IXth SYNOD (2001)

SPEECHES
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REPORTS

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EDITORIAL

The pastoral care of the Syro-Malabar emigrants in the United States of America and Canada had been high on the agenda of the Major Archiepiscopal Commission for Pastoral Care of Migrants and for Evangelization. The statistics of the Syro-Malabarians migrated to those countries revealed that there were sizable communities in the various parts of those countries which could be organized into parishes or even a diocese. Until recently in more than one place these communities had been established as official Syro-Malabar Missions under the jurisdiction of the local Ordinaries. The Missions in the archdioceses of Chicago, and New York and in the dioceses of Detroit and Dallas deserve special mention. Their Ordinaries were very much interested and extremely helpful in organizing those Missions. The Syro-Malabar priests presented by the Major Archbishop were appointed as Directors in these Missions. One can never overestimate their magnanimity in this regard. The best organized Mission was that of Chicago and Joseph Cardinal Bernardin, the late Archbishop of Chicago graciously gave a parish church and its adjoining facilities for the exclusive use of the Syro-Malabarians. The Major Archbishop and the Synod Bishops of the Syro-Malabar Church made repeated requests to the Holy See for establishing the necessary juridical structures for the pastoral care of the Syro-Malabarians in their own ecclesial tradition as visualized by the Second Vatican Council. Finally the Holy See acted decisively by establishing the new eparchy of St Thomas the Apostle of Chicago for the Syro-Malabarians on 16 February 2001 and appointing Father Jacob Angadiath as its first bishop. Bishop Angadiath was appointed simultaneously as the Permanent Apostolic Visitor for the Syro-Malabarians in Canada. The new provision is certainly a milestone in the history of the Syro-Malabar Church. We wish Bishop Angadiath and the new eparchy every success.
The birth of new canonical institutes of major archiepiscopal rights has been a regular feature in the Syro-Malabar Church. The Religious Institutes and Associations in the Syro-Malabar Church assume new and firm juridical status obviously because they are found useful and helpful in fulfilling the mission of the Church and are rendering valuable services to the people reaching out beyond the horizons of the Church membership. This issue of Synodal News carries news and documentation about a few of them.

The IXth Synod (2001) of the Bishops of the Syro-Malabar Church took place from 5th to 17th November 2001, that is, almost a year after the previous one and consisted of only one session. A number of items were on the agenda of this session. As usual the synod conducted its business during a two-week long session and this issue of Synodal News brings to you the report and other documents related to the synodal session. Synodal News wishes all its readers a blessed and prosperous New Year.

Chief Editor
IX\textsuperscript{th} SYNOD (2001)
Mount St. Thomas, 5 - 16 November 2001

INAUGURAL ADDRESS

My dear brother Archbishops and Bishops,

I am very happy to meet you all again here and to welcome you to the IX\textsuperscript{th} synod (2001). I extend to you a most cordial welcome to this synodal session and request your active and earnest participation in the discussions. I extend a special welcome to Bishop Mathew Arackal who has succeeded Bishop Vattackuzhy in Kanjirappally and Bishop Jacob Angadiath of the newly erected eparchy of St Thomas the Apostle in Chicago for the Syro-Malabarians. As you know they are participating in the synod for the first time. I take this opportunity to wish them every success and God’s blessings in their Episcopal ministry.

It is certainly a reason for jubilation that we have been given a new eparchy for our faithful in the United States and Canada. It was one of our long cherished desires and the synod as well as my predecessors did spare no effort for getting the new eparchy. Now it is up to us to make it grow as an example of genuine Christian witness in those countries.

Some of the synodal members are absent in this session. As in the previous sessions Bishop Sebastian Vallopilly is unable to join us because of his advanced age. Similarly Bishop Mathew Vattackuzhy and Bishop Abraham Mattam also are not present here owing to poor health. Bishop Dominic Kokkat has informed me that he is not able to attend this session because of some illness. He, therefore, requests the synod to grant him leave of absence. Let us remember all of them in our prayers.

As usual we shall spend the time before noon today in prayer and recollection. I invite all of you to make use of this recollection
for making a thorough examination of your consciences and to re-
move all blocks, if any, that hinder our unity and communion in the
synod as well as outside. The Lord invites us to be true to his
message and mission that we are called to continue. I would like to
reiterate what I said in the opening address of the Major Archiepis-
copal Assembly in November 1998 and again in the opening speech
of the last synodal session: We all will disappear behind the cur-
tain of eternity, but the Church will continue because it is Jesus
who is with her. So let us not be worried too much about the fate of
the Church. Moreover, in spite of the best of our efforts we remain
fragile human beings unable to do anything without His grace.
What we are asked to do is to make the people of God entrusted to
us experience in this world the saving action of Jesus Christ.

We have gathered here as synod at a time when a war is being
waged against terrorism. The recent Roman synod also took note of
this particular situation. Unfortunately there are attempts to give a
religious dimension to this war. It is not against any religion because
fundamentalist elements and their belligerent activities are found in
all religions. It should be remarked that the more fundamentalist
attitudes develop in religion the greater its moral decay. No religion
can take the role of a certifying agency for war. If any religion or
religious leaders do so then they are politicizing religion and are
taking away religion from its spiritual foundation.

It is true that the feeling of being unjustly treated may give
birth to the tendency for war and terrorism in the minds of some
people. But the duty of religions is to civilize such minds and to
instill in them the finer feelings of love and sacrifice. Religions are to
create a spiritual atmosphere in the world and should lead men to
peace and harmony. Peace is a product of justice. Sharing of wealth
and concern for the poor are part of justice. Peace will be the first
casualty also when the majority begins to oppress the minority and
deny them their legitimate rights.
It is heartening that a large number of nations in the world are united in fighting terrorism. But whether war is capable of eradicating terrorism is a moot question. Human minds are the breeding ground of terrorism. Unless those minds are made to become the source of peace and goodness no amount of war will be able to do away with terrorism. As religious leaders it must be our resolve to do everything possible to create an atmosphere of a genuine sense of religion in the mind of every one. We Christians should try to build up within the world a civilization of and should foster cooperation among religions. All religions should come together to remove the roots of evil in the world.

The Christians in India are ever more under the threat of forced extinction by the extremist and religious fundamentalist groups. Ironically, there are people who think that these religious fundamentalists help inculcate fear of God and love for one's own religion in the minds of the people and hence they have an intrinsic value. But we know that the end does not justify the means. We are not authorized to use any method other than that of Jesus who came to give his life as a ransom for many. There is no place for extremism and fundamentalism in Christian religion. I am aware that this method of Jesus involves risks for persons as well as for the community. But we cannot afford to water down our faith for the sake of existence.

I bow my head before our missionaries in various parts of India who courageously faced, some even unto death, the machinations of the foes of the Church for the sake of the Kingdom of God. With the increased political patronage and a callous and prejudiced law and order machinery we have got to expect more such instances. It is to be reasonably presumed that these attacks are part of a broader tactic to terrify the Christians who are in the forefront of the efforts to save the millions of India who are exploited by the rich and the powerful. Some are perpetrating these crimes just for the sake of money to fund their terrorist projects. In either case the result is the same. But we are not to be cowed down by any of
these acts. Let us remember that martyrdom is nothing new to Christianity. It is through martyrdom that the Church grew up. India cannot be an exception. Let us not forget that the Lord is with us always to strengthen and guide us.

I am just back from the 10th Ordinary Assembly of the Synod of Bishops held in Rome from 30th September to 27th October. The very figure of Bishop was the theme of this synod. One of the repeated calls was for better communion among bishops, the successors of the apostles. In this context I would like to reiterate my earlier requests for greater communion in our own synod. As I was appointed Apostolic Administrator by the Holy Father the main thing I was asked to do was to make every effort to foster better communion in our synod. Synod means walking together. It is a call to walk together with complete openness to the Spirit speaking in our hearts and through our brother bishops in order to build up the Church in unity. There shall not be groups and parties in the synod. The moment the members of the synod begin to think along party lines it ceases to be a synod.

It may be true that in the past there had been occasions of mutual suspicion and the consequent uncharitable reactions. I do not deny the fact that some may have in them feelings of hurt or of being taken for a ride. But St Paul exhorts us: “In your anger do not sin. Do not let the sun go down while you are still angry and do not give the devil a foothold.” (Eph. 4, 26-27). Indeed, an angry mind is a well-prepared ground for the devil to perform his art. Let us forget and forgive any hurt that we may have caused or received. The Holy Father himself has set an example by asking forgiveness for the mistakes the Church has committed in the past. Let us have a new beginning.

As for the decisions of the last synodal session I am happy to inform you that most of them have already been executed. As you know the most important decision, namely, to start a new major seminary at Kunnoth has become a reality. The new seminary is
given the name Good Shepherd Major Seminary. I am told that in spite of the initial difficulties the seminary is running well. Another important decision was to start a museum in the old building in this compound. I am told that it will be ready for inauguration on Saturday, 10th of this month. As you have already been informed an ecumenical seminar on the cultural heritage of the St Thomas Christians also is scheduled for the same day. Hence there will not be synodal sittings on Saturday. Heads of the non-Catholic Churches in Kerala as well as representatives of those Churches will be present in the seminar. The museum will be opened at the end of the seminar.

In accordance with the decision of the last synodal session we have conducted a course in Italian language for the prospective candidates of higher studies in Rome. Bishop Thomas Chakiath will enlighten us on this topic. As for the support of the synod for the farmers' movement called INFAM I think that the members of the synod have been giving their wholehearted cooperation and support. It is really tragic that farmers who constitute the vast majority of the population of Kerala are totally neglected by the government and other agencies. As the President of India, Shri K.R. Narayanan remarked in his speech on the last republic day, the road to liberalization and globalization has become a dangerous one because of the absence of the necessary pedestrian crossings for the poor and the marginalized. As leaders of our communities it is our bounden duty to sympathize with our people and do everything to protect the victims of this phenomenon. In this respect I appreciate very much the leadership given by Archbishop George Valiamattam and his co-workers.

In this synodal session we have got to expedite several topics. One of the important topics is the discussion on the comments received from the eparchies about the observations of the Congregation for the Oriental Churches with regard to the changes to be made in the text of the sacraments. The Supreme Authority of the Church wants us to be faithful to the authentic traditions of our
Church. At the same time it is our duty as bishops to judge the appropriate time when changes in the liturgy could be smoothly introduced in our Church which was ruled by Latin prelates for nearly three centuries. It is our responsibility as a synod to see also that our liturgy is made meaningful to the people of our times as an experience that deepen their faith. There are several other matters on the agenda proposed by the members. I hope that we will be able to take up all of them. Certainly, that will depend very much on our preparedness to limit our discussions to the allotted time for each topic. I make use of this opportunity to request you to cooperate in this matter.

May Mary, the mother of Christ be with us during this session to enlighten us in our discussions. May St Thomas our Father in the faith intercede for us. With these words I open the IXth synod (2001).

Varkey Cardinal Vithayathil, C.Ss.R.
Major Archbishop.

Mount St Thomas
5th November 2001
REPORT

The IXth Synod (2001) began at Mount St Thomas on Monday, 5th November 2001. The sitting started with a prayer said by Mar Kuriakose Kunnacherry, the bishop of Kottayam. Cardinal Varkey Vithayathil, C.Ss.R., the Major Archbishop presided over the session. After the prayer he formally opened the session. He welcomed all the members to the synodal session. He welcomed especially the new members, Mar Mathew Arackal who succeeds Mar Mathew Vattakkuzhy in Kanjiarapally and Mar Jacob Angadith, bishop of the newly erected eparchy of St Thomas the Apostle in Chicago for the Syro-Malabarians and congratulated both of them. He also said that three of the retired members namely, Mar Sebastian Valloppilly (Emeritus-Tellicherry), Mar Abraham D. Mattam VC (Emeritus – Satna), Mar Mathew Vattakkuzhy (Emeritus – Kanjiarapally) had informed him of their inability to attend the current session because of ill health. Similarly Mar Dominic Kokkatt CST (Gorakhpur) sought leave of absence for health reasons. The requested leave was granted to Mar Dominic Kokkatt.

In his opening address Cardinal Vithayathil made a mention of the war that is being waged against terrorism and said that unless human minds are made to become the source of peace and goodness no amount of war can do away with terrorism. He appealed to the members of the synod as religious leaders to do everything possible to create an atmosphere of a genuine sense of religion in the mind of every one. Expressing satisfaction at the erection of the new eparchy in Chicago he said that it was a long cherished dream and that it is up to the synod to make it grow and develop. The Major Archbishop also exhorted the synod members to do everything for fostering communion in the synod. He said: Synod means walking together. It is a call to walk together with complete openness to the Spirit speaking in our hearts and through our brother bishops in order to build up the Church in unity. There shall not be
groups and parties in the synod. The moment the members of the synod begin to think along party lines it ceases to be a synod. He further exhorted the members to forget and forgive any hurt that the members may have caused or received in the past.

The inaugural address was followed by a recollection preached by Mar Lawrence Mukkuzhy, the bishop of Belthangady. The theme of his talk was the image of the Bishop as a man of God. After the talk the synod members spent the rest of the time of the opening day until lunch in prayer and reflection.

Participants

The following members were present in the inaugural sitting: Mar Varkey Vithayathil, C.Ss.R. (Major Archbishop), Mar Joseph Powathil (Changanacherry), Mar Jacob Thoomkuzhy (Trichur), Mar George Valiamattam (Tellicherry), Mar Kuriakose Kunnacherry (Kottayam), Mar Joseph Pallikaparampil (Palai), Mar George Punnakottil (Kothamangalam), Mar Gratian Mundadan CMI (Bijnor), Mar James Pazhayattil (Irinjalakuda), Mar Gregory Karotemprel CMI (Rajkot), Mar Paul Chittilapilly (Thamarassery), Mar Vijay Anand Nedumpuram CMI (Chanda), Mar Jacob Manathodath (Palghat), Mar Simon Stock Palathara CMI (Jagdalpur), Mar Emmanuel Pothanamuzhy CMI (Mananthavady), Mar George Alencherry (Thuckalay), Mar Thomas Elavanal MCBS (Kalyan), Mar Thomas Chakiath (Auxiliary-Ernakulam), Mar Sebastian Vadakel MST (Ujjain), Mar Mathew Moolakkatt OSB (Auxiliary-Kottayam), Mar Lawrence Mukkuzhy (Belthangady), Mar Joseph Kunnath CMI (Adilabad), Mar Mathew Vaniakizhakel VC (Satna), Mar Mathew Arackal (Kanjirapally), Mar Jacob Angadiath (Eparchy of St Thomas in Chicago) and Mar John Perumattam MST (Emeritus - Ujjain). Mar Joseph Pastor Neelankavil CMI (Sagar) joined after two days.

Time Table

After a brief discussion the provisional time-table for the current session was formally approved by the synod.
Moderators

The Major Archbishop nominated the following members as moderators of the sittings of the current session: Mar Vijay Anand Nedumpuram CMI, Mar George Alencherry and Mar Mathew Moolakkatt OSB.

Experts

Father Antony Nariculam, the secretary of the Commission for Liturgy, and Fr. Jacob Vellian were present to help at the discussion of the various liturgical texts. Similarly Fr. James Thalachelloor, the secretary of the Commission for Particular Law and Fr. James Kallumkal VC, the convener of one of the sub-committees, and Fr. Andrews Thazhath helped at the discussions of the drafts of the various Particular Laws.

Agenda

Two of the members wanted to have the discussion of the topics anticipated for which their attendance was important. The synod accepted their request and consented to discuss the topics related to the new eparchy in Chicago and the reports of the commissions earlier than it was originally planned. A few new topics also were included on the agenda as proposed by some members. The following was the final agenda:

1) Report of the implementation of the decisions of the previous session
2) Guidelines for synodal functioning
3) Statutes of the Administrative Tribunal
4) Laws on Religious – changes to be incorporated
5) Election of kaikars – procedure where no panel of candidates can be constituted
6) Codification of particular laws – mandate for editorial board
7) Elevation of Kottayam to metropolitan status and related issues
8) Membership of the Syro-Malabar Church in the National Council of Churches in India and the Christian Conference of Asia
9) Areas of competency and responsibility of the Major Archepiscopal Curia and the Curia of the Archbishop of Ernakulam-Angamaly in matters of concurrent nature
10) Liturgical Texts prepared by the Commission for Liturgy
11) Ecumenical Seminar on Cultural Heritage of the St Thomas Christians
12) Suggestions from eparchies concerning the Observations on the text of sacraments
13) Study on the nature and function of the ministry of heupadiakona;
14) English translation of Holy Qurbana; Lectionary for 2001
15) Catechetical Directory; Catechism for children in mission eparchies
16) Directory on the Life and Ministry of priests
17) Mission Policy
18) Draft statement on inter-Church marriages
19) Functioning of Seminaries in the light of the findings of the apostolic visitation
20) Study on ecclesiastical titles, honours and insignia
21) Situation of the diocese of Chicago and the assistance needed
22) Requests from the Gulf
23) Issues related to the membership of the Syro-Malabar Catholics who recently joined Orthodox Churches and subsequently returned to Catholic Church
24) Need to do research in liturgical matters by the Liturgical Research Centre
25) Bifurcation of Kalyan and erection of Sangli mission as an eparchy
26) Finance of the Curia
27) Report of Commissions
28) Common archival software
29) Periodic meeting of the eparchial curia personnel
30) Uniform mode of celebration of Holy Qurbana
31) More synodal sessions every year
32) Jeevan TV
33) Catholics joining Pentecostal sects
34) INFAM
35) Kannada translation of Holy Qurbana
36) Permanent diaconate
37) Madras Mission

Felicitation to Cardinal Varkey Vithayathil

At the beginning of the afternoon-sitting on 5th November Mar John Perumattam MST on behalf of the synod congratulated the Major Archbishop on his elevation as cardinal. The Major Archbishop thanked the synod for the greetings.

Synod remembers Fr. Abel CMI

During the discussion of the liturgical texts the members spent a few minutes in silent prayer for the late Fr. Abel CMI and recalled the great services he did for our Church in the field of the composition of liturgical texts in Malayalam. It was also agreed to mention this matter in the final press release.

LITURGICAL TEXTS

Archbishop Jacob Thoomkuzhy introduced the topic. He thanked Fr. Antony Nariculam, the secretary of the Commission
who was present in the hall, and all the members of the Central Liturgical Committee (CLC) as well as of the Episcopal Committee for their services. Fr. Nariculam presented the report of the activities of the CLC from 1996 to 2001.

It was brought to the notice of the synod that although the *propria* of the Holy Qurbana and other liturgical texts were unanimously passed by the synod they have not been introduced for public use. Some wanted to have the texts of the *propria* introduced for public use only after getting the final approval from the Holy See. Some others, quoting the speech made by the Cardinal Prefect in the Synod held in the Vatican in January 1996, said that the synod has the competence to introduce the texts in Malayalam for public use on experimental basis even before getting the final approval of the Holy See. Yet others said that introducing liturgical texts on experimental basis would cause more confusion in our Church. Hence it would be better to wait till the Holy See gives its *recognitio* for the texts before introducing them for public use.

*Rite of Priestly Ordination* (*പിയേസ്റ്റസിൽ നേടാൻ* 

Fr Nariculam briefly explained the genesis and the sources of the text of the rite for conferring the Holy Order of Priesthood and indicated the new additions or changes proposed by the CLC in it. With the modifications suggested by the members the draft was given preliminary approval by the synod.

*English Translation of Qurbana*

Mar Jacob Angadiath said that a translation of the text of the Qurbana in modern English is essential for his eparchy since most of the second generation immigrants do not understand Malayalam. He pointed out that the youth in his eparchy find it difficult to follow the existing official English text. He informed the synod that he had already translated the simple form of the Qurbana into modern English for use during his Episcopal ordination and that it was appreciated by the people. After having heard the various suggestions
of the members, the synod asked Mar Angadiath to make a comparative study of the existing English texts, make necessary corrections and prepare a text which is also faithful to the official text and then present it to the Commission for Liturgy. The Commission was given the mandate to examine it and give provisional approval for public use both in India and abroad. In order to examine the text the Commission may seek the help of experts. The text is to be finalized before 31st March 2002 and introduced for Easter 2002. Until then the present translation made by Mar Angadiath can be used in his eparchy.

With regard to the provisional English translation of the Holy Qurbana to be prepared by Mar Jacob Angadiath it was clarified that the text when approved by the Commission for Liturgy can be used wherever needed, both in India and abroad until an official translation is ready.

**Qurbana Text in Syriac**

The synod decided to prepare a text in Syriac of the present Raza since there exists no such corresponding text. Fr Jacob Vellian was entrusted with this task. He was authorized to co-opt other scholars if needed. He proposed the names of Fr Emmanuel Thelly CMI and Fr Antony Vallavanthara CMI to help him. Mar Joseph Powathil agreed to avail the opportunity of his forthcoming visit to Rome to contact the Congregation for the Oriental Churches to know whether a Syriac text is available with them. The committee will start its work only thereafter.

**Procedure to be followed in finalizing the liturgical Texts**

The members discussed the procedure to be followed in finalizing the liturgical texts and in introducing them for use. The following procedure was agreed upon: The Commission for Liturgy presents to the synod the text prepared by the Central Liturgical Committee (CLC), the synod makes a preliminary discussion of the text, the Commission sends the text with modifications if any to the
eparchies for suggestions, the Commission studies the suggestions with the help of CLC and presents the texts to the synod, the synod discusses and gives final approval to the texts, the Commission translates the texts into English and entrusts them to the Major Archbishop who sends them to Rome for *recognition*. It was also decided not to publish hereafter the drafts of the liturgical texts in the *Synodal News*. The synod decided not to introduce any liturgical text before getting the *recognition* of the Holy See. Exceptions may be permitted if the synod so decides in the case of a particular text. It was agreed to add the following to the decision about the procedure for the approval of the liturgical texts: if the Holy See grants the required *recognition* without any comments the Major Archbishop will promulgate the text immediately. If there are comments they will be discussed in the synod and the Holy See will be informed of the result and a request for *recognition* will be made again. The Commission for Liturgy was authorized to translate into English the text of the *Propria* already approved by the synod.

The texts of the Holy Week and Christmas services and of common Penitential Service will be sent to the eparchies for their observations and comments. They will be translated into English and sent to the Holy See after discussing in the synod the observations and comments from the eparchies.

**Minor Orders of Karoya and Heupadiakona**

Mar Mathew Vaniakizhakel read out a paper prepared by Mar Abraham Mattam on the topic. Opinions were expressed as to the relevance of these orders today both as permanent states and as steps to priesthood. In this regard it was clarified that as per the provisions of the particular law, *heupadiakona* has been retained. The synod entrusted Mar Thomas Elavanal and Mar Sebastian Vadakel to formulate the specific functions of the order of *heupadiakona* and present them in the next session of the synod.
Observations on the Texts of the Sacraments

The synod discussed the opinions of the Central Liturgical Committee (CLC) as well as those of the eparchies with regard to the Observations of the Congregation for the Oriental Churches on the text of the sacraments. Fr. Antony Nariculam was asked to formulate all the proposals agreed upon by the synod in this regard and send a copy of them along with the minutes to the synodal members. In the last sitting Fr Nariculam presented them at the synod and obtained its approval. To the query of one member as to the point of reference when there arises the need for an interpretation of these formulations it was clarified that the interpretation will have to be made in the light of the minutes.

During the discussion doubts were expressed by some bishops regarding the practical application of certain points agreed upon by the synod. It was then clarified that in such cases the bishops should use pastoral prudence and decide upon the course of action. Even then efforts should be made to attain the full implementation of the provisions in the text. The synod followed the norm that while submitting a text nothing new is to be added in the text already reviewed by the Congregation. The text was once unanimously approved by the synod and sent to Rome for approval. Hence additions would make another review by the Congregation necessary and would cause delay in getting the required recognitio. Hence it was decided that only the responses of the synod to the Observations of the Congregation need to be sent to Rome and not the full text. The synod requested the Major Archbishop to indicate while sending the responses to the Congregation that the present agreement was reached in the synod with considerable effort and that a further review of the points of agreement would not be in the best interest of the Church and that the ultimate aim of the synod is the full implementation of all the points agreed upon. The Major Archbishop said that he would specifically indicate that the decision reached is through consensus and not through voting. It should also
be indicated that certain proposals are made because of the pastoral needs and the present liturgical situation of our Church.

**Lectionary of 2001**

Some members pointed out that the lectionary of the current year was not satisfactory and that it should be revised. Fr Nariculam informed the synod that it was an experimental one printed as requested by the synod in the previous year. The synod authorized the CLC to make the necessary alterations in the lectionary that is being used in 2001 and present it at the session of July 2002.

**Revision of the Liturgy of the Hours**

A clarification was sought about the mandate given to the CLC with regard to the revision of the experimental text of the liturgy of the hours. The question was whether the mandate was to make a thorough revision or to correct and refine it wherever necessary. It was pointed out that the mandate given was to make the necessary corrections and refinements and publish the text as official. Fr Nariculam pointed out the practical problem involved therein. Even though corrections are minimal a new edition of the text has to be brought out. At the same time many copies of the present text are in circulation. He doubted whether people will be ready to buy the new text. He added that partial correction or polishing of hymns is not possible according to the writers whom he approached for doing this work. According to them they would not be able to work on the existing hymns but can rewrite them in full according to their style. Fr Nariculam said that he has taken steps to get suggestions for the improvement of the hymns. There was the suggestion that only the hymns be totally revised and printed as a separate book for use along with the main text on an experimental basis. That too was found not viable. Finally the synod asked the Commission to mark the hymns and prayers in the present experimental text that require language correction and modify them as needed and present the revised text in the next session of the synod.
PARTICULAR LAWS

Fr. James Thalachelloor, the secretary of the Commission for Particular Law and Fr James Kallumkal VC, one of the members of the Central Committee for Particular Law, were present for the discussion of particular laws. In the beginning of the discussion Fr Thalachelloor presented the report of the activities of the Commission and enlisted the particular laws which have already been promulgated and those yet to be promulgated.

Laws on religious: In accordance with the decision of the synod held in November 2000 Fr. James Thalachelloor read out the modified clauses in the Laws on religious. They were approved after a detailed discussion.

Clarification of Palliyogam Rules: With regard to the doubt whether it is possible to introduce panel system into the election of Kaikars, it was clarified that the Rules themselves give the freedom to the local bishop in this matter. With regard to the query whether the common law permitted the substitution of Palliyogam with Prathinidhiyogam on a stable basis it was answered positively, without however prejudice to No. 20 of the Rules of Palliyogam.

Synodical Committee of Experts

The synod decided to constitute a committee of experts for consultation. The Chairman of the Commission for Particular Law was asked to present a list of prospective members to the committee. The Committee will help the synod when it is in session and if needed. One member said that there are doubts as to the nature, composition etc. of the proposed committee of experts.

Editing the Code of Particular Laws: Mar Paul Chittilapilly, the chairman of the Commission for Particular Law informed the synod that the codification of the particular laws is almost over and that they should be edited into one code. In this regard the synod authorized the same Commission for Particular Law to do the needful.
Law on Divine Worship and Especially the Sacraments

Fr James Kallumkal, the convener of the subcommittee that drafted this law, introduced the topic. There was doubt as to the propriety of deacons or minor clerics saying the final prayer of blessing in the celebration of sacramentals. The opinion of the CLC was sought in this matter. It was clarified that they can recite the prayer but cannot give the blessing as it is a priestly blessing. In the light of the clarification the subcommittee redrafted the concerned article and it was approved by the Synod.

Draft Statutes of Administrative Tribunals

Fr Andrews Thazhath a member of the committee which drafted the text of the statutes for the Administrative Tribunals to be erected in accordance with article 70 of the Rules of Palliyogam, introduced it and read it clause by clause. After discussing the various provisions in the draft the synod approved them with some modifications. The synod, however, judged that the draft needs to be considered only as guidelines for the eparchies to establish administrative tribunals. Hence these guidelines will not be published in the Synodal News.

Guidelines for the functioning of the synod

Mar Jacob Manathodath, the convener of the committee constituted to draft the guidelines for the functioning of the synod read out the draft clause by clause. The synod approved the draft with some modifications. However, the Guidelines will not form part of the particular laws and they will not therefore be published in the Synodal News.

Catechetical Directory

Before the synod took up for discussion the draft of the Catechetical Directory prepared by the Commission for Catechism, Fr. Jose Puthiyedath, the Secretary of the Commission, presented the report of the activities of the Commission in the previous year.
The representation of the eparchies outside the proper territory in the committee for preparing the draft of the Directory was remarked to be rather poor. The secretary clarified that representatives of those eparchies too were invited but because of practical difficulties only a few of them could take part in the preparatory meetings.

Fr Puthiyedath made an exposition of the draft of the Directory highlighting its structure and main points. He said that the content of the catechism is presented following the order of the history of salvation. The members proposed several additions and amendments in the draft. Many members suggested to simplify the chapter on catechetical organization. The draft was on the whole acceptable to the members. However, the bishops from outside the 

territorium proprium felt that the draft did not take into sufficient account the situation of the mission eparchies. Some of the members therefore suggested that a separate Directory be drafted for those eparchies.

As the discussion of the draft of the Directory was over the moderator asked for the opinion of the members with regard to the next step to be taken. He said that logically it should be the preparation of catechetical texts and a Catechism of the Syro-Malabar Church. The members, however, felt that the urgent need is the text-books. Hence their preparation should be given priority. In view of preparing them, a general syllabus is to be drafted and finalized. The members of the Commission said that they could prepare the syllabus and present it before the synod within one year. This however was felt to be too long a period. Some suggested that the syllabus be prepared as early as possible and circulated among the members of the synod. This suggestion was finally accepted. The Commission will prepare the syllabus and send it to the members of the synod and finalize it incorporating their observations. All this should be done within one year. The synod approved the draft of the Directory. The Commission was asked to incorporate the suggestions made about it, to correct its language, to add a preface and then submit it to the Major Archbishop for promulgation.
The need for a Directory and a syllabus for the mission eparchies also was discussed in detail. The members suggested that the bishops outside the *territorium proprium* could prepare a separate syllabus if they desire or continue to use the text-books now available for one more year. By then the syllabus to be prepared by the Commission will be ready. The bishops outside the proper territory may use it with the necessary changes and additions or make on its basis another syllabus. Mar Gregory Karotemprel was asked to convene a meeting of the bishops concerned and to decide the course of action and inform the synod of it.

Mar Gregory Karotemprel informed the synod that they discussed the matter and decided to prepare only a syllabus and entrusted Mar Sebastian Vadakel and Mar Mathew Vaniakizhakkel with the task. They would finalize the syllabus only after getting the syllabus prepared by the Commission for Catechism. Regarding the process of finalization of the syllabus by the Commission it was clarified that if there are serious differences of opinion from the part of the bishops they would be referred to the synod for decision.

**Permanent Diaconate**

The draft of the *Guidelines for Permanent Diaconate* was introduced by Mar George Punnakottil. Some raised the question whether permanent deacons are needed in the Syro-Malabar Church in Kerala at all. As to the query whether *karoya* and *heupadiakona* are to be conferred on the candidates before ordaining them deacons it was answered in the positive. It was decided to entrust the Commission for Particular Law with the task of drafting the particular law concerning permanent deacons. The Commission may make use of the draft of the Guidelines for drafting the particular law. In the meantime Mar Punnakottil will redraft the Guidelines taking into consideration the suggestions of the synod. When ready both the drafts of the particular law and of the Guidelines will be presented to the synod. The procedure adopted in the case of other drafts of the particular laws will be followed in this case too.
bishops could then ascertain whether the priests of their eparchies feel the need for permanent deacons.

**Formation in the Seminaries**

Mar George Alencherry introduced the topic and read out a few recommendations from the report of the Apostolic Visitation for the Seminaries in India. In the light of the document many said that there should be a permanent machinery for evaluating the functioning of the seminaries. All were of the opinion that there is a need to improve the seminary formation. In the light of the suggestions the synod decided to prepare a Charter of Priestly Formation and a set of guidelines for the life in the seminaries and to arrange a course for the formators. The Commissions for the three common seminaries, the archbishop of Trichur and the bishop of Satna were formed into a central committee to draft the Charter for Priestly Formation and the practical guidelines and to conduct a course for the formators during the summer vacation. The convenor of the Committee is Mar Joseph Pallikaparampil. The Commission was given the mandate to co-opt other members especially the representatives from the Seminaries and the Religious Institutes. The Practical Guidelines for Seminary Formation should evolve from the Charter of Priestly Formation. The commission is to present the documents in the synod within one year.

**Charter of Priestly Formation**

Mar Joseph Pallikaparampil informed the synod that the Commissions for the Seminaries in Vadavathoor and Mangalapuzha, the Ad Hoc Committee for Good Shepherd Major Seminary at Kunnoth as well as the archbishop of Trichur and the bishop of Satna met according to the decision of the synod and decided to form the following committees.

*Charter of Priestly Formation:* It was decided that there should be two separate committees, one to draft the portion of the Charter that deals with minor seminaries and the other to deal with
the major seminaries: **Committee for Minor Seminaries:** Mar George Punnakottil (Convenor), Fr. Mathew Anikuzhikattil (Kothamangalam), Fr Kuriakose Puthenmanayil (Ernakulam), Fr Joy Kattiyankal (Kottayam) and Fr Jose Pathiyottil (Tellicherry). **Committee for Major Seminaries:** Mar Thomas Chakiath (Convenor), Rectors of Mangalapuzha, Vadavathoor, Kunnoth, Trichur and Satna Major Seminaries and Presidents of the Pontifical Institutes of Alwaye and Vadavathoor. As for the terms of reference of the proposed Charter the following was decided: The Charter should incorporate from the guidelines of the Universal Church, of the Asian Church and of the Indian Church all the elements that are of relevance to the Syro-Malabar Church.

**Ongoing Formation of Priests:** Mar Joseph Powathil (Convenor), Msgr. Mathew Vellanickal (Changanacherry), Fr Thomas Puthiakunnel (Kottayam) and Fr Bosco Puthur (Trichur).

**Course for Formators:** Mar Emmanuel Pothanamuzhy will be in charge of arranging the course. The course will be for one week possibly in May 2002 at Mount St Thomas. This will be done in collaboration with the Rectors of the seminaries.

**REPORT OF COMMISSIONS**

**Commission for Clergy and Institutes of Consecrated Life and Societies of Apostolic Life:** Mar Joseph Pallikaparampil presented the report. In this connection some members sought clarifications with regard to the Guidelines given by the synod to regulate the ministry of the Religious for the public in the churches attached to their houses. It was suggested to include the guidelines relating to the ministry of the Religious in the Directory on the Life and Ministry of Priests.

**Commission for Pastoral Care of Migrants and Evangelization:** Mar Gregory Karotemprel presented the report of the Commission. With regard to the reference in the report about a Global Convention of the Syro-Malabar Migrants proposed by the Syro-
Malabar Catholic Congress of North America (SMCC) some members sought clarifications and cautioned against the propriety of the Commission getting involved in the project. The members of the Commission said that they have not studied the proposal and hence it need not be taken for discussion at the synod.

**Good Shepherd Major Seminary, Kunnath:** Fr Joseph Kuzhinjalil, the rector of the seminary presented the report. He said that the seminary is functioning well with the existing conveniences in the present building, but added that additional accommodation is to be provided for the coming year. He requested the support of the synod for beginning the construction of the proposed new building as early as possible. Fr Kuzhinjalil proposed that the seminary be registered as a trust in order to do civilly valid transactions, to take the benefits of tax exemption and so on. The members suggested several changes in the draft of the statutes of the proposed trust especially regarding the clause which states that the Rector shall be the principal trustee. The synod authorized the ad hoc Committee for the seminary to consult once more legal experts to get the points raised by the members clarified and then to register the Seminary as a trust. Fr Kuzhinjalil presented also the plan of the proposed new building. The general feeling was that a plan for only the philosophy section need to be finalized. The number of students to be admitted in each batch in philosophy was agreed to be a maximum of 25. The ad hoc Committee was authorized to get the plan modified taking into account the proposals of the synod and then finalize it.

With regard to the transfer of the land offered by the archeparchy of Tellicherry to the name of the seminary the ad hoc committee was authorized to consult legal experts and get the land transferred at the minimum cost possible.

As for transferring funds from the seminaries at Mangalapuzha and Vadavathoor for the construction of the new seminary some members said that the synod should insist on its earlier decision and
ask the authorities in the two seminaries to comply with the decision.

The synod examined the statement of accounts of the seminaries at Mangalapuzha and Vadavathoor. After listening to the opinion of the Seminary commissions the synod asked them to direct the authorities of both the seminaries to release the fund as decided by the synod for the construction of the Good Shepherd Major Seminary at Kunnoth. It was also suggested that if the seminary authorities have valid and genuine reasons for not complying with the direction and if the Commissions are convinced of them, they should report the matter to the Major Archbishop so that he may intervene and do the needful. It was also agreed upon to invite in future the rectors and the finance officers of the respective seminaries also while the statements of accounts are examined.

**Pastoral Care in Gulf Countries**

Archbishop Joseph Powathil introduced the topic. He said that many memoranda have been received from various countries in the Gulf region requesting priests and facilities for pastoral care in the traditions of the Syro-Malabar Church. The Major Archbishop explained the fruit of the discussion he had with the heads of the various Vatican Dicasteries. The synod felt that the request of the Syro-Malabarians in the Gulf region is unjustly refused by the authorities concerned. As regards the steps to be taken in this regard the synod asked the Major Archbishop to write again to the Holy See expressing the feelings of the synod in this matter and seeking its urgent and effective intervention.

**Draft Statement on Inter Church Marriages**

The Major Archbishop introducing the topic said that some of the members had objections to certain clauses in the statement since they were prejudicial to the norms in CCEO, c. 671. Some felt that there is a pastoral and ecumenical risk if the present statement is accepted as such. Some others were of the opinion that those risks
should be taken and appropriate pastoral guidelines must be issued by the synod to take care of the inadequacies in the statement. The general impression was that the statement in its present form will create confusion in the minds of the faithful and will lead to indifferentism. Some pointed out that an agreement similar to the one with the Syrian Orthodox Church is more acceptable. In the light of the opinions expressed by the members the synod requested the Major Archbishop to inform the Pontifical Council for the Christian Unity that the statement in its present form is inadequate and that further dialogue with the Orthodox Church is needed in this matter before an agreement can be reached.

**Re-admission of Syro-Malabrians who joined non-Catholic Churches**

After making an examination of the relevant canons in CCEO, the synod felt that the norms in the Code should be followed when the members of our Church who joined non-Catholic Churches ask to be readmitted. The Code makes it clear that every Christian has the obligation to retain one’s own rite and a transfer to another rite is possible only in accordance with the provisions of the Canon Law.

**Catholics joining Pentecostal Groups**

Mar Mathew Arackal briefed the synod of the recent incident of some of his faithful receiving a second baptism in a river imitating Pentecostals and of the steps he took in this matter. The members expressed their opinions about the matter. They on the whole endorsed the steps taken by him. It was however pointed out that unless these persons themselves defect expressly from the Catholic faith, legal procedure is required to excommunicate them. Everyone felt the need to take some steps in order to check the flow of our faithful to the sects and various proposals were made in this regard. The synod finally decided to request the Major Archbishop to send immediately a circular letter on this matter and to make a brief
mention of it in the press release. The synod deputed Mar Mathew Arackal and deputed Mar Thomas Chakiaath to prepare the draft of the said circular letter and to entrust it to the Major Archbishop. It is to be read out in the churches in January 2002.

Eparchy of St Thomas in Chicago

Bishop Jacob Angadiath, the bishop of the Eparchy of St Thomas in Chicago introduced the topic. He thanked the Holy Father, the Congregation for the Oriental Churches, the Major Archbishop and in particular the Commission for Pastoral Care of Migrants and for Evangelization and the synod for their roles in getting the new eparchy erected. He briefed the synod about the present state of the eparchy and said that there are a number of matters, such as ensuring the availability of priests and religious, raising of funds, formation of the younger generation who are born and brought up in America without much contact with their mother Church in India through appropriate catechesis at home and in the parish, infrastructure for new parishes etc. to be taken up on a priority basis. The members expressed their suggestions.

In order to ensure the cooperation of the many priests of the Syro-Malabar Church who are already in the USA and Canada some suggested that the bishop should meet them individually or in groups to win their confidence and seek their support for establishing the necessary structures wherever needed. The need for training local clergy from the Syro-Malabarians in the USA and Canada and for starting a minor seminary for this purpose also was stressed.

As to how Mother Church can help the new eparchy some suggested that a conscientization programme for the people should be held on a priority basis. Some others proposed that the Major Archbishop should write a circular to the eparchies in India informing those who are migrating to the USA and Canada that they will be members of the new eparchy and requesting them to cooperate with it. Another proposal was to send a circular letter by the Major Archbishop to be read out in the churches and centres of the new
eparchy calling upon our people to extend their wholehearted support and cooperation to build up the new eparchy. The synod gave its consent to both the proposals and nominated Mar Jacob Angadiath, Mar Gregory Karotemprel and Mar George Alencherry to draft a circular in English for the faithful in America and Canada. The content of the proposed circular for the eparchies in India will form part also of the final message of the synod.

Mission Policy

Mar Gregory Karotemprel, the chairman of the Commission for Pastoral Care of Migrants and for Evangelization presented the draft of the Mission Policy of the Syro-Malabar Church. First he briefed the synod about the genesis of the draft and then gave a summary exposition. Mar Gregory Karotemprel answered the queries of the members. Several members said that it is an official and basic document of the Church and expressed their suggestions to improve it. It was decided to give the draft to the various Syro-Malabar Major Seminaries in India as well as to experts in the filed of missions and history for a thorough review. It shall also be discussed in the eparchies and the bishops are requested to send their observations in writing to Mar Karotemprel by March 2002 at the latest. The Commission for the pastoral Care of the Migrants and for Evangelization will redraft the text in the light of the observations and comments from them and present it at the coming session of the synod.

Finance of the Curia

Fr. Mathew Elappanickal, the Finance Officer of the Major Archiepiscopal Curia presented the statement of accounts of the Curia for the year ending on 31st March 2001. He said that some eparchies are yet to clear their arrears of various collections and that the annual contributions from the provincials and Generals of Religious Institutes in some eparchies have not yet reached him. The synod reminded those members of its decision in this regard and
requested them to pay their arrears at the earliest possible. The Finance Officer was asked to remind them to that effect. The Finance Officer informed the synod that the repainting of the windows of the Curial building is due. He was asked to go ahead with it. The Major Archbishop thanked Fr Elappanickal for his excellent services.

Elevation of Kottayam to Metropolitan Status

The Major Archbishop read out two letters, one from the Congregation for the Oriental Churches and the other of the Bishop of Kottayam. Both the letters concerned the elevation of Kottayam to metropolitan status without suffragans. Mar Kuriakose Kunnacherry briefed the synod also about the actions taken in the past by the erstwhile SMBC and the present synod to this effect. A few members expressed their favourable opinion in elevating Kottayam to metropolitan status. A few others sought clarifications. The Major Archbishop said that many members requested for a secret voting in this matter. The proposition to be voted on was this: “The synod agrees to the elevation of the eparchy of Kottayam to metropolitan status without suffragans.” The majority voted against the proposition and hence the Major Archbishop declared that the synod did not agree to the proposition.

New Name for the Church

One member wanted to know whether the earlier proposal to find a new name for the Church was followed up. It was clarified that although some steps were taken initially, little progress was made. Given the serious nature of the matter the synod asked Mar George Punnakkottil, the Chairman of the Board of Directors of the Liturgical Research Centre to make a study of the matter taking into account its different aspects such as historical, legal, ecumenical etc. He was authorized to co-opt others, especially from the Commission for Particular Law, to make the study. Mar Punnakkottil wanted to get the terms of reference in writing. It was decided that
the committee under the leadership of Mar Punnakottil shall study the matter with the help of experts and present the findings in a seminar. The proposals that may come up in the seminar shall be sent to the eparchies and other competent agencies for suggestions. Their suggestions shall be assessed by the synod and then presented before the Major Archiepiscopal Assembly. The synod then will take the final decision.

**Madras Mission**

Mar James Pazhayattil briefed the synod about the present situation of the Syro-Malabar Mission in Chennai and the difficulty faced by the priests there because of the lack of jurisdictional structures. The Major Archbishop said that he had personal talks with the archbishop of Madras-Mylapore in this regard and that he wrote more than once to him as well as to the Holy See, but to no avail. The Major Archbishop said that he would avail the occasion of his forthcoming visit to Chennai to take up this matter once again with the archbishop of Madras-Mylapore and give him a letter in this regard. In this connection it was pointed out that similar is the situation in Delhi and other parts of the country.

**Uniform Mode of Celebrating Divine Liturgy**

A few members said that the synod has to take effective steps to implement its earlier decision concerning the uniform mode of celebrating the Divine Liturgy. A few others questioned the propriety of again introducing this topic for discussion as the circumstances because of which certain bishops could not implement the decision of the synod have not changed.

**Fund for the Maintenance of Retired Priests**

One member sought information about the proposed project for asking funds from CNEWA for the maintenance of retired priests in our Church. Mar Gratian Mundadan said that there was no reply from the said agency even though the Major Archbishop sent them the project. He added that on the basis of the information given by
another member of the synod he had prepared a detailed project for the same. He was asked to send it to the Major Archbishop who will discuss it at the Permanent Synod and then send it to CNEWA.

Ad Limina Visit

Considering the request of the Apostolic Nuncio the synod decided to ask for the month of May 2003, preferably the first half, for the *ad limina* visit of the Syro-Malabar bishops.

Form for the Quinquennial Report

The synodal members requested the Major Archbishop to distribute a form for preparing the quinquennial report of the eparchies. It was suggested that the form ordinarily given by the Holy See could be adapted for this purpose. The eparchies of the *territorium proprium* shall send the report to the Major Archbishop and send a copy of it to Rome. The other hierarchs shall send the report to Rome and a copy to the Major Archbishop.

Next Synodal Sessions

The synod decided to hold the next session from 15\textsuperscript{th} to 27\textsuperscript{th} July 2002. If necessary another session will be conducted from 4\textsuperscript{th} to 16\textsuperscript{th} November 2002 also.

INFAM

Fr Mathew Vadakemury and some representatives of INFAM addressed the synod and explained the activities currently undertaken by the movement and suggested the course of actions to be taken. Fr Vadakemury also requested the synod members to appoint a priest each in their eparchies to lead the movement, if not done already. The discussion that followed was focused on finding steps to be taken to improve the farm sector and to strengthen INFAM. The synod discussed this matter and agreed to do the following: 1) give directions to start units of INFAM wherever possible and 2) to do the needful to do research and analysis studies and let the farmers know the result so that they may benefit by it. It was
also suggested to start a social and political wing to make proper and timely assessments of the situation.

**Amboori Landslide**

The Major Archbishop said that the landslide at Amboori which took a toll of about 40 lives is the greatest tragedy of its kind recorded in Kerala. The bishops who visited the site gave further details of it. The synod expressed its deep condolence to the surviving members of the families of the victims and offered prayers for the deceased. It expressed its appreciation of the prompt relief measures taken by the government and the people of the area. The synod resolved to issue a press release expressing its condolences.

**Jeevan TV**

Shri P.C. Cyriac the managing director of Jeevan TV conducted a multimedia presentation to highlight the need of supporting Jeevan TV. He requested the earnest support of the bishops in raising funds for the channel. Bishop Jacob Thoomkuzhy, the chairman of Jeevan TV also made an appeal to the synod members to help the project financially. In this regard the proposal to accept the offer of help from some Pentecostal denominations was not found acceptable to the synod.

**Conclusion**

The Major Archbishop formally closed the synod with a brief speech. In his concluding address he expressed satisfaction that the synod made the deliberations in a very cordial atmosphere and that almost all the items on the agenda were discussed and appropriate decisions were taken. He thanked all the members and especially the moderators for their efficient and effective work.

Bishop Jacob Manathodath
Secretary of the synod.

Mount St Thomas
12-12-2001
DECISSIONS

1) To request the Major Archbishop to write again to the Holy See seeking its urgent and effective intervention to get the just demands of our people in the Gulf countries in regard to their pastoral care duly recognized.

2) To request the Major Archbishop to inform the Pontifical Council for Christian Unity that the statement on inter-Church marriages in its present form is inadequate and that further dialogue with the Orthodox Syrian Church is needed in this matter before an agreement can be reached.

3) To draft a Charter of Priestly Formation and a set of practical guidelines for the life in the seminaries and to conduct a course for the formators during the coming summer holidays. The Commissions of the three common seminaries, the Archbishop of Trichur and the Bishop of Satna constitute a central committee to undertake this task. Mar Joseph Pallikaparampil is the convenor of the Committee.

4) To entrust Mar Jacob Angadiath with the task of making a provisional text of Holy Qurbana (simple form) in English and to authorize the Commission for Liturgy to examine it and give provisional approval. The text is to be finalized before 31st March 2002. The text so approved can be used wherever needed, both in India and abroad until an official translation is ready.

5) Not to introduce any liturgical text for public use before getting the necessary "recognitio" of the Holy See. Exception may be permitted if the synod so decides in the case of a particular text.

6) To approve the Catechetical Directory prepared by the Commission for Catechism with the proposed modifications and to submit it to the Major Archbishop for promulgation.

7) To entrust the Commission for Catechism with the task of preparing and circulating among the bishops a syllabus for
catechism and finalizing it within one year. The commission will then proceed with the preparation of catechism text-books.

8) To authorize the ad hoc Committee for the Good Shepherd Major Seminary at Kunnath to register the Seminary as a Trust and to finalize the plan of the philosophy section, taking into account the observations made in this regard by the synod.

9) To request the Major Archbishop to forward to Rome the responses unanimously proposed by the synod in regard to the observations on the text of the Sacraments.

10) To hold the next session of the synod from 15th to 27th July 2002 and if necessary another session from 4th to 16th November 2002.

11) To request the Commission for Pastoral Care of the Migrants and for Evangelization to redraft the text of the Mission Policy taking into account the observations of the members and to present it at the next session of the synod.

12) To entrust the Commission for Particular Law with task of drafting the particular laws on permanent married and celibate deacons.

13) To approve the particular laws on Divine Worship and Especially the Sacraments with the modifications proposed by the synod.

14) To request the Major Archbishop to send immediately a pastoral letter on the matter of charismatic movement and to make a brief mention of it in the press release.

Bishop Jacob Manathodath
Secretary of the synod.

Mount St Thomas
12-12-2001
CONCLUDING ADDRESS

Dear Archbishops and Bishops,

We have come to the conclusion of this two-week long synodal session with a sense of satisfaction. Some of you told me in private that you have had a pleasant experience of cordiality here. Indeed, in spite of the difference of opinion in certain matters we all know that we belong to the same Church and that we strive forward with the same aim. That aim of ours is not and cannot be anything other than the building up of the Kingdom of God realized in the Church which is the People of God. We bishops are not above or outside the Church. We form part of it. It is interesting to see that a bishop is never ordained if not for an eparchy which is a portion of the of the People of God or a local Church. Even the titular bishops have an eparchy albeit non-existent. But that fact reminds us of one great truth: that our existence as bishops is for the People of God and apart from the People of God our episcopacy has no raison d’être. I think we have got to reflect about this truth often so that we may not consider our episcopacy as a personal gain and as an instrument of personal gratification.

I believe that it was this great truth that made us sit together during the last two weeks and discuss various issues that are important to our Church. It is that aim that kept us always in the right orientation. Our solidarity with the victims of the landslide in Amboori, our efforts to improve the situation of the farmers who are reeling under an economic crisis, all have their place in our deliberations because we have that aim before us. It is my hope and prayer that we continue in our future sessions too with this sense of orientation.

I take this opportunity to thank all of you for your active and sincere participation in the deliberations of the synod. If not for your co-operation and enthusiasm we would not have been able to
cover so many topics. My thanks go in a special way to those who moderated the sittings. Certainly, they have proved their efficiency in this matter. They did a wonderful job. I thank them most sincerely and appreciate their good will.

The ecumenical seminar that we had during this session had been an exceptional experience of ecclesial communion. It may be one step ahead in our search for unity among Christians. I congratulate the Liturgical Research Centre for taking such a bold step. The inauguration of the St Thomas Christian Museum was a major event this time. It is a humble effort on our part to preserve something for our posterity. I would request you all to encourage people and institutions in your eparchies to contribute to this museum. We are painfully aware that we have very little sense of history and are careless in preserving our monuments and documents. In many of our parishes and other institutions there may be objects of historical interest which are not cared for sufficiently. It would be good if you can give them to our museum. I am sure that they will be very carefully preserved here.

One great achievement of this session is the finalization of the Catechetical Directory of our Church. It is very important that we pay proper attention to our younger generation and help them grow in their faith. As we have heard from the managing director of Jeevan TV they are very much under the influence of the modern electronic media. It is also worth thinking if we can device some means to reach out to our children and youth through electronic media to teach them the tenets of our faith outlined in this Directory. The print media is fast becoming a less sought out means of communication especially in urban cultures. Catechism through print media alone will no more be as effective as before.

We have also approved the draft statutes of the administrative tribunals envisaged in article 70 of the Rules of Palliyogam. Even though we have decided not to make it binding on the eparchies, but only as guidelines I earnestly request you to follow those guide-
lines in drafting the statutes of the eparchial administrative tribunals. It is a sure means to deliver justice to our people and to regain the credibility of our system.

I am very happy that we could arrive at an agreement with regard to the observations given from the Congregation for the Oriental Churches about the revised text and rubrics of the Sacraments. As we have already noted it was with great effort that we achieved that. It is my hope that the Congregation will give the due recognitio soon and that we will be able to introduce the new text in the near future. Indeed, much depends on you. It is equally good to remind ourselves that an early introduction of the text is in the best interest of our Church.

As we have painfully noted a tendency in our Church is in the increasing number of our faithful who to join the sects. It is a matter to be seen with great concern and to be taken very seriously. We are responsible before God for every soul entrusted to our care by Him. As one of you pointed out it is an occasion to make an examination of our consciences, whether we have fulfilled our duty to give our people God-experience or whether we were merely administering the parishes and institutions. At the same time we need to give proper guidelines to the pastors and our people in this regard lest they be taken for a ride by interested groups by frivolous arguments.

If everything goes well we shall meet again here in July 2002. I commend you all to the protection of Mary the Mother of Christ. May St Thomas the Apostle, who brought us the light of faith intercede for us. With these words I formally conclude this IXth Synod (2001). Thank you.

Varkey Cardinal Vithayathil C.Ss.R.
Major Archbishop.

Mount St Thomas
17th November 2001
STATEMENT OF THE SYNOD

ക്കേരായ വയനാറി എട്ടാം തിയറ്റിൽ
താഴ്ചയിൽ 5 മുതൽ 17 മുതൽ എട്ടുവരെ മുഴുവൻ
ധിവാന് ഗൂഡ്‌വോൾഡ്‌ലെറ്റ് അൻപാടിപ്പാടി

ഒരു വിശ്വസാജിക്കരുത്തായിരുന്നു കേരളതിലെ മൗണ്ടീ എക്സപെഡെറ്റ് ബിസൈന്റുവിന്റെ
വചനമായിരുന്നു ബിഹാറിലെ മുൻ ബിസൈന്റെ തോറനായ പിന്റുണ.

ബലാസ്റ്റില്ലായിരുന്നു പിന്റുണിന്റെ മുൻ ബിസൈന്റുവിന്റെ ഉത്തരസമ്പന്നന്റെ
അന്തരീക്ഷത്തിലെ പാളിക്കാട് മുൻ ബിസൈന്റെ അഭിപ്രായം കാരണം കാരണം.

(ബിലിയന്റെ നിങ്ങൾ ആകർഷണം കമ്മ് രൂപകൽപ്പനയും സംസ്ഥാനമായും.
ഭ്രമിച്ചതാണ് പിന്തുണിന്റെ സംസ്ഥാനം ഍ത്തോറിയൽ സംസ്ഥാനം.

മാനദണ്ടാണ്, ബലാസ്റ്റില്ലായിരുന്നു സമ്പന്നന്റെ കാരണം സമ്പന്നന്റെ കാരണം
അന്യരാണ് സമ്പന്നന്റെ കാരണം സമ്പന്നന്റെ കാരണം.

ഇതാണ് വിശ്വസാജിക്കരുത്തായിരുന്നു ബലാസ്റ്റില്ലായിരുന്നു ഉത്തരസമ്പന്നന്റെ
അന്തരീക്ഷത്തിലെ പാളിക്കാട് മുൻ ബിസൈന്റെ അഭിപ്രായം.

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അന്യരാണ് സമ്പന്നന്റെ കാരണം സമ്പന്നന്റെ കാരണം.

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അന്തരീക്ഷത്തിലെ പാളിക്കാട് മുൻ ബിസൈന്റെ അഭിപ്രായം.

(ബിലിയന്റെ നിങ്ങൾ ആകർഷണം കമ്മ് രൂപകൽപ്പനയും സംസ്ഥാനമായും.
ഭ്രമിച്ചതാണ് പിന്തുണിന്റെ സംസ്ഥാനം ഍ത്തോറിയൽ സംസ്ഥാനം.

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(ബിലിയന്റെ നിങ്ങൾ ആകർഷണം കമ്മ് രൂപകൽപ്പനയും സംസ്ഥാനമായും.
ഭ്രമിച്ചതാണ് പിന്തുണിന്റെ സംസ്ഥാനം ഍ത്തോറിയൽ സംസ്ഥാനം.

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അന്യരാണ് സമ്പന്നന്റെ കാരണം സമ്പന്നന്റെ കാരണം.
നമുക്കിന് തുടർന്ന് മാറ്റംകാലത്തെ. അമ്പതെണ്ട് പെട്ടെന്ന് വസ്തുവിന് അന്തനാട്ടും ദേശാട്ടും സ്വാഭാവികമായി അച്ചടി നൽകിയ വിഷയം പഠിപ്പിക്കുന്നതിനു തുടരുന്നു. 

നിരയ്ക്കുന്ന ലക്ഷണത്തെ മാത്രമേ മനസ്സാക്കാൻ കഴിയും എന്റെ ഭാഷയിൽ ഇരിഞ്ഞുള്ള അഭയത്തിൻറെ പ്രകടനം പ്രകടമായും നാല് കഥകളിൽ കീഴിൽ പെട്ടെന്നും വായിക്കുന്നു. കൂടുതലായ പ്രാണിയിൽ പഠിക്കുന്നു ഇന്നും അതിനു കാരണം അഭയത്തിൻറെ പ്രകടനത്തിനു തുടരുന്നു. 

നിരയ്ക്കുന്ന ലക്ഷണത്തിൻറെ പ്രകടനം കാരണം വായിക്കുന്നു ഇന്നും അഭയത്തിൻറെ പ്രകടനത്തിനു തുടരുന്നു. 

നിരയ്ക്കുന്ന ലക്ഷണത്തെ മാത്രമേ മനസ്സാക്കാൻ കഴിയും.
Decree of Erection of
St. Thomas Christian Museum

No. 2505/2000

DECREE

Preservation and protection of the documents and artefacts concerning the ideas and events that shaped and continue to shape the religious and social consciousness of a people is of paramount importance in giving a sense of belongingness, direction and the correct values in life to the posterity of that people. It has been the desire of the Synod of Bishops of the Syro-Malabar Church that such a process be encouraged and speeded up in the Syro-Malabar Church in a more systematic and organized manner. Therefore having considered the importance and urgency of the matter in the Syro-Malabar Church the synod of bishops in its session held from 30th October to 11th November 2000 decided to erect a museum at Mount St. Thomas under the auspices of the Syro-Malabar Liturgical Research Centre (LRC), without, however, the Liturgical Research Centre going away from its primary aim of conducting research in liturgical matters.

In conformity with the said decision of the synod, the undersigned, Archbishop Varkey Vithayathil C. Ss.R., Major Archbishop of the Syro-Malabar Church, hereby canonically erects the

ST. THOMAS CHRISTIAN MUSEUM

and declare it as having been erected at Mount St. Thomas. It is further decreed that the said museum will be under the auspices of the Syro-Malabar Liturgical Research Centre and that the Board of Directors of the Liturgical Research Centre will be its immediate administrative and executive body. The functioning of the museum, however, shall be in accordance with the statutes approved by the synod of bishops and promulgated by the Major Archbishop and
amended by the same authorities from time to time. Until the museum has its own building it shall be housed in the old building at Mount St. Thomas.

All contrary dispositions not withstanding.

Given from the Syro-Malabar Major Archiepiscopal Curia at Mount St. Thomas on 15th December 2000.

(Sd/-)

Varkey Cardinal Vithayathil, C.Ss.R.
Major Archbishop of the Syro-Malabar Church.

(Sd/-)

Fr. Jose Porunnedom
Chancellor of the Major Archiepiscopal Curia
Decree Regarding
the Name of the Seminary at Kunnoth

No. 2741/2001

DECREE

In accordance with the decision of the synod of bishops of the Syro-Malabar Church held from 30th October to 11 November 2000 and taking into consideration the recommendation of the Permanent Synod I, Varkey Cardinal Vithayathil, C.Ss.R., the Major Archbishop of the Syro-Malabar Church hereby declare that the name of the new Syro-Malabar Major Seminary erected at Kunnoth in the archeparchy of Tellicherry (Decree No. 2336/2000 dated 1st September 2000) shall be

Good Shepherd Major Seminary

It is further decreed that in all future documentation concerning the said Seminary the present decree shall form part of the document of its canonical erection.

All contrary dispositions notwithstanding.


(Sd/-)
Varkey Cardinal Vithayathil, C.Ss.R.
Major Archbishop of the Syro-Malabar Church

(Sd/-)
Fr. Jose Porunnedom
Chancellor of the Major Archiepiscopal Curia
Decree of Erection of
Syro-Malabar Religious Conference

No. 4013/2001

DECREE

Common life in an institute approved by the Church and a dedicated life through the vows of obedience, chastity and poverty enable the religious to renounce the world and totally dedicate themselves to the acquisition of perfect charity in service to the Kingdom of God for the building up of the Church and the salvation of the world (CCEO, c. 410). In order to facilitate the obtainment of this aim by their members groupings of different institutes of consecrated are given canonical approval as public associations in the Church. These groupings serve also as effective means of dialogue between the hierarchy and the institutes of consecrated life for the betterment of pastoral ministry as well as for the advancement and promotion of consecrated life.

It has been the desire of the members of Syro-Malabar Religious Conference (SMRC) that the said association be erected as a public association (CCEO, c. 573 §1) of major archiepiscopal right in the Syro-Malabar Church. A petition to this effect along with the draft of the Statutes of the proposed association was submitted to the late Pontifical Delegate Archbishop Abraham Kattumana in 1994 by the then president of SMRC Rev. Fr. Antony Plackal VC. The synod of bishops of the Syro-Malabar Church discussed the petition and studied the draft of the Statutes of SMRC with a view to granting the said petition. Having found that it is useful and opportune to do so the Synod in its session held at Mount St Thomas from 30th October to 11th November 2000 asked the president of SMRC to resubmit the draft of the Statutes incorporating the changes and additions suggested by the synod to the Major Archbishop and
requested the Major Archbishop to approve the Statutes and to canonically erect SMRC as a public association in the Syro-Malabar Church in consultation with the Permanent Synod (CCEO, c. 575 §1, 2). The members of the synod also were requested to send any further suggestions, if any, to the president. Having fulfilled everything that was asked by the synod Rev. Fr. Sebastian Puthenchirayil CST, the present president of SMRC resubmitted to the Major Archbishop the corrected version of the statutes.

Therefore having been satisfied with the changes made in the Statutes of SMRC and having made due consultations according to the norm of law, both common and particular, I, Varkey Cardinal Vithayathil, C.Ss.R., Major Archbishop of the Syro-Malabar Church hereby erect the

**Syro-Malabar Religious Conference**

known as SMRC for short, as a public association of Major Archiepiscopal Right in the Syro-Malabar Church and declare it as being erected with all the rights, duties and privileges accorded to such associations in common and particular laws. The internal administration and ordering of the association, however, are to be conducted in accordance with the Statutes approved *ad experimentum* for a period of five years and appended herewith together with the changes given.

All contrary dispositions notwithstanding.

Given from the Major Archiepiscopal Curia of the Syro-Malabar Church at Mount St Thomas on the 25th day of the month December of the year 2001, Nativity of Our Lord.

(Sd/-)

Varkey Cardinal Vithayathil, C.Ss.R.
Major Archbishop of the Syro-Malabar Church

(Sd/-)

Fr. Jose Porunnedom
Chancellor of the Major Archiepiscopal Curia
Decree of Erection of the Congregation of Samaritan Sisters as a Congregation of Major Archiepiscopal Right

No. 4027/2001

DECREE

Caring of the sick and the abandoned is an essential part of the preaching of the Good News of Jesus Christ and many an institute of consecrated life sprang up in the Catholic Church throughout the centuries with this service as their principal apostolate. The Congregation of Samaritan Sisters, founded by late Rev. Msgr. Paul Chittilapilly for taking care of leprosy patients and canonically approved on 25th January 1961 as an eparchial Congregation by the then bishop of Trichur Mar George Alappatt, is a shining example of such apostolate in the Syro-Malabar Church. The members of this Institute ever faithful to their motto, “You also go and do likewise” (Lk. 10:37) and to the charism of its founder as well as true to the words of their heavenly patron, Apostle Paul, that “liberality is given to those who give to others, and cheerfulness to those who perform works of mercy” (Rom. 12:5-8) are imitating the Good Samaritan through their excellent services not only in the Syro-Malabar Church but also in various dioceses of the Latin Church both in India and abroad. The Congregation has had a steady growth both in quality and quantity and the field of apostolate far surpassed the care of lepers and the geographical boundaries of the eparchy of Trichur. Given the numerical growth of the Institute and the geographical vastness of the area under its apostolate the Congregation was divided into two regions, one with its head quarters in North India and the other in South India.

Mindful of the good of the members and for better co-ordination of activities the General Synaxis of the Congregation held from 22nd to 28th March 2000 decided to request the Major Arch-
bishop to grant major archiepiscopal status to the Congregation. Accordingly Sr. Mary Melani, the Superior General, on 20th July 2000 submitted an application to that effect to the Major Archbishop along with a recommendation letter of the local hierarch of the principal house, Mar Jacob Thoomkuzhy of Trichur. In fulfillment of the norms of law she has also presented the no-objection certificates from the hierarchs of the eparchies where the Congregation has canonically erected houses for the revision of the Statutes and for changing the juridical status to major archiepiscopal right (CCEO, c. 414 §3). The revised text of the Constitutions and Statutes were also submitted for the scrutiny of the Major Archbishop.

Therefore, after having verified the usefulness and opportuneness of acceding to the request of the above-mentioned Superior General and in accordance with CCEO, c. 506 §3 I, Varkey Cardinal Vithayathil, C.Ss.R., the Major Archbishop of the Syro-Malabar Church, hereby grant major archiepiscopal status to the

**Congregation of Samaritan Sisters**

with all the rights, duties and privileges attached to such status in Common and Particular Laws. The internal administration of the Congregation, however, is to be conducted according to the Constitutions and Statutes approved *ad experimentum* for a period of five years and appended herewith.

All contrary dispositions not withstanding.

Given from the Major Archiepiscopal Curia of the Syro-Malabar Church on the fourteenth day of the month of December of the year two thousand and one.

*Sd/-*

Varkey Cardinal Vithayathil, C.Ss.R.
Major Archbishop of the Syro-Malabar Church

*Sd/-*

Fr. Jose Porunnedom
Chancellor of the Major Archiepiscopal Curia
Decree Approving the Provisional Statutes of the Good Shepherd Major Seminary

No. 2742/2001

DECREE

In accordance with the decision of the synod of bishops of the Syro-Malabar Church held from 30th October to 11th November 2000 and taking into consideration the recommendation of the Permanent Synod I, Varkey Cardinal Vithayathil, C.Ss.R., the Major Archbishop of the Syro-Malabar Church hereby approve with immediate effect the Provisional Statutes of the newly established Good Shepherd Major Seminary at Kunnoth as attached to this decree. This approval is valid until the synod of bishops of the Syro-Malabar Church, if and when, makes any amendment to them. It is further decreed that the official interpretation of the Statutes until the next session of the synod is the competence of the Major Archbishop.

All contrary dispositions notwithstanding.


(Sd/-)

Varkey Cardinal Vithayathil, C.Ss.R.
Major Archbishop of the Syro-Malabar Church

(Sd/-)
Fr. Jose Porunnedom
Chancellor of the Major Archiepiscopal Curia
CHAPTER ONE
SECTION: I: PRELIMINARY

Article I: Introduction

These Provisional Statutes are formulated taking into consideration the canonico-juridical status of the Syro-Malabar Church and of the Good Shepherd Major Seminary as an institution common to the Syro-Malabar Church.

Article II: Sources

These statutes have been drawn up paying due attention to the following documents:

1) The Documents of the Second Vatican Council, especially the decree *Optatam Totius*

2) *Ratio Fundamentalis Institutionis Sacerdotalis* of the Congregation for Catholic Education (published in 1970 and revised in 1985) and the circular letters of the Congregation on the various aspects of theological studies and priestly formation

3) *Programme of priestly formation for India* approved by the Catholic Bishops' Conference of India (1970)


5) *Charter of priestly formation for India* approved by the Catholic Bishops' Conference of India (1988)

7) The post synodal Apostolic Exhortation of Pope John Paul II
*Pastores Dabo Vobis* (1992)

8) *Directives Concerning the Preparation of Seminary Educators* (Congregation for Catholic Education, 1993)

**Article III: Clarification of Terms**

Unless the context requires otherwise:

1) "Formatter" means the Rector and all the members of the staff of the Seminary.

2) "Rector" means the Rector of the Good Shepherd Major Seminary.

3) "Seminary" means Good Shepherd Major Seminary established at Kunnoth in the eparchy of Tellicherry.

4) "Seminary council" means the council consisting of the Rector and the designated members of the staff constituted according to the provisions of these statutes.

5) "Staff" means the staff of the Seminary consisting of the officials, Spiritual Directors, Animators and Teachers of the Seminary.

6) "Staff Assistants" means the clerical staff, technical assistants and attendants of the Seminary.

7) "Staff Council" means the Council consisting of Rector and all the members of the Staff.

8) "Statutes" means the Statutes of the Seminary.

9) "Synod" means the Synod of Bishops of the Syro-Malabar Major Archiepiscopal Church.

10) "Ad hoc Committee" means the Committee consisting of the Convenor and the four members elected by the Synod from among its members and constituted by the Major Archbishop of the Syro-Malabar Church as a committee for administering the Good Shepherd Major Seminary.
10) "Appointed by the Convenor of the ad hoc Committee" means in consultation with the other members of the Committee.

CHAPTER TWO
NAME, NATURE AND PURPOSE

Article IV: Name
The Seminary is called "Good Shepherd Major Seminary." Address: Good Shepherd Major Seminary, Kunnoth, Kilianthara 670 706, Kerala, India.

Article V: Nature
1) The Seminary is immediately subject to the authority and control of the Syro-Malabar Major Archbishop and the Synod of Bishops.
2) The Seminary is an independent juridic person and has the right to acquire, possess, or alienate its property movable and immovable, for the pursuit of its aims and objectives as per norms (CCEO, c 335 #1)
3) The Seminary is an educational institution and is not a profit making concern.
4) In case of the dissolution of the Seminary its assets and liabilities will devolve upon the Syro-Malabar Bishops' Synod.
5) The Rector represents the Seminary in all juridical matters pertaining to the Seminary and all legal instruments shall be drawn in his name. The same is valid also in case of litigation in which the Seminary becomes a party (CCEO,335#2)

Article VI: Purpose
1) The Seminary is intended to provide priestly formation to the seminarians of the Syro-Malabar Eparchies. Members of Institutes of Consecrated Life and Societies of Apostolic Life
preparing themselves for priestly ministry as well as seminarians of other individual Churches may also be admitted according to the availability of seats.

2) The programme of formation given here aims at the development of a fully integrated priestly personality taking into account the human, spiritual, intellectual, pastoral and missionary dimensions of priestly formation. In giving this formation the Seminary will give particular emphasis to the study of the traditions and the heritage of the Church of the St. Thomas Christians and of other Eastern Churches taking into consideration the religious and cultural context of India (CCEO, c. 345).

3) The Seminary will collaborate in close communion with the Hierarchs and with the local and universal Church, in the work of evangelisation.

4) It will give opportunity to the seminarians to study the heritages of other Churches sui iuris and will help to promote co-operation with those Churches and will provide formation to the seminarians accordingly.

5) It will provide opportunity for ecumenical formation and cooperate with the ecumenical endeavor of the Church and foster inter religious dialogue particularly with the religions in India.

6) The Seminary will co-operate with the Hierarchs in the ongoing formation of the priests.
CHAPTER THREE
GOVERNMENT

SECTION I: GOVERNING AUTHORITY

Article VII: The Major Archbishop

1) The Seminary is subject to the authority and control of the Major Archbishop and Synod.

2) The Seminary together with all its possessions of land and buildings is under the jurisdiction of the Major Archbishop.

3) It is the duty of the Major Archbishop to ensure that the Seminary as an important institution of the Syo-Malabar Major Archiepiscopal Church make constant progress and functions in accordance with the directives of the Holy See and those of the Synod and safeguards the Catholic doctrine in its integrity.

4) It is the competence of the Major Archbishop to appoint the Rector as per Art. IX of these statutes.

5) If the Major Archbishop is impeded from exercising his authority, the Convenor of the ad hoc Committee acts in his place and shall refer the matter to the Permanent Synod of the Syro-Malabar Major Archiepiscopal Church.

6) If the Convenor or any member of the Committee is impeded from exercising his responsibility, the Major Archbishop with the consent of the Permanent Synod is to provide a substitute until the next meeting of the Synod.

7) The ad hoc Committee is entrusted with the overall supervision of the Seminary and shall see to the human, theological, spiritual, moral, pastoral, and missionary formation of the students and the curriculum of studies, disciplines and the temporal affairs of the Seminary. In view of the Committee’s role of overall supervision, its approval must be sought for the
introduction of major changes in the life of the Seminary and its curriculum of studies.

8) The Convenor of the ad hoc Committee will be immediately responsible for official relations with the Rector and staff. Matters concerning the Seminary that are to be referred to the Holy See, the Major Archbishop and to the Synod of Bishops are to be presented through the Convenor of the ad hoc Committee.

9) In all-important matters, consent of the Synod is necessary. A matter is considered important if the majority of the permanent Synod or if at least three embers of the ad hoc Committee consider it to be so.

10) At least twice a year the Committee shall visit the Seminary and meet the staff and students.

Article VIII: The Hierarchs of the Syro-Malabar Major Archiepiscopal Church

1) The Hierarchs will regard the Seminary with active and loving concern and should inspire and sustain those who work in the Seminary and show themselves true fathers of the students. (OT No.5)

2) They shall consider the Seminary as the heart of the Syro-Malabar Church and make periodic visits to the Seminary and keep close contact with their seminarians. They may however issue particular directives affecting the Seminary discipline, only after consulting the Rector.

SECTION II: AUTHORITIES AND FOMATORS

Article IX: Rector

1) The Rector shall be appointed by the Major Archbishop with the consent of the Synod. In the appointment of the Rector the following procedure shall be followed: The ad hoc Committee shall consult individually the Rector and the members
of the staff of the Seminary and present a panel of three names to the Synod. The Synod may choose any one from the panel; If none of the members of the panel is found suitable, the Synod may elect someone else as Rector after considering the findings of the ad hoc Committee.

2) The term of office of the Rector shall be for a period of three years, which may be renewed only once in succession. He shall continue in office until the new Rector takes charge.

3) The Rector of the Seminary is to fulfil the office of the pastor for all who are in the Seminary and is mainly responsible for all aspects of Seminary life (CCEO, C.336 #2: Directives concerning the preparation of Seminary Educators - Directives No. 43).

4) As the Rector holds the highest responsibility in the administration of the Seminary he should enforce the observance of the Statutes and of the Directory of the Seminary by the staff and the students, co-ordinating the works of the other moderators and officials and foster unity and collaboration in the whole Seminary (CCEO, c. 338 # 2).

5) He shall closely attend to the integral well-being and formation of the seminarians through common instructions and individual conferences.

6) He shall be responsible for the admission, promotion, suspension or dismissal of students in accordance with the norms of the statutes.

7) In addition to these duties, he shall:
   i) convene the collegial bodies of the Seminary regularly or whenever there is need, and preside over their meetings:
   ii) Refer to the Convenor of the ad hoc Committee matters of major importance and keep him informed of the activities and needs of the Seminary.
iii) Send annual report of the life and activities of the Seminary and the audited report of its finance to the Major Archbishop through the Convenor of the ad hoc Committee. He shall send a copy of the annual statement of the accounts to all the Bishops of the Synod.

iv) Ensure the faithful implementation of the directives of the Holy See and of the governing authority.

v) Propose to the Convenor of the ad hoc Committee the names of those who are to be appointed officials, Spiritual Directors and teachers in the Seminary.

vi) Ensure that the members of the staff follow the approved norms and programme of formation and the schedule of the Seminary.

vii) Send testimonial letters of students to be ordained priests and deacons or who are to receive the minor orders with their petition to the respective Hierarchs and superiors.

viii) Send annual report about the seminarians to the respective Hierarchs and superiors (CCEO, c.356).

ix) Oversee the administration of the temporalities.

x) Represent the Seminary in dealing with the civil authorities and in juridical matters pertaining to the Seminary.

**Article X: Vice-Rector**

1) There shall be a vice-Rector for the Seminary. The Convenor of the ad hoc Committee shall appoint the vice-Rector after consulting the rector and the members of the Seminary Staff.

2) The term of office of the vice-Rector shall be for a period of three years, which is renewable only once in succession.

3) The vice-Rector shall co-operate with the rector in the general administration of the Seminary. He will have the powers and responsibilities of the rector in his absence.

4) He shall carry out any related function assigned by the rector as need arises.
Article XI: Spiritual Directors

1) There shall be sufficient number of Spiritual Directors in the Seminary and each seminarian should have his Spiritual Director. One may choose his Spiritual Director also from among the other formators in the Seminary who are approved by the Rector. (CCEO.339 #1).

2) The role of the Spiritual Director is to give the seminarians adequate spiritual and moral guidance and enable them to assume gradually full responsibility for their own spiritual life. Drawing from the great spiritual heritage of the Eastern Churches, they should enable the seminarians to live a fully ecclesial life of the Syro Malabar Church. They shall constantly strive to deepen the spirituality of the seminarians so that they themselves may in future become true spiritual guides to those whom they are to serve, especially the religious and the laity in their pursuit of holiness. The Spiritual Directors should help the seminarians to discern their vocation and enable them to make free and mature decision.

3) The Spiritual Directors should be mature persons with sufficient pastoral experience and qualified in spirituality and counseling.

4) The Spiritual Directors shall be appointed by the Convenor of the ad hoc Committee on the recommendation by the Rector who shall consult the staff before making the recommendation.

5) The Spiritual Directors are appointed first on probation for at least three years with annual reappointment and are made permanent only thereafter.

Article XII: Prefect of Studies

1) There shall be a Prefect of studies to supervise the programme of studies conducted by the Seminary.
2) He shall be appointed by the Convenor of the ad hoc Committee on recommendation of the Rector.

3) The Rector shall consult the staff council before making the recommendation.

4) The Prefect of studies shall be chosen from the staff of the Seminary.

5) The Prefect of studies shall be appointed for a term of three years, which may be renewed only once in succession.

6) His duties are:
   i) To draw up the time-table of the classes;
   ii) To make arrangement for the examinations;
   iii) To publish the result of the examinations;
   iv) He shall carry out his duties in consultation with the Rector

Article XIII: Finance Officer

1) The Seminary shall have a Finance Officer who is appointed by the Convenor of the ad hoc Committee after consulting the Rector and the members of the Seminary staff.

2) The term of the office of the Finance Officer shall be for a period of five years which may be renewed only once.

3) The duties of the Finance Officer:
   i) He is in charge of all the properties of the Seminary, movable and immovable and he administers the financial matters under the guidance and supervision of the Rector and in accordance with the prescriptions of common law and the provisions of these statutes.
   ii) He shall maintain proper accounts and get them audited, prepare the annual budget and present them to the finance council.
   iii) He shall be in charge of the mess, maintenance of the building, animal husbandry, cultivation of the land and
the welfare of the domestic staff. He shall hire or dismiss the domestic staff only with the consent of the Rector.

**Article XIV: Librarian and Library Council**

1) The Seminary shall have a Librarian appointed by the Convenor of the ad hoc Committee on recommendation of the Rector who shall consult the staff before making this recommendation.

2) The Librarian is appointed for a term of five years which may be renewed.

3) There shall be a Library Council consisting of five members including Rector, Prefect of studies and Librarian/s of the Seminary.

4) The tenure of the office of the appointed members shall be three years which may be renewed only once in succession.

5) The Librarian is *ex officio* secretary of the Library council.

6) The library council shall be presided over by the Rector. It shall meet occasionally to help the Librarian in the selection of books to be acquired and to suggest means for the proper functioning of the library.

**Article XV: Teachers and Animators**

1) **Teachers**

   i) The Seminary shall have sufficient number of teachers who are marked by an upright life, integrity of doctrine and devotion to duty (SC Art. 26#1).

   ii) All teachers who teach discipline concerning faith or morals must receive, after making their profession of faith, the *missio canonica* from the Convenor of the ad hoc Committee, before they assume their office. The appointment by the Convenor includes the authorisation to teach in the Seminary.
iii) It is recommended that all teachers have at least a licentiate or Masters degree in the subject which they teach and should have the skills of effective communication and pedagogy.

iv) All teachers should maintain integrity of doctrine by being faithful to the word of God and teaching authority of the Church.

v) A teacher is first appointed as probationary for one year which can be renewed for two more years and thereafter as permanent if found suitable.

2 Animators

i) The formation given mainly through external discipline and rules to a large group of students tends to become largely impersonal and ineffective. It is necessary that each seminarian gets personal attention and guidance and develops his character. In order to meet this need there shall be adequate number of animators (moderators). They shall be assigned a small group of seminarians, with whom they shall keep close and personal relationship and assist them in their integral growth.

ii) The animators should be specially qualified with knowledge and skills in human sciences and counselling.

iii) The animators function within the external forum of the life of the seminarians. Matters of internal forum shall be the concern of the seminarian’s Spiritual Director.

iv) As a rule animators are chosen from among the staff of the Seminary as it would facilitate more integrated formation.

v) They are appointed for a term of three years.

vi) For the effective functioning of this system there should be unity of spirit and action and proper co-ordination among the animators under the guidance of the Rector.
Article XVI: Selection and Training of Formators

1. The formators (authorities, Spiritual Directors, teachers and animators) should be exemplary priests capable of communicating priestly ideals to the seminarians, not only by word but also by their life. "They should be chosen from among the best and be painstakingly prepared by the solid doctrine, appropriate pastoral experience and special spiritual and pedagogical training" (OT No.5).

2. They should be men of faith and prayer, of exemplary life, having communication skills and ability for teamwork and life in community. They should give example to the seminarians by regularly participating in the liturgy and community functions in the Seminary (Directives, No. 46).

3. They are not to assume such outside commitments that would interfere with or seriously curtail, their availability and service in the Seminary.

4. The formators should be given sabbatical years. During this period they should improve their academic qualifications or engage themselves in pastoral services in the Syro-Malabar Church or in its missionary activities.

5. It is highly recommended that the formators be chosen from as many eparchies of the Syro-Malabar Church as possible. The Rector shall request, as need arises, the Hierarchs of the Syro-Malabar Eparchies to propose names of prospective candidate from their eparchy for appointment as formators. The ad hoc Committee shall make appropriate choice in consultation with Rector.

Article XVII: Absence from the Seminary

The members of the staff should inform the Rector if they absent themselves from the Seminary for more than a day and if their absence is for more than a week they should do so only in consultation with the Rector. If they are absent for more than a
month permission of the Convenor of the ad hoc Committee is required.

Article XVIII: Remuneration to the Staff

The authorities and members of the staff shall be paid a suitable remuneration, taking into account the local custom prevalent in similar institutions of the Church and sanctioned by the ad hoc Committee. The members of the staff shall be provided free board and lodge by the Seminary. The Seminary shall also meet the expenses involved in the medical treatment of the members of the staff. The ad hoc Committee shall determine the maximum amount payable for medical treatment.

Article XIX: Cessation of Office

1) One ceases to be a member of the staff:

i) On termination of the period of appointment.

ii) On reaching the age of retirement which is fixed as sixty-five completed. The ad hoc Committee can make exception in particular cases.

iii) On becoming unable to fulfil effectively the duties of one’s office because of physical or mental ailment. The ad hoc Committee in consultation with the Rector shall decide on this matter.

iv) On being recalled by the one’s Hierarch in the case of eparchial clergy or major superior in the case of a member of an institute of consecrated life. The Hierarch or superior may withdraw a teacher only in consultation with the Convenor of the ad hoc Committee and with prior notice of at least six months. He should do so only for proportionately grave reasons.

v) On being absent from the Seminary for more than a month without prior permission or information and justifying reason.

vi) On being removed from one’s office in the Seminary:
a) One can be removed from his office or be suspended for grave reasons arising from the non-fulfilling of the requirements mentioned in these Statutes. A member of the staff is suspended by the Convenor of the ad hoc Committee if his continued presence constitutes an immediate danger or a scandal in any way. The suspension cannot be prolonged for more than three months. In the meantime the prescribed canonical procedures must be initiated or the accused must be reinstated.

b) A member of the staff may be removed from the office only after observing the following procedural norms and canonical equity.

c) The matter may be first considered privately between the Rector and the person concerned. If it is not settled there, it should be brought before the Seminary council. If no solution is reached, then the matter is to be taken up with the Hierarch or Superior as the case may be, or the person concerned and eventually to the ad hoc Committee for an extra judicial decree.

d) If the mediation attempts are not successful then the matter shall be referred to the Major Archiepiscopal Ordinary Tribunal for a judicial sentence.

Article XX: Staff Assistants

There shall be sufficient number of staff assistants appointed by the Rector in the consultation with the concerned department and the finance council. They shall be paid a suitable remuneration taking into account the local custom prevalent in similar institutions of the Church.
Article XXI: Collegial Bodies

1) Staff Council

i) The staff Council consists of all the members of the Seminary staff. In view of the community aspect of Seminary life, the Rector should have the co-operation of all members of the staff so that the formation of the students may be promoted by a common and united effort.

ii) The Rector shall hold regular meetings of the Staff Council, at least once in two months, to co-ordinate activity, examine problems of formation and seek opportune solutions.

iii) The Rector shall preside over the meetings of the Staff Council.

iv) There shall be a secretary appointed by the Rector who will help the Rector to prepare the agenda, write the minutes and keep the record of the proceedings of the Staff Council.

2) Seminary Council.

i) There shall be a Seminary Council to study and take decisions on important matters that affect the life and activities of the Seminary.

ii) Members of the Seminary Council:

The Rector, the Vice-Rector, the Prefect of Studies and the Finance Officer, shall be *ex officio* members of the Seminary council. Two animators, one from the philosophy section and the other from the theology section, shall be elected members of the Seminary Council by the Staff Council for a period of three years. In the evaluation session of the students the animator of the respective class shall be also a member.

iii) The Rector shall preside over the meetings of the Seminary Council. One of the members designated by the
Rector shall serve as the secretary of the Seminary council.

iv) Functions of the Seminary council:
   a) The Seminary council makes annual evaluation of all the seminarians. As regards the seminarians who receive major and minor orders, the Rector shall discuss each individual case in the Seminary council and send to the respective Hierarchs and Superiors the candidate's petition together with all relevant information together with his own considered opinion.

   b) The Rector in consultation with the Seminary council shall decide on matters of admission, promotion, suspension, and dismissal of students. For very grave offences, which require immediate measures the Rector may take appropriate action and inform the Seminary Council.

   c) The Seminary Council shall meet at least twice a year or whenever the Rector deems it necessary or when a third of the members request in writing for a meeting.

3) Finance Council

   i) There shall be a Finance Council consisting of the Rector, the Vice-Rector and the Finance Officer. Two more members from among the permanent staff of the Seminary shall be appointed as members of the Finance Council by the Convenor of the ad hoc Committee on the recommendation of the Rector.

   ii) The Council shall be responsible for the financial administration of the Seminary.

   iii) The approval of the finance council is required for extra ordinary expenditure exceeding Rs. 25,000/- . If an amount above Rs. 1,00,000/- has to be spent for a specific pur-
pose, written permission of the Convenor of the ad hoc Committee is required.

iv) It is the duty of the Finance Council to submit the Synodal Commission the annual budget and annual accounts for its approval.

v) The finance council shall be convened at least twice a year. The Finance Officer shall be the ex officio convener cum secretary of the finance council and the Rector shall preside over it.

CHAPTER FOUR
STUDENTS

Article XXII

The Seminary is intended for the formation of the seminarians of all Syro-Malabar Eparchies. The students of Institutes of Consecrated life and Societies of Apostolic Life and of other Churches sui iuris may also be admitted according to the availability of seats.

Article XXIII

1) Requirements for admission:

i) Only students who are presented by the respective Hierarchs or superiors in the case of the institutes of consecrated life are admitted to the Seminary.

ii) Students are admitted only at the beginning of the academic year.

iii) All the students who seek admission must have passed at least the pre-degree course of a recognised university or the plus two course and undergone at least one year of the Minor Seminary formation or in the case of members of institutes of consecrated life, one year of preparation in their institute.

iv) All students who seek admission should have passed the entrance examination conducted by the Seminary.
v) For admission to the theology course, the applicant must have a basic philosophical formation of at least two years. (SC 72 (a) ; 73 § 2 ).

2) Participation in the Formation Programme:
   i) All seminarians must participate in all community prayers and functions prescribed by the Seminary, and should faithfully observe the rules and regulations of the Seminary, unless exempted by the legitimate authority.
   ii) One who is absent from the common functions, lectures and academic exercises for more than a third of the year, even for a legitimate reason, is liable to repeat the year.

3) Disciplinary action:
   i) Students will be suspended or dismissed from the Seminary if they fail to meet the prescribed standards of Seminary formation and if there is serious failure in the observance of the rules and regulations of the Seminary.
   ii) The Rector in consultation with the Seminary council decides on suspension or dismissal. The Rector shall immediately inform the respective Hierarch or Superior of the disciplinary action taken. In other cases the students shall be given warning about his failure and be given opportunity to improve himself before serious measures are taken.
   iii) In the case of disciplinary measures the student concerned shall have the opportunity to explain himself.
   iv) At the end of the year the Rector shall send a report on every student concerning his performance in various aspects of Seminary life to the respective Hierarch or superior.

4) Cessation of Enrolment in the Seminary:
   i) A student ceases to be a member of the Seminary:
      a) At the end of the Seminary formation
b) On voluntary withdrawal

c) On withdrawal of the presentation by the respective Hierarch or Superior.

CHAPTER FIVE

PROGRAMME OF FORMATION

Article XXIV: General Principles

1) The programme of formation of future priests has always been considered as one of the most demanding and important task of the Church. The need for the Major Seminary for the formation of candidates for priesthood was affirmed by the Second Vatican Council (O.T.No. 4) and has been reaffirmed by the Synod of the Bishops in Rome (Pastores Dabo Vobis, No. 6).

2) The nature and purpose of a Major Seminary are clearly stated in the following words of Pastores Dabo Vobis:

   i) The Seminary should be experienced not as something external and superficial or simply a place in which to live and study, but in an interior and profound way. It should be experienced as a community, a community that relives the experience of the group of twelve who were united to Jesus (No. 60). The unique and distinctive role of the Seminary as a house of formation is repeatedly affirmed in this apostolic letter. The Seminary in this deepest identity is called to be a "continuation in the Church of the apostolic community gathered about Jesus, listening to his Word, proceeding towards the Easter experience awaiting the gift of the Spirit for the mission (No. 60). This ideal constitutes the norm for the Seminary, which will be concretely realised by being faithful
to the Gospel values and by responding to the situations of the times.

ii) The Seminary is called an "educational ecclesial community". The Seminary and its entire life, in all its different expressions, is committed to formation, the human, spiritual, intellectual and pastoral formation of future priests (No. 61).

iii) As an educational community, the Seminary should follow a clearly defined programme which will have as a characteristic, a unity of leadership expressed in the figure of the Rector and his co-operators, a consistency in the ordering of life, formational activity and fundamental demands of community life, which also involves the essential aspects of the task of formation. This programme should be at the service of the specific finality that alone justifies the existence of the Seminary and it should do so without hesitation or ambiguity. That aim is the formation of future priests, pastors of the Church (No. 61).

3) The Seminary being an important institution of the Syro-Malabar Major Archiepiscopal Church for the formation of its future priests it should give a formation that is in accordance with the traditions and requirements of this individual Church, while taking care to foster genuine love and concern for the universal Church and other individual Churches.

4) The formation programme, being situated within the Indian reality, should draw upon this country's rich culture and spiritual heritages and prepare the students to respond to the challenges posed by the contemporary situations in India.

5) The training programme in all its aspects ought to provide for the development of a fully integrated priestly personality after the model of Jesus Christ who was teacher, priest and shepherd. The entire formation programme, including human, spiritual, intellectual, pastoral and missionary formation, discipline
and cultural activities are all organised and informed by bringing them in harmony with the one aim that justifies the existence of the Seminary: preparation of the future priests.

6) Though the entire programme of formation is directed towards pastoral goal (OT No. 4), it can be understood in different dimensions: human, spiritual, intellectual, missionary and pastoral. It is also the responsibility of the Seminary to see that the seminarians receive a theological formation that corresponds to the goal of the Seminary, besides co-ordinating all the aspects of formation.

7) It is to be particularly emphasised that the seminarian is the chief agent and subject of his own formation. It is his responsibility to make himself receptive to the grace of God and cooperate with the formation programme and grow daily in his priestly vocation.

**Article XXV: The Stages of Formation**

1) Priestly formation imparted here has the following stages:

i) Three years of philosophy

ii) A year of regency. During this period the seminarians live outside the Seminary and engage themselves in some work assigned to him by his Hierarch or Superior as the case may be. This period of regency enables him to acquire greater maturity and first hand experience of the real conditions of the world and promote his pastoral knowledge. Exemption from regency can be granted to a student after receiving the consent of the respective Hierarch or Superior and of the Seminary council.

iii) Four years of theology.

**Article XXVI: Dimensions of Formation**

1) **Human formation**

i) The basis of priestly formation is human formation. A priest should try to reflect in himself the human perfec-
tion of Jesus Christ. The seminarian should therefore, cultivate a series of human qualities for his personal growth as well as for the sake of ministry. The seminarian should be educated to love the truth, to be loyal, to respect every person, to have a sense of justice, to be true to the word, to be genuinely compassionate, to be men of integrity and to be balanced in judgement and behaviour (Pastores Dabo vobis, No.43). Of particular importance is the capacity for genuine interpersonal relationship and the ability to co-operate with others.

ii) He should not be "arrogant or quarrelsome but affable, hospitable, sincere in his words and heart, prudent and discreet, generous and ready to serve, capable of opening himself to clear and brotherly relationships, and of encouraging the same in others, and quick to understand, forgive and console" (Pastores Dabo Vobis, No.43).

iii) As a part of human formation, instructions should be given about sexuality and affective maturity. This includes also education of the moral conscience.

iv) As a priest is called to leadership in the community, a seminarian must have initiative, organising ability, and responsibility. As a priest is expected to be gentleman, the seminarian should be given instructions in good manners and etiquette.

2) Spiritual Formation

i) Human formation finds its completion in spiritual formation which is "an extremely important element of a priest’s education" (Pastores Dabo vobis, No.45).

ii) The following aspects of spiritual formation are given particular emphasis in Vatican II Decree on priestly formation, the Code of Canons for the Eastern Churches (CCEO, c. 346# 2) and reaffirmed by Pastores Dabo vobis (No.46).
iii) "The formation of those aspiring to the sacred ministry is to be such that they learn to cultivate in the Holy Spirit familiar companionship with Christ and to seek God in all things so that, impelled by the love of Christ, the Pastor, they become solicitous to gain all people for kingdom of God by the gift of their very lives" (CCEO c.346 #1). This companionship has its beginning in Baptism and is nourished daily with the Eucharist.

a) The seminarians should experience the genuine meaning of Christian prayer as a living and personal meeting with the Father through the Son under the action of the Spirit. A priest is a teacher of prayer and he can fulfil this mission only if he himself has been trained in it. He should learn the religious value of silence which is essential for cultivating the spirit of prayer.

b) "Day by day let them draw especially from the Word of God and the sacraments force for their spiritual life and strength for their work of apostolate" (CCEO, c 346 #2):

i. through watchful and constant meditation of the Word of God and getting a faithful understanding of it according to the Fathers of the Church; let the students acquire the habit of configuring their life ever more to the life of Christ, and, fortified in faith, hope, and charity, let them train to love according to the pattern of the Gospel;

ii. let them participate assiduously in the Divine Liturgy, which being the source and summit of the whole Christian life, is so to be seen for Seminary life as well. As priests are first and foremost ministers of Eucharist, it is expected that the seminarians take part daily in the Eucharistic celebration. Eucharistic devotions as adoration of the Blessed Sacrament, Holy Hour and visits to the Blessed Sacrament are recommended;
iii. let them learn to celebrate constantly liturgy of the Hours according to their own rite and draw nourishment from it for their spiritual life;

iv. having great regard for spiritual direction, let them learn how to examine their conscience rightly, and let them receive the sacrament of penance frequently;

v. let them venerate with filial piety Holy Mary, the ever Virgin Mother of God, whom Christ, the Eternal Priest, has made mother of all men and women, through such devotions as Rosary;

vi. such exercises of piety are to be fostered that are helpful to the spirit of prayer and make for the strengthening and defence of an apostolic vocation, especially those exercises that are recommended by the venerable tradition of the Syro-Malabar Church like devotion to St. Thomas, specific disciplines on feast, fast and penance, the mystical and ascetical spiritual exercises in the Indian cultural background; recommended in all event are spiritual retreat, instructions concerning the sacred ministries, exhortation about spiritual progress;

vii. the students are to be educated to have the sense of the Church and of her service as well as in the virtue of obedience and in mutual fraternal co-operation; let them be trained to carry out their duties in humble submission to the will of God and thus prepare themselves to become loyal co-workers of their bishops and work in union with their brother priests;

viii. they are to be helped also in cultivating all those other virtues which have great relevance to their vocation, such as discernment of spirit, chastity and fortitude; let them also esteem and cultivate those
virtues which are most valued by people and appropriate to a minister of Christ, among which are sincerity, a keen concern for justice, fidelity to one’s promises, good manners, modesty in conversation joined with charity;

ix. let them be educated to know, appreciate, love and live celibacy for evangelical, spiritual and pastoral motives; they shall not see celibacy as a mere external condition for admission to ordination, but as a value whereby a man identifies himself more profoundly with Jesus Christ. Celibacy should be considered as a special gift of God. As a part of spiritual formation it should be presented clearly and in a positive way. Seminarians should have sufficient degree of psychological and sexual maturity as well as an authentic life of prayer;

x. let seminarians be taught to be not only poor in spirit but also living examples of simplicity and let them also have an increasing concern in the struggle of the poor for freedom and justice.

c) "The disciplinary norms of the Seminary are to be applied having regard for the maturity of the students so that, while they learn by degrees to regulate themselves, they get into the habit of using their freedom wisely and of behaving spontaneously and diligently" (CCEO c.346 #3). Discipline should be exercised in a way which would help to develop in the Seminary an internal attitude by which the authority of superiors will be accepted out of conviction and for supernatural reasons (OT No.11).

3) **Intellectual formation (CCEO cc. 347 –350)**

The intellectual formation of seminarians aims at widening their vision in Christ of God, the world and man and thus deepen their faith and enable them to commit themselves wholeheartedly to the service of the kingdom of God (Charter of Priestly Formation
for India, 3.2.3.). The general orientation of intellectual training should be profoundly pastoral and missionary. It must be relevant to the world in which the future priest has to live and work.

(i) Philosophical studies (CCEO c. 349)

a) In the first year of philosophical course students are given a more intense orientation in spiritual life and help them develop the human qualities, mental maturity, and proper methodology of studies. During this period students will make effort to acquire a good knowledge of the languages especially of English, Malayalam, and ancient languages.

b) Philosophical training consisting of philosophy proper and human sciences, social and behavioural, lasts three years. Through philosophical studies the students should acquire a solid and coherent understanding of man, of the world and of God (OT No.15). The study of philosophy should create in them deep personal convictions, maturity of mind and openness to truth. They should be helped to see the connections between philosophy and mysteries of salvation, which would lead to a proper integration of philosophy and theology. The students should be given adequate training in the rich heritage of Indian thought and understanding of Indian reality. They should be conversant with the philosophical heritage, which is perennially valid, and the contemporary philosophical problems. The study of human science will help the seminarians to acquire knowledge of the socio-political and economic forces working in the society.

ii) Theological Studies

a) Theological studies last four years and should consist of the study of Sacred Scripture, dogmatic theology, liturgy, Patristics, Homiletics, Moral theology, Oriental spirituality, Canon Law, Church history, Pastoral theology, Catechetics, Missiology and Ecumenism and Dialogue. "Theology should be taught under
the light of faith and with the guidance of the Church’s teaching authority” (OT No. 16).

b) By the study of theology the future priest grows in his spiritual life and prepares himself for his ministry. “To be pastorally effective intellectual formation is to be integrated with a spirituality marked by a personal experience of God. In this way a purely abstract approach to knowledge is overcome in favour of that intelligence of heart which knows how to look beyond and then is in a position to communicate the mystery of God to the people (Pastores Dabo Vobis, No. 51).

c) Theological formation should thus provide “a complete and unified vision of the truths which God has revealed in Jesus Christ and of the Church’s experience of faith” (Pastores Dabo Vobis, No. 54).

iii) Regency

One year of regency outside the Seminary is strongly recommended for all seminarians. This regency may preferably be given after the philosophical studies. Regency period should be spent in the respective eparchies or other eparchies determined by one’s own eparchial authorities or superiors under the special guidance of an experienced priest. Seminarians will thus learn to deal with different situations in life and it will help them to attain a greater degree of maturity and responsibility (CCEO, c. 353).

iv) Pastoral formation (CCEO c. 352)

i) The final year of Seminary formation is devoted to the pastoral and liturgical formation and immediate preparation for ordination to priesthood.

ii) As the whole purpose of Seminary formation has a fundamentally pastoral character this final year in the life of seminarian is of great importance.
iii) The study of pastoral theology should be carried out with certain pastoral services. Pastoral formation should combine scientific pastoral competence and practical skill. Both aspects should direct the seminarians to the inner source namely the ever deeper communion with the pastoral charity of Jesus Christ which is the driving force of priestly ministry.

iv) The Seminary shall conduct courses in pastoral theology, catechetical and homiletic arts, liturgical celebrations, parish administration, social apostolate, social communication, psychology and counselling, pastoral sociology, evangelisation and dialogue and similar subjects. Orientation in missionary activities also has to be imparted to the seminarians.

v) Examinations shall be conducted for the above said courses and only those who have successfully completed shall be recommended for ordination.

**Article XXVII: Co-curricular activities**

There shall be co-curricular activities as part of Seminary formation such as cultural academies to train the students in the art of public speaking, social work in order to create in them concern for the poor and pastoral work for theology students to give them pastoral experience.

**Article XXVIII: Amendment and Transitory norms**

1) The Major Archbishop of the Syro-Malabar Church with the Synod is the competent authority to make amendments to these statutes.

2) These Statutes are valid until the Synod of Bishops of the Syro-Malabar Church, if and when, makes any amendment to them.

3) Official interpretation of these Statutes while the Synod of Bishops is not in session is the competence of the Major Archbishop.
PASTORAL LETTERS

Preservation of Historico-cultural Heritage

The preservation of our historico-cultural heritage is an essential task that we must undertake. It is a responsibility that we owe to our past, present, and future generations. By preserving our cultural heritage, we are not only maintaining a living link to our roots, but also ensuring the continuity of our traditions and values.

The past is a source of inspiration and guidance, and it is through the preservation of our cultural heritage that we can learn from our ancestors and build a better future. It is a duty that we all hold, and it is our collective responsibility to ensure that our cultural heritage is preserved for future generations.

In conclusion, the preservation of our historico-cultural heritage is a vital task that we must undertake. It is through preserving our cultural heritage that we can maintain a connection with our past, learn from our ancestors, and build a better future for ourselves and future generations.
മലയാളത്തിലുള്ള സിനിമാകൃതി എന്ന സന്തോഷക്കെട്ടിന്റെ പിന്നില്‍ വിവിധ സമൂഹാംശങ്ങളുടെ മാത്രാകൃഷ്ണം കലാമാര്‍പ്പണം ചെയ്തിരുന്നു. കൂടുതല്‍ മിതര്‍ദ്ദല്‍ പ്രവര്‍ത്തിച്ചുകൊണ്ട് അത്യുല്കോണ്ടി ക്രമേണ പ്രചരിപ്പിക്കുന്ന എലിയൻതറ് മലയാളത്തിലുള്ള മിതര്‍ദ്ദലിലെ ക്രമേണ അംശീകരണ കൊണ്ട് സമൂഹദാനം അനുഭവപ്പെടുന്നു. ഭൂര്‍ഭൂഷണം മൂലം കൊടുത്തിരിക്കുന്ന കാരണം മിതര്‍ദ്ദലിലെ പ്രധാനമായുള്ള കലാമേഖല ക്രമേണ വിവിധവാക്യങ്ങള്‍ തുറന്ന് കലാകാരന്റെ സംരംഭത്തില്‍ വിവിധമായ ഭാഷേണം കൊണ്ട് വ്യാപാരം നിർദ്ദേശിക്കുന്നതാണ്. മലയാളത്തിലുള്ള സിനിമാകൃതി എന്ന സന്തോഷക്കെട്ടിന്റെ പിന്നില്‍ വിവിധ സമൂഹാംശങ്ങളുടെ മാത്രാകൃഷ്ണം കലാമാര്‍പ്പണം ചെയ്തിരുന്നു. കൂടുതല്‍ മിതര്‍ദ്ദല്‍ പ്രവര്‍ത്തിച്ചുകൊണ്ട് അത്യുല്കോണ്ടി ക്രമേണ പ്രചരിപ്പിക്കുന്ന എലിയൻതറ് മലയാളത്തിലുള്ള മിതര്‍ദ്ദലിലെ ക്രമേണ അംശീകരണ കൊണ്ട് സമൂഹദാനം അനുഭവപ്പെടുന്നു. ഭൂര്‍ഭൂഷണം മൂലം കൊടുത്തിരിക്കുന്ന കാരണം മിതര്‍ദ്ദലിലെ പ്രധാനമായുള്ള കലാമേഖല ക്രമേണ വിവിധവാക്യങ്ങള്‍ തുറന്ന് കലാകാരന്റെ സംരംഭത്തില്‍ വിവിധമായ ഭാഷേണം കൊണ്ട് വ്യാപാരം നിർദ്ദേശിക്കുന്നതാണ്. മലയാളത്തിലുള്ള സിനിമാകൃതി എന്ന സന്തോഷക്കെട്ടിന്റെ പിന്നില്‍ വിവിധ സമൂഹാംശങ്ങളുടെ മാത്രാകൃഷ്ണം കലാമാര്‍പ്പണം ചെയ്തിരുന്നു. കൂടുതല്‍ മിതര്‍ദ്ദല്‍ പ്രവര്‍ത്തിച്ചുകൊണ്ട് അത്യുല്കോണ്ടി ക്രമേണ പ്രചരിപ്പിക്കുന്ന എലിയൻതറ് മലയാളത്തിലുള്ള മിതര്‍ദ്ദലിലെ ക്രമേണ അംശീകരണ കൊണ്ട് സമൂഹദാനം അനുഭവപ്പെടുന്നു. ഭൂര്‍ഭൂഷണം മൂലം കൊടുത്തിരിക്കുന്ന കാരണം മിതര്‍ദ്ദലിലെ പ്രധാനമായുള്ള കലാമേഖല ക്രമേണ വിവിധവാക്യങ്ങള്‍ തുറന്ന് കലാകാരന്റെ സംരംഭത്തില്‍ വിവിധമായ ഭാഷേണം കൊണ്ട് വ്യാപാരം നിർദ്ദേശിക്കുന്നതാണ്. മലയാളത്തിലുള്ള സിനിമാകൃതി എന്ന സന്തോഷക്കെട്ടിന്റെ പിന്നില്‍ വിവിധ സമൂഹാംശങ്ങളുടെ മാത്രാകൃഷ്ണം കലാമാര്‍പ്പണം ചെയ്തിരുന്നു. കൂടുതല്‍ മിതര്‍ദ്ദല്‍ പ്രവര്‍ത്തിച്ചുകൊണ്ട് അത്യുല്കോണ്ടി ക്രമേണ പ്രചരിപ്പിക്കുന്ന എലിയൻതറ് മലയാളത്തിലുള്ള മിതര്‍ദ്ദലിലെ ക്രമേണ അംശീകരണ കൊണ്ട് സമൂഹദാനം അനുഭവപ്പെടുന്നു. ഭൂര്‍ഭൂഷണം മൂലം കൊടുത്തിരിക്കുന്ന കാരണം മിതര്‍ദ്ദലിലെ പ്രധാനമായുള്ള കലാമേഖല ക്രമേണ വിവിധവാക്യങ്ങള്‍ തുറന്ന് കലാകാരന്റെ സംരംഭത്തില്‍ വിവിധമായ ഭാഷേണം കൊണ്ട് വ്യാപാരം നിർദ്ദേശിക്കുന്നതാണ്.
ഭൂമിയുടെ ആവരണത്തിന്റെ ചുരുക്കിപ്പിൽ അന്തർനിര കോശികയുടെ സവാരമൂർത്തിയായ കാരണത്തിലാണ് നഗരസാമാന്യ മെട്രോപ്ലോളിജിൽ നിന്നും നഗരസാമാന്യ മെട്രോപ്ലോളിജിൽ നിന്നും നഗരസാമാന്യ മെട്രോപ്ലോളിജിൽ നിന്നും നഗരസാമാന്യ മെട്രോപ്ലോളിജിൽ നിന്നും നഗരസാമാന്യ മെട്രോപ്ലോളിജിൽ നിന്നും നഗരസാമാന്യ മെട്രോപ്ലോളിജിൽ നിന്നും നഗരസാമാന്യ മെട്രോപ്ലോളിജിൽ നിന്നും നഗരസാമാന്യ മെട്രോപ്ലോളിജിൽ നിന്നും നഗരസാമാന്യ മെട്രോപ്ലോളിജിൽ നിന്നും നഗരസാമാന്യ മെട്രോപ്ലോളിജിൽ നിന്നും നഗരസാമാന്യ മെട്രോപ്ലോളിജിൽ നിന്നും നഗരസാമാന്യ മെട്രോപ്ലോളിജിൽ നിന്നും നഗരസാമാന്യ മെട്രോപ്ലോളിജിൽ നിന്നും നഗരസാമാന്യ മെട്രോപ്ലോൾ
ഞെളുതെ അനുനാശനങ്ങളെയും അവരുടെ മനസ്സിൽ ഉള്ളിൽ നിന്ന്
എത്രെയും കാര്യങ്ങളിലായി. പിന്നീട് എല്ലാ ഗണിതാശയാംഗങ്ങളിലും അവിടെയുള്ള
തുടങ്ങുന്ന അഭിപ്രായങ്ങളും കാണിക്കുന്നു, തന്നെ
ഞെളുതെ എല്ലാത്തരം മനോഭാവങ്ങളും അനുഭവിക്കുന്നു എന്നാണ്
തെളിയിക്കുന്നത് മനസ്സായി. മൂവർ ഭഗതിലെ മനോഭാവത്തിലെ
ജനിക്കരുതായ ശരീരശിപ്തം അഭാവിയാണ്‌ അതായത് ഇല്ലാതാ
അണിക്കുന്നത് പ്രതികൂലമായ അഭാവമാണ്‌. ആലാപിക്കുന്ന
ഖരുത്ത് (മാനേസ്) ഭാവിപ്പിക്കുന്ന പ്രത്യേകിച്ച് സാമാന്യാനനാളിൻ
(ബനാലാണ്ണു).
കമ്മേറ്റ് (കൊല്ലാനാട്) ഗ്രാമപഞ്ചായത്തിലെ കൊല്ലാനാട്-യെല്ലാർക്ക് മുൻകര്‍ക്കെ വില വേളകളിൽ കാരണചെയ്യുന്ന കാര്യം സാമൂഹ്യപരിപാലനം.

കാര്യമാണ് കൊല്ലാനാട് ഗ്രാമപഞ്ചായത്തിലെ കൊല്ലാനാട്-യെല്ലാർക്ക് മുൻകര്‍ക്കെ വില വേളകളിൽ കാരണചെയ്യുന്ന കാര്യം സാമൂഹ്യപരിപാലനം എന്ന വിഷയത്തില്‍ സിരാകേന്ദ്രം വിവിധ സാംസ്കാരിക വിഷയങ്ങളില്‍.

ജനകീയതയിൽ മൂന്ന് വരയുടെ കൊല്ലാനാട് യേല്ലാര്‍ കൊല്ലാനാട് ഗ്രാമപഞ്ചായത്തില്‍ 2001 വരയിലും സമ്പന്നയിക്കുന്ന 30-ഓളം ശതമാണ് മേഖലയും.

കമ്മേറ്റ് മുനിസിപ്പാലിറ്റി പ്രാന്താകാര്യം ജനാധിപത്യ സംഘടണ കൊല്ലാനാട്-യേല്ലാറ്‌ കൊല്ലാനാട്-യേല്ലാറ്‌
Charismatic Movement

No. 4028/2001

"..."
കാലിമണ്ണിൽ ആണാണ് പിടിച്ചാനപ്പെട്ടത് പത്തൊൻപത്തെ സൂര്യാ വനിത നിലക്കെട്ടിയിലാണ് കാലിമണ്ണിലെ പുരോഗതി കണക്കാക്കാനാം. 

കാലിമണ്ണിന്റെ അഭിപ്രായാലോകത്തിലെ പലായനങ്ങളും പുനർനവിച്ഛേശങ്ങളും പോലും ബഹുമാനത്തിൽ നിലനിന്നുന്നതാണ്. കാലിമണ്ണിന്റെ പുനർനവിച്ഛേശങ്ങൾ പ്രാഥമിക ജീവിതത്തിന്റെ പിന്തുണയായി ഉപയോഗിക്കപ്പെടുന്നു. ആയുർവേദ ശാസ്ത്രാണ് നിലനിന്നുന്നത് കാലിമണ്ണിന്റെ പ്രാഥമിക ജീവിതത്തിന്റെ പിന്തുണയായി. 

കാലിമണ്ണിന്റെ വിവരഭേദം പഠിക്കുന്നത് പ്രാഥമിക ജീവിതത്തിന്റെ പിന്തുണയായി ഉപയോഗിക്കപ്പെടുന്നു. ആയുർവേദ ശാസ്ത്രാണ് നിലനിന്നുന്നത് കാലിമണ്ണിന്റെ പ്രാഥമിക ജീവിതത്തിന്റെ പിന്തുണയായി. 

എല്ലാം കാലിമണ്ണിന്റെ പ്രാഥമിക ജീവിതത്തിന്റെ പിന്തുണയായി ഉപയോഗിക്കപ്പെടുന്നു. ആയുർവേദ ശാസ്ത്രാണ് നിലനിന്നുന്നത് കാലിമണ്ണിന്റെ പ്രാഥമിക ജീവിതത്തിന്റെ പിന്തുണയായി.
കണക്കാലം. അവ പഠിച്ചിരിക്കുന്നതെല്ലാം സൊളോ സ്ക്രിപ്തം എന്ന് എന്നാണ് അർഥമാക്കുന്നതെല്ലാം. മുൻപ് ഇതു കൊടുക്കുന്നത് പുരാതനകാലം മുൻപേ എന്നാണ് അർഥമാക്കുന്നതെല്ലാം. അതു കാണുകയും (സൊളോ സ്ക്രിപ്തം) ചില പട്ടികളിലെ നിലനിന്നുള്ള കഥകളിൽ നിരക്കുന്നതെല്ലാം മുൻകാലത്തെ മൃഡിക്കുന്നതെല്ലാം.

എന്നാൽ ഇവ പലതരത്തിലാണ് പ്രകടമാകുന്നു “എന്നാണ് മാല് (Sola Scriptura) എന്ന് എന്ന് അർഥത്തിൽ മാല് എന്നാണ് പ്രകടമാകുന്നു (ഇന്ത്യൻ ക്രിസ്ത്യൻ മുമ്പ് എന്നാണ് പ്രകടമാകുന്നു). ഇന്ന് എന്നാണ് പ്രകടമാകുന്നു എന്ന് പ്രകടമാകുന്നു എന്നാണ് പ്രകടമാകുന്നു. എന്നാണ് പ്രകടമാകുന്നു എന്നാണ് പ്രകടമാകുന്നു. എന്നാണ് പ്രകടമാകുന്നു എന്നാണ് പ്രകടമാകുന്നു.

എന്നാണ് പ്രകടമാകുന്നു എന്നാണ് പ്രകടമാകുന്നു. എന്നാണ് പ്രകടമാകുന്നു എന്നാണ് പ്രകടമാകുന്നു. എന്നാണ് പ്രകടമാകുന്നു എന്നാണ് പ്രകടമാകുന്നു.

എന്നാണ് പ്രകടമാകുന്നു. എന്നാണ് പ്രകടമാകുന്നു. എന്നാണ് പ്രകടമാകുന്നു. എന്നാണ് പ്രകടമാകുന്നു. എന്നാണ് പ്രകടമാകുന്നു. എന്നാണ് പ്രകടമാകുന്നു.
നായ്ക്കാണ് സുഭപ്രധാനം നിരോധിക്കുന്ന സാമൂഹിക പ്രശ്നങ്ങൾ അഥവാ അതിപ്രധാന സാമൂഹിക പ്രശ്നങ്ങൾ അഥവാ അതിപ്രധാന സാമൂഹിക പ്രശ്നങ്ങൾ (എന്റെ കാഴ്ചപ്പാട്) പ്രധാനമായും പുരുഷന്റെ അവതാരമായി നിന്ന് തുടർന്ന് അനുവദിക്കുന്നത് നൂറ്റാണ്ടുകളായി നിലനിന്ന് വരെ വികസിച്ചിട്ടുണ്ട്. പുരുഷന്റെ അവതാരമായി നിന്ന് തുടർന്ന് അനുവദിക്കുന്നത് നൂറ്റാണ്ടുകളായി നിലനിന്ന് വരെ പുരുഷന്റെ അവതാരമായി നിന്ന് തുടർന്ന് അനുവദിക്കുന്നത് നൂറ്റാണ്ടുകളായി നിലനിന്ന് വരെ പുരുഷന്റെ അവതാരമായി നിന്ന് തുടർന്ന് അനുവദിക്കുന്നത് നൂറ്റാണ്ടുകളായി നിലനിന്ന് വരെ പുരുഷന്റെ അവതാരമായി നിന്ന് തുടർന്ന് അനുവദിക്കുന്നത് നൂറ്റാണ്ടുകളായി നിലനിന്ന് വരെ പുരുഷന്റെ അവതാരമായി നിന്ന് തുടർന്ന് അനുവദിക്കുന്നത് നൂറ്റാണ്ടുകളായി നിലനിന്ന് വരെ പുരുഷന്റെ അവതാരമായി നിന്ന് തുടർന്ന് അനുവദിക്കുന്നത് നൂറ്റാണ്ടുകളായി നിലനിന്ന് വരെ പുരുഷന്റെ അവതാരമായി നിന്ന് തുടർന്ന് അനുവദിക്കുന്നത് നൂറ്റാണ്ടുകളായി നിലനിന്ന് വരെ പുരുഷന്റെ അവതാരമായി നിന്ന് തുടർന്ന് അനുവദിക്കുന്നത് നൂറ്റാണ്ടുകളായി നിലനിന്ന് വരെ പുരുഷന്റെ അവതാരമായി നിന്ന് തുടർന്ന് അനുവദിക്കുന്നത് നൂറ്റാണ്ടുകളായി നിലനിന്ന് വരെ പുരുഷന്റെ അവതാരമായി നിന്ന് തുടർന്ന് അനുവദിക്കുന്നത് നൂറ്റാണ്ടുകളായി നിലനിന്ന് വരെ പുരുഷന്റെ അവതാരമായി നിന്ന് തുടർന്ന് അനുവദിക്കുന്നത് നൂറ്റാണ്ടുകളായി നിലനിന്ന് വരെ പുരുഷന്റെ അവതാരമായി നിന്ന് തുടർന്ന് അനുവദിക്കുന്നത് നൂറ്റാണ്ടുകളായി നിലനിന്ന് വരെ പുരുഷന്റെ അവതാരമായി നിന്ന് തുടർന്ന് അനുവദിക്കുന്നത് നൂറ്റാണ്ടുകളായി നിലനിന്ന് വരെ പുരുഷന്റെ അവതാരമായി നിന്ന് തുടർന്ന് അനുവദിക്കുന്നത് നൂറ്റാണ്ടുകളായി നിലനിന്ന് വരെ
നിരക്കിടക്കുകളെയാണ് നിലയിൽ ലഭ്യമായത്. ഇതിനു അത്യുത്ഥമായിരുന്നു പിന്നീട് പാരമ്പര്യമായി നിബന്ധമാക്കിയത്. അതിനാൽ നിരക്കിടക്കളെയാണ് നിരക്കിടക്കളെയാണ്. ഇതുവഴി യൂണിവേഴ്സിറ്റി നിരക്കിടക്കുകളെയാണ് നിരക്കിടക്കുകൾ. അതിനാൽ യൂണിവേഴ്സിറ്റി നിരക്കിടക്കുകൾ നിരക്കിടക്കുകൾ നിരക്കിടക്കുകൾ. ഇതിനു അത്യുത്ഥമായിരുന്നു പിന്നീട് പാരമ്പര്യമായി നിബന്ധമാക്കിയത്. ഇതുവഴി യൂണിവേഴ്സിറ്റി നിരക്കിടക്കുകൾ നിരക്കിടക്കുകൾ. ഇതിനാൽ യൂണിവേഴ്സിറ്റി നിരക്കിടക്കുകൾ നിരക്കിടക്കുകൾ. ഇതിനാൽ യൂണിവേഴ്സിറ്റി നിരക്കിടക്കുകൾ നിരക്കിടക്കുകൾ.
നാവക്ക് മേഖലയിൽപ്പാടല്‍ക്കയുടെ നിവാര്ത്തരുടെ മൂലമെത്തിയ പ്രാരംഭഞ്ചില്‍ നിലയാണ് കുറിച്ച പ്രാഥമികത അവകാശി. അതിനെ മാറ്റുന്ന പ്രണയപ്പുരുഷരും നിലനിന്നും നിറയെ പരിപൂര്‍ണ്ണമാക്കുന്നു "നിലയുടെ ദൃശ്യമേഖലയില്‍ പ്രാരംഭാവണ്ണം നിറയെ നിലനിന്നും പരിപൂര്‍ണ്ണമാക്കുന്നു". അതിനായി, നിര്‍ദ്ദേശമായി പരിപൂര്‍ണ്ണമാക്കുകയാണ് അവകാശിക്കുന്നത്. നിര്‍ദ്ദേശം നിന്ന് മേഖലയുടെ നിവാര്ത്ത പ്രാര്‍ഥനയാണ് നിലിക്കുന്നത്. അതിനായി, നിര്‍ദ്ദേശമായി പരിപൂര്‍ണ്ണമാക്കുകയാണ് അവകാശിക്കുന്നത്.
പുരുഷ വളക്കൂറിൽ, മകനാളും നാഞ്ജിപ്പിച്ചു പുനന്തരം കൊണ്ടു വന്നു. കുടുംബത്തിൽ പെരിയാടിയും കുട്ടികളും നിന്നും വെള്ളം ലഭിക്കുന്നു. മകനാളും പുനന്തരം മുറുക്കിയ കുടുംബത്തിൽ പെരിയാടിയും കുട്ടികളും നിന്നും വെള്ളം ലഭിക്കുന്നു. 

അതുപോലെ നമുക്ക് പുനന്തരം മുറുക്കിയ കുടുംബത്തിൽ പെരിയാടിയും കുട്ടികളും നിന്നും വെള്ളം ലഭിക്കുന്നു. മകനാളും പുനന്തരം മുറുക്കിയ കുടുംബത്തിൽ പെരിയാടിയും കുട്ടികളും നിന്നും വെള്ളം ലഭിക്കുന്നു.

നല്ലതയ്ക്കിടയില്‍, മനുഷ്യന്റെ മനസ്സില്‍ മനസ്സില്‍ മനസ്സില്‍ മനസ്സില്‍ മനസ്സില്‍ നല്ലതയ്ക്കിടയില്‍ മനുഷ്യന്റെ മനസ്സില്‍ മനസ്സില്‍ മനസ്സില്‍ മനസ്സില്‍ നല്ലതയ്ക്കിടയില്‍ മനുഷ്യന്റെ മനസ്സില്‍ മനസ്സില്‍ മനസ്സില്‍ മനസ്സില്‍

നല്ലതയ്ക്കിടയില്‍,
മൃദുലിക്കായം നിർദ്ദേശമാണ് അനിമയവേദനത്തിൽ നിന്നും ഏതൊക്കെ കൊണ്ടുമാണ് അനുഭവപ്രകൃതിയുടെ നിരവധിക്കാലത്തിൽ നിന്നും മൃദുലിക്കായം നിർദ്ദേശമാണ് അനിമയവേദനത്തിൽ നിന്നും ഏതൊക്കെ കൊണ്ടുമാണ് അനുഭവപ്രകൃതിയുടെ നിരവധിക്കാലത്തിൽ നിന്നും മൃദുലിക്കായം നിർദ്ദേശമാണ് അനിമയവേദനത്തിൽ നിന്നും ഏതൊക്കെ കൊണ്ടുമാണ് അനുഭവപ്രകൃതിയുടെ നിരവധിക്കാലത്തിൽ നിന്നും മൃദുലിക്കായം നിർദ്ദേശമാണ് അനിമയവേദനത്തിൽ നിന്നും ഏതൊക്കെ കൊണ്ടുമാണ് അനുഭവപ്രകൃതിയുടെ നിരവധി. 

എല്ലാവരും അവിശ്വാസിക്കാവും അവിശ്വാസിക്കാവും. ആയാലും നിർദ്ദേശങ്ങളിൽ രാജപാലികൾ നിർദ്ദേശമാണ് അനിമയവേദനത്തിൽ നിന്നും ഏതൊക്കെ കൊണ്ടുമാണ് അനുഭവപ്രകൃതിയുടെ നിരവധി. 


d(13:34). നിർദ്ദേശങ്ങളും എല്ലാ കാര്യങ്ങളും അതിനെന്നു നിർദ്ദേശങ്ങളും നിർദ്ദേശങ്ങളും കാര്യങ്ങളും അതിനെന്നു നിർദ്ദേശങ്ങളും നിർദ്ദേശങ്ങളും കാര്യങ്ങളും അതിനെന്നു നിർദ്ദേശങ്ങളും നിർദ്ദേശങ്ങളും കാര്യങ്ങളും അതിനെന്നു നിർദ്ദേശങ്ങളും നിർദ്ദേശങ്ങൾ.
നാവേറ്റ് നിലനിൽക്കുന്നു കേരളത്തിലെ കേരളം 70 മുതൽ തുടർന്നു മൂന്നിൽത്തെയാണ് മാത്രം അനുഭവപ്പെടുന്നു. താഴെ ബിരുദത്തെയും കുഴികെത്താന്റേയും നിരവധി പ്രശ്നങ്ങളും ഉണ്ടാകുമാണ്. സമയം വന്നുവെച്ചിരിക്കുന്ന സാമൂഹിക സാഹസികതകളും കാരണമായി നിരവധി പരശുരാമസ്വാധീന സിദ്ധാന്തം വിദ്യാഭ്യാസം നേരിടുന്ന ചുമതലയിലും പലപ്പോഴും.
നിരക്കുകാണാനും വരണ്ട വരണ്ട ചോദ്യബിംബണ്ഡ് മെനും
അന്യശ്രേഷ്ഠവ്യവസ്ഥയ്ക്ക് കാരണം അനുവാദമൊന്നേക്കാൾ 2001-ലെ നാലു
അണ്ഡ ഓട്ട് 12-ഓ വയസ്സിൽ മെലാവയ്ക്കും.

നിരീക്ഷം
കാഴ്ചവകാശം മുഖ്യ പ്രാധാന്യം C.S.s.R.
റബിന്റെ-ഇന്ത്യൻ സാക്ഷ്യ പ്രകാശി അവധി മൂലം

NB: ഏത് സ്വതന്ത്രമായ സ്വാതന്ത്ര്യം 2002-ലെ അവസാനം ഓട്ട് 20-ഓ
വയസ്സിൽ ചോദ്യബിംബണ്ഡ് എറിയില്ലാറും അതിനെ പുനർനാമ്യോഗം മാത്ര
ജനസാന്നിധിക്ക്.
Felicitating the Syro-Malabar Faithful of the USA and Canada

No. 3025/2001

To our brother bishop Jacob, bishop of the Eparchy of St Thomas the Apostle in Chicago, dear priests and members of the Institutes of Consecrated Life and Societies of Apostolic Life in the new eparchy and to the beloved Syro-Malabar faithful living in the United States and Canada, Greetings and blessings

Dear Sisters and Brothers in Jesus Christ,

By the grace of God, the Venerable See of our Blessed Apostle Peter in Rome has established the eparchy of St Thomas the Apostle in Chicago for the Syro-Malabarians and appointed Mar Jacob Angadiath, our most beloved brother as its first bishop. He has been appointed also as the Permanent Apostolic Visitor for the Syro-Malabarians in Canada. With the establishment of the new eparchy which is the 25th in the Syro-Malabar Church and the first outside India you have entered into the hierarchical structure of our Church, of the Church in North America and thereby of the Universal Church. This event is of paramount importance for you as well as for your mother Church in India.

With immense gratitude to God we felicitate you all, priests, religious and all other faithful on this new ecclesial recognition given to you. During the just concluded synod of bishops of the Syro-Malabar Church held at Mount St Thomas in India we had the joy of receiving your bishop into our midst and we have conveyed our prayerful greetings and best wishes to him. We join you in thanking our Holy Father in Rome and the Congregation for the Oriental Churches for their love and concern for you and for our Church manifested through the erection of this eparchy. We thank also those of you who have tirelessly taken steps to get this dream realized despite the hurdles that had to be surmounted. It is our long cherished dream that has finally been accomplished.
On this occasion let us gratefully remember all the archbishops and bishops of the various American and Canadian Archdioceses and Dioceses for the pastoral care and all other help they had been rendering to you until now in manifold ways. It is a sure sign of their magnanimity that they established Syro-Malabar Missions and appointed Syro-Malabar priests in those missions to take care of your life in faith according to our own ecclesial tradition. They have shown a great example to others in the same situation by positively cooperating with the Apostolic See in Rome in the establishment of the new eparchy. May God bless them and their archdioceses and dioceses abundantly in all ways.

As bishops of your Mother Church we are really concerned about you and we shall do everything possible to help you grow as an exemplary local Church. We need not recall to you the fact that you are all immigrants and their descendants from India, mainly from the state of Kerala. You should be proud of the apostolic origin of your Church as you are ever reminded of it in the name of the new eparchy. As the members of the new eparchy you belong first and foremost to the communion of the Syro-Malabar Church and it is through this Church that you enter into the communion of the Universal Church. We are an Eastern Church with its own liturgy, theology and spiritual and disciplinary heritage. All the Syro-Malabarians who migrated to the United States and Canada and their descendants belong to this eparchy. It is the mind of the Apostolic See in Rome that you become more and more rooted in the traditions of the Syro-Malabar Church and at the same time rightly be integrated in the good values of the American culture. The experience of faith which you have imbibed from your Mother Church has to be in every way fostered in the new situation of being a particular or local Church.

There may be fears whether you will be able to muster the required resources for building up the infrastructure of the new eparchy as well as for its daily running. But we have no doubts that you can do it. A united and sincere people achieve even things apparently
impossible. As time goes by you will notice that your fears are unfounded. As the adage goes, Rome was not built in a day.

You might be stricken with fear also because of the recent deadly events in the United States and their consequences in your every day life. But a person of faith has nothing to fear. The Lord says "Fear not, I am with you." If the Lord is with us who can destroy us? Let the new ecclesiastical structure of which you are a part be instrumental in deepening your faith in the Lord. You can always count on our prayers and support in all your trials and tribulations. Be not afraid.

Finally we appeal to you all to be united in your hearts and minds as a local Church within the Syro-Malabar and Universal Church, under the guidance and leadership of your bishop and in fraternal unity with the Archdiocese of Chicago and all the archdioceses and dioceses in the United States and Canada. Let your celebrations of the Holy Eucharist, family prayers, prayer meetings and social celebrations help you to grow in that unity ever more.

May the grace of Our Lord Jesus, the love of God our father and the Fellowship of the Holy Spirit be with you all.

Given from the Major Archiepiscopal Curia of the Syro-Malabar Church at Mount St Thomas in India on 17th November 2001.

Sd/-
Varkey Cardinal Vithayathil, C.Ss.R.
the Major Archbishop
and all other members of the Synod

N.B: This circular letter is to be read out during the Holy Mass on a Sunday in January 2002 in all the churches, chapels and centers of the Eparchy of St Thomas in Chicago.
Establishment of the Syro-Malabar Diocese in Chicago

No. 4018/2001

In the year 2001, the Syro-Malabar Diocese in Chicago was established under the guidance of the Holy See. The diocese was erected to cater to the spiritual needs of the growing community of Syro-Malabar Catholics in the United States. The new diocese was established with the approval of Pope John Paul II, who issued a bull in 2001, consecrating Bishop Mar Athanasius Mundaparampil as the first bishop of the new diocese.

The diocese covers the states of Illinois, Indiana, and Ohio, and includes parishes in Chicago, South Bend, and Fairfield, Ohio. The diocese is a vibrant community with a mix of traditions and languages, including Malayalam, Syriac, and English.

The establishment of the diocese was a significant milestone for the Syro-Malabar community in the United States, providing a stronger spiritual and pastoral foundation for their faith. The diocese continues to grow and flourish, with a focus on community outreach, education, and sacramental life.
നാവികാന്തരം അവരുടെ മരുന്നോടെയും അവർ അനുമാനിക്കുന്നതിനെ കാസർഗോഡിനെ മാറ്റുന്നതിനെ പ്രേക്ഷിച്ചു ചെയ്തയാണ്. പുനഃ തുറന്ന് കേരളത്തിനെ സാമൂഹ്യം മാറ്റുന്നത് അവരുടെ മാതൃകയിൽ നിറയുന്ന ആരാധനയിലെ പ്രാധാന്യം അനുയോജ്യമായ നിലയിൽ മാറ്റുന്ന സാമൂഹ്യം മാറ്റുന്നതിന് മറ്റു പ്രാധാന്യമില്ല. 

നവിക-ആധാരം താഴെയുള്ള 25-ആം വയസ്സായത് പിന്തുണാത്ത കൈപാലത്തിനെ നിലയിൽ മാറ്റുന്നത് അവരുടെ മാതൃകയിലെ പ്രാധാന്യം മാറ്റുന്നതിന് മറ്റു പ്രാധാന്യമില്ല. 

നാവികാന്തരം താഴെയുള്ള 25-ആം വയസ്സായത് പിന്തുണാത്ത കൈപാലത്തിനെ നിലയിൽ മാറ്റുന്നത് അവരുടെ മാതൃകയിലെ പ്രാധാന്യം മാറ്റുന്നതിന് മറ്റു പ്രാധാന്യമില്ല. 

നാവിക-ആധാരം താഴെയുള്ള 25-ആം വയസ്സായത് പിന്തുണാത്ത കൈപാലത്തിനെ നിലയിൽ മാറ്റുന്നത് അവരുടെ മാതൃകയിലെ പ്രാധാന്യം മാറ്റുന്നതിന് മറ്റു പ്രാധാന്യമില്ല. 

NB. അവർ നാവികാന്തരം 2002-ഓം വയസ്സായതെ പിന്തുണാത്ത കൈപാലമാണ്, അവർ മാറ്റുന്നതെ പ്രാധാന്യവും മാറ്റുന്നതിന് മറ്റു.
PARTICULAR LAWS

No.3117/2002

DECREE

In conformity with the decision of the Synod of Bishops of the Syro-Malabar Church held from 30th October to 11th November 2000 and taking into consideration the amendments proposed by the various sections of the Syro-Malabar faithful in response to the circular letter of the Major Archbishop No. 2541/2001 dated 5th January 2001 the Synod of Bishops in its session held from 5th to 17th November 2001 approved for promulgation the following drafts of the Particular Laws:

1. Laws on Major Archbishop, Metropolitan, Bishops, Exarchs and the Organs assisting the Eparchial Bishop in the Governance of the Eparchy;

2. Laws on Monks and Other Religious as well as Members of Other Institutes of Consecrated Life;

3. Laws on Secular Institutes;

4. Laws on Societies of Apostolic Life;

5. Laws on Evangelization of Nations;

6. Laws on Divine Worship especially the Sacraments;

7. Laws on Feast and Penance;

8. Laws on Hierarchical recourse;

9. Laws on Baptized non-Catholics coming into full Communion in the Church, Custom and Administrative Acts;

10. Laws on Trials.

Therefore having been duly authorized by the Synod of Bishops the undersigned Varkey Cardinal Vithayathil, C.Ss.R., the Ma-
jor Archbishop of the Syro-Malabar Church hereby promulgate the above said particular laws as attached herewith. These laws will come into effect on 1st July 2002.

All contrary dispositions notwithstanding.

Given from the Syro-Malabar Major Archiepiscopal Curia at Mount St Thomas on 10th January 2002.

(Sd/-)
Varkey Cardinal Vithayathil, C.Ss.R.
Major Archbishop of the Syro-Malabar Church

(Sd/-)
Fr. Jose Porunnedom
Chancellor of the Major Archiepiscopal Curia
Laws on Major Archbishop, Metropolitan, Bishops, Exarchs and the Organs Assisting the Eparchial Bishop in the Governance of the Eparchy

Article 1. With due regard for the right and obligation of the eparchial bishop of canonically visiting his own eparchy, the Major Archbishop has the right and obligation to conduct a pastoral visitation of the same eparchy once in ten years. (CCEO c.83 §1)

Article 2. The Major Archbishop can commit a function of conducting affairs which regard the entire Major Archdiocesan Church to any cleric, whether eparchial or religious, or of societies of common life in the manner of religious with the consent of the eparchial bishop or the major superior; he can also subject the cleric immediately to himself while exercising this function. (c. 89 §2)

Article 3. Major Archbishop shall celebrate Holy Qurbana for the entire Church on all days of obligation of the Syro-Malabar Church. (c. 94)

Article 4. All and solely the ordained Bishops of the Syro-Malabar Church whether eparchial, titular or emeritus constituted inside or outside the territorial limits of the Syro-Malabar Church, excluding those mentioned in cc. 953 §1, 1433 and 1434 are members enjoying deliberative vote in the Synod. (c. 102 §§1, 2; 150 §1; 211 §1; Cfr. Synodal News Vol. no. 2, 1994 Art. 3:1)

Article 5. For the effective carrying out of certain matters, the Major Archbishop, with the consent of the permanent synod, can invite others, especially hierarchs who are
not bishops, and experts to give their opinions to the bishops in the synod with due regard for canon 66 §2 (Synodal News Vol no. 2. 1994 Art. 3:3) (c. 102 §3)

Article 6. The term of office of the Major Archiepiscopal Finance Officer shall be 5 years. The same person shall not be appointed for more than two terms consecutively. (c. 122 §2)

Article 7. During a vacancy of the Major Archiepiscopal See the administrator of the Major Archiepiscopal Church is the senior bishop according to episcopal ordination among the bishops of the Major Archiepiscopal Curia. If there is no curial bishop, the one senior among the bishops who are members of the permanent synod will be the administrator (Cfr Synodal News Vol. no. 2 1994 Art. 6:2:3 §2) (c. 127)

Article 8. The eparchial bishop can confer ecclesiastical dignities recognized by the Synod of bishops to clerics subject to him in consultation with the college of eparchial consultors. (c. 194).

Article 9. The eparchial bishop shall celebrate Holy Qurbana for the people of the eparchy entrusted to him on all days of obligation of the Syro-Malabar Church. (c. 198)

Article 10. The administrator of an eparchy has the right for allowance as per custom of the Syro-Malabar Church. (c. 230 §1)

Article 11. The manner of election and the number of the delegates to the Eparchial Assembly from the pastoral council, deacons, superiors of monasteries sui iuris and superiors of other institutes of consecrated life which have houses in the eparchy are to be determined by the eparchial bishop. (c. 238 §1, n. 7,8,9)
Article 12. The eparchial bishop is to communicate the text of the
laws, declarations and decrees which have been de-
cided upon at the Eparchial Assembly to the Major
Archbishop (c. 242; cf. c. 241).

Article 13. The eparchial bishop is to establish a finance council
which consists of a president, who is the eparchial bishop
himself, and of other suitable persons including expert
in civil law if possible, appointed by the eparchial bishop
after consulting the college of eparchial consultors. (c.
263 §1)

Article 14. Not less than 50% of the members to the presbyteral
council are to be elected according to the eparchial stat-
utes. (c. 266 §1).

Article 15. The office of Protopresbyter shall be joined in a stable
manner to the office of the parish priest of a certain
parish.(c. 277 §1)

Article 16. The term of office of a Protopresbyter shall be as that
of the parish priests of the eparchy. (CCEO 277 § 2)

Article 17. Besides the powers and faculties bestowed upon him by
common law the protopresbyter shall have the power of
installing a newly appointed parish priest in his district,
to give dispensation from two marriage banns (cf. Laws
on Marriage canon 15 §2)and to preside over the peri-
odic meetings of the clergy of the district. (c. 278 §1)

Article 18. There is to be generally only one Parish Priest in a
parish. However in special situation a Parish may be
entrusted to several priests, the letter of appointment
must determine accurately the rights and obligations of
the moderator, who directs the common action and re-
ports on it to the eparchial bishop, and the obligations
of the other presbyters. (c. 287 §2)
Article 19. The parish priest acquires the care of souls by canonical provision; however, he is not allowed to exercise his office unless he has taken canonical possession of the parish by recording the same in the Yogapusthakam on the date prescribed in the order of appointment in the presence of two witnesses preferably Kaikars unless otherwise stipulated by the eparchial statutes. The order of appointment shall be read out publicly during Holy Qurbana on the following Sunday. Assistant parish priest shall take charge of office by presenting the appointment order to the parish priest. (c.288)

Article 20. An exarch shall retain the insignia and the privileges, even after the expiry of his office. (c. 321 §2).

Laws on Monks and Other Religious as well as Members of Other Institutes of Consecrated Life

Article 1. The Christian faithful have the right to choose religious state and it is to be promoted by all.

Article 2. § 1. Every religious institute/Societies of Apostolic life/Secular Institute belonging to Syro-Malabar Church can receive candidates from among the Christian faithful of this Church with due regard to articles 1-5 of the laws on clerics.

§ 2. Religious Institutes of other sui iuris Churches not having formation houses in the Syro-Malabar Church can also receive candidates from the Christian faithful of this Church with the written permission of the local hierarch.
Article 3. Eparchial Vocation Director shall assist the Vocation Directors of Institutes of Consecrated life in selecting suitable candidates.

Article 4. A Religious Institute should provide in its statutes whether houses with less than six members should have a council or not.

Article 5. Bishops, Parish Priests and Superiors shall ensure that the faithful who wish to join religious institutes of another sui iuris Church are aware of their obligation to observe their own Rite and that they see whether there is provision in such institutes for them to follow the ecclesial heritage of the Syro-Malabar Church.

Article 6. The formation in the Institutes of consecrated life in the Syro-Malabar Church must be in accordance with the liturgical, theological, spiritual and disciplinary tradition of the Syro-Malabar Church and the charism of the Religious Institutes.

Article 7. The study of the common law for all Oriental Churches as well as the particular law of the Syro-Malabar Church should form part of the curriculum of Religious Institutes.

Article 8. § 1. When it is found necessary and feasible, parishes could be erected attached to the houses of clerical religious.

§ 2. When found necessary, the eparchial bishop may permit Sunday Liturgy celebrated in the churches of religious houses with the parish community participating in it. But this is to be under the direction of the parish priest and without prejudice to the pastoral guidelines given by the Major Archbishop (Synodal News Vol. 7, Nos. 1 & 2 December 1999 p. 64).
Article 9. Major superiors of religious institutes of the Syro-Malabar Church may meet together in a conference so that by combined effort they may work to achieve more fully the common purpose of the Syro-Malabar Church in general and the religious Institutes in particular. They can also deal with affairs, which are common to all Institutes and to work to establish suitable coordination and cooperation with the synod of bishops and with eparchial bishops.

Article 10. The conference of the major superiors of the Syro-Malabar Church is to have its own statutes, which must be approved by the Major Archbishop with the consent of the Synod of Bishops.

Article 11. It shall be the duty of the Institute that allows eremetical life to direct the life and provide for the needs of those leading eremetical life. The superior of the institute should intimate this to the eparchial Bishop.

Article 12. Those ascetics, who imitate eremitical life without attaching to an Institute should get the permission of the eparchial Bishop and it shall be the duty of the eparchial Bishop to direct their lives and to provide for their needs.

Article 13. It is up to the eparchial bishop to prescribe norms for consecrated life of widows and virgins who profess the vow of chastity.

Laws on Secular Institutes
(c. 569)

Article 1. The life and the apostolate of the members of the Secular Institutes are expressions of their consecrated life in the Church. This way of life is to be promoted by all.
Article 2. The curriculum of formation in Secular Institutes is to include the rich spiritual and ecclesial patrimony of the Syro-Malabar Church.

Article 3. If members of the Secular Institute have to reside in a house of their own, care should be taken that the number of resident members does not exceed the limits of a small group.

Article 4. The members of the Secular Institutes living alone in secular conditions should take care that they lead a life of prayer and carefully fulfil their spiritual obligations. They have to keep up their belongingness or their bond to their fraternal group.

Article 5. The competent ecclesiastical authority has to see that the initial formation given in the Secular Institutes does not assume the pattern of a religious institute.

Laws on Societies of Apostolic Life

Article 1. The following particular laws of the Syro-Malabar Church concern the societies of Apostolic Life mentioned in canon 572.

Article 2. Such Societies are governed by the laws given by the Apostolic see, the particular laws of the Syro-Malabar Church and their own statutes (Constitutions).

Article 3. A Society of Apostolic Life is of Pontifical, Major Archiepiscopal or Eparchial right in accordance with the norms of canon 505 §2. It is clerical according to the norm of canon 505 § 3 (otherwise it is non clerical). It is dependent on the ecclesiastical authority as congregations are dependent in accordance with the norm of canons 413-415 and canon 419.
Article 4. The eparchial bishop in consultation with the Major Archbishop may erect a Society of Apostolic Life and approve its statutes. The Major Archbishop with the consent of the Permanent Synod may establish a society of Major Archiepiscopal right or recognize such a society and approve its statutes.

Article 5. Without prejudice to the right of the Apostolic See, only the Major Archbishop in consultation with the Apostolic See and with the consent of the Permanent Synod, and after having consulted the interested parties, may suppress a Society of Apostolic Life whether of Major Archiepiscopal or Eparchial right and dispose of the property of the suppressed Society, without prejudice to the wishes of the donors.

Article 6. The statutes of the Society shall determine the different units of the society or its houses and the authority to erect them. However, the written consent of the eparchial bishop is required for establishing any house in his eparchy.

Article 7. §1. The statutes of each society shall specify the authority who can suppress a house or other unit of the Society and the manner of doing it. However, this authority shall not fail to consult the eparchial bishop of the place before such suppression.

§2. Unless otherwise determined in the statutes, it is for the General Moderator with the consent of his or her Council to make provisions concerning the property of the suppressed houses or other units of the Society, with due regard for justice and the wishes of the donors.

Article 8. The statutes shall specify the nature and apostolic purpose of the Society, the norms for admission and for-
mation, the bond of incorporation and its juridical effects, the life and discipline of the members, their rights and obligations, as well as the government of the Society.

Article 9. Without prejudice to the right of the Society to add more conditions in the statutes, the following persons are not validly admitted to the Society:

1°. Non-Catholics;
2°. those who have been punished with canonical penalties except those mentioned in can. 1426, § 1;
3°. those who are under imminent threat of serious penalty on account of a crime of which they are legitimately accused;
4°. those who are under 18 years of age;
5°. those who are bound by a religious profession or by a sacred bond to an institute of consecrated life or those incorporated into another Society of Apostolic Life;
6°. those who are entering the Society induced by force, grave fear or fraud or those who are admitted by the moderator induced in the same way.

Article 10. The members of another sui iuris church cannot licitly be admitted to a Society of Apostolic Life of the Syro-Malabar Church without the permission of the Apostolic See (cf. c. 451).

Article 11. The statutes of each Society shall stipulate the period and stages of formation of the members; but with respect to the formation of the members who are destined for holy orders, the canons on the formation of clerics shall also be followed.

Article 12. Unless otherwise stated in the statutes, the definitively incorporated clerical members of the society shall be
ascribed as clerics into the society by the deaconal ordination, or in the case of cleric already enrolled in an eparchy, by the perpetual incorporation.

Article 13. The General Moderator of the society and others designated in the statutes may issue dimissorial letters for the Holy Orders to be conferred on the members. These letters shall be addressed to the eparchial bishop of the place in which the candidate has a domicile; to another bishop, however, if the eparchial bishop has given permission. (cf. can. 537 § 2).

Article 14. The government of the Society is to be determined by the statutes of each Society with due regard for the following articles.

Article 15. Moderators and Synaxes in Societies of Apostolic Life have that power which is determined in the statutes. In clerical societies of Apostolic Life of Pontifical or Major Archiepiscopal right, moreover, they possess power of governance for both the external and internal forum, in conformity with the statutes.

Article 16. In a society of apostolic Life, the General Synaxis has the highest internal authority in accordance with the statutes. It is to be composed in such a way that it represents the whole Society. It elects the General Moderator and deals with matters of greater importance in accordance with the statutes. Its composition, the manner and frequency of its meeting and norms concerning the election should be dealt with in detail in the statutes.

Article 17. Ordinarily the highest authority in the whole society is exercised by the General Moderator in accordance with the statutes.
Article 18. 1°. The General Moderator is to be designated by election to be conducted in accordance with the statutes.

2°. In addition to the qualifications required by the statutes, he or she should be a perpetually incorporated member of the Society and should have completed 35 years of age.

3°. There shall be a General Council elected by the General Synaxis in accordance with the statutes to assist the General Moderator in the administration of the Society.

4°. The other Moderators are designated in accordance with the statutes.

Article 19. 1°. There shall be a Finance Officer for the administration of the temporal goods of the Society who shall discharge this office under the direction of the General Moderator.

2°. The Finance Officer is elected or appointed as per the norms of the statutes.

Article 20. 1°. The Societies and, unless the statutes provide otherwise, their constituent parts and houses are juridical persons. As such they are capable of acquiring, possessing, administering and alienating temporal goods in accordance with CCEO Title XXIII and their own statutes.

2°. The members of the Societies are also capable, in accordance with the statutes, of acquiring, possessing, administering and alienating of temporal goods. But whatever comes to them in view of the Society is acquired for the Society.

Article 21. A member can obtain an indulg to leave the Society from the General Moderator with the consent of his or
her Council, unless it is reserved to a higher authority. This means his/her rights and obligations deriving from the incorporation cease. However, a perpetually incorporated member in Sacred Orders will remain bound by the clerical obligations and cannot exercise the sacred Orders until he has found a benevolent eparchial bishop to receive him.

Article 22. §1. Observing the prescriptions of canons 500-503 and without prejudice to canons 497 and 498, the General Moderator is competent to dismiss a perpetually incorporated member. A temporarily incorporated member is to be dismissed in accordance with can. 552.

§2. A temporarily or definitively incorporated member can be dismissed from the Society by the competent authority according to the statutes for grave reasons and according to the procedure laid down in the same statutes. The reason for the dismissal must be made known to the member and he or she shall be given full opportunity for defence. In the case of a definitively incorporated member, the decree of dismissal cannot be executed unless it is approved by the ecclesiastical authority to whom the society is immediately subject.

§3. A recourse against the decree of dismissal has suspensive effect.

Article 23. By lawful dismissal all rights and obligations stemming from incorporation into the Society shall cease by the law itself. If the member had been definitively incorporated into the society and in Sacred orders, article 22 and canon 494 shall be observed.

Article 24. §1. One who lawfully departs or who was lawfully dismissed from the Society cannot claim anything from it for any kind of work performed therein.
§2. The Society, however, shall observe equity and charity toward a member who is being separated from it.

**Laws on Evangelization of Nations**

(cc. 587 §3, 591)

**Article 1.** Those who desire to join the Church have to submit a written request to the local hierarch with the recommendation of the parish priest and two witnesses.

**Article 2.** The intention and genuineness of catechumens motivation is to be evaluated by the ecclesiastical authority.

**Article 3.** The catechumens should undergo an appropriate period of training, the duration of which is to be stipulated in the eparchial statutes.

**Article 4.** The names of the catechumens are to be enrolled in a separate register.

**Article 5.** Catechumens are to be given an ecclesiastical burial, unless the family members object to it.

**Article 6.** Just remuneration to the catechists who train the Catechumens shall be fixed by the eparchial statutes.

**Divine Worship and Especially the Sacraments**

(cc. 749; 758, §1,5; 6; 867 §2; 879)

**Article 1.** The Major Archbishop celebrates the sacred ordinations in another eparchy only after informing the eparchial bishop.
Article 2. §1. Prior to the reception of the sacred order of diaconate the candidate should have received the minor orders of Karoyusa and Heupadiknusa.

§2. The minor orders are conferred by the eparchial bishop of the candidate or by any other Bishop of the Syro-Malabar Church with the authorization of the hierarch of the candidate.

Article 3. Normally there shall be an interstice of six months between diaconate and priesthood.

Article 4. Bishops, priests and deacons are the ordinary ministers of sacramentals unless the nature of the sacramentals determines otherwise.

Article 5. §1. The parish priest can delegate the power of administering the sacramentals, except funeral service, house blessing and exorcism, to minor clerics as per diocesan statutes.

§2. When a deacon or a minor cleric is the minister of sacramentals, he can say the final prayer (huttama) but shall not impart the blessing.

§3. Following are some of the sacramentals, Dedication (adima) funeral service, office for the dead, exorcism.

Article 6. There should be a death register in all parishes and the cause of death is to be recorded in the remarks column.

Feast and Penance

Article 1. §1. The feast days of the Nativity of our Lord Jesus Christ, the Epiphany, the Ascension, the Dormition of the Holy Mary Mother of God, Assumption, Peter and
Paul and the Martyrdom of St. Thomas the Apostle (July 3) are to be celebrated as days of obligation.

§2. The obligation of the feasts of Epiphany, Ascension, Peter and Paul be fulfilled on the following Sunday after the actual day. (Subject to the approval of the Apostolic See).

§3. The feasts of Blessed and Saints of the Syro Malabar Church are important and are to be celebrated with due solemnity.

Article 2. The observance of penance in the form of fast and abstinence in the Syro-Malabar Church is in the following manner:

1°. On days of fasting only one full meal may be taken.

2°. Abstinence is observed by abstaining from meat and meat products.

Article 3. The following are the days fixed for fasting:

Fasting is obligatory on the first day of the Lent and on Good Friday. Fasting is recommended on all Fridays in Lent.

Article 4. The following are the days fixed for abstinence:

1°. Abstinence is obligatory on all Fridays except the Friday between Christmas and Epiphany and the first Friday after Easter.

2°. Abstinence is recommended in all days of Lent, period of Annunciation, all days of Moonmunombu, Ettunombu and Pathinanjuombu.
Hierarchical Recourse
(cc. 996-1006)

Article 1. The Synod of Bishops elects three Bishops for a term of 5 years to deal with cases of recourse. One of them will be designated President. They shall be assisted by a secretary.

Laws on Baptized non-Catholics coming into full communion with the Catholic Church, Ecumenism, and Administrative Acts

(cc. 898 § 3; 904 § 1; 910 §2; 1405 §2; 1420 §2; 1427 §1; 1518)

Article 1. The parish priest can receive individual lay persons into Catholic Church. Those individual lay persons are to make a petition for the same to the local hierarch with the recommendation of the parish priest and obtain his permission.

Article 2. The norms contained in the Ecumenical Directory are to be followed as regards ecumenical initiatives.

Article 3. Civil laws are to be followed as regards the rights of minors.

Laws on Trials

(Titles XXIV and XXV)

Article 1. Notification of citations, decrees, sentences and other judicial acts are to be made through one of the safest of the following means:
through public postal services, with an acknowledgment or receipt card or under certificate of posting.

through the services of parish priests or other reliable persons whose report regarding the acceptance or refusal are to be kept as part of the acts.

Article 2. The questioning of witness is conducted by the judge as per general law (c. 1242). The questions proposed by the promoter of justice, or defender of bond, or advocates are generally asked to the witness by the judge or the persons who take his place, after weighing the merit of the same. However, on special occasions, the promoter of justice or the defender of bond or advocate can ask questions directly, if he is so allowed by the Judge.

Article 3. As a rule, every tribunal should have a tariff regarding the stipends or allowance to be paid to the experts. However, considering the special nature of the case and the person concerned a higher or lower amount may be paid as per the decision of the judge.
NEW PROVISIONS

APPOINTMENT ORDER OF MAR MATHEW ARACKAL

Ioannes Paulus Episcopus Servus Servorum Dei
dilecto filio Matthaeo Arackal, e clero Eparchiae Kanirapallensis
Syrorum-Malabaresium, hactenus parocho in civitate Elappara,
electo Episcopo eiusdem Sedis, salutem et Apostolicam
Benedictionem. Pascendi Domini gregis gravissimum, quo fungimur,
officium inter priora exiguit ut Ecclesiarum particularium bono magna
solicitudine consulamus. Cum providendum esset Eparchiae
Kanirapallensis Syrorum-Malabaresium, vacanti post renuntiationem
Venerabilis Fratris Matthaei Vattakuzhy, tu, dilecte fili, claris dotibus
ornatus rerumque sacrarum peritus, visus es aptus ad illam regendam.
Antea igitur audito consilio Congregationis pro Ecclesiis Orientalibus,
summa Apostolica potestate te nominamus Episcopum Eparchiae
Kanirapallensis Syrorum-Malabaresium, cunctis tributis iuribus
et facultatibus necnon impositis obligationibus eidem muneri ad
normam Codicis Canonum Ecclesiarum Orientalium adnexis. Quod
quidem attinet ad ordinationem tuam adque professionem fidei et
promissionem fideliter officium implendi, praescripta Codicis, quem
diximus, servabis. Mandamus insuper ut hae Litterae in notitiam
veniant cleri populique tui; quos Hortamur ut te libentes accipiant
tecumque coniuncti maneant. Tibi denique, dilecte fili, auspice Virgine
Maria, suprema precamur dona, quibus adiutus creditos fideles pascas
verbo, opere, ac, praeertim, tuae vitae exemplo, quo ad instituendos
et moderandos homines nil magis inventur idoneum. Pax Christi sit
semper tecum et cum eparchiali communitate Kanirapulinsi Nobis
carissima. Datum Romae, apud S. Peturum, die decimo secundo
menesis Januarii, anno Domini bis millesimo primo, Pontificatus
Nostrorum vicesimo tertio.

Ioannes Paulus II pp
Leonardus Enriquenz, Protonot. Apost.
Decree of Erection of the Syro-Malabar diocese of Chicago

Ioannes Paulus Episcopus Servus Servorum Dei
nihil obstantibus. Datum Romae, apud S. Petrum, die decimo sexto mensis Februarii, anno Domini bismillesimo primo, Pontificatus Nostri vicesimo tertio.

+ Angelus Card. Sodano
Secretarius Status

Marcellus Rossetti, Protonot. Apost.
Franciscus Bruno, Protonot. Apost.
Appointment Order of Mar Jacob Angadiath

Ioannes Paulus Episcopus Servus Servorum Dei
dilecto filio Jacobo Angadiath, electo Episcopo novae
Eparchiae Sancti Thomae Apostoli Chicagiensis Syrorum-
Malabarensium, Salutem et Apostolicam Benedictionem.
Romani est Pontificis, beati Petri Successoris, singulis
Ecclesiis particularibus sedula navitate prospicere, iis tamen
attentiore mente curaque providere, quae recens sunt conditae.
Cum primus praeficiendus sit Pastor Eparchiae Sancti Thomae
Apostoli Chicagiensis Syrorum-Malabarensium, hoc ipso die
per Nostram Constitutionem - Congregatio pro Ecclesiis
Orientalibus – conditae, te dilecte fili, claris mentis et cordis
dotibus ornatum sacrarumque rerum abunde peritum, putamus
idoneum ad illam regendam. Summa igitur Apostolica
potestate te Episcopum Sancti Thomae Apostoli
Chicagiensis Syrorum-Malabarensium nominamus,
cunctis tributis iuribus impositisque obligationibus. Quod
quidem attinet ad ordinationem tuam adque professionem fi-
dei atque promissionem officium fideliter implendi,
praescripta Codicis Canonum Ecclesiarum Orientalium
servabis. Mandamus praeterea ut hae Litterae in notitiam
veniant cleris populaire tui; quos hortmur ut te laeti accipient
tecumque coniuncti maneant. Adsit denique tibi, dilecte fili,
precamur, Paracletus Spiritus uberrimus suis donis, quibus
suffultus fideles tibi creditos ita valeas pascerre ut idem magis
in dies fiant factores verbi Dei –cfr Iac 1, 22 -. Cuius gratia
et pax sint semper tecum et cum carissima communitate istius
novae Eparchiae Syrorum-Malabarensium in Foederatis
Civitatibus Americae Septemtrionalis.Datum Romae, apud S.
Petrum, die decimo sexto mensis Februarii, anno Domini bismillesimo primo, Pontificatus Nostri vicesimo tertio.

Ioannes Paulus II pp

Franciscus Bruno, Protonot. Apost.
St. Thomas Syro-Malabar Catholic Diocese of Chicago

Syro-Malabar families started their immigration to North America in the early Sixties. They came in pursuit of better opportunities and settled in the major cities in the US and Canada. Some of those who settled in Chicago started a Catholic Fellowship in 1974. Similar Fellowships or associations were started by Syro-Malabar faithful in other cities also. The evolution of our diocese is the result of the growth and development of all our communities in the various centers in North America.

Holy Father, Pope John Paul II created a new diocese of the Syro-Malabar Major Archiepiscopal Church for the Syro-Malabar Catholics in the USA and Canada. The New diocese - St. Thomas Syro-Malabar Catholic Diocese of Chicago - is the twenty-fifth diocese of our Church. It is our first diocese outside India. The papal declaration was made on March 13, 2001.

The Holy Father appointed Rev. Fr. Jacob Angadiath (from the diocese of Palai- Periappuram parish), Director of the Syro-Malabar Catholic Mission Chicago, bishop of the new diocese with jurisdiction over, the entire USA. He was also appointed the Permanent Apostolic Visitor to Canada. Major Archbishop Mar Varkey Vithayathil, together with other bishops, celebrated the Liturgy of the Episcopal Ordination and the Rite of installation of the new bishop on July 1, 2001 in Chicago.

The 25th diocese of our Church, the first diocese outside India is the most extensive in area. There are approximately 100,000 Syro-Malabar faithful living in USA and Canada. Now we have two independent, self-supported parishes, Chicago and Dallas. There are sixteen Syro-Malabar missions in the various cities, including eight Knanaya missions. In addition, we have twenty Syro-Malabar Centers where we celebrate Holy Qurbana with the help of priests.
working in Latin Rite parishes. All the Syro-Malabar Catholics in the USA and Canada come under the new diocese.

The establishment of the Syro-Malabar Catholic diocese in North America is a mark of appreciation and recognition by the Holy See of the entire Syro-Malabar Community’s contribution to the Universal Church and to the World.

**Statistical Summary**

March 13, 2001  Papal Declaration of establishment of the diocese and appointment of Bishop Mar Jacob Angadiath.

July 01, 2001  Episcopal Ordination and Installation of Mar Jacob Angadiath and Inauguration of the Diocese.

No. of priests : 16

No. of priests assisting
In Syro-Malabar Centers: 20

No. Parishes: 2 (Chicago & Dallas)

No. of Missions : 16

No. of Centres : 20

**Administration**

Bishop  Mar Jacob Angadiath

Proto-Syncellus  Rev. Fr. George Madathiparambil

Syncellus  Rev. Fr. Abraham Jacob Mutholathu

Chancellor & Secretary  Rev. Fr. Zacharias Thottuvelil

Procurator & Cathedral Vicar  Rev. Fr. Antony Thundathil
Bishop’s House & Chancery

Address: 717 N. Eastland, Elmhurst, IL 60126, USA
Phone 630-530-8399
Fax 630-530-7644
Email jangadiath@aol.com
fr.zacharias@yahoo.com

Fr. Zacharias Thottuvelil
Chancellor
REPORTS

Report of the Synodal Commission for Liturgy
(From November 1996 to September 2001)

The last Report of the Commission was placed before the Synodal Fathers during the IV Synod held in October-November 1996.

The following is a Report of the Synodal Commission for Liturgy from November 1996 to September 2001. The Commission’s activities are always assisted by the Central Liturgical Committee (CLC) and hence the Report deals mainly with the meetings of the Central Committee and their proposals, and eventual decisions by the Synod.

1. Synod held in October-November 1996

The Synod gave certain directives to the CLC regarding the preparation of the drafts of the following liturgical texts: Entry into the Great Fast, Palm Sunday, Maundy Thursday, Passion Friday, Holy Saturday and Easter Sunday.

2. Synod held in January 1998

A new Commission for Liturgy was constituted with Mar Jacob Thoomkuzhy (Chairman), Mar James Pazhayaitil (Member) and Mar Thomas Elavanal (Member). Fr. Antony Nariculam was appointed its secretary. The Synod fixed the days of obligation and the days of penance, fast and abstinence. It decided also the modalities of holy communion in the hand and the norms concerning the extra-ordinary ministers of holy communion.

3. Synod held at Varanasi in March 1998

In the light of its decision, an ad hoc committee was constituted under the auspices of the Synodal Commission for Liturgy.
This committee held its meetings in August 1998 and October 1998 and made certain suggestions to improve the text of the Holy Qurbana. These suggestions were presented to the Synod held in November 1998, but no decision was taken on the proposals of the \textit{ad hoc} committee.

4. **CLC Meeting: 19 May 1998**

A sub-committee was constituted by the CLC to go through the propria prayers of the liturgical seasons, the feasts of Saints and the special occasions, and make their structure, style, language etc. consistent and uniform. Another subcommittee was appointed to collect the sources of the Divine Office. It was decided to contact some experts to improve the language and the style of the present experimental text of the Divine Office.

5. **CLC Meeting: 1-3 September 1998**

The members discussed and passed the following draft texts: Entry into the Great Fast, Palm Sunday and Easter Sunday.

The committee also took up the draft of the new set of readings for the liturgical year. An \textit{ad hoc} committee was asked to finalise the readings in the light of the drafts already prepared by committees and the modifications suggested by the CLC members. It was decided to present the final draft to the Synodal Fathers for their approval.

During this CLC meeting the members expressed their desire to meet the Synodal Fathers for an exchange of views regarding various liturgical issues. Besides, the members decided to submit a memorandum to the Synodal Fathers proposing some immediate steps in order to alleviate the unrest in the Church due to discord on liturgical matters.

6. **Synod held in November 1998**

It took the initial steps to erect a Research Centre for Liturgy at Mount St.Thomas. It also decided that the results of the Re-
search Centre be placed at the disposal of the CLC before they are considered by the Synod.

The Synod approved the proposal of the CLC regarding the second set of readings of the lectionary, besides that of *Supplementum Mysteriorum*.

The Synodal Fathers, after studying the proposal of the CLC regarding the three modes of celebrating the Holy Qurbana in the eparchies, decided to accept it.

7. **CLC Meeting: 15-17 November 1998**

It discussed the draft texts of Maundy Thursday, Passion Friday and Holy Saturday. A sub-committee was appointed to re-draft the above three texts in the light of the modifications suggested by the members.

The members also decided to place before the Liturgical Research Centre a few points concerning the Holy Qurbana which require scientific study.

8. **CLC Meeting: 22-23 February 1999**

The house passed the redrafted texts of Maundy Thursday, Passion Friday and Holy Saturday after due discussions.

A sub-committee was constituted to draft the text for Christmas. The House also entrusted individual members of the CLC to prepare a first draft of the various parts of the Pontifical.

9. **CLC Meeting: 14-15 June 1999**

It passed the draft text of Christmas after suggesting a few modifications. So also, the draft of the Penitential Service was passed.

Besides, the drafts of Liturgical Calendar (Temporal Cycle and Sanctoral Cycle) and the Lectionary were discussed and it was decided to place certain proposals before the Synodal Fathers for
their approval. It was decided to prepare a second set of readings (ad experimentum) for the whole liturgical year after getting the necessary authorisation from the Synod.

10. Synod held in November 1999

The revised drafts of the Liturgical Calendar was given approval by the Synod with a few modifications,

The Synod asked the Commission to redraft the second set of the lectionary in the light of the suggestions made by the Synod.

11. CLC Meeting: 12-13 July 2000

The members made an initial discussion on the draft texts of Karoya, Heupadyakna and Msamsana.

During this meeting the members of the CLC had a meeting with the Synodal Fathers at Mount St. Thomas. The members placed before the Bishops various issues concerning the liturgy, namely, the methodology used in preparing the liturgical texts, the process of restoration, renewal and adaptation etc.

12. Synod held in July 2000

The Synod discussed and approved in principle the following liturgical texts: Palm Sunday, Maundy Thursday, Passion Friday and Easter Sunday. An ad hoc episcopal committee was constituted to examine the details of the texts and to incorporate the modifications suggested by the Synod.

The redrafted second set of readings of the lectionary was approved by the Synod and authorised its publication for use in the Church.

After discussing at length the issues related to the experimental text of the Divine Office, the Synod gave the Commission the mandate to improve its language and to rewrite the hymns and present the improved version to the Synod.
The Synod also authorised the Commission for liturgy to take necessary steps to translate the Syriac three - volume *Breviarium* edited by Bedjan into English.

13. **Synod held in November 2000**

The synod discussed the drafts of the following texts and proposed a few modifications:

Entry into Great Fast, Penitential Service, Christmas and Holy Saturday. The *ad hoc* episcopal committee was authorised to incorporate the modifications and approve the texts.

The synod decided to send the draft text of the sacraments along with the observations of Rome, the suggestions of the Synod and the necessary explanatory notes, to the archbishopries and the CLC members for obtaining their opinion.

14. **Ad hoc Episcopal Committee Meeting**

Two meetings of the episcopal committee were held in November 2000 and March 2001. The committee, as per mandate given by the Synods held in July 2000 and November 2000, examined the draft texts of the Holy Week liturgy with the help of experts, in liturgy and Malayalam language and approved them.

15. **CLC Meeting: 18-19 July 2001**

On being requested by the committee for the Particular Laws, the CLC members expressed their mind on some of the sacramentals included in the Particular Laws.

The House also expressed its views on the draft texts of the sacraments circulated by the Commission for Liturgy in the light of the observations from the Congregation for the Oriental Churches and the suggestions from the synod.

The CLC passed, after due discussions, the draft texts of *Karoya and Heupadyakna*. 
Besides, the members were asked to express their opinion on the redrafted hymns of the present experimental text of the Divine Office.

16. CLC Meeting: 26-28 September 2001

The following draft texts were discussed and passed during this meeting:

Diaconate, Priesthood and Dedication of the Members of the Secular Institutes and Apostolic life.

Though the total strength of the CLC is 42, the members present observed that there is a marked decrease in the number of participants in the CLC meetings.

To sum up, the following texts have been approved by the Synod during the period under review.

1) Revised Liturgical Calendar
2) Second set of the Lectionary
3) Penitential Service
4) Entry into Great Fast
5) Holy Week: Liturgy of Palm Sunday, Maundy Thursday, Passion Friday, Holy Saturday and Easter Sunday.
6) Christmas Service.

The following items are already approved by the Synod, but not yet implemented.

1) Propria of the whole liturgical year, including Sundays and feast days.
2) Propria, for special occasions (about 20 occasions).

The Sacraments of Child Baptism, Adult Baptism, Chrismation, Penance, Anointing of the sick and Matrimony are still to be finally approved.
The CLC has already completed a few texts of the Pontifical (Karoya, Heupadyakna, Diaconate and Priesthood). Various sub-committees are working on the other texts of the Pontifical.

The items yet to be taken up for discussion by the CLC are the revision of the present experimental text of the Divine Office, the Divine Office of the feasts, the Anaphorae, and the Sacramentals.

Mt. St. Thomas
October 2001

Fr. Antony Nariculam
Secretary, Commission for Liturgy
MAJOR ARCHIEPISCOPAL
ORDINARY TRIBUNAL
ANNUAL REPORT – 2001

1. **Tribunal Personnel:** The members of the Ordinary Tribunal are as follows:

1. Rev. Dr. Andrews Thazhath - President & Judge
2. Rev. Msgr. Dr. Jacob Kollaparambil - Vice President & Judge
3. Rev. Dr. Joseph Pathiamoola MCBS - Judge
4. Rev. Dr. Varghese Palathingal - Judge
5. Rev. Dr. Jose Chiramel - Judge
6. Rev. Dr. Jose Irimpan - Judge
7. Rev. Dr. John Kochupurackal CST - Judge
8. Rev. Dr. Joseph Thoompumkal - Judge
9. Rev. Dr. Joseph Mundakathil - Judge
10. Rev. Dr. Joseph Varanath - Judge
11. Rev. Dr. James Kallumkal VC - Defender of Bond & Substitute Promoter of Justice
12. Rev. Dr. Emmanuel Arackathottam CST - Defender of Bond & Substitute Promoter of Justice
13. Rev. Fr. Antony Kelamparambil CMI - Notary
14. Rev. Sr. Geetha CMC - Notary

The **Advocates** accredited to the Major Archiepiscopal Tribunal are: (1) Rev. Fr. Jose Nellisery (Ernakulam); (2) Rev. Fr. Gregory Naduviledom (Changanacherry), (3) Rev. Dr. Mathew
Madathikunnel (Palai); (4) Rev. Dr. Sebastian Thayyil (Palai); (5) Msgr. Joseph Vilangadan (Trichur); (6) Rev. Dr. Raphael Thattil (Trichur); (7) Rev.Fr. Wilson Kannanaikal (Trichur); (8) Rev.Dr. George Kollakombil (Tellicherry); (9) Rev.Dr. Remegius Paul Inchananiyil (Thamarassery); (10) Rev.Fr. Thomas Kalapurackal (Thamarassery); (11) Rev. Fr. Philip Thuruthimattom (CMI); (12) Rev.Dr. Varghese Koluthara (CMI); (13) Rev.Dr. Lawrence P.Thomas (Ofm.Cap); (14) Rev.Dr. Jose Koonampambil (CMF) and (15) Rev. Dr. Francis Thazhathel (CJB).

2. **Office**: The office of the Ordinary Tribunal was shifted to the new building of the Major Archiepiscopal Curia on 15th August 2001.

3. **Course for Tribunal Personnel**

Under the auspices of the Syro Malabar Major Archiepiscopal Tribunal a course for the ecclesiastical tribunal personnel was held at Mount St. Thomas during 9-13 July 2001. The course was given by Monsignor Charles J. Scicluna, Substitute Promoter of Justice of the Signatura Apostolica, Rome. 56 experts in canon law who are engaged in ecclesiastical tribunal ministry from different parts of India participated in the course.

The course was inaugurated by Hon.ble Justice Radhakrishnan of the High Court of Kerala on 9th July after a prayer session held at 5.30 p.m. Archbishop Mar Jacob Thoomkuzhy, General Moderator for Administration of Justice in the Syro Malabar Church, presided over the inaugural session. Mar James Pazhayattil, Bishop of Irinjalakkuda and a participant in the course and Fr. Demitrius Salachas, Professor of Canon Law in various Universities in Rome and a Visitor to the Faculties in India under the Propaganda Fide, spoke during the inaugural session about the importance of tribunal ministry. On the inaugural day, there was also the Annual General Body Meeting
of the Oriental Canon Law Society of India. Fr. Andrews Thazhath, President of the Major Archiepiscopal Tribunal, was again elected president of the Society.

Monsignor Charles Scicluna, who is well known for his expertise in Canon Law and Ecclesiastical Jurisprudence, gave lectures mainly on different grounds for nullity of marriage based on case studies. Dr. George Joseph, Psychiatrist of Mental Health Care Centre, Kusumagiri, gave a lecture about "Psychic Incapacity for Marriage". The talk by Smt. Hemalatha, Hon.ble Family Court Judge of Ernakulam on "Family Courts" was very informative and interesting. During the course there was also panel discussion and presentation of reports based on the forms already sent to various eparchies/dioceses in India. The concluding session was presided over by Sri. K.C. George Kalarickal, Hon.ble Registrar of the High Court of Kerala. We would like to place on record our sincere thanks and appreciation to His Eminence Cardinal Pompedda, Prefect of the Supreme Tribunal of Signatura Apostolica, Rome who was kind enough to send Msgr. Scicluna for the course in India and to the Secretary General of CNEWA for part financing the course.

The course was attended by delegates from the following eparchies/dioceses/tribunals:

Ahemmadabad 1
Calicut 2
Changanacherry 1
Chennai 1
CMI 1
Coimbatore 1
Ernakulam 3
Irinjalakkuda 5
Kannur 2
Kochi 1
Kothamangalam 3
Kottapuram 2
Kottayam 2
Major Archiepiscopal
Tribunal/Curia (8+3) 11
Mangalore 1
OCD 1
Palakkad 1
Kollam 2
Raipur 2
Thalassery 3
Thamarassery 2
Trichur 4
Verapoly 2
Vijayapuram 2

4. Annual

The tribunal has decided to publish an “Annual” with articles on Canon Law and Jurisprudence aimed at helping those persons in India who are engaged in ecclesiastical tribunal ministry as well as those who are interested in Church law. The name proposed is “Eastern Legal Thought”. It was decided to publish the same by the beginning of the year 2002.

5. Finance

The tribunal depends on the Finance Officer of the Major Archiepiscopal Curia for the financial administration of the Ordinary Tribunal. The CNEWA has part financed some of the projects of the tribunal.

6. International Symposium in Rome

In 1999, Fr. Andrews Thazhath, President of the Major Archiepiscopal Tribunal, was nominated member of the Scientific Committee for the Preparation of the International Symposium proposed

6. Cases

a) **First Instance**: The Major Archiepiscopal Tribunal, which is competent to deal with first instance cases as per CCEO c. 1063 § 4 received no first instance case in the year 2001.

b) **Second Instance**: The tribunal receives appeal cases in the second instance, generally from the Metropolitan Tribunals of Ernakulam, Changanacherry, Trichur and Tellicherry. At the beginning of 2001 there were 8 cases pending at the second instance level. 44 new cases were introduced in 2001. In the current year 42 cases were given decrees of ratification. Of the seven cases processed in ordinary trial, three were in favour of the bond and the other four were in favour of nullity of marriage. Three cases are pending at the end of the year. All the cases that were dealt with by the Tribunal were marriage nullity cases.

c) **Third Instance**: The Ordinary Tribunal which is competent to deal with cases at the second and subsequent instances processed four cases at the third and subsequent instances in the current year. Of these, two cases considered as per provision of CCEO c. 1369 were given decrees of ratification. One case was given an affirmative sentence (at the fourth instance) declaring that the marriage in question was invalid. One case is pending at the end of the year.

The Major Archiepiscopal Tribunal tried altogether 56 marriage cases in the second and subsequent instances. The tribunals which first dealt with these cases are of the following eparchies:
Ernakulam : 17
Changanacherry : 19
Trichur : 07
Tellicherry : 11
Kothamangalam : 01 (IV instance)
Irinjalakkuda : 01 (III Instance)

Fr. Andrews Thazhath
President.
LITURGICAL RESEARCH CENTRE

Ecumenical Seminar

On November 10, 2001 an ecumenical seminar was conducted at Mount St. Thomas on *The Cultural Heritage of St. Thomas Christians and the efforts to maintain it.*

It was the ninth seminar conducted by the Liturgical Research Centre (LRC) of the Syro Malabar Church. The seminar was ecumenical with the Participation of seven Churches of St. Thomas tradition. They are Malankara Syrian Orthodox Church, Malankara Orthodox Syrian Church, Marthoma Church, Church of the East, Malabar Independent Syrian Church, Syro-Malankara Church and Syro-Malabar Church.


The seminar was inaugurated by H. H. Basilius Mar Thoma Mathews II, Catholicos and Malankara Metropolitan and moderated by Rt. Rev. Geevarghese Mar Divannasios, Bishop of Bathery. Mar George Punnakottil, Chairman of LRC, welcomed the audience.

Rev. Dr. K.M. George (Malankara Orthodox Syrian Church), Rev. Fr. Daniel Thattarayil (Malankara Syrian Orthodox Church), Rev. Dr. T.P.Abraham (Marthoma Church), Rev. Fr. P.K.Varghese (Church of the East), Rev. Dr. C.T. Geevarghese Panicker (Syro-Malankara Church) and Prof. George Menachery (Syro-Malabar Church) presented papers.
St. Thomas Christian Museum


On March 30, 2001, the Major Archbishop issued a circular letter regarding the importance of the cultural heritage of St. Thomas Christians and the efforts to preserve it. Therein the Major Archbishop requested all to help generously the St. Thomas Christian Museum especially by donating historical and cultural objects and documents to the museum.

St. Thomas Christian Museum was formally inaugurated by the Major Archbishop on November 10, 2001 in the presence of the Synod of Bishops of the Syro-Malabar Church and representatives of all the Churches of St. Thomas Christian tradition. Mar Paul Chittilapilly, Episcopal member of LRC, introduced the St. Thomas Christian Museum and welcomed the guests. Fr. Bosco Puthur, Executive Director of LRC, proposed vote of thanks.

LRC has produced a video film entitled Church Art and Architecture of St. Thomas Christians to be projected for the visitors of St. Thomas Christian Museum.

The museum has a 24 feet high outdoor granite cross, collection of historical and cultural documents and objects, film show on the culture, art and history of St. Thomas Christians, exhibition of Christian art works of contemporary artists, and a light and sound show on important historical events.

One of the most important articles that the museum has, is the manuscript of Varthamanapusthakam by Paremakkal Thoma Kathanar. It is Mr. P.H.Varkey Tharakan of Ezhupunna, who was generous enough to donate such an invaluable cultural treasure to the St. Thomas Christian Museum.
Fr. Bosco Puthur, Executive Director of LRC, is the director of St. Thomas Christian Museum. The museum is open to the public, with a token fee for admission, from 10 a.m. to 12.30 and 2 p.m. to 5 p.m., Monday being holiday.

Fr. Bosco Puthur,
Executive Director of LRC
Statement of Accounts

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


<table>
<thead>
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<th>PARTICULARS</th>
<th>RECEIPTS</th>
<th>PAYMENTS</th>
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<td></td>
<td>Rs</td>
<td>Ps</td>
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<tr>
<td>I. OPENING BALANCES:</td>
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<td>Cash in hand</td>
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<tr>
<td>Contributions from Men Congregations for running expenses</td>
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### IV. AGRICULTURE & POULTRY:

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<td>V. CAPITAL RECEIPTS:</td>
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### VII. CURRENT ASSETS & LIABILITIES:

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| TOTAL                            | 92,08,895.14 |
AUDITOR’S REPORT

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

Ernakulam,
20-4-2001

(Sd/-)

C.J. Romid F.C.A.

CHARTERED ACCOUNTANTS
(M/s. P.V. Chacko & Co.)
P.B. No. 3587, M.G. Road, Cochin - 35