SYNODAL NEWS

BULLETIN OF THE SYRO-MALABAR
MAJOR ARCHIEPISCOPAL CHURCH
Editorial

The First Assembly of the Fourth Synod of Bishops
  Opening Address—Mar James Pazhayattil
  Report
  Statement
  Decisions

Communications
  Letter of the Holy Father
to Cardinal Antony Padiyara
  Letter of the Holy Father to Mar Varkey Vithayathil
  Letter of the Apostolic Nuncio
to Cardinal Antony Padiyara

Appointment and Installation of the Apostolic Administrator
  Decree of Appointment
  Message of Cardinal Achille Silvestrini
  Report of the Installation

Pastoral Letters
  On Asian Synod
  Farewell Letter of Cardinal Antony Padiyara
Reports
  Administration of Justice
  Synodal Commission for Liturgy
  Synodal Commission for Ecumenism
  Synodal Commission for Daliths
  Major Archiepiscopal Ordinary Tribunal

Particular Laws
  Clerics
  Marriage

Statement of Accounts of the Major Archiepiscopal Curia

News
Once again the bishops of the Syro-Malabar Church came together for a Synodal Assembly from October 28 to November 15, 1996 at Pastoral Orientation Centre, Palarivattam. As Synod of a Major Archiepiscopal Church, it shares in the supreme authority of the Church and its celebration is of utmost importance. This time, the Synod devoted most of its sessions to discuss and approve the various drafts prepared by the commission to draft the particular laws of the Syro-Malabar Church. Though not comprehensive, the particular laws on clerics, marriage and the Major Archiepiscopal Assembly and the by-laws of the Paurastya Vidyapitham, were discussed and approved by the Synod of Bishops. Among these particular laws on clerics and marriage are published in this issue of the Synodal News. Moreover, the Synod paid its attention to the reports presented by the different Synodal Commissions and evaluated them. These reports are also published in this number of the Synodal News.

The Synodal Assembly addressed the key issue of unity in the Church in General and among the members of the hierarchy in particular. The synod graciously spent time to discuss with the executive body of the Syro-Malabar Religious Conference the problems of the religious and took steps to approve the statutes of the Syro-Malabar Religious Conference. Topics like financial administration, permanent deacons, Charter of Priestly Formation, liturgical matters, Catechetical Directory, etc., were also addressed by this synod.

As we know, the Holy Father has accepted the resignation of His Eminence Antony Cardinal Padiyara, the first Major Archbishop of the Syro-Malabar Church. Having governed the Syro-Malabar Church for four years, His Eminence became "emeritus" as Major Archbishop and is relieved from his office
as the Archbishop of Ernakulam and began his retired life. Along with him, Mar James Pazhayattil is also relieved from his office as Assistant to the Major Archbishop. On this occasion, the Synodal News ever gratefully remembers their constant support and encouragement given to it through these years. The Synodal News wishes His Eminence a very peaceful retired life and to His Excellency James Pazhayattil every success in his continued ministry as bishop of Irinjalakuda.

On 18th January 1997, Mar Varkey Vithayathil took charge as the Apostolic Administrator of the Syro-Malabar Church with all the powers of the Major Archbishop and also of the Archdiocese of Ernakulam. At a historic moment of the Church he comes in to play the role of a communion maker to lead the Church to its legitimate autonomy. His role is vital in this regard and we wholeheartedly pray to the Lord that he may succeed in the realization of his tasks as Apostolic Administrator. We are sure that his mastery of the law and his experience in dealing with troubled situations will be of help to accomplish his task and we prayerfully wish him every success in his pastoral ministry.

We are happy that the Syro-Malabar Church has three new bishops and a new diocese and that the vacant sees are filled. The Synodal News prayerfully wishes Emmanuel Giles CMI, the bishop of Mananthavady, George Alencherry, bishop of the newly erected diocese of Thakala and Thomas Elavanal, MCBS the bishop of Kalyan, all the best and every success in their ministry. On this occasion we gratefully remember the services of Archbishop Kundukulam to the Syro-Malabar Church and particularly to the Archdiocese of Trichur and wish him all happiness and graces for the future. May God bless and keep dear to his heart Mar Jacob Thoomkuzhy the New Archbishop of Trichur, bishop Jacob Manathodath, the new bishop of Palghat and Paul Chittilappilly, the new bishop of Thamarassery.

—Editors
Your Eminence, Your Graces, Your Excellencies,

After a gap of about ten months we have once more come together in Synod. It is my pleasure and privilege to welcome you all to this august assembly on behalf of the Major Archbishop.

As you must have already noticed Mar Sebastian Valloppilly and Mar Gratian Mundadan are not present in this hall. Bishop Valloppilly informed me that owing to ill health he will not be able to attend the meeting. Bishop Mundadan has gone to take part in the leadership course for bishops offered by the FABC. He will join us next week. Bishop Abraham Mattam also informed me that he will join us only after two days. I am hopeful that the Synod will give them leave of absence. Likewise Mar Matthew Vattakuzhy has informed me that he will not be able to attend all the sessions owing to health constraints. Besides the members of the Synod, there are also present in this hall the administrators of Palghat and Mananthavady. As you are aware we took a decision in one of the earlier assemblies to permit the eparchial administrators also to attend the Synodal
assemblies. On behalf of the Major Archbishop I extend a very cordial welcome to you all.

After the last assembly in the Vatican there have not been very many activities in our Church at the Major Archiepiscopal level except for one thing, namely, the construction of the new Curia building. The work is progressing well. Hopefully we will get some time to visit the site on one of these days. Indeed, shortage of fund is a problem. Unless we find a huge amount immediately the works will be held up and we may not be able to complete it in time. Therefore I would request the attention of the members of the Synod to this matter urgently. The Finance Officer will present the details of the construction when he presents the report of the financial administration.

In conformity with the decision of the last assembly the Major Archbishop asked the eparchial bishops to publish his circular letter which contained the statement of the Synod about the provisions for the celebration of the Eucharistic liturgy, so that it could be read by all. Further, special instructions were sent to the Major Seminaries informing the competent authorities of the decisions of the Synod regarding the celebration of the Eucharistic liturgy.

It would not be probably an overstatement if I say that the Synod in the Vatican did not produce the desired result. Without pointing the fingers to any particular individual I would say that the unity in our Church is yet a distant dream. I am convinced that, primarily, we, the members of the hierarchy, are responsible for this situation of impasse. Our Church has been suffering from a very serious disease. But we are treating only the symptoms and the treatment has been going on since pretty long time. Any one with an amount of common sense will realize that treating the symptoms will not cure the disease. By treating the symptoms one is wasting the precious time left for
saving the patient. In our case it is much worse. We are aware that we are treating only the symptoms; but we pretend not to be aware of. The ultimate result will be the total ruin of this Church. What I want to drive home is the idea that unless we unite among ourselves with a give and take attitude in a sincere search for the common good we will be dispersed and destroyed like the people of Israel, the chosen people of Yahweh. We take pride in having St. Thomas as the founder of our Church. But we have forgotten the message of love which he took to us from the Lord. A Church-leadership that gives little value to the message of Jesus is bound to lead the Church to the wrong direction.

A large part of our faithful have become disillusioned with our synodal assemblies. Every time when the synod assembles they wait with great expectation; but the outcome until now was very discouraging. They are tired of our discussion on liturgy. Liturgy has almost become synonym of strife and division. I do not believe that we will be able to continue long in this fashion. So Venerable Fathers, let us unite; let us come to some sort of agreement in matters, particularly, liturgical. After all, God's Spirit is not a Spirit of disunity, but of unity.

In order to achieve this unity first of all we should ardently and sincerely desire for it. Without a desire there will not be the required physical effort. Having a desire entails a change, a radical change, in our attitudes which unfortunately is becoming harder and harder each day. A change in the attitude means also that one has to adopt a policy of give and take; it also means that one has to convince the people around him about the necessity of such a policy. It also means that we shed our egos and work for a common goal.

It is equally important to have a clear idea about the purpose and nature of a Synod. Hopefully you remember the inter-
vention of Fr. Ivan Zuzek in our Synodal assembly held in the Vatican. Though very briefly, he told us very succinctly in his intervention, what the nature of the Synod of an Oriental Church is, and what the attitude of its members should be. Given the importance of the topic he dealt with and his role in the formation of the Code I would read out the important parts of the text of his intervention once more. He says:

*A member of a Synod of an Eastern Church should have a clear perception that such a Synod is similar to ancient «Local Synods» (topikoi) - such as those of Antioch, Carthage, Laodicea etc. which may not even be compared to Episcopal Conferences of CIC, as I ventured to explain on other occasions. Furthermore, that such a Synod is composed exclusively of consecrated bishops, that is of a convergence of all episcopal charisms existing in the same Church, and constitutes, according to constant tradition and the norms promulgated by the supreme authority of the universal Church, that College of Bishops to which special assistance of the Holy Spirit is assured to enact deliberations that most «expediunt» in the actual circumstances of that same Church.*

As a consequence a final deliberation of a Synod of Patriarchal or Major Archiepiscopal Church should be wholeheartedly accepted by all its members as what really «expedit», and, in this, let those who before or during the Synod were opposing it give a splendid example «exultantes» in such a deliberation «sicut qui inventit spolia multa», to use again the words of the first canon of Nicea II.

Also, in such a Synod everyone of its members should have an equally clear perception that the Synod acts with a «potestas» which, «iure canonico», is a «participatio supremae Ecclesiae auctoritatis» (cfr. Sacri Canones,
«Idem»). Its deliberations, when enacted according to the procedures established by the supreme authority, give to the Holy Father and His Curia, great assurance that they actually are what most «expedit» in the concrete circumstances of a Church.

In the light of what was said above, it is rather difficult to understand a certain concern «to appeal to the Roman Pontiff against the Synod (cfr. the conference of H.E. Vattackuzhy, p.8). Taking into account that the word «appeal» may be used only after a judicial sentence, let us speak rather of a «recursus adversus deliberationem Synodi». Such "recursus" cannot be but extremely exceptional, even if it is true, that it pertains to one of the basic rights of each member of the Synod (even of every «christifidelis») and that it can by no means be conditioned (cf.ib: «previous due information of the Synod») in any way by the Synod. Such conditioning is out of its competence: only the supreme authority of the Church can set down limits to the exercise of the episcopal «potestas» (cfr. LG, No. 27; CCEO, can. 178).

In submitting to the Synod these few lines that I just read, I pray it that all its members, accept its final decisions «exultantes» because they finally found, in the Holy Spirit, «ea quae expedit»

Venerable Fathers, don’t you hear the words of God in this intervention? In any case I do. You cannot simply brush aside his words as if that of a mere observer. Fr. Zuzek knows the ins and outs of the Code like nobody else. He is a man who worked with the Code Commission right from its constitution until its dissolution after the promulgation of the Code. He is still actively working as the joint-secretary of the Pontifical Commission for the Interpretation of Legislative Texts. Therefore he is
competent to speak with authority on the letter as well on the spirit of the Code.

We know that what he said is based on the teaching of the Second Vatican Council: "The Council solemnly declares that the Churches of the East like those of the West have the right and duty to govern themselves according to their own special disciplines. For these are guaranteed by ancient tradition, and seem to be better suited to the customs of their faithful and to the good of their souls" (OE 5). The Council further says: "The Patriarchs with their synods are the highest authority for all business of the patriarchate, not excepting the right of setting up new eparchies and appointing bishops of their rite within the patriarchal territory, without prejudice to the inalienable right of the Roman Pontiff to intervene in any particular case" (OE 9).

I need not elaborate on the intervention of Fr. Zuzek or interpret the words of the Council. But I would appeal to you, Fathers: Let us not defeat the purpose of this ancient institution which has been recommended and sanctioned by the Supreme Authority of the Church. It is my wish and prayer that we come to respect and appreciate its nature and usefulness during this synodal assembly.

As to this assembly of the Synod there are of course, many items on the agenda. However, I would say that before taking up any of those items we must find a way out from the present state of impasseé in the liturgical matters. I am convinced that it is necessary to restore our credibility for streamlining our discussions. I would earnestly request you to give serious thought to this proposal while fixing the agenda. A half day may be dedicated for prayer and reflection also. Indeed, it is the Lord who transforms the hearts. Even if we do not get time to discuss any other item, if we can achieve unity in liturgical matters it
would be the singular success of this Synod and proof for the purity of our intentions.

There are many items on the agenda which require our immediate attention. Among them are the particular laws on various subjects and the by laws of the *Paurastya Vidyapitham*. We have also the requests of a couple of Institutes of Consecrated Life for declaring them as of Major Archiepiscopal Right. Even though such an act does not require the consent of the Synod it is good that we become aware of the matter. I earnestly request the co-operation and collaboration of all of you for the success of this synodal assembly.

May Mary, the Mother of Christ, and St. Thomas, our Father in faith intercede for us with Jesus. With these words I declare this assembly of the Synod open.
REPORT

Introduction

The first assembly of the fourth Synod of Bishops of the Syro-Malabar Church was held at Pastoral Orientation Centre, Palarivattam from 28 October to 15 November 1996 under the chairmanship of Mar James Pazhayattil, Bishop of Irinjalakuda and Assistant to the Major Archbishop. On Monday, 28 October at 10.00 a.m. the assembly was opened by him after the introductory prayer. Before the inaugural address Cardinal Antony Padiyara, the Major Archbishop, welcomed the participants. In his inaugural address Mar Pazhayattil reminded the members of the need for arriving at an agreement in liturgical matters before taking up other topics for discussion. He also suggested that a moderator could be nominated for each day’s sessions.

The Synod members spent the evening on the first day in recollection. Rev. Fr. George Oliapuram, Rector of St. Joseph’s Pontifical Seminary, Aluva, preached the recollection. He exhorted the Synod members not to miss the God- given opportunity for reconciliation and to do “as He says” putting aside personal likes and dislikes.

Sessions

Every day there were four sessions of an average of one hour and a half each, starting at 9.00 a.m. and ending at 5.45 p.m. On the final day the sessions ended at 12.15 p.m. Every day the session began with a prayer, led by one of the members, followed by the presentation by the Secretary of the minutes of
the previous day. The minutes were approved by the house. Each day's sessions ended with a short prayer.

**Agenda**

The agenda of the assembly was finalized in the opening session in conformity with the statutes.

**Participants**

The following persons participated in the Synod: Mar Antony Padiyara (Major Archbishop), Mar James Pazhayattil (Bishop of Irinjalakuda & Major Archiepiscopal Assistant), Mar Joseph Kundukulam (Trichur), Mar Joseph Powathil (Changanacherry), Mar George Valiamattam (Tellicherry), Mar Kuriakose Kunnacherry (Kottayam), Mar Jacob Thoomkuzhy (Thamarassery), Mar Joseph Pallikaparampil (Palai), Mar George Punnakottil (Kothamangalam), Mar Abraham Mattam, (Satna), Mar John Perumattam (Ujjain), Mar Gratian Mundadan (Bijnor), Mar Gregory Karotemprel (Rajkot), Mar Dominic Kokkatt (Gorakhpur), Mar Joseph Pastor Neelankavil (Sagar), Mar Paul Chittilapilly (Kalyan), Mar Mathew Vattakuzhy (Kanjirapally), Mar Vijay Anand Nedumpuram (Chanda), Mar Simon Stock Palathara (Jagdalpur), and Mar Jacob Manathodath (Aux. Ernakulam). Rev Msgr. Joseph Veliyathil, and Rev. Msgr. Joseph Kanimattam, the Major Archiepiscopal Administrators of Palghat and Mananthavady respectively, also participated as observers with the consent of the Permanent Synod. Mar Abraham Mattam and Mar Gratian Mundadan were absent in the beginning but joined later while Mar Mathew Vattakuzhy left the hall after a week owing to ill-health. Mar Joseph Pastor Neelankavil and Mar Dominic Kokkatt left the hall on the last day morning. Mar Sebastian Vallopilly (Tellicherry - retired) and Mar Joseph Irimpenn (Palghat- retired) were absent owing to ill-health. Fr Jose
Porunnedom, Assistant Secretary of the Synod was also present throughout the sessions. Fr. Mathew Madathikunnel (Finance Officer of the Curia) and Fr. James Kallumkal VC (Assistant Chancellor) took care of the organisation of the Synod. The Synodal Fathers were accommodated at POC, Palarivattam where the sessions also were held.

**Experts**

Fr. Antony Nariculam, secretary of the Central Liturgical Committee, Fr. Sebastian Thaygil (Convener, Sub-committee for formulating the Particular Law on Clerics), Fr. Andrews Thazhath (Member, Sub-committee for drafting the by laws of the *Paurastya Vidyapitham* and of the Sub-committee for the Particular Laws on Marriage, Fr. George Manadan (Acting President, *Paurastya Vidyapitham*) and Fr. James Kallumkal (Assistant Chancellor) were present at a few sessions.

**Discussions**

The following are the main topics that were discussed or, on which decisions were taken in this assembly.

**Review of the Decisions of the previous assemblies**

The omission among the decisions of the assembly held in November 1995 regarding the sponsorship of the eparchy of Palghat by Trichur and Palai was supplied. Likewise the earlier decision on computing the beginning of the advent season and on the restriction of marriage celebrations during the season was modified as follows: “To consider that the period of fasting and abstinence in preparation for Christmas begins on 1 December and not to permit marriages during that period.” The decision on the day of commemoration of the departed souls was modified as follows: “To commemorate the departed souls on the last Friday of Denha or on 2 November and to indicate these two dates in the liturgical calendar.”
Unity in the Church

Right from the beginning of the assembly there was a feeling among the members of the Synod that the most important matter to be expedited in this assembly is the restoration of unity in the Church in general and among the members of the hierarchy in particular. There was a general feeling that a mediation by an outsider would facilitate the process. However, the house had the added feeling that a consensus would be ideal if it can be reached. Therefore a Committee consisting of Mar Paul Chittilapilly (Convener), Mar Jacob Thoomkuzhy, Mar Joseph Pallikaparampil, Mar George Punnakottil and Mar Jacob Manathodath was constituted with a mandate to explore the possibility of reaching a consensus. If that is not possible and if the committee feels that a mediation alone can solve the problem the committee could propose the names of the mediator/s as well as the terms of reference. Though the Committee met several times and discussed the issues to be tackled because of the disagreement among the members regarding the terms of reference any further attempt for seeking a mediation was abandoned.

Protest marches and related issues

The protest of a section of the faithful, including priests, against the way the issues in the Syro-Malabar Church are handled by the persons concerned and the possible measures to curb such actions in the future were discussed at length in the Synod. It was decided to issue a statement to be read out in the churches in this regard. Mar George Valiamattam and Mar Gregory Karotempre were asked to draft the statement. On the last day of the assembly the draft was presented and the Synod approved it with certain modifications.
Draft of Particular Law on Clerics

The final draft of the particular law on clerics was discussed and approved for promulgation. This draft incorporates also the relevant observations from the eparchies as well as other recognized bodies in the Church. Fr. Sebastian Thayyil, the convener of the Subcommittee that prepared the draft, helped at the discussions. Even while approving the draft the Synod felt that the present draft is incomplete as a particular law on clerics in the Syro-Malabar Church. Therefore it authorised the Commission for Particular Law to formulate a comprehensive law on clerics, including laws on bishops and permanent as well as non-permanent deacons. The incompleteness of the present draft, it was pointed out, was due to the limitation of the mandate given to the Commission. According to the mandate the Commission was asked to formulate laws only where there was a provision in the common law for particular law.

Draft of Particular Law on Marriage

The final draft that incorporates the relevant observations from the eparchies and other recognized bodies in the Church, was discussed and the Synod gave its approval for promulgation. Fr. Andrews Thazhath, the convener of the Subcommittee that prepared the draft and Fr. James Kallumkal, the Assistant Chancellor of the Curia, helped at the discussions. Three major changes introduced in the draft during the discussion were the following: 1) to accept the possibility to publish the bans before the betrothal, 2) the understanding to consider the baptism register of one’s own parish as the official baptism register and 3) to give the possibility to celebrate marriage in places other than churches with special permission of the local hierarch.
**Draft of the Statutes of Major Archiepiscopal Assembly**

The draft of the Statutes of the Major Archiepiscopal Assembly also was discussed and approved for promulgation. As in the case of the other two drafts this too incorporates the observations and suggestions from the eparchies and the other recognized bodies in the Church. Two major changes that were introduced in the draft were the following: 1) an increase in the number of delegates from the eparchies and 2) the possibility for the Major Archbishop to nominate a few delegates.

**Draft of the By-laws of Paurastya Vidyapitham**

The draft of the by-laws of the *Paurastya Vidyapitham* also was discussed and approved for promulgation. Fr. Andrews Thazhath and Fr. George Manadan (Acting President, PV) helped at the discussions.

**Reports**

Reports on the activities of the following bodies were presented at the assembly: 1) Superior Tribunal 2) Synodal Commissions for Liturgy, 3) Particular Law, 4) St. Thomas Apostolic Seminary & *Paurastya Vidyapitham*, 5) Ecumenism, and 6) Daliths.

The report of the activities of the Superior Tribunal was presented by Mar Jacob Thoomkuzhy, its moderator and the reports of the Commissions by their respective chairmen. In connection with the report of administration of justice in the Church the Superior Tribunal proposed to unify the tribunal fees as follows: first instance Rs. 2000/- second instance Rs. 600/- and third instance Rs. 1000/- Additional amounts may be charged for such items as psychiatric test, clerical works etc. The Synod approved the proposal. The proposal to set up reconciliation offices in the eparchies also was accepted in principle.
In his report about the activities of St. Thomas Apostolic Seminary and *Paurastyā Vidyapitham* Mar Kuriakose Kunnacherry, the chairman, said that a plot of land was purchased at Angamaly for finding funds for the running of the Seminary and the *Vidyapitham*. He also informed the Synod that a new building for the library will be urgently constructed and necessary funds will be made available for the library. He informed that a special subsidy was granted to one of the professors for medical treatment.

The Apostolic Visitators for the Syro-Malabarians in USA and Canada and for Europe also presented oral reports about their visitation. Mar Gregory Karotemprel, the Visitator for USA and Canada, pointed out that though there are apprehensions among the Syro-Malabar faithful in USA and Canada with regard to the proposed eparchy faithful the vast majority welcomed the move. Mar Joseph Palllikaparampil, the Visitator for Europe said that in Europe there is only a limited scope for an eparchy.

**Financial Administration**

Fr. Mathew Madathikunnel, the Finance officer of the Curia, presented the report of the financial administration for the year 1995-96 and the budget for the year 1996-97. One of the main items in the discussion was the means to raise funds for the construction of the new curia building. The following decisions were taken in this regard:

1) To avail of a loan from the bank to complete the construction. 2) to take a contribution from the eparchies equal to the amount contributed for the purchase of the land payable in a two year period. 3) To approach Catholic Near East Welfare Association (CNEWA) for an additional contribution for the construction without prejudice to the aid being given annually to the projects from the eparchies. 4) To approach other fund-
ing agencies too for this purpose. 5) to clear in this financial year itself all the arrears in contributions from the eparchies. 6) To ask the chairman of the Finance Council, the Major Archbishop and his Assistant to approach together with the Finance Officer all individuals who can contribute sizable amounts towards the construction of the curial building.

With regard to the Syro-Malabar Mission Sunday collection it was decided that from 1997 onwards the collections may be sent directly to the sponsored eparchies by the sponsoring eparchies.

**Liturgical Matters**

In connection with the presentation of the report of the Commission for Liturgy the secretary of the Central Liturgical Committee asked for some clarifications and mandates and the Synod decided the following: 1) To authorize the following Bishops to get the translation of the liturgical texts into other Indian languages done: Mar Joseph Pastor Neelankavil (Hindi), Mar Vijay Anand Nedumpuram (Telugu & Marati), Mar Joseph Powathil (Tamil), Mar Gregory Karotemprevil (Gujarati) and Mar George Valiamattam (Kannada). The translations may be used after submitting a copy to the Synodal Commission for Liturgy. 2) To let the local hierarchs print, for the use of the faithful, the liturgical texts with necessary instructions for catechetical purposes. The text, however, should be intact. 3) To divide the feasts of St. Thomas the Apostle into three categories as in the case of the other feasts and to indicate so in the calendar. 4) To include the readings from the Acts of the Apostles in the New Testament section of the lectionary. 5) To exclude readings from Pentateuch in exceptional cases when there are four readings. 6) To insert the ceremony of signing with ashes after the homily in the service on the first day of the great fast. 7) To insert the rite of washing the feet after the homily in the
service on Maundy Thursday. 8) Not to introduce the service of touching the cross on the altar and the doors of the church before the procession with the cross on Passion Friday begins. 9) To celebrate the baptismal *Qurbana* on Holy Saturday either in the morning or in the evening. 10) To conduct after the homily the procession to the baptistery during the service on Holy Saturday. 11) To insert before the *Karozutha* the ceremony of Easter in the Holy *Qurbana* on Easter Sunday. 12) To give the option to use a cross or a statue of the risen Lord or a cross with the figure (icon) of the risen Lord for the resurrection ceremony on Easter Sunday. 13) To publish the revised text of the sacraments in Malayalam in a booklet form experimentally as soon as the required permission is obtained from the competent authorities in Rome.

The Synod reiterated its permission to the local hierarchs to print the English translation of the Holy *Qurbana* prepared by Mar Paul Chittilapilly and Mar Gregory Karotemprel.

As for the publication of liturgical texts by private individuals the Synod decided that they may be published as source materials for the purpose of study, but not for liturgical use. It was also pointed out that the official organ of the Synod to deal with the liturgical matters is the Liturgical Commission and therefore all texts for liturgical use must be approved by it before published for liturgical use.

Approving the request of the secretary of the Central Liturgical Committee the Synod authorized the Curia to obtain copy rights for all the liturgical texts to be used in the Syro-Malabar Church from the competent civil authorities.

*Charter of Priestly Formation*

In view of preparing a comprehensive set of guidelines for the priestly formation in the Syro-Malabar Church the Synod
discussed the short paper presented by Mar Joseph Powathil on this topic. Finally the Commission for the St. Thomas Apostolic Seminary and Paurastya Vidyapitham was asked to formulate and present a first draft of the Charter in the next assembly of the Synod scheduled for June 1997.

**Permanent Deacons**

The Synod discussed the necessity and possibility of reintroducing permanent diaconate in the Syro-Malabar Church. A short paper, with the relevant legislative texts on this topic, was presented by Mar Joseph Powathil. The Synod entrusted the Doctrinal Commission and the Commission for Liturgy with the task of formulating the guidelines and presenting them to the Synod. Mar George Punnakottil will be the chairman of the joint committee. In this connection the Synod entrusted the Doctrinal Commission the charge to study the nature and functions specific to the orders of heupadiyakona and of archdiaconate and present the results within a year.

**Catechetical Directory**

In view of publishing a Catechetical Directory of the Syro-Malabar Church the Synod discussed a short paper presented by Mar Joseph Powathil on this topic. Though there was an opinion that the time may be inopportune to venture into such projects the Synod decided to go ahead with it and entrusted the Commission for Catechetics the task of preparing a first draft of such a Directory and present it to the Synod.

**Meeting with the Syro-Malankara Hierarchy**

The Synod met Metropolitan Cyril Mar Baselios, the head of the Syro-Malankara Church and Bishop Geevarghese Mar Timotheos, bishop of Tiruvalla, on 4th November afternoon. Issues of common interest were discussed. Mar Jacob
Manathodath, secretary of the Syro-Malabar Synod and Bishop Lawrence Mar Aprem, secretary of the Council of Hierarchs of the Malankara Church were asked to see to the organizing of more such meetings in future.

**Meeting with the Executive Body of SMRC**

On invitation of the Major Archbishop the executive body of the Syro-Malabar Religious Conference (SMRC) met the Synod on 11 November. Fr. Antony Plackal VC, President of the SMRC, presented a paper, the contents of which were previously discussed and approved by the general body of the SMRC. The draft statutes of the SMRC also was submitted to the Synod earlier. The following were the main points which Fr. Plackal exposed in his paper: 1) Canonical status to the SMRC, 2) Readiness of the SMRC to prepare a Syro-Malabar Directory, 3) Formation of a joint committee for evangelization, 4) Clerical Institutes and participation in the pastoral care in the parishes, and 5) liturgical disunity in the Church and its consequences for the Institutes of Consecrated Life. On all these points there was an open discussion.

As a preliminary step towards granting canonical status to the SMRC the Permanent Synod was authorized to study the statutes and discuss the findings with the SMRC. Accepting the offer of SMRC the Synod asked the Major Archbishop to issue a letter to SMRC authorizing it to prepare the proposed Syro-Malabar Directory. Regarding the third point, namely, a joint committee for evangelization, the Synod decided that the Commission for Pastoral Care of the Migrants and for Evangelization can take up this task by co-opting a few members from the SMRC. In this connection the participants discussed at length the problems of the Institutes establishing their formation houses in Latin dioceses and the related issues. The Permanent Synod was entrusted with the task to sort out the issues in the
field of the pastoral activity of the parishes, particularly in Kerala, and to suggest the needful to ensure effective co-operation between the eparchial bishop and the clerical Institutes of Consecrated Life. After a meeting of the Permanent Synod the Major Archiepiscopal Assistant informed the house that the Permanent Synod proposed the names of Mar Jacob Thoomkuzhy and Mar Joseph Pallikaparampil for this task and that they accepted the proposal. He informed also that Fr. Andrews Thazhath was entrusted to study the proposed statutes of SMRC and submit his observations and recommendations to the Synod.

*Inter-Ecclesial Commission of CBCI for Evangelization*

In connection with the mixed commission for evangelization under the auspices of CBCI the members of the Synod asked the Major Archbishop to take initiatives to revive this Committee by writing to the heads of the other two episcopal bodies for a meeting of the same.

*Oriental Territory*

In connection with the pastoral care of the migrants and the evangelization activity of the Syro-Malabar Church a question was raised as to the extension of Oriental territory as traditionally understood. The Doctrinal Commission was asked to study the matter and present the result to the Synod within one year.

*Numbering of the Synods*

As a point of order the method adopted in numbering the assemblies of the Synod was raised by one of the members. Since none could offer a satisfactory answer in this matter the Synod asked the chancellor of the Curia to study the matter together with Fr. Andrews Thazhath, President of the Major
Archiepiscopal Ordinary Tribunal, and to present the result to the Synod.

**Talk by Justice K.C. George**

On invitation of the Synod Justice Sri K.C. George, District Judge of Trichur, addressed the Synod on 12th November evening. The main point of his talk was the recent pronouncement of the Supreme Court that the ecclesiastical matrimonial tribunals have absolutely no jurisdiction over marriages. He suggested that a legal cell may be constituted under the auspices of the Synod to study the matter and to deal with similar cases in future.

**Affiliation of Canon Law Course at Dharmaram Vidyakshetram**

A request by the authorities of Dharmaram Vidyakshetram for recommendation to the concerned Vatican Dicastery to affiliate the Vidyakshetram to the Canon Law Faculty of the Pontifical Oriental Institute in Rome was accepted by the Synod. The Synod asked the Major Archbishop to recommend the request which will enable Dharmaram Vidyakshetram to offer courses leading to licentiate in Oriental Canon Law.

At the same time it was also pointed out that this should be done without prejudice to the request of the Paurastya Vidyapitham, Vadavathoor, for erecting a faculty in Oriental Canon Law there. The Synod requested the Major Archbishop to remind the Congregation for Catholic Education of the requests made to this effect.

**Lineamenta for the Asian Synod**

The forthcoming Asian Synod also came under discussion. It was decided that a joint pastoral letter about the Synod should be published. Mar Joseph Powathil was asked to prepare
the draft of the letter. The draft prepared by him was approved by the Synod and it was decided that it should be published in the January issue of the eparchial bulletins.

In order to facilitate discussions at various levels of the Church the Doctrinal Commission was asked to prepare the necessary material for discussions and send them to the eparchies. The eparchies are to discuss them at competent fora and send the results to the Synod before 15 May 1997. The organizational aspect of the discussion also are to be seen by the same commission.

**Golden Jubilee of Priestly Ordination of the Holy Father**

The 50th anniversary of the priestly ordination of His Holiness Pope John Paul II was being celebrated in Rome during the days of the Synod. The Synod sent a message of felicitation to the Holy Father. The Synodal participants concelebrated also a Holy *Qurbana* on the 12th morning and offered prayers for him.

**Current Topics**

The Synod expressed shock and indignation at the murder of Sr. Lilly James by militants in Assam and sent condolence message to her family and to her Congregation. Similarly the Synod expressed its condolence to the relatives of the victims of the plane crash in North India and of the cyclone and inundation in Andhra Pradesh. It was also decided that the Syro-Malabar eparchies should collect as much money as possible and send to Caritas India for distribution to the cyclone victims in Andhra Pradesh.

In solidarity with the *Daliths* the Synod deputed Mar Gratian Mundadan to represent the Syro-Malabar Church in the protest rally to be held by the *Daliths* in Delhi on 27 November 1996.
Pastoral Care in Kuwait & Calcutta

In the light of the requests received from the Syro-Malabarians in Kuwait and Calcutta the Synod discussed again the possible solution for the pastoral care in those places and decided that the Major Archbishop should write to the bishops concerned seeking information on the present status of the pastoral care offered to the Syro-Malabarians and to communicate the same to the concerned departments of the Roman Curia.

Cause of Bl. Mariam Thresia Mankidiyan

In conformity with the request of the Superior General of the Congregation of Holy Family the Synod decided to recommend for speeding up the process of beatification of Blessed Mariam Thresia Mankidiyan who was a nun of the Holy Family Congregation. The Major Archbishop was asked to do necessary correspondence in this regard.

Next Assembly

The next assembly of the Synod is to take place from 9 to 21 June 1997. The meeting will begin at 10.00 a.m. on the 9th and will end at 12.30 p.m. on the 21st. The main item on the agenda will be the forthcoming Asian Synod.

Conclusion

The first assembly of the fourth Synod ended at 12.30 p.m. on 15th November 1996. The Major Archiepiscopal Assistant in his concluding speech thanked all, the participants of the Synod, the experts and all those who worked hard to make it a success. The secretary thanked the Major Archiepiscopal Assistant for his leadership. The Major Archbishop in his address said that he was following the discussion closely and hoped that they would contribute to promoting peace in the Syro-Malabar Church. He concluded imparting his blessing and with the wish to meet again in June 1997.
STATEMENT

1996 കാലാളപ്പെട്ടി 28 തിയതി തിരഞ്ഞെടുത്ത ഇക്കാലാളപ്പെട്ടി മൊത്തമേഖലയിലെത്താൻ പ്രവൃത്തി നേടാൻ ശ്രമിച്ചു ശ്രമിച്ചു, ആലേഖം ലഘുപതിപ്പിക്കുന്നു നിലനില്ലുവോ ഉണ്ണ്യജ്ഞാനം സംഭവിയാണ് നിലയില്ലുകളിൽ പൊതിഞ്ഞത്. പ്രകൃതി അനുഷ്ഠിച്ചു മിതിരുട്ടികൾ വിലമതിക്കി നിലയിൽ ഭ്രമണപരമായ പരാസം വഴി നിലയിൽ പോയാണ്. ഒരുപാട് മേഖലയിലെ പാട്ടെറിക്കം നിലയിലിണ്ട് പരാസം പോകുന്നത്.
കൃഷിയുടെ പ്രധാനപ്പെട്ട കാരണം കാണിക്കാട്ടി ആവാണ് അതിന്റെ കാരണം.

കൃഷിയിൽ ബ്യോജനകൃഷിയിൽ പിന്നേ അതിനാൽ മെട്രോ പ്രകാശിക്കാവുന്ന ക്രമത്തിൽ സംസ്ഥാനത്തിൽ ടെക്നോളജി കേന്ദ്രം നടത്തുന്നതിന് എല്ലാ മൂന്ന് വരെ കൃഷിയുടെ പ്രധാന കവാണ്ഡത്തിൽ മെട്രോ പ്രകാശിക്കാവുന്ന കൃഷിയുടെ പ്രധാന കാരണം തുടങ്ങിയ തുടങ്ങ് കൃഷിയുടെ പ്രധാന കാരണം തുടങ്ങിയ തുടങ്ങ് കൃഷിയുടെ പ്രധാന കാരണം തുടങ്ങിയ തുടങ്ങ് കൃഷിയുടെ പ്രധാന കാരണം തുടങ്ങിയ തുടങ്ങ് കൃഷിയുടെ പ്രധാന കാരണം തുടങ്ങിയ തുടങ്ങ് കൃഷിയുടെ പ്രധാന കാരണം തുടങ്ങിയ തുടങ്ങ് കൃഷിയുടെ പ്രധാന കാരണം തുടങ്ങിയ തുടങ്ങ് കൃഷിയുടെ പ്രധാന കാരണം തുടങ്ങിയ തുടങ്ങ് കൃഷിയുടെ പ്രധാന കാരണം തുടങ്ങിയ തുടങ്ങ് കൃഷിയുടെ പ്രധാന കാരണം തുടങ്ങിയ തുടങ്ങ് കൃഷിയുടെ പ്രധാന കാരണം തുടങ്ങിയ തുടങ്ങ് കൃഷിയുടെ പ്രധാന കാരണം തുടങ്ങിയ തുടങ്ങ് കൃഷിയുടെ പ്രധാന കാരണം തുടങ്ങിയ തുടങ്ങ് കൃഷിയുടെ പ്രധാന കാരണം തുടങ്ങിയ തുടങ്ങ് കൃഷിയുടെ പ്രധാന കാരണം തുടങ്ങിയ തുടങ്ങ് കൃഷിയുടെ പ്രധാന കാരണം തുടങ്ങിയ തുടങ്ങ് കൃഷിയുടെ പ്രധാന കാരണം തുടങ്ങിയ തുടങ്ങ് കൃഷിയുടെ പ്രധാന കാരണം തുടങ്ങിയ തുടങ്ങ് കൃഷിയുടെ പ്രധാന കാരണം തുടങ്ങിയ തുടങ്ങ് കൃഷിയുടെ പ്രധാന കാരണം തുടങ്ങിയ തുടങ്ങ് കൃഷിയുടെ പ്രധാന കാരണം തുടങ്ങിയ തുടങ്ങ് കൃഷിയുടെ പ്രധാന കാരണം തുടങ്ങിയ തുടങ്ങ് കൃഷിയുടെ പ്രധാന കാരണം തുടങ്ങിയ തുടങ്ങ് കൃഷിയുടെ പ്രധാന കാരണം തുടങ്ങിയ തുടങ്ങ് 


dive into the image, it seems to be a page from a Malayalam text. It talks about the primary reason for agriculture being the main reason among other reasons. It also mentions the need for increasing the use of technology in agriculture.

The text seems to be discussing the importance of agriculture and how technology can play a crucial role in improving it. It also highlights the need for effective implementation of technological advancements in the field of agriculture.

In summary, the text emphasizes the significance of agriculture and the importance of incorporating technology to enhance its productivity.
15-11-96

N.B: കൊട്ടാരത്തിൽ നടന്ന പ്രശ്നജാതി പാടസാഹിത്യ സമേതനായതാണ്.
1. To request the Congregation for Catholic Education to erect a faculty in Canon Law at *Paurastya Vidyapitham*, Vadavathoor.

2. To recommend without prejudice to the request made in favour of *Paurastya Vidyapitham*, Vadavathoor, the application of *Dharmaram Vidyakshetram*, Bangalore for its affiliation to the Pontifical Oriental Institute in Rome for conferring licentiate in Canon Law.

3. To unify the tribunal fees as follows: First instance Rs. 2000/-; second instance Rs. 600/-; and third instance Rs. 1000/-. 

4. To approve the draft of the particular law on marriage.

5. To constitute a committee consisting of Mar Paul Chittilapilly (Convener), Mar Jacob Thoomkuzhy, Mar Joseph Pallikaparampil, Mar George Punnakottil and Mar Jacob Manathodath to explore the possibility of reaching a consensus. If that is not possible and if the committee feels that a mediation alone can solve the problem, the committee may suggest the name/names of mediator/s and propose the terms of reference.

6. To authorize the following Bishops to get the translation of the liturgical texts into other Indian languages done: Mar Joseph Pastor Neelankavil (Hindi), Mar Vijay Anand Nedumpuram (Telugu & Marati), Mar Joseph Powathil (Tamil), Mar Gregory Karotemprel (Gujarati) and Mar George Valiamattam (Kannada). The translations may be used after submitting a copy to the Synodal Commission for Liturgy.
7. To let the local hierarchs print for the use of the faithful the liturgical texts with necessary instructions for catechetical purposes. The text, however, should be intact.

8. To ask the Synodal Commission for Catechism to prepare a draft outline of the proposed Catechetical Directory for the Syro-Malabar Church.

9. To entrust to the Commission for St. Thomas Apostolic Seminary & Paurastya Vidyapitham, Vadavathoor the task of preparing a working document on the proposed Charter for Priestly Formation in our Church.

10. To ask Mar Joseph Powathil to prepare a common pastoral letter concerning the forthcoming Asian Synod and to ask the Doctrinal Commission to prepare the necessary material for discussion and to co-ordinate the preparatory work for the Synod.

11. To divide the feasts of St. Thomas the Apostle into three categories as in the case of the other feasts.

12. To include the readings from the Acts of the Apostles in the New Testament section of the lectionary.

13. To exclude readings from Pentateuch in exceptional cases when there are four readings.

14. To insert the ceremony of signing with ashes after the homily.

15. To insert the rite of washing the feet after the homily in the service on Maundy Thursday.

16. Not to introduce the service of touching the cross on the altar and the doors of the church before the procession with the cross on Passion Friday begins.

17. To celebrate the baptismal Qurbana on Holy Saturday either in the morning or in the evening.
18. To conduct after the homily the procession to the baptismery during the service of Holy Saturday.

19. To insert before the Karozutha the ceremony of Easter in the Holy Qurbana on Easter Sunday.

20. To give the option to use a cross or a statue of the risen Lord or a cross with the figure (icon) of the risen Lord for the resurrection ceremony on Easter Sunday.

21. To publish the text of the sacraments as soon as the required permission is obtained from the competent authorities in Rome.

22. To entrust to the Synodal Commissions for Liturgy and for Doctrine the task of formulating the guidelines on permanent diaconate and submit them to the Synod.

23. To prepare in future reports on episcopal candidates only if the Synod is specifically requested to do so by the Holy See.

24. To entrust to the Doctrinal Commission the task of studying the nature and functions specific to the order of Heupadiyakona, Archdiaconate and the extent of the oriental territory. The result is to be presented to the Synod within one year.

25. To write to the Congregation for the Oriental Churches for the approval of the texts of the sacraments in Malayalam and to proceed in the meantime with the printing of the texts.

26. To write to the Congregation for the Oriental Churches as well as to the concerned funding agencies to follow up the request made to Cardinal Jozef Tomko, Prefect of the Congregation for the Evangelization of Peoples, regarding the support of the retired priests.
27. To let each eparchy follow its own policy regarding patrimony as well as the social security of clerics.

28. To approve the final draft of the particular law on clerics and to request the Synodal Commission for Particular Law to formulate a comprehensive Particular Law on Clerics in the Syro-Malabar Church inserting the present draft in the appropriate places.

29. To authorize the Permanent Synod to study the statutes of SMRC and discuss the findings with the SMRC.

30. To authorize the SMRC to prepare a Syro-Malabar directory. The directory will be published by the Major Archiepiscopal Curia.

31. To ask the Committee for Pastoral Care of the Migrants and for Evangelization to work together with a few members of the SMRC regarding evangelization activities by the Syro-Malabar Church.

32. To entrust the Permanent Synod the task of studying the participation of clerical institutes in the pastoral care in the parishes.

33. To ask the Major Archbishop to take initiatives to revive the CBCI Committee for Evangelization by writing to the heads of the other two episcopal bodies.

34. To approve the common pastoral letter prepared by Mar Joseph Powathil on the forthcoming Asian Synod and to publish it in the January issue of the eparchial bulletins so that it may be read out in the parishes.

35. To issue a statement in connection with the murder of Sr. Lilly James in Assam by the ULFA militants and send condolence letters to the family of the said sister and to her Provincial Superior.
36. To issue a statement of condolence at the loss of life of hundreds of people in Andhra Pradesh due to cyclone and take a collection in each eparchy to help the victims and send it to Caritas India.

37. To depute Bishop Gratian Mundadan to take part in the proposed demonstration in support of the Daliths, scheduled for the 27th of November in New Delhi.

38. To ask the Institutes of Consecrated life to give an annual contribution to meet the recurring expenses of the Major Archiepiscopal Curia.

39. To avail of a bank loan in order to finance the construction of the curial building.

40. That all Syro-Malabar eparchies are to contribute an amount equal to the one contributed for the purchase of the land payable in a two year period.

41. To approach CNEWA for an additional contribution for the construction without prejudice to the aid being given annually to the projects from the eparchies.

42. That the eparchies should clear in this financial year itself all their arrears in contributions.

43. To send directly to the sponsored eparchy from 1997 onwards the collection on the Syro-Malabar Mission Sunday.

44. To ask the chairman of the Finance Council, the Major Archbishop and his Assistant to approach together with the Finance Officer all individuals who can contribute sizable amounts towards the construction of the curial building.

45. To ask Mar Joseph Powathil, President of the CBCI, to do what is possible at the level of the CBCI to get reestab-
lished the rights of the ecclesiastical tribunals to deal with marriage cases.

46. To ask the Superior Tribunal to do the needful to constitute a legal cell under the auspices of the Synod.

47. To approve the by-laws of the Paurastya Vidyapitham.

48. To ask the Major Archbishop to remind the competent dicastery to expedite the erection of the eparchies of Beltangady, Bhadravathy, Kannur and Kanyakumari.

49. To write letters to the concerned bishops in regard to the pastoral care of the Syro-Malabarians in Kuwait and Calcutta.

50. To write to the Congregation for the Oriental Churches to fill without delay the vacant sees of Palghat and Mananthavady and to appoint a auxiliary bishop for Kottayam.

51. To ask the Commission for Liturgy to start reviewing the experimental texts of the Liturgy of the Hours urgently and to get them translated into English.

52. To have the next Synodal assembly from 9 June to 21 June 1997. The meeting will begin at 10.00 am on June 9 and will end at 12.00 noon on the 21st.

Mount St. Thomas
15-12-1996

Mar Jacob Manathodath
Secretary
Communications

Letter of the Holy Father to Cardinal Antony Padiyara

To my venerable Brother
Cardinal Antony Padiyara
Archbishop Major of Ernakulam-Angamaly

The occasion of your retirement from the pastoral governance of the Archeparchy of Ernakulam-Angamaly affords me the opportunity to thank you for your dedicated service to Christ and to the Church during more than forty years of episcopal ministry. That ministry began with your consecration as Bishop of the Diocese of Ootacamund in the State of Tamil Nadu in July 1955. You returned to your home Archeparchy of Changanacherry when you were appointed to that Metropolitan See in 1970 by my predecessor Pope Paul VI. In 1985, I had the pleasure of appointing you to the See of Ernakulam, and in 1988 of creating you Cardinal. Finally, in 1992, you became the first Archbishop Major of the Syro-Malabar Church.

Your episcopal ministry has been exemplary, and as Archbishop Major you have been highly esteemed and loved by your fellow Bishops, the clergy, religious and lay faithful of the Syro-Malabar Church. During this time you have been blessed with the help and cooperation of two outstanding churchmen: the late Archbishop Abraham Kattumana, Apostolic Delegate to the Syro-Malabar Church from 1992 until his untimely death in
April 1995, and Bishop James Pazhayattil, who has served with dedication as Assistant to the Archbishop Major from June 1995 until the present. For your devoted service to the Church I express my heartfelt gratitude.

As regards your successor as Archbishop Major and Head of the Syro-Malabar Church, I am aware that the canons foresee his election by the Synod. I am confident that conditions in the Church will soon permit me to put this procedure into effect. Until this is possible, I have deemed it opportune to make provision for Ernakulam-Angamaly by appointing an Apostolic Administrator *sede vacante et ad nutum Sanctae Sedis*. He is Reverend Father Varkey Vithayathil, C. SS. R., who will have the rank of Titular Archbishop of Acrida. Until such time as Father Vithayathil assumes his responsibilities as Apostolic Administrator, I ask you to fulfil, with the assistance of Bishop Pazhayattil, the duties of Apostolic Administrator *sede vacante*.

As a number of Sees of the Syro-Malabar Church have remained without Pastors, I have considered it urgent to provide for them too. I have done so by means of the following appointments and transfers. Having accepted the resignation of the Archbishop of Trichur, Mar Joseph Kundukulam, I have appointed Bishop Jacob Thoomkuzhy as the new Metropolitan Archbishop. With the transfer of Bishop Thoomkuzhy to Trichur, I have nominated Bishop Paul Chittilapilly as Bishop of Thamarassery. Bishop Jacob Manathodath is named Bishop of Palghat. The Reverend Mani Giles, CMI is appointed Bishop of Mananthavady. The Reverend Thomas Elavanal, MCBS is named Bishop of Kalyan. In the State of Tamil Nadu, the Eparchy of Thakala has been created in the District of Kanyakumari and the Taluk of Shenkottai in the District of Tirunelveli, territory formerly belonging to the Archeparchy of
Changanacherry. The Rev. George Alencherry is named the new Bishop of Thakala.

These provisions have been made in the belief that they will be advantageous for the respective Eparchies and for your entire beloved Church. I am certain that these changes will be understood and welcomed, and accepted in a spirit of loyal obedience, knowing that they come from the Successor of St. Peter, who cares for the Syro-Malabar Church with affection.

As you resign from the pastoral ministry, I offer my cordial and fraternal best wishes. I have personally seen the veneration and admiration in which you have always been held as Pastor and Father of the Syro-Malabar faithful. The Lord has blessed the Universal Church with your presence and leadership as a humble man of God, intensely spiritual and gifted with a joy-filled heart. I am certain that you will continue to pray for the Syro-Malabar Church, and that you will not cease to be comforted and sustained by the love of those who down the years have benefited so much from your tireless work and pastoral charity. Entrusting you to the loving care of the Blessed Virgin Mary, I cordially impart my Apostolic Blessing.

(Sd/-)

From the Vatican,
Joannes Paulus II
12 December 1996
Letter of the Holy Father to Mar Varkey Vithayathil

To my dear Brother
The Most Reverend Varkey Vithayathil, C.SS.R.
Titular Archbishop-Elect of Acrida
Apostolic Administrator of Ernakulam-Angamaly

I have today written to my venerable Brother, Cardinal Antony Padiyara, Archbishop Major, accepting his resignation from the See of Ernakulam-Angamaly and warmly thanking him for the service which he has rendered to the Church through his dedicated ministry. I have informed him of the decisions which I have considered it appropriate to make with regard to the Major Archiepiscopal See and other Eparchies.

Simultaneously with the publication of your appointment as Apostolic Administrator of Ernakulam-Angamaly, I write to you in order to express once more my affection for the Syro-Malabar Church and in order to assure you of my continued close attention to that Church’s growth and well-being.

I wish you to know that I have expressed to Cardinal Padiyara my sincere appreciation for all that he has done in his generous service of the Church. With the assistance of the late Archbishop Abraham Kattumana and subsequently of Bishop James Pazhayattil, a significant amount of preparatory work has been done in the initial development of this new Major Archiepiscopal Church. As Apostolic Administrator you are being entrusted with the task of continuing this development and of fostering the self-reflection which every Church undertakes as it strives to be faithful to the Lord. The aim of this development
will be to bring about a more fruitful communion and pastoral effectiveness, which will be of great importance also beyond the Syro-Malabar Church, both in India and in other parts of Asia, and for the good of the Universal Church.

Your formation in the tradition of St. Alphonsus Liguori, your solid spirituality, and the wisdom which you have shown in the delicate responsibilities in which you have been involved, are a guarantee that, with the help of the Lord, you will be successful in the task to which the Church now calls you.

In January of this year I had the joy of welcoming the Syro-Malabar Bishops gathered in Rome for the meeting of their Synod and for their ad limina visit. In addressing them, I asked the Bishops to reflect on the importance of communion among them: “Communion is a gift of the Holy Spirit; it is a participation in the life of the Trinity. It therefore has to be the fruit of prayer, and requires great effort ... The Bishop of Rome does not wish to leave you alone on this path. He wants to be a help, a bridge, a means of communion. He will continue to walk each step with you, not in order to deny your just autonomy, but to fulfill to the utmost the ministry which Christ entrusted to Peter: to strengthen the brethren and to confirm them in faith and communion” (cf. Lk 22:23).

I wish to emphasize once more the importance of this communion, especially in Church in which the synod structure is essential. That such communion should abide in the hearts of the Bishops who bear pastoral responsibility for the life of the community is indispensable. The Second Vatican Council affirms this fact: “All pastors should remember too that by their daily conduct and concern they are revealing the face of the Church to the World, and men will judge the power and truth of the Christian message thereby” (Gaudium et Spes, 43). It is also important that the faithful should perceive the signs of this
communion when they see their bishops united in the pastoral zeal. The fruit of such communion will be the increasing convergence of thought and unity of action of an Episcopal Synod which serves the community of the faithful under the loving guidance of its Head and Father. You will help the Bishops to work in this manner, fostering their capacity for dialogue and taking the necessary time for spiritual discernment. Nothing should prevent the truth and the common good from being the only criteria for the decisions which need to be made. In this way the greatest possible convergence will be reached, even if this requires sustained effort and genuine agreement, both personal and collegial. As soon as the Synod shows that it has acquired this indispensable spirit of union in its practical manifestations, the Syro-Malabar Church will be able to exercise in fullness all the faculties which belong to a Major Archiepiscopal Church according to the Code of Canons. In India, such pastoral unity among the Catholic Bishops also takes on an important ecumenical significance.

Be comforted by the certainty that as you undertake this new task you will enjoy the protection and assistance of your patron Saint Thomas and of all the Saints. I assure you of my own prayers, in the special brotherly bond which now unites you to the Successor of Peter.

To you and to your Brother Bishops, and to all the members of the Syro-Malabar Church, I cordially impart my Apostolic Blessing.

(Sd/-)

From the Vatican,

12 December 1996

Joannes Paulus II
Letter of Apostolic Nuncio to Cardinal Antony Padiyara

50-C, Niti Marg, Chanakyapuri, New Delhi - 110021.
9th December 1996.

Apostolic Nunciature
In India

N. 19138

My Lord Cardinal

I have the honour to inform Your Eminence that our Holy Father the Pope has made the following provisions for the Syro-Malabar Church:

(1) He has accepted the resignation that Your Eminence presented to him as Archbishop Major of Ernakulam-Angamaly and has appointed Father Varkey Vithayathil C.SS.R. Apostolic Administrator “sede vacante et ad nutum Sanctae Sedis” of Ernakulam Angamaly, with the faculties of Archbishop Major, elevating him to the rank of Titular Archbishop. The Holy Father himself will ordain him bishop on 6th January.

(2) He has accepted the resignation of His Grace Mar Joseph Kundukulam and appointed Metropolitan Archbishop of Trichur His Lordship Mar Jacob Thoomkuzhy, till now Eparch of Thamarassery.
(3) He has appointed Eparch of Palghat His Lordship Mar Jacob Manathodath, till now Auxiliary of Ernakulam - Angamaly

(4) He has appointed Eparch of Mananthavady Reverend Father Mani Giles C.M.I.

(5) He has erected the new Eparchy of Takala, making it a suffragan of Changanacherry, and has appointed Reverend Monsignor George Alencherry as its first Eparch

(6) He has appointed Eparch of Thamarassery His Lordship Mar Paul Chittilappilly, till now Eparch of Kalyan.

(7) He has appointed Eparch of Kalyan Very Reverend Father Thomas Elavanal M.C.B.S., till now superior general of the Missionary Congregation of the Blessed Sacrament.

The provisions will be published in Rome on 18th December at noon, corresponding to 16.00 Indian time. Till then they must remain secret.

Your Eminence is respectfully requested to publish the appointments in Ernakulam at the time indicated. It is opportune that you invite the newly elected to attend the publication, especially the Apostolic Administrator. It would also be good to have the presence of at least the neighbouring Hierarchs.

Before the date of the publication Your Eminence will receive a letter addressed to you by the Holy Father in which reference is being made to Your Eminence’s becoming “emeritus” as Archbishop Major as well as to the above listed provisions, which the Supreme Pontiff hopes will all be to the greater good of the Syro-Malabar Church, its eparchies and as a whole. The pontifical letter is meant for publication at the moment of the announcement of the appointments.
Finally, the Holy See requests Your Eminence—and the Right Reverend Assistant to the Archbishop Major—to remain in charge of the interim governance of Ernakulam-Angamaly till the Apostolic Administrator is ordained and takes formal possession.

I know that Your Eminence has been waiting for this moment: You have carried the honour and burden of Archbishop Major with great distinction and were highly esteemed and loved by all. Allow me to felicitate you for the past and to wish you all manner of happiness and Divine Grace for the future: "Ad multos felicissimosque annos!"

I remain, with sentiments of veneration and affection, My Lord Cardinal Archbishop Major,

Your obedient servant in Christ,

(sd/-)

Apostolic Nuncio
Appointmet
and Installation of
the Apostolic Administrator

DECREE OF APPOINTMENT

SACRA CONGREGATIO PRO ECCLESIIIS
ORIENTALIBUS

DECRETUM
Prot. N. 246/96

Cum ob ingravescentem aetatem Eminentissimus
Cardinalis Antonius Padiyara, Archiepiscopus Maior
Ernakulamensis-Angamalensis Syro-Malabaresium, renunti-
ationem ab officio pastorali praebuisset,

SUMMUS PONTIFEX IOANNES PAULUS PP. II,
eiusdem renuntiatione accepta, in Audientia diei 11 novembris
anno 1996 mihi infrascripto huius Congregationis Praefecto
concessa, Sua sollicitudine pastorali ductus, evehere dignatus
est Rev.mum P. Varkey Vithayathil, sodalem Congregationis
Sanctissimi Redemptoris, ad dignitatem archiepiscopalem titulo
Achridensi, et insimul nominare ad officium Administratoris
Apostolici "sede vacante et ad nutum Sanctae Sedis" archieparchiae Ernakulamensis-Angamalensis iuribus, oneribus
et facultatibus Archiepiscopi Maioris pollentem ad normam
iuris, salvis factis dispositionis ab ipso Romano Pontifice ad hoc statutis.

Idem Summus Pontifex hoc Decretum fieri et Litteras Apostolicas mitti iussit.

Contrariis quibuslibet minime obstantibus.

Datum Romae, ex Aedibus Congregationis pro Ecclesiis Orientalibus,

die 11 novembris anno 1996.

sd/-
Achilles Card. Silvestrini, Praefectus

sd/-
Miroslavus S. Marusyn, a secretis
Message
of Cardinal Achille Silvestrini

Roma, 16 January 1997
Prot. N. 246/96

Message of the Cardinal Prefect, Achille Silvestrini,
to the Ceremony initiating the Episcopal Service
of Archbishop Varkey Vithayathil,
Ernakulam, 18 January 1997

The nomination of His Grace Mar Varkey Vithayathil as
the Apostolic Administrator of Ernakulam-Angamaly is a par-
ticular sign of esteem which the Holy Father has for the new
Archbishop and for your Church. The Holy Father has already
shown this esteem by the letters which he addressed to Cardinal
Padiyara and to Mar Vithayathil. Another sign of His Holiness’
closeness and affection was the episcopal ordination that he
conferred on the Apostolic Administrator in St. Peter’s Basilica.

Today, as His Grace Mar Vithayathil begins his responsi-
bilities as Apostolic Administrator of Ernakulam-Angamaly, I
desired that the Congregation for the Oriental Churches might
participate through the presence of the Under Secretary, Father
Marco Brogi, and Rev. Michael Mulhall, an official of the Con-
gregation. Together with the Most Reverend Secretary, Arch-
bishop Miroslaus Marusyn, I unite myself to you in spirit and I
wish to express my congratulations and my prayers that this
provision may bring renewed harmony and hope to the entire Syro-Malabar Church.

I would like to take this opportunity to convey once again my deepest thanks and affection to His Eminence Cardinal Padiyara who has guided the Syro-Malabar Church as its first Major Archbishop since 1992. His presence in Rome on the Feast of Epiphany for the the ordination of Archbishop Vithayathil was a clear sign of his care and love of your Church, an ideal passage of ministry and an assurance that he will continue to follow with prayers and affection the future of this Church.

After the sudden death of Archbishop Abraham Kattumana, who had dedicated all his energies to the service of your Church, His Grace Mar James Pazhyattil offered his assistance to the Major Archbishop. I well know the work and the difficulties which he undertook and the generosity which he showed in fulfilling his obligations, and I now wish to publicly thank him for his devotion and service to the Major Archbishop.

This is an important and precious time for the Syro-Malabar Church. For this reason especially I wish to thank Archbishop Vithayathil for having so generously accepted the mandate which the Holy Father has entrusted to him. It is with firm hope that I share with you my confidence that the Syro-Malabar Church, blessed with such vibrant faith and evangelical fervor, will be able to move forward with increasing zeal and will exercise, to its full potential, the abundant gifts which it has received from the Lord. The general satisfaction with which the nomination of Mar Vithayathil has been received, both within and outside the Syro-Malabar Church, is an auspicious pledge that such a reception will be sustained and maintained with great docility towards the new Apostolic Administrator.
In the Divine Liturgy we raise our minds and hearts to God in thanks and praise for his many gifts. It is appropriate that on this occasion we bring our special prayers of thanks for the blessings which the Syro-Malabar Church has received in the past and to renew again in the presence of God our firm desire and resolution to continue to serve God in his Church, with full availability, fraternal charity and effective collaboration.

Once again, I express to you my cordial congratulations and assurances of prayers for the future.

(sd)
Achille Cardinal Silvestrini
Prefect of the Congregation for the Oriental Churches
Report of the Installation

The installation of Mar Varkey Vithayathil C.Ss.R., the newly appointed apostolic administrator of the Syro-Malabar Church and of the Metropolitan See of Ernakulam-Angamaly, took place at 3.00 p.m. on 18th January 1997 at St. Mary's Cathedral Basilica at Ernakulam during a concelebrated Divine Liturgy. Mar Vithayathil, the Major Archbishop Emeritus Cardinal Antony Padiyara and the concelebrants in liturgical vestments proceeded in procession from the Major Archbishop's House to the Basilica.

At the main entrance of the Basilica the parish priest Fr. Jose Nellisserry received the apostolic administrator, giving him a lighted candle. At the sanctuary Mar Varkey lighted the oil lamp. Thereafter Rev. Fr. Marco Brogi OFM, the undersecretary of the Congregation for the Oriental Churches who represented the Congregation on the occasion, read out the document appointing Mar Varkey Vithayathil as apostolic administrator. Its translation in Malayalam was read out by Fr. Jose Porunnedom, the chancellor of the Major Archepiscopal Curia.

The Divine Liturgy was concelebrated by many bishops from the Syro-Malabar, Latin and Syro-Malankara Churches as well as by hundreds of priests from various dioceses and institutions and Institutes of Consecrated Life in the Syro-Malabar Church. After the Gospel Mar Jacob Thoomkuzhy, the Metropolitan elect of Trichur, preached the homily.

At the function the eparchies were represented by the secretaries of the eparchial pastoral and presbyteral councils. There were also a number of eminent lay Catholics in the con-
gregation. Many members of the various Institutes of Consecrated Life and the family members of Mar Vithayathil also took part in the ceremony.

After the Divine Liturgy a public meeting was held to felicitate the new apostolic administrator and to bid farewell to the Major Archbishop Emeritus Cardinal Antony Padiyara, his auxiliary and bishop-elect of Palghat Mar Jacob Manathodath and to Mar James Pazhayattil, the Major Archiepiscopal Assistant. The Most Rev. Cyril Mar Baselios, head of the Syro-Malankara Church and Metropolitan Archbishop of Trivandrum presided over the meeting. Fr. Marco Brogi inaugurated the meeting and read out the message of the Cardinal Prefect of the Congregation for the Oriental Churches. Fr. James Kallumkal VC, the assistant chancellor of the Major Archiepiscopal Curia translated the message into Malayalam. Fr. Michael Mulhall, an official of the Congregation for the Oriental Churches also was present on the occasion.

Mar James Pazhayattil welcomed the participants. Mar Joseph Powathil (Changanacherry), Dr. Daniel Acharuparampill (Verapoly), Sri P.J. Joseph (Hon’ble minister for education of Kerala) Sri Xavier Arackal MP, Sri George Eden MLA, Sri V.P. Joy (District Collector, Ernakulam), Fr. Paul Thelakkatt (Secretary, Eparchial Presbyteral Council), Advocate Kurien Joseph (Secretary, Eparchial Pastoral Council) and Sr. Gregoria SABS (Provincial Superior, Sisters of Adoration of the Blessed Sacrament) spoke felicitating the new apostolic administrator and offering best wishes and prayers to Cardinal Padiyara, Mar Jacob Manathodath and Mar James Pazhayattil. Sri P.T. Kuriakose thanked the speakers and the participants. The meeting ended at 8.00 p.m. with the National Anthem.
ON ASIAN SYNOD

I do not believe that we can address the needs of our time today.

Pastoral Letters

The Church in Asia Today: The Needs of the Church

"As the Church (represented in the Synod) has met and considered the needs of its time, "Pastoral Letters," we can rejoice in the fact that the Church of Christ is living and active today. The Synod has reiterated the theme of the Church's mission: the Church is a living and active organism in the world today. As the Church, it has a role to play in addressing and responding to the needs of the times."

End of Document.
ജ്ഞാനം, പ്രിയപെടുന്ന പ്രാണന്മാരായ ഗണാധാരാ പ്രായദർശനത്തിന്റെ കാര്യശാസ്ത്ര സമരാധിപത്യത്തിന്റെ മൂലം പ്രകടനമാണ്.

ജ്ഞാനസഭയം, പ്രിയപെടുന്ന പ്രായദർശനം വിഷയം നേടാതെ അഴിച്ചുകാണിക്കലാവിജ്ഞാനം വിഷയം സംഭവിച്ചു നേടാതെ സംഭവിച്ചു. വാക്കും പ്രായദർശനം, 1994 ൽ പ്രായദർശനം പ്രായദർശനം വിഷയം നേടാതെ അഴിച്ചുകാണിക്കലാവിജ്ഞാനം വിഷയം സംഭവിച്ചു. സാമൂഹ്യവിഷയം പ്രായദർശനം വിഷയം നേടാതെ അഴിച്ചുകാണിക്കലാവിജ്ഞാനം വിഷയം സംഭവിച്ചു. സാമൂഹ്യവിഷയം പ്രായദർശനം വിഷയം നേടാതെ അഴിച്ചുകാണിക്കലാവിജ്ഞാനം വിഷയം സംഭവിച്ചു. 1994 മുതൽ സാമൂഹ്യവിഷയം പ്രായദർശനം വിഷയം നേടാതെ അഴിച്ചുകാണിക്കലാവിജ്ഞാനം വിഷയം സംഭവിച്ചു. സാമൂഹ്യവിഷയം പ്രായദർശനം വിഷയം നേടാതെ അഴിച്ചുകാണിക്കലാവിജ്ഞാനം വിഷയം സംഭവിച്ചു. 1994 മുതൽ സാമൂഹ്യവിഷയം പ്രായദർശനം വിഷയം നേടാതെ അഴിച്ചുകാണിക്കലാവിജ്ഞാനം വിഷയം സംഭവിച്ചു. 1994 മുതൽ സാമൂഹ്യവിഷയം പ്രായദർശനം വിഷയം നേടാതെ അഴിച്ചുകാണിക്കലാവിജ്ഞാനം വിഷയം സംഭവിച്ചു. 1994 മുതൽ സാമൂഹ്യവിഷയം പ്രായദർശനം വിഷയം നേടാതെ അഴിച്ചുകാണിക്കലാവിജ്ഞാനം വിഷയം സംഭവിച്ചു. 1994 മുതൽ സാമൂഹ്യവിഷയം പ്രായദർശനം വിഷയം നേടാതെ അഴിച്ചുകാണിക്കലാവിജ്ഞാനം വിഷയം സംഭവിച്ചു. 1994 മുതൽ സാമൂഹ്യവിഷയം പ്രായദർശനം വിഷയം നേടാതെ അഴിച്ചുകാണിക്കലാവിജ്ഞാനം വിഷയം സംഭവിച്ചു. 1994 മുതൽ സാമൂഹ്യവിഷയം പ്രായദർശനം വിഷയം നേടാതെ അഴിച്ചുകാണിക്കലാവിജ്ഞാനം വിഷയം സംഭവിച്ചു. 1994 മുതൽ സാമൂഹ്യവിഷയം പ്രായദർശനം വിഷയം നേടാതെ അഴിച്ചുകാണിക്കലാവിജ്ഞാനം വിഷയം സംഭവിച്ചു.
माधवाच्याच्या निर्देशांकनात काहीही नाही. त्याच्या निर्देशांकनात असलेल्या अनुशीलनातील सदस्यांना आत्मसमर्पण करते. त्याच्या निर्देशांकनात असलेल्या अनुशीलनाच्या निर्देशांकनातून हे समावेश केला जातो. त्याच्या निर्देशांकनात असलेल्या अनुशीलनाच्या निर्देशांकनातून हे समावेश केला जातो.
കാണിക്കപ്പെട്ടു. മുമ്പും പിന്നെന്തായാണ് നൂറ്റാണ്ടുകളിലും അല്ലെങ്കിലും മാത്രമായ ആരംഭികായതലത്തെ പിന്നേറ്റ് പോലെ നിരവധി അറിവിനിരൂപനം അനുവദിച്ചിരുന്നു എന്ന അവശ്യരൂപം കൊണ്ടാണ് അതിനെ അനുഭവപ്പെട്ടു എന്നാണ് കാരണം. 

അഞ്ചാം നൂറ്റാണ്ടിലായതെന്ന് ഐക്യായാണ് നാട്ടിലുള്ള വിശേഷങ്ങളും പരിപാലനം കവികളുടെ ഐക്യായായാണ് കണ്ടെത്തിയതും പൂർണ്ണമായ അപ്രയോഗവും മാത്രമേ എന്ന നിയമം സ്ഥാപിതവും പുറപ്പെട്ടവും തുടർന്ന് എല്ലാ കർമങ്ങളും അവസാനിക്കുക എന്ന രീതിയും നടപടിക്കുക എന്ന കാര്യത്തിലും ആശയങ്ങളാണ്. എന്നാലും മുൻപിലേക്കുള്ള പിന്നെ പരിപാലനം കവികളുടെ നിർദ്ദേശങ്ങളും പ്രമാണങ്ങളും പുറത്തിറക്കുകയും വേണം. ഒരു ഐക്യായാണ് മുൻപിലൂമ നിർത്തുക എന്ന് വിജ്ഞാനം പ്രസിദ്ധീകരിക്കുകയും എന്നാണ് കാരണം. നാട്ടിലെ ഐക്യായാണ് മുൻപിലുള്ള പിന്നേറ്റ് പോലെ നിരവധി ആശയങ്ങൾ നിർദ്ദേശിക്കുകയും എന്നാണ് കാരണം. 

തുടരുന്ന അപൂർവ്വം പിന്നെന്താണ് നാട്ടിലെ ഐക്യായാണ് മുൻപിലെ പിന്നേറ്റ് പോലെ നിരവധി മാത്രമായ അറിവിനിരൂപനം അനുവദിച്ചിരുന്നു എന്ന് കാരണം. 

ഐക്യായാണ് നാട്ടിലെ പുറമേയുള്ള പിന്നേറ്റ് പോലെ നിരവധി മാത്രമായ അറിവിനിരൂപനം അനുവദിച്ചിരുന്നു എന്ന് കാരണം. 

തുടരുന്ന അപൂർവ്വം പിന്നെന്താണ് നാട്ടിലെ ഐക്യായാണ് മുൻപിലെ പിന്നേറ്റ് പോലെ നിരവധി മാത്രമായ അറിവിനിരൂപനം അനുവദിച്ചിരുന്നു എന്ന് കാരണം. 

എന്നാൽ പിന്നെന്താണ് നാട്ടിലെ ഐക്യായാണ് മുൻപിലേക്കുള്ളിൽ നിന്ന് പുറത്തിറക്കുകയും എന്നാണ് കാരണം.
വലയ കാലാന്തരികളുടെയും തെരഞ്ഞെടുക്കുന്ന സംവിധാനത്തിന്റെ നിർമ്മാണപ്രവർത്തനത്തിന് പ്രത്യേകം ശേഖരിച്ചിരിക്കുന്ന സംവിധാനം ചെയ്യുന്നതും വെള്ളപ്പാളിയുടെ സംവിധാനം. കാലാന്തരികളുടെ കൂട്ടായ്മയാണ് തെരഞ്ഞെടുക്കുന്ന സംവിധാനം. സംവിധാനത്തിന്റെ അമ്പലം ജനറൽ എണ്ണം വെള്ളപ്പാളിയുടെ സംവിധാനത്തിന് സംവിധാനപ്രവർത്തനത്തിന് അമ്പലം. കാലാന്തരികളുടെ സംവിധാനത്തിന് കാലാന്തരികളുടെ സംവിധാനം. വെള്ളപ്പാളിയുടെ സംവിധാനത്തിന് സംവിധാനവും പിന്തുണയും വെള്ളപ്പാളിയുടെ സംവിധാനുകളിലൂടെയും പിന്തുണയും വെള്ളപ്പാളിയുടെ സംവിധാനം. വെള്ളപ്പാളിയുടെ സംവിധാനവും പിന്തുണയും വെള്ളപ്പാളിയുടെ സംവിധാനം.

പെണ്ണികെ കൾപ്പുകൾ രാഷ്ട്രീയ അടയ്ക്കിക്കായല്ലെന്നു കണ്ടെത്തിയ കളിക്കാരൻ 1996 ജനുവരി 30-ലെ പ്രസിദ്ധീകരിച്ചു.

ആലേഖണ പഠനത്തിലെ പ്രധാനം രാഷ്ട്രീയ സാമൂഹ്യാതിന്യായം
കേരളത്തി. അതിന്റെ പ്രസിദ്ധീകരണം

മുന്നിലേഖനം കൃതികേന്ദ്രം

അ. ആലേഖനം നിരീക്ഷണം

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" പ്രധാനം നിരീക്ഷണം
" ചിലപ്പോള്‍ ഭൂമിയുടെ മിഥാപക്ഷിയായി മനസി
" ചിലപ്പോള്‍ വെള്ളമത്തിയിലെ
" ചിലപ്പോള്‍ പുഷ്പക്കാളി
" നിശ്ചിത ശുദ്ധി അഭരണപ്രഭാവം
അനാരം
" അതിനായ് പുതിയാണ് പാരാമര്‍ശനം
അലാംബാണ
" അതിനായ് തിരശ്ചാരം
പശ്ചാത്താനാണ
" അതിനായ് നിരോധനത്തില്‍
പ്രവാസിക്കുന്ന

ൽ പരമാണുവാദം അപ്രത്യക്ഷം പരമാണുകലത്തില്‍ പരമാണുകലത്തില്‍ പ്രകടനത്തില്‍ അതിനായ് പരമാണുവാദം അഭരണലെ പ്രകാതിത്തില്‍ പ്രേഷണം
പ്രേഷണം

ദീർഘചരിത്രക്ക് അപ്രത്യക്ഷം പരമാണുകലത്തില്‍ പരമാണുകലത്തില്‍ പ്രകടനത്തില്‍ അതിനായ് ചിലപ്പോള്‍ പ്രകാതിത്തില്‍ പ്രേഷണം
പ്രേഷണം
Farewell Letter of Cardinal Antony Padiyara

നല്ലാ എന്നും കരുതുന്ന ക്രോമാന്റെ(നോർമാൻഷേഡ) സ്നായുധാരികൾ ആഘോഷിക്കാൻ നമ്മുടെ വിശ്വാസത്തിൽ നിന്നുള്ള മാന്യത്തെ എന്റെ സ്വീകാര്യതയാണ്. മൂന്നാം സ്ഥാനത്തിന് നിലനിന്ന് ക്രോം നമ്മുടെ പിന്നെ ക്രോമാന്റെ സ്വതന്ത്ര പൊരുത്തം നൽകിയത്, എന്തെങ്കിലും പോലും വിശദീകരിച്ചു ചെയ്യാൻ സാധിക്കുന്നില്ല.


60

കൊടുക്കാനാണ്‌ അതിനു സാധ്യതയും എന്നും നിയമക്കണക്കില്‌ ഇല്ലടക്കാതെയാണ്‌ തെളിയിക്കപ്പെടുന്നത് എന്ന അഭിപ്രായം ആദ്യം കാണപ്പെടുന്ന പേര്‌ എന്നിവിടങ്ങളില്‌ കുറഞ്ഞുകൊണ്ട് കേടാണ്‌ ആദ്യമായി വിവരിക്കപ്പെടുന്നത്. എന്നാണ്‌ എന്നു പറയുന്ന മാർഗ്ഗം പഠനം പരിപാലിക്കുന്നത് അനുസരണം കാണാം.

ഉപയോഗവും ഉപച്ചെടുക്കുന്ന അവസ്ഥയിൽ പ്രായനം നടത്തുന്നത് പ്രക്രിയയില്‌ എല്ലാംകാലാവശ്യമായ പേരുകൾക്കും വേണ്ടതാണ്‌. എന്നാണ്‌ എന്നു പറയുന്ന പ്രക്രിയയില്‌ അവസാനം പഠനം പരിപാലിക്കുന്നത് പഠനം പരിപാലിക്കുന്നത് കൊണ്ട് എന്ന് പറയുന്നത് അവസാനമായി നിർദ്ദേശിക്കുന്ന പഠനം പരിപാലിക്കുന്നത് കൊണ്ട് എന്നാണ്‌ എന്നു പറയുന്നത്.

എന്നാണ്‌ എന്ന് പറയുന്ന പഠനം പരിപാലിക്കുന്നത് കൊണ്ട് എന്നാണ്‌ എന്നാണ്‌ എന്നു പറയുന്നത്. മാർഗ്ഗം നിലകൊള്ളുന്നത് എന്നാണ്‌ എന്നു പറയുന്നത്. എന്നാണ്‌ എന്നു പറയുന്നത് എന്നാണ്‌ എന്നു പറയുന്നത്. എന്നാണ്‌ എന്നു പറയുന്നത്. 


(പുസ്തകം 17.11–12)

"എല്ലാവിഭവങ്ങളും അവിടെ അസ്ഥായി ഉയർന്നു എല്ലാവിടെയും ഉയർന്നു അവിടെ എല്ലാവിടെയും ഉയർന്നു എല്ലാവിടെയും ഉയർന്നു എല്ലാവിടെയും ഉയർന്നു എല്ലാവിടെയും ഉയർന്നു. (പുസ്തകം 17.15)."
എല്ലാം ഇത്തരം വിഷയങ്ങൾ ചെയ്യേണ്ടില്ല. എന്തായാണ്‌ വിശ്വാസിക്കേണ്ടതെങ്കിൽ അനേകം വിധങ്ങളിലെന്ന് എനിക്ക് ഇത്തരം വിശ്വാസിക്കാൻ പ്രയാസിക്കുന്നു. (പ്രത്യേകിച്ചെങ്കിൽ നാലികെ എന്നിവയാണ്‌ പ്രധാനമായും) എന്നാണെന്ന് നിർണയിക്കുന്നത്. ഇതിനെ നല്ലതാണെങ്കിലും, നിർണയിക്കുന്നതിന്‌ പ്രായോഗികമായി പോലും നിർദ്ദേശിക്കുക. എന്നാലും പലവിധം ആശ്വാസമുള്ള കാര്യങ്ങളും ഉണ്ട്. ഇതിനെ നിർണയിക്കുന്നതിന്‌ അവശ്യമായി പ്രസിദ്ധീകരിക്കേണ്ടതാണ്‌. പലവിധം കാര്യങ്ങളും നിർണയിക്കാൻ പ്രായോഗികമായി പോലും പഠിക്കണം. (പ്രത്യേകിച്ചെങ്കിൽ നാലികെ എന്നിവ) എന്തു പട്ടണം കാര്യങ്ങളും അവന്റെ പ്രായോഗികത പഠിക്കാൻ പോലും പ്രായോഗികമായി പോലും പോലും പോലും പോലും പോലും പോലും പോലും പോലും പോലും പോലും പോലും പോലും പോലും പോലും പോലും
തിരക്ക് വിധിക്കുന്ന സാമൂഹ്യവിദ്യാഭ്യാസത്തിൽ പ്രവർത്തിക്കുന്ന പ്രവാകം പ്രവൃത്തിയുള്ള കുട്ടികളെ മാതാവ് മാതാവും കാണാനുള്ള (നാലിഗികുകുമായി കാണാനുള്ള).

ഒരു കിലോമീറ്റർ അകന്റെ അംഗങ്ങളൊല്ലായ നിരീക്ഷിക്കുന്ന അവൻ പുണ്യസന്ദേശമൊല്ലായ അവൻ പ്രസ്താവിപ്പിക്കുന്ന പ്രസ്താവിപ്പിക്കുന്ന പ്രത്യേകായും ഒരു ഉന്നതികകൾ ഉപയോഗിക്കുന്നു.

അമ്മായുടെ ദോഷം എന്താണെങ്കിലും സാമൂഹ്യമേള്ള കുട്ടിക്ക് മാറ്റം നൽകാൻ അവൻ കണക്കാക്കിയതും 1997 കഴിഞ്ഞിൽ 1-20 വയസ്സിൽ നടക്കുന്നു.

(Sd/-)

കാളോബ്യ കാളോബ്യ പിലക്കാ

നിർദ്ദേശം മുഴുവൻ ഗ്രീൻ

N.B.: യും മുഴുവൻ ആയി ഉയർന്നു മാറ്റം ലഭിക്കുമ്പോൾ സാമൂഹ്യമേള്ള കൂടുതൽ പ്രവാകം പാലിക്കുന്നു.
Reports

Administration of Justice

The General Moderator for the Administration of Justice

During the First Synod of Bishops of the Syro-Malabar Church held on 20 - 25 May 1993, the undersigned was appointed the General Moderator for the Administration of Justice in the Syro-Malabar Church within its proper territory as per provision of CCEO canon 1062 §§ 2, 5. Directives for the functioning of the office of the General Moderator were approved by the Synod of Bishops held on 7 - 23 November 1994 and were promulgated by the late Pontifical Delegate Archbishop Mar Abraham Kattumann on 1 January 1995. This report is submitted to the Synod of Bishops as per no. 6 of the said directives.

The Superior Tribunal

The Synod of Bishops of the Syro-Malabar Church also functions as the Superior Tribunal in the Church (CCEO cc. 110 § 2, 1062 § 1). The Synod ordinarily and in the first instance exercises its judicial function through the elected body of three bishops called ‘Synodal Tribunal’. The Synod in its full session is the appellate instance.

The statutes of the Superior Tribunal, after the approval by the Synod of Bishops held on 7 - 23 November 1994, were promulgated by the late Pontifical Delegate on 1 January 1995 for a period of three years.
During the first Synod of Bishops of the Syro-Malabar Church Mar Jacob Thoomkuzhy, Mar Mathew Vattakuzhy and Mar Joseph Kundukulam were elected members of the Synodal Tribunal. So far the Superior Tribunal had to deal with no cases. In fact, Auditors, Promoter of Justice and Notary are yet to be appointed for the proper functioning of the Tribunal.

**Syro Malabar Major Archiepiscopal Ordinary Tribunal**

The Syro-Malabar Major Archiepiscopal Ordinary Tribunal of-Ernakulam-Angamaly was erected on 1 September 1994 by the late Pontifical Delegate, Archbishop Mar Abraham Kattumana. The Statutes were approved on 1 January 1995 for a period of three years.

At present the Ordinary Tribunal consists of 8 judges, 2 defenders of bond (who are also substitute promoters of justice), and a notary. All these members were appointed by the late Pontifical Delegate during September - December 1994 for a period of five years. These members have other important appointments in their respective Eparchies / Institutes. There are 20 canonists from different Eparchies / Institutes of Consecrated Life who are approved by the Major Archbishop to work as advocates / attorneys in the tribunal.

This tribunal is generally dealing with second and third instance cases although it is competent to judge cases in the first instance mentioned in CCEO c. 1063 § 4. In the year 1994-95, the tribunal had to deal with 27 appeal cases [Ernakulam - 11 + 1 (III instance); Changanacherry - 3; Trichur - 7; Tellicherry - 3; Irinjalakkuda 1 (III instance); Kanjirappally - 1 (III instance)]. Of these the tribunal could finish in the same year 15 cases (10 decrees of ratification; 4 sentences (3 -ve & 1 +ve) and 1 nullity of sentence).
Generally once in a month the tribunal personnel meet together for discussion about the tribunal activities and legal questions, if any, and for the distribution of cases. Since the appeal cases are on the increase more facilities are to be provided. I am very happy to inform that the Congregation for the Oriental Churches, Rome, has recently given a one time grant of Rs. 2,10,000/- for the purchase of books and periodicals for the Tribunal Library. Different periodicals on jurisprudence are being subscribed for the library.

**Metropolitan Tribunals**

The Archeeparchies of Ernakulam, Changanacherry, Trichur and Tellicherry have metropolitan Tribunals which deal with both the first instance cases of the Archeeparchy and the second instance cases from the suffragan eparchial tribunals. The Metropolitan Tribunals of Trichur and Tellicherry were erected during the report period; Trichur on 23 October 1995 and Tellicherry on 24 July 1995 respectively. Appeals from these four Metropolitan Tribunals are to the Major Archiepiscopal Tribunal of Ernakulam- Angamaly.

**Eparchial Tribunals**

All the Syro-Malabar Eparchies, except Palghat, have eparchial tribunals to deal with cases of first instance. The cases from the Eparchy of Palghat are tried by the Metropolitan Tribunal of Trichur with a special indult from the Signatura Apostolica. But at present, the Eparchy of Palghat has sufficient number of qualified persons. Therefore, when a Bishop is appointed for Palghat, he will be able to erect the Eparchial Tribunal of Palghat as per norms of law. The eparchial tribunals of Mananthavady and Thamarassery are given the permission for single judge tribunals to deal with matrimonial cases, as per CCEO c. 1084 § 3. This provision is an exception; collegiate tribunals are the ideal ones.
At present, in the Syro Malabar Church, there is only one woman judge (A FCC sister is working as judge in the eparchial tribunal of Palai). So far there is no lay judge in our tribunals.

Statistical Data

The statistical data attached herewith will give a general outline of the activities of the various eparchial tribunals within its proper territory. The data of the activities of the year 1996 (January to October) is also available from some tribunals.

Reconciliation Offices

In some eparchies, attached to the eparchial tribunals, reconciliation offices are functioning. The services of clinical psychologists / counsellors are also made use of. In some places the department of Family Apostolate takes the role of reconciliation office. Reference to such offices has helped for the reconciliation of the couples as well as to sort out true matrimonial cases.

Meeting of the Tribunal Personnel

A meeting of the tribunal personnel within the proper territory of our Church was held at Renewal Center, Ernakulam, on 7-8 August 1996. 44 persons representing all the eparchies/tribunals within the proper territory participated. The judicial vicars/delegates submitted reports on the activities of their respective tribunals. There were also orientation papers on the tribunal procedure and the role of defender of bond/promoter of justice. With the intention of having maximum possible uniformity in all the eparchial tribunals, sample forms were distributed and there was discussion over the same. During the general discussion, in which Bishop Pazhayattil and the undersigned also participated, there were exchange of views for the better functioning of the tribunals. All felt that cases of nullity of marriage are on the increase and it is a pastoral necessity that
we give more importance for the better functioning of the ecclesiastical tribunals. 'Justice delayed is justice denied'. Many cases are long pending in a good number of tribunals.

**General Observations**

I am very happy to report that during the past few years the tribunal system in our Church has started functioning well. The members of the tribunals are working hard for the administration of justice in our Church. It is a very hard work and we have to sincerely thank the tribunal members for their meritorious works.

At the same time, for the better administration of justice, the following observations are made in the light of the suggestions of the participants of the above said meeting:

1. In most of our tribunals there are not enough number of qualified personnel. Even those who are qualified, are given different important offices.

2. Proper office and infrastructure of the tribunal system are yet to be established in some of the eparchies.

3. The lack of experienced defenders of bond/promoters of justice and full time efficient notaries are causing unnecessary delay in the administration of justice.

4. Those working in the tribunal are to be given proper *honorarium*.

5. The Department of Judiciary in the Curia should be given due recognition.

6. It is good to have some uniformity among the different tribunals of our Church regarding tribunal fees.

7. It is also good to follow a common pattern in the administration of justice. The sample forms distributed among the tribunal members will be of great help in this regard.
8. Every tribunal should have a library where books and periodicals on jurisprudence are available. It is advisable to have a legal journal for our Church.

9. Occasional gathering of the tribunal personnel in the Church (sometimes with members of other sui iuris Churches) will facilitate better functioning of the tribunal system.

10. Every eparchy shall allot sufficient fund in their budget for the administration of justice through tribunals, and reconciliation offices, if any.

Thanking you for your cooperation and leadership in the administration of justice in our Church, I submit this report before the Synod of Bishops of the Syro-Malabar Church.

Dated 28 October 1996

Mar Jacob Thoomkuzhy
General Moderator for the Administration of Justice in the Syro-Malabar Church

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Jd = Judges; DB = Defender of Bond /Promoter of Justice; NT = Notary; Ad = Advocates; Pd = Pending; Int = Introduced in the year; Cd = Closed; S = Sentence; D = Decree.
Synodal Commission for Liturgy
(From March 1995 to October 1996)

The following activities were taken up by the Commission for Liturgy with the help of the Central Liturgical Committee since the Synod held in March 1995.

1. A meeting of the Central Liturgical Committee (CLC) was held from the 13th to the 16th March 1995 which constituted sub-committees to collect the sources of the Divine Office and the Pontifical. Besides, other sub-committees were constituted to formulate the guidelines for the preparation of the Liturgical Calendar, the Lectionary, the Services for the beginning of Lent, the Holy Week and Christmas. So also a sub-committee for Anaphorae.

2. Another meeting of the CLC was held from the 1st to the 3rd May 1995 which discussed and accepted the proposals of the sub-committees mentioned in No. 1 above with a few modifications.

The guidelines proposed by the CLC were placed before the Synod of Bishops held in November 1995. The Synod passed the proposals with certain modifications. Besides, the Synod appointed a special committee consisting of Mar Jacob Thoomkuzhy, Mar John Perumattam, Mar George Valiamattam, Mar Punnakottil, Mar Jacob Manathodath, Fr. Thomas Mannooranparambil and Fr. Antony Nariculam to examine the drafts of the propria of the Liturgical seasons, the feasts and special occasions, and approve them in the name of the Synod if unanimity could be reached.
3. The special committee for propria met thrice (June 25-27, July 30-August 1, and August 20-22) and unanimously passed the propria of all liturgical seasons. It has also passed the propria of a few feasts. The remaining propria will be examined by this committee after the Synod in November 1996.

4. The CLC met on the 6th June and appointed sub-committees to prepare the draft texts of the Liturgical Calendar, the Lectionary, the Services for the beginning of Lent, Holy Week and Christmas. These sub-committees have already met separately and they are now working on the draft texts. The CLC is expected to meet in January 1997 to discuss the drafts thus prepared.

5. The CLC has constituted a sub-committee also for Malayalam Language and another sub-committee for preparing hymns. The Language committee has already completed the correction of the texts of the sacraments and the committee for the hymns is expected to present the draft of the lyrics (of the Sacraments) in October 1996.

Alwaye
2 October 1996.
Fr. Antony Nariculam, Secretary, Syro-Malabar Synodal Commission for Liturgy
Synodal Commission for Ecumenism

(A short report of the years 1994 -'96)

The Synodal Commission for Ecumenism was newly constituted shortly after the elevation of the Church as a Major Archiepiscopal Church. The commission met at regular intervals and we have implemented most of the decisions taken in the meetings.

1. Dalith CMS Christians

The existence of the Dalith CMC Christians in some parts of Kerala was brought to the attention of the Commission. Fr. Xavier J. Puthenkalam was appointed to study the possibility of a dialogue with them. According to the study report presented by Fr. Xavier, the climate for dialogue with Dalith CMS Christians is conducive and is positively favourable.

2. The Church of the East

Fr. Antony Thekkanath expressed his opinion on active dialogue with the Church of the East which is also known as the Assyrian Church or Kaldaya Church. Our Church having more affinity to this Church, he felt that there should be a dialogue with them. The attitude for dialogue of the Catholic diocese of Trichur is also positive.

3. The Unity Octave Prayer 1995 -'96

The 1995 octave prayer was prepared by the International Committee between the Catholic Church and the World Council of Churches. The Malayalam version was prepared by the Commission and was widely circulated in the whole of the Syro Malabar Church.
For the current year the prayer was based on the booklet prepared by the International Committee between the Catholic Church and the World Council of Churches for the celebration of the 1996 prayer. Together with the readings, we included our own homily and Karosusa. The prayer was sent to all the dioceses and generalates of Religious Congregations.

If the Commission permits, there is a proposal that next year's prayer may be prepared by CMC Sisters under the responsibility of sister Benicasia, the Mother General.

4. Ecumenical Study Seminar

To popularize the "Directory for Application of Principles and Norms on Ecumenism" and to foster ecumenical activities in the present situation of the Indian Church, a one day seminar was conducted at the Jeeva Jyoti Muvattupuzha on 6th October 1994. Bishop Mar George Punnakkottil inaugurated the seminar.


The Ecumenical Directory 1988, published by the Commission has been updated and the Ecumenical Directory 1995 is already distributed which will further strengthen ecumenical ties and relations.

6. Seminar on "Uniform Civil Code".

A study - Seminar on Uniform Civil Code was organized at Bible Society, Kottayam on 9th September, 1995. It was inaugurated by his Holiness Baseliose Mar Thoma Mathews II, the Catholicos of the Orthodox Church. Archbishop Joseph Powathil, Chairman of the Commission presided over the functions. Hon'ble Minister for Law Mr. K. M. Mani gave the keynote address. Justice Varghese Kallith presented the Key-note paper. The Commission members Mar Kuriakose Kunnasery and Mar George Punnakkottil presented their view points. Dr.
Cyriac Thomas, Prof. K. K. Jose and Advocate K. J. Kurian presented papers. Rev. Dr. Xavier J. Puthenkalam, the Secretary gave the introductory talk. The seminar was begun at 9.30 am and was over at 5 pm.

There was a serious discussion after the papers and the members participated with keen interest. In the discussion, a Christian viewpoint was unveiled. We, the Christians have an open approach to Uniform Civil Code. We have always cooperated with projects of National Development. We would always promote a Uniform Civil Code which is just. A Uniform Civil Code must be formed in consultation with all sects. It must be in consensus with common interest of all religious groups. The common code should respect the individual code of laws of religious groups. There should be a deeper research and study for that.

The rules and regulations of the individual Christian churches and that which is approved by the parliament seem to be in agreement. But with regard to the annulment of marriage, the Indian Code of Law do not seem to be in agreement with the Christian Canon Laws. Each individual Church should study how far we could proceed in order that we may form a Uniform Code on this. There should be also Inter-Church consultation with regard to this point.

From the Jacobite church Yuhannon Mar Militos, from CSI Church Bishop Sam Mathew, and Mr. Pala K.M. Mathew MP, Mrs. Rosamma Chacko MLA, Deepika Chief News Editor Jose T. Thomas, AKCC President John Kachiramattom, Mr. Paul Manalil, Prof. Jose K. Joseph, Adv. Gigy Sebastian, Mr. Mathew Madukkakuzhy, Mr. Stany Thomas, Rev. Dr. Victor Narively, Sr. Regina Neriamparambil, Prof. Abraham Thalavady, Sr. Theresa Kuttiyani, Rev. Dr. Joseph Mundakathil spoke on the occasion. There were 60 experts all together.
7. Seminar on “Ut Unum Sint”

A study seminar on the encyclical “Ut Unum Sint” was organized at the Paurastya Vidyapitham, Vadavathoor on 18th October, 1995 from 9.30 am - 1 pm. His Grace Mar Joseph Powathil inaugurated the seminar and Bishop Mar Kuriakose Kunnacherry presided over the meeting. Rev. Dr. Xavier Koodapuzha presented the Key-note paper on Ut Unum Sint and Rev. Dr. Xavier J. Puthenkalam gave the response to paper. Rev. Dr. George Manadan, the acting president proposed a cordial welcome and Bro. Sebastian Kootummel expressed a vote of thanks. The seminar came to a close by 1 pm.

To popularize the Encyclical of Pope John Paul II, “Ut Unum Sint”, an article was published in Deepika on 26th July, 1995 by Dr. Xavier J. Puthenkalam, Secretary of the Ecumenical Commission.

8. Proposed Projects

A. A book on current dialogues is to be brought out as early as possible. The book is to be named SAFAIKYA SAMBASHANANGAL (Dialogue for Church Unity).

B. In preparation for the Maha Jubilee (Great Jubilee) a wider consultation is going to be held with the Commission members, the delegates of the members of the Syro Malabar Church and delegates of the other Episcopal Churches. The consultation is to take place on 5th December 1996.

C. The prayer for the Unity Octave 1997 will be prepared by the CMC sisters, Alwaye, under the leadership of Rev. Sr. Benicasia, the Mother General.

D. Sharing of the Sacraments with the Orthodox Churches may be studied further. Archbishop Duprey may be consulted for further enlightenment.
E. A draft of the guidelines for the Ecumenical activities is to be prepared by Fr. Antony Kamukumpally and Fr. Jose Kallarangatt.

F. A dialogue with the Church of the East (Surais) is to be initiated. However, further contact and dialogue with the CMS Dalith Christians may be proceeded by Bishop Peter Thuruthikonam, the Chairman of the Commission for Dalith Christians of KCBC and CBCI.

Fr. Xavier J. Puthenkalam,
Secretary,
Synodal Commission for Ecumenism.
Synodal Commission for Dalits

Synodal Commission for Dalits

 nods the document. For the period 1994-1996

1994 വിവിധാംശങ്ങൾ എന്നിവ വശഭാഗം അംകിപ്പിക്കുന്നു (എന്നാൽ എന്റെപോസ്റ്റായാണ്‌). SC/ST/BC ആണ്‌ അടയാളം എന്നാണ്‌. ചെറാണ്‌ വിപണിയും കളയും, ചെറാണ്‌ കടൽരാജ്യത്തെ കളയം (നെന്നാൽ ഈം ചാലാ തടയുന്നതിനു മുൻപിലായി മുതൽമുതൽ അവധിക്കാവില്ല) നീക്കി അക്കാലത്തെയും (പൊതുവെ അക്കാലത്തെ അനിസ്താധിക്രമായി അനുപയോഗിക്കുന്ന പ്രവൃത്തികൾക്ക്‌ പ്രാധാന്യം നൽകുന്നത്‌ ആണ്‌) കളയം അക്കാലത്തെയും (പൊതുവെ അക്കാലത്തെ അനിസ്താധിക്രമായി അനുപയോഗിക്കുന്ന പ്രവൃത്തികൾ�്ക്‌ പ്രാധാന്യം നൽകുന്നത്‌) സാധനം. പൊതുവെ അക്കാലത്തെ കളയം അക്കാലത്തെ അനിസ്താധിക്രമായി അനുപയോഗിക്കുന്ന പ്രവൃത്തികൾക്ക്‌ (പ്രാധാന്യം നൽകുന്നത്‌) മെമ്മോറിയലായി, എന്നാൽ എന്റെപോസ്റ്റായാണ്‌. മേലുടെയും ആദ്യകാലത്തെയും അവധിക്കായി നേരും.

നില കിരിക്കെ (നിലനിന്നാലും അനുഷ്ഠാനം) മേലുടെയും ആദ്യകാലത്തെയും അവധിക്കായി നേരും. ആദ്യകാലത്തെ, ആദ്യകാലത്തെ, ഇന്നും, എന്തെങ്കിലും അങ്ങിനെ ഒന്നു കണ്ടില്ലെങ്കിൽ ഉപയോഗിക്കാം (ആദ്യകാലത്തെ എന്നാണ്‌ മേലുടെയും ആദ്യകാലത്തെയും അവധിക്കായി). എന്നാൽ ഒരു കാലയള്‌, ഇന്നും. എന്തെന്നെ നേരും കണ്ടില്ലും അവധിക്കായി, ഇന്നും. കാലക്കാരനാകാം അങ്ങിനെ, ഇന്നും. ആന്തും, നിലയിലൂടെ, ആന്തും, ആന്തും എന്തെങ്കിലും കണ്ടില്ല.
േ. സു. മി. സു. നിരക്ക് പാലക്ക പിടിത്ത ഉണ്ടായ കഴിഞ്ഞ് വാസുശേഷ വേദിയാണ്.

8.  പുതിയ സ്ഥാനാന്വയനം വച്ച് അവസാനം തുടക്കക്കെട്ട് തലയോട് കൂട്ടിയ പതിപ്പിപ്പ് കൊണ്ട് കമ്മ്യൂണിസ്റ്റ് പാർട്ടി ചെയ്തു വരുന്നു.

9.  പുതിയ സ്ഥാനാന്വയനം തിരക്കെട്ടിൽ നിന്നും വീണ്ടും പുനഃസ്ഥാനാന്വയനം ചെയ്യുന്നത് പാർട്ടിയുടെ രീതിയിൽ കമ്മ്യൂണിസ്റ്റ് പാർട്ടിയുടെ നിയമം വെച്ചിട്ടുണ്ടാക്കുന്നു.

10.  പുതിയ സ്ഥാനാന്വയനം ലഭ്യമാകുമ്പോൾ പുതിയ സ്ഥാനാന്വയനം പിന്നീട് സ്ഥിരീകരിക്കുന്നു.

11.  കമ്മ്യൂണിസ്റ്റ് പാർട്ടിയുടെ പ്രവൃത്തി സ്ഥാനീയസംവിധാനത്തിലെ പ്രവൃത്തി പിന്നീട് സ്ഥിരീകരിക്കാനുള്ള കമ്മ്യൂണിസ്റ്റ് പാർട്ടിയുടെ പ്രവൃത്തി സ്ഥിരീകരിക്കുന്നു.

കമ്മ്യൂണിസ്റ്റ് പാർട്ടിയുടെ സ്ഥാനാന്വയനം പ്രവൃത്തി പിന്നീട് സ്ഥിരീകരിക്കാനുള്ള പരിഹാരമാണ് ഇത്. പിന്നീട് സ്ഥിരീകരിക്കാനുള്ള പരിഹാരം കമ്മ്യൂണിസ്റ്റ് പാർട്ടി സ്ഥിരീകരിക്കുന്നു.  


d. ച. തി. 29.10.1996

29.10.1996

ച. രി.  സന്ദേശമായി പെൻ പോലും

d. രി.  പ്രസിഡന്റിൽ ചെയ്യാൻ
Major Archiepiscopal
Ordinary Tribunal

1. Tribunal Personnel

The Syro Malabar Major Archiepiscopal (Ordinary) Tribunal, erected on 1 September 1994 functions at the Major Archiepiscopal Curia with the following members.

1. Rev. Dr. Andrews Thazhath (President)
2. Rev. Dr. Jacob Kollaparambil (Vice-President)
3. Rev. Dr. Louis Neriamparambil (Judge)
4. Rev. Dr. Joseph Kuzhinjalil (Judge)
5. Rev. Dr. Joseph Pathiyamoola MCBS (Judge)
6. Rev. Dr. Varghese Palathingal (Judge)
7. Rev. Dr. Jose Chiramel (Judge)
8. Rev. Dr. Jose Irimpan (Judge)
9. Rev. Dr. James Kallumkal VC (Defender of bond & Substitute Promoter of Justice)
10. Rev. Dr. Emmanuel Arackathottam CST (Defender of Bond & Substitute Promoter of Justice)
11. Rev. Fr. Antony Kelamparambil CMI (Notary)

2. Advocates

The following persons are enrolled at the Major Archiepiscopal Tribunal as advocates/procurators with the letter of approval of the Major Archbishop dated 20-12-1995.
1. Rev.Fr. Jose Nellissery  
   (Basilica Church, Ernakulam 682031)

2. Rev. Fr. Gregory Naduviledam  
   (Archbishop’s House, Changanacherry 686101).

3. Rev. Dr. Joseph Thoompumkal  
   (Archbishop’s House, Changanacherry, 686101).

4. Rev. Dr. Joseph Mundakathil  
   (Archbishops’ House, Changanacherry 686 101)

5. Rev. Dr. Mathew Madathikunnel  
   (Mt. St. Thomas, B.M.C P.O, Kochi 682 021)

6. Rev. Dr. Sebastian Thayyil  
   (Bishop’s House, Palai 686 575)

7. Msgr. Joseph Vilangadan  
   (Christina’s Home, Pullazhy, Trichur 680 012)

8. Rev. Dr. Raphael Thattil  
   (Catholic Archbishop’s House, Trichur 680 005)

   (St. Thomas’ Catholic Church, Puthur, Trichur 680 014)

10. Rev. Fr. George Kollakompil  
    (St. Joseph’s Church, Vayattuparamba, 670582)

11. Rev. Dr. Joseph Varanath  
    (Archbishop’s House, Tellicherry 670 101)

12. Rev. Fr. Remegius M. Paul Inchananiyil  
    (Bishop’s House, Thamarassery 673 573)

13. Rev. Fr. Thomas Kalapurackal  
    (Bl. Alphonsa’s Church, Valiakolly, Murampathy 673 580)

14. Rev. Fr. Philip Thuruthimattam CMI  
    (C.S.R., Pariyaram, Trichur 680 721)
15. Rev. Fr. Varghese Koluthara CMI
   (Chavara Bhavan, Dharmaram College, Bangalore 560 026)


   (Nazareth Ashram, Aluva 683101.)

18. Rev. Fr. Jose Koonamparampil CMF
   (Claretian Provincial House, P.B.No.1321, Jalahalli P.O, Bangalore 560 013)

19. Rev. Fr. Francis Thazhathel (No.260, First Block,
   4th Main, 5th Cross, Koramangala, Bangalore 560 034.)
   (Mar Varkey Vithayathil, the Apostolic Administrator of the Syro Malabar Church, was an advocate of this tribunal).

3. **Tribunal Activities**

   From September 1994 to December 1996, the Major Archiepiscopal Tribunal had to deal with 65 appeal cases. All were marriage cases.

   **Activities during the year 1996**

   **First Instance**
   - Nil

   **Second Instance**
   - Pending cases at the beginning of 1996: 11
   - Cases introduced in 1996: 37
   - Closed in the year 1996: 36
   - Decrees of Ratification: 32
   - Sentences given: 4
   - Pending at the end of 1996: 12

   **Third Instance**
   - Pending at the beginning of 1996: 1
Newly introduced in 1996 : 3
Closed in the year 1996 : 3
Decree of Ratification : 1
Decree on nullity of sentence : 2
Pending at the end of 1996 : 1

Fr. Antony Kelamparambil CMI Fr. Andrews Thazhath
Notary President

CLERICS

(These particular laws form only a part of the comprehensive laws on clerics to be published later and accordingly some modifications may also be necessary).

I. Minor Orders (c. 327)

Can. 1. These norms of particular law affect only those proceeding to priesthood.

Can. 2. The Syro-Malabar Church has the Minor Orders of Karoya (lector) and Heupadhiakona (Sub-diaconate).

Can. 3. After considering the report of the seminary Rector the proper hierarch may approve the candidates for admission to the order of Karoya and Heupadhiakona. These orders are conferred during or after the course of the first and the second year of theology respectively.

Can. 4: § 1. Those who receive the minor orders ought to learn to celebrate continually the divine praises and nourish their spiritual life from them.

§ 2. Those who receive Karoya have the right and duty to be the official readers of the Old Testament.

§ 3. Those who receive Heupadhiakona have the right and duty to assist at the liturgical celebrations as per liturgical norms, to keep the liturgical vessels
properly, to keep the church doors, to keep alight the
sanctuary lamp, to keep order and decorum in the
church, to read the prophetic books and to incense
and minister at the sacred altar.

§ 4. Clerics in minor orders may be deputed by the
episcopal bishop as extraordinary ministers for dis-
tributing the Holy Eucharist when the service of ordi-
nary ministers is not available or is not sufficient.

II. Promotion of Vocations (C. 329 §2, Cfr. also 380, 585).

Can 5. Every eparchy shall have a Vocation Commission for
the promotion of vocations. To coordinate the work
of the Commission there shall be a diocesan director
of vocations. The eparchy shall promote Vocations
according to the possibilities and needs of the
eparchy, taking also into account the specific call of
the candidates and the needs of the Universal Church
in general and of the Syro-Malabar Church in par-
ticular. The commission is to work in close collabora-
tion with the Synodal Vocation Commission.

Can. 6 §1. Those who promote Vocations to Religious or
other Institutes and Societies shall do so in consulta-
tion with the episcopal Vocation Director and the
Parish Priest concerned.

§2. All those who are coming from outside the
eparchy shall recruit candidates only with the written
approval of the episcopal Vocation Director.

§3. The Diocesan Vocation Director shall see that the
candidates selected for service in other Churches
shall have a basic formation in the traditions of their
mother Church.
Can. 7. Recruitment to outside the country should be done with the permission of the bishop.

Can. 8. All Vocation Promoters shall register the names of the candidates selected for priestly and religious formation and of those leaving, in the respective Eparchial Vocation Service Centre.

Can 9. Candidates who go abroad for religious formation should have undergone at least two years religious formation in India.

III. Programme of Formation in the Seminaries (c. 330)

can.10. The Syro-Malabar Church shall have charter for Priestly formation, prepared by the episcopal commission and approved by the Synod, which will safeguard the ecclesial patrimony and provide for local adaptations and formation for missionary enterprises.

Can.11. The minor seminary shall admit only those who show positive signs of vocation to clerical state. It shall remain for giving orientation to priestly ministry.

IV. Spiritual Retreat for Clerics (c. 369§2)

Can. 12. An annual spiritual retreat for at least four days shall be made by all clerics. They shall also make monthly recollections in accordance with the eparchial norms.

V. Clerical Celibacy and Chastity (C. 374)

(No canon is formulated)

VI. Divine Liturgy (CC. 377-378).

Can. 13. The clerics in major orders must celebrate the liturgy of the hours, preferably in common.
Can. 14. The laudable practice of daily celebrating the Divine Liturgy with adequate preparation, due devotion and thanksgiving has to be maintained.

**VII. Abstention from things unbecoming and alien to clerical state (C. 382).**

Can. 15. Clerics shall abstain from everything unbecoming to the clerical state and Christian witnessing. For example public dissent against the teaching of the magisterium, superstitious practices, frequenting unbecoming shows, use of alcohol, associating themselves with groups and organizations that stand against the causes of the Church and Christian values and the like.

**VIII. Clerics and Politics (c. 384 § 2)**

Can. 16. Clerics are not to have an active part in political parties nor in the supervision of labour unions except with the permission of Eparchial bishop and the approval of the Major Archbishop.

**IX. Clerics and Commerce (c. 385 § 2)**

Can. 17. Clerics are forbidden to exercise by themselves or through another any business or trade, whether for their own benefit or for that of another, except with the permission of the Eparchial Bishop or Major Superior.

**X. Absence from the Diocese (386 § 1)**

Can. 18. Clerics are not to leave their eparchy for more than one week without the permission of the local hierarch. In case of an absence of more than three days the diocesan curia shall be informed. The same ap-
plies also in the case of absence from the place of work.

**XI. Clerical Dress (c. 387)**

Can. 19. Clerical dress shall be cassock. On travel and informal occasions pants and light coloured shirt with a cross or pants and light coloured kurtha with a cross could be worn as casual wear.

**XII. Social Security and Medical Assistance**

(c. 297 § 2, 390 § 2)

Can. 20. § 1. Every eparchy shall have its own priests’ welfare organizations with approved statutes that provide for the social security including ample provisions for individual care and nursing in their invalid state or old age and medical assistance of its priests. All priests ascribed to the eparchy shall contribute according to the norms specified in the statutes of the organization.

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

Can. 21. Priests either eparchial or religious, though not ascribed to the eparchy, and serving the eparchy for a specific period of time, shall have the right for medical assistance as per contract during their service in the eparchy.

**XIII. Vacations (c. 392)**

Can. 22. Priests have the right for annual vacation of 30 days with allowance. The arrangement for their substitute
must be done in collaboration with the eparchial curia. However, with regard to the time of their vacation, they have to get prior approval of the local hierarch. The allowance of the substitute shall be paid from the parish.

XIV. Appointment, Transfer, Removal and Retirement
(c. 1388, 284 §§ 3, 4)

Can. 23. Taking into account the long standing practice and the present exigencies of the Syro-Malabar Church the following shall be the norms for appointment and transfer of priests from parishes and offices.

§ 1. One shall be appointed Parish Priest only after five years since his priestly ordination.

§ 2. One who has not completed five years in priesthood may be appointed acting parish priest.

§ 3. Parish Priests shall be appointed for a period not less than three years which could be further renewed or extended at the discretion of the eparchial bishop. However he continues in office until he receives the order for renewal, extension or transfer.

Can. 24. Transfer of parish priests before the completion of the term assigned shall be effected only after hearing the person concerned and if necessary in consultation with two parish priests according to the norms of CCEO 1399 § 1.

Can. 25. Confidential intimation regarding transfer is to be served at least two weeks in advance of the date of order except in cases of necessity to be determined by the local hierarch in consultation with at least two members of the college of eparchial consultors.
Can. 26. The Eparchial Finance Officer is to be appointed by the local hierarch for three years, but when the period has expired he may be appointed for further terms of three years (c.162 § 2)

Can. 26. If a priest in office requests transfer before the completion of his term of office the eparchial bishop decide on it taking into account the reasons for the request and the good of the Church.

(Other norms of particular law on clerics as provided for in various parts of the CCEO will be put together so as to make a whole).
1. Prenuptial Enquiry Form (cc. 782-785)

Can. 1. Prior to betrothal the parties have to fill in the prenuptial enquiry form before their respective parish priests in order to make sure that they enter into marriage covenant with due preparation, knowledge and consent.

2. Marriage Kuries

Can. 2. In connection with the celebration of marriage, the following Kuries (Forms) must be exchanged between the concerned parish priests.

1. Form A - For betrothal

2. Form B - Information regarding the betrothal conducted and the proposed dates of the publication of banns and the celebration of marriage.

3. Form C - Desa Kuri or kettu Kuri i.e no objection certificate for the licit celebration of marriage.

4. Form D - Certificate for entry of the celebration of the marriage in the marriage registers of the parishes of the spouses as well as in the baptismal registers of the parishes where the baptism of the couple took place.

5. Form E - Notification to be sent back to the parish priest of the place of celebration of marriage regarding the entry of Form D in the baptismal and mar-
riage registers of the concerned parishes of the spouses (CCEO c. 841 §§ 1-2)

3. Preparation for Marriage

Can. 3. § 1. The parish priest shall either officiate the betrothal ceremony or give Form A for betrothal to the parish priest of the other party only when it is morally certain that the party has at least the basic knowledge of Christian faith and morals and about the nature, purpose and essential properties of the Sacrament of marriage.

§ 2. The local hierarch shall see to it that in his eparchy marriage preparation courses are conducted and norms are made regarding the attendance at such courses.

4. Free-State Certificate

Can. 4. § 1. Those who have lived for more than one year outside the eparchy after reaching marriageable age, have to produce a free state certificate.

§ 2. If one have lived in different places after reaching the marriageable age, he/she has to produce a free state certificate at least from the parish priest of that place where he/she lived for the last one year. He/she also has to make an affidavit regarding his/her free state covering the period of his/her stay in other places.

§ 3. Though the certificate of parish priest is normally required for this purpose, the certificates of civil authorities or other persons beyond suspicion may be accepted in case of the non-availability of the former.
§ 4. Exemption from the above norm may be granted only by the local hierarch of the party on any appropriate arrangement decided by him.

5. Betrothal (c. 782)

Can. 5. The celebration of marriage shall be preceded by betrothal which is to be celebrated sufficiently in advance in order to give time for the publication of marriage banns.

Can. 6. Betrothal is to be celebrated before the local hierarch or the parish priest of either of the parties or a delegated priest or deacon, in the presence of two witnesses in the parish church or with the permission of the parish priest at another church convenient to the party. However, in places other than churches, it cannot be celebrated without the permission of the local hierarch.

Can. 7. § 1. The betrothal may be conducted only on obtaining the Form A or a corresponding document.

§ 2. In cases of inter sui iuris Church marriages, the law or custom of the other party shall be respected regarding betrothal or engagement.

Can. 8. The celebration of betrothal should be entered in the register maintained for the purpose and be signed by the parties, witnesses and the officiating priest or deacon.

Can. 9. After the celebration of betrothal the parish priest of the other party should be intimated through Form B.

Can. 10. In Forms A and B date of birth and date of baptism shall be entered.
Can. 11. The betrothal has to be solemnized according to the liturgical text.

Can. 12. § 1. The local hierarch of either of the parties may grant dispensation from betrothal for just and sufficient reasons on written application of both the parties.

§ 2. In case of need, the local hierarchs may grant permission to have betrothal in writing by the parties separately regarding their willingness for the proposed marriage before their proper parish priests in the presence of two witnesses. The parish priests shall communicate the matter to each other.

Can. 13. If a party does not want to proceed to marriage after betrothal, he/she has to obtain permission from the local hierarch in order to enter marriage with another person (cf.c 782 § 2).

6. Publication of Banns

Can. 14. § 1. Marriage banns are published in order to bring to the notice of the parish community about the proposed marriage and to give the community an opportunity to bring to the attention of the parish priests impediments, if any, which would impede the celebration of the said marriage.

§ 2. Permission may be granted by the local hierarch of either of the parties for the publication of banns even before betrothal on written application of both the parties”.

Can. 15. Banns are to be announced on three Sundays or days of obligation during the Sacred Liturgy in the parish churches and if needed also in the filial churches of
the parties concerned. Alternatively they may be announced once and published on the notice board of the church for a period covering two more days of obligation.

Can. 16 § 1. For just and sufficient reasons, the publication of banns could be dispensed.

§ 2. The parish priest can dispense from one of the banns and the Protopresbyter from two. Dispensation from all the three banns may be granted only by the local hierarch.

§ 3. If banns are published only once, the marriage cannot be celebrated on the same day without the permission of the local hierarch.

§ 4. In the case of dispensation from banns as per §§ 2&3, either of the parties has to submit a petition, stating the reasons, to the competent authority of the place where the marriage is celebrated.

§ 5. If dispensation from banns is to be obtained, it has to be entered in the register for betrothal and in Form B. If dispensation is received, the matter shall be communicated to the concerned parish priests.

Can. 17. If marriage did not take place within six months from the completion of the publication of banns, they have to be repeated unless the local hierarch dispenses from this norm.

Can. 18. During the course of the publication of banns, if the existence of a public impediment comes to light, the publication of banns has to be stopped. If however the impediment is occult and dispensation is possible the publication of banns is to be continued and com-
pleted. The parish priest shall proceed to the celebration of the marriage only after the dispensation has been duly obtained.

Can. 19. Marriage shall be lawfully blessed only after obtaining the Form C.

7. Marriage Donations and Church Dues.

Can. 20. The spouses are to give marriage offerings or *vivahakkazhcha*, in connection with the celebration of marriage, to their respective parish churches according to the norms fixed in each eparchy. Regarding the utilization of this amount the prevailing custom and regulation in each eparchy shall be followed.

8. Marriage Registers (*CCEO* cc. 841-842)

Can. 21. § 1. Immediately after the solemnization of marriage the details are to be carefully entered in the relevant parish registers and Form D must be filled in and sent to the concerned parish priests to be entered in the baptismal register and also in a marriage register specially maintained for the purpose. Form E shall be sent in return by the concerned parish priest to the parish priest of the place where the marriage took place.

§ 2. The priest who blesses the marriage or the parish priest of the place of marriage who discovers any error in the form or substance of any entry in the marriage register (*Marriage Certificate Book*) may, within one month of the discovery of such error, in the presence of the persons married or, in the case of their death or absence, in the presence of two other witnesses, correct the error by entry in the margin, without any alteration of the original entry and shall
(attest the new entry specifying also the date of correction) sign the marginal entry and add thereto the date of such correction. Every correction made shall be attested by the witnesses in whose presence it was made.²

9. Impediments (cc. 792 & 800 § 2)
(For Canon 792 no particular law is proposed)

Can. 22. Civil law must be followed as regards the marriageable age without prejudice to c. 800 § 1,³ (Accordingly in India man must have completed 21 years and woman 18 years) (c. 800 § 2).

10. Mixed Marriage

“Marriage between two baptized persons, one of whom is Catholic and the other of whom is non-Catholic, is prohibited without prior permission of the competent authority” (c.813).

Can. 23 § 1. For a just and reasonable cause the local hierarch can grant permission for a mixed marriage. (c. 814)

§ 2. In granting this permission, the agreements if any, made between the Catholic Church and a non-Catholic Church are to be followed.⁴

Can. 24. With due regard for the cases mentioned in canons 23 § 2 and 32, the local hierarch shall not grant permission for mixed marriage, unless the following conditions are fulfilled (c. 814):

1. “the Catholic party declares that he or she is prepared to remove dangers of falling away from the faith and makes a sincere promise to do all in his or her power to have all the offspring baptized and educated in the Catholic Church;”
2. "the other party is to be informed at an appropriate time of these promises which the Catholic party has to make, so that it is clear that the other party is truly aware of the promise and obligation of the Catholic party";

3. "both parties are to be instructed on the essential ends and properties of marriage, which are not to be excluded by either spouse" (c. 814 nos.1-3).

Can. 25. In all cases of mixed marriages, the pastors shall see that the partners are duly prepared for the same.

§1. When the parties apply for a mixed marriage they should be told that the marriage within the same faith is better for the harmony of the family and the upbringing of the children.\(^5\)

§ 2. If they insist on conducting the mixed marriage they should be instructed properly about the faith of the couples, the celebration of marriage, the formation and practice of faith after marriage, the duties towards children, and about the special agreements made between the Churches, if any.\(^6\)

§ 3. It should be stressed that while each partner holds his/her ecclesial faith as supreme or paramount, he/she should respect the ecclesial faith of his/her partner.\(^7\)

§ 4. A Pre-marriage preparatory course and a pre-marital counselling session are highly recommended.\(^8\)

§ 5. The bride/bridegroom shall produce her/his baptism certificate.\(^9\)

§ 6. The priest must ensure that the bride/bridegroom is eligible for marriage.\(^10\)
Can. 26  § 1. For mixed marriage, with due regard for cases mentioned in Canons 23 § 2 and 32, the parties shall submit a written petition together with the endorsement of the parish priest of the Catholic party to the local hierarch requesting permission for mixed marriage.

§ 2. Together with this petition, the Catholic party shall submit a written declaration regarding the promises and obligations mentioned in canon 24 n.1 (c.814n.1).11

§ 3. Before endorsing the petition for permission for mixed marriage, the parish priest of the Catholic party shall inform the non-Catholic partner about the above said declaration of the Catholic party and shall notify the matter in the petition. If the non-Catholic party has no objection, he or she may be invited to counter-sign the declaration of the Catholic party to the effect that he or she is aware of the promises of the Catholic party.12

§ 4. The parties “should, in the course of the contacts that are made in this connection, be invited and encouraged to discuss the Catholic baptism and education of the children they will have, when possible come to a decision on this question before marriage”.13

Can. 27. Betrothal and publication of banns may be allowed in these cases at the discretion of the local hierarch after duly considering the nature and circumstances of the petition; if these are allowed their form also shall be stipulated in the same rescript.
Can. 28 § 1. The form of the celebration of marriage prescribed by law is to be observed if at least one of the parties celebrating the marriage was baptized in the Catholic Church or was received into it. (c. 834 § 1)

§ 2. A marriage between a Catholic and a member of an Eastern Church is valid if it has taken place with the celebration of a religious rite by an ordained minister, as long as all other requirements of law for validity have been observed. For lawfulness in these cases, the canonical form of celebration is to be observed.14

§ 3. Canonical form is required for the validity of marriages between Catholics and non-Catholic non-Oriental Churches and ecclesial communities.15

Can. 29 § 1. With due regard for canons 23 § 2 and 32 § 3, dispensation from the form for the celebration of marriage required by law is reserved to the Apostolic See or the Major Archbishop, who will not grant it except for a most grave reason. (c. 835)16

§ 2. Petition for this dispensation must have the endorsement of the parish priest of the Catholic party and of the hierarch of the place of marriage.

§ 3. Even if dispensation from the form of celebration of marriage is granted for a most grave reason, there should be a public form of celebration and a sacred rite.17

Can. 30 § 1. Before or after the canonical celebration of marriage, it is forbidden to have another religious celebration of the same marriage to furnish or new consent; likewise, a religious celebration is forbidden in
which both the Catholic priest and non-Catholic minister ask for the consent of the parties. (c. 839)

§ 2. However, avoiding scandal, the officiating Catholic priest may invite a non-Catholic minister for a reading of a scriptural passage or giving a brief exhortation and bless the couple. In like manner, the Catholic priest may participate in a mixed marriage with the dispensation from the form of the celebration of the marriage.¹⁸

Can. 31. § 1. A mixed marriage celebrated according to the Catholic form ordinarily takes place outside the Eucharistic liturgy. However, for a just cause, the local hierarch may permit the celebration of the Holy Qurbana, if it is a marriage with a non-Catholic Oriental.

§ 2. There shall be no celebration of Holy Qurbana in connection with the marriage between a Catholic and a non-Oriental.

§ 3. The norm of CCEO c. 671 and special norms given by the Apostolic See or the Synod of Bishops, if any, are to be observed regarding the reception of Holy Communion on the occasion of such marriages.¹⁹

Can. 32. § 1. For marriages between members of the Catholic Church and the Malankara Syrian Orthodox Church, the pastoral guidelines agreed upon by these two Churches are to be followed.

§ 2. Accordingly, as part of the preparation for these inter Church marriages, besides what is given in canon 25 §§ 1-6, the following norms are to be followed:
1. The priest should ensure that the bride/bridegroom has paid the church donations in connection with marriages according to the practice of the Churches (PG.11).

2. The bride and bridegroom, after mutual consultation, may select the church in which the marriage is to be celebrated (PG. 12).

3. Written permission for inter-Church marriage from the respective bishops should be obtained by the bride and the bridegroom (PG.13).

4. Betrothal may be permitted according to the custom of the place.

5. Banns should be published in the respective churches, which also announce that it is an inter-Church marriage (PG. 14).

6. Once the permission is obtained from the bishops, the respective parish priests are expected to issue the necessary documents for the conduct of marriage (PG. 15).

7. Marriage in lent or advent seasons is only to be conducted with the permission of the Bishops (PG. 16).

§ 3. The following norms for the celebration of the Inter-Church Marriages are to be observed:

1. The liturgical minister should be the parish priest of the church where the marriage is celebrated or his delegate from the same ecclesiastical communion (PG. 17).
2. There is to be no joint celebration of marriage by the ministers of both Churches. The marriage is to be blessed either by the Catholic or by the Syrian Orthodox minister. However, there could be some kind of participation at the liturgical service by the other minister who could read a scriptural passage or give a sermon (PG. 18).

3. On the occasion of these celebrations the couple, and any members of their families who belong to these Churches, are allowed to participate in the Holy Eucharist in the church where the sacrament of matrimony is being celebrated (PG. 19).

4. Proper entries must be made in the church registers and marriage certificates should be issued for a record to be made in the register of the other church (PG. 20).

§ 4. Regarding the pastoral care of the Catholic-Syrian Orthodox Inter-Church Families the following guidelines are to be observed:

1. The Catholic partner is to be reminded that he or she has to commit himself/herself to imparting to their children proper Catholic formation, to the extent possible and in agreement with his/her partner\(^\text{20}\). Such a formation should be fully in harmony with the Catholic tradition to which he/she belongs (PG 21).

2. The pastors of both partners are bound in conscience to provide continued pastoral care to the inter-Church families in such a way as to contribute to their sanctity, unity and harmony (PG 22).
3. Each partner is to be advised to attend the liturgical celebrations of his/her respective Church, but the couple may be allowed to participate jointly in the eucharistic celebration on special occasions when this joint participation is socially required (PG 23).

4. Any declaration of the nullity of such marriages is only to be considered with the consent of the bishops concerned from both Churches (PG 24).

5. The funeral service should, as far as possible, be conducted according to the rite of the dead person’s Church, even though he/she may be buried in either of the cemeteries, especially if the other partner is already buried there in a family tomb (PG 25).

Can. 33. For Marriages with dispensation from the impediment of disparity of cult, the norms and conditions for mixed marriages between a Catholic and a non-Catholic non-Oriental are also to be fulfilled (CC. 803 & 814).

Can. 34. Local hierarchs and other pastors of souls are to see to it that the Catholic spouse and the children born of a mixed marriage do not lack spiritual assistance in fulfilling their spiritual obligations, and are to assist the spouses in fostering the unity of conjugal and family life (c.816).

Can. 35. Whenever a parish priest comes to know that a Catholic party of his parish has contracted marriage with a non-Catholic or a non-Christian without the required permission or dispensation, he shall report the matter to the local hierarch. Ecclesiastical penal
action may be taken against those responsible for the transgression and scandal.

11. Place of Marriage (c. 831 § 2)

Can. 36 § 1. The marriage is to be celebrated in the parish church of either of the spouses according to the custom in the eparchy, or with the permission of the proper parish priest in any other church convenient for the parties.

§ 2. In extraordinary circumstances, the local hierarch may grant permission for the celebration of marriage at a suitable place other than the church.

Can. 37. Marriage of persons other than parishioners, of whom at least one is a Syro-Malabarian, shall be lawfully blessed by the parish priest or his delegate only on receipt of Form C or a similar document from the concerned parish priests.

12. Marriage through proxy (c. 837)

Can. 38. Marriage through proxy is not allowed.

13. Time of Marriage (c. 838 § 2)

Can. 39. In accordance with the tradition of the Church and keeping the penitential spirit of the liturgical seasons of Annunciation (Suvara) and lent (Sauma), the celebration of marriage is prohibited from the 1st to 24th December inclusively and from 1st Monday of lent until Holy Saturday inclusively. However, for just and sufficient reasons, the local hierarch of the place of celebration of marriage may give permission for marriage during these periods on written petition by either of the parties and on the undertaking that the marriage will be celebrated without pomp and show.
Can. 40. The special regulations given by the eparchial bishops regarding the time of the celebration of marriage on certain days like Sundays, must be carefully observed.

14. Form of Marriage (c. 836)

Can. 41. Marriages are to be celebrated according to the approved liturgical text.

15. Separation of Spouses (864 § 2)

(No canon is given in this section)

1. [In this connection, the members of the Synod suggested that there should be a particular canon regarding baptismal register. The proposed draft is as follows:

"Baptismal register shall be kept in the place where baptism took place as per CCEO c. 689 § 1. Copy of the same shall be sent to the proper parish of the baptised for entry in a special baptismal register. Further entries on baptismal register shall also be made in the register maintained in the proper parish of the baptised" (Cfr. CCEO cc. 37, 296 §§ 1-2, 342 § 2, 470, 535 § 2, 689-691, 695 § 2, 769 § 1 n.1, 775, 784, 841 § 2, 1371. )]

2. This prescription is taken from the Section 63 of the proposed Christian Marriage Act, 1993.

3. According to this canon in India man must have completed 21 and woman 18 years.

4. For marriage between a Catholic and a member of the Malankara Syrian Orthodox Church, the pastoral guidelines given from Rome in the light of the agreement between the two Churches are to be followed.

5. Pastoral guidelines on Marriage between members of the Catholic Church and of the Malankara Syrian Orthodox Church (PG. for short), n.5.

6. PG no.6; Directory for the Application of Principles and Norms on Ecumenism (Directory, for Short), nos 146-149.

7. PG n.7.

8. PG n. 8

9. PG n. 9

10. PG n. 10

11. Directory n. 150.
12 CCEO c.815; Directory n. 150.
13 Directory n. 150.
14 Directory n. 153; CCEO c. 834 §2; CIC c. 1127. n.1.
15 Directory n. 154; CCEO c. 835.
16 Directory n. 154; CCEO c. 835.
17 Directory n. 156.
18 Directory nos. 157 & 158.
19 CCEO c. 671 §§ 1,2,5; Directory nos. 125, 129-136, 159; PG n. 19; CIC c. 844 n.3; UR n.14.
20 Directory nos. 150-151.
Statement of Accounts  
of the Major Archiepiscopal Curia  

MAJOR ARCHIEPISCOPAL CURIA OF THE SYRO-MALABAR CHURCH  
MOUNT ST. THOMAS, COCHIN - 682 021  


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Advance from Religious Institutions for land  6,25,000.00
Advance from Archbishop  52,910.00

VI. **BANK BALANCES:**

Fixed Deposit at Banks  8,00,000.00
Bank S.B. Accounts  10,55,320.00

**TOTAL:**  50,88,787.00

**AUDITOR'S REPORT**

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

ERNAKULAM,

04-11-'94

(Sd/-)

C.J. Romid F.C.A.
CHARTERED ACCOUNTANTS

P.B. No. 3587, M.G. Road, Cochin - 35
MAJOR ARCHIEPISCOPAL CURIA OF THE SYRO-MALABAR CHURCH
MOUNT ST. THOMAS, COCHIN - 682 021


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VI. CURRENT ASSETS & LIABILITIES:-

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VII. BANK AND CASH BALANCES:

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**AUDITOR’S REPORT**

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

ERNAKULAM,
05-11-95

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

CHARTERED ACCOUNTANTS
P.B. No. 3587, M.G. Road, Cochin - 35
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<th>II. ADMINISTRATIVE RECEIPTS &amp; PAYMENTS:</th>
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<td>Chaper Running</td>
<td>15,740.95</td>
<td></td>
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<tr>
<td>Garden Maintenance</td>
<td>14,090.45</td>
<td></td>
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<tr>
<td>Funeral Expenses of Archbishop Kattumana</td>
<td>11,212.00</td>
<td></td>
</tr>
<tr>
<td>Cooly &amp; Wages</td>
<td>10,495.00</td>
<td></td>
</tr>
<tr>
<td>Topographical Survey Expenses</td>
<td>9,000.00</td>
<td></td>
</tr>
<tr>
<td>Audit fees &amp; Legal Expenses</td>
<td>8,500.00</td>
<td></td>
</tr>
<tr>
<td>Medical Treatment</td>
<td>2,998.00</td>
<td></td>
</tr>
<tr>
<td>Subscription to periodicals</td>
<td>2,707.50</td>
<td></td>
</tr>
<tr>
<td>Washing Charges</td>
<td>2,519.00</td>
<td></td>
</tr>
<tr>
<td>Tax for Building</td>
<td>2,431.00</td>
<td></td>
</tr>
<tr>
<td>Miscellaneous Expenses</td>
<td>1,555.00</td>
<td></td>
</tr>
<tr>
<td>Accounting Charges</td>
<td>1,000.00</td>
<td></td>
</tr>
<tr>
<td>Bank Charges</td>
<td>60.00</td>
<td></td>
</tr>
<tr>
<td><strong>III. AGRICULTURAL ACTIVITIES:</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Agricultural Activities</td>
<td>22,276.00</td>
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</table>

Total Expenses: 1,670,382.25
<table>
<thead>
<tr>
<th>PARTICULARS</th>
<th>RECEIPTS</th>
<th>PAYMENTS</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Rs</td>
<td>Ps</td>
</tr>
<tr>
<td>Subsidy for Drip Irrigation</td>
<td>13,000.00</td>
<td></td>
</tr>
<tr>
<td>Drip Irrigation Expenses</td>
<td></td>
<td>28,000.00</td>
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<tr>
<td>IV. CAPITAL RECEIPTS:-</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Corpus Donation from Women Congregations</td>
<td></td>
<td></td>
</tr>
<tr>
<td>&quot; &quot; Men Congregations</td>
<td></td>
<td></td>
</tr>
<tr>
<td>&quot; &quot; Archbishop Kattumana</td>
<td></td>
<td></td>
</tr>
<tr>
<td>&quot; &quot; Diocesan Priests</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1% share from Syro Malabar Parishes through dioceses</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Corpus Donation from Dioceses and Archdioceses</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Contribution from Dioceses for Bishop’s Residence</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
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<tr>
<td>V. FIXED ASSETS:-</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Land and Buildings</td>
<td></td>
<td>5,67,274.70</td>
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<tr>
<td>Curia Building Construction</td>
<td></td>
<td>4,67,820.00</td>
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<tr>
<td>Furniture &amp; Fittings</td>
<td></td>
<td>4,11,317.85</td>
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<tr>
<td>Description</td>
<td>Amount</td>
<td></td>
</tr>
<tr>
<td>-----------------------------------</td>
<td>-------------</td>
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</tr>
<tr>
<td>Machinery &amp; Equipments</td>
<td>2,60,632.70</td>
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<tr>
<td>Electrical and Sanitary Fittings</td>
<td>2,28,478.53</td>
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<tr>
<td>Generator Cost and Installation</td>
<td>5,01,986.00</td>
<td></td>
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<tr>
<td>Chapel Articles</td>
<td>5,735.00</td>
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<tr>
<td>Utensils and Implements</td>
<td>23,555.75</td>
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<tr>
<td>Cooking Gas Equipments</td>
<td>3,055.00</td>
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<tr>
<td>Library books</td>
<td>1,588.00</td>
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<tr>
<td>Vehicles</td>
<td>17,075.00</td>
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VI. **CURRENT ASSETS AND LIABILITIES:**

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Telephone Deposits</td>
<td>3,000.00</td>
</tr>
<tr>
<td>Advance to Tribunal Account</td>
<td>3,965.00</td>
</tr>
<tr>
<td>Mobilisation Advance to A&amp;T Construction</td>
<td>20,00,000.00</td>
</tr>
<tr>
<td>Mass Obligations</td>
<td>3,85,860.00</td>
</tr>
<tr>
<td>Staff Advance- Pillachan</td>
<td>1,150.00</td>
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<tr>
<td>Advance Collection from Dioceses</td>
<td>77,588.50</td>
</tr>
<tr>
<td>Earnest Money Deposit</td>
<td>1,00,000.00</td>
</tr>
<tr>
<td>PARTICULARS</td>
<td>RECEIPTS Rs</td>
</tr>
<tr>
<td>------------------------------------------------</td>
<td>-------------</td>
</tr>
<tr>
<td>Cash with the Archbishop Returned</td>
<td>1,40,000.00</td>
</tr>
</tbody>
</table>

VII. **BANK AND CASH BALANCES:-**

<table>
<thead>
<tr>
<th></th>
<th>RECEIPTS Rs</th>
<th>RECEIPTS Ps</th>
<th>PAYMENTS Rs</th>
<th>PAYMENTS Ps</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fixed Deposits at Banks</td>
<td>1,07,88,737.00</td>
<td></td>
<td>1,44,37,033.00</td>
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<tr>
<td>Bank S.B. Accounts</td>
<td>3,02,646.22</td>
<td></td>
<td>4,62,004.87</td>
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<tr>
<td>Current Account at Bank</td>
<td>42,980.00</td>
<td></td>
<td>13,796.00</td>
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</tr>
<tr>
<td>Cash in hand</td>
<td>42,980.00</td>
<td></td>
<td>1,07,736.25</td>
<td></td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td>2,10,74,449.10</td>
<td></td>
<td>2,10,74,449.10</td>
<td></td>
</tr>
</tbody>
</table>

**AUDITOR'S REPORT**

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

ERNAKULAM,

05-07-’96

N.B: *The construction work of the Major Archiepiscopal Curia is going on. During the financial year 1996-97, we have already spent Rs. 1,20,00,000/- for construction, as on 31-1-1997.*

(Sd/-)

C.J. Romid F.C.A.

CHARTERED ACCOUNTANTS

P.B. No. 3587, M.G. Road, Cochin - 35
Assistant Chancellor

On August 9, 1996, His Eminence Antony Cardinal Padiyara, the Major Archbishop of Ernakulam Angamaly appointed Fr. James Kallumkal, a member of the Vincentian Congregation, as the Assistant Chancellor of the Syro-Malabar Major Archiepiscopal Curia, Mount St. Thomas, Kakkanad. He is specially entrusted with charge of the Synodal News.

Apostolic Visitations

His Excellency Mar Gregory Karotemprel CMI, chairman of the commission for the Migrants, and the Apostolic Visitor to the whole North America, made his first official visit to St. Thomas India Catholic Mission, in the Archdiocese of Detroit, Michigan, U.S.A, on September 12-14, 1996. His Excellency was accorded a warm welcome by the faithful and the parish Council, under the leadership of Fr. John Melepuram, who is presently in charge of the mission. This mission which was formally inaugurated in 1995, had a solemn Mass, meeting and social with his Excellency Mar Gregory Karotemprel.

During his visit to the mission, Bishop Gregory got a chance to visit Mar Ibrahim N. Ibrahim the only bishop of the Chaldean Catholic Church in North America and Monsignor John Zenz, the Moderator of the Curia of the Archdiocese of Detroit.

Mar Joseph Pallikaparampil, the Apostolic Visitor for the Syro-Malabarians in Europe made his first official visit to Europe during the month of September 1996. The visit was very
useful and it helped his Excellency to personally understand their problems and to propose solutions for the same.

*New Archbishops and Bishops take charge*

The newly appointed apostolic Administrator of the Syro-Malabar Church, Mar Varkey Vithayathil C.Ss.R., was ordained titular archbishop of Acrída on 6th January 1997 by His Holiness Pope John Paul II in St. Peter's Basilica in the Vatican City. Mar Vithayathil took charge of his office on 18th January during a concelebrated Eucharistic Liturgy at St. Mary's Cathedral Basilica Ernakulam. Mar Jacob Thoomkuzhy who succeeded Mar Joseph Kundukulam as the new Metropolitan of Trichur assumed office on 15th February. Mar Paul Chittilapilly who was transferred from Kalyan to Thamarassery, was installed on 13th February at the pro-Cathedral at Thiruvampady. Mar Jacob Manathodath, who was the auxiliary bishop of Ernakulam, assumed office as the new bishop of Palghat on 1st February. Mar Emmanuel Pothanamuzhy CMI (known as Fr. Mani Giles CMI at the time of nomination), the bishop-elect of Mananthavady, was ordained on 26th January at Dwaraka (Mananthavady). He took charge of the eparchy on the same day. Mar George Alencherry, the first bishop of the newly erected eparchy of Thakkala, was ordained on 1st February at the Cathedral Church at Padanthalummood. Mar Thomas Elavanal MCBS, who succeeds Mar Chittilapilly in Kalyan, was ordained at Kalyan on 8th February and has taken charge of the eparchy.
INFORMATION FOR SUBSCRIBERS

The present subscription rate of Synodal News is Rs. 50 per annum (Overseas US$ 15.00). Those who pay by cheque are requested to add Rs. 10.00 as commission of the bank. Normally two numbers of Synodal News is published in an year.

Please note that the next number of Synodal News will be published in August 1997.

ACTS OF THE SYNOD

As noted in the previous issue of the Synodal News, the papers presented in the Synod held in the Vatican together with the interventions are published as a book from the Syro-Malabar Major Archiepiscopal Curia. Copies of the same can be ordered from the office of the Synodal News. The price of the volume is Rs. 200/-. Add Rs.15/- towards postage and handling.

Orders for SYNODAL NEWS and ACTS OF THE SYNOD may be sent to:

Editor
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Bharatha Matha College P.O.,
Kochi 682 021, India.

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