Certain Practical Aspects

Urgent Need to make all the sections of our Church aware of their Missionary Obligation. At present there is a feeling that the mission of the Syro-Malabar Church is the private business of some people and the whole Church does not seem to be interested in it. This situation has urgently to be changed. All the sections of the Church - bishops, priests, religious and laity - have to become aware of their missionary obligation and must take keen interest and get actively involved in the ongoing mission work. Concerted efforts have to be made for this realization. Otherwise there is the danger of these isolated attempts in course of time dying out. Such a situation, if it comes, will be suicidal for our Church. For any Church who is not missionary will slowly lose her strength and vigour. Because the Church is missionary by nature, mission must be one of the important concerns of the Church. Our own experience clearly shows that how vigorous our Church became when our members started going into the missions. Concerned people have to create this awareness in all the sections of the People of God under them.

Relationship between the Mother Church and the new Churches or missions

As has been mentioned already there is no concerted effort from the part of the Syro-Malabar Church to coordinate, strengthen, support the existing missions. We have now twelve mission dioceses including Kalyan, Belthangady and Thuckalay. In these dioceses a large number of priests, religious and others are doing very commendable mission work. We don’t have yet a department or a central secretariat under the Major Archbishop to co-ordinate this work. There is no much interest exhibited by the Dioceses or people of the Mother Church in these activities of these dioceses. Among the responses received regarding the lineamenta, some have mentioned that these missionary dioceses would love to see the Mother Church owning them and the work therein. It is a very strong feeling among the missionaries that the Mother Church does not seem to be owning these missions. We must here in this Assembly do some thing very concrete to remove this feeling.
The same must be the feeling of the many missionaries who are working in other countries. Though they are not working as Syro-Malabar missions, yet they look for recognition and support from the Mother Church. The Mother Church must do something to co-ordinate and support these missionary activities as well. If missionary work is an ecclesiastical act, the Church must send out missionaries and take every possible interest in their work. May be in this connection the proposal for a central secretariat for missions is very appropriate. It must have sufficient personnel and funds to co-ordinate, and if needed to support even financially our missions.

At the same time such central co-ordination shall not in any way kill the initiatives of individuals or individual communities, rather support and strengthen them in every way possible. There are some anxieties expressed in certain places if this central co-ordination will put controls and thus kill all initiatives. At present a lot of work is being done in this way. The central secretariat shall try to enhance these initiatives and support such.

Lack of interest in the Mother Church regarding mission is also evident in the matter of promoting vocations to the missions, directing personnel and funds to the missions. This is especially the feeling of the mission Eparchies. There is the feeling that the best among the vocations are reserved for themselves and those of the second rate is sent to the missions. It is good to remember what St. Francis Xavier wrote to St. Ignatius Loyola: 'Send the best to the mission'. People who go from these mission eparchies to recruit candidates often meet with not encouragement but rather discouragement and non-cooperation. It is also the feeling of the mission provinces of religious congregations with their Mother provinces. It would be great if this Assembly gives directives to the various provinces and Congregations of religious in Kerala to offer a fresh option to the members to choose for missions if they so desire. There are instances where such people who desire to go to the missions are forcibly stopped.

Evangelization and Pastoral care among migrants

Pope Paul VI reminds the immigrants of their responsibility to the country that receives them to give witness through their lives and in that way be real evangelizers (EN 21). In order these immigrants
give witness to Christ and His teachings through their lives and become apostles in the countries to which they have migrated, it is essential that they live an ideal Christian life. This is possible only if their pastoral needs are taken care of in the tradition in which they have been brought up. An ecclesial community that is built up properly in its ecclesial identity can become an effective agent of evangelization. Through adequate pastoral care alone can the community of migrants be built up into an evangelizing community. The presence of such a community is far more powerful in evangelizing than individual efforts (Working Paper 2.8). The second Vatican Council and the subsequent Church documents including the letter of Holy Father John Paul II to the Bishops of India issued on May 27, 1987 and the Canon Law strongly advise all concerned to give prime importance to this. There are large number of Syro-Malabar faithful in many parts of India and other countries. Unless they are given necessary pastoral care in their own Church tradition they will end up as anonymous Christians and their faith might weaken and instead of becoming agents of evangelization, their own Christian life might get endangered. There is the possibility of these people becoming indifferent to faith. We must therefore renew our efforts to secure proper arrangements made by the concerned people for this very much needed pastoral care. It is heartening to see that our faithful in different places are becoming more and more conscious of the need to grow in their own ecclesial tradition.

The Role of the Religious

"Religious, in their part, find in their consecrated life a privileged means of effective evangelization" (EN 69). Pope Paul VI speaks of the powerful witness the religious give through their life of poverty and abnegation, of purity and sincerity, of self-sacrifice in obedience, which becomes an eloquent witness capable of touching all. By their lives they are also a sign of total availability to God, the Church and the brethren. No doubt the religious have brought immense contribution to evangelization and they continue bringing more. Through their commitment to God, to the Church and to people, they are committing themselves to be the instruments of bringing the salvation to all people to whom they are sent. They shall never forget this commitment.
Having said this, I want to look at the situation today in the missions of the Syro-Malabar Church. The religious started establishing themselves in the Latin dioceses in our country and in other countries even before the Syro-Malabar Church got the freedom to start missionary work in their own tradition. While this could continue, care must be taken that the religious, especially the women religious, try more and more to help the Syro-Malabar missions, especially where there is shortage of personnel. The Religious congregations have already established mission provinces and regions both in the Latin and Syro-Malabar eparchies. If need be these mission provinces or regions shall be reorganized in such a way that more and more personnel are made available for the Syro-Malabar Eparchies.

Formation suitable for Missions

As the Church is missionary and the mission is an ecclesial act, all the sections of the Church are to be imbued with mission spirit. Every Christian has a missionary vocation. The cradle of this vocation is the family. Unfortunately the family at present faces the crisis of consumer oriented egoism. It endangers the spiritual call to become missionaries. Added to that the culture of death that has affected the families show an adverse sign in the matter of vocations (Working Paper 4.1). This decline in the number and quality of vocations will seriously affect the prospects of mission. The Syro-Malabar Church must take suitable steps to remedy this situation. Associations like the Cherupushpa Mission league, Jesus Youth servers, CLC etc. have contributed very much to the promotion of vocations to the mission by instilling love for the mission in the children and youth. Fresh attempts must be made to organize and facilitate more and more vocations to the missions. To remedy the shortage of vocations, attempts must be made to form the laity for undertaking missionary work on a full time basis for life or for a period of time.

Missionary Formation in Seminaries

A priest is consecrated with a mission to go to the boundaries of the earth with the Gospel. At present the seminary formation seems to be attuned to catering to the existing pastoral needs alone. No proper mission orientation is given to our seminarians during formation. This
is because the Church itself is not gripped with her mission vocation. Irrespective of their future fields of ministry all the seminarians must be given an adequate missionary fervour. A sound mission theology is to be imparted to them. Perhaps the Syro-Malabar Church has to develop a mission theology of her own. The life in the seminary must be filled with a spirit of mission, which will motivate the seminarians towards mission. Study of the Scriptures and traditions of other religions, theology of religions, proper training and praxis in the dialogue of religions, study of different cultures, languages, customs and art forms are to be included in the syllabus of the seminaries. An exposure programme, especially for the seminarians from the proper territory, in the missions will be helpful to generate in them a love for the missions which in turn will help to build up a missionary orientation in their pastoral work, to build up a good rapport between their field of activity and the missions and even to choose to work in the missions. They must cultivate a knowledge and love of people, learn to adapt themselves to the life style of the people in its pinching forms of poverty and simplicity. They must be trained to analyze social situations with a view to evangelize such.

Missionary Formation of the Religious

It is very encouraging to see that the Religious are establishing mission provinces and regions and also open formation houses in the missions. This certainly helps the candidates from the very beginning of their formation to undergo a process of exposure to and immersion in the realities of the missions. Yet it is necessary that these candidates must have some special training programme with input on mission theology, knowledge of the Church documents on mission, and helped to imbibe the proper spirit of mission including the incarnational aspect or becoming identified with the people, knowledge of local customs, languages. They must be helped to grip with the true spirit of mission, namely, self-emptying love for the people for whom they are called to work.

Formation of the Laity

By the grace and call of Baptism and confirmation, all lay people are missionaries; and the field of their missionary work is the vast and complex worlds of politics, economics, industry, education, the
media, science, technology, the arts and sports. But they are to be formed in order to make them missionaries in these fields. They must be strengthened in their faith that through their witness of life in the family and in the society they become powerful to bring in transfor-
mation in the people and in the world. They have an advantage to reach out to more people and more areas of human life than the priests or religious. Properly trained they will become the agents of change in the society, building up the Kingdom of God. Besides this selected lay people must be trained for proper mission work. As quantity and quality of vocations to priesthood and religious life is declining it is necessary that more and more lay people be involved not only in the home mission but also in the mission ad gentes, as full timers for life or for a definite period of time. Our people who have migrated to various places must be made aware of their rich missionary potential and no effort shall be spared in training them for becoming effective missionaries in their places. There are certainly people who are interested in this and convinced of their vocation in this sense.

Holy Father Pope John Paul II in Ecclesia in Asia refers to the Churches among the Mongols, the Turks and the Chinese to whom Good News was announced a second time in the thirteenth century. But Christianity almost vanished in these regions for a number of reasons. Among these reasons, the Pope mentions as the most important ones: the absence of an appropriate adaptation to local cultures and perhaps above all a lack of preparedness to encounter the great religions of Asia. This is one of the things that we must pay attention to and it is a great challenge to the Syro-Malabar missions. Though Syro-Malabar Church succeeded in getting deep roots in Kerala, her missions in these times find it difficult to get the Church rooted in the soil in which the missionaries work. First of all the missionaries are not fully trained in this. Secondly the anxiety of the Mother Church regarding the diluting of the patrimony is a great reason for this. If our missionary efforts were to produce lasting results we must try to plant the Church in the culture of the people. In this process there cannot be ruled out new Churches emerging in these areas, in the pattern of the early Churches. Are we ready for this? Do we allow this process to take place, are we equipped for this. The formation of missionaries shall take this point into account seriously, I believe.
Problems and Challenges of the Missions

There is mounting opposition to the work of missionaries today in our country. This has, to a certain extent, slowed down the activities of evangelization in many places. At least the missionaries stop baptizing new people. It has also adversely affected the flow of vocations to the missions. The parents don’t encourage their children to go to missions or rather discourage them. This will aggravate the already experiencing shortage of personnel. This is a clear sign that our Church is far behind being a Church on fire to evangelize. That is also a reflection on the quality of the Christian life. At the same time this situation is to be considered as a God-given opportunity to have discernment about the nature of our mission work. It may be also a providential preparation for the greater growth of the Church in our country. Church has grown anywhere in the world in the blood of the martyrs. It may be also God’s call for a renewal of our own personal lives as well as the life of the Church. Perhaps it is the Spirit’s call to change the image of the Church that we have been projecting - an image of a powerful, influential, rich Church. This is definitely not the image of the Church that Jesus established. In any case we need not be afraid because the Lord is with us. We need to strengthen our faith and change our life more to be a reflection of the life of Jesus.

This opposition, we know, is a challenge to our nation, a challenge to those sublime principles on which our constitution is made, it is a challenge to humanism in general. And as such we have to face this situation in collaboration with people who uphold these principles and stand for them. That is also an aspect of evangelization. Missionaries must be trained for this.

Shortage of Personnel

The shortage of missionary personnel is a serious problem faced by the Syro-Malabar missions. It might not be extremely acute now. But the trend points toward an acute situation. Taking this into account, the Syro-Malabar Church as a whole must strive to promote more vocations to the missions. The dioceses in the proper territory and the vocation bureaus must take special care to send more and more worthy candidates to the missions. This will happen only if the
whole Church considers the mission as a common task and become aware of its urgency.

**Co-ordination among the mission Eparchies**

By collective planning and collaboration, the Syro-Malabar missions can greatly enhance the quality of their proclamation and other evangelical activities (Working Paper 5.4). We will have to think collectively as to how this collaboration and united action could be realized. In the past some attempts were made by the mission Eparchies and the results were certainly very encouraging. Suitable structures are to be created to foster this collaboration and mutual assistance.

**Co-ordination and Co-operation among the various sections of the missionary community**

This is of paramount importance for the success of the missions. Here I mention especially the co-operation needed between the Mission Eparchies and the Institutes of Consecrated Life and Societies of Apostolic Life. This will mutually support and help the missionary endeavours to grow. Wherever it is lacking there is evident a gradual loss of enthusiasm and interest. This is detrimental to the missionary work. It must be said that Religious are the backbone of mission work. Mission work being an ecclesial act there should be proper communication and co-ordination among all sections of the people of God in the Eparchies. We should think of some proper mechanism to ensure this. Such arrangements could be made within the Eparchies and also in general under the Major Archbishop. For example we could organize periodic meetings of the Bishops and the Major Superiors where we could chalk out plans for a united action. This is all the more important in the present situation when the Missions and missionaries are threatened in many places.

**Conclusion**

In the way of conclusion I would like to propose to the Assembly to take our missionary activity seriously and try to formulate a mission policy of the Syro-Malabar Church that is able to give greater impetus to the whole Church and every section of it to engage in this
most important mission of the Church. May this attempt boost the enthusiasm and zeal of the missionaries who are already in the field.

Mar Gratian Mundadan CMI

Mount St Thomas

12-11-1999
1. നിയോഗാവകാശിയായിരിക്കുന്നതാണ് 24  വയസ്സായിരിക്കുന്നതാണ് 24
അങ്ങങ്ങളും മാത്രമാണ് 26 വയസ്സായിരിക്കുന്നതാണ് 48 വയസ്സാ
കായികായിരിക്കുന്നതാണ് 20 വയസ്സായിരിക്കുന്നതാണ് 20
ഉയ്യൻ വെള്ളമുള്ള ചെറുകഥകൾ പുസ്തകായി നിൽക്കുന്നു. എന്തെങ്കിലും മാത്രമേ നല്ലതാണ് നല്ലതാണ് മാത്രമേ നല്ലതാണ് മാത്രമേ നല്ലതാണ്
അങ്ങങ്ങളും മാത്രമാണ് മാത്രമാണ് മാത്രമാണ്
പുസ്തകായി നിൽക്കുന്നു. 

2. എന്നാണിത് നിലനിൽക്കുന്നതാണ് നിലനിൽക്കുന്നതാണ് നിലനിൽക്കുന്നതാണ് നിലനിൽ
നിലനിൽക്കുന്നതാണ് നിലനിൽക്കുന്നതാണ് 

3. എന്നാണിത് നിലനിൽക്കുന്നതാണ് നിലനിൽക്കുന്നതാണ് നിലനിൽ
നിലനിൽക്കുന്നതാണ് നിലനിൽ
4. അലക്കനുബന്ധിയാവാൻ പരിത്യാഗം നിർദ്ദേശിക്കുന്നതിന് ഇനിജാത്യാംശവാദത്തിലെ സാമൂഹ്യജീവിത സ്ഥാനത്തിനു നൽകുന്നതിനായി മലയാളിക്ക് മാന്യമായ വിദ്യാഭ്യാസത്തിലെ സേവനങ്ങൾ കാരണം കാരണം കാരണം.  അലക്കനുബന്ധിയം ഇതിൽ ഇരുപത്തിക്കൊണ്ടു വിദ്യാഭ്യാസത്തിൽ നിലകൊള്ളുന്നത് ആദ്യം മലയാളിക്ക് കാരണം കാരണം കാരണം കാരണം.  ഇത് മലയാളിക്ക് മാന്യത്തിലെ അനുസരണത്തിനു കാരണം കാരണം കാരണം.

5. ഇതിൽ മലയാളിക്ക് പദ്ധതിക്ക് പലാംശങ്ങായി പദ്ധതിഭാഗമായി മാന്യത്തിലെ പദ്ധതിഭാഗങ്ങളെ മാന്യമായി മാന്യമായി മാന്യമായി. ഇതിൽ പദ്ധതിഭാഗങ്ങളെ മാന്യമായി പദ്ധതിഭാഗങ്ങളെ മാന്യമായി മാന്യമായി. ഇതിൽ പദ്ധതിഭാഗങ്ങളെ മാന്യമായി പദ്ധതിഭാഗങ്ങളെ മാന്യമായി മാന്യമായി. ഇതിൽ പദ്ധതിഭാഗങ്ങളെ മാന്യമായി.

6. ആദ്യം വായുതാക്കം മാന്യമായ പദ്ധതിക്ക് മാന്യമായത് മാന്യമായത് മാന്യമായത് മാന്യമായത് മാന്യമായത് മാന്യമായത് മാന്യമായത് മാന്യമായത്.

7. മലയാളിക്ക് പദ്ധതിക്ക് മാന്യമായ പദ്ധതിഭാഗങ്ങളെ മാന്യമായത് മാന്യമായത് മാന്യമായത് മാന്യമായത് മാന്യമായത് മാന്യമായത് മാന്യമായത് മാന്യമായത്.

8. മലയാളിക്ക് പദ്ധതിക്ക് മാന്യമായ പദ്ധതിഭാഗങ്ങളെ മാന്യമായത് മാന്യമായത് മാന്യമായത് മാന്യമായത് മാന്യമായത് മാന്യമായത് മാന്യമായത് മാന്യമായത്.
7. എന്നാണ് വളരെയും എന്നാണ് എന്നാണ് എന്നാണ് എന്നാണ് എന്നാണ് എന്നാണ്. 

8. എന്നാണ് എന്നാണ് എന്നാണ് എന്നാണ് എന്നാണ് എന്നാണ് എന്നാണ് 

9. എന്നാണ് എന്നാണ് എന്നാണ് എന്നാണ് എന്നാണ് എന്നാണ് 

10. എന്നാണ് എന്നാണ് എന്നാണ് എന്നാണ് എന്നാണ് എന്നാണ് 

11. എന്നാണ് എന്നാണ് എന്നാണ് എന്നാണ് എന്നാണ് എന്നാണ് എന്നാണ്
12. ഈ സമയം അവയവം നിരീക്ഷിക്കാനുള്ള വിധാനങ്ങളെ വേണ്ടിയാണ് വൈവിധ്യാസമ്പന്നതകൾ സംബന്ധിച്ച് നിരീക്ഷണമാരുടെ അനുഭവത്തെ വിശ്വസിക്കാനുള്ള വേണ്ടിയാണ്. ഉദാഹരണത്തിൽ, അനുയോജ്യമായ സംഭവങ്ങളുടെ നേട്ടങ്ങളെ പരിശീലനം ചെയ്യാനുള്ള വേണ്ടിയാണ് വൈവിധ്യാസമ്പന്നതകൾ നേട്ടങ്ങൾ പരിശീലനം ചെയ്യാനുള്ള വേണ്ടിയാണ്.

13. പ്രതിസ്ഥാനക്കാരന്റെ വൈവിധ്യമാണ് സ്ഥാനം വൈവിധ്യാസമ്പന്നതകളുടെ അനുഭവത്തെ വേണ്ടിയാണ് നിരീക്ഷണം നടത്താനുള്ള വേണ്ടിയാണ്. അതിനാൽ പ്രവരേണമാക്കുന്നതാണ് നിരീക്ഷണം വേണ്ടിയാണ് നിരീക്ഷണം വേണ്ടിയാണ്. ഈ നിരീക്ഷണത്തെ പ്രതിസ്ഥാനക്കാരന്റെ നിരീക്ഷണം വേണ്ടിയാണ് നിരീക്ഷണം വേണ്ടിയാണ് നിരീക്ഷണം വേണ്ടിയാണ്.

14. പ്രതിസ്ഥാനക്കാരന്റെ വൈവിധ്യമാണ് നിരീക്ഷണം വേണ്ടിയാണ്. അതിന്റെ വൈവിധ്യം പ്രവരേണമാക്കുന്നതാണ് നിരീക്ഷണം വേണ്ടിയാണ് നിരീക്ഷണം വേണ്ടിയാണ് നിരീക്ഷണം വേണ്ടിയാണ്.

15. പ്രതിസ്ഥാനക്കാരന്റെ വൈവിധ്യം പ്രവരേണമാക്കുന്നതാണ് നിരീക്ഷണം വേണ്ടിയാണ് നിരീക്ഷണം വേണ്ടിയാണ് നിരീക്ഷണം വേണ്ടിയാണ് നിരീക്ഷണം വേണ്ടിയാണ്. 

അങ്കോപാനയാസം കൂടാതെ മറ്റുവിധത്തിൽ നിരീക്ഷണം വേണ്ടിയാണ് നിരീക്ഷണം വേണ്ടിയാണ്.
Concluding address

My dear brother archbishops and bishops, Superiors General of the various Institutes of Consecrated Life and Societies of Apostolic Life, dear delegates from the eparchies,

At the end of the three-day Mission Assembly as we prepare to bid farewell to this beautiful place with lush greenery and abundant fresh air, away from the hustle and bustle of city-life, I hope that you are carrying with you a renewed sense of unity and belongingness among yourselves and with the entire people whom you represent. Indeed, that is the primary aim of this meeting. As I could understand from the reports of the workshops and from the discussion that followed the meeting imparted also a deeper awareness and a new commitment to continue the mission of Jesus Christ. It imparted also an awareness about the various aspects of the missionary nature of the Church in general and of the Syro-Malabar Church in particular.

It is from our sense of unity and belongingness that a unified understanding and vision about our mission emerges. As Bishop Gratian Mundadan pointed out in his key-note address the missions should be an ecclesial activity and not something that comes out of each one’s feelings. In this there should be ample space for both officially organised activities and those organised by private individuals as well as by organisations. On this occasion I remember with admiration and gratitude the members of the various associations in our Church. I would like to quote just two examples: the Cherupushpa Mission League that has been instrumental in promoting the missionary awareness among the children in Kerala and from among whose members hundreds of vocations to priesthood and religious life came and Jesus Youth which is giving a wonderful example by sending volunteers to spend one year after their graduation in mission areas. Similar ventures should be found out and encouraged because such may be the path that our missions are going to take in future. In the bleak prospects of vocations to priestly life and to institutes of consecrated life and societies of apostolic life I visualise the emergence of new forms of missionary life. At the same time we must guard against
the danger that such initiatives get rigidly institutionalised by too much insistence on ecclesiality.

In order to continue the mission of Jesus Christ there are certain prerequisites. The first one is a total conversion of every one of us to the genuine Christian message. This conversion should take place in us constantly. This conversion is a turning to God who revealed himself in Jesus Christ. According to the Holy Father Pope John Paul II the Asian Synod was a call to conversion, so that the Church in Asia might become ever more worthy of the graces continually being offered by God (EA 4). Conversion does not mean necessarily a change of religion but inevitably a change of heart. It is to this change of hearts that the Holy Father during his recent visit to India invited every one. It is a call to convert oneself to the genuine humanity. The Christian message is nothing but this call. Unless a missionary is converted to Jesus Christ in prayer and meditation of His Word every day he will not be able to be true witness to Jesus Christ.

A second prerequisite is that the saving Death and Resurrection of Jesus Christ must be our absolute priority. Speaking to the Sixth Plenary Assembly of the Federation of Asian Bishops’ Conferences, in Manila Pope John Paul II reminded the bishops:

If the Church in Asia is to fulfil its providential destiny, evangelisation as the joyful, patient and progressive preaching of the saving Death and resurrection of Jesus Christ must be your absolute priority (10 November 1994: AAS 87 (1995), 30).

Jesus has not only preached some good values but also through his death and resurrection gave us the power to live those values. It is only through the Spirit of God that anyone can be saved, no matter to what religion one belongs. We believe that every one who seeks sincerely God will be saved. Now one might ask why we should take up evangelisation if this is the case. The answer is that it is the will of Jesus Christ that his Gospel must be preached to all creatures until the end of the world. At the same we believe that in Christianity we have the fullness of the means to attain God. Speaking of the religious traditions of Asia, the Pope says:
The Church has the deepest respect for these traditions and seeks to engage in sincere dialogue with their followers. The religious values they teach await their fulfilment in Jesus Christ (EA 6).

It is the duty of each Christian to proclaim this truth and to invite others to accept it. Obviously, it is up to the hearers to decide whether to accept or reject it. One who sincerely searches often receives the sure means to attain God in the Church. At the same time it should be emphasised that the mere fact of one receiving baptism without living a truly Christian life will not entitle one to be saved.

A third prerequisite for our mission is that it should be marked by an atmosphere of mutual respect and dialogue. In the post-Synodal exhortation *Ecclesia in Asia* Pope John Paul II says:

Proclamation which respects the rights of consciences does not violate freedom, since faith always demands a free response on the part of the individual (EA 20).

The Pope in his address to the representatives of the Non-Christian religions in Madras in 1986 said:

The Church’s approach to other religions is one of genuine respect. This respect is twofold: respect for man in his quest for answers to the deepest questions of his life, and respect for the action of the Spirit in man.

In *Evangelii Nuntiandi* Pope Paul VI wrote:

Respect, (of non-Christian religions) however, does not eliminate the need for the explicit proclamation of the Gospel in its fullness. Especially in the context of the rich array of cultures and religions in Asia it must be pointed out that “neither respect and esteem for these religions nor the complexity of the questions raised are an invitation to the Church to with hold from these non-Christians the proclamation of Jesus Christ (EN 53).
The Holy Father in *Ecclesia in Asia* says that the main reason for the disappearance of Christianity in many parts of Asia is its reluctance to encounter the great religions. He says:

But Christianity almost vanished in these regions for a number of reasons, among them the rise of Islam, geographical isolation, the absence of an appropriate adaptation to local cultures, and perhaps above all a lack of preparedness to encounter the great religions of Asia. The end of the fourteenth century saw the drastic diminution of the Church in Asia, except for the isolated community in South India. The Church in Asia had to await a new era of missionary endeavour (EA 9).

So it is vital for the mission that dialogue with the non-Christian religions is continued.

A preparedness to get inculturated is another prerequisite if our mission is to have any future because as the Holy Father says in *Ecclesia in Asia*

the Kingdom of God comes to people who are profoundly linked to a culture, and the building of the kingdom cannot avoid borrowing elements from human cultures.... In the process of encountering the world's different cultures, the Church not only transmits her truths and values and renews cultures from within, but she also takes from the various cultures the positive elements already found in them. This is the obligatory path for evangelizers in presenting the Christian faith and making it part of a people's cultural heritage (EA 21).

So inculturation is not something optional but is part of evangelization. In his encyclical *Redemptoris Missio*, Pope John Paul II said:

Through inculturation the Church, for her part, becomes a more intelligible sign of what she is, and a more effective instrument of mission (RM 52).
Ecclesia in Asia continues in this regard:

This engagement with cultures has always been part of the Church’s pilgrimage through history. But it has a special urgency today in the multi-ethnic, multi-religious and multi-cultural situation of Asia, where Christianity is still too often seen as foreign (EA 21).

About the process of inculturation the Holy Father says:

But the process must involve the entire People of God, since the life of the Church as a whole must show forth the faith which is being proclaimed and appropriated (EA 21).

In other words it is not a task of the scholars alone but involving the entire Church. As to the fields of inculturation certain areas for particular attention have been pointed out by the Holy Father as identified by the Asian Synod. They are: theological reflection, liturgy, the formation of priests and religious, catechesis and spirituality (EA 21). He says that

the test of true inculturation is whether people become more committed to their Christian faith because they perceive it more clearly with the eyes of their own culture (EA 21).

As the exhortation of the Holy Father goes the Oriental Churches in Asia are sufficiently inculturated. However, he says:

Yet liturgical inculturation requires more than a focus upon traditional cultural values, symbols, and rituals. There is also a need to take account of the shifts in consciousness and attitudes caused by the emerging secularist and consumer cultures which are affecting the Asian sense of worship and prayer. Nor can the specific needs of the poor, migrants, refugees, youth and women be overlooked in any genuine liturgical inculturation in Asia (EA 22).
In this process the Holy Father insists that adequate attention should be paid in the formation of priests, religious and the other evangelizers. He says:

In the past, formation often followed the style, methods, and programmes imported from the West, and while appreciating the service rendered by that mode of formation, the Synod Fathers recognized as a positive development the efforts made in recent times to adapt the formation of evangelizers to the cultural contexts of Asia.... The Synod Fathers also encouraged seminary professors and staff to seek a profound understanding of the elements of spirituality and prayer akin to the Asian soul... The Synod also expressed concern for the formation of men and women in the consecrated life, making it clear that the spirituality and lifestyle of consecrated persons needs to be sensitive to the religious and cultural heritage of the people among whom they live and whom they serve, always presupposing the necessary discernment of what conforms to the Gospel and what does not (EA 22).

As I mentioned in my inaugural address every Christian continues the mission of Jesus Christ and this he does in the form he received it and lives it. The Syro-Malabar Church has its own tradition in this matter. One might fear, however, that in the process of inculturation our tradition might get adulterated and a sort of syncretism might emerge. Such fears are a result of the misunderstanding about the meaning and content of Tradition. In this regard I would quote our Holy Father Pope John Paul II. He wrote in his Apostolic Letter *Orientale Lumen*:

Tradition is the heritage of Christ’s Church. This is a living memory of the Risen One met and witnessed to by the Apostles who passed on this living memory to their successors in an uninterrupted line, guaranteed by the apostolic succession through the laying of hands, down to the Bishops today. This is articulated in the historical and cultural patrimony of each Church, shaped by the witness
of the martyrs, father and saints, as well as by the living faith of all Christians down through the centuries to our own day. It is not an unchanging repetition of formulas, but a heritage which preserves its original, living, kerygmatic core. It is tradition that preserves the Church from the danger of gathering only changing opinions, and guarantees her certitude and continuity. When the uses and customs belonging to each Church are considered as absolutely unchangeable, there is a sure risk of Tradition losing that feature of a living reality which grows and develops, and which the Spirit guarantees precisely because it has something to say to the people of every age. As Scripture is increasingly understood by those who read it, every other element of the Church’s living heritage is increasingly understood by believers and is enriched by new contributions, in fidelity and continuity. Only a religious assimilation, in the obedience of faith, of what the Church calls “Tradition” will enable Tradition to be embodied in different cultural and historical situations and conditions. Tradition is never a pure nostalgia for things or forms of the past, nor regret for lost privileges, but the living memory of the Bride, kept eternally youthful by the Love that dwells within her (No. 8).

So what we are called to preserve in our Tradition is the kerygmatic core of the living memory of the Risen One. That is why the Holy Father in the same apostolic letter says:

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

Dear sisters and brothers, you have put forward several proposals for the consideration of the synod of bishops. I hope that my brother bishops and archbishops will give due consideration to them and chalk out some common strategy and practical steps for our missions. Indeed, Christ’s mission will and should go on until the consummation of time. Christ’s disciples can never rest until Christ is formed in all. A true conversion of hearts should take place in all. A true conversion is a conversion to the original humanity where all are equally daughters and sons of God where there is equal opportunity for all, where there are no oppressors and oppressed. It is to this new humanity that we have to convert people. Conversion to new humanity is conversion to Jesus Christ because He is the Man without blemish.

In a society where oppression and untouchability have religious sanction a conversion of heart to a new humanity is not easily forthcoming. First of all the people who enjoyed the fruits of the hard labour of the oppressed and the untouchables will oppose when they are deprived of such enjoyments. They will fight for keeping up that culture of oppression because otherwise their very existence becomes endangered. But Christ’s disciples are not to be intimidated. The opponents may not reveal this hidden agenda of theirs. Instead they will allege us of forced religious conversion and fraudulent use of foreign funds. This is not a new tactic. Even in the case of Jesus Christ the Jews made use of the same weapon. They said, “Well, we heard this man say that he will destroy this temple and re-build it in three days.” “He instigated people against paying tax to Ceaser.” But the Holy Bible says: “Their depositions did not agree among themselves.” So Pilate understood that they brought Jesus before him out of jealousy. It is out of jealousy that Christ’s disciples are attacked. But do not worry, the disciple has nothing more to expect than what the master received because “the disciple is not greater than the master.”

I am hopeful that the deliberations of these three days will give a new impetus to the mission consciousness of the Syro-Malabar Church in general. I am sure that our mission eparchies will come
more into the lime-light of public attention and support and their problems and challenges will be more understood in the mother Church. This will hopefully translate itself into increased support in the form of men and material which stems out of the feeling that the mission is an act of the entire Church and an essential factor in the existence of the Church and not a concern of the priests and religious. It will give a new orientation to the Institutes of Consecrated Life in our Church, in selecting the areas of missions. Institutes of Consecrated Life, with a little more mutual co-operation and collaboration can achieve a lot more in this field. This is true especially when they choose to work out side the Syro-Malabar jurisdiction, both inside and outside India.

I am extremely thankful to all of you, both the participants and organizers of the Assembly. Unfortunately many more who should have been invited were not invited for various reasons. It is my hope that in a follow-up meeting their participation can be ensured. May Mary the Mother of Christ intercede for us before her Son in our efforts to spread his kingdom. May St Thomas, the Apostle, our Father in faith come to our help in continuing the work he has initiated in this great land of ours. With these words I declare this Assembly as concluded.

+ Varkey Vithayathil, C.Ss.R.
Apostolic Administrator

Mount St Thomas
14-11-1999
VIIth SYNOD (1999)
Mount St. Thomas, 14-20 November, 1999

Inaugural Address

Dear brother archbishops and bishops,

We have once more come together as a synod after an interval of one year. As you know this is the VIIth Synod (1999). I most cordially welcome you all to this session of our synod. I am happy that all except Mar Sebastian Valloppilly are present here. He is unable to attend this session owing to ill-health. Let us remember him in our prayers.

During the past year the Holy See created two more new Syro-Malabar archdioceses – Belthangady and Adilabad – and appointed three more new bishops: Mar Mathew Moolakkatt OSB, as auxiliary bishop of Kottayam and Mar Lawrence Mukkuzhy and Mar Joseph Kunnath CMI as eparchial bishops of Belthangady and Adilabad respectively. I welcome these new members of our synod in a special way to this session and request their active and proactive participation in the synod. I hope and pray that the infusion of more young blood into the veins of the synod will create a new atmosphere of vitality and creativeness in our discussions and deliberations.

The past year has not been particularly a happy one for the Christians in India in general. There were attacks against the Christian missionary personnel and Christian institutions in several parts of India. The gruesome killing of Mr. Graham Stanes and his two minor sons as well as that of Frs A.T. Thomas and Aruldosss are still fresh in our minds. Let us bow our heads in respect before these and other martyrs of Christ. It is a lesson from history that the Church has deeper roots where she is nourished with the blood of martyrs. There need not be any doubt that the same will be the case in India too. At the same time we have got to be wise as serpents and prudent as doves in reading the signs of the times and reacting to them in a Christian way and in preparing our people, particularly our clergy and the religious, to meet
any challenge. The increasing religious intolerance and the malicious hate-propaganda unleashed by vested interests are a foretaste of what awaits us in the future.

It is also an occasion for introspection and self-examination. It is a God-given opportunity to make an examination of conscience and to atone for past mistakes, if any. As every body is painfully aware our performance in the Syro-Malabar Church hitherto since a couple of decades has not been very enviable. Time and again I did refer to the failures on our part as leaders of the Church and the reason for them. There is much to be desired in our manner of functioning and we are yet to become aware of the trends, value systems and the likes and dislikes of the fast changing world around us. A world that believes in efficiency and loves more the actual life here and now than the other world expects us to be more witnesses than preachers of the Word of God. Moreover, unlike a few decades ago now religion has become one among the many preoccupations of man and has been pushed to the periphery from its earlier position as the centre of one’s life. It is into this situation that we are called to bring the Word of God. Unless a radical change takes place in our attitudes and mental frame-work we may not be able to respond to that call. It is also important to present that Word in a manner intelligible to the generation that is more familiar and at home with the cyber scripts than with books and black-boards. We have yet to make a serious effort to study this question scientifically.

As you have heard and experienced in the just concluded Mission Assembly a rethinking is inevitable in our whole missionary strategy also. We have got to come back to the ideals of Jesus Christ which, I am afraid, are sometimes wanting in our activities. Perhaps too much of time, energy and money is spent on peripheral issues sacrificing the essential ones.

Traditionally our Church has been a cradle of numerous vocations to the priesthood and consecrated life. But owing to a variety of reasons the number of such vocations are fast diminishing. More buying power of the families and individuals as a result of the improved financial capability, decrease in the number of children, more exposure to the world of mass communication such as television and Inter-
net, better prospects for job, spreading of urban and consumeristic culture, absence of role models among religious men and women, depreciation of religious values, repositioning of the hierarchy of values, group-rivalry and scandals within the Church are some of the reasons for the reduced number of vocations.

The problem does not end there. Today the quality of priestly and religious vocations is much lower than that of earlier days. This lower quality will have its negative consequences also. The religious personnel in the long run will be a crowd of incompetent and inefficient persons who will not be able to transmit the Word of God to a people that is far ahead of them in matters such as education and culture.

The material aspect of our missions also is a matter of concern for us. The much criticised foreign funds may be forthcoming for a few more years. The generation that contributed much to the fund-raising agencies abroad had been the poor people who lost their kith and kin and who suffered unimaginable hardships in the Second World War. That generation is almost over. The generation of today that has grown up in the midst of abundance and whose religious motives are nothing compared to those of the past generation is not very much interested in contributing for overseas religious projects. In this process the end users, namely we, will have to bear the brunt because once the sources of funds are dried up the funding agencies will down the shutters. Therefore it is necessary to find out in good time alternative means of financing our missions. I am sure that with a little imagination and good will the Church in Kerala can replace the foreign funding agencies. I wish that you seriously think about it and chalk out plans before it is too late. The Major Archiepiscopal Curia can function as the co-ordinating agency in this matter.

Coming back to the agenda of this synodal session you can see that the main item for discussion is the draft-texts of various liturgical and para-liturgical services. I hope that we will be able to finalise and approve at least the urgent ones if not all. We wanted to complete the work of drafting the particular laws as early as possible. Unfortunately last year the Commission hardly had been active. I urge the Chairman and the members to speed up the work on the particular
laws. It would be easier if the Commission can function from the Major Archiepiscopal Curia on a continuous basis. Another area where our attention has been focussed is catechism. The Commission for Catechism met more than once and almost finalised the draft of a Catechetical directory.

As you are aware in June this year I have canonically erected at Mount St Thomas the long-awaited Liturgical Research Centre in conformity with the decision of the synod taken in its session held in January 1996 in the Vatican. A three-day seminar on the Sources of the Life and Nature of the pre-Diamper Church of the St Thomas Christians had already been conducted under the auspices of the Centre. It was a great success, perhaps not in terms of the input, but of the atmosphere of dialogue it created. I am confident that the Centre will be instrumental in healing the wounds in our Church.

As the last synodal session in this century this session assumes special importance. We are also entering into the Great Jubilee Year. Every jubilee calls for a total reconciliation and paying back debts. It is a going back to the original form of things. For us we are to go back to the original form of Christ's message. The message of Christ has been disfigured and misinterpreted to some extent by us over the past years. Putting it back in its original and pristine form is our task in the last days of this jubilee year. I would request each one of you to make a sincere examination of conscience in this regard and propose practical measures.

May Mary the Mother of Christ protect us in her arms. May St Thomas, the Apostle, our Father in faith intercede for us with the Lord. With these words I formally open this VIIth Synod (1999).

+ Varkey Vithayathil, C.Ss.R.
Apostolic Administrator
Mount St Thomas
15-11-1999
REPORT

Introduction

The VIIth Synod (1999) started at 9:00 a.m. on Monday, 15 November 1999 under the presidency of the Apostolic Administrator Mar Varkey Vithayathil C.Ss.R. There was a recollection for the members of the synod on 14th November at 7:00 p.m. led by Fr Bosco Puthur, the Executive Director of the Syro-Malabar Liturgical Research Centre. Fr Bosco spoke about the spirituality of bishops, the theme selected for the next synod of bishops to be held in Rome. After the talk the rest of the day was spent in prayer and reflection by the members of the synod.

The sitting started at 9:00 a.m. on 15th November with a prayer said by the Apostolic Administrator. After the prayer he formally opened the session. In his opening speech the Apostolic Administrator underlined the need to chalk out a mission policy for the Syro-Malabar Church. He also talked about the various problems that the Church may have to face in the near future as regards vocation to priesthood and consecrated life and the need to think about them seriously.

Participants

The following members were present in the inaugural session: Mar Varkey Vithayathil, C.Ss.R. (Apostolic Administrator), Mar Joseph Powathil (Changanacherry), Mar Jacob Thoomkuzhy (Trichur), Mar George Valiamattam (Tellicherry), Mar Kuriakose Kunnacherry (Kottayam), Mar Joseph Pallikaparampil (Palai), Mar George Punnakottil (Kothamangalam), Mar Abraham D. Mattam VC (Satna), Mar Gratian Mundadan CMI (Bijnor), Mar James Pazhayattil (Irinjalakuda), Mar Gregory Karotemprel CMI (Rajkot), Mar Dominic Kokkatt CST (Gorakhpur), Mar Joseph Pastor Neelankavil CMI (Sagar), Mar Mathew Vattakuzhy (Kanjirapally), Mar Paul Chittilapilly (Thamarassery), Mar Vijay Anand Nedumpuram CMI (Chanda), Mar Jacob Manathodath (Palghat), Mar Simon Stock Palathara CMI (Jagdalpur), Mar Emmanuel Pothanamuzhy CMI
(Mananthavady), Mar George Alencherry (Thuckalay), Mar Thomas Elavanal MCBS (Kalyan), Mar Thomas Chakiath (Auxiliary, Ernakulam-Angamaly), Mar Sebastian Vadakel MST (Ujjain), Mar Mathew Moolakkatt OSB (Auxiliary-Kottayam), Mar Lawrence Mukkuzhy (Belthnagady), Mar Joseph Kunnath CMI (Adilabad) and Mar John Perumattam MST (Bishop emeritus - Ujjain). Cardinal Antony Padiyara and Mar Sebastian Valloppilly (Emeritus-Tellicherry) were absent owing to ill-health.

**Leave of Absence**

Mar Mathew Vattackuzhy was given leave of absence for the last three days of the synod because of ill-health.

**Experts and Guest Speakers**

Fr. Antony Nariculam, the secretary of the Central Liturgical Committee, was present in two sittings in which liturgical matters were discussed. Similarly Frs. James Thalacherloor, the secretary of the Commission for Particular Law and Sebastian Thayyil were present for the discussion of the drafts of particular laws. Fr. Mathew Elappanickal, the Finance Officer of the Major Archiepiscopal Curia participated in the discussion of the Finances of the Curia. While presenting the matters concerning Jeevan TV Frs. Jose Kannampuzha and Andrews Thazhath were permitted to speak in this regard. Fr. Joby Pozholiparampil, the Syro-Malabar Chaplain in Chennai, was given an occasion to invite the Bishops to the head-quarters of the Syro-Malabar Mission in Chennai during the forthcoming CBCI meeting in Chennai.

**Sittings**

Every day the sittings started at 9.00 a.m. After the initial prayer said by one of the members of the synod the secretary presented the minutes of the previous day and they were approved with modifications, if any. There were four sittings every day, except on 20th November, with a duration of one hour and a half. The sittings ended ordinarily at 6:30 p.m. with Angelus.
Agenda

The agenda of the current session was finalised in the second sitting on 15th November. As to the procedure to accept items to the agenda it was clarified that ordinarily the items are proposed by the members of the synod. Others are to send items to the secretariat through the proper Ordinary or the major superior as the case may be. The secretariat will take a decision regarding items received otherwise after consulting the bishops concerned. The faithful from outside the Syro-Malabar jurisdiction can send items directly to the secretariat. The following were the items on the agenda:

1. Review of the decisions of the previous session
2. Draft of the Particular Laws
   a) Temporal Goods
   b) Divine Worship & Sacraments
3. Discussion of draft liturgical texts
   a) Liturgical calendar
   b) Lectionary
4. Draft Statutes of Liturgical Research Centre
5. Matters related to the Seminaries
   a) Elections
      - Commission for St. Thomas Apostolic Seminary, Vadavathoor
      - Rector of St. Thomas Apostolic Seminary, Vadavathoor
      - Rector of St Joseph’s Pontifical Seminary, Mangalapuzha
   b) Enhancement of allowance of the staff of St Thomas Apostolic Seminary
   c) Orientations, structures and financial affairs of the Seminaries
   d) Construction of a new block at Mangalapuzha
6. Finance of the Curia
7. Proposals of the Major Archiepiscopal Assembly
8. Proposals of the Mission Assembly
9. Representatives for the FABC Meeting
10. Papal honours in the Syro-Malabar Church
11. *Opus Securitatis* for sick and retired priests
12. Civil cases
14. Permanent Diaconate
15. Permanent Secretariat for the Commission for Evangelization & Pastoral Care of Migrants.
16. Revision of article 6 of the statutes of the Major Archiepiscopal Assembly in the light of CCEO, c. 143
17. Matters concerning official reporting of the synodal acts
18. Deposition of Fr. John Alappatt of the eparchial clergy of Irinjalakuda.
19. Constitution of a Committee to prepare a Hindi version of the Liturgy of the Hours
20. *Jeevan* TV
21. Permanent Secretary and office space at Mount St Thomas for the Commission for *Daltiths*
22. Report of the Meeting of the Committee for Pastoral Collaboration with the Religious

**DISCUSSIONS**

1. Review of the Decisions

After the opening address of the Apostolic Administrator a review of the decisions of the synod held in November 1998 was made. The Apostolic Administrator briefed the synod as to how far the decisions were executed and what the state of affairs of certain matters was.

2. Particular Laws: Divine Worship especially Sacraments; Acquisition and Administration of Temporal Goods

The drafts of the particular laws on *Divine Worship especially the Sacraments* were taken up for discussion in the afternoon sitting on 16th November. Fr. James Thalachelloor, the secretary of the Commission for Particular Law and Fr. Sebastian Thayyil, the convenor of
the sub-committee that prepared the draft were present for the discussion. The text was approved with some minor modifications. Similarly the text of the particular laws on *Acquisition and Administration of Temporal Goods* also was approved by the synod.

3. Liturgical Calendar and Lectionary

Fr Antony Nariculam, the secretary of the Central Liturgical Committee, presented the draft of the Calendar and Lectionary. He briefed the synod about the various stages of the preparation of the drafts. The Calendar was given approval with the following directives: 1) When a feast is postponed to the following Sunday it shall be marked in bold letters on the day of commemoration. On the designated Sunday the readings of the Sunday and of the feast are to be given, with a short note that one set of reading is that of the concerned feast. 2) All the most solemn feasts are to be marked in bold letters. 3) In choosing the Old Testament readings, those from the Law are to be given first and then those from the Prophets. 4) The Thursday after "Moonnunombu" need not be marked with festivity. As for the draft of the Lectionary the synod asked that it be redrafted following its direction to take readings from the Old Testament only by way of exception when there are only two readings. It was decided to take up the other drafts prepared by the Central Liturgical Committee (CLC) at the next sessions of the synod.

4. Statutes of Liturgical Research Centre

Fr. Bosco Puthur, the executive director, presented the draft of the statutes of the Liturgical Research Centre. The draft was provisionally approved by the synod with some amendments.

5. Matters related to the Seminaries

i) Commission for St. Thomas Apostolic Seminary

By secret ballot Mar Kuriakose Kunnacherry was elected as the Chairman and Mar Joseph Powathil and Mar Thomas Chakiath as members of the Commission for St. Thomas Apostolic Seminary, Vadavathoor.
ii) New Rector for St. Thomas Apostolic Seminary

Mar Kuriakose Kunnacherry, the chairman of the Commission for the Seminary and Paurastya Vidyapitham, briefed the synod about the consultation that the commission made in order to find a candidate to the post of rector. His letter was read out by the Apostolic Administrator who also explained the circumstance under which an Acting Rector was appointed in the Seminary. By secret ballot Fr. Thomas Srampickal was elected rector.

iii) New Rector for St Joseph’s Pontifical Seminary

Mar Joseph Pallikaparampil, the Chairman of the Commission for St Joseph’s Pontifical Seminary at Mangalapuzha, briefed the synod about the result of the consultation that the commission made among the staff members of the Seminary for a new rector. One from a panel presented by him was elected by secret ballot for the post of the new rector. His name, however, will be announced only after getting confirmation from the Holy See.

b) Orientations, Structures, and Financial Matters of the Seminaries

i) St Joseph’s Pontifical Seminary

The Apostolic Administrator informed the synod that he had asked the Congregation for the Oriental Churches about the juridical status of St Joseph’s Pontifical Seminary at Mangalapuzha and that so far he has not received any written reply. At the same time he said that the Congregation’s mind was made known to him. According to the Congregation the Seminary can remain Pontifical or become one of Major Archiepiscopal Right if the synod so wishes. In this regard it was pointed out by the members that even in the case of the seminary becoming Major Archiepiscopal its present name should be retained for official purposes. It was decided to ask the Holy See to permit to keep the seminary as Pontifical with as much autonomy as possible in matters of appointment of rector, approval of statutes and so on.

Mar Joseph Pallikaparampil, the Chairman of the Seminary Commission apprised the synod of the present financial position of the seminary. In this connection he said that the Commission recom-
mends the construction of a new block there. He presented also a draft sketch of the proposed building. He further said that according to the present calculation it will not be difficult to complete the construction in two to three years. After weighing the various aspects of the issue the synod decided that instead of constructing the proposed block the possibility of starting a new Major Seminary somewhere in North Kerala should be explored. Almost all felt that the existing seminaries are overcrowded and hence the formation suffers. A commission consisting of Mar Joseph Pallikaparampil (Chairman), Mar George Valiamattam (Tellicherry), Mar Paul Chittilapilly (Thamarassery), Mar Emmanuel Pothanamuzhy CMI (Mananthavady) and Mar Mathew Moolakkatt (Auxiliary – Kottayam) was entrusted with the task of exploring the possibility and suitable place for starting a new seminary and of submitting the report to the synod in its next session.

ii) St Thomas Apostolic Seminary

Mar Kuriakose Kunnacherry, the Chairman of the Commission for St Thomas Apostolic Seminary, presented the statement of accounts of the seminary for the past year. He informed the synod that an estate near Chalakudy was purchased by the Seminary and that there is a plan to buy another plot of land near the seminary. He added that the seminary has sufficient funds and that the construction of a new library building has to be undertaken without further delay. As for the general atmosphere in the seminary Mar Kunnacherry said that things have improved very much. He remarked that bishops pay better attention in selecting students to do M.Th. in the Vidyapitham. The academic standard at Vadavathoor seminary is to be improved. Mar Kunnacherry proposed the transfer of professors between Mangalapuzha and Vadavathoor.

6. Finance of the Major Archiepiscopal Curia

Fr. Mathew Elappanickal, the Finance Officer of the Major Archiepiscopal Curia, briefed the synod about the present financial situation of the Curia and reminded the members of the arrears that the eparchies have to pay to the Curia. He stated that there is an outstanding debt of more than 50 lakhs of rupees drawn from the over-draft facility in the bank. In order to pay back the amount he urged the
synod members to pay up their arrears as early as possible and proposed some means to raise funds.

As a measure to pay off the debt of the Major Archiepiscopal Curia the synod decided that all arrears from the eparchies are to be cleared by the end of March at the latest. It was also decided to request an annual contribution from the following shrines and parishes:
1) Eparchy of Ernakulam: Malayattoor, Koratty, Kanjool, Edapally, St Mary’s Cathedral Basilica. 2) Eparchy of Kothamangalam: Muthalakodam. 3) Eparchy of Changanacherry: Edathua, Athirampuzha. 4) Eparchy of Palai: Aruvithura, Kuravilangad, Cherpuonkal. 5) Eparchy of Trichur: Pavaratty, Ollur, Basilica of Our Lady of Dolours. 6) Eparchy of Irinjalakuda: Irinjalakuda Cathedral. The parish priests and the Kaikars of these shrines and parishes shall be called for a personal meeting with the Apostolic Administrator to talk about this proposal and to request their cooperation.

7. Proposals of the Major Archiepiscopal Assembly

Mar Paul Chittilapilly, the Convener of the erstwhile Central Committee for the Major Archiepiscopal Assembly, introduced the proposals. It was pointed out that the decision of the synod not to publish the proposals in the Acts has come under criticism and that they could have been published. If a few proposals were not acceptable to the synod, an explanation also could have been given.

Uniform Mode of Celebrating the Holy Qurbana

The first proposal, namely, the need for a uniform mode of celebrating the Divine Liturgy was discussed at length by the synod. All the members expressed their opinion in this matter. The following opinions were expressed by some of the members 1) In view of peaceful implementation of the decision convene a meeting of the Central Liturgical Committee and certain representatives from the eparchies and present the formula before them. Such a consultation may be done in view of taking a decision or after taking a decision in view of its practical implementation; 2) Celebrate the entire part after the anaphora facing the people, with or without a procession to the Bema with the Sacred Species; 3) let the eparchies continue with the present way of celebrating the Qurbana as all are happy with it. Some others were
not in favour of these opinions. Finally the synod unanimously agreed to have the Syro-Malabar Liturgy celebrated in the following way: 1) From the beginning till anaphora – facing the people, 2) the whole of anaphora, communion inclusive – facing the altar and 3) the part after communion – again facing the people.

The synod also asked the Commission for Liturgy to prepare a statement with necessary details to be presented to the synod for approval. It was also decided to take the necessary steps with the help of CLC and the Liturgical Research Centre to improve the text in its theology, language and cultural expression taking into account also the directives of the Holy See as well as the opinion of the people and the pastoral situation so that the celebration may become more meaningful. The suggestion to celebrate the entire part after the anaphora facing the people is also to be studied.

As for the options given in the Thaksa it was clarified that they cannot be restricted because they have been legitimately authorised by the Holy See.

Mar Thomas Elavanal read out the draft of the directives concerning the uniform mode of celebration of the Holy Qurbana. A clause was requested to be added concerning the options making it clear that they are within the competence of the celebrant. The draft was accepted in its entirety.

The synod decided that the uniform mode of celebration of the Holy Qurbana shall come into effect on 3rd July 2000 and that a joint pastoral letter in this regard shall be sent out by the Apostolic Administrator in such a way that it can be read out in the churches on 2nd January 2000. The Apostolic Administrator was asked to prepare it in consultation with the Permanent Synod. However, it was decided to publish the decision on the uniform mode of celebration immediately after the synod.

8. Proposals of the Mission Assembly

With regard to the proposals of the Mission Assembly the synod entrusted the Commission for Evangelization and Pastoral Care of the Migrants with the task of preparing a mission policy on the basis of them and of presenting the draft to the synod in its next session. It
was also decided that a report of the Mission Assembly shall be published together with this document. The synod decided to begin a Mission Secretariat at Mount St Thomas.

9. Representatives for the FABC Meeting

Mar George Punnakkottil and Mar George Alencherry were elected to represent the synod in the General Assembly of the Federation of the Asian Bishops’ Conferences (FABC) to be held in Bangkok from 3rd January 2000 onwards.

10. Papal honours in the Syro-Malabar Church

Mar Jacob Thoomkuzhy who introduced this topic wanted to have the opinion of the synod in asking for papal honours to Syro-Malabarians. He did so as he was asked to do it by the Congregation for the Oriental Churches. The synod decided to have a study in this matter.

11. Opus Securitatis for sick and retired priests

Mar Gratian Mundadan said that there is a possibility of CNEWA helping the eparchies to support the sick and retired priests of the Syro-Malabar Church if the synod places a request for it. It may be on the line of Opus Securitatis which is undertaken by MISSIO. The synod decided to send a request in its name to CNEWA.

12. Civil cases

Fr. Mathew Elappanickal, the Finance Officer of the Curia briefed the synod about the present position of the various civil suits against the bishops pending in different courts. He also read out a write-up on this issue by Advocate A.V. George Anjilithara who handles these cases.

13. Free-State Certificates for Syro-Malabar Migrants

Mar Thomas Elavanal pointed out that many Syro-Malabarians from his eparchy get their marriages blessed in their home parishes in Kerala without the necessary free-state certificates from the parish of their domicile in Kalyan. In this regard the synod authorised the Apostolic Administrator to send out a directive to all eparchies.
14. Correction of Article 6 of the Statutes of the Major Archiepiscopal Assembly

The synod resolved as follows regarding Article 6 §5, 1-3 of the Statutes of the Major Archiepiscopal Assembly: “Since the particular law of the Syro-Malabar Church cannot go against the Common Law—(Code of Canons of the Eastern Churches) the synod of bishops of the Syro-Malabar Church decided to correct the error in the Statutes of the Major Archiepiscopal Assembly Article 6, §5, 1-3 and to follow the Common Law in this regard, namely Codex Canonum Ecclesiarum Orientalium, canon 143 §1 no. 6”.

15. Deposition of Fr. John Alappatt

Concerning a request by Mar James Pazhayattil to depose Fr. John Alappat of the eparchial clergy of Irinjalakuda from the clerical state the Apostolic Administrator clarified that the deposition as a punishment cannot be inflicted on a cleric by the Major Archiepiscopal authority. Therefore he advised Mar Pazhayattil to institute a tribunal and start a judicial process against Fr Alappatt.

16. Constitution of a Committee to prepare a Hindi version of the Liturgy of the Hours

After weighing the various aspects of the issue the synod decided to postpone the matter to a later date since the text of the Liturgy of the Hours was not yet finalized.

17. Jeevan TV

Mar Jacob Thoomkuzhy apprised the synod of the project of Jeevan Broadcasting Company under the patronage of the Archdiocese of Trichur. Fr. Jose Kannampuzha and Fr Andrews Thazhath also were present on the occasion. They explained the possibility of acquiring shares in the company by eparchies and ecclesiastical institutions. The synod extended its full support to the project and agreed to issue a statement for the same.

18. Commission for Daliths

Taking into consideration the request of the representatives of the Daliths and of the Major Archiepiscopal Assembly the synod de-
cided to provide facility for the Commission for the *Daliths* to func-
tion at Mount St Thomas. It was pointed out that the ultimate aim of
the Commission is to integrate the *Daliths* into the main stream of the
community. Fr Jose Vadakekutt from the eparchial clergy of Palai is
to be requested to act as the secretary of the Commission.

The Apostolic Administrator announced that he reconstituted
the Commission for *Daliths* with Mar George Punnakottil as Chair-
man and Mar James Pazhayattil and Mar Thomas Chakiath as mem-
bers.

19. Report of the Meeting of the Committee for Pastoral
Collaboration with the Religious

Mar Joseph Pallikaparampil, the Convener of the Committee
for Pastoral Collaboration with the Religious, presented the suggest-
tions of the Committee evolved in its meeting held on 11th November
at Mount St Thomas. The synod discussed the suggestions of the
Committee and decided the following and requested the Apostolic
Administrator to communicate it to the Major Superiors of Religious
Institutes.

1) As far as possible the whole community of the parish, includ-
ing the religious should participate in the Divine Liturgy on Sundays
in the parish church itself. However, when it is found necessary and
feasible, parishes could be erected attached to the houses of clerical
religious. When found necessary, Sunday Liturgy could be permitted
to be celebrated in the churches of the religious under the direction of
the parish priest. In such circumstances, in view of better co-ordina-
tion of pastoral care, it is advisable that the parish priest celebrates
the Sunday Liturgy occasionally in those churches. The superior should
in agreement with the parish priest designate a priest to assist the
parish priest in the pastoral care of the faithful. The priest designated
to be in charge of the church should see that all communications from
the diocese as well as from the parish are announced in the church.

2) At the request of the major superior resident chaplain may be
appointed by the eparchial bishop.

3) Due regard is to be given to the desire of the religious that
courses by the dioceses for their candidates be conducted after their
novitiate. Those Congregations who desire to have the courses conducted in common may send the novices to the programmes organized by the dioceses.

4) The religious are to be reminded of the CCEO, c. 437 §2 which says that “written permission of the eparchial bishop is required in the case of any monastery for the construction and opening of schools, guest houses, or similar buildings distinct from the monastery” and CCEO, c. 509 §2 which says that the matters mentioned in canon 437 §2 shall apply also to houses of orders and congregations.

The synod decided that the directives on pastoral collaboration drafted by the Committee for this purpose and approved by the synod shall be sent by the Apostolic Administrator to the Syro-Malabar Religious Conference (SMRC) and to all eparchies directing that they be published in the eparchial bulletins. It shall be published with a brief preamble explaining the background of the directives.

20. Syro-Malabar Qurbana in Rome for the Great Jubilee

The Apostolic Administrator briefed the members about the issues connected with the eucharistic celebration in the Syro-Malabar rite in January 2000 in Rome on the occasion of the Great Jubilee. The synod accepted the proposal of the Congregation for the Oriental Churches for a celebration on 28th January 2000. However, the possibility for making available a better place than the Basilica of Santa Cecilia is to be explored.

OTHER TOPICS

1. Resolution on Nirmalagiri incidents

The synod passed a resolution expressing its indignation at the unhappy incident in Nirmalagiri College, Kuthuparamba belonging to the eparchy of Tellicherry.

Mar George Valiamattam apprised the members of the discussions he and some other Bishops had on the 15th with Minister P.J. Joseph. Mar George Valiamattam informed the synod that the negotiations at the Archbishops’s House, Trichur on 18-11-1999 were very
fruitful and that an agreement was reached. He thanked the synod for its empathy, support and prayers and for having sent Mar Joseph Powathil and Mar Jacob Thoomkuzhy along with him for the negotiations. He read out also the joint declaration.

2. Mass at Mylapore

Fr. Joby Pozholiparampil, the Syro-Malabar chaplain in Chennai invited the synod Fathers to visit the St Thomas Pastoral Centre in Chennai when they go for the CBCI general meeting and to celebrate a Holy Qurbana. The Bishops suggested to arrange the Qurbana either at the Cathedral at Mylapore or at St Thomas Mount.

3. Pastoral Care of Migrants

Concerning the pastoral care of the Syro-Malabar faithful who are in the Latin dioceses in India and abroad the Apostolic Administrator informed the members that the discussions in this regard conducted at the level of the Inter-ritual Committee for Evangelization and those which he had with certain Latin Bishops were not yet decisive. Bishop Gregory Karotemprel CMI, the Chairman of the Commission for Evangelization and Pastoral Care of Migrants, also apprised the synod of the efforts he made in this regard.

4. Postulatum of Mar George Valiamattam about the report in Synodal News and the Decision on “St Thomas Cross”

The synod accepted Mar George Valiamattam’s request to correct the report and to publish a note in the next issue of the Synodal News. The following will be published in the Synodal News: Addendum: In enlisting the decisions of the VIth Synod (1998) held at the Major Archiepiscopal Curia from November 3 – 14, 1998 the following decision was left out by oversight: “The Synod decided to put an end to all controversy concerning the veneration of the cross that arose recently and declare all crosses and crucifixes including the St Thomas Cross worthy of veneration in the Syro-Malabar Church.”

5. New Editorial Board for Synodal News

The synod constituted an editorial board for Synodal News consisting of the following persons: Mar George Punnakottil, Mar Jacob
Manathodath, Mar Thomas Chakiath, Fr James Kallumkal VC (Chief Editor) and Fr Jose Porunnedom.

6. Recording of Procedures

The synod decided to make arrangements for electronic recording of the proceedings of its future sessions.

7. Daily listing of Synodal Decisions

It was decided to list the decisions of the synod each day and to get them approved together with the minutes.

8. Sponsorship for the New Eparchies

Sponsorship of the eparchies was rearranged as follows: Adilabad – Thamarassery; Belthangday – Mananthavady; Bijnor – Tellicherry; Thuckalay – Palai. Palai and Trichur will no more be sponsor-eparchies of Palghat. Similarly Thamarassery will no more be sponsoring the eparchy of Bijnor.

9. Clerical Dress and Casual Wear

Mar Thomas Chakiath was entrusted with the task of presenting at the next session of the synod a few models of the casual wear for the priests so that the same may be introduced in the Major Seminaries at Mangalapuzha and Vadavathoor.

10. Directory on the Life and Ministry of Priests

Mar Joseph Pallikaparampil, the Chairman of the Commission for Clergy and the Religious presented the draft of the Directory of Life and Ministry of Priests. He said that the draft was prepared on the basis of the Directory published by the Holy See. Mar Pallikaparampil was asked to send it for discussion among the eparchial clergy. A committee consisting of expert representatives from the dioceses will study the suggestions and reformulate the text for presentation at the next synodal session.
11. Spokesmen of the Synod for the Press

Mar George Punnakottil, Mar Paul Chittilapilly, Mar George Alencherry and Mar Thomas Chakiath were asked to prepare a statement to be given to the press and act, if needed, as press spokesmen.

12. 50th year of Priestly Ordination of Mar Mattam

The Apostolic Administrator congratulated Mar Abraham D Mattam VC who completes the 50th year of his priestly ordination this year and offered prayers on behalf of the synod.

13. Utilization of the Curia Buildings

A suggestion was put forward by some to entrust the Liturgical Research Centre with starting some sort of courses for priests so that Curia buildings may not be under-utilized. The Liturgical Research Centre was entrusted with the task of organizing them.

14. Next Synodal Sessions

The synod decided to hold the next two sessions as follows: 1) From 10:00 a.m. on 10 July to 12:30 p.m. on 22 July 2000 and 2) from 10:00 a.m. on 30 October 2000 to 12:30 p.m. on 11 November 2000.

15. Decisions of the Synod

Mar Jacob Manathodath, the secretary of the synod read out the decisions taken in the current session and the synod approved them with some additions and modifications.

16. Press Release

The draft of the press release prepared by Mar George Alencherry, the convener of the committee for the press release was approved by the synod with some modifications and requested him to distribute it to the press.

Concluding of the session

At 12:30 p.m. with a brief speech the Apostolic Administrator declared the session as formally concluded.
Decisions

The synod decided:

1) To send a request in the name of the synod to CNEWA requesting help to support sick and retired priests.

2) To give provisional approval valid for two years to the Statutes of the Liturgical Research Centre.

3) To approve the text of the Liturgical Calendar presented by the Central Liturgical Committee.

4) To hold the next two sessions of the synod from 10 - 22 July 2000 and from 30 October to 11 November 2000.

5) To approve the particular laws on *Divine Worship, especially on Sacraments* and also those on *Acquisition and Administration of Temporal Goods*.

6) To ask the Holy See to permit to keep the Seminary at Mangalapuzha as Pontifical with as much autonomy as possible in matters of appointment of Rector, approval of Statutes, etc.

7) To appoint a Committee consisting of Mar Joseph Pallikaparampil (Convener), Mar George Valiamattam, Mar Paul Chittilapilly, Mar Emmanuel Pothanamuzhy CMI and Mar Mathew Moolakkatt OSB to explore the possibility of starting a new major seminary in North Kerala and to find out a suitable place for it. They should submit their report at the next session of the synod.

8) To appoint Fr Thomas Srampickal as the Rector of St Thomas Apostolic Seminary at Vadavathoor.

9) To rearrange the sponsorship of eparchies as follows: Thamarassery sponsors Adilabad; Mananathavady sponsors Belthangady; Tellicherry sponsors Bijnor; Palai sponsors Thuckalay. Palai and Trichur cease to be sponsors of Palghat. So too Thamarassery, of Bijnor.
10) To entrust Mar Thomas Chakiath with the task of presenting at the next session of the synod a few models of the casual wear of priests.

11) To approve with modifications the proposals of the synodal committee for Pastoral Collaboration and to request the Apostolic Administrator to send them to SMRC office-bearers and to request the bishops directing that they be published in the eparchial bulletins. The president of SMRC is to be directed to communicate the directives to all Major Superiors of Religious Institutes. The directives shall be published with a brief preamble explaining their background.

12) To correct the error in the Statutes of the Major Archiepiscopal Assembly, Article 6 §5, 1-3 and to follow the common law in this regard, namely CCEO, canon 143 §1, no. 6.

13) To constitute a new commission for St Thomas Apostolic Seminary Vadavathoor, with Mar Kuriakose Kunnacherry as Chairman and Mar Joseph Powathil and Mar Thomas Chakiath as members.

14) To direct the bishops concerned to clear the arrears due to the Major Archiepiscopal Curia from the eparchies by the end of March 2000.

15) To request an annual contribution for the running of the Curia from the main shrines and a few churches in the Syro-Malabar Church. The Apostolic Administrator will contact their parish priests and Kaikars.

16) To entrust the Commission for Evangelization and Pastoral Care of the Migrants with the task of drafting a mission policy on the basis of the proposals of the Mission Assembly and present it to the synod at its next session. A report of the Mission Assembly also is to be published.

17) To begin a Mission Secretariat at Mount St Thomas.

18) To provide facility for the Commission for Daliths to function at Mount St Thomas and to request Fr Jose Vadakkekutt from
the eparchy of Palai to act as the secretary of the same Commission.

19) To constitute a new editorial board for Synodal News with the following as its members: Mar George Punnakottil, Mar Jacob Manathodath, Mar Thomas Chakiath, Fr James Kallumkal VC (Chief Editor) and Fr Jose Porunnedom.

20) To make arrangements for the electronic recording of the proceedings of the future sessions and to list the decisions of the synod each day and to get them approved.

21) To have the Syro-Malabar Liturgy celebrated in the following way: 1) From the beginning till anaphora – facing the people, 2) the whole of anaphora, communion inclusive – facing the altar and 3) the part after communion – again facing the people.

22) To take the necessary steps with the help of Central Liturgical Committee (CLC) and the Liturgical Research Centre (LRC) to improve the text in its theology, language and cultural expression taking into account also the directives of the Holy See as well as the opinion of the people and the pastoral situation so that the celebration may become more meaningful. The suggestion to celebrate the entire part after the anaphora facing the people is also to be studied.

23) To study the matter of conferring titles of honour in the Syro-Malabar Church.

24) To request the Apostolic Administrator to issue a directive, to be published in the Eparchial Bulletins, stating that betrothals and marriages of the Syro-Malabar Catholics who have migrated to other places should not be conducted by the parish priests of their place of origin or by others without obtaining the necessary permission from their proper parish priests.

25) To approve the statement with necessary details presented by the Commission for Liturgy concerning the uniform mode of celebrating the Qurbana. (The statement is given below).

26) To begin the agreed form of celebrating the Qurbana in all the eparchies on 3rd July 2000.
27) To issue a common pastoral letter to be read out in the churches on 2nd January 2000 introducing the uniform mode of celebration of the Qurbana and exhorting the faithful to work together to usher in an era of greater unity and love. The Permanent Synod shall approve the text of the Pastoral Letter.

The Statement of the Commission for Liturgy approved by the Synod

The Statement of the Commission for Liturgy approved by the Synod

2. The Commission took into consideration the following:

1. The Commission took into consideration the following:

2. The Commission took into consideration the following:

3. The Commission took into consideration the following:

4. The Commission took into consideration the following:

5. The Commission took into consideration the following:

6. The Commission took into consideration the following:
7. ‘നാവികക്കാരൻ വെച്ചി കജ്ഞൂ’ ഗോളം മുൻകൂടി
പെരുമാൻ അരവിയുള്ളതിൽ പുരുഷന്റെ മറിയാറി
നേടി നിലവില്ല. മനോഹരിപ്പിച്ചു കൊണ്ടാണ്
മേയുന്ന വെച്ചിയെ അനുസ്ഥാനം നടത്താൻ വെള്ളം
കൊണ്ടാണ്.’ ഗോളം അനിസ്സി അനിസ്സി
— മലയാള വാക്യം —

8. ഓഞ്ച്ചുറിയായ കാഴ്ചകൾ കണ്ടെത്തുക അബദ്ധത്തിൽ
നിന്നും അനുമാനിക്കുക്കണം മനോഹരമായിരിക്കുക
അല്ലെങ്കിലും. കണ്ടെത്തിയ വാക്യം

9. നിൽ. കുടച്ചുട്ടുകാള മുസിരിയായി ഏറെ വീട്
ശേഷം പ്രകാശം വന്നു.

10. കുടിമുട്ട് വൾക്കാരി പെട്ടെന്നും കുടുംബക്കാരും — options
— കാഴ്ച്ചകൾ കാഴ്ച്ചകളുടെ പ്രകാരം.

20-11-1999  
Mount St. Thomas  
Sd/-  
Mar Thomas Elavanal
Concluding Speech

Dear brother archbishops and bishops,

It is with great satisfaction that we are here today to conclude this brief but very fruitful synodal session. As I have said in my inaugural address this session had a special significance as it was held against the back-drop of the Mission Assembly and as the last session in this century. Now with the agreement that we have reached concerning the uniform mode of celebration of the Holy *Qurbana* which is the sum and summit of our Christian life this session has acquired an all-time importance because we can walk together, in synod, to the year of the Great Jubilee. My gaze turn to the Almighty in gratitude. At the same time I thank and congratulate all of you my brother bishops and archbishops for making this reconciliation possible. We have averted that way a great danger that was looming in the horizon. That danger was nothing but the disintegration of our Church which our forefathers loved and fostered with so many hardships. They will be looking down from heaven with a sign of relief.

I have no doubt that our people will accept this unanimous decision of ours whole-heartedly because our lack of unity in this matter has been such a scandal for Christians and non-Christians alike for more than three decades. We have wasted a lot of energy, time and money; but above all we have wasted a lot of opportunities for giving our faithful a better example of Christian life. Let us begin a new era. It is my hope and wish that the decision can be implemented by 3rd July 2000 with your co-operation and collaboration.

Of course, this is only a beginning. There are miles to go if we are to restore fully the lost communion among ourselves. It is an arduous and difficult journey. But what awaits us at the end of that journey definitely makes it worth undertaking. First of all we have to convince ourselves that the solution we have found out is the best possible solution in the present circumstances. Only when we are convinced we will be able to convince others of the necessity of such a solution. Secondly we have to be sincere in our efforts to implement this solution. There should be no negative remarks from anyone of us
against any one who are or rather were not of our view. Each of us should be extremely careful not to create any impression that this was imposed upon us. It is equally important for every one of us not to write or speak anything to anywhere or to anyone, including our superiors, with disagreeing notes.

Thirdly, we have to make every effort to create an awareness and sense of necessity among our clergy, religious and laity of the present solution. I would insist that the clergy must be told in no uncertain terms that it is extremely important to go along with our decision. They are the ones in direct contact with the faithful.

Fourthly, it is necessary to give a balanced catechesis to our faithful. Care must be taken not to go to extremes. Sensibilities of all are to be taken into account. It is often the insensibility about the problems of the other that vitiates the situation.

Having said all this I do not mean that everything concerning the Holy *Qurbana* is decided once and for all. There is still room for improvements. As it was pointed out several times in the synod those topics for improvement can be entrusted to the Liturgical Research Centre. We have to look into the linguistic, theological, pastoral, cultural aspects etc. of the Sacred Liturgy. There will be always new developments in the sacred Liturgy. We should not be reluctant to study them and to adopt them if found useful for our faithful because liturgy is not something static but dynamic and growing constantly.

Apart from the Holy *Qurbana* several other topics were on our agenda and we have covered all except a few. I am hopeful that the remaining ones can be taken up in the next session scheduled for the middle of 2000.

Once more I thank all of you for your active participation in the discussions and positive contributions. May Mary the Mother of Christ help us in our efforts to guide our people who are entrusted to our care with genuine Christian leadership. May St Thomas our Father in faith intercede for us with the Lord. With these words I formally conclude the VII\(^{th}\) Synod (1999).

Mount St. Thomas
20-11-1999

+ Varkey Vithayathil C.Ss.R.
Apostolic Administrator
No. 1429/99

DECREE

Liturgy in the life of the Church is of paramount importance. According to the Second Vatican Council it is the "summit toward which the activity of the Church is directed and it is also the fount from which all her power flows" (SC, N.10). In order that the Christian people may more certainly derive an abundance of graces from the sacred liturgy the Council wanted "to undertake with great care a general restoration of the liturgy itself. For the liturgy is made up of unchangeable elements divinely instituted, and of elements subject to change. These latter not only may be changed but ought to be changed with the passage of time, if they have suffered from the intrusions of anything out of harmony with the inner nature of the liturgy or have become less suitable" (SC, n.21).

At the same time the "Council has set out to impart an ever increasing vigour to the Christian life of the faithful; to adapt more closely to the needs of our age those institutions which are subject to change; to foster whatever can promote union among all who believe in Christ; to strengthen whatever can help to call all mankind into the Church's fold. Accordingly it sees particularly cogent reasons for undertaking the reform and promotion of the liturgy" (SC, n. 1). The Council wanted to preserve all legitimate rites in future and to foster them in every way. The Council also prescribed that, where necessary, the rites be revised carefully in the light of sound tradition, and that they be given new vigour to meet present-day circumstances and needs (SC, n. 4). In order to achieve this aim the Council laid down norms which can and should be applied to both the Roman rite and also to all other rites (SC, n.3).

Closely following the directives of the Council the Syro-Malabar Church has ever been pursuing this matter, but has not yet been able to reach the goal set out by the Council because of various
reasons. The absence of objective research and study in this field undertaken with a view to promote mainly and directly the good of the Church has been identified as one of the major reasons. For the Council says, “in order that sound tradition be retained, and yet the way remain open to legitimate progress, a careful investigation - theological, historical and pastoral - should always be made into each part of the liturgy which is to be revised” (SC, n. 23). Accordingly the Synod of Bishops of the Syro-Malabar Church held in Rome in January 1996 decided to erect a Liturgical Research Centre at the Major Archiepiscopal Curia of the Syro-Malabar Church at Mount St. Thomas for promoting research and study in these aspects of the liturgy with special reference to the Syro-Malabar Church and for the benefit of the same Church. The Synod in its session held from 3 to 14 November 1998 at Mount St. Thomas wishing to execute its earlier decision, nominated two of its members, one as Chairman and the other as member, of the Board of Directors of the proposed Centre. The Synod also requested the Apostolic Administrator to erect the Centre canonically and to appoint the Executive Director as well as two more members to the Board with the consent of the Permanent Synod.

Therefore, in conformity with the above mentioned decision and request of the Synod the undersigned, Mar Varkey Vithayathil C. Ss. R., Apostolic Administrator *Sede vacante et ad nutum Sanctae Sedis* of the Syro-Malabar Major Archiepiscopal Church, after mature consideration and due consultations, hereby canonically erect a

**Liturgical Research Centre**

and declare it as erected at the Major Archiepiscopal Curia of the Syro-Malabar Church at Mount St. Thomas.

The Centre in all matters is under the jurisdiction of the Syro-Malabar Major Archbishop. The internal administration of the Centre, however, will be according to the Statutes approved by the Synod of Bishops of the Syro-Malabar Church and amended from time to time by the same Synod and promulgated by the Major Archbishop.
All contrary dispositions notwithstanding.

Given from the Major Archiepiscopal Curia of the Syro-Malabar Church at Mount St. Thomas on 10th April 1999.

(Sd/-)  
+ Varkey Vithayathil, C. Ss. R.  
Apostolic Administrator

(Sd/-)  
Fr. Jose Porunnedom  
Chancellor
DECREE

The Synod of Bishops of the Syro-Malabar Church held from 15 to 20 November 1999 at Mount St. Thomas discussed the draft of the Statutes of the Syro-Malabar Liturgical Research Centre erected at the Major Archiepiscopal Curia and approved them for promulgation for a period of two years. Therefore in conformity with the said decision of the Synod I, Archbishop Varkey Vithayathil, C.Ss.R., Apostolic Administrator Sede Vacante et ad nutum Sanctae Sedis of the the Syro-Malabar Church, hereby promulgate the Statutes of the Syro-Malabar Liturgical Research Centre attached herewith for a period of two years with effect from 20th December 1999.

All contrary dispositions notwithstanding.

Given from the Major Archiepiscopal Curia of the Syro-Malabar Church on 17th December 1999.

(Sd/-)

+ Varkey Vithayathil, C. Ss. R.
Apostolic Administrator

(Sd/-)

Fr. Jose Porunnedom
Chancellor.
I. PREAMBLE

Liturgy in the life of the Church is of paramount importance. According to the Second Vatican Council it is the "summit toward which the activity of the Church is directed; it is also the fount from which all her power flows" (cf. SC 10.) The liturgy is made of unchangeable elements divinely instituted, and of elements subject to change. The Council wants to preserve all legitimate rites in future and to foster them in every way. The Council also desires that, where necessary, the rites be revised carefully in the light of sound tradition, and that they be given new vigour to meet present day circumstances and needs (cf. SC 4).

Closely following the directives of the Second Vatican Council the Syro-Malabar Church has ever been pursuing this matter, but has not yet been able to reach the goal set out by the Council because of various reasons. The absence of objective research and study in this field undertaken with a view to promote mainly and directly the good of the Church has been identified as one of the major reasons (cf. Decree of Erection). For the Council says, "in order that sound tradition be retained, and yet the way remain open to legitimate progress, a careful investigation – theological, historical and pastoral – should always be made into each part of the liturgy which is to be revised" (SC 23). Accordingly the Synod of Bishops of the Syro-Malabar Church held in Rome in January 1996 decided to erect a Liturgical Research Centre at the Major Archiepiscopal Centre of the Syro-Malabar Church at Mount St. Thomas for promoting research and study in these aspects of the liturgy with special reference to the Syro-Malabar Church and for the benefit of the same Church. The Synod in its session held from November 3-14, 1998 at Mount St. Thomas decided to follow up the matter. Therefore, the Apostolic Administrator of the Syro-Malabar Church, with a decree dated April 10, 1999 erected the "Liturgical Research Centre".
II. NATURE

1. The Syro-Malabar Church, for a better and deeper expression of its own manner of living the faith, promotes serious study and research into the various aspects of its Rite which is a heritage of liturgy, theology, spirituality and discipline, a heritage that is differentiated by the culture and circumstances of the history of the St. Thomas Christians of India (cf. CCEO, c. 28 §1). As part of this attempt, the Liturgical Research Centre is established.

2. The Liturgical Research Centre is an Institute of the Syro-Malabar Church erected by the Major Archbishop at the Major Archiepiscopal Centre at Mount St. Thomas. It is under the authority and jurisdiction of the Major Archbishop.

3. The Liturgical Research Centre shall function in close collaboration with the Major Archiepiscopal Centre.

4. Until the Centre becomes financially self-sufficient the Major Archiepiscopal Centre shall provide all financial assistance to the Centre.

5. Until the Centre becomes self-sufficient it will have the right to make use of the premises of the Major Archiepiscopal Centre for its functioning. However, the programmes conducted within the premises of the Centre should be arranged in consultation with the Finance Officer of the Major Archiepiscopal Centre.

6. Until the Centre becomes self-sufficient the office bearers of the Centre are entitled for free board and lodge at the Major Archiepiscopal Centre.

7. Institutes capable of conferring academic titles may be erected at the Centre by the competent authorities.

III. SCOPE

1. The Liturgical Research Centre of the Syro-Malabar Church has as its scope the promotion of research and study in the theological, historical and pastoral aspects of the liturgy with special reference to the Syro-Malabar Church and for the benefit of
the same Church (cf. Decree of Erection No. 1429/99 dated April 10, 1999, §2).

2. The main objective of the Centre is to promote objective research and study in the fields specified with a view to promote mainly and directly the good of the Church (cf. Decree of Erection, § 2).

3. Besides, it shall promote serious study and research in various aspects of the Syro-Malabar liturgy such as liturgical spirituality, sacred art and architecture, and symbols, inculturation, missiological dimensions and so on (Guidelines for the Syro-Malabar Liturgical Study Centre, No. 3).

4. The Centre shall conduct research into the Syro-Malabar Liturgy and its relationship to the contemporary Indian culture and its pastoral needs, giving particular attention to the local languages wherever the Syro-Malabar liturgy is used (cf. Statement of the Synod of Bishops of the Syro-Malabar Church held in the Vatican from January 8-16, 1996, § 2).

5. The entire activity of the Centre shall be to help the Church to understand deeper the deposit of faith, to rediscover its identity (cf. OE 2 & 6), to inculturate and adapt it’s way of life to the needs of times and places (OE 2) and to promote communion and harmony.

IV. ADMINISTRATION

1. Major Archbishop

The Liturgical Research Centre is under the authority and jurisdiction of the Major Archbishop of the Syro-Malabar Church.

2. Board of Directors

There shall be a Board of Directors comprising of the following:

a. The Chairman
b. The Bishop Member
c. The Executive Director
3. The Chairman

a. The Chairman of the Centre is a bishop elected by the Synod of Bishops of the Syro-Malabar Church from among the members of the same Synod and appointed by the Major Archbishop for a period of three years.

b. The same person cannot hold the office of Chairman for more than two terms consecutively.

c. The Chairman shall preside over the meetings of the Board of Directors and shall supervise the activities of the Centre.

d. He shall submit an annual report of the activities of the Centre to the Synod of Bishops.

e. In case the office of the Chairman falls vacant for any legitimate reason within the first two years of his term of office a new Chairman should be appointed by the Major Archbishop in consultation with the Permanent Synod, until the forthcoming Synod of Bishops.

f. If the vacancy occurs in the third year the bishop member acts as Chairman.

g. Resignation of the Chairman, in case of necessity, may be submitted to the Major Archbishop. However, for its acceptance the Major Archbishop requires the consent of the Permanent Synod.

h. For very serious and legitimately valid reasons the Chairman may be removed by the Synod of bishops.

4. The Bishop Member

a. The Bishop member is elected by the Synod of Bishops from among its members and appointed by the Major Archbishop for a period of three years.

b. The same person shall not be appointed as bishop member for more than two terms consecutively.
c. He shall assist the Chairman and in his absence preside over the meetings of the Board.

d. In case the office of the bishop member falls vacant for any legitimate reason, a new member from among the members of the Synod of Bishops should be appointed by the Major Archbishop in consultation with the Permanent Synod and until the forthcoming synod.

e. Resignation of the bishop member, in case of necessity, may be submitted to the Major Archbishop. However, for its acceptance the Major Archbishop requires the consent of the Permanent Synod.

f. For very serious and legitimately valid reasons the bishop member may be removed by the Synod.

5. The Executive Director

a. The Executive Director is appointed by the Major Archbishop in consultation with the Permanent Synod of the Syro-Malabar Church for a period of three years.

b. He should be known for his personal integrity and faithfulness to the Catholic doctrine as well as for his administrative efficiency.

c. He shall hold a doctorate in any one of the ecclesiastical disciplines.

d. He shall have his permanent residence at the Major Archiepiscopal Centre at Mount St. Thomas.

e. The Executive Director convenes the meetings of the Board of Directors in consultation with the Chairman.

f. The Executive Director shall see to the planning, organization, development and smooth functioning including the financial administration of the Centre, as per the decision of the Board of Directors.

g. He shall organize various seminars and courses on liturgy and other topics in view of the common good of the Church.
h. He shall co-ordinate the work of the research fellows and take care of the library, documentation centre, publications, archives, museum and the various activities of the Centre.

i. In case the office of the Executive Director falls vacant for any legitimate reason a new director should be appointed by the Major Archbishop in consultation with the Permanent Synod.

j. Resignation of the Executive Director, in case of necessity, may be submitted to the Major Archbishop. However, for its acceptance the Major Archbishop requires the consent of the Permanent Synod.

k. For very serious and legitimately valid reasons the Executive Director may be removed by the Major Archbishop, with the consent of the Permanent Synod.

l. The Executive Director is entitled for an equitable honorarium.

6. Other Members of the Board

a. There shall be two other members on the Board of Directors appointed by the Major Archbishop in consultation with the Permanent Synod. They shall have preferably the qualifications as those prescribed for the Executive Director.

b. They shall take part in the Board meetings and shall assist the Executive Director and shall execute other duties as specified by the Chairman in consultation with the Executive Director from time to time.

c. In case the office of the members falls vacant for any legitimate reason new members should be appointed by the Major Archbishop in consultation with the Permanent Synod.

d. Resignation of the members, in case of necessity, may be submitted to the Major Archbishop. However, for its acceptance the Major Archbishop requires the consent of the Permanent Synod.

e. For serious and legitimately valid reasons the member/s may be removed by the Major Archbishop with the consent of the Permanent Synod.
7. Meetings of the Board of Directors

a. The Board of Directors shall meet at least once in six months. The Executive Director shall convene such meetings in consultation with the Chairman.

b. Normally the meetings are convened with a notice of 30 days in advance. But in extraordinary circumstances, urgent meetings shall be convened with a shorter notice.

c. The report and the decisions of the meetings of the Board should be recorded and signed by the members present.

d. The minutes will be recorded by one of the Board members designated by the Board for a specific period.

e. The members of the Board are entitled for an adequate reimbursement of their expenses incurred for the purpose of the Centre.

8. Office and Staff

a. There shall be an office set apart for the administration of the Centre with provisions for the documentation centre, library, publications, archives, museum and any other activity that the Centre may take up in future.

b. For the efficient running of the Centre there shall be necessary staff members as per the decision of the Board of Directors.

c. The staff members are appointed by the Executive Director in consultation with the Chairman.

d. The members of the staff are to be paid equitably.

9. Financial Administration

a. There shall be a finance officer for the Centre.

i. He shall be a person of integrity and sincerity and should be experienced in keeping accounts.

ii. He shall perform his duties under the direction of the Executive Director.
iii. The same person shall not be appointed finance officer for more than two terms consecutively.

b. However, until the Centre becomes self-sufficient the Finance Officer of the Major Archepiscopal Centre shall function as its finance Officer.

c. He shall prepare the annual budget and accounts in consultation with the Finance Council and shall present the same for approval by the Board of Directors.

d. The Executive Director, in consultation with the Chairman and the finance officer, shall find ways and means for financial support.

e. There shall be a finance council for the Centre consisting of the Chairman, Executive Director, Finance Officer of the Centre, Finance Officer of the Major Archepiscopal Centre, one of the Board Members, and others as decided by the Board of Directors.

f. The finance Council shall be convened at least once in six months and all financial matters of the Centre should be discussed.

g. The Finance Officer shall convene the meeting of the Finance Council in consultation with the Executive Director and record its minutes and decisions.

h. The minutes and decisions of the meetings of the finance Council shall be signed by all members who are present.

V. AREAS OF RESEARCH

The areas of research extends to the different aspects of the Law of Thomas which is considered to be the sum total of the Ecclesial life of the Syro-Malabar Church.

1. Liturgy

i. Study of Ancient Liturgical Texts

ii. Comparative Study of Various Liturgies

iii. The Syro-Malabar Liturgy

        Identity & History
2. Theology
   i. Theology of the Oriental Churches
   ii. Patristics
   iii. Theology of the Syro-Malabar Church
   iv. Word of God and Homiletics
   v. Pastoral Theology
   vi. Missiology
   vii. Liturgical Theology
   viii. Catechesis

3. Spirituality
   i. Oriental Spirituality
   ii. Spirituality of the Syro-Malabar Church
   iii. Indian Spirituality

4. Discipline
   i. Code of Canons of Eastern Churches
   ii. Juridical Sources of the Syro-Malabar Church
   iii. The Particular Law of the Syro-Malabar Church

5. Culture
   i. Historical Study of Culture
   ii. Oriental and Indian Culture
   iii. Sacred Art and Architecture
   iv. Archeology
v. Sacred Music
vi. Symbols
vii. Inculturation

6. History
i. Indian Church History
ii. Syro-Malabar Church History
iii. History of the various Eparhies
iv. History of Consecrated Life
v. History of Priestly Formation

VI. PROGRAMME OF RESEARCH

1. From time to time the Board of Directors shall fix topics of importance for research and assign them to the selected members for study.

2. As many research fellows as needed, competent in the various areas of research mentioned above, shall be co-opted to the Centre.

3. The Research fellows shall be appointed by the Chairman with the consent of the Board of Directors for a period determined by the Board in each case.

4. In case of incompatibility or incapability of research fellows the Chairman with the consent of the Board of Directors may terminate the fellowship of such persons.

5. Resignation of fellows may be submitted to the Chairman through the executive director.

6. Results of research submitted to the Centre is the property of the Centre and the concerned research fellows will not have copyright or other proprietary rights over them.

7. The research fellows shall not publish by any means the results of their research without the written consent of the Chairman who shall give such a consent only after consulting the Board of Directors.
8. The Centre reserves the right to publish or not to publish the research materials submitted by the research fellows.

9. The research fellows will not be entitled for royalty or other financial remuneration for the material submitted to the Centre. However, they are to be paid equitably as per the decision of the Board of Directors.

10. The research fellows shall study the specific subject assigned to them and shall submit the result of their research to the Board of Directors through the Executive Director within the specified period of time.

11. The Executive Director shall see to the necessary academic and material provisions for research according to the general directions from the Board.

12. The Centre may organize various seminars and courses for promoting the above said aims.

13. The Centre shall build up a library and a documentation centre for which a librarian shall be appointed by the Chairman in consultation with the Executive Director.

14. The Centre shall publish research studies and other documents of importance.

15. According to the decision of the Board of Directors, the Centre shall, from time to time, organize other related academic and research programmes.

VII. APPROVAL AND AMENDMENTS

1. These Statutes come into force when they are passed by the Synod of Bishops of the Syro- Malabar Church and promulgated by the Major Archbishop.

2. These Statutes may be amended by the Synod of Bishops of the Syro- Malabar Church.

3. The authentic interpretation of these statutes is the prerogative of the Major Archbishop until the forthcoming Synod (CCEO canon 112 § 2).
Erection of Belthangady Eparchy


+ Angelus Card. Sodano
Secretarius Status

Marcellus Rossetti, Protonot. Apost.
Tarsicius Nordi Protonot. Apost.
(sealed)
Appointment Order of
Mar Lawrence Mukkuzhy

JOANNES PAULUS Episcopus Servus Servorum Dei
dilecto filio Laurentio Mukkuzhy, electo Episcopo novae Eparchiae
Belthangadiensis, salutem et Apostolicam Benedictionem. Romani
est Pontificis, beati Petri Successoris, singulis Ecclesiis
particularibus sedula navitate prospicere, iis tamen attentiore mente
curaque providere, quae recens sunt conditae. Cupientes quidem
primum assignare Pastorem Eparchiae Belthangadiensi, hoc ipso
die per Nostram Constitutionem – Cum ampla – conditae atque
Archieparchiae Tellicheryiensis suffraganeae effectae, te, dilecte
fili, claris mentis et cordis dotibus ornatum sacrarumque rerum
abunde peritum, putamus idoneum ad illam regendam. Ex
Audientia igitur Venerabili Fratri Nostro Achilli S.R.E. Cardinali
Silvestrini, Praefecto Congregationis pro Ecclesiis Orientalibus,
hodie concessa, summa Apostolica potestate te nominamus
Episcopum Belthangadiensem, cunctis tributis iuribus
impositisque obligationibus. Quod quidem attinet ad ordinationem
tuum adque sueta iura iuranda nuncupanda, praescripta Codicis
Canonom Ecclesiarem Orientalium servabis. Mandamus praeterea
ut hac Litterae in notitiam veniant deci populeque tui; quos
hortamur ut te laeti accipient tecumque coniuncti maneant. Adsit
demque tibi, dilete fili, precamur, Paraclitus Spiritus uberrimis
suis donis, quibus suffultus Belthangadienses fideles ita valeas
pascere ut iidiem magis in dies fiant factores verbi Dei – cfr Iac
1, 22 -. Cuius gratia et pax sint sempre tecum et cum carissima
communitate istius novae Eparchiae in India. Datum Romae, apud
S. Petrum, die vicesimo quarto mensis Aprilis, anno Domini
millesimo nongentesimo nonagesimo nono, Pontificatus Nostri
vicesimo primo.

Joannes Paulus II pp

(sealed) Honatius Cocchetti, Protonot. Apost.
Statistics of Belthangady Eparchy

Area : 12543 sq. Kms
Population : 31,77,352
(1991 census)
Catholics : 20,000
Parishes : 32
Filial Churches : 12
Diocesan priests : 23
Religious priests : 7
Sisters : 126
Sunday schools : 30
Students : 2740
Teachers : 282
Erection of Adilabad Eparchy


+ Angelus Card. Sodano
Secretarius Status

Marcellus Rossetti, Protonot. Apost.
Tarsicius Nardi Protonot. Apost.

(sealed)
Appointment Order of
Mar Joseph Kunnath CMI

JOANNES PAULUS Episcopus Servus Servorum Dei
dilecto filio Josepho Kunnath, sodali Congregationis fratrum
Carmelitarum Beate Virginis Mariae Immaculatae, electo Episcopo
novae Eparhiae Adilabadensis, salutem et Apostolicam
Benedictionem. Quoniam oportet praeficere Pastorem Eparhiae
Adilabadensi, hoc ipso die per Nostram Constitutionem – Ad aptius
consulendum – in India conditae atque Archdiocesi Metropolitanae
Hyderabadensi suffraganeae effectae, tu, dilecte fili, claris dotibus
ornatus rerumque missionalium peritus, videris idoneus ad illam
regendam. Ex Audientia igitur Venerabili Fratri Noso Achilli
S.R.E. Cardinali Silvestrini, Praefecto Congregationis pro Ecclesiis
Orientalibus, hodie concessa, summa Apostolica potestate te
nominamus Episcopum Adilabadensem, cunctis tributis iuribus
impositisque obligationibus. Quod quidem attinet ad ordinationem
tuam adque sueta iura iuranda nuncupanda, praescripta Codicis
Canonum Ecclesiæ Orientalium servabis. Fac denique, dilete
fili, ut Paracliti Spiritus suffultus donis, quae tibi uberrima
precamur, creditur munus diligentissime valeas obire ita ut
Adilabadenses fideles sint seduti in oratione, in audiendo verbo
Dei inque receprione Sacramentorum, praesertim Eucharistiae, per
quam, redacti in corpus Christi eiusque membra effecti, sumus
Te etiam carissimam ecclesialem communitem beneigna
comitetur iugiter Virgo Maria, caeli mundique Regina. Datum
Romae, apud S. Petrum, die vicesimo tertio mensis Iulii, anno
Domini millesimo nongentesimo nonagesimo nono, Pontificatus
Nostri vicesimo primo.

Joannes Paulus II pp

(sealed) Marcellus Rossetti, Protonot.
Apost.
Statistics of Adilabad Eparchy

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<td>Dispensaries</td>
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LETTER FROM THE CARDINAL PREFECT

CONGREGATIO 24 December 1999
PRO ECCLESIIIS ORIENTALIBUS 00193 Roma
Via della Conciliazione -34

Your Grace,

In his solicitude for the Syro-Malabar Church, the Holy Father, in the Audience granted to me on December 18th, has nominated Your Grace as Major Archbishop of Ernakulam-Angamaly. With the publication of this nomination, I wish to address this letter to you and to the entire Syro-Malabar Church in order to express my joy and my heartfelt congratulations on this momentous occasion. His Holiness Pope John Paul II has undertaken a special initiative in this important and opportune nomination with the intention of providing for this flourishing Church a Father and Head who will guide the Syro-Malabar community into the Third Millennium.

I wish, also, to recognize and honour the work which you have accomplished during your three years as Apostolic Administrator of Ernakulam-Angamaly. In circumstances which were at times difficult, Your Grace has led the Syro-Malabar Church into a new period of growth and communion. Without denying the fact that a great deal has yet to be accomplished, I am confident to say that these three years of your work as Apostolic Administrator have seen the essential first steps towards ever-increasing stability and ecclesial communion for the future. These first steps include the special effort which has been made towards a unanimous agreement on the mode of celebrating the Holy Qurbana. The agreement of November last in the Synod augurs well for the continued convergence and ecclesial communion in the functioning of the Synod. I wish also to thank the bishops of the Syro-Malabar Synod who have cooperated with you in accomplishing these goals and who have demonstrated their desire to work with Your Grace in this task of ecclesial self-reflection. I have great confidence that this continued development will bear great
spiritual fruit for all the faithful of the Syro-Malabar Church as we begin this great Jubilee Year.

Your Grace, on behalf of the Secretary of the Congregation, His Excellency Archbishop Miroslav Marusyn, and the Under-Secretary, Msgr. Claudio Gugerotti and the officials, I wish to assure my prayers for you and the Syro-Malabar Church and I pledge to you the good will and cooperation of this Dicastery for your future ministry as Major Archbishop.

With Cordial regards and prayerful best wishes, I remain

Yours sincerely in Christ,
(Sd/-)
Achille Card. Silvestrini, Prefect

His Excellency the Most Reverend
Msgr. Varkey VITHAYATHIL, C.Ss. R.
Major Archbishop of Ernakulam-Angamaly
Mount St. Thomas
P.O. Box No. 10
Bharath Matha College
KOCHI 682 021, Kerala, India.
Prot. N. 140/99

Upon the resignation from the Office of Major Archbishop of Ernakulam-Angamaly presented by His Eminence Antony Cardinal Padiyara and accepted on 11 November 1996, that same day an Apostolic Administrator was given to the See in the person of His Excellency the Most Reverend Varkey Vithayathil, C.Ss.R., who was elevated to the Titular See of Antinoe with the dignity of Archbishop.

Desiring to guarantee to the Syro-Malabar Church a Head who might guide Her, who would facilitate Her pastoral activity and represent Her with dignity, having taken into account the veneration and the respect of the Apostolic Administrator from his years of ecclesial service, and having heard the Bishops of the Syro-Malabar Church,

His Holiness Pope John Paul II

at the Audience granted to the undersigned Prefect of the Congregation for the Oriental Churches, this 18th day of December 1999, in His pastoral solicitude, decided to elevate His Excellency the Most Reverend Varkey Vithayathil, of the Congregation of the Most Holy Redeemer to the dignity and Office of the Major Archbishop of Ernakulam-Angamaly, transferring him from the Titular See of Antinoe, with all the rights, honours and privileges of the Office of the Major Archbishop according to the norms of the Code of Canons of the Oriental Churches and the norms of the Holy See.

All things contrary notwithstanding,

Given at the Office of the Congregation for the Oriental Churches, Vatican City, on the 18 December 1999.

(Sd/-)
Achille Cardinal Silvestrini, Prefect
(Sd/-)
Miroslav S. Marusyn, Secretary
PARTICULAR LAWS

No. 1877/99

DECREE

The Synod of Bishops of the Syro-Malabar Church held from 15 to 20 November 1999 at Mount St. Thomas discussed and approved for promulgation the particular laws on Divine Worship especially the Sacraments and on the Acquisition and Administration of Temporal Goods. Therefore taking into consideration the said approval I, Archbishop Varkey Vithayathil, C. Ss.R., Apostolic Administrator Sede Vacante et ad nutum Sanctae Sedis of the Syro-Malabar Church, hereby promulgate the above mentioned particular laws as attached herewith. These particular laws will come into effect from 1 January, 2000.

All concerned persons are requested to follow these laws faithfully and help others follow them.

All contrary dispositions notwithstanding.

Given from the Major Archiepiscopal Curia of the Syro-Malabar Church on 17th December 1999.

(Sd/-)
+ Varkey Vithayathil C.Ss.R.,
Apostolic Administrator.

(sd/-)
Fr. Jose Porunnedom
Chancellor
DIVINE WORSHIP
AND ESPECIALLY ON SACRAMENTS

Article 1.
§1. Catholic building or church may be given for the use of worship of the members of other Episcopal Churches with the consent of the eparchial bishop, provided dangers of error, indifferentism or scandal are avoided.

§2. In case of urgent need the eparchial bishop may permit the burial of other Christians in the Catholic cemeteries.

Article 2. Administration of sacraments to non-Catholics shall be according to the ecumenical directory and the agreement reached with the Churches concerned.

Article 3.
§1. Ordinarily the parish priest of the person to be baptized is the competent minister for baptism.

§2. If the person to be baptized is below 14 years of age the parish priests of the father’s and of the mother’s parish of origin are competent ministers of baptism.

Article 4.
§1. Besides the qualifications mentioned in CCEO, c. 685 to act as godparents one should have completed the age of 18.

§2. Godparents from outside the parish of the place of baptism should present testimonial letter from their own parish priest.

Article 5. Only for a just and grave reason shall baptism be administered in private houses.

Article 6.
§1. The sacrament of Holy Eucharist is to be solemnly administered at the age of reason. There is however a provision for giving Holy Eucharist earlier together with baptism.

§2. The sacraments of baptism and Chrismation are to be administered together as per norms of CCEO, cc. 694-695 and according to the prescriptions in the liturgical text.
Article 7. Regarding the active participation of the Christian faithful other than bishops, presbyters and deacons in the Divine Liturgy, the prescriptions of official liturgical books and the eparchial norms are to be followed.

Article 8. Eucharistic bread should be made of wheat flour and with sufficient thickness.

Article 9. The vestments approved by the synod of bishops of the Syro-Malabar Church are to be used for the liturgical celebrations.

Article 10. Holy Qurbana is to be celebrated only in churches as per CCEO, c. 869. In other places as per eparchial norms.

Article 11. Regarding the time of the celebration of the Qurbana the eparchial norms are to be followed.

Article 12. Though only one hour fasting is obligatory before receiving Holy Eucharist the faithful are exhorted to have longer period of fasting and preparation before receiving the Holy Eucharist.

Article 13. Besides the Divine Eucharist in paschal times, frequent reception of the Holy Eucharist, especially on Sundays and other days of obligation and solemn occasions, is to be fostered.

Article 14. Besides priests deacons also distribute Holy Eucharist.

Article 15. In case of necessity religious and trained lay persons, approved by the eparchial bishop can distribute Holy Eucharist.

§1. Only the priest has the right to take and receive the Holy Communion by himself.

§2. Whenever there are sufficient number of ordinary ministers extraordinary ministers shall not be deputed to distribute the Holy Communion.

§3. The following categories of persons may be commissioned as extraordinary ministers.

n. 1. Major Seminarians who have received at least the order of karoyusa.
n. 2. Religious brothers who have made their final profession.
n. 3. The superior or assistant superior of a convent or any
religious sister who have made her final profession.
n. 4. Lay people of good standing, generally acceptable to the
parish priest and to the people.

§4. Religious brothers and sisters, and lay people who are to be
extraordinary ministers of Holy Communion must be presented
by the parish priest and commissioned by the eparchial bishop.

§5. All extraordinary ministers of Holy Communion should be given
special training as decided by the eparchial bishop.

§6. All extraordinary ministers shall wear a special but simple
vestment approved by the bishop during the distribution of the
Holy Communion.

§7. The extraordinary ministers have to perform their service
according to the direction of the parish priest.

Article 16. With due regard for the decisions of the synod of bishops
taken from time to time the norms in each eparchy are to be
followed regarding the offering for the Divine Liturgy or Mass
stipends.

Article 17.

§1. The names of candidates to sacred orders whether eparchial or
others are to be announced during the Sacred Liturgy on two
consecutive days of obligation in the parish church of the
candidate.

§2. This publication is to be made at least two months before the
date of ordination.

§3. After the publication the parish priest shall submit a report about
the candidate to the authorities concerned as early as possible.

Article 18. As preparation for the reception of the Sacred Orders the
candidate is to make a spiritual retreat for at least four days.
ACQUISITION AND ADMINISTRATION OF TEMPORAL GOODS

Article 1

§1. As the Christian faithful are obliged to assist with the needs of the Church in order to attain its proper ends the Parish Priest can with the consent of the Palliyogam and with the approval of the local hierarch levy a tax even annual on physical persons (c. 1025 §2).

§2. Regarding contribution from Religious Institutes, the eparchial bishop may decide the amount in agreement with the major superiors concerned.

Article 2

§1. Offerings for the celebration of the Divine Liturgy has to be fixed for the whole Church by the Synod of Bishops. When it concerns the whole region it shall be done as far as feasible in the consultation with the Provincial Synod and also with other hierarchs of the region if any.

§2. Offerings for the administration of the sacramentals have to be fixed as per the eparchial statutes.

§3. The eparchial bishop in consultation with the eparchial consultors can fix special allowance or fees for officiating services at the request of the faithful outside the normal time and place (cf. c. 1013§§1-2).

Article 3

With due regard to article 22 of laws on clerics, each eparchy should have a special fund for the proper maintenance and security of the priests including medical care. This should be raised from:

n. 1. contribution of priests in the manner fixed by the eparchial statutes.
n. 2. remittance by priests of a percentage proportionate to the income accrued from various ministries such as teaching and the like, fixed by the eparchial statutes.

n. 3. Contribution from parishes on the basis of annual income of the parish as per eparchial statutes.

n. 4. Contributions from institutions, fixed by eparchial statutes, wherever the services of the priests are rendered.

n. 5. Stipends of the binated and trinated masses in accordance with the eparchial statutes.

n. 6. A budgetary contribution from the eparchy as per the eparchial statutes (cf. Cc. 192 §§ 4&5; 390 §§1 & 2; 1021 §§1 & 2).

Article 4

As the Church is missionary a Sunday shall be set apart in order to raise a fund for the missionary activities of the Syro-Malabar Church. The utilization of this fund may be decided by the Synod of Bishops.

Article 5

§1. The annual budget of the parish and other juridic persons subject to the parish is to be passed by the Palliyogam/Parish Council and approved by the local hierarch.

§2. The institutions and organizations directly under the supervision of the eparchy have to pass their annual budget and accounts and get them scrutinized by the eparchial finance council and approved by the local hierarch (c. 1022 §2).

§3. The eparchial finance committee approves the annual budget and accounts of the eparchial assets prepared by the finance officer and gets them ratified by the College of eparchial consultors.

Article 6

In accordance with the directives of the eparchial bishop financially well off parishes should help the needy ones.
Article 7

The term of perpetual foundation shall be for a maximum period of 25 years. Afterwards it shall be made use of for religious and charitable purpose (cf. C. 1047 §§1 & 2; 1048 §3) with the approval of the local hierarch.

Article 8

Alienation of property exceeding an amount of ten lakhs up to one crore is to be done with the consent of the finance council and the eparchial consultors. An amount exceeding one crore up to two crores needs the consent of the Major Archbishop with the Permanent Synod (cf. C. 1036 §§1, 4, & 6).

Article 9

A charity fund at the eparchial level may be raised from the parishes and institutions of the eparchy. There should be a separate committee set apart by the eparchial bishop to administer the fund.
MAJOR ARCHIEPISCOPAL TRIBUNAL

ANNUAL REPORT - 1999

The Syro Malabar Major Archiepiscopal Ordinary Tribunal was erected on 1 September 1994. A summary of its activities in the year 1999 is given below.

1. **Tribunal Personnel:** The Ordinary Tribunal has at present 8 judges, 2 defenders of bond who are also substitute promoters of justice, 3 notaries and 18 advocates. The period of office of the tribunal personnel is extended by the Major Archbishop until further orders.

We remember with thanks the services of Rev. Fr. Louis Neriamparambil who passed away on 19 February 1999. May God reward him with eternal peace.

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

3. **Cases:**

   a) **First Instance:** The Major Archiepiscopal Tribunal, which is competent to deal with first instance cases as per CCEO c. 1063 §4 received no first instance case in 1999.

   b) **Second Instance:** The tribunal receives appeal cases in the second instance, generally from the Metropolitan Tribunals of Ernakulam, Changanacherry, Trichur and Tellicherry. At the beginning of 1999 there were eleven cases pending at the second instance level. 41 new cases were introduced in 1999. In the current year 40 cases were given decrees of ratification. One case was dismissed because of lack of proper appeal from a negative sentence. Of the eight cases processed in ordinary trial, 4 were in favour of the bond and the other four in favour of nullity of marriage. Only 3 cases are pending at the end of the
year. All the cases that were dealt with by the Tribunal were marriage nullity cases.

c) Third Instance: The Ordinary Tribunal which is competent to deal with cases at the second and subsequent instances processed four cases at the third instance in the current year. Of these, one case considered as per provision of CCEO c. 1369 was given a decree of ratification. Of the two sentences given at the third instance, one was in favour of the marriage bond and the other in favour of nullity of marriage. One case is pending at the end of the year.

4. Appointment of the Commission in a Penal Case: The President and Notary of the Ordinary Tribunal were appointed Convenor and Secretary respectively of a Commission by the Apostolic Administrator Mar Varkey Vithayathil on 24-5-1999 in order to examine the documentation, to make further inquiries, if necessary and to report on a penal case requesting dismissal from clerical state. The Commission submitted its interim report on 19-8-1999 and final report on 11 November 1999.

5. His Eminence Achille Cardinal Silvestrini, Prefect of the Congregation for the Oriental Churches, appointed Fr. Andrews Thazhath, President of the Ordinary Tribunal, a member of the Scientific Committee for the Preparation of the International Symposium in connection with the decennial celebrations of the promulgation of CCEO. The president participated in the Committee Meeting held at the Oriental Congregation on 4 June 1999.

6. The Tribunal members felicitated Mar Varkey Vithayathil on his elevation as the second Major Archbishop of the Syro Malabar Church on 23 December 1999.

Fr. Andrews Thazhath
President
Major Archiepiscopal Curia of The Syro-Malabar Church, Ernakulam-Angamaly  
Mount St. Thomas, Cochin - 682 021  

STATEMENT OF ACCOUNTS FOR THE YEAR ENDED 31ST OF MARCH, 1999

<table>
<thead>
<tr>
<th>PARTICULARS</th>
<th>RECEIPTS</th>
<th>PAYMENTS</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Rs</td>
<td>Rs</td>
</tr>
<tr>
<td></td>
<td>Ps</td>
<td>Ps</td>
</tr>
<tr>
<td>I  OPENING BALANCES</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Cash in hand</td>
<td>9,193.00</td>
<td></td>
</tr>
<tr>
<td>Current Account with S.I.B.</td>
<td>617.00</td>
<td></td>
</tr>
<tr>
<td>S.B. Accounts with Banks</td>
<td>268,403.19</td>
<td></td>
</tr>
<tr>
<td>Fixed Deposits at Bank</td>
<td>2,102,958.00</td>
<td></td>
</tr>
<tr>
<td>II DONATIONS &amp; CONTRIBUTIONS</td>
<td></td>
<td>61,455.00</td>
</tr>
<tr>
<td>Contribution from Dioceses for running expenses of the Curia</td>
<td>452,500.00</td>
<td></td>
</tr>
<tr>
<td>Contribution from Dioceses for Major Archiepiscopal Assembly</td>
<td>483,000.00</td>
<td></td>
</tr>
<tr>
<td>Donations received</td>
<td>23,000.00</td>
<td></td>
</tr>
<tr>
<td>Mission Sunday Collection</td>
<td>10,011.00</td>
<td></td>
</tr>
<tr>
<td>Gift and Charity</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
### III ADMINISTRATIVE RECEIPTS AND PAYMENTS

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Interest received from Bank</td>
<td>3,39,134.08</td>
</tr>
<tr>
<td>Share of Civil Case expenses from Dioceses</td>
<td>2,12,000.00</td>
</tr>
<tr>
<td>Synodal News Income</td>
<td>41,878.00</td>
</tr>
<tr>
<td>Major Tribunal Income</td>
<td>30,305.00</td>
</tr>
<tr>
<td>Miscellaneous Receipts</td>
<td>3,512.00</td>
</tr>
<tr>
<td>Major Archiepiscopal Assembly Expenses</td>
<td>3,35,037.00</td>
</tr>
<tr>
<td>House Stationery &amp; Domestic Articles</td>
<td>3,56,013.00</td>
</tr>
<tr>
<td>Civil Case Expenses</td>
<td>2,11,792.00</td>
</tr>
<tr>
<td>Salary &amp; Allowances</td>
<td>2,08,311.00</td>
</tr>
<tr>
<td>Telephone Charges</td>
<td>1,13,983.00</td>
</tr>
<tr>
<td>Curia Building Inauguration Expenses</td>
<td>1,11,903.00</td>
</tr>
<tr>
<td>Vehicle Maintenance</td>
<td>91,811.00</td>
</tr>
<tr>
<td>Travelling Expenses</td>
<td>86,113.00</td>
</tr>
<tr>
<td>Food and Fuel Charges</td>
<td>84,856.00</td>
</tr>
<tr>
<td>Interest paid on Over Draft</td>
<td>68,876.00</td>
</tr>
<tr>
<td>PARTICULARS</td>
<td>RECEIPTS</td>
</tr>
<tr>
<td>----------------------------------------------------</td>
<td>----------</td>
</tr>
<tr>
<td></td>
<td>Rs</td>
</tr>
<tr>
<td>Major Tribunal Expenses</td>
<td></td>
</tr>
<tr>
<td>Light and Water charges</td>
<td></td>
</tr>
<tr>
<td>Synodal News Expenses</td>
<td></td>
</tr>
<tr>
<td>Expenses for Synodal &amp; other meetings</td>
<td></td>
</tr>
<tr>
<td>Vehicle Fuel charges</td>
<td></td>
</tr>
<tr>
<td>Repair of Equipments</td>
<td></td>
</tr>
<tr>
<td>Printing &amp; Stationery</td>
<td></td>
</tr>
<tr>
<td>Chapel running</td>
<td></td>
</tr>
<tr>
<td>Generator Running Expenses</td>
<td></td>
</tr>
<tr>
<td>Postage</td>
<td></td>
</tr>
<tr>
<td>Bank Charges</td>
<td></td>
</tr>
<tr>
<td>Legal Expenses and Audit Fee</td>
<td></td>
</tr>
<tr>
<td>Garden Maintenance</td>
<td></td>
</tr>
<tr>
<td>Coolie &amp; Wages</td>
<td></td>
</tr>
<tr>
<td>Description</td>
<td>Amount</td>
</tr>
<tr>
<td>------------------------------------------</td>
<td>----------</td>
</tr>
<tr>
<td>Building Repair and Maintenance</td>
<td>9,875.00</td>
</tr>
<tr>
<td>Advertisement charges</td>
<td>6,300.00</td>
</tr>
<tr>
<td>Picnic Expenses</td>
<td>5,952.00</td>
</tr>
<tr>
<td>Medicine</td>
<td>6,092.00</td>
</tr>
<tr>
<td>Subscription to Periodicals</td>
<td>4,205.00</td>
</tr>
<tr>
<td>Licences and Taxes</td>
<td>2,341.00</td>
</tr>
<tr>
<td>Workers Welfare Fund Contribution</td>
<td>1,700.00</td>
</tr>
<tr>
<td>Washing Expenses</td>
<td>779.00</td>
</tr>
</tbody>
</table>

**IV AGRICULTURE & POULTRY**

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sale of Soft wood</td>
<td>6,500.00</td>
</tr>
<tr>
<td>Subsidy for Rubber</td>
<td>2,088.00</td>
</tr>
<tr>
<td>Agriculture</td>
<td>36,407.50</td>
</tr>
<tr>
<td>Poultry</td>
<td>1,063.00</td>
</tr>
<tr>
<td>PARTICULARS</td>
<td>RECEIPTS</td>
</tr>
<tr>
<td>-----------------------------</td>
<td>----------</td>
</tr>
<tr>
<td></td>
<td>Rs</td>
</tr>
<tr>
<td>V CAPITAL RECEIPTS</td>
<td></td>
</tr>
<tr>
<td>Corpus Contribution received for Curia Building Construction from:</td>
<td></td>
</tr>
<tr>
<td>Dioceses II Ind Inst. of II Ind Contribution</td>
<td>9,50,000.00</td>
</tr>
<tr>
<td>Faithful in India through Dioceses</td>
<td>5,37,374.00</td>
</tr>
<tr>
<td>Foreign Agencies and Institutions</td>
<td>1,49,38,728.00</td>
</tr>
<tr>
<td>You Can Do it Collection - Individuals</td>
<td>1,92,526.00</td>
</tr>
<tr>
<td>You Can Do it Collection - Institutions</td>
<td>10,000.00</td>
</tr>
<tr>
<td>You Can Do it Collection - Priests</td>
<td>5,000.00</td>
</tr>
<tr>
<td>VI FIXED ASSETS</td>
<td></td>
</tr>
<tr>
<td>Land Development</td>
<td>1,47,536.00</td>
</tr>
<tr>
<td>Curian Building Construction:</td>
<td></td>
</tr>
<tr>
<td>Payment to Contractors</td>
<td>1,26,94,900.00</td>
</tr>
<tr>
<td>Construction Materials</td>
<td>20,97,992.00</td>
</tr>
<tr>
<td>Architects Fee</td>
<td>5,00,000.00</td>
</tr>
<tr>
<td>Description</td>
<td>Amount</td>
</tr>
<tr>
<td>--------------------------------------------</td>
<td>----------</td>
</tr>
<tr>
<td>Supervising Allowance</td>
<td>36,000.00</td>
</tr>
<tr>
<td>Furniture</td>
<td>17,71,286.00</td>
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<tr>
<td>Machinery &amp; Equipments</td>
<td>4,42,561.00</td>
</tr>
<tr>
<td>Sound System</td>
<td>68,444.00</td>
</tr>
<tr>
<td>Lightening Arrester Installation</td>
<td>1,34,047.00</td>
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<tr>
<td>EPABX &amp; Intercom</td>
<td>3,03,400.00</td>
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<tr>
<td>Electricity New Connection</td>
<td>2,00,266.00</td>
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<tr>
<td>Chapel Articles</td>
<td>1,43,650.00</td>
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<tr>
<td>Kitchen utensils</td>
<td>51,507.00</td>
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<tr>
<td>Vehicles</td>
<td>8,08,162.00</td>
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<tr>
<td>Library Books - Tribunal</td>
<td>35,035.00</td>
</tr>
<tr>
<td>Library Books - General</td>
<td>1,590.00</td>
</tr>
</tbody>
</table>

**VII CURRENT ASSETS & LIABILITIES**

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Advance from Institutions</td>
<td>4,50,000.00</td>
</tr>
<tr>
<td>Federal Bank OD A/c No. 141</td>
<td>24,10,016.00</td>
</tr>
<tr>
<td>Mass Obligation Distributed</td>
<td>1,41,700.00</td>
</tr>
<tr>
<td>PARTICULARS</td>
<td>RECEIPTS</td>
</tr>
<tr>
<td>-------------------------------------------------</td>
<td>----------</td>
</tr>
<tr>
<td>Donation received from Missio for Tribunal Seminar utilised</td>
<td>72,000.00</td>
</tr>
<tr>
<td>Telephone Deposit</td>
<td>9,000.00</td>
</tr>
<tr>
<td>Major Archiepiscopal Tribunal Account</td>
<td>8,354.10</td>
</tr>
<tr>
<td>Synodal News Account</td>
<td>19,853.16</td>
</tr>
<tr>
<td><strong>VIII CLOSING BALANCES</strong></td>
<td></td>
</tr>
<tr>
<td>Fixed Deposit at Bank</td>
<td></td>
</tr>
<tr>
<td>S.B. Accounts with Banks</td>
<td></td>
</tr>
<tr>
<td>Cash in hand</td>
<td></td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td>2,354,421.03</td>
</tr>
</tbody>
</table>
AUDITORS' REPORT

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

For P.V. Chacko & Co.
Chartered Accountants

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

Ernakulam
16-7-1999
നിലവില്‍ പരിവർത്തനം നടത്താനും അന്താരാഷ്ട്രസ്വാഭാവത്തിന് ഇന്ത്യയെത്തിയതിനുതാണ്
നായലായി അവതരിപ്പിക്കുന്ന സാമൂഹ്യബന്ധങ്ങള്‍
ഇപ്പോഴും പ്രായോഗിക സാമൂഹ്യ വൈദ്യുതികാവാരണം
ആരോപിപ്പിക്കുന്ന നാമേലായ ഇരുട്ടില്‍.

ലഭ്യവുമായിപ്പോഴെന്നും പരിസ്ഥിതിയില്‍ നിന്ന് നാലുവഴി
കിട്ടിയ മാനവ ഒബ്ബ് 15 ലക്ഷം 20 ലക്ഷം മണിക്കൂറുകളോളം
കാണിക്കുന്നു. പ്രതിവാര സമയത്ത് അവരുടെ ഒക്ടോബറിന്റെ മാതൃ
നിയമം നിലനിന്ന് അനിസ്തശ്വാസപ്രാപ്തിരുന്നു. ഇങ്ങനെ നാലുവഴികള്‍ പിടിച്ച് നാട്ടിന്റെ
അറിയിക്കാരുമായി പരിവര്‍ത്തനത്തിന് ആദ്യം ഒരുക്കാരുമായി
ആരോപിപ്പിച്ചു. ഇതിന്റെ പ്രസ്തുതിക്ക് മുമ്പ് നിലനിന്ന് അനിസ്തശ്വാസപ്രാപ്തി
നിലനിര്‍ത്തുന്നു. ഇങ്ങിനെയുള്ള സാമൂഹ്യബന്ധങ്ങള്‍
അതിനെന്നും പ്രായോഗിക സാമൂഹ്യബന്ധങ്ങള്‍ നിലനിന്ന്
നാട്ടിന്റെ പൊതുവിദ്യാലയങ്ങള്‍ നാലുവഴി
ഇന്ത്യയെത്തിയതിന്റെ അന്താരാഷ്ട്രസ്വാഭാവം
ഇപ്പോഴും സാമൂഹ്യബന്ധങ്ങള്‍
അനിസ്തശ്വാസപ്രാപ്തിരുന്നു. ഇങ്ങനെ നാലു

അന്താരാഷ്ട്രസ്വാഭാവം അനിസ്തശ്വാസപ്രാപ്തിരുന്ന
അന്താരാഷ്ട്രസ്വാഭാവം അനിസ്തശ്വാസപ്രാപ്തി
നാട്ടിന്റെ പൊതുവിദ്യാലയങ്ങള്‍
നാട്ടിന്റെ പൊതുവിദ്യാലയങ്ങള്‍

1. നി. കുട്ടിക്കൊടു പാരാമോണിയേറ്റിക്കം

2. 'കാലാവധികാലം ധരാ' അഥവാ സപ്പോര്ത്തിയാണ് അക്ടോബരും മാസം. അഡ്സ്ട്ഷ്‌കോഴി നോക്രിയറ്റ് പ്രതിരീതിയായി അദ്ധ്യായത്തിന്റെ വിവിധ ഭാഗങ്ങളിലെയും മാറ്റങ്ങളും നിറഞ്ഞു നിലനിൽനാണ്. കൃത്യമായി എല്ലാത്തരം വിശ്വാസപ്രാപ്തി അനുഷ്ഠിക്കേണ്ടതും

3. പെരുവന്റെ പ്രാണി ലിസ്റ്റിയുടെ അക്ടോബരും നാശത്തിലും ചില പ്രാണികളുടെ വിവിധതാണ്ടികളിൽ യുവിനമായി പരമാണുവാതിലിലേക്കുള്ള വിധം വികസിപ്പിക്കുക.

4. കാലാവധികാലത്ത് നാലു നാഴിക്ക് വരോന്നു എങ്ങനെയും മാറാം. അന്താരാഷ്ട്രപ്രതിഷ്ഠാനം അന്താരാഷ്ട്രപ്രതിഷ്ഠാനം (നിക്കിടുന്ന 

5. 'അതിമങ്ങി മാസോ യുവശാസ്ത്ര സംസ്ഥാനം' അഥവാ യുവശാസ്ത്രം/ നിറഞ്ഞു ജനാശാസ്ത്രം സംസ്ഥാനം നിരോധിക്കുന്ന പരിഷ്ദ് ആഥിരുപാടി നിറഞ്ഞു നിരോധിക്കുന്ന പരിഷ്ദ് (അന്താരാഷ്ട്രപ്രതിഷ്ഠാനം) പ്രതിഷ്ഠിക്കുന്നില്ല. അന്താരാഷ്ട്രപ്രതിഷ്ഠാനം (നിറഞ്ഞു 

6. 'നാലുവാതിലും സുസ്ഥിതിയും കാലാവധി' അഥവാ നോക്രിയറ്റ് യുവശാസ്ത്രം സുസ്ഥിതിയും കാലാവധിയും നിറഞ്ഞു 

7. വിശ്വാസനാഭിമാനം പ്രവൃത്തിക്കും അതിന്റെ പ്രാധാന്യവും അടു കാലാവധികാലത്ത് പാരാമോണിയേറ്റിക്കം അന്താരാഷ്ട്രപ്രതിഷ്ഠാനം അന്താരാഷ്ട്രപ്രതിഷ്ഠാനം നി. 

അത്രംതോറാണ് നിക്കിടുന്ന ജനാശാസ്ത്രം യുവശാസ്ത്രം നിന്ന്.
8. എന്നാണ്‌ ആഗ്രഹാന്തം നിർണ്ണയിക്കുന്ന മാർഗ്ഗം എങ്ങിനെ തൊന്നു എന്നാണ്‌ പ്രബന്ധകരുടെ അവസാനമായി നിർണ്ണയിക്കുന്നത്. 

9. ആവശ്യമായ കാരണങ്ങൾ പ്രയോജനം നിർദ്ദേശം - options - കാണികളിൽ വിവരം നല്കുകുന്നത്.

മേഖലാരൂപാകമെന്നാണ്‌ 8, 9 അംഗങ്ങളിൽ പ്രയോജനം നിർണ്ണയം സാധാരണ രീതിയിൽ മാറ്റിക്കൊണ്ടാൽ ക്ഷമിക്കാൻ, ഒന്നാണ്‌, ശ്രമിക്കേണ്ടതും ഇതു നാം നിർധാരണം നിർണ്ണയം മാറ്റിയെത്താനുള്ള നമ്മുടെ അവസാനം. "ആഗ്രഹാദ്യത്തിന്റെ കാരണത്തിന്റെ മൂന്നും നിർണ്ണയാ മുൻ ക്രമത്തിൽ നിസ്സാധ്യമാണ്‌. കാഠിന്യമായ കാണികളിൽ, നാമക്കാരുടെ നിസ്സാധ്യമാണ്‌, ബോധം കാണിക്കുന്നത്, കാണികളിൽ, പ്രചരണമാക്കുക, രീതിയിലേറെ നിരീശ്വരതയും നിരമാര്‍പ്പിക്കുക. (ആഗ്രഹാദ്യത്തിന്റെ കാരണങ്ങളില്‍ നിന്ന് ഇതു കാണികളുടെ നിസ്സാധ്യതയും ഇതു ഇന്നു കണക്കാക്കിയെത്താനുള്ളത്).

എന്നാണ്‌ പ്രയോജനം നിർണ്ണയം മേഖലാരൂപിക്കപ്പെടുത്തിയത്. എന്നാണ്‌ കാരണം നിർണ്ണയം മേഖലാരൂപിക്കപ്പെടുത്തിയത്. എന്നാണ്‌ അധികാരം നിർണ്ണയം മേഖലാരൂപിക്കപ്പെടുത്തിയത്. എന്നാണ്‌ തന്ത്രം നിർണ്ണയം മേഖലാരൂപിക്കപ്പെടുത്തിയത്. എന്നാണ്‌ വിധിക്കരുത് പലരുടെയും നിര്ദ്ദേശങ്ങളും കാണികളില്‍ നിരന്തരം നിരീശ്വരത പെടുത്തുന്നത്. എന്നാണ്‌ ഭീഷണിയും നിരന്തരമായി ഉപരാജ്യത്തില്‍ എന്നാണ്‌ കാരണം പലരുടെയും ഹീമദാനം നിരീശ്വരത പെടുത്തുന്നത്. എന്നാണ്‌ നിരന്തരമായി ഉപരാജ്യത്തില്‍ പലരുടെയും ഹീമദാനം നിരീശ്വരത പെടുത്തുന്നത്. (നിരന്തരമായി പലരുടെയും ഹീമദാനം നിരീശ്വരത പെടുത്തുന്നത്).
നിയമകാരിന്റെയും സാധാരണ കലേബിന്റെ നിയോഗ പ്രവശ്യക്കാലത്തിൽ അദ്ധ്യോപയോഗിക്കുന്ന നിയമാധികാരികളുടെ സംബന്ധിച്ച വിശദീകരണം അടയാളപ്പെടുത്തുന്ന വിശദാവലിയാണ് ഇത് എന്നാണ് തെറ്റിയില്ല എന്ന് അറിയിക്കുന്നത്.

നേരും അനന്തരം ഉദ്ദേശ്യത്തോടെ നിയോഗ പ്രവശ്യക്കാലത്തിൽ അദ്ധ്യോപയോഗിക്കുന്ന നിയമാധികാരികളുടെ സംബന്ധിച്ച വിശദീകരണം അടയാളപ്പെടുത്തുന്ന വിശദാവലിയാണ് ഇത് എന്നാണ് തെറ്റിയില്ല എന്ന് അറിയിക്കുന്നത്.
ജ്ഞാനം വായുക്തി വാസ സവിശേഷിക്കുന്നു (പ്രമുഖം. ജനിക്കുന്നതിൽ
ബാലം പ്രായനം രൂപാന്തരം നിലകൊള്ളുന്നു എന്നു പറയുന്നതിന്റെ അരത്തി
അഭിപ്രായപ്പെടുന്നു. അല്ലാതെ, പെട്ടെന്നെ രാസായനികം എന്ന്
കാസ് പൊട്ടിയാണ് കാൻക്കേ ആദ്യം, എന്നു കണ്ടെത്തി പിന്നീട്
മുൻപ്പുറത്തേക്ക് (പ്രാന്തപ്രാവശ്യപ്പെടുന്നതിന്റെ അധീനതയിലാണ്
മാത്രം മുൻപ്പുറത്തേക്ക്, അന്ന് പണം പാലാർക്കുമടയ്ക്കുന്ന കാര
അഭിപ്രായം.

അതിന്റെയും അനുവദിക്കുന്നതിനു വാദിനെക്കു നന്നായി
അല്പം എനറ്റലായാ വിജ്ഞാനത്തെ രൂപാന്തരം എണ്ണാനും 2000
ഉദ്ദേശ്യത്തിന്റെയും അനുവദിക്കുന്നതിനെ ഉദ്ദേശ്യം അതിന്റെ
3 മാസം രൂപാന്തരം വാദിനെ അധിനിവേശം വക്കുന്നത് മാത്രം
ഉദ്ദേശ്യം. ഇത് വിജ്ഞാനപ്പെടുന്നതിന്റെ ഔദ്യോഗികതയും പങ്ക
സ്വർണ്ണം വിജ്ഞാനം നടത്തിക്കൊണ്ട്. അല്പം ഉദ്ദേശ്യം അനുവദിക്കുന്നതിന്
മാത്രം ഉദ്ദേശ്യം വിജ്ഞാനം അനുവദിക്കുന്നതിന് ഉദ്ദേശ്യം
നിർണയിക്കുന്നതിന്റെ മൂലഭൂപ്രഷ്ണം രൂപം ഏതാണ്ട് മാത്രം അനുദി
അഭിപ്രായം.

അതിന്റെയും ഉദ്ദേശ്യത്തിനെ അനുവദിക്കുന്നതിന് വാദി
മാത്രം അനുവദിക്കുന്നതിന് കാൻക്കേ സവിശേഷിക്കുന്നു
നിർണയിക്കുന്നതിന്. അനുമാനം അനുവദിക്കുന്നതിന്
നിർണയിക്കുന്നതാണ്. 'നിർണയിക്കുന്നതിന് അനുവദിക്കുന്നതിന്
നിർണയിക്കുന്നതിന് അനുമാനം അനുമാനം അനുമാനം
ശേഷിക്കുന്നതിന് അനുമാനം അനുമാനം അനുമാനം
(നിർണയിക്കുന്നതിന്)' (കാൻ ചന്ദന 17:21). ഇത്തരത്തിൽ അന്ന് നിർണയിക
അനുമാനം അനുമാനം അനുമാനം അനുമാനം അനുമാനം
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നാവ് സ്വന്തം ഭൂമിയുടെ മേൽ തന്റെ രക്തം വായിക്കുന്നത് അലങ്കാരം അനുഭവിക്കുന്നു” (1 എന്നു 1:10). പ്രതിയോഗി പുതിയയും ന്യായാധിപായ സമുച്ചയം നിവേദിക്കുന്നു. “അതേപ്രകാരം അതിന്റെക്കുറെ നോജീ കാപ്പിക്കുന്നു; അതേപ്രകാരം പാണിമാത്രം അഹിമ്മത്വിക്കാം അവയിൽ ആപനിലമക്കൂട്ടിക്കുന്നു” (എന്നു 2:21) അതേ പ്രതിയോഗി പുതിയയും കഴിഞ്ഞു എന്നാകും നിവേദിക്കുന്നു മേലുള്ള യാണ്ടുകെ എന്നാണെന്നു. എന്നാണ് ക്ഷണം മുഖത്തിനിർബന്ധമായി തന്റെ രക്തത്തിന് നമ്മുടെ പ്രതിരോധം നിർമ്മിക്കാം അവയിലുള്ള ആപനിലമക്കൂട്ടിക്കുന്നു. അതേ പ്രതിയോഗി കഴിഞ്ഞു എന്നാകും നിവേദിക്കുന്നു മേലുള്ള യാണ്ടുകെ നമ്മുടെ പ്രതിരോധം നിർമ്മിക്കാം അവയിലുള്ള ആപനിലമക്കൂട്ടിക്കുന്നു.

പിന്നീട് അനന്തരം മാത്രമായും ഉദ്ഘാടനം

- നിരവധി ഭാഷാസംസ്ഥാനം CSsR (അവിഭാജ്യമായ ഭാഷാസംസ്ഥാനം)
- മധ്യഭാഷയിലാണ് (മധ്യഭാഷയിലാണ്)
- പ്രകൃതി (പ്രകൃതി)
- എല്ലാവിധം പിന്തുണയാണ് (പിന്തുണയാണ്)
- ക്രിസ്ത്യൻ സമുദായത്തിന്റെ മൂർത്തി (ക്രിസ്ത്യൻ സമുദായത്തിന്റെ മൂർത്തി)
- മധ്യസമുദായത്തിന്റെ മൂർത്തി (മധ്യസമുദായത്തിന്റെ മൂർത്തി)
- ക്രിസ്ത്യൻ സമുദായത്തിന്റെ മൂർത്തി (ക്രിസ്ത്യൻ സമുദായത്തിന്റെ മൂർത്തി)
- മധ്യസമുദായത്തിന്റെ മൂർത്തി (മധ്യസമുദായത്തിന്റെ മൂർത്തി)
- മധ്യസമുദായത്തിന്റെ മൂർത്തി (മധ്യസമുദായത്തിന്റെ മൂർത്തി)
- മധ്യസമുദായത്തിന്റെ മൂർത്തി (മധ്യസമുദായത്തിന്റെ മൂർത്തി)
- മധ്യസമുദായത്തിന്റെ മൂർത്തി (മധ്യസമുദായത്തിന്റെ മൂർത്തി)
- മധ്യസമുദായത്തിന്റെ മൂർത്തി (മധ്യസമുദായത്തിന്റെ മൂർത്തി)
- മധ്യസമുദായത്തിന്റെ മൂർത്തി (മധ്യസമുദായത്തിന്റെ മൂർത്തി)
- മധ്യസമുദായത്തിന്റെ മൂർത്തി (മധ്യസമുദായത്തിന്റെ മൂർത്തി)
- മധ്യസമുദായത്തിന്റെ മൂർത്തി (മധ്യസമുദായത്തിന്റെ മൂർത്തി)
- മധ്യസമുദായത്തിന്റെ മൂർത്തി (മധ്യസമുദായത്തിന്റെ മൂർത്തി)
- മധ്യസമുദായത്തിന്റെ മൂർത്തി (മധ്യസമുദായത്തിന്റെ മൂർത്തി)
- മധ്യസമുദായത്തിന്റെ മൂർത്തി (മധ്യസമുദായത്തിന്റെ മൂർത്തി)
- മധ്യസമുദായത്തിന്റെ മൂർത്തി (മധ്യസമുദായത്തിന്റെ മൂർത്തി)
- മധ്യസമുദായത്തിന്റെ മൂർത്തി (മധ്യസമുദായത്തിന്റെ മൂർത്തി)
- മധ്യസമുദായത്തിന്റെ മൂർത്തി (മധ്യസമുദായത്തിന്റെ മൂർത്തി)
- മധ്യസമുദായത്തിന്റെ മൂർത്തി (മധ്യസമുദായത്തിന്റെ മൂർത്തി)
- മധ്യസമുദായത്തിന്റെ മൂർത്തി (മധ്യസമുദായത്തിന്റെ മൂർ thematic and cultural elements. This text appears to be a blend of practical advice and religious teachings, possibly from a historical or cultural document. The text includes references to various entities, possibly organizations or religious groups, and mentions of specific phrases and concepts typical of religious discourse. However, without proper context or language proficiency, it's challenging to translate this document accurately into English or any other language.
ഡോ. മോസറ്റ് ആരാധനപ്പിള്ള (തിരുവനന്തപുരം)

ഡോ. മാലിന്യനാഥ മിസ്സുബി (അബ്ദുൽ ഖാൻ)

ഡോ. മരായ പി. പി. ചൂർ (ജയ്‌ശ്ശൻ പോലെ നായാക്കുമായി)

ക്കിലാത്തുമടി മെൻ സ്ടാൻഡ്ഡർഡ് ഐ.എസ്‌.ബി. (മാനിൻഗ്)

ക്കിലാത്തുമടി ഓജി.സബ്ബ (അബദ്ദുൽ ഖാൻ)

ക്കിലാത്തുമടി ജവഹർലാൽ (പ്രാംബിയൻ)

ക്കിലാത്തുമടി ഐ.കെ. ആൻഡ്‌എ. (അവാട്ടിക്കാട്)

ക്കിലാത്തുമടി ഇന്ത്യയിലെ സി.ഐ.ഐ. (ഡാവിൻ)

നിവേഡ്‌-നവനായി ജി.പി.പ്ലാന്റോമിക് കേന്ദ്രം കേരളമേഖലാരീതിയിൽ നിന്ന് 1999 നിലയെടുത്ത് 15-ഓ വളരെ സുപ്രധാനമായി.

NB. മൂന്നു വർഷാന്റെയും 2000 മാസാലയുടെ 2-ാം വളരെ സുപ്രധാനമായ കൃഷിസാമൂഹ്യത്തിന്റെ സേവനം നല്കിയിരിക്കുന്നു.
ERECTION OF MISSION SECRETARIAT

No. 1871/99

DECREE

It has been the decision of the Synod of Bishops of the Syro-Malabar Church held from 15 to 20 November 1999 at Mount St. Thomas that a Mission Secretariat under the auspices of the Major Archiepiscopal Commission for Evangelization and Pastoral Care of the Migrants be established at the Major Archiepiscopal Curia at Mount St. Thomas. It was further decided by the Synod that the Commission for Evangelization and Pastoral Care of the Migrants be authorized to set up the necessary facilities including the appointment of the required personnel for the said Secretariat. The aim of the Secretariat is to help the Commission to make a common Mission Policy for the entire Syro-Malabar Church and to co-ordinate the missionary activities of the Syro-Malabar Church, undertaken both by the Synod and by the individual Institutes of Consecrated Life/Societies of Apostolic Life, within India and abroad. The Secretariat shall do whatever is required in this field according to time and space.

Therefore in conformity with the said decision of the Synod, I, Archbishop Varkey Vithayathil, C. Ss.R., Apostolic Administrator, Sede vacante et ad nutum Sanctae Sedis of the Syro-Malabar Church, hereby canonically erect a Mission Secretariat and declare it as erected at Mount St. Thomas and authorize the Chairman of the Commission for Evangelization and Pastoral Care of the Migrants to set up the necessary facilities including the appointment of the required personnel for the proper functioning of the Secretariat. It shall be the responsibility of the Chairman in co-operation and collaboration with the two members of the said Commission to do whatever is needed for the efficient and effective functioning of the Secretariat.
All contrary dispositions notwithstanding.

Given from the Major Archiepiscopal Curia of the Syro-Malabar Church at Mount St. Thomas on 17th December 1999.

(Sd/-)

+ Varkey Vithayathil, C. Ss. R.,
Apostolic Administrator

(Sd/-)

Fr. Jose Porunnedom
Chancellor
Seminar

Liturgical Research Centre of the Syro-Malabar Church organized a Seminar on *The Life and Nature of the St. Thomas Christian Church in the Pre-Diamper Period* on October 4-6, 1999 at the Major Archiepiscopal Curia.

The Seminar was on the sources of the various aspects of the life and nature of the Syro-Malabar Church from its beginning until the arrival of the Portuguese. Fr. Mathias Mundadan CMI, Fr. Xavier Koodapuzha, Fr. Jacob Vellian, Fr. Antony Vallavanthara CMI, Msgr. Mathew Vellanickal, Fr. Cyprian Illickamury OFM Cap., Fr. Anto Thekudan CMI, Sr. Mary Panthappillil SH, Msgr. Jacob Kollaparambil, Fr. Andrews Thazhath, Prof. George Menachery and Fr. Thomas Koonammakkal presented papers and responses on various aspects, such as, History, Liturgy, Theology, Spirituality, Hierarchical Structure, and Social Life and Customs.

The seminar, inaugurated by Mar Varkey Vithayathil, the Apostolic Administrator of the Syro-Malabar Church and attended by 101 experts, comprising bishops, priests, religious and laity from different Dioceses, Theological faculties and Religious Congregations, was concluded with the messages of Mar George Punnakottil, Mar Paul Chitttilapilly and Mar James Pazhayattil.