Report

Installation of the First Archbishop Major and the First Syro-Malabar Bishops' Synod

Documentation

Decree of the Congregation for the Oriental Churches
Apostolic Constitutions
Messages of the Holy Father and the Congregation
Homily by Bishop Joseph Kundukulam
Addresses of the Pontifical Delegate
Speeches of the Pro-Nuncio

News

Article

"Archbishop Major and the Syro-Malabar Church"
Dr. Jose Chiramel

No. 1 August 1993
<table>
<thead>
<tr>
<th>CONTENTS</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>Editorial: Beginning of a New Era</em></td>
<td>1</td>
</tr>
<tr>
<td><strong>Documentation</strong></td>
<td></td>
</tr>
<tr>
<td>Report of the Installation and the First Bishop’s Synod</td>
<td>4</td>
</tr>
<tr>
<td>Decree of the Congregation for the Oriental Churches</td>
<td>8</td>
</tr>
<tr>
<td>Apostolic Constitutions</td>
<td>9</td>
</tr>
<tr>
<td>1. Erection of the Major Archiepiscopal Church</td>
<td>14</td>
</tr>
<tr>
<td>2. Appointment of Cardinal Antony Padiyara</td>
<td></td>
</tr>
<tr>
<td>Welcome Address of the Pontifical Delegate</td>
<td></td>
</tr>
<tr>
<td>Pope’s Message on the Occasion of the Installation &amp; the First Synod</td>
<td>16</td>
</tr>
<tr>
<td>Homily by Bishop Joseph Kundukulam</td>
<td>17</td>
</tr>
<tr>
<td>Speech delivered by the Pro-Nuncio at the Installation Ceremony</td>
<td>21</td>
</tr>
<tr>
<td>Opening Address by Archbishop</td>
<td></td>
</tr>
<tr>
<td>Abraham Kattumana, the Pontifical Delegate</td>
<td>23</td>
</tr>
<tr>
<td>Address of the Pro-Nuncio at the Inauguration of the Synod</td>
<td></td>
</tr>
<tr>
<td>Message from the Congregation for the Oriental Churches</td>
<td>30</td>
</tr>
<tr>
<td>Speech delivered by Archbishop</td>
<td>31</td>
</tr>
<tr>
<td>Abraham Kattumana at Vadavathoor</td>
<td>33</td>
</tr>
<tr>
<td>Decisions of the First Bishops’ Synod</td>
<td>39</td>
</tr>
<tr>
<td><em>News</em></td>
<td>41</td>
</tr>
<tr>
<td><em>Article</em></td>
<td></td>
</tr>
<tr>
<td>&quot;Archbishop Major and the Syro-Malabar Church&quot;:</td>
<td>43</td>
</tr>
<tr>
<td>Rev. Dr. Jose Chiramel</td>
<td></td>
</tr>
</tbody>
</table>

Cover design: Raju
BEGINNING OF A NEW ERA

A new era has begun in the history of the Syro-Malabar Church; a long cherished dream has come true: on 16 December 1992 the Syro-Malabar Church was raised to the status of a Major Archiepiscopal Church and His Eminence Antony Cardinal Padiyara, the Metropolitan of Ernakulam, was appointed the first Archbishop Major.

Canon 27 of the Code of Canons of the Oriental Churches defines an autonomous (sui iuris) Church as “a group of Christian faithful united by a hierarchy according to the norm of law which the supreme authority of the Church expressly or tacitly recognizes as autonomous (sui iuris)”. According to the Code there are only four categories of sui iuris Churches: Patriarchal, Major Archiepiscopal, Metropolitan and other Churches which are entrusted to a single hierarch who has none of these titles. A number of matters in the sui iuris Churches are to be regulated in the particular law of each Church. The Code of Canons of the Oriental Churches came into force in October 1991; but the Syro-Malabar Church found itself in a juridical vacuum as it did not fit into any category of sui iuris Churches.

The Syro-Malabar Church which is the second largest Oriental Church in the Catholic Communion was pushed into this awkward predicament not overnight; it was the result of the interplay of different forces which it encountered in the course of its history. This is a Church which was founded by an Apostle of Jesus, namely, St. Thomas. Though its history is shrouded in uncertainty one is forced to think that it was a flourishing Church with its own administrative system which helped it to keep up its unity. That system continued even under the Catholicos of the East Syrian Church with which the Indian Church came into hierarchical relationship in some yet unknown circumstances. A local priest-leader called the Archdeacon was the head of the community with wide ranging powers while the bishops sent by the Catholicos concerned themselves with the purely spiritual realm.

Things took a different turn when the Portugese missionaries who arrived in the first half of the 16th century started their interference under the Padroado agreement with the Holy See. The missionaries who
suspected the Indian Christians of heresy and schism fought tooth and nail to introduce the Latin customs and Latin manner of ecclesiastical administration severing the East Syrian connection which according to them was the source of heresy and schism. They succeeded because they could move the forces, both religious and secular, inland and abroad, in favour of them. Their efforts, however, sowed the seeds of disunity and division in the Indian Church, which bred further division and disunity and as a result the once united Indian Church, a Church that was in full communion with the See of Peter ended up in various denominations as is the case today.

The present Syro-Malabar Church which is only a fraction of the ancient Indian Church of the Thomas Christians was considered just as a part of the Latin Church even when it was reorganised in the last decades of the 19th century. The universal ecclesiology prevalent at that time, the disunity within the Church and the suspicion of schism made the creation of a common head in tune with our tradition virtually impossible. Nevertheless, the Church grew, not so much in quality but in quantity; but that was a wild growth. It is of no use to put the blame upon any one. That was a period of crisis, which the Church was passing through; a crisis that our Church overcame to a great extent, thanks to the strong faith and commitment of our forefathers and the timely and inspiring help and guidance of their leaders. Now it is our turn to defeat the demoralizing and divisive forces and to lead our Church to a new era of progress under the leadership of the Archbishop Major. We should thank God Almighty for this blessing; we should be ever grateful to Pope John Paul II, the successor of Peter for his love and concern for our Church.

It should, however, be born in mind that the Syro-Malabar Church has yet miles and miles to go before it can regain its past glory, if at all it can. Times have changed; new situations have emerged; adjustments are indispensable. There is, however, nothing that charity and understanding cannot achieve. That is the difficult task awaiting the Church leadership in India.

Our wish is that this new beginning be a new Pentecost; one that ushers in an era of openness and dialogue; unity and peace; and of growth and expansion so that it may play its role in the spreading of the kingdom of God.
It was the wish of the Fathers who assembled together for the first Syro-Malabar Bishop’s Synod from 20 to 25 May 1993 at Ernakulam that a bulletin be published at least after each synod to keep the Church informed of the work of the Synod and of the Major Archiepiscopal Curia and to communicate all important news in our Church. They themselves proposed a provisional title “Synodal News”. We are, indeed, aware of the restrictive meaning of the title; but for want of a better one we follow the suggestion of the Venerable Fathers of our Church. Suggestions, comments and observations are always welcome to improve the quality of the “Synodal News”. It is our common endeavour. Its success depends on your response to it. May it find acceptance with all who are interested in the Syro-Malabar Church. With this wish we are happy to present before you the first issue of “SYNODAL NEWS”.

Editors
REPORT OF THE INSTALLATION AND THE FIRST BISHOPS’ SYNOD

Antony Cardinal Padiyara, the Archbishop of Ernakulam was installed as the first Archbishop Major of Ernakulam-Angamaly of the Syro-Malabar Church on 20th May 1993. The ceremony began at 5.00 pm with a liturgical procession in which Cardinal Padiyara was escorted from the Cardinal's House to the St. Mary’s Cathedral Basilica by Archbishop Abraham Kattuman, the Pontifical Delegate, Archbishop George Zur, the Apostolic Pro-Nuncio in India, the Archbishops and Bishops of the Syro-Malabar, Syro-Malankara and Latin Churches in Kerala as well as by numerous priests. At the entrance of the Basilica the Archbishop Major was extended a liturgical welcome by Fr Thomas Pynadath, the Parish Priest of the Cathedral Basilica. On reaching the sanctuary the Archbishop Major lighted the lamp. Archbishop Kattuman welcomed the congregation. In the solemn Eucharistic Liturgy that followed the Archbishop Major was the principal celebrant. It was consecrated by 23 Syro-Malabar hierarchs, namely, Archbishop Abraham Kattuman (Pontifical Delegate), Archbishop Joseph Powathil (Changanacherry), Bishops Kuriakose Kunnacherry (Kottayam), Joseph Kundukulam (Trissur), Joseph Pallikaparambil (Pala), Jacob Thoomkuzhy (Mananthavady), Joseph Irimpan (Palakkad), George Punnakottil (Kothamangalam), Gratian Mundadan (Bijnor), Abraham Mattam (Satna), John Perumattam (Ujjain), Sebastian Mankuzhikary (Thamarassery), James Pazhayattil (Irinjalakuda), Gregory Karotempnel (Rajkot), Dominic Kokatt (Gorakhpur), Mathew Vattakuzhy (Kanjirappilly), Joseph Pastor Neelankavi (Sagar), Paul Chittilapilly (Kalyan), George Valiamattam (Thalassery), Vijay Anand Nedumpuram (Chanda), Jacob Manathodath (Ernakulam aux.), Simon Stock Palathara (Jagadalpur), and Sebastian Vallioppilly (Emeritus - Thalassery). The names of the Prelates of the Latin Church who joined the consecration are: Archbishop Cornelius Elanjikal (Verapoly), Bishops Joseph Kureethara (Cochin), Susa Pakiam (Trivandrum), Francis Kallarackal (Kottapuram) and Peter Chenaparambil (Allepey). Archbishop George Zur, the Apostolic Pro-Nuncio, Bishops Joseph Fernandez (Quilon) and Peter Thuruthikonam (Vijayapuram) were present at the
function. Archbishop Benedict Mar Gregorios (Trivandrum) and Bishop Gevarghese Mar Thimotheos (Tiruvalla) joined the concelebration representing the Syro-Malankara Church. Bishop Januarius Palathuruthy (Emeritus-Chanda) could not be present owing to ill-health.

The ceremony was attended by thousands of faithful including Priests, Religious men and women and the laity as well as by 120 invited delegates from the 12 Syro-Malabar Eparchies in Kerala. Ministers Sri K.M. Mani and Sri P.P. George, Sri K.V. Thomas M.P. and Smt. Rosakutty MLA, Sri V.J. Kurian, the District Collector and many other important personalities of the place were also present.

After the reading of the Gospel Archbishop George Zur, the Apostolic Pro-Nuncio in India, handed over to the Pontifical Delegate two Papal Bulls, one elevating the Syro-Malabar Church to the rank of a Major Archiepiscopal Church and the other appointing Cardinal Padiyara as its first Archbishop Major. Archbishop Abraham Kattumana read them out in Latin. Their Malayalam translations were read out by Fr. Jose Porunnedom, Chancellor of the Major Archiepiscopal Curia. Following the reading of the Bulls Archbishop Abraham Kattumana handed them over to the Archbishop Major and led him to the throne, which marked the end of the installation ceremony. All the 23 Bishops of the Syro-Malabar Church paid their respects to the Archbishop Major by embracing him. The Apostolic Pro-Nuncio and the other prelates also embraced the new Archbishop Major and felicitated him. The homily was preached by Bishop Joseph Kundukulam. After the song of thanksgiving the Apostolic Pro-Nuncio addressed the gathering and felicitated the Archbishop Major after which the Archbishop Major himself addressed the congregation expressing his gratitude to all.

The installation ceremony was followed by dinner and then at 8.30 pm the solemn opening of the first Syro-Malabar Bishops’ Synod in the main hall of the Cardinal’s House. The function was attended by all the 24 Syro-Malabar Bishops, delegates from the 12 Syro-Malabar Eparchies in Kerala, Superiors General of men and women Religious Congregations and by other distinguished guests. The session began with a hymn and a short prayer said by Archbishop Joseph Powathil. The Archbishop Major welcomed the gathering after which the Synod was declared officially open by Archbishop Abraham Kattumana, the Pontifical Delegate. The Pro-Nuncio then addressed the session and read out a message of greeting and blessing from the Holy
Father. A message sent from the Oriental Congregation on behalf of His Eminence the Cardinal Prefect was read out by Archbishop Abraham Kattumana. The session came to a close with the concluding hymn.

On the following day the Fathers of the Synod spent the forenoon in recollection preached by Msgr. Mathew Mankuzhikary, the spiritual director at St. Thomas Apostolic Seminary, Vadavathoor. The afternoon was dedicated to the study of two themes - The history of the Syro-Malabar Synod and the Synodal System in a Major Archiepiscopal Church. Rev. Drs. Joseph Vadakumcherry (Viceregent, Archdiocesan Tribunal, Ernakulam) and Andrews Thazhath (Chancellor of the eparchy of Trichur and judge of the eparchial tribunal) presented papers on the topics respectively. The following days were dedicated to the discussion on the Synodal Statutes as well as other issues of general interest and to election of the Synodal Secretary, members of the Permanent Synod and various Commissions. The names of the elected are the following:

I. SECRETARY OF THE SYNOD:
   Bishop Jacob Manathodath (Auxiliary - Ernakulam).

II. PERMANENT SYND:
   Archbishop Joseph Powathil (Changanacherry)
   Bishop Kuriakose Kunnacherry (Kottayam) [Elected]
   Bishop Sebastian Mankuzhikary (Thamarassery)
   Bishop Gratian Mundadan (Bijnor - nominated)

SUBSTITUTES:
   Bishop Joseph Kundukulam (Trissur) [Elected]
   Bishop Joseph Pallikaparambil (Pala)
   Bishop Gregory Karotempral (Rajkot)
   Bishop James Pazhayattil (Irinjalakuda - nominated)

III. SUPERIOR TRIBUNAL:
   Bishop Jacob Thoomkuzhy (Mananthavady - Moderator)
   Bishop Mathew Vattakuzhy (Kanjirappilly)
   Bishop Joseph Kundukulam (Trissur)
COMMISSIONS

I. PARTICULAR LAW:
   Bishop Mathew Vattakuzhy (Kanjirappilly - Chairman)
   Bishop Kuriakose Kunnacherry (Kottayam)
   Bishop James Pazhayattil (Irinjalakuda)

II. LITURGY:
   Bishop Sebastian Mankuzhikary (Thamarassery - Chairman)
   Bishop John Perumattam (Ujjain)
   Bishop George Valiamattam (Thalassery)

III. ECUMENISM:
   Archbishop Joseph Powathil (Changanacherry - Chairman)
   Bishop Kuriakose Kunnacherry (Kottayam)
   Bishop George Punnakottil (Kothamangalam)

IV. CATECHISM
   Bishop Joseph Kundukulam (Trissur - Chairman)
   Bishop Joseph Pallikaparambil (Pala)
   Bishop Jacob Manathodath (Ernakulam aux.)

V. EVANGELIZATION & PASTORAL CARE OF THE MIGRANTS:
   Bishop Gregory Karotemprel (Rajkot - Chairman)
   Bishop Joseph Pallikaparambil (Pala)
   Bishop Paul Chittilapilly (Kalyan)

VI. DOCTRINAL COMMISSION:
   Bishop George Punnakottil (Kothamangalam - Chairman)
   Archbishop Joseph Powathil (Changanacherry)
   Bishop Sebastian Mankuzhikary (Thamarassery)

The Synod discussed, besides the Synodal Statutes a number of other issues (The important decisions taken in the Synod are given elsewhere in this Bulletin) and was moderated by the Pontifical Delegate. H.E. the Archbishop Major and all bishops, except Bishop Januarius Palathuruthy (Emeritus - Chanda) were present at the Synod. After five days of intense study and deliberations the first meeting of the Syro-Malabar Bishops’ Synod ended on 25th May with the decision to meet again from 22nd November to 4 December 1993.
DECREE OF THE CONGREGATION
FOR THE ORIENTAL CHURCHES

Prot. No. 11/93
CONGREGATIO
PRO ECCLESIIIS ORIENTALIBUS

DECRETUM

At the Audience granted to the undersigned, Cardinal Prefect of
the Congregation for the Oriental Churches, on the 16th day of

While raising the Syro-Malabar Church to the status of a Major
Archiepiscopal Church, with the title of Ernakulam-Angamaly, and
promoting His Eminence Antony Cardinal Padiyara, up to then
Metropolitan Archbishop of Ernakulam, to the dignity of Archbishop
Major of Ernakulam-Angamaly,

HIS HOLINESS POPE JOHN PAUL II

in order to facilitate the establishment of the pastoral and legislative
organs of the newly constituted Major Archiepiscopal Church, decided
to reserve temporarily to himself the functions of pastoral governance
proper to the Archbishop Major, excepting only the prerogatives of a
strictly liturgical character, entrusting the exercise of these functions to
a special Delegate.

At the same Audience, His Holiness, all things duly pondered,
appointed as His special Delegate to the aforesaid Major Archiepiscopal
Church of Ernakulam-Angamaly His Excellency the Most Reverend
Monsignor Abraham Kattumana, tit. Archbishop of Ceberades and
Apostolic Nuncio.

The Papal Delegate shall exercise, for the duration of his
mandate, the functions of pastoral governance proper to Archbishops
Major in the manner, and within the limits, defined by Canon Law (cf.
CCEO cc. 152; 78-111).
Specifically, he shall have the faculty to convene and to preside over the Synod of Bishops of the Syro-Malabar Major Archiepiscopal Church (cf. CCEO cc. 152; 102-113), to establish the Permanent Synod and other pastoral and legislative organs of this Church (cf. CCEO cc. 152; 114-125), and to invigilate over the functioning of the “St. Thomas Apostolic Seminary” Vadavathoor, Kottayam. The Roman Pontiff, however, reserves to His own person all that concerns episcopal elections and the liturgical order.

Given at the office of the Congregation for the Oriental Churches, Vatican City, on the 16th day of December, 1992.

Sd/-

Achilles Card. Silvestrini, Prefect

Sd/-

Miroslaus S. Marusyn, a secretis
Joannes Paulus episcopus servus Dei


Angelus Card. Sedano
Secretarius Status

"Apostolic Constitution Constituting the Syro-Malabar Major Archiepiscopal Church of Ernakulam-Angamaly."
Joannes Paulus episcopus Servus Servorum Dei


Johannes Paulus, S.S.

Benedictus, S.R.E. Apost.
TRANSLATION OF THE AP. CONSTITUTIONS

I

JOHN PAUL BISHOP, SERVANT OF SERVANTS OF GOD

for the ever-lasting memory. In view of our most important function as pastor of the Divine Flock, We, with sedulous assiduity, endeavour to do whatever is helpful for the greater advantage of the Christian Faithful. In that connection, since the Syro-Malabar Church, as the constant tradition holds, owed its origin to the preaching of the Apostle, St. Thomas, and having been enriched by a proper, venerable and spiritual patrimony, has grown up to a firm stature by tiding over the crisis of every kind all through the course of centuries, it seemed to Us quite opportune to upgrade the same as a Major Archbishopal Church. In consultation therefore with our venerable brother Achille Silvestrini, Cardinal of the Holy Roman Church, Prefect of Congregation for the Oriental Churches, and making use of Our apostolic authority We constitute the Syro-Malabar Church as a Major Archbishopal Church under the title of Ernakulam-Angamaly, along with all the rights and duties incumbent on the same in terms of the Sacred Canons of the Oriental Churches; it is ordered that the territory of the same shall be limited to the confines of the ecclesiastical provinces of Ernakulam and Changanacherry; and the permanent residential See of the Archbishop Major shall be situated in the very same town of Ernakulam. What We have ordered shall be put into effect, and after discharging the business affair the customary documents shall be drawn up and expedited to the Congregation We have mentioned. Finally We wish to confirm and ratify this Our Apostolic Constitution for the present and the future, notwithstanding whatsoever to the contrary.

Given in Rome at the St. Peter’s, on the 16th day of the month of December, in the year of the Lord 1992, in the 15th year of Our Pontificate.

Angelus Card. Sodano

Secretary of State
II

JOHN PAUL BISHOP, SERVANT OF SERVANTS

OF GOD Greeting and Apostolic Blessing to Our venerable brother Antony Padiyara, Cardinal of the Holy Roman Church, until now Metropolitan Archbishop of Ernakulam and presently Archbishop designate of the Major Archepiscopal Church, Ernakulam-Angamaly. Reflecting upon the mind of the Ecumenical Council, Vatican II - that it is the resolute proposition of the Catholic Church that the rite and traditions of each and every Particular Church shall remain intact and entire, Oriental Churches, 2 - it appeared to us quite befitting to effect change in the name of the Syro-Malabar Church as Ernakulam-Angamaly Major Archepiscopal Church. Thereupon in view to designating a suitable Pastor to the newly established Community on this very day through our Apostolic Constitution - Quae maiori - We, after taking account of the virtues of your mind and soul, consider you to be the apt person to discharge this task. In consultation therefore with the Congregation for the Oriental Churches, We, from the plenitude of Our Apostolic power nominate, declare, and constitute you venerable brother, as the Archbishop of Ernakulam-Angamaly Major Archepiscopal Church, with all the rights and duties enjoined to this office, save however the peculiar norms established by Us for the time being. Being exempted from the obligation of repeating the Profession of Faith, and the Oath of Fidelity towards Us and Our Successors, you shall however see to it that the priests and the faithful entrusted to your care are duly informed of this your nomination. We indeed, venerable brother, shall remember you in Our prayers; We moreover exhort you that you may entrust to the Good Pastor all your undertakings, as you may also discharge ever more diligently all your duties.

Given in Rome at St. Peter’s, on the 16th day of the month of December, in the year of the Lord 1992, in the 15th year of Our Pontificate.

JOHN PAUL II
WELCOME ADDRESS OF THE PONTIFICAL DELEGATE

With fraternal Solicitude I also welcome His Grace Archbishop George Zur, the apostolic Pro-nuncio to this epochal event of the Syro-Malabar Church.
मातृभाषेन सङ्ख्याको संख्या ४०। गुरुमा, तथाकथा धर्मदेवस्यालिकामुः कुः तात्कालिकी भक्ते कृतज्ञ त्रिकोणोकालिको तात्कालिकी तात्कालिकी तात्कालिकी कृतज्ञ त्रिकोणोकालिको तात्कालिकी तात्कालिकी कृतज्ञ त्रिकोणोकालिको तात्कालिकी कृतज्ञ त्रिकोणोकालिको तात्कालिकी कृतज्ञ त्रिकोणोकालिको तात्कालिकी कृतज्ञ त्रिकोणोकालिको तात्कालिकी कृतज्ञ त्रिकोणोकालिको तात्कालिकी कृतज्ञ त्रिकोणोकालिको तात्कालिकी कृतज्ञ त्रिकोणोकालिको तात्कालिकी कृतज्ञ त्रिकोणोकालिको तात्कालिकी कृतज्ञ त्रिकोणोकालिको तात्कालिकी कृतज्ञ त्रिकोणोकालिको तात्कालिकी कृतज्ञ त्रिकोणोकालिको तात्कालिकी कृतज्ञ त्रिकोणोकालिको तात्कालिकी कृतज्ञ त्रिकोणोकालिको तात्कालिकी कृतज्ञ त्रिकोणोकालिको तात्कालिकी कृतज्ञ त्रिकोणोकालिको तात्कालिकी कृतज्ञ त्रिकोणोकालिको तात्कालिकी कृतज्ञ त्रिकोणोकालिको तात्कालिकी कृतज्ञ त्रिकोणोकालिको तात्कालिकी कृतज्ञ त्रिकोणोकालिको तात्कालिकी कृतज्ञ त्रिकोणोकालिको तात्कालिकी कृतज्ञ त्रिकोणोकालिको तात्कालिकी कृतज्ञ त्रिकोणोकालिको तात्कालिकी कृतज्ञ त्रिकोणोकालिको तात्कालिकी कृतज्ञ त्रिकोणोकालिको तात्कालिकी कृतज्ञ त्रिकोणोकालिको तात्कालिकी कृतज्ञ त्रिकोणोकालिको तात्कालिकी कृतज्ञ त्रिकोणोकालिको तात्कालिकी कृतज्ञ त्रिकोणोकालिको तात्कालिकी कृतज्ञ त्रिकोणोकालिको तात्कालिकी कृतज्ञ त्रिकोणोकालिको तात्कालिकी कृतज्ञ त्रिकोणोकालिको तात्कालिकी कृतज्ञ त्रिकोणोकालिको तात्कालिकी कृतज्ञ त्रिकोणोकालिको तात्कालिकी कृतज्ञ त्रिकोणोकालिको तात्कालिकी कृतज्ञ त्रिकोणोकालिको तात्कालिकी कृतज्ञ त्रिकोणोकालिको तात्कालिकी कृतज्ञ त्रिकोणोकालिको तात्कालिकी कृतज्ञ त्रिकोणोकालिको तात्कालिकी कृतज्ञ त्रि...
POPE’S MESSAGE ON THE OCCASION OF THE INSTALLATION & THE FIRST SYNOD

From the VATICAN, 17th May 1993

On the occasion of the First Meeting of the Synod of the Syro-Malabar Church and the enthronement of the Archbishop Major, the first formal act after the erection as Major Archbishopric of a Church so rich in apostolic vitality, I send warm greetings in our Lord Jesus Christ to Cardinal Antony Padiyara and to the Pontifical Delegate, Archbishop Abraham Kattumana, as well as to the Bishops, priests, religious and laity who trace their ecclesial heritage back to the preaching of Saint Thomas. I ardently hope that the Synod Meeting will be a perfect reflection of the first Christian community when “all these with one accord devoted themselves to prayer... and all who believed were together and had all things in common... praising God and having favour with all the people” (Acts 1:14, 4:44-47). A fruitful future of christian witness lies ahead for the Syro-Malabar Church on condition that all be deeply imbued with a generous self-giving love of Christ and of the Church. I ask God to confirm the members of the Syro-Malabar Church in their commitment to live this time devoted to the establishment of new necessary structures in a spirit of total charity and fraternal union. In the person of the Pontifical Delegate I am spiritually close to the concerns and hopes, the pastoral programmes and activities of the whole community. In my prayers I commend the Syro-Malabar Church to the loving intercession of the great Mother of God, Mary Most Holy. And as a pledge of abundant divine strength and comfort I gladly impart my Apostolic Blessing.

IOANNES PAULUS PP. II
HOMILY BY BISHOP JOSEPH KUNDUKULAM

നിവാരണ-അനുയോഗം മാർമ്മികമായി അറിയുന്ന രൂപാന്തരമായ മാനവാധാരണം തീരെ കാണുന്ന സാന്നിധ്യം പുതുക്കാൻ തുടങ്ങുന്നു. മാത്രം മാനവാധാരണം മാത്രം അനുയോഗം അനാജ്ഞയം മാത്രമല്ലെങ്കിൽ മാനവാധാരണം പുതുക്കാൻ കാരണം പ്രസ്താവിക്കുക. മാത്രം സാന്നിധ്യം മാത്രം പുതുക്കാൻ കാരണം പ്രസ്താവിക്കുക.

“മാനവാധാരണം സൻത്ര അനാജ്ഞയം കൊണ്ടാണ് പുതുക്കാൻ. മാനവാധാരണം പ്രസ്താവിക്കുന്നവരുടെ സന്തുഷ്ടി പുതുക്കാൽ പുതുക്കാൻ പ്രസ്താവിക്കുന്നവരുടെ സന്തുഷ്ടി പുതുക്കാൻ പ്രസ്താവിക്കുന്നവരുടെ സന്തുഷ്ടി പുതുക്കാൻ പ്രസ്താവിക്കുന്നവരുടെ സന്തുഷ്ടി പുതുക്കാൻ പ്രസ്താവിക്കുന്നവരുടെ സന്തുഷ്ടി പുതുക്കാൻ പ്രസ്താവിക്കുന്നവരുടെ സന്തുഷ്ടി പുതുക്കാൻ പ്രസ്താവിക്കുന്നവരുടെ സന്തുഷ്ടി പുതുക്കാൻ പ്രസ്താവിക്കുന്നവരുടെ സന്തുഷ്ടി പുതുക്കാൻ പ്രസ്താവിക്കുന്നവരുടെ സന്തുഷ്ടി പുതുക്കാൻ പ്രസ്താവിക്കുന്നവരുടെ സന്തുഷ്ടി പുതുക്കാൻ പ്രസ്താവിക്കുന്നവരുടെ സന്തുഷ്ടി പുതുക്കാൻ പ്രസ്താവിക്കുന്നവരുടെ സന്തുഷ്ടി പുതുക്കാൻ പ്രസ്താവിക്കുന്നവരുടെ സന്തുഷ്ടി പുതുക്കാൻ പ്രസ്താവിക്കുന്നവരുടെ സന്തുഷ്ടി പുതുക്കാൻ പ്രസ്താവിക്കുന്നവരുടെ സന്തുഷ്ടി പുതുക്കാൻ പ്രസ്താവിക്കുന്നവരുടെ സന്തുഷ്ടി പുതുക്കാൻ പ്രസ്താവിക്കുന്നവരുടെ സന്തുഷ്ടി പുതുക്കാൻ പ്രസ്താവിക്കുന്നവരുടെ സന്തുഷ്ടി പുതുക്കാൻ പ്രസ്താവിക്കുന്നവരുടെ സന്തുഷ്ടി പുതുക്കാൻ പ്രസ്താവിക്കുന്നവരുടെ സന്തുഷ്ടി പുതുക്കാൻ പ്രസ്താവിക്കുന്നവരുടെ സന്തുഷ്ടി പുതുക്കാൻ പ്രസ്താവിക്കുന്നവരുടെ സന്തുഷ്ടി പുതുക്കാൻ പ്രസ്താവിക്കുന്നവരുടെ സന്തുഷ്ടി പുതുക്കാൻ പ്രസ്താവിക്കുന്നവരുടെ സന്തുഷ്ടി പുതുക്കാൻ പ്രസ്താവിക്കുന്നവരുടെ സന്തുഷ്ടി പുതുക്കാൻ പ്രസ്താവിക്കുന്നവരുടെ സന്തുഷ്ടി പുതുക്കാൻ പ്രസ്താവിക്കുന്നവരുടെ സന്തുഷ്ടി പുതുക്കാൻ പ്രസ്താവിക്കുന്നവരുടെ സന്തുഷ്ടി പുതുക്കാൻ പ്രസ്താവിക്കുന്നവരുടെ സന്തുഷ്ടി പുതുക്കാൻ പ്രസ്താവിക്കുന്നവരുടെ സന്തുഷ്ടി പുതുക്കാൻ പ്രസ്താവിക്കുന്നവരുടെ സന്തുഷ്ടി പുതുക്കാൻ പ്രസ്താവിക്കുന്നവരുടെ സന്തുഷ്ടി പുതുക്കാൻ പ്രസ്താവിക്കുന്നവരുടെ സന്തുഷ്ടി പുതുക്കാൻ പ്രസ്താവിക്കുന്നവരുടെ സന്തു�
പ്രതിപാദിക. ദുരേഖിന്റെ അവാകുകൾ വിശ്വസിക്കാൻ പ്രേയമേളിക്കാനും നാവികൾ. 

കൃത്യതയിൽ വിവിധതയിലെ വിശ്വസിക്കാൻ കായൽ ഉത്തരവു നൽകാനായതു മിക്ക വിശ്വസിക്കാൻ 

നേടാവൂ. നാവിക്കനാരുണ്ട് നാവിക്കനാരുണ്ട്. അതു അവയെത്തയാണ് നാവിക്കനാരുണ്ട് നാവിക്കനാരുണ്ട്. 

(1. എണ്ണത്തിന്റെ 3. വാക്കുകൾ) നാവിക്കനാരുണ്ട് ഉദാഹരണങ്ങൾ.

വാക്കും "കുറഞ്ഞാൽ കോലാനാരുണ്ട് ക്ലാസ്സിംഗ് ക്ലാസ്സിംഗ് ക്ലാസ്സിംഗ് ക്ലാസ്സിംഗ് ക്ലാസ്സിംഗ് ക്ലാസ്സിംഗ് ക്ലാസ്സിംഗ് ക്ലാസ്സിംഗ് ക്ലാസ്സിംഗ് ക്ലാസ്സിംഗ് ക്ലാസ്സിംഗ് ക്ലാസ്സിംഗ് ക്ലാസ്സിംഗ്."

2. ദുരേഖിന്റെ അവാകുകൾ ദുരേഖിന്റെ അവാകുകൾ നാവിക്കനാരുണ്ട് നാവിക്കനാരുണ്ട്. 

1. വീടുകൾ കുറഞ്ഞാൽ കോലാനാരുണ്ട് ക്ലാസ്സിംഗ് ക്ലാസ്സിംഗ് ക്ലാസ്സിംഗ് ക്ലാസ്സിംഗ് ക്ലാസ്സിംഗ് ക്ലാസ്സിംഗ് ക്ലാസ്സിംഗ് ക്ലാസ്സിംഗ് ക്ലാസ്സിംഗ് ക്ലാസ്സിംഗ് ക്ലാസ്സിംഗ് ക്ലാസ്സിംഗ് ക്ലാസ്സിംഗ്.
2. വാദിത്താംസാക്കണം എന്നാണ് വിശ്വസിക്കുന്നത്. 
പിന്നീട് വാദിത്താംസാക്കണം 
ഉണ്ടാക്കുന്നത് എന്നാണ് നിരീക്ഷിക്കുന്നത്. 

ഇതു വിശ്വസിക്കുന്നത് പുനർനായക മാതാപിണ്ഡിക പ്രകാരം 
ാൽ ഉണ്ടാകുന്നത്. എന്നാൽ ഈ പുനർനായക മാതാപിണ്ഡിക 
പ്രകാരം വിശ്വസിക്കുന്നത് കാണ്ടുകൊണ്ട് ഉണ്ടാക്കുന്ന 
അനുമാനത്തില്ല. ഇതിൽ നിന്നും ഉണ്ടാക്കുന്ന അനുമാനം 
പുറപ്പെടുന്നതാണ് എന്നു പറയാൻ കഴിയുന്നത്. 

മേഖലയിലെ അന്ത്യാന്തരിച്ച് മാതാപിണ്ഡിക പ്രകാരം 
ഉണ്ടാക്കുന്നത് എന്നാണ് നിരീക്ഷിക്കുന്നത്. 

1. വാദിത്താംസാക്കണം എന്നാണ് വിശ്വസിക്കുന്നത്. 
2. വാദിത്താംസാക്കണം എന്നാണ് വിശ്വസിക്കുന്നത്. 
3. വാദിത്താംസാക്കണം എന്നാണ് വിശ്വസിക്കുന്നത്. 
4. വാദിത്താംസാക്കണം എന്നാണ് വിശ്വസിക്കുന്നത്.
5. ക്രമീകരണം

ക്രമോടെ, അവധിക്രമത്തിൽ അവധിരിഞ്ഞ് വരുന്നു കർണ്ണവന്മാരാണ് ക്രമീകരണം നടത്തിയത്. ക്രമീകരണം നടത്തുകയാണ് കൊണ്ടാണ് ക്രമീകരണം നടത്തിയത്. "രാഷ്ട്രീയപരമായും, രാഷ്ട്രീയായും, ലിഖിതമായും, അവധിക്രമീകരണം നടത്തിയത്. രാഷ്ട്രീയപരമായും, രാഷ്ട്രീയായും, ലിഖിതമായും, ക്രമീകരണം നടത്തിയത്. രാഷ്ട്രീയപരമായും, രാഷ്ട്രീയായും, ലിഖിതമായും, ക്രമീകരണം നടത്തിയത്. രാഷ്ട്രീയപരമായും, രാഷ്ട്രീയായും, ലിഖിതമായും, ക്രമീകരണം നടത്തിയത്. രാഷ്ട്രീയപരമായും, രാഷ്ട്രീയായും, ലിഖിതമായും, ക്രമീകരണം നടത്തിയത്. രാഷ്ട്രീയപരമായും, രാഷ്ട്രീയായും, ലിഖിതമായും, ക്രമീകരണം നടത്തിയത്. രാഷ്ട്രീയപരമായും, രാഷ്ട്രീയായും, ലിഖിതമായും, ക്രമീകരണം നടത്തിയത്.

* This is the text of the homily preached by Bishop Joseph Kundukulam of Trissur before the enthronement of the new Archbishop Major.
SPEECH DELIVERED BY THE APOSTOLIC PRO-NUNCIO AT THE INSTALLATION CEREMONY

This date will be remembered in the history of the Church in Kerala as the day on which the Syro-Malabar Church was formally invested with the hierarchical structure which is proper to the churches of ancient oriental tradition. The Pope, Vicar of Christ on earth and head of the Universal Church, whose mission it is to safeguard and advance the unity of Christ’s mystical body, is anxious to see the local Churches growing, making progress and prospering according to their own local traditions which are compatible with the oneness of the Christian body. He has therefore judged it fit to provide the Syro-Malabar Church with the legitimate autonomy foreseen by the sacred canons of the Church, bringing its existing ecclesiastical provinces and eparchies under one supreme hierarch, with the title of Archbishop Major of Ernakulam-Angamaly. I gladly renew to His Eminence the Cardinal Archbishop Major my cordial felicitations on this solemn day of his installation.

As in the other oriental rites, let the Syro-Malabar faithful rally around their supreme hierarch following him faithfully and with enthusiasm on the marga of the apostle Saint Thomas, which is the marga of Christ, united with him in the mode of worship which the Syro-Malabar Church has inherited from their other great spiritual ancestors who came from Babylonia.

And may the venerable hierarchs of the Syro-Malabar Church be always one with the Archbishop Major. As it is characteristic for the Oriental Churches to have a supreme hierarch, it is equally typical for them to proceed collectively, i.e. through decisions reached in the synod, the assembly of the eparchs, on whose co-operation the supreme hierarch depends to a very great degree. Let the entire Syro-Malabar Church: its venerable hierarchs, its exemplary clergy and dear religious, and the whole devout people of God set today a new beginning, happy about their Syro-Malabar heritage and identity and intend on worshiping God and serving Christ more fervently than ever, in perfect
Christian harmony among themselves and in perfect loving oneness also with the Latin local Churches and the entire Mystical Body of Christ. In His blood we have received redemption, with Him we offer the one perfect universal sacrifice to the Father, in His Holy Spirit we live and grow. With great affection and on behalf of the supreme pontiff of the Church whom I unworthily represent in this great country I bless you in the name of the Father, the Son and the Holy spirit. Amen.
OPENING ADDRESS BY ARCHBISHOP ABRAHAM KATTUMANA THE PONTIFICAL DELEGATE*

Your Eminence Cardinal Antony Padiyara, the Archbishop Major, Your Grace Archbishop Zur, the Apostolic Pro-Nuncio, Your Grace Mar Joseph Powathil, the Metropolitan of Changanacherry, Your Excellencies, Rev. Fathers, Sisters, distinguished Guests, Ladies and Gentlemen,

I am very happy to welcome all of you to this inaugural Session of the first Synod of Bishops of the Syro-Malabar Church. This is a day the Lord has prepared for us. This is the day the Syro-Malabar Church has been looking forward with great enthusiasm and expectation. We are witnessing today a historical event in the two thousand years old history of the Syro-Malabar Church.

Syro-Malabar Church as a sui iuris Church

The 29th January 1993 is a memorable day for the Syro-Malabar Church. It was on that day that His Excellency Archbishop George Zur, the Apostolic Pro-Nuncio to India, made public the decision of the Holy Father Pope John Paul II taken on 16th December 1992, by which the Syro-Malabar Church was raised to the status of a Major Archepiscopal Church. By raising this Apostolic Church to this status the Holy See has implemented the solemn decisions of the Orientalium Ecclesiarum (n. 10, 11) and the prescriptions of the Code of Canons of the Eastern Churches (CCEO cc. 55, 151). It is a recognition accorded to the Syro-Malabar Church for her religious vitality, ecclesial growth and missionary consciousness.

According to CCEO c. 7, the Church is a communion of Christian Faithful who, incorporated in Christ through baptism, have been constituted as the people of God and organized as a society in the world. Since they have become sharers in Christ’s priestly, prophetic

* This is the full text of the speech of the Pont. Delegate opening the first Syro-Malabar Bishops’ Synod held at the residence of the Archbishop Major from 20 to 25 May 1993.
and royal function in their own manner they are called, in accordance with their condition proper to each, to exercise the mission which God has entrusted to the Church to fulfil in the world. This Church subsists in the Catholic Church, governed by the successor of Peter and Bishops in communion with him. CCEO c. 27 defines a *sui iuris* Church as a Community of faithful which is united by a hierarchy according to the norm of law and which the supreme authority of the Church expressly or tacitly recognizes as *sui iuris.* The Universal Church is a communion of *sui iuris* Churches.

The Syro-Malabar Church was in a juridically anomalous situation as it was under two metropolitans having no “Father and Head” as envisaged in CCEO (cc. 55, 151). And now the Holy See has recognized the Syro-Malabar Church as a full-fledged Church *sui iuris* with an Archbishop Major in the person of His Eminence Cardinal Antony Padiyara. May I in the name of all present here congratulate Cardinal Padiyara on his being chosen as the first Archbishop Major of the Syro-Malabar Church.

This new juridical set-up calls for greater responsibility and collegial action. Hence I request all the hierarchs of the Syro-Malabar Church to work in a united and collegial manner under the “Father and Head” of the Church, avoiding any unilateral or arbitrary decisions or innovations.

The Syro-Malabar Church has every reason to be thankful to God Almighty for this happy day. We have to be grateful to the Holy Father Pope John Paul II for taking the initiative to speed up the finalization of this canonical process. Let us recall with gratitude the Congregation for the Oriental Churches, the other Roman Decasteries concerned and the Apostolic Nunciature in New Delhi for facilitating this process. The Pontifical Commission, headed by Archbishop Thomas A White, which visited Kerala in September 1992 has in fact contributed to accelerate the implementation of the canonical provisions concerning the Syro-Malabar Church as a *sui iuris* Church. We should also place on record the timely petitions of the Venerable Hierarchs of the Syro-Malabar Church for the realization of this canonical perfection.

**Synod of Bishops**

The pastoral guidance of the members of the Church primarily concerns the Bishops since Jesus Christ, the Eternal Shepherd willed
that the Bishops should be the shepherds of His Church even to the consummation of the world (Lumen Gentium 18). The Eparchial Bishop, as Vicar and legate of Christ, governs in his own name the eparchy entrusted to him for shepherding (CCEO c. 178). At the same time, the Code of Canons establishes norms to exercise the pastoral office of the Bishops of a sui iuris Church as a collegial act through the Synod of Bishops (CCEO cc. 102-113).

In this connection I would like to recall a canon which reminds the Bishops of their teaching office in the Church. It is the responsibility of Bishops, particularly when gathered in Synods or Councils, and in a unique way of the Apostolic See, to promote, preserve and conscientiously to defend the integrity and unity of faith and good morals, even disapproving, if need be, opinions that are contray to them warning about those things that can endanger them” (CCEO c. 605). And the decree on the Bishops’ Pastoral Office in the Church says: “It is highly recommended that when prelates of the Oriental Churches promote in the Synod the discipline of their own Churches and more efficaciously foster works for the good of religion, they take into account also the common good of the whole territory where many Churches of different rites exist. They should exchange views on this point at interritual meetings held in accord with the norms to be given by the competent authority” (Christus Dominus 38).

Contributions of the Eastern Churches

The contribution of the Eastern Churches to the growth of the Church Universal has won great appreciation in the documents of the Vatican II and the Holy See. The decree on Ecumenism has put it very succinctly: “It is worthy of note that from their origins, the Churches of the East have had a treasury from which the Church of the West has amply drawn for its liturgy, spiritual tradition and jurisprudence. Nor must we underestimate the fact that basic dogmas of the Christian faith concerning the Trinity and God’s Word made flesh of the Virgin Mary were defined in Ecumenical Councils held in the East” (Unitatis Redintegratio 14). The Council has, in its decree on the Catholic Eastern Churches, emphasized the importance of these Churches and their legitimate role in the Universal Church (Orientalium Ecclesiarum 3, 4, 5, 6 etc.).

Pope John Paul II, while addressing the Roman Curia in June 1985, underlined the importance of the Eastern and Western traditions
in the Universal Church with the striking affirmation that “the Church must learn to breathe again with its two lungs, its Eastern one and its Western one” (cf. L’Osservatore Romano, English Language Edition, 15 July 1985, p. 3).

The Circular Letter of the Congregation for Catholic Education reminded that the great theological heritage of the East should feature as a substantial part of all the tracts which it has particularly nourished and shaped, in order to promote a better appreciation of the Oriental Churches (cf. L’Osservatore Romano, English Language Edition, 6 April 1987, p. 12).

These facts remind us again and again of our duty to work further for the growth of the Universal Church in communion with other sui iuris Churches.

Pope John Paul II on the Syro-Malabar Church

His Holiness Pope John Paul II has on various occasions spoken in glowing words about the Syro-Malabar Church. Addressing the Syro-Malabar Bishops during their ad limina visit the Pope said: “In you I sense the presence of the whole Syro-Malabar Church; this Eastern and authentically Indian Church which for centuries has been a marvel of Christian witness in fidelity to its primitive faith and to its legitimate traditions”. The Pope continued saying that the glorious Syro-Malabar Church is the most numerous and flourishing Eastern Church in the free world, the one with the greatest number of priests, religious men and women, seminarians and the laity. And the Pope added: “I wish to express my heart felt thanks to you the Bishops, to your priests, to the Religious, the members of the Secular Institutes, the Seminarians and the generous families, for what you have done and continue to do for the Universal Church” (cf. L’Osservatore Romano, Italian Language Daily, 30 August 1980, pp. 1-2).

In his letter to the Bishops of India sent on 28 May 1987 the Pope wrote: “In the process of evangelization there always existed a generous collaboration on the part of priests, religious and the laity baptized in the Syro-Malabar Rite, and in recent years also on the part of the Syro-Malabar Church itself in certain areas in the North. This collaboration should not be forgotten, for it points to a willingness, on the part of all concerned, to accept the age-old adage: “Salus animarum suprema lex” (No. 2).
Missionary Consciousness

In 1980 Pope John Paul II said to the Syro-Malabar Bishops: "How can we fail to emphasise with joy and with true satisfaction the contribution of your Church to the cause of the missions, not only in India, but also elsewhere" (cf. L’ Osservatore Romano, Italian Language Daily, 30 August 1980, p. 2). The Syro-Malabar Church already has 9 eparchies outside the state of Kerala and it is to be hoped that in the future more areas in the North of India would be entrusted to the care of the Syro-Malabar missionaries. Therefore we need greater missionary thrust in view of this future responsibility. Even today the existing Syro-Malabar eparchies in the North are in need of greater number of missionary personnel from their Mother Church in Kerala. Let us hope and pray that a renewed missionary enthusiasm will generate more and more committed missionaries from this Church.

Tasks ahead

One of the first tasks of the Syro-Malabar Church is to keep up the identity of this Church preserving, promoting and adapting the rite. "A rite is the liturgical, theological, spiritual and disciplinary patrimony which is made distinct by the culture and circumstances of history of the people and which is manifested by its own manner of living the faith by each Church sui iuris" (CCEO c. 28). In order to identify these elements we need a united and concerted effort. But before that we need to shape the statutes of the Synod and formulate the particular norms for our Church. We need also to establish the Major Archiepiscopal Curia with the Permanent Synod, Finance Officer, Chancellor, the Liturgical and other Commissions etc. The finalization of the liturgical texts is yet another important task which deserves our immediate attention. In this context I wish to make it clear that the temporary reservation to the Holy Father of ‘all that concerns the liturgical order’ does not mean that the special Roman Liturgical Commission for the Syro-Malabar Liturgy will be drafting liturgical texts for this Church; rather it is ‘to stimulate, encourage, and evaluate’ the work of the Major Archiepiscopal Liturgical Commission. In fact the Congregation for the Oriental Churches has recently instructed me that as far as the text of the “qurban” is concerned ‘the Major Archiepiscopal Liturgical Commission should without delay plan its strategy of work in view of the expiry of the experimental period foreseen on 3rd April 1994. The Major Archiepiscopal Liturgical Commission can thus study and submit in time to the Congregation for
the Oriental Churches - according to the terms of the Decree of the same Congregation - the “optiones, immutationes, et ameliorationes” which are retained meaningful’. In short, the next five days of this Synod and the following weeks, months and may be years are going to be a time of intense work for the Bishops and their collaborators.

United we proceed

The priests, whether diocesan or religious, are providential co-operators of the Bishops (Christus Dominus 28). The religious too are obliged to work zealously for the building up and growth of the whole Mystical Body of Christ (Ibid. 33). They render valuable help to the sacred hierarchy (Ibid. 34). The hierarchy entrusts the laity with certain charges more closely connected with the duties of pastors, for example, in certain liturgical actions, in the care of souls (Apostolicam Actuositatem 24). This collaboration of the priests, religious and laity is ensured in the Code of Canons by establishing the Major Archiepiscopal assembly which assists the Archbishop Major and the Synod of Bishops in dealing with matters of major importance, especially in order to harmonize appropriately the forms and programmes of apostolate and ecclesiastical discipline (CCEO cc. 140-145). I recall here with thanks the prayers and penance of thousands of priests, religious men and women and lay faithful for a fruitful outcome of the Syro-Malabar Synod so that this Apostolic Church may restore its united and harmonious efforts for its dynamic growth.

The assistance of the priests and the laity becomes all the more important in the case of the Syro-Malabar Church. As is well known, the priests and the lay people did play an important role in the life of the Syro-Malabar Church. Hence I am particularly happy to have their representatives at the inaugural session of the first Syro-Malabar Bishops’ Synod. I avail myself of this opportunity to request all the members of the Syro-Malabar Church to extend their full co-operation for the success of the Synod and the eventual implementation of the Synodal decisions.

In this connection I am reminded of the heavy financial burden involved in the effective administration of the Major Archiepiscopal Curia. I do hope that all sections of the Syro-Malabar Church would generously contribute for this purpose.

Let us call upon the Spirit of God who will guide us in our
deliberations who will illumine our minds to find out just solutions for all our problems. May the Blessed Virgin Mary, the Mother of God and the Mother of the Church, intercede for us. May St. Thomas the Apostle, our Father in faith, be our help.

Before I conclude, I would like to express my gratitude to all for the confidence they have in my humble self and for the collaboration and prayerful support they have promised. Alone I will not be able to do much, but united we can achieve a lot.

I humbly express my indebtedness to His Holiness Pope John Paul II for the trust he has placed in me in appointing me as his Delegate to the Syro-Malabar Church.

I am grateful to His Grace Archbishop George Zur, the Apostolic Pro-Nuncio to India, for his valuable presence here today and for the keen interest he has shown in the affairs of the Syro-Malabar Church and for the support he has been extending to me for the success of the mission entrusted to me by His Holiness the Pope.

My thanks are due to the Venerable Hierarchs of the Syro-Malabar Church who have been very generous to extend their collaboration for fulfilling my duties as the Pontifical Delegate.

Finally, I express my heartfelt thanks to you, the representatives of the priests, religious and the lay men and women of the Syro-Malabar Church, for your presence, promise of co-operation and your prayers.

Let us all be united in prayer. Let us work together; May God bless you all.

In virtue, therefore, of the faculties granted to me by His Holiness Pope John Paul II and trusting in the maternal protection of the Blessed Virgin Mary, the Mother of the Church, and confiding in the intercession of St. Thomas the Apostle, our Father in faith, I hereby declare the first Synod of Bishops of the Syro-Malabar Church open.

Ernakulam
20-5-1993.
ADDRESS OF THE PRO-NUNCIO AT THE INAUGURATION OF THE SYNOD

I am very grateful for your invitation to be present at the opening of the Synod and to address you. The tradition of the Syro-Malabar Church is ancient and its history very long. It could hence appear pretentious to say that this particular moment is historic. And still I think that it really is. We are at a turning point, where deficiencies of the past, even of the early centuries, are finally being overcome. The Syro-Malabar Church has now its precise place in the Universal Church, well defined by the sacred canons, which - I humbly submit - are the blueprint for your work of reform. The Syro-Malabar Church, thanks be to God, is full of ardent devotion, selfless service and examples of holiness. But its Christian zeal has at times been hampered by doubts as to its identity, by interior divisions and by a wavering sense of direction. Now, I think, we may at last look forward to great harmony and oneness. No need any more to lose energies in sterile discussion. All this can be overcome, we have been given the means for it. If you go by the norms laid out by the Code of Canons of the Eastern Churches and by the other recent instruments put at your disposal by the Holy See, you may look forward to holy tranquil harmony and oneness. This is what the Syro-Malabar Church expects from you: she does not want to debate; she now knows her identity, it has been spelled out for her. She now wants simply to live it: under your episcopal leadership she wants to be the Syro-Malabar Catholic Church, driven by faith, hope and love, a garden of Christian virtues and a temple of ever devout worship. She wants to be serene in her Catholicity and her Syro-Malabarness. Give her this serenity, you owe it to your ancestors in the faith, to the Syro-Malabar faithful of today and to the Catholic Church at large.

May the Most Holy Trinity, the Father, the Son and the Holy Spirit, bless this new beginning of the Syro-Malabar Church abundantly.
MESSAGE FROM THE CONGREGATION
FOR THE ORIENTAL CHURCHES

CONGREGATIO
PRO ELCESIIS ORIENTALIBUS

Prot. No. 11/93
Via della Conciliazione 34
8th May 1993

00193 Roma

Your Excellency,

Fulfilling with great pleasure the duty entrusted to me by the His Eminence the Cardinal Prefect, who is presently on pastoral visit to some countries in the Middle East, I make avail of this opportunity to greet Your Excellency and the entire Syro-Malabar Episcopate, in the first place His Eminence the Archbishop Major Cardinal Antony Padiyara, on the occasion of the first meeting of the Synod of Bishops of the Syro-Malabar Church.

As it has already been written to Your Excellency the Holy See is following with great attention the first steps of the Syro-Malabar Church which has been recently elevated by the Holy Father to the status of a Major Archiepiscopal sui iuris Church. The Holy See wishes that the Bishops, by bringing to the new Synod the contribution of their pastoral experience, may assimilate the value of synodal assemblies understood first of all as a place of fraternal encounter in their duty for the universal mission entrusted by the Lord to the Apostles, and then to them who are successors of the apostles, who shall put together their efforts and their minds for the increase of the common good of each single eparchy (CD, 36).

The bishops are therefore invited to decide upon common systems to be adopted in different eparchies in the teaching of the truths of faith and in regulating the ecclesiastical discipline (ibid).
In communion among themselves and with the Roman Pontiff in the bond of unity, charity and peace (LG 22), the Bishops of the Syro-Malabar Church, assembled synodally shall, with their deliberations, not only provide, for the good of their Church, but also shall give to their faithful, to the Catholic Church, and to all those who are alien to it, a valid testimony of love and goodwill by solving the present differences courageously, in view of the common good.

With these wishes I ask the Lord to be always present in the coming meetings of the mentioned Synod, to guide the minds and hearts of each of the participants.

To conclude I take this opportunity to add my personal wish for a fruitful work and to confirm my sentiments of deep respect,

Your Excellency’s devotedly in the Lord,

Sd/-

+ Miroslav Marusyn
Secretary

To

His Excellency
Msgr. Abraham Kattumana
Pontifical Delegate to the Syro-Malabar Church
PO Box 2580
Ernakulam, Kochi - 682 031
Kerala, India.

[Translated from Italian]
Dear and Rev. Father Rector, Respected President and Members of the Staff, Rev. Fathers and Sisters and my dear Brothers,

I am indeed happy to associate myself with the inauguration of the Academic Year 1993-94 of the Paurastya Vidyaapitam and the Seminary. The erection of the St Thomas Apostolic Seminary some 25 Years ago was a landmark in the history of the Syro-Malabar Church. This institution can really take pride in its achievements realized in the course of the last quarter of a century. I avail myself of this opportunity to congratulate and thank the present and the former Rectors, the President and all other members of the Staff for their valuable contributions for these achievements. I wish to recall that the Holy See has great expectations about this institution and hence a smooth running and an effective and fruitful formation of the seminarians of this institution are of great concern for the Holy See and the venerable Bishops of the Syro-Malabar Church.

With this brief introduction I would like to make a few reflections on priestly formation, which is so dear to the Church. Priests are ordained for the Church and hence the Council Decree on Priestly Formation reminds the seminarians that they should be thoroughly imbued with the mystery of the Church and that they should always remember that they are called not to domination or to honour, but to give themselves entirely to God and His people (OT 9). The setting of the seminary itself should give the feeling that its inmates are members of one and the same family. Addressing a group of priests in 1990 Pope John Paul II spoke of the ideal atmosphere in a seminary. The places of priestly formation, the Pope said, must be welcoming and home-like, similar to a family where - without failing to fulfil the demands of a strict spiritual and intellectual training - strong bonds are created and open and mature brotherhood cultivated.

* This is the text of the speech made by His Grace Archbishop Abraham Kattumana, on the occasion of the inauguration of the academic year 1993-94 at the St. Thomas Ap. Seminary and Paurastya Vidyaapitham, Vadavathoor on 3-6-1993.
In the post-synodal Apostolic Exhortation *Pastores Dabo Vobis* of His Holiness Pope John Paul II on the formation of priests, the Pope enumerates four different areas of priestly formation, namely human, spiritual, intellectual and pastoral.

**Human Formation**

The human formation is considered to be the basis of all priestly formation. In order to ensure this formation the seminarians need to be trained to love truth, to be loyal, to respect every person, to have a sense of justice, to be true to their word, to be genuinely compassionate, to be men of integrity and especially, to be balanced in judgment and behaviour (*Pastores Dabo Vobis* 43).

In this connection I am reminded of an exhortation of Pope John Paul II made in an address to a group of major seminarians in Naples, Italy. The Pope said that fidelity is an important trait of character expected of every human being. It is important in a special way in a seminarian. To be faithful, he said, is the same thing as “to give joyfully” and there is no substitute for fidelity. Fidelity even in little things is really a sign of love and humility. The breadth of one’s character is based primarily on the foundations of love and humility (cf. *L’ Osservatore Romano*, English language edition, 19th November 1990, p. 3).

**Spiritual Formation**

It is a well-known fact that whatever be the academic and other qualifications of priests, the faithful at large have the highest esteem for priests. And hence the spiritual formation of the seminarians is of utmost importance. The backbone of the spiritual formation is a life of intimate union with God the Father through the Son Jesus Christ, in the Holy Spirit. A true spiritual formation should help the seminarian to grow in faith, hope and love and to follow Christ ever more closely.

The Eucharist is the “centre and summit” of the priestly formation as well as its “life-blood”, said the Pope concluding the Bishops' Synod on Priestly Formation in October 1990. An active participation in the liturgical celebrations is, undoubtedly, a source of spiritual life since the liturgy is the summit toward which the activity of the Church is directed and it is the fountain from which all her power flows (Constitution on the Sacred Liturgy 10). In the Guidelines given from Rome on the formation of the seminarians we read: “Particular
attention is to be given to the Eucharist, the culmination and fount of ecclesial life and therefore also of the spirituality of the future priests”.

In order to grow in spiritual life a seminarian needs to be instructed in prayer, not only in liturgical and community prayers, but also in personal prayer. Meditative prayer and contemplation are the means to foster this personal dimension of prayer. As the Constitution on the Sacred Liturgy clearly states, spiritual life is not confined to participation in the liturgy. A Christian must also enter into his chamber to pray to the Father in secret (SC 9).

**Intellectual Formation**

The intellectual formation in the seminary is not purely an abstract approach to knowledge. As *Pastores Dabo Vobis* says, to be pastorally effective, intellectual formation is to be integrated with a spirituality marked by a personal experience of God. Theology should pay particular attention to the fundamental and permanent question of the relationship between faith and reason and to a number of requirements more clearly related to the social and cultural situation of today (Nos. 51, 54).

The apostolic Constitution “*Sapientia Christiana*” has laid down the basic principles which should govern the ecclesiastical faculties. In article 1 of this Constitution we read: “The Church erects and promotes ecclesiastical faculties to carry out the mission of evangelization given to the Church by Christ. Among the purposes of the ecclesiastical faculties the document recalls the need of deepening the knowledge of Christian revelation enunciating systematically the truths contained therein, and of presenting them to the people of the present day in a manner adapted to various cultures” (Art. 3/1).

Therefore a Faculty like *Paurastya Vidya pitam* has the obligation to conform its academic and intellectual pursuit to the pastoral needs of our country. In the Indian context this formation involves many dimensions such as social, cultural and religious. The *Charter for Priestly Formation for India* published by the CBCI Commission for the clergy and Religious has the following to say about the major seminary formation in the Indian context. "It should discerningly draw upon India’s rich cultural and spiritual heritage and its contemporary experience. Therefore, throughout his formation the seminarian has to be given opportunities to interact with and respond to the Indian society.
with its scientific and modernising thrust on the one hand, and the struggle of the masses for fundamental human dignity and justice on the other (3:1-8).

*Pastoral Formation*

The Pastoral formation should aim at making the seminarians true shepherds of souls after the example of Jesus - teacher, priest and shepherd. It should not be understood merely as familiarising the seminarians with some pastoral techniques. Rather, they should be trained to be sensitive to the concrete realities of life and to be conscious of their responsibilities in the society in which they live. They should be able to evaluate problems and look for solutions on the basis of honest motivations of faith and according to the theological demands inherent in pastoral work (cf. *Pastores Dabo Vobis* 58).

This seminary is blessed to have also the *Paurastya Vidyapitham* having the faculty to confer ecclesiastical degrees. Today intellectual and scientific preparation has been given due emphasis in the formation of the future priests. At the same time, we should also remember that a priest is basically a pastor who takes care of the integral growth of the people. Hence there needs to be a proper integration between intellectual preparation and pastoral formation. The decree on the Priestly Formation reminds us that every programme of instruction in the seminary, whether spiritual, intellectual or disciplinary, should be joined with practical implementation and directed toward the pastoral goal (OT 4).

*Integral Growth of the Seminarian*

Besides what has been said till now, I would like to bring to your attention a few other essential elements also, which should be integrated in the formation of the seminarians.

In India a priest is considered to be a man of God and is expected to possess a high degree of renunciation. Taking into consideration both the Indian concept of a man fully dedicated to God and the Indian social and economic reality where so many lack even the basic necessities of life, a life of detachment in a spirit of poverty is a must for future priests.

The seminarian should be able to appreciate the apostolic character of celibacy as a special source of spiritual fruitfulness in the world. He needs to integrate celibate chastity into the entire range of his personal and pastoral life.
Through obedience the seminarian is to dedicate his own will in faith to the service of God and his people. During the seminary formation obedience needs to be practised in a spirit of mutual trust and dialogue between superiors and seminarians so that the will of God may be more easily discerned. In order to be future loyal co-workers of their bishops and to work in union with their brother priests, the seminarians need to learn to integrate themselves into the life and mission of the Church through obedience.

At the same time, the discipline in the seminary should not be merely considered as a support for a smooth community life. Rather, it should be whole-heartedly accepted as a means of self-mastery and of fostering solid maturity of personality.

My dear Seminarians, may I recall here an important statement of the post-synodal Apostolic Exhortation *Pastores Dabo Vobis*: “The candidate himself is a necessary and irreplaceable agent in his own formation. All formation, priestly formation included, is ultimately a self-formation. No one can replace us in the responsible freedom that we have as individual persons” (No. 69). Regarding this self formation the *Charter of Priestly Formation for India* says: “The Seminarian who is at the heart of the entire formation process is most certainly the subject and the agent of his own formation. In freedom, in personal choice, in responsibility, and with inner conviction, he is to open himself to the Holy Spirit, and under His guidance, personally experience the length and breadth, the height and depth of his calling to the priesthood of Jesus Christ” (No. 4-2).

However, the role of the formators is not of less importance. According to the *Charter* the role of the spiritual directors is to enable seminarians to gradually assume full responsibility for their own spiritual life and at the same time to recognise their need for expert guidance (4.2.2). About the teachers the *Charter* says that they have the task of promoting the intellectual formation of the students. They will employ pedagogical approaches and methods which will stimulate personal enquiry, discovery and learning in all those disciplines that pertain to the area of intellectual formation (4.4.3). Here I would like to make a very important observation. In this institute, since the Faculty and the Seminary are practically under the same roof, the resident teachers cannot be concerned exclusively with academic matters. They too have to be valid instruments of formation of the seminarians. “The
formation personnel in a seminary”, Pope John Paul II once said, “should be experts and holy. Their task is most delicate and decisive for the future of the Church” (cf. L’Osservatore Romano, English Language Edition, 1st October 1990, p. 10).

Before I conclude, I wish to remind you all that with the canonical perfection of the Syro-Malabar Church, we are invited to take upon ourselves new responsibilities. A renewed and enthusiastic missionary thrust tops their list. We need more collegial and concerted action to exercise more effectively our rightful duties in the Church Universal. I hope and pray that all sections of the Syro-Malabar Church would put their heads and hearts together to serve the Lord and his people.

Trusting in the maternal protection of the Blessed Virgin Mary, the Mother of God and the Mother of the Church, and confiding in the intercession of St. Thomas the Apostle, our Father in faith and the Patron of this seminary, I gladly inaugurate the Academic Year 1993-94.

Vadavathoor
3-6-1993
DECISIONS OF THE FIRST BISHOPS' SYNOD

The following decisions were taken in the first meeting of the Syro-Malabar Bishops' Synod held from 20 to 25 May 1993 at the residence of the Archbishop Major at Ernakulam under the chairmanship of Archbishop Abraham Kattumann, the Pontifical Delegate to the Syro-Malabar Church:

1. To send a letter to the Holy Father and to the Prefect of the Congregation for the Oriental Churches expressing thanks for their messages of greetings and blessings on the occasion of the solemn opening of the Synod, and conveying the sentiments of loyalty and devotion to the Holy See.

2. To request to the Holy Father to erect one or more Syro-Malabar provinces in North India and to recognize that/them too as the proper territory of the Archbishop Major.

3. Not to restrict the right to deliberative vote of the bishops constituted outside the proper territory, i.e., the bishops outside the provinces of Ernakulam and Changanacherry.

4. To publish a News Bulletin carrying the important documents related to the Major Archepiscopal Church and the news about the activities of the Major Archepiscopal Curia as well as of the Syro-Malabar Church in general.

5. To send a letter of request to the Chief Minister of Kerala to take immediate steps to find out those responsible for the abduction or disappearance of Fr. James Manjikal, who runs Carishbhavan at Athirampuzha.

6. To coin a new name with a global connotation for the Syro-Malabar Church.

7. To form a Doctrinal Commission instead of electing three censors of Books.

8. Not to permit the Syro-Malabarians to change rite unless there is a genuine need.
9. To continue the present practice of ordaining the candidates for priesthood studying at Vadavathoor during the post-Christmas weeks.

10. To take contributions ranging from Rs. 50,000/- to 15,000/- from the Syro-Malabar dioceses for the expenses of the Major Archiepiscopal Curia during the current financial year.

11. To hold the next meeting of the Bishops' Synod from 22 November to 4 December 1993 and not to have sessions on Saturday afternoons and on Sundays.
NEWS

1. **Archbishop Major at Seville**

   His Eminence Antony Cardinal Padiyara, the Archbishop Major left for Spain to participate in the Eucharistic Congress held at Seville. He visited also the Pope. Cardinal Padiyara came back on 31st July.

2. **Pontifical Delegate visits the Pope**

   His Grace Archbishop Abraham Kattumana, the Pontifical Delegate, left for Rome on 19th June to meet the Holy Father and the officials of various Roman Curiae. He returned to Kerala on Friday 9th July.

3. **First meeting of the Permanent Synod**

   The first meeting of the permanent Synod took place on 24th May 1993. All the members were present. In the same meeting it was decided to appoint Rev. Fr. Mathew Madthikunnel of the Eparchy of Pala as Financial Officer of the Major Archiepiscopal Curia.

4. **New appointments at the Paurasty Vidayapitham**

   Rev. Fr. George Madthikandam from the eparchy of Kothamangalam has been appointed as Lecturer of Canon Law at Paurasthya Vidyapitham, Vadavathoor as Rev. Fr. Joseph Koikakudy, who served both the St. Thomas Apostolic Seminary and the Vidhyapitham for more than 30 years as Vice Rector, Rector, Dean of the Theological Department and Professor of Canon Law retired on completion of 65 year of age. Fr. Koikakudy, however, will continue to teach at Vadavathoor for one more semester at the special request of the authorities of the Vidyapitham.

5. **New spiritual directors for St. Thomas Ap. Seminary.**

   Fr. Xavier Kidangan (Ernakulam) and Fr. Sebastian Aricatt (Irinjalakuda) were appointed as new spiritual directors at St. Thomas Apostolic Seminary, Vadavathoor.
6. Informal Meeting of bishops.

An informal meeting of the Syro-Malabar bishops in the provinces of Ernakulam and Changanacherry was held at Ernakulam on 14th July. The bishops discussed several current issues including the ways to eliminate the division concerning the liturgical order.

7. Meeting of Major Superiors & Representatives

A meeting of the Major Superiors and representatives of the Institutes of Consecrated life, Societies of Common life and the Secular Institutes working in the Syro-Malabar eparchies was held at the residence of the Archbishop Major on 15th July under the chairmanship of the Pontifical Delegate. 157 Major Superiors or representatives from a total of 78 institutes participated. The participation of the people of consecrated life in the administration of the Church was discussed and it was decided to form a committee of not more than 15 members to function as a contact body with the Archbishop Major.

8. Members of the Major Archiepiscopal Curia

With the appointment of Fr. Mathew Madathikunnel as financial officer the number of the staff in the Curia is increased to four. The others are Fr. Jose Porunnedom (Chancellor), Fr. Antony Cheranthuruthy (Secretary) and Sr. Mercin CMC (Office Assistant).

9. Telephone & Fax numbers

The office of the Pontifical Delegate is accessible through an EPABX installed at the Cardinal’s House. Numbers: (0484) 369660, 352906, 252629. No. 366028 which was the personal number of the Pontifical Delegate will be used for the new Fax connection.
ARCHBISHOP MAJOR AND
THE SYRO-MALABAR CHURCH

Rev. Dr. Jose Chiramel

Introduction

The upgradation of the Syro-Malabar Church to the status of a Major Archiepiscopal Church is a historic event in the life of this Church. On 16 December Pope John Paul II raised the Syro-Malabar Church to the status of a Major Archiepiscopal Church and appointed Cardinal Antony Padiyara, the Metropolitan of Ernakulam as its first Archbishop Major with the title ‘Archbishop Major of the Syro-Malabar Church of Ernakulam-Angamaly.’ On the same day he appointed Archbishop Abraham Kattumana, until then Apostolic Pro-Nuncio in Ghana, Togo and Benin as his special Delegate in order to discharge the powers of the Archbishop Major until the required structures are established.¹ In this context the members of both the Syro-Malabar Church as well as those of other Churches will be interested to know more about Major Archiepiscopal administrative system. This article, however, concentrates on the notion and title of Archbishop Major and his powers and their nature.

NOTION AND TITLE

According to the Code of Canons of the Eastern Churches (CCEO)² "an Archbishop Major is a metropolitan of a See determined or recognized by the Supreme Authority of the Church, who presides

---

¹ According to the decree issued by the Congregation for the Oriental Churches Cardinal Antony Padiyara, though appointed Major Archbishop, will not have the right to exercise his authority. However, in liturgical and similar functions he will have the precedence. Archbishop Abraham Kattumana has his office at Ernakulam at the residence of the Major Archbishop. He has already formed the Major Archiepiscopal curia with the necessary personnel.

² CCEO is the abbreviation for ‘Codex Canonum Ecclesiarum Orientalium’.

³ sui iuris in Latin means ‘of its own law’. The expression does not mean complete independence or autonomy as in the case of the Orthodox Churches. The essential elements for a Church to be sui iuris are given in CCEO canon 27.
over an eastern autonomous (sui iuris)³ Church not endowed with the patriarchal title" (c. 151). Though the Archbishop Major is not endowed with the patriarchal title he enjoys quasi-patriarchal powers in the Church which he presides.

According to canon 152 Archbishops Major are on par with Patriarchs in their authority. The difference between a Patriarch and an Archbishop Major lies in the fact that the one who is elected as Patriarch need not get the confirmation from the Pope. He needs to send only a letter of communion. On the other hand the election of an Archbishop Major should get the confirmation of the Pope before the person elected can be installed. In case of refusal to give confirmation a fresh election must be held. In matters of precedence Archbishops Major come after Patriarchs.

The title⁵ in the CCEO that deals with Archbishops Major is a short one with four canons. However, this is very much because canon 152 states clearly that what is stated in common law⁶ concerning patriarchal Churches and Patriarchs is applicable to Major Archiepiscopal Churches and Archbishops Major unless the contrary is evident from the nature of the matter.

The Decree of Vatican II on the Catholic Eastern Churches Orientalium Ecclesiarum, states that “the patriarchs with their synods are the highest authority for all business of the patriarchate” (para. 9).

---

⁴ Motu Proprio means ‘moved by oneself’. Certain papal documents are classified as motu proprios since they are given by the pope to the Church without someone asking for it. Cleri Sanctitati are the first words of the papal document that regulated the life of the eastern clergy before the promulgation of the CCEO.

⁵ CCEO is divided into 30 titles.

⁶ Common Law here means the CCEO. Laws for the entire Catholic Church is called Universal Law and of each sui iuris Church is called Particular Law.
Nevertheless, to the Pontifical Commission constituted in 1972 for the revision of the Oriental Canon Law it was not easy to determine the extent of power to be vested with the Patriarchs or Archbishops Major and to the synod of Bishops of these Churches.

According to the Catholic teaching bishops by their episcopal ordination receive the legislative, administrative and judicial powers. The Pope has these powers in a supreme way. Patriarchs and Archbishops Major participate in this supreme power. In the Apostolic Constitution Sacri Canones, by which the Pope promulgated the CCEO he says, “in the Eastern Churches the Patriarchs and synods are by canon law sharers in the supreme authority of the Church”. That is why CCEO canon 56 says that a patriarch enjoys power over all bishops including metropolitans and other Christian faithful of the Church over which he presides only according to the norm of law approved by the supreme authority of the Church and nothing more or nothing less.

Though the Archbishop Major governs his Church as ‘father and head’ of the same Church he has only administrative powers. The other two, namely, legislative and judicial powers, are exercised by the Synod of Bishops. In the same way the Synod of Bishops has no competence in the administrative acts, unless for certain things the Archbishop Major established otherwise or unless certain things are reserved by common law to the Synod of Bishops (c. 110 # 4).

Even in the administrative field his powers are not absolute. In other words he does not become ‘the Pope’ of a sui iuris Church. There are ten canons in CCEO where the Archbishop Major needs the consent of the Synod of Bishops and twenty five matters where he requires the consent of the permanent Synod. In some other things he requires only the counsel of them.

In discharging the responsibilities the Archbishop Major is assisted by various bodies. They are the Permanent Synod, the Ordinary Tribunal, the Curia and various Commissions.

**Permanent Synod**

The powers of the Patriarchs or Archbishops Major are associated with the Permanent Synod. From the earliest time onwards,

---

7. Synod of Bishops in an Eastern Church is the conference of all the ordained bishops of that Church. The Synod enjoys by law far more powers than a Bishops’ Conference in the Latin Church. The Synod of Bishops is to be distinguished from the Permanent Synod which acts as an advisory body to the Major Archbishop.
higher hierarchs, especially the Patriarchs, used to take advise from bishops for carrying out the affairs of the patriarchal Church. The summoning of all the bishops was not always possible. As a result they made use of the permanent or temporary presence of bishops in the city of the patriarchal See, and with the addition of the neighbouring bishops they formed a council which later received the name of Permanent Synod.

The permanent Synod is constituted for transacting matters and deciding questions concerning the Major Archiepiscopal Church. It is comprised of the Archbishop Major and four member bishops. Among those four members, three are elected by the Synod of Bishops and one is nominated by the Archbishop Major. Two of the three elected must be eparchial bishops. The CCEO also gives provision to substitute if a member of this synod is impeded.

The Permanent Synod is an administrative organ to help the Archbishop Major in important matters. In a number of matters the Archbishop Major must have the consent or advise of the Permanent Synod.

It is the competency of the Archbishop Major to convoke the Permanent Synod and to preside over it. It must be convoked at least twice every year and then whenever the Archbishop Major judges it opportune or whenever the common law states that a matter needs the consent or advise of the Permanent Synod.

Ordinary Tribunal

The ordinary tribunal is the appellate tribunal in second and further instances for the entire Church of the Archbishop Major within his proper territory. In short it can function as a sort of “Rota” for that Church. It also has the right of a metropolitan tribunal for those parts where no metropolitan See is erected (c. 1063# 3). The ordinary tribunal is competent to judge exarchs and delegates of the Archbishop Major who are not bishops, physical or juridic persons immediately subject to the Archbishop Major, institutes of consecrated life of Pontifical right and those cases reserved to this tribunal by a prescription of the particular law of each sui iuris Church.

Curia

The Archbishop Major should have a Curia consisting of a Chancellor and a Finance Officer. He can also appoint other necessary
personnel as assistant chancellors and notaries if required. The Major Archiepiscopal Curia must be distinct from that of the eparchy of the Archbishop Major.

Commissions

Canon 124 prescribes that there should be Commissions to take care of the different fields of activity. Among them the Commission for Liturgy is mandatory. These Commissions are erected by the Archbishop Major, constituted of persons chosen by him and are governed by norms established by him, unless the law provides otherwise.

Nature of the Major Archiepiscopal Powers

To go through each canon that deals with the authority of the Archbishop Major is outside the scope of this article. So we look into its nature only. His authority is:

1. Ordinary: The powers of the Archbishop Major in the entire Church which he presides are ordinary. It means that this power is attached to his office. In other words he enjoys his authority not as a delegate of someone else.

2. Personal: The Archbishop Major has rights over bishops, metropolitans, and the faithful of his Church and these rights are ordinary and proper; at the same time they are personal (c. 78 # 1). Personal means that the power is annexed to the physical person of the Archbishop Major. Therefore he can neither constitute a protosynclerius⁸ for the entire Major Archiepiscopal Church nor delegate his power to somebody for all cases.

3. Proper: The adjective 'proper' is added in the new Code in order to show that the power of the Archbishop Major is exercised in his own name.

4. Within the territory: According to canon 78 # 3,2 the authority of the Archbishop Major can validly be exercised only within the territory of the Church he presides over. The territorial restriction of the supraepiscopal and suprametropolitan authority was imposed upon by the canons of the early ecumenical

⁸ Rota is the name of the supreme ecclesiastical tribunal in Rome.
⁹ Protosynclerius is the word used in CCEO for Vicar General.
councils. The Motu Proprio *Cleri sanctitati* also retained this territorial restriction in its canon 216, 32, 2. The Second Vatican Council also affirmed the traditional territorial restriction and hence the new Code too retains the same to the heads of the Eastern Catholic Churches.\(^\text{10}\)

We have seen the notion and the juridical origin of the title of Archbishop Major, the means at his disposal for the exercise of his powers and the nature of his powers. In the case of the Syro-Malabar Church it has yet to go a long way before its Archbishop Major can enjoy his authority fully. First of all his powers are temporarily exercised by the Pontifical Delegate. Secondly, his authority is restricted to the provinces of Ernakulam and Changanacherry excluding the faithful living outside these provinces. Thirdly, even the Syro-Malabar Bishops’ Synod is also not given the full right to exercise its powers. One hopes that in the near future the Syro-Malabar Church and its Archbishop Major will be allowed to exercise the full range of powers envisaged by the CCEO.

\(^\text{10}\) The proper territory of the Syro-Malabar Church, according to the papal documents, is confined to the two provinces of Ernakulam and Changanacherry. That means the eparchies outside these provinces, namely, the Syro-Malabar eparchies in North India continue to be directly under the Holy see as before.
"SYNODAL NEWS" is the Bulletin of the Syro-Malabar Major Archiepiscopal Church. It was one of the decisions of the Syro-Malabar Bishops assembled in Synod for the first time in the history of the Syro-Malabar Church that there should be such an organ. They themselves proposed the provisional title "SYNODAL NEWS." The Bulletin will carry the important documents and news related to this Church. For the time being "SYNODAL NEWS" will be published after each Synod. Publishing at regular intervals will commence at a later stage. For copies and other information please write to:

Editor,
SYNODAL NEWS,
Office of the Pontifical Delegate,
PB No. 2580, Ernakulam,
Kochi-682 031, India.