

BULLETIN OF THE SYRO-MALABAR MAJOR ARCHIEPISCOPAL CHURCH

SYNODAL NEWS

BULLETIN OF THE SYRO-MALABAR MAJOR ARCHIEPISCOPAL CHURCH

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Xth SYNOD (2002)

SPEECHES

REPORT

DECISIONS

DRAFT OF PARTICULAR LAWS

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Mar Thomas Chakiath, Fr. James Kallumkal V.C. (Chief Editor)
and Fr. Jose Porunnedom.

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EDITORIAL

The millennium that has passed is a witness to the holy life of several sons and daughters of the Catholic Church. The universal call to holiness includes every member of the Church and it transcends the boundaries of continents, race and colour. Willingly the Church acknowledged the sacred lives of its members without discriminating whether they are from the East or West, whether clerics, religious or lay persons. A number of beatifications and canonizations have taken place in the recent past. Among them there are also a couple of Syro-Malabarians. By the publication of the Decree declaring the heroic virtues of Sister Euphrasia of the Congregation of the Mother of Carmel (CMC) the possibility has increased for one more to join them. Though in her youth she was affected by continuous and severe illness, she was never dejected in mind by reproaches or mental worries; on the other hand, she joyfully accepted all such sufferings for the reparation of the sins of all, for the greater glory of God and for the salvation of souls. Her life of Faith and Hope is a model for us. She is inviting us not to be dejected by anything but to accept courageously the hardships of life. May her life be an inspiration for us to live a devout life.

After the IXth Synod, the names Sebastian Adayanthrath and Joseph Perumthottam were added to the list of the members of the hierarchy of the Syro-Malabar Church as Auxiliary bishops in the Archeparchy of Ernakulam-Angamaly and Changanacherry respectively. Their role as shepherds and their availability to the faithful will add momentum to the pastoral care of the respective eparchies. Synodal News invokes God's blessings upon them and prayerfully wishes them every success in their new ministry.

The Xth Synod of the Bishops of the Syro-Malabar Church took place from July 15 to 27 almost eight months after the previous one. In its two-week long session, the Synod dealt with several

important matters concerning the Syro-Malabar Church. Discussion of the Draft of Particular Laws on Permanent Diaconate is one among them. A glance at the agenda is enough to sense some of the concerns, needs and problems of the Church at present. They affect the life of the faithful and hence the Bishops feel being called to respond to them in the spirit of faith. The reasoning and ideas that lay behind the problems are to be found out to deal effectively with them. This issue of Synodal News brings to you the report and other documents related to the Xth Synod (2002).

Chief Editor

XTH SYNOD (2002)

Mount St. Thomas, 15 - 27 July 2002

INAUGURAL ADDRESS

My dear brother Archbishops and Bishops,

It gives me great pleasure to meet you all again here and to welcome you to the first session of the Xth synod (2002). I most cordially welcome you to this synodal session and request you to make it fruitful as well as meaningful through your erudite, active and open discussions. As in the previous sessions we have a couple of new members in this session also. I extend a special welcome to Bishop Joseph Perumthottam, who has been appointed auxiliary bishop of Changanacherry. Bishop Sebastian Adayanthrath, the new auxiliary bishop of Ernakulam-Angamaly is not present here as he went back to Canada for completing his assignment with the *Save A Family Plan*. Though absent I welcome him too. I take this opportunity to wish both of these new members every success and God's blessings in their Episcopal ministry. Bishops John Perumattam, Abraham D Mattam, George Punnakottil and Gratian Mundadan have their Episcopal silver jubilee this year. I offer these jubilarians our hearty congratulations and pray God to continue to bless them and their Episcopal service in the Church.

As I have mentioned right now Bishop Adayanthrath is away in Canada and he has requested for leave of absence. Similarly Bishop Dominic Kokkatt and Bishop Jacob Angadiath have also requested for leave of absence. Bishop Kokkatt had a serious motor accident and is convalescing in the hospital. Bishop Angadiath is currently undergoing treatment at Amala Hospital, Trichur. Bishop Kuriakose Kunnacherry also has asked for leave as he is convalescing after angioplasty. While granting them the requested leave of absence, let us remember them all in our prayers. As in the previous sessions Bishop Sebastian Valloppilly is unable to join us because of his

advanced age. Bishop Abraham Mattam had also been in hospital and is not sure whether he will be able to attend this session. Please remember them too in your prayers.

Until lunch-time today we shall spend the time in prayer and recollection as a preparation for our discussions. Indeed, we need the help of the Spirit to discern what is good for the Church, that is the People of God, who have been entrusted to our pastoral care.

Once again I wish to recall your attention to the much-desired communion in our synod in its full measure. I am told every now and then that in spite of difference of opinion in certain issues such as liturgy there is communion in the synod. I should say that this is not fully correct. Communion is not merely a juridical concept but an ecclesiological principle based on common faith, sacraments and discipline. One cannot say that when there is too prolonged a dispute with suspicion and mistrust over these or any of these matters there exists a true communion. Our Holy Father Pope John Paul II while appointing me as the Apostolic Administrator wrote: “The fruit of such communion will be the increasing convergence of thought and unity of action of an Episcopal Synod which serves the community of the faithful under the living guidance of its Head and Father.” (Letter dated 12th December 1996). According to the Holy Father the existence of communion cannot but reflect in the practical life of the Church and its leadership. The way we take part in the discussions in the synod, the criterion based on which we agree or disagree with the opinion of a member, the reasons underlying our decisions etc. certainly reveal whether we are in full communion with one another. Besides, the pattern of our mutual visits, the invitation extended to our brother bishops to participate in functions at the eparchial level and so on are a sure means for others to judge whether we have learned to think above the party lines and are in full communion. The willingness or unwillingness to come to a common understanding with regard to the celebration of the Holy Eucharist, which is the sacrament of unity, certainly is a yardstick of our communion. The celebration of the Divine Eucharist is the culmination of this

communion. When two neighbouring families are in deep friendship they might go for joint picnics or invite each other for dinner or for common celebrations. It is not those events but their mutual love and friendship that unite them. Once that love and friendship fall short there will not be any joint celebrations. So it is the love and friendship that urge them to find ways of expressing them externally. If you, archbishops and bishops, feel uneasy at the presence of the other members of the synod or of what they are going to say certainly you need to make a genuine and sincere effort to remove that feeling of uneasiness to achieve full communion. If you make some secret moves to impose your arguments on others who “do not belong to your group” it means that there is no full communion among you. One might have the same view as another on a given topic and he is perfectly at liberty to express it. But when you take sides and put up a joint attack on someone it goes against communion. Christ’s charity and true gentlemanliness demand that we come out of such partisan attitudes.

In the letter of His Holiness Pope John Paul II lifting the reservation in matters of liturgy he wrote: “In the Acts of the Apostles, Saint Luke describes for us the attitude of the Christian Community: they were unanimous in listening to the teaching of the Apostles, in fraternal communion, in the breaking of the bread and in prayer. This is the model for every Christian community.... The “breaking of the bread”, the Eucharist, is the highest symbol of this vocation and the source of the strength you need to carry out this task. You have to break the Eucharistic bread in your communities. But in order this to be a truthful and consistent action, you must break among yourselves the bread of charity; break it in order to build greater unity, a unity which will involve you personally and will bind you in a specific way to Christ the Head in His Mystical Body which is the Church.” (Letter dated 14th March 1998). What the Holy Father is trying to make clear is that unless and until charity begins to inspire our thoughts and deeds no true communion can exist.

If my repeated appeals for communion appear to be a nuisance to you I should tell you that it is what the Holy Father wants me to do. He wrote in the letter appointing me as Apostolic Administrator in 1996: “You will help the Bishops to work in this manner, fostering their capacity for dialogue and taking the necessary time for spiritual discernment. Nothing should prevent the truth and the common good from being the only criterion for the decision which needs to be made. In this way the greatest possible convergence will be reached, even if this requires sustained effort and genuine agreement, both personal and collegial.” I take it as my sacred duty to carry out the instruction of the Holy Father.

Let me quote again from the same letter: “With the assistance of the late Archbishop Abraham Kattumana and subsequently of Bishop James Pazhayattil, a significant amount of preparatory work has been done in the initial development of this new Major Archiepiscopal Church. As Apostolic Administrator you are being entrusted with the task of continuing this development and fostering the self-reflection which every Church undertakes as it strives to be faithful to the Lord. The aim of this development will be to bring about a more fruitful communion also beyond the Syro-Malabar Church ... In January of this year I had the joy of welcoming the Syro-Malabar Bishops gathered in Rome for the meeting of their Synod and for their ad limina visit. In addressing them, I asked the bishops to reflect on the importance of communion among them: “communion is a gift of the Holy Spirit; it is a participation in the life of the Trinity. It therefore has to be the fruit of prayer, and requires great effort... I wish to emphasize once more the importance of this communion, especially in a Church in which the synod structure is essential. That such communion should abide in the hearts of the Bishops who bear pastoral responsibility for the life of the community is indispensable” (Letter dated 12th December 1996). I think that the words of the Holy Father require no explanation. Indeed, it is in prayer and reflection that we become enabled to see ourselves and to lead our thoughts, words and actions to communion.

It is along the line of what the Holy Father asked me that I convened an informal meeting with some of you recently to make a beginning to sort out the concrete issues that divide you. I too was present on the occasion. I should say that it was a pleasant experience to listen to you and to appreciate your understanding and openness. There must be more of such occasions and all should open themselves and show a willingness to remove all the obstacles for full communion. I admit that humanly speaking it is a very difficult task. But we as pastors of the flock of God are called to come out of merely human considerations and think exactly as Jesus Christ thought. That requires humility, a Christian humility. If we as ordained ministers fail to do so, will it be morally possible for us to speak about forgetting and forgiving and of emptying ourselves to the other faithful? Past hurts should in no way create barriers on the way to true reconciliation.

With regard to the decisions of the last session I should tell you that most of them have already been executed. In this session we have mainly some liturgical and paraliturgical texts and a few drafts of particular laws to discuss. I am hopeful that we will be able to cover all of them within the scheduled time.

As you know the pastoral care of the Syro-Malabar faithful in the Gulf countries has been of great concern for us. According to the decision taken in the last session I conveyed our concern in this matter to the Holy See. I am told that lately the Vicars Apostolic of Arabia and Kuwait have issued a “Pastoral Letter” addressed to the Syro-Malabarians in their Vicariates. The letter is signed also by the local apostolic nuncio and warns the Syro-Malabar faithful who “work against the unity of the Catholic Church” with canonical punishments. Obviously it is directed against those who request for pastoral care in the Syro-Malabar ecclesial tradition and make moves to bring Syro-Malabar priests to the Gulf against the will of the Vicars Apostolic. It is unprecedented that a nuncio signs a pastoral letter of the local Ordinaries. Apparently it is intended to create an impression of the approval of the Holy See. In this regard I have received also a letter from the Congregation for the Oriental

Churches. I had requested one Dr. Mohan Thomas Pakalomattam in Qatar to collect the statistics of the Syro-Malabarians in the various Gulf countries and to propose ways and means to help them in their life of faith. He gave me a detailed report about the matter. In the meantime the Chairman of the Commission for Pastoral Care and Evangelization also had asked Dr. Mohan Thomas to function as the Chief Co-Ordinator of the Syro-Malabarians in the Gulf countries. He informed me that this had nothing to do with the jurisdiction of the local Ordinaries but was for the sake of healing the divisions among the Syro-Malabarians there and to bring them under one banner. In any case the matter was reported to the Secretariat of State by the Vicars Apostolic as an intrusion into their jurisdiction and the Secretary of State directed the Congregation for the Oriental Churches to ask me to revoke the above-mentioned initiative. The letter of the Congregation which I have mentioned was in response to this directive from the Secretariat of State. I gave a detailed reply to the Cardinal Prefect of the Congregation and expressed my deep concern in the matter. I assured him that we have no intention whatsoever of intruding into the jurisdiction of the local Vicars Apostolic but only to help our faithful to overcome their difficulties which the local Ordinaries are hardly able to do. You will find a copy of this letter in your file. I am afraid that unless the Holy See properly understand the feeling of the Syro-Malabar faithful and take the right decision sufficiently early things might go out of control causing great harm to the cause of Christianity in those areas.

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 Xth synod (2002).

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

Mount St Thomas
15th July 2002

REPORT

The Xth Synod (2002) began at Mount St Thomas at 10.00 a.m. on 15th July 2002 with a prayer said by Cardinal Varkey Vithayathil, the Major Archbishop. Thereafter he formally opened the session. In his opening address he welcomed all the members to the synodal session. He welcomed especially the new members, Mar Sebastian Adayanthrath and Mar Joseph Perumthottam, the new auxiliary bishops of Ernakulam-Angamaly and Changanacherry respectively and congratulated both of them. He said that four members namely, Mar Kuriakose Kunnacherry, Mar Dominic Kokkatt, Mar Jacob Angadiath and Mar Sebastian Adayanthrath had requested for leave of absence. He also congratulated in the name of the synod Mar John Perumattam, Mar Abraham D Mattam, Mar Gratian Mundadan and Mar George Punnakottil who celebrated their episcopal silver jubilee. In the inaugural address the Major Archbishop reiterated his appeal for strengthening communion in the synod.

The inaugural address was followed by a recollection preached by Mar George Alencherry, the bishop of Thuckalay. He highlighted the point that the very ministry of bishops is a ministry of reconciliation and communion. After the talk the synod members spent the rest of the time until lunch in prayer and reflection.

Participants

The following members are present in the sittings of the day: Cardinal Varkey Vithayathil, C.Ss.R. (Major Archbishop), Mar Joseph Powathil (Changanacherry), Mar Jacob Thoomkuzhy (Trichur), Mar George Valiamattam (Tellicherry), Mar Joseph Pallikaparampil (Palai), Mar George Punnakottil (Kothamangalam), Mar Gratian Mundadan CMI (Bijnor), Mar James Pazhayattil (Irinjalakuda), Mar Gregory Karotemprel CMI (Rajkot), Mar Joseph Pastor Neelankavil CMI (Sagar), Mar Paul Chittilapilly

(Thamarassery), Mar Vijay Anand Nedumpuram CMI (Chanda), Mar Jacob Manathodath (Palghat), Mar Simon Stock Palathara CMI (Jagdapur), 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 Moolakatt OSB (Auxiliary-Kottayam), Mar Lawrence Mukkuzhy (Belthnagady), Mar Joseph Kunnath CMI (Adilabad), Mar Mathew Vaniakizhakeel VC (Satna), Mar Mathew Arackal (Kanjirapally), Mar Joseph Perumthottam (Auxiliary - Changanacherry), Mar John Perumattam MST (Emeritus - Ujjain) and Mar Abraham D. Mattam VC (Emeritus - Satna).

Experts and Helpers

Fr. Antony Nariculam (Secretary, Commission for Liturgy), Fr. Mathew Valiamattam, Fr. James Thalachelloor (Secretary, Commission for Particular Law), Fr. Sebastian Thayyil, Fr James Kallumkal VC, Fr Remigius Inchananickal and Fr Xavier Kochuparampil participated in various sittings as experts and to help at the discussions.

Agenda

The following was the agenda:

1. Mission Policy
2. Dialogue with Orthodox Malankara Church about Statement on Inter-Church Marriage
3. Problems of the Syro-Malabarians in the Gulf countries
4. Christian Inheritance Law
5. Directory on the Life and Ministry of Priests
6. Pastoral Care of Spouses in broken down but undissolved marriages
7. Programmes for giving mission experience for young priests

8. Liturgical Research Centre: *New Board of Directors, New Executive Director, Definitive approval of statutes, Change of Name to Syro-Malabar Research Centre, Liturgical Music, Pastoral letter on Church music, Constitution of a committee for Church music, Preparation of a few sets of songs for Qurbana*
9. Ecclesiastical titles, insignia and honours
10. Bifurcation of Kalyan
11. New metropolitan province outside *territorium proprium*
12. Eparchies outside *territorium proprium* to be made *territorium proprium*
13. Erection of the proposed eparchy of Bhadravathy
14. Common archival software
15. Competence of the Major Archiepiscopal Curia and the Curia of the Archbishop of Ernakulam-Angamaly in common matters
16. Periodic meeting of personnel of eparchial curiae
17. Liturgical texts
18. Particular Laws on Permanent Diaconate
19. Situation of Syro-Malabarians in Delhi
20. BA Course in Minor Seminaries
21. Next Major Archiepiscopal Assembly
22. AKCC Elections
23. Function of *Heupadiakona*
24. Issues related to OCD House in Belthangady
25. Good Shepherd Major Seminary (Kunnoth)
26. Interritual problems
27. INFAM
28. Ad Limina Visit

Moderators

The Major Archbishop nominated the following members as moderators of the sittings in the current session: Mar George Alencherry, Mar Mathew Moolakkatt and Mar Lawrence Mukkuzhy.

Decisions of the Previous Session

An assessment was then made of the execution of the decisions of the synod held in November 2001. The secretary read them out and briefed the synod as to how far they were executed.

Committee for Press Release

A committee for preparing the final press release was constituted with Mar Paul Chittilapilly as convenor and Mar Thomas Chakiath and Mar Mathew Arackal as members. With regard to interim press releases it was clarified that it is the competence of the committee appointed for examining the memoranda received during the synod.

LITURGICAL MATTERS

Drafts of Installation of Bishops and of the Major Archbishop

Fr Antony Nariculam, the Secretary of the Commission for Liturgy, helped at the discussions of the rites of the installation of bishops and of the Major Archbishop. The synod decided to redraft the texts incorporating the changes proposed by the synod and following the guidelines already approved by it. The Commission for Liturgy was asked to reformulate the prayers without losing the original meaning and present the revised text in the coming session of the synod.

Draft of Blessing of the Oil for Anointing

The synod discussed the draft of the rite of blessing of the Holy Oil for Chrismation. Fr Mathew Valiamattam who prepared the draft and Fr Antony Nariculam helped at the discussions. Several

changes were proposed in the draft. Some members said that the language of the prayers and hymns are not modern and are literal translations of the Syriac original. They wanted to have the prayers modified both in content and style to suit the modern exigencies. On the other hand some others said that since those prayers and hymns are traditional ones they should be maintained as they are found in the original because there must be a specific meaning for the words and expressions in them which demand more study before changing them. The Major Archbishop intervening in the discussion said that the new developments in this field found in the documents of Vatican II and other magisterial documents are to be taken into account in this matter.

In this connection it was pointed out that the CLC had already been given the mandate by the synod to translate the prayers from the original and reformulate them in all the liturgical texts in modern language with necessary adaptations to suit the needs of the times and situations but at the same time remaining faithful to the original text. The secretary read out the relevant portions of the minutes of the synodal session held in July 2000. The synod clarifying the earlier position decided *to give to the Central Liturgical Committee a mandate in writing to prepare hereafter for presentation before the synod two drafts of liturgical texts, one that contains the literal translation of the original text and the other that contains a translation of the content of the text in modern language. The CLC may also integrate adaptations and modifications which help the organic growth of the liturgy, giving the reasons for them. In order to assist the CLC to prepare the texts in modern language the synod decided to authorize the Commission for Liturgy to seek the help of two experts in Malayalam language. The Commission may also invite the experts to the CLC meetings as and when their presence is needed.*

With regard to the draft text of the *Blessing of the Holy Oil* the synod asked the Commission for Liturgy to reformulate it incorporating the changes and modifications proposed by the synod

and to circulate the text among the bishops. The synod will take the revised text for consideration at its next session.

Olive oil and balsam have been traditionally used to prepare the Holy Oil. It was clarified that instead of balsam sandalwood oil or cuscus grass (ܩܘܨܘܨ) oil may also be used. The synod entrusted Bishop Mathew Arackal with the task of experimenting with different combinations of aromatics with olive oil and to present it at the next session of the synod.

Draft of *Episcopal Ordination*

Mar Joseph Perumthottam who drafted the text of *Episcopal Ordination* explained its history. The synod proposed some changes and modifications in the draft. It was decided to use the new formula of the profession of faith with the addition of the promise of obedience to the Major Archbishop. The Commission was asked also to reformulate the text taking into consideration the changes and modifications proposed by the synod and to circulate it with a covering letter among the members of the synod. The revised text is to be presented at the next session.

Liturgy of the Hours

In accordance with the previous decision the secretary of the Commission for Liturgy presented a set of hymns taken from the present experimental text and corrected to improve their linguistic style. The secretary wanted to know whether the synod approved the methodology followed in this regard so that he might proceed with the corrections in the hymns. The synod approved the methodology and asked him to proceed according to the earlier decision of the synod in this matter (*The synod had asked the Commission to get marked the hymns and prayers in the present experimental text that require language correction and modify them as needed.*) It was agreed to invite the expert in this matter to be present at the Synod when the item is taken up for discussion at the Synod.

Request to reconstitute the Central Liturgical Committee (CLC)

Mar Jacob Thoomkuzhy, the chairman of the Commission for Liturgy requested the synod to reconstitute the Central Liturgical Committee. He said that the regular absentees are to be substituted. Some Major Seminaries and Institutes of Consecrated Life are not represented in the CLC. Their representation, he said, also may be considered. Besides, he sought the authorization of the synod to invite experts to the meetings of the CLC. Fr. Nariculam informed the synod that only very few members of the CLC attended its meetings regularly and that only a few of them are in a position to handle the Syriac language well. He added that the lack of knowledge of the Syriac language of the members of the CLC is a serious handicap for the composition of the liturgical texts. After a brief discussion the synod decided not to expand the CLC. The synod asked the Commission to follow the procedure for the elimination of regular absentees. If a representative in the CLC fails to attend its meetings continuously for three times the Chairman of the Commission for Liturgy should ask the bishop or superior concerned to replace him. The Synod asked the convenor of the CLC to contact on behalf of the chairman the concerned bishops and superiors. The Commission for Liturgy was authorized to invite experts to the meetings of the CLC as and when required and to avail their services in the preparation of texts.

To the question what the synod meant by asking the convenor of the CLC to follow the procedure for the elimination of regular absentees it was answered that he had to follow the decision of the synod taken in 1995 in this regard. The text of the said decision is the following: *If a representative of the Central Liturgical Committee fails to attend its meetings continuously for three times his bishop or superior may be asked by the Chairman of the Liturgy Commission to replace him* (cfr. *Synodal News*, No. 5, April 1995, p. 11). It was also, however, clarified that it would be enough if the

convenor of the CLC on behalf of the chairman contacted the bishop or superior concerned to get the absentees replaced.

Function of Heupadiakona

Mar Thomas Elavanal, one of the members of the Committee that studied the specific functions of those who have received the minor order of Heupadiakona, presented the result of the study. Even though suggestions came up for the abolition of this order the synod decided to continue the status quo as it has already been determined in the particular law. The matter of introducing permanent heupadiakona was also discussed. However it was felt that further studies in this matter are required. The synod entrusted the Liturgical Research Centre with this task.

Preaching Homily During the Qurbana

With regard to the practice in some cases of clerics with ministries below the Order of diaconate preaching homily the bishops pointed out that the common law does not permit them to preach the homily during the Qurbana. Hence the synod requested the Major Archbishop to give a clear direction to the Rectors of the two common major seminaries to follow hereafter the common law in this regard.

Mission Policy

Mar Gregory Karotemprel the chairman of the Commission for Evangelization and Pastoral Care of Migrants presented the draft of the Mission Policy. A few members observed that the original mandate given by the synod was to draft a text highlighting the mission *ad gentes* in the particular context of the Syro-Malabar Church. The draft did not elaborate sufficiently this aspect. As the discussion progressed several members observed that the synod was too large a body to read the text word by word and make the necessary corrections and changes and that Mar Karotemprel alone would not be able to present the text and to take down the notes. Taking into consideration this observation a few alternative methods were proposed. Finally the synod decided to postpone the discussion to a later sitting. In the meantime the Commission was asked to find

out a priest to note down suggestions and comments of the synodal members. The synod also decided to follow the following procedure in regard to the text when it is presented again. The members will express general comments and observations. With the help of experts the Commission will improve the text taking into account those observations and others, if any, which the bishops will send to the Commission later. That text, when it is ready, will be presented again before the synod.

In accordance with the above-mentioned decision Fr Xavier Kochuparambil was present at the later sittings for taking down notes while the draft of the Mission Policy was discussed. The members expressed their observations and comments on the draft while it was read out. The matter needs rearrangement in the light of the suggestions and observations. The Commission was entrusted with the task of improving the text incorporating the changes and modifications proposed by the synod and to present the revised text as early as possible at the synod.

Mission Experience for Young Priests

Mar Joseph Pastor Neelankavil presented a proposal for giving mission experience to all the young priests of the Syro-Malabar eparchies. He suggested that there must be a common programme for giving at least two years of mission experience to all priests within the first three years of their ordination. The proposal was supported by some members while some others expressed their doubts as to how far the proposal can be practically implemented. Various suggestions were made to create better mission awareness, such as sending priests to the missions for a longer period, sending seminarians for regency to the mission eparchies, introduction of Hindi classes in the seminaries of Mangalapuzha and Kottayam, sending seminarians to the major seminaries in the mission eparchies, periodic visits of bishops from the *territorium proprium* to the mission eparchies etc. It was also pointed out that what is more important is that the mother Church has more concern for the missions and

takes genuine interest in their development. Promotion of vocations to the missions could be one such way of showing it. Steps are to be taken to strengthen the missionary awareness of the priests and other faithful in the mother Church. It was finally agreed to encourage as much as possible the mission experience of young priests without making it compulsory.

Representatives to the CBCI Special Committee for Evangelization

The Major Archbishop announced that he has deputed Mar Joseph Powathil to attend on his behalf the Special Committee for Evangelization of the CBCI. The synod chose Mar Gratian Mundadan who is already on the Special Committee and Mar Paul Chittilapilly as its representatives in the Committee. The term of the synod representatives will last as long as they are members of the Standing Committee of the CBCI.

Syro-Malabarians in the Gulf

Mar Gregory Karotemprel introduced the topic and explained the latest developments involving the “Pastoral Letter” of the Vicars Apostolic of Kuwait and Arabia against the Syro-Malabar faithful warning them of canonical punishments. The Major Archbishop informed the synod about the correspondence that he had about this matter with the Holy See. The synod felt that the said pastoral letter is very offensive and uncalled for, especially its endorsement by the local Apostolic Nuncio. The synod observed that the reply sent by the Major Archbishop was well prepared. It was decided to send a letter in the name of the synod to the Holy Father highlighting the urgency and importance of pastoral care for the Syro-Malabar faithful in the Gulf countries.

Syro-Malabarians in Delhi

Archbishop Joseph Powathil introduced the topic. He said that he received certain complaints and that the synod should take special care in the matters of the Syro-Malabarians in Delhi because it is the capital city. He further said that there is opposition to the present

chaplain and his coworkers from some of the faithful and so steps should be taken to correct the situation. Bishop Gratian Mundadan who is entrusted with the charge of the Delhi mission observed that no complaint was brought to his attention. If the bishops receive any complaint, they should bring them to his notice, he said, so that he may look into them and do the needful. One member pointed out that there is no such common practice. Mar Mundadan requested the synod to clarify his role in Delhi. He pointed out that those who create troubles are a small group and that the same persons go around to the various communities. Another member explained the history of the Delhi mission. According to him the reasons for the troubles is the celebration of the Divine Liturgy which he alleged was not according to the synodal decision. The Major Archbishop clarified that in the beginning there was reluctance on the part of some of the priests to celebrate the Divine Liturgy according to the synodal decision even though the chaplain requested them to do so. All of us are bound by the synodal decision in liturgical matters, he added. The Major Archbishop said that in the wake of his strict instructions the priests are now following the decision of the Synod. The controversy, he said, should not be allowed to disturb the good attempts in Delhi. Under the able leadership of Fr Sebastian Vadakumpadan the Syro-Malabar Mission in Delhi has made wonderful progress which is not seen well by the Latin priests there. He appealed to the synod members to understand the situation there.

PARTICULAR LAWS

Laws on Permanent Diaconate

Fr. James Thalachelloor, the secretary of the Commission for Particular Law and Fr. Sebastian Thayyil, the convenor of the Subcommittee that drafted the text helped at the discussions of the draft of the laws on Permanent Diaconate. With a few changes and modifications the draft was given a preliminary approval. The synod asked the Commission for Particular Law to redraft it taking into consideration the changes and modifications proposed by the synod

and to publish the text in the Synodal News for the comments of the faithful before it will be presented again in the next session.

Clarification on Palliyogam Statutes

In accordance with the request of Archbishop Jacob Thoomkuzhy clarification was given that Clause 9.4 of the Rules of Palliyogam specifies the number of nominated members of Prathinidhiyogam as *not more than one third of the total number of members and not of the elected members alone.*

Amendment of the Statutes of the Major Archiepiscopal Assembly

In the light of the decision taken at the VIIth Synod (1999) Session I held from 14 to 20 November 1999, the Synod decided to amend the portions concerning the designation of delegates from eparchies in Article 6 §§4-6 of the Statutes of the Major Archiepiscopal Assembly as follows: *In designating the delegates from the eparchies the eparchial bishop shall follow the common law* in this regard which is as follows: “To the patriarchal assembly are to be convoked from each eparchy at least one presbyter enrolled in the same eparchy, especially a pastor, one from among the religious or members of societies of common life according to the manner of religious, as well as two lay persons, unless the statutes determine a greater number, all of whom are designated in a manner determined by the eparchial bishops and indeed, if it is a case of a member of a religious institute or a member of a society of the common life according to the manner of religious, with the consent of the competent superior. (CCEO, c. 143, §1, no. 6)” The Commission for Particular Law was asked to incorporate the amendment in the Statutes concerned.

Statutes of the Liturgical Research Centre

The synod decided to extend the validity of the provisional Statutes of the Liturgical Research Centre for another three years.

Honorary Titles and Insignia

Fr. Remigius Inchananickal who was entrusted by the Commission for Particular Law with the task of studying the history of the honorary titles and insignia that are currently existing in the Syro-Malabar Church and to propose alternatives more specific to this Church presented the result of his study. Mar Paul Chittilapilly, the chairman of the Commission briefed the synod about the circumstances in which the Commission was asked to make such a study.

In connection with the proposal in the study for an alternative to the present Malayalam term ശ്രേഷ്ഠമെത്രാപ്പോലീത്താ various other terms were proposed and considered. After considering the merits and demerits of each term the following was agreed upon in this regard. In the Divine Liturgy the Major Archbishop will be mentioned as ഞങ്ങളുടെ സഭയുടെ തലവനും പിതാവുമായ മാർ മെത്രാപ്പോലീത്താ. On other occasions he will be addressed as അതി ശ്രേഷ്ഠ മെത്രാപ്പോലീത്താ. In English he is to be addressed as Your Beatitude. As for the bishops the existing custom will continue.

Official Dress

With regard to the official dress of bishops outside liturgical celebrations it was agreed to retain the present custom of wearing white cassock. As for the red sash though alternatives were proposed the understanding reached was to reduce its use and slowly to abandon it altogether. However, each one may decide when and how often to use it. Concerning the official dress of the Major Archbishop the synod recommended that he use cream coloured cassock. Besides, an outer cloak also was recommended for wearing for para-liturgical services. The Major Archbishop himself will decide its design and colour after due consultations.

Other Insignia of Bishops

Some members suggested that bishops use a hand cross for giving blessing during liturgical services. The faithful may be let to

kiss it instead of the episcopal ring. There was a general feeling that the habit of kissing the ring is to be discouraged. At the same time there was no general consensus on the use of hand cross. Some members insisted that the synod should take a decision promoting the use of hand cross by bishops while blessing the faithful. However, some others felt that since the hand cross would form part of the insignia of bishops more study was needed before introducing it. At the same time they noted that if anyone wished to use it he may do so. The synod felt that the time was not ripe to make the hand cross a part of the insignia of bishops. Those bishops who would like to use it may do so in liturgical and paraliturgical services. There was a general consensus on this point.

In the case of the staff and ring used by bishops the members agreed to continue the present custom and usage. As for the pectoral cross of the Major Archbishop a cross with a relic and a picture of St. Thomas studded on it was recommended.

Mitre of Bishops

In general the members were of opinion that the mitre currently used by the Syro-Malabar bishops is to be substituted with another one adapted to the oriental nature of the Church. There was also consensus on the idea that it should be simple and easy to use. Some members said that the new mitre must be prepared taking into consideration the local cultures in India. The synod recommended that the mitre of the Major Archbishop and Metropolitans be the same as that of bishops but of a different colour.

Titles and Insignia for Clerics

It was agreed to continue the use of *Very Reverend Father* for the cathedral vicar, judicial vicar, eparchial consultants and the protopresbyters. They are not to have any special insignia. Protosyncellus and syncelli may also be called Monsignor as is the present custom.

As to the question whether the synod agreed to the idea of conferring titles on clerics distinguished for their services it was answered in the positive. Various titles such as archdeacon, archimandrite and malpan were proposed by the committee of which only the title Malpan was accepted. Some proposed that new titles consonant to the Indian linguistic genius must be invented. In the end the synod asked the secretary of the Synod to circulate among the bishops the proposed titles such as വൈദികരത്നം, വൈദികശ്രീ, മല്പാൻ, വേദശാസ്ത്രവിശാരദൻ, വൈദികോത്തമൻ etc. for priests and സഭാതാരം, സഭാജ്യോതി, സഭാജിഹ്വ, സഭാകിരണം etc. for the laity and request the bishops to add new ones if any after consultation in their eparhies. The result is to be presented in the next synodal session. There was a suggestion to present this matter before the next Major Archbishop Assembly.

Draft Statement on Inter-Church Marriages

Archbishop Joseph Powathil who introduced the topic said that an early settlement of the issue is needed. He read out also the reply of the Pontifical Council for Christian Unity to the synodal request to discuss further certain points such as the permission given to the Catholic-partner to take part in the liturgical services of the non-Catholic party on a permanent basis. For want of enough time for discussion the synod entrusted the Permanent Synod and Bishops Joseph Pallikaparampil, George Punnakottil and Mathew Moolakatt to discuss the matter on behalf of the synod and take the appropriate decision.

Bifurcation of Kalyan and New Metropolitan Provinces Outside the Proper Territory

Mar Thomas Elavanal presented the proposal for the erection of a new eparchy separating the Sangli region of Kalyan. It was made clear that the proposal for bifurcating Kalyan is a matter of routine administrative procedure and was up to the bishop of Kalyan to follow it up. After a brief discussion the synod pointed out that he should send the proposal directly to the Holy See, with a copy to

the Major Archbishop. He also requested the synod to ask for one or two metropolitan sees outside the proper territory. It was pointed out that such a request was made a few years ago by the synod. The bishops expressed their opinions and apprehensions in presenting this project again at this time. Several members pointed out in this connection the need for a fruitful dialogue with the Latin hierarchy and the necessity to find out a forum for doing so before approaching the Holy See again with the said proposal. Some members, however, observed that there is an urgent need to follow up effectively with our request for provisions for giving adequate pastoral care to the Syro-Malabar faithful in their own ecclesial tradition. Some felt that the proposal for creating a metropolitan province or two outside the *territorium proprium* and for regrouping the Syro-Malabar eparchies as their suffragans is to be discussed in a spirit of open dialogue with the members of the CCBI. Some felt that the time is not opportune for doing it.

Proposal for the Eparchy of Bhadravathy

The topic was introduced by Mar Thomas Elavanal. In this regard Mar Emmanuel Pothanamuzhy, Bishop of Mananthavady, under whose jurisdiction Bhadravathy is, informed the synod that he had already sent reminders for erecting the proposed eparchy, but had not received any reply. As the synod had already approved the proposal long ago it did not find it necessary to do anything further in this matter. It asked Bishop Pothanamuzhy to send another reminder to the Holy See especially because this is the silver jubilee year of the starting of the mission of Bhadravathy (Shimoga) by the Missionaries of the Blessed Sacrament (MCBS).

Eparchy of Chicago

Mar Jacob Angadiath who had been under treatment was present in one of the sittings and briefed the synod about the progress and prospects of his eparchy. He apprised the Synod of the progress made in the translation of the Holy Qurbana text into simple modern English entrusted to him by the Synod in its November session in

2001. He expressed satisfaction about the progress of the eparchy and about the cooperation that he is getting from his faithful as well as the US Hierarchy. More priests are needed for service in his eparchy, he said. He requested the bishops to respond positively when he contacts them in this regard. He thanked the synod for its help and requested its continued support and prayers. He mentioned also the challenges that the new eparchy is facing. He expressed especially his inability to erect parishes on the basis of endogamy as it goes against the directives of the Holy See. He invited suggestions of the synod members in this matter.

Kunnoth Seminary

Mar George Valiamattam presented the report of the activities of the seminary as well as the statement of accounts. He said that a few foreign funding agencies have promised help. Mar Valiamattam urged the synod to take effective measures to make available sufficient funds for the construction of the new building.

BA in Minor Seminaries

Mar Thomas Chakiath explained the circumstances in which the proposal for admitting only graduates to major seminaries came up. Fr Cherian Kanjirakompil (Rector - Mangalapuzha) and Fr Thomas Srampicakl (Rector - Vadavathoor) also were present during the discussions. Fr Srampickal presented a write-up about the topic. He explained the reasons that prompted them to make this proposal. The difficulties encountered at the Pontifical Institute of Theology and Philosophy at Alwaye owing to the introduction of the new system at Carmelgiri and its absence in Mangalapuzha was pointed out as an added reason. The synod found the proposal in general useful and ideal but the members pointed out the practical difficulties involved, namely, the possible loss of vocations, the additional facilities to be made in the minor seminaries and the finance needed for it. Therefore the synod judged that it was premature to take a decision on the matter.

In connection with the discussion of the formation in seminaries several members observed that there need to be a mechanism for periodic evaluation of the seminary staff. The synod authorized the existing Commissions of Mangalapuzha and Vadavathoor Seminaries and Mar George Valiamattam, the convener of the ad hoc committee for Kunnoth seminary to work as a joint committee to enunciate norms to evaluate the staff and present them to the Synod. Mar Joseph Pallikaparampil was chosen its convener.

Life and Ministry of Priests

Discussion on the draft of the Life and Ministry of Priests was postponed to the next session of the synod. The draft will be first studied in the eparchies and opinions should be sent to the Commission for Clergy and Religious before 30th November 2002. The chairman of the commission will send a reminder to the bishops in this regard. The revised draft will be presented at the next synod.

Liturgical Research Centre

Fr Bosco Puthur, the Executive Director of the LRC presented a report about the hitherto activities and the financial state of the Syro-Malabar Liturgical Research Centre (LRC) as well as the St Thomas Christian Museum. He said that the Centre conducted 12 seminars on various topics related to the history and liturgy of the Syro-Malabar Church. The greatest advantage of these meetings, he said, was the creation of a cordial and friendly atmosphere in which scholars could come together and discuss even controversial issues. He said that the Centre was doing all these keeping in mind its goal and purpose.

The publication of the papers presented in the seminars could not be done for want of funds. He said that there was an offer to publish them in the *St Thomas Christian Journal* published from Rajkot. Some of the synod members suggested that a summary of the articles may be published. As requested by the bishops Fr Puthur promised to send them the papers of the seminars.

The Major Archbishop said that the long-term aim of the Centre is to help settle the existing controversial issues in the Church and that the seminars are a means to that goal. He pointed out another aim of the seminars, namely the building up of friendship and communion among the scholars of our Church.

Since the term of office of the Board of Directors has expired, they asked to be relieved of their offices. However, the synod requested Mar George Punnakottil, the Chairman and Mar Paul Chittilapilly, the Bishop member of the Board of Directors of the LRC to continue for another term and they agreed. The Major Archbishop said that in accordance with the norms of the statutes the Permanent Synod would take a decision about the new executive director and the two priest members.

Museum

In order to exhibit in the Museum the Executive Director asked for colour photocopies of the bull of erection of the eparchies and at least one object of some historical value from each eparchy. He said that the articles could be given also for a temporary period after which they will be returned to the owners

Finance of the Curia

Fr Mathew Elappanickal the Finance Officer of the Major Archiepiscopal Curia presented the annual statement of accounts of the Curia for the year ending on 31st March 2002. He said that there is an outstanding debt of more than 20 lakhs of rupees and that it can be repaid only by making use of the overdraft facility, if other sources are not made available. The administrative expenditures themselves can be met, he said, only if the eparchies and religious congregations and shrines contribute their share regularly. The Major Archbishop requested the bishops' cooperation to get the share from all the religious congregations and shrines.

Competence of the Major Archiepiscopal Curia and the Curia of the Archbishop of Ernakulam

Mar Thomas Chakiath introduced the topic. The chancellor of the Major Archiepiscopal Curia explained the context in which the question of the competence of the two curia arose in matters of common interest, such as announcements of matters communicated *sub secreto pontificio* celebrations and their expenses in connection with the installation of the Major Archbishop and so on. As for the announcements affecting the Major Archbishop it was clarified that they will be done at the Major Archbishop's residence at Ernakulam and in the manner decided by the Major Archbishop himself. The Major Archbishop would do it in such a way that both the curiae collaborate in the execution of the function. The announcements of new episcopal nominations for eparchies other than that of the Major Archbishop will be made at the Major Archiepiscopal Curia as well as in the eparchy concerned. The expenses of the common functions such as the installation of a new Major Archbishop will be shared by the two curia determined at the discretion of the Major Archbishop. The functions for the official announcements and common celebrations will be organized by those chosen from the two curiae by the Major Archbishop for that purpose.

Joint Meeting of Eparchial Curiae Personnel

Mar Thomas Chakiath introducing the topic said that in the present context of the Syro-Malabar Church periodic meetings of the curia personnel of the eparchies of the Syro-Malabar Church would help greatly to create an atmosphere of confidence and mutual trust and to remove prejudices and misunderstandings. He envisaged such meetings as a forum for sharing experiences and building up friendship. At the same time, he said, these meetings could be made use of to discuss useful topics in the daily administration of the curia and to get to know how problems of common nature could be tackled. He proposed that separate meetings of the various officials of the curia might be held for better effectiveness. The synod felt that such meetings would be useful. It was made clear that such meetings

should not assume the role of policy making or decision taking bodies. The primary concern of such meetings should be to help strengthen communion among the various eparchies. A few members suggested that such meetings of the representatives of the eparchial pastoral councils and presbyteral councils also be held. The synod decided to entrust to the Commission for Clergy and the Institutes of Consecrated Life with the task of organizing occasional separate meetings of Protosyncelli and syncelli, chancellors, finance officers and secretaries of Presbyteral and Pastoral Councils. The meetings are meant mainly for the eparchies within the *territorium proprium* but those outside also may attend.

Syro-Malabar Directory

Mar Gregory Karotemprel suggested that it was highly desirable to prepare a common directory with all the necessary details of the Syro-Malabar Church. However, given the limited usefulness and the huge expenses involved, the synod did not find the project particularly beneficial. However, he was authorized to prepare a shorter version with essential details. The expenses will be met from the Major Archiepiscopal Curia and through its sale. The manuscript is to be brought for the perusal of the synod before printing.

Archival Software

Mar Thomas Chakiath introduced the topic and said that a common archival software could be of great use not only for maintaining the archives well but also for reducing expenses and for getting better services. The synod accepted the proposal and entrusted the chancellor of the Major Archiepiscopal Curia with the task of getting a software developed with the inputs from the chancellors of the eparchies and the help of technical experts. He was authorized to convene as early as possible a meeting of the eparchial chancellors within the *territorium proprium*, and of some software experts if needed, for getting their suggestions and to request their collaboration. It was also decided to share the expenses among the eparchies who participate in this project.

Next synod

It was decided to hold the next session of the Synod from 3 to 15 November 2003.

Assembly

The next Major Archiepiscopal assembly will be held in November 2004. The exact dates will be fixed later. In the meantime the Major Archbishop will proceed with the preparations in consultation with the Permanent Synod.

AKCC

The Major Archbishop said that the recent development in connection with the election in AKCC has been challenged by a rival group and that now there exists two parallel groups of office bearers. He said that he had appointed with the consent of both the groups a facilitator to settle the conflict amicably. But one group seems to be withdrawing from the agreement. The synod discussed the situation. It was finally agreed to verify whether the election was conducted validly and then take further steps. The synod entrusted Mar Joseph Pallikapampil, the Episcopal advisor with the task of seeking the help of Adv. K.C. George to inquire into the validity of the election and then report to the Major Archbishop.

Christian Inheritance Law

Mar Mathew Arackal said that the Syro-Malabar hierarchy should make use of a recent verdict of the Supreme Court and file a review petition in the Supreme Court for reviewing the verdict of the apex court concerning the Christian Inheritance Law which has retrospective effects. The synod however did not take any decision in this matter.

INFAM

Mar George Valiamattam briefed the synod about the progress made by INFAM in achieving its aims. He requested the support of the synod in the struggle of the farmers for survival at the onslaught of economic globalization.

Jeevan TV

Shri P.C. Cyriac, Managing Director of Jeevan TV, was given some time to apprise the bishops of the present situation of Jeevan TV. He said the telecasting is scheduled to begin on 1st August. He requested the generous financial support of bishops in raising funds for the projects to get going.

Felicitations to the New President of India

The synod requested the Major Archbishop to send in the name of the synod congratulations and prayerful good wishes to the new President of India Dr. A.P.J. Abdul Kalam and a letter of thanks and appreciation to the outgoing President Dr. K.R. Narayanan.

Condolence Message at the Demise of the Vice-President of India

The synod passed a resolution of condolence at the sudden demise of Shri Krishna Kant, the Vice-President of India and requested the Major Archbishop to send a message of condolence to the President.

Kumarakom Boat Tragedy

The Synod expressed its deep condolence over the boat tragedy at Kumarakom, in which many people lost their lives.

Conclusion

The Major Archbishop formally closed the session with a brief speech. He reiterated his call for the strengthening of communion in the synod and said that an increased understanding is not only possible but also necessary for the organic growth of the Syro-Malabar heritage. The sittings ended at 12.30 p.m. with Angelus.

Bishop Jacob Mananathodath
Secretary

Mount St Thomas
9th August 2002

DECISIONS

- 1) To choose Mar Paul Chittilapilly as a representative of the Synod in the Special Committee for Evangelization. Mar Gratian Mundadan is the other representative of the Synod in the Special Committee. Both of them will be the representatives of the Synod in the Special Committee for Evangelization as long as they are members of the CBCI Standing Committee.
- 2) To request the Major Archbishop to do the needful to get the topic of pastoral care of the Syro-Malabar migrants included on the agenda of the next meeting of the Standing Committee of the CBCI.
- 3) To send a letter in the name of the Synod to the Holy Father expressing its resentment over the letter written by the Vicars Apostolic of Kuwait and Arabia and endorsed by the local Apostolic Nuncio, which threatens the Syro-Malabar faithful in the two vicariates with canonical punishments. The letter should also highlight the urgency and necessity of pastoral care for the Syro-Malabar faithful in the Gulf countries.
- 4) To request the Liturgical Research Centre to make a study on the proposal to introduce permanent heupadiakona in the Syro-Malabar Church.
- 5) To entrust the Commission for Liturgy with the task of redrafting the text for the installation of Bishops and that for the installation of the Major Archbishop incorporating the proposed changes and following the guidelines already approved by the Synod. The Commission was asked to reformulate the prayers and present the revised text at the next session of the Synod.
- 6) To give to the Central Liturgical Committee a mandate in writing to prepare hereafter for presentation before the Synod two drafts of liturgical texts, one that contains the literal translation

- of the original text and the other that contains a translation of the content of the text in modern language. The CLC is also to integrate adaptations and modifications which help the organic growth of the liturgy, giving reasons for them. In order to assist the CLC to prepare the texts in modern language the Synod decided to authorize the Commission for Liturgy to seek the help of two experts in Malayalam language. The Commission may also invite these and other experts to the CLC meetings as and when their presence is needed.
- 7) To request the Commission for Liturgy to reformulate the draft of the text of blessing the Oil for Chrismation and that for Episcopal Ordination incorporating the changes and the modifications proposed by the Synod and to circulate the texts among the bishops with a covering letter. The revised texts are to be presented at the next session of the Synod.
 - 8) To entrust Bishop Mathew Arackal with the task of experimenting with different combinations of aromatics with olive oil and to present it at the next session of the Synod.
 - 9) To give preliminary approval for the draft of the particular laws on permanent diaconate.
 - 10) To commemorate hereafter the Major Archbishop in the Divine Liturgy as ഞങ്ങളുടെ സഭയുടെ തലവനും പിതാവുമായ മെത്രാപ്പോലീത്താ On other occasions he will be addressed as അതിശ്രേഷ്ഠ മെത്രാപ്പോലീത്താ. In English he is to be addressed as Your Beatitude. There is to be no official communication in this regard.
 - 11) To recommend cream coloured cassock as the official dress of the Major Archbishop and an additional outer cloak to be put on for paraliturgical services and public functions.
 - 12) To entrust Mar Paul Chittilapilly with the task of presenting a few models of mitre in the next session.

- 13) To ask the secretary of the Synod to circulate among the bishops the proposed titles such as വൈദികരത്നം, വൈദികശ്രീ, മല്പാൻ, വേദശാസ്ത്രവിശാരദൻ, വൈദികോത്തമൻ etc. for priests and സഭാതാരം, സഭാജ്യോതി, സഭാജീഹവ, സഭാകിരണം etc. for the laity and request the bishops to add new ones if any after consultation in their eparhies. The result is to be presented in the next Synodal session.
- 14) In regard to the draft of the Mission Policy the Synod decided to adopt the following procedure: The Commission will redraft the text taking into account the comments and suggestions already made and others, if any, which the bishops may make within a period of two months. The Chairman of the Commission is to remind the bishops to send their comments. The Commission shall prepare a final draft and circulate it among the bishops in advance and present it before the Synod for approval.
- 15) To hold occasional separate meetings of Protosyncelli and syncelli, chancellors, finance officers and secretaries of Presbyteral and Pastoral Councils. The Synod entrusted the Commission for Clergy and Institutes of Consecrated Life with the task of organizing the meetings.
- 16) To entrust the chancellor of the Major Archiepiscopal Curia with the task of executing the project for a common archival software.
- 17) To entrust Mar Gregory Karotemprel with the task of preparing a shorter version of the Syro-Malabar Directory. The manuscript is to be brought for the perusal of the Synod before printing.
- 18) To authorize the Commissions of Mangalapuzha and Vadavathoor Seminaries and Mar George Valiamattam, the convener of the ad hoc committee for Kunnoth seminary to work as a joint committee to enunciate norms to evaluate the staff. Mar Joseph Pallikapampil will be its convener.

- 19) To reconfirm Mar George Punnakottil as Chairman and Mar Paul Chittilapilly as bishop member of the Board of Directors of the Liturgical Research Centre (LRC) for a period of three years.
- 20) To verify whether the latest election of AKCC Office bearers was conducted validly. The Synod entrusted Mar Joseph Pallikapampil, the Episcopal advisor with the task of seeking the help of Adv. K.C. George to inquire into the validity of the election and then report to the Major Archbishop.
- 21) To hold the next Synod from 3 to 15 November 2003.
- 22) To hold the next Major Archiepiscopal Assembly in November 2004. The exact dates will be fixed later. In the meantime the Major Archbishop was requested to send a circular on the matter to be read out in the churches and to take all other preparatory steps in consultation with the Permanent Synod.
- 23) To take up for consideration in the next session of the Synod the draft on the Life and Ministry of Priests. It should be studied in the eparchies and suggestions should be sent to the Chairman of the Commission for Clergy and Religious before 30th November 2002. He is to send a reminder to the bishops in this regard.
- 24) To extend for a further period of three years the approval given to the provisional statutes of the Liturgical Research Centre.
- 25) To interpret officially that Clause 9.4 of the Rules of Palliyogam specifies the number of nominated members of Prathinidhiyogam as not more than one third of the total members and not of the elected members alone.
- 26) To amend in the light of the decision taken at the VIIth Synod (1999) Session I held from 14 to 20 November 1999, the portions concerning the designation of delegates from eparchies in Article 6 §§4-6 of the Statutes of the Major Archiepiscopal

Assembly as follows: *In designating the delegates from the eparchies the eparchial bishop shall follow the common law in this regard which is as follows: “To the patriarchal assembly are to be convoked from each eparchy at least one presbyter enrolled in the same eparchy, especially a pastor, one from among the religious or members of societies of common life according to the manner of religious, as well as two lay persons, unless the statutes determine a greater number, all of whom are designated in a manner determined by the eparchial bishops and indeed, if it is a case of a member of a religious institute or a member of a society of the common life according to the manner of religious, with the consent of the competent superior. (CCEO, c. 143, §1, No. 6) ”* The Commission for Particular Law was asked to incorporate the amendment in the Statutes concerned.

- 27) To issue a message of condolence over the sudden demise of Shri Krishna Kant, the Vice-President of India and over the boat tragedy at Kumarakom, in which many people lost their lives. The Synod prayed for their eternal repose.
- 28) To entrust the Permanent Synod and Bishops Joseph Pallikaparambil, George Punnakottil and Mathew Moolakkatt to discuss the changes to be proposed in the Draft Statement of Inter-Church Marriages between the Catholic Church and the Malankara Orthodox Syrian Church on behalf of the synod and take the appropriate decision.

CONCLUDING ADDRESS

My dear brother Archbishops and Bishops,

After two weeks of intense study and reflections we have come to the end of this synodal session. I should tell you that there prevailed all through out this session an increased sense of communion and an atmosphere of great cordiality. As we both, I and Bishop Alencherry, mentioned in our talks, we are called to be ministers of communion and reconciliation. Let us make it the golden rule of our synodal activities.

Divisions are normal to human societies. But to heal those divisions and refraining from doing things that might widen that division is certainly divine. It is also a fact that generally one party alone does not cause divisions. The Church in its earthly existence is no exception to this general rule. That is why the Second Vatican Council while speaking about the division that occurred between the Churches in the Western and the Eastern Roman Empires says that “men of both sides were to blame” (UR 3). It is this conviction that prompted Pope Paul VI and Patriarch Athanagoras I in 1964 to ask pardon for the mutual excommunication (1054) pronounced by the Patriarch of Constantinople and the legates of the Roman See. It is said in the common declaration issued on 7th December 1965: “They (the Pope and the Patriarch) believe that they are thus responding to the call of divine grace, which today requires that the Roman catholic Church and the Orthodox Church, as well as all Christians, overcome their differences, so as to be once again “one” as the Lord Jesus asked of His Father for them” (AAS 58(1966), pp. 20-21). As stated in the said declaration “among the obstacles to be found in the way of the development” of the ecumenical relationships there is the “memory of those painful decisions, acts and incidents.” I find a parallel of this situation in our Church too. In order to achieve greater communion we need to heal those painful

memories of our past that might be lingering in some dark corner of our minds. It is up to us to decide to do so.

Again the common statement says that these “censures were aimed at the persons concerned and not the Churches; they were not meant to break ecclesiastical communion.” But they went further than what the authors of these acts intended or expected and ended in the rupture of communion. It is a warning for us too. Today’s differences might go beyond what we may think or imagine and may have disastrous consequences unless we settle them in good time. Among the three things that the Pope and the Patriarch agreed to do as a first step to heal the divisions the first is quoted here for your reflection. “They regret the offensive words, the reproaches without foundation and the reprehensible gestures which on both sides marked or accompanied the sad events of that period.”

It is a fact of history that many things that we consider absolute today becomes not so absolute later. It is this making absolute what is not absolute that led to the burning of Galileo and Joan of Arc and many others in the middle ages. The same conviction led also to the joint declarations concerning Nestorianism and Monophysitism. Once they were heretical statements liable to be punished with burning at the stake. But today they have become misunderstandings. Therefore Pope John Paul II writes in his apostolic letter *Orientalis Lumen*, “Each Church must struggle against the temptation to make an absolute of what it does, and thus to celebrate itself or abandon itself to sorrow. But time belongs to God, and whatever takes place in time can never be identified with the fullness of the Kingdom, which is always a free gift” (*Orientalis Lumen* 8). In other words there is no golden age as far as faith is concerned and no system can claim unchangability or absoluteness. Salvation is entirely a free gift of God.

In the apostolic letter the Holy Father makes another important point. “As Scripture is increasingly understood by those who read it, every other element of the Church’s living heritage is increasingly

understood by believers and is enriched by new contributions, *in fidelity and continuity*.” Once Vulgate was the only official bible of the Western Church and was held as fully faithful to the original in every aspect. But thanks to the new biblical scholarship it is not held any more so. The case of P’sitha version also cannot be different. Those translations were made at a time when the modern hermeneutical tools were unavailable. Once reading of the Old Testament was prohibited in the Church. But who will ever dare to do so now? According to the Holy Father this is true of every other element of the heritage of the Church. Yesterday Bishop Punnakottil quoted the opinion that came up in one of the seminars conducted by the Liturgical Research Centre that compiling of two or three cycles of readings for the Divine Liturgy is desirable. He explained also the reasons for that proposal. It is to help priests in preaching the homily. This is an increased understanding of our heritage. In the ancient times there was no daily Divine Eucharist and homilies do not seem to have been as common as today. Now new customs and practices have emerged and the lectionary must be able to meet the demands of them to be meaningful to the men of today. In addition as I told you in one of the sittings the Church may define new doctrines or present new images to explain the salvific activity or the divine maternity of Mary. They become then part of our faith and consequently will reflect in its external expression also. Many changes that took place in the Church in the aftermath of the Second Vatican Council are such. No Church, Latin or Oriental, can keep away from them with the excuse that they are foreign to their tradition. That is called organic growth of catholic faith life.

Bishop Pallikaparampil yesterday remarked that now there is an opinion that there were no Brahmins or Nambuthiris in Kerala in the first seven or eight centuries. Truly it is an opinion supported by historical facts. As a result of this new understanding of history we may have to modify our traditional position that St Thomas baptized such people. But that does not mean that St Thomas did not come here or evangelize. It is an enrichment of the living heritage by new

contributions as the Pope says. But it is always in fidelity and in continuity. So the organic growth demands a double fidelity, to the past as well as to the future. “If Tradition teaches the Churches fidelity to what gave birth to them, eschatological expectation urges them to be what they have not yet fully become, what the Lord wants them to become, and thus to seek ever new ways of fidelity overcoming the pessimism” (OL 8). We cannot be prisoners of the past.

It is our duty as pastors of our flock to make this discernment, what we have become and what we have to become. It is a difficult task, but not impossible task. I think the synod gatherings should help us to realize this aim, rather than engaging in discussions that belong to elsewhere. We have had a lot of discussions in this session and I am happy that not many of the items on the agenda are left over. As I said in the closing address in the last session the credit goes to the moderators. I most sincerely thank Bishops George Alencherry, Mathew Moolakatt and Lawrence Mukkuzhy for their excellent service as moderators. I take this opportunity to thank all of you for your active participation.

We are going to have a long recession before the next session of the synod. However, in the meantime we have a number of things to do as entrusted by the synod. You will be reminded of them from the Curia in due time. We shall meet again here in November 2003. 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 Xth Synod (2002). Thank you.

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

Mount St Thomas
27th July 2002

DECREE OF THE CONGREGATION FOR THE CAUSE OF SAINTS

On the Heroic Virtues of the Servant of God Sister Euphrasia

“Infirmitas haec non est ad mortem, sed pro gloria Dei, ut glorificetur Filius Dei per eam” (Jo. 11,4)

Verba quibus Jesus Lazari sorores allocutus est intime commoverunt animum Servae Dei Euphrasiae a SS.Corde Iesu (in saeculo: Rosae Eluvathingal). Ipsa enim, quamvis juvenili aetate diuturnis et acerbis infirmitatibus correpta fuerit, ob obiectionem et aegrimoniam se animo non deficit, quin immo, proprios cruciatus alacriter obtulit ad hominum peccata reparanda pro maiore Dei gloria proque animarum salute.

Serva Dei nata est in loco vulgo Edathuruthi (qui olim pertinebat ad dioecesim Trichurensis, oggi vero ad dioecesim Irinjalakudensem Syro-Malabarensium) die 17 mensis Octobris anno 1877 a familia terrenis opibus ditata. Octo dies nata lavacro baptismatis abluta est. Christiana formatione a matre apte erudita, a tenera iam aetate, apertam ostendit propensionem ad opera pietatis et ad mortificationem.

Cupiens Christo prorsus se vovendi, quamvis patre invito, perquam juvenilis candidata ingressa est ad conventum Sororum Beatae Mariae Virginis de Monte Carmelo situm in loco Koonammavu. Ob eius adversantem valetudinem, Sorores suadebant ei ut a vita consacrata discederet, attentis tamen modo se gerendi et consilio ab ipsa firmiter capto sequendi Christum pauperem, oboedientem et castum, Sorores approbarunt ut Serva Dei in conventu manere pergeret.

Potuit igitur ad postulatam accedere, assumens religiosum velamen et nomen Euphrasiae a SS.Corde Iesu. Interea eius physicae vires in peius ruebant ut sacro viatico et infirmorum unctione

reficeretur; postea parum convaluit, attamen plurimum adhuc patiebatur et Passionis Christi particeps, peculiari robore acerbos tolebat dolores.

Die 24 mensis Maii anno 1900 vota perpetua nuncupavit; postea munus creditum est illi Maestrae noviciarum, quod studiose ac prudenter implevit. Peculiarem in modum contendit ut noviciae sese mutuo diligerent et venerentur. Deinde vocata est ad munera explenda Supremae Moderatricis Consiliariae, Moderatricis localis et Delegatae ad Generale Congregationis Capitulum. Pleramque vitae suae partem transegit in conventu loci Ollur, se conferens ad domos locorum Manalur et Ambazhakad tantum per brevia temporis intervalla.

Charismatica dona, quibus Dominus eam ditavit, Serva Dei laetanter et humiliter recepit, indignam se reputans ut favoribus adeo peculiaribus ornaretur. Ob continuum exercitium christianarum virtutum, quas semper comprobavit nec non ob dona recepta, innumerae personae adibant eam consilia et preces petiturae.

Simpliciter, intense et consequenter servavit fidem, cardinem totius vitae spiritualis. In diversis vitae adiunctis in Deo speravit, quam virtutem aluit per cultum Eucharistiae, stigmatum Christi, Beatissimae Virginis Mariae, in cuius honorem cotidie et ferventer recitabat Rosarium Mariale, cuius mysteria ferventer meditabatur. In Eucharistica celebratione omnes commovebat ob altissimum gradum communionis cum Domino. Pro nihilo habuit laudes et terrenas honorificentias, quoniam hoc unum sibi proposuerat, aeternam scilicet assequi beatitudinem. Eo quod Deum diligebat, innumeras aerumnas patienter toleravit, et sollicitam se praebuit de peccatoribus ad Christum revocandis, quos hortabatur ut reconciliationis sacramentum assidue accederent. Caritatem exercuit erga Sorores religiosas, maxime iuniores et infirmas et a quibuscumque rumoribus abhorruit. Pestilentia cholerae saeviente, deditioe eminuit et alacritate qua morale et corporale auxilium indigentibus tulit.

In explendis regiminis muneribus prudentia excelluit et aequitate, quin neglegeret, cum necesse erat, instrumenta admonitionis. Leges ecclesiasticas et Regulam Instituti diligentissime servavit, contendens ut partes haberet vitae communitatis, quamvis aegritudo minime remitteret, eius animosam indolem et proprias appetitiones summo cum labore continuit. In cibo et potu moderata exstitit, et sponte acerbis castigationibus se subiecit.

Quamvis in saeculo vivebat apud familiam copiis instructam et assuefactam ad opulentiam, in conventu vitam gessit in paupertate, prorsus aliena a terrenis opibus. Mandata auctoritatis ecclesiasticae et moderatoris spiritus submisce accepit ita ut ad suum scriberet moderatorem: "*Prompta sum, oboedientiae merito, mortem oppetendam*". Deum indiviso corde dilexit ita ut, per assiduam et continuam diligentiam, castitatem a quocumque periculo vel tentatione tueretur.

Aestivis temporibus anni 1952 eius physicae vires in deterius ruerunt et Viatico et Infirmorum unctione refecta, placide in Domino obdormivit eodem anno die 29 mensis Augusti, transiens ad recipiendam mercedem a Christo fidelibus servis promissam.

Diffusa eius sanctitatis fama, Archiepiscopus Trichurensis Causam inchoavit beatificationis et canonizationis, instituens dioecesanam Inquisitionem annis 1987-1991, cuius auctoritatem iuridicam adprobavit Congregatio de Causis Sanctorum per decretum datum die 16 mensis Novembris anno 1991. Apparata Positione, disceptatio habita est, ut de more, num Serva Dei heroicum virtutum gradum attigisset. Die 3 mensis Maii anno 2002 actus est Congressus peculiaris Consultorum Theologorum, felici cum exitu. Patres Cardinales et Episcopi congregati in Sessione Ordinaria die 4 sequentis mensis Iunii, audita Relatione Ponentis Causae Em. Simonis Cardinalis Lourdasamy agnoverunt Euphrasiam a SS. Corde Iesu virtutes Theologicas, cardinales eisque adnexas gradu heroico excoluisse.

Facta demum de hisce omnibus rebus Summo Pontifici Iovanni Paulo II, per subscriptum.

Cardinalem Praefectum, accurata relatione, Sanctitas Sua vota Congregationis de Causis Sanctorum excipiens rataque habens mandavit ut super heroicis Servae Dei virtutibus decretum conscriberetur.

Quod cum rite esset factum, accitis ad se hodierno die infrascripto Cardinali Praefecto nec non Causae Cardinali Ponente, meque Antistite a secretis Congregationis ceterisque de more convocandis, eisque astantibus, Beatissimus Pater solemniter declaravit: *Constare de virtutibus theologalibus Fide, Spe et Caritate tum in Deum tum in proximum, nec non de cardinalibus Prudentia, Iustitia, Temperantia et Fortitudine, eisque adnexis, in gradu heroico, Servae Dei Euphrasiae a SS. Corde Iesu (in saeculo Rosae Eluvathingal) Sororis professae Congregationis Matris de Carmelo, in casu et ad effectum de quo agitur.*

Hoc decretum publici iuris fieri et in acta Congregationis de Causis Sanctorum Summus Pontifex referri mandavit.

Datum Romae, die 5 mensis Iulii anno Domini 2002

Josephus Cardinalis Saraiva Martins
Praefectus

Eduardus Nowak, Archiep. Titularis Lunensis
a secretis

DRAFT OF PARTICULAR LAWS

LAWS ON PERMANENT DIACONATE¹

Article 1. §1. Permanent Deacon is a sacred minister (CCEO 323) who according to the grade of his ordination (CCEO, cc.324-326), strengthened by sacramental grace and in communion with the bishop and the presbyterate serves the people of God in the various ministries especially of the liturgy, word of God and charity.

§2. In conformity with the recommendation of the Second Vatican Council, the tradition of the early Church as well as the practice of the East Syrian Church and the St. Thomas' Christian Church the ministry of Permanent Diaconate shall be restored and promoted in the Syro-Malabar Major Archiepiscopal Church.

Article 2. Eparchial Bishop having considered the need of the eparchy and having consulted the Eparchial Pastoral Council and Presbyteral Council decides whether permanent Deacons are to be ascribed to his eparchy.

Title I: Admission and Formation of Candidates

Article 3. Candidates for Permanent Diaconate shall:

1. be Catholics (CCEO 754);
2. be free from the impediments mentioned in CCEO 763;
3. have passed the Higher Secondary or its equivalent;
4. be men of good character and reputation who have appropriate relationship with their families (344 § 1);

¹ *The Synod of Bishops held from 15 - 27 July, 2002, at Mount St. Thomas discussed this draft in one of its sessions.*

5. submit to the proper hierarch a written application, duly signed by the candidates, along with the recommendation of the respective parish priest.

Article 4. The candidates for Permanent Diaconate shall have adequate humane, spiritual, doctrinal, intellectual and pastoral formation.

Article 5. § 1. There shall be training centres erected by the competent ecclesiastical authority.

§ 2. These centres can be attached to a Major Seminary or be a separate Institute or a Common Institute for the whole Church.

§ 3. Candidates shall get inscribed to such centres where they may gather together for classes and community experience.

Article 6. The Centre or Institute shall prepare a syllabus according to the guidelines given by the Synod of Bishops.

Article 7. § 1. The candidates have to undergo at least three years of philosophical and theological studies (CCEO 354, 760 § 2).

§ 2. In the case of members of Institutes of Consecrated life and Societies of Apostolic life the studies and formation they have undergone in their Institutes could be considered.

Article 8. The course could be either regular or by correspondence. In both cases the approved syllabus shall be followed.

Article 9. In the correspondence course adequate provision shall be given for contact classes and living together in view of spiritual and ecclessial formation.

Article 10. § 1. The candidates are to be trained to imbibe fully the spirit of the liturgy so that they may love the liturgy as the source and summit of their lives (CCEO 354).

§ 2. They are to be familiar with the liturgical discipline and be able to render their services in the liturgical celebrations in the most worthy manner.

§ 3. They should be enabled to live a life according to the faith tradition they solemnly celebrate in the Syro-Malabar Church.

§ 4. They are to be initiated into devotions which are in consonance with the teachings of the Church and are to be trained to practice them in the manner related to the liturgical cycle of the Syro-Malabar Church.

Article 11. Each candidate shall seek the guidance of a spiritual director appointed by the competent authority.

Article. 12. § 1. The candidates are to grow in all the virtues related to their vocation especially kindness and readiness to care for the poor and marginalized (CCEO 346, 353).

§ 2. The formation should help them to be diligent, committed and zealous in their ministry.

§ 3. The candidates shall be trained in such a way that they are enabled to relate with others in a humane manner and to acquire skill of social apostolate and social communications including the auxiliary disciplines like psychology and pastoral sociology (CCEO 352 § 2).

§. 4. The candidates shall be trained to be mature persons capable of regulating their emotions and temperament befitting to sacred ministers.

Article. 13. The candidates shall be provided with opportunities to get into touch with the pastoral problems and be trained

to evaluate them impartially and to solve them equitably.

Article.14. The candidates shall be instructed in catechetics and homiletics with occasional exposure for preaching and catechesis (CCEO 352 § 2).

Title II: Requirements of candidates for Ordination

Article.15. The following are the requirements for licit ordination to diaconate:

1. reception of the sacraments of initiation (CCEO 754, 769 § 1 no.1);
2. moral, physical and psychological qualities in harmony with the sacred order (CCEO 758 § 1 no. 2);
3. 30 years of age;
4. sufficient intellectual, spiritual canonical and pastoral formation and successful completion the 3 years of studies (cfr. the previous article no. 4 and CCEO 758 § 1 no.4);
5. a declaration signed in his own hand, in which he attests that he will, of his own accord and freely, receive the sacred order and accept the obligation attached to it and that he will devote himself perpetually to the ecclesiastical ministry, requesting at same time to be admitted to receive the sacred order (CCEO 761);
6. celibacy for the unmarried and the widowed;
7. reception of the minor orders of Karoyusa and Heupadiaknusa (CCEO 758 § 1 no. 5, Particular Law on clerics, Article 9 § 1), preferably observing reasonable intervals.

Article.16. For grave reasons dispensation from the requirement of age and the duration of studies can be given by the

Major Archbishop with due regard for canon 759 § 1 of CCEO.

Article 17. § 1. The following are impeded from receiving the sacred order of diaconate (CCEO 762 § 1):

1. a person who labours under some form of insanity or other psychic defect due to which, after consultation with experts, he is judged incapable of rightly carrying out the ministry;
2. a person who has committed the delict of apostasy, heresy or schism;
3. a person who has attempted marriage, even only a civil one, either while he was impeded from entering marriage due to an existing matrimonial bond, sacred orders or a public perpetual vow of chastity, or with a woman bound by valid marriage or by the same type of vow (CCEO 762 §1 no. 3);
4. a person who has committed voluntary homicide or who has procured a completed abortion and all persons who positively cooperated in either;
5. a person who has seriously and maliciously mutilated himself or another person or a person who has attempted suicide;
6. a person who has performed an act of orders which has been reserved to those who are in the order of episcopacy or presbyterate while the person either lacked that order or had been forbidden its exercise by a canonical penalty;
7. a person who holds an office or position of administration which is forbidden to clerics and for which he must render an account until he becomes free by relinquish-

ing the office and position of administration and has rendered an account of it;

8. a neophyte, unless he has been sufficiently proven in the judgment of the hierarch.

§ 2. The acts which are mentioned in §1, nn. 2 – 6 do not produce impediments unless they were serious and external sins perpetrated after baptism (CCEO 762 § 2).

Article 18. The following are impeded from exercising the sacred order of diaconate (CCEO 763):

1. a person who illegitimately received sacred orders while under an impediment from receiving sacred orders;
2. a person who committed a crime or an act which is mentioned in art.17 § 1 nn. 2 – 6 (CCEO 762, § 1, nn. 2 – 6);
3. a person who is afflicted with insanity or with another psychological illness which is mentioned in art. 17 § 1 no. 1 (CCEO 762, § 1, n. 1), until the hierarch, after consultation with an expert, permits the exercise of that sacred order.

Article 19. With regard to dispensation from the above said impediments the norms of common law (CCEO 767 & 768) shall be followed.

Title III: Ordination to Permanent Diaconate

Article. 20§1. The authority who admits a candidate for sacred ordination shall obtain:

1. the certificate of baptism and chrismation with holy myron (CCEO 769 § 1 no. 1);
2. the declaration which is mentioned in art. 15 no. 5 (CCEO 761) also a certificate of the minor orders (CCEO 769 § 1 no. 1);

3. if the candidate is married, a certificate of marriage and the written consent of his wife (CCEO 769 § 1 no. 2);
4. a certificate of completed studies (CCEO 769 § 1 no. 3);
5. testimonial letters of the rector or director of the formation centre or the superior of the institute of consecrated life, of the good morals of the candidate (CCEO 769 § 1 no. 4);
6. the testimonial letters about the morals and life of the candidate from the pastors who made the banns as per art. 22 and CCEO 771 § 3, 769 § 1 no. 5;
7. testimonial letters, if it is considered expedient, of other eparchial bishops or superiors of institutes of consecrated life, where the candidate resided for some time, concerning the qualities of the candidate and his freedom from canonical impediments (769 § 1 no.6).

§ 2. These documents are to be kept in the archive of the same authority (769 § 2).

Article. 21. The ordaining bishop presented with legitimate dimissorial letters stating that the candidate is suited to receive the sacred order, can abide by this attestation, but is not bound to do so. If indeed in conscience he considers the candidate unsuitable, he is not to ordain him (CCEO 770).

Article. 22. § 1. The names of the candidates for sacred order are to be made known publicly in the parish church of each candidate on two consecutive Sundays or days of obligation (CCEO 771 §§ 1–3, Particular Law on Divine Worship and Especially on Sacraments, Art. 17).

§ 2. All the Christian faithful are bound by the obligation to disclose any impediment, if they know, to the eparchial

bishop or to the pastor before the sacred ordination (CCEO 771 § 2).

§ 3 The eparchial bishop shall entrust the pastor who gives public notice and, if it seems expedient, also another presbyter, to inquire diligently about the life and conduct of the candidates from trustworthy persons and to send testimonial letters to the eparchial curia concerning that inquiry and notice.

§ 4 The eparchial bishop shall not omit to make other investigations, even private, if he judges it opportune.

Article.23. Every candidate for sacred ordination must make a spiritual retreat of four full days (CCEO 772, Particular Law on Divine Worship and Especially on Sacraments, Art. 18).

Article.24. The rite of ordination is the same as that of the rite of ordination for deacons in preparation to priesthood. The candidate, however, shall have made the profession of faith using the formula prescribed for priestly ordination.

Title IV: The Rights and Obligations of Permanent Deacons

Article 25. The ascription of permanent deacons is as per norms of CCEO 357 § 1.

Article 26. In addition to those given in CCEO 367 – 393 permanent Deacons have the following rights and obligations:

1. to assist at the liturgical celebrations officially, preach homilies, to read the Scripture except the Gospels, announce the Karozusa and diptychs, hold the chalice at the communion and distribute Holy Communion;
2. to be well versed in all the Liturgical books prescribed for the liturgical service;

3. to be the ministers of para-liturgical services (CCEO 608);
4. to visit the sick, prepare them for Holy Communion and administer Communion;
5. to impart religious instruction, conduct Bible service and lead family unit gatherings;
6. to assist at the charitable works in the parish;
7. to have their representatives in the Eparchial Pastoral Council;
8. to be an ex-officio member of the Parish Prathinidhiyogam.

Article. 27. Deacons are obliged to put on clerical habit while officiating at sacred services.

Article 28. In the exercise of the ministry of preaching the Word of God during the Eucharistic celebrations the directives of the principal celebrant are to be followed. In other cases he shall observe the instructions of the competent authority of the place.

Article 29. With due delegation the permanent deacons may officiate at sacramentals except those reserved to higher orders by common law. But they shall not impart a blessing with the sign of the cross which is reserved to the priest.

Article. 30. Eparchial bishop shall make provision for allowance according to the nature of the service of the deacons.

Title V: Ongoing Formation

Article.31. It is the duty of the proper hierarch to take special care for the ongoing formation of the deacons.

- Article 32. § 1. The proper hierarch shall see to it that at least once in two years, the deacons undergo refresher programmes on sacred sciences and on spiritual disciplines.
- § 2. These programmes may be conducted under the direct supervision of the centre erected by the competent authority.
- § 3. Special attention shall be given to biblical, liturgical, pastoral, catechetical and canonical matters so that they may get updated.

NEW PROVISIONS

APPOINTMENT ORDER OF MAR SEBASTIAN ADAYANTHRATH

Ioannes Paulus Episcopus Servus Servorum Dei
 dilecto filio **Sebastiano Adayanthrath**, e clero Archieparchiae
 Ernakulamensis-Angamaliensis Syrorum-Malabarensium, electo
 Episcopo titulo Macrianensi maiori simulque constituto Auxiliari
 eiusdem Archieparchiae, salutem et Apostolicam Benedictionem.
 Cum Venerabilis Frater Noster Varkey S.R.E. Cardinalis Vithayathil
 C.S.S.R., Archiepiscopus Maior Ernakulamensis-Angamaliensis
 Syrorum-Malabarensium, ab hac Apostolica Sede petiverit
 Auxiliarem, Nos in beati Petri Cathedra positi dequetotius Dominici
 gregis bono solliciti, eiusdem eminentissimi Praesulis postulationi
 libenter obsecundandum esse putavimus. Audito igitur Venerabili
 Fratre Nostro Praefecto Congregationis pro Ecclesiis Orientalibus,
 te, dilecte fili, presbyterum egregiae virtutis optimaque spei atque
 idoneum habitum ab huiusmodi obeundum officium, summa, qua
 fungimur, potestate nominamus Episcopum titulo **Macrianensem
 maiorem** simulque renuntiamus Auxiliarem Archieparchiae
 Ernakulamensis-Angamaliensis Syrorum-Malabarensium, cunctis
 tributis iuribus et obligationibus tali muneri adnexis ad normam Codicis
 Canonum Ecclesiarum Orientalium; quam quidem etiam sequeris

quod attinet ad ordinationem tuam adque professionem fidei necnon promissionem obedientiae erga Nos et Nostros Successores. Tibi denique, dilecte fili, suademus ut, acta coniunctus communionem cum memorato Praesule, officium creditum impleas urgenti caritate: etenim qui manet in illa – in Deo manet, et Deus in eo – 1 Io 4, 16. Pax et lux Christi auspice Virgine Matre, te comitentur iugiter. Datum Romae, apud S. Petrum, die tertio mensis Ianuarii, anno Domini bis millesimo secundo, Pontificatus Nostri vicesimo quarto.

Ioannes Paulus II pp

Laurentius Rivili, Protonot. Apost.

**APPOINTMENT ORDER OF
MAR JOSEPH PERUMTHOTTAM**

Ioannes Paulus Episcopus Servus Servorum Dei

dilecto filio **Josepho Perumthottam**, e clero Archieparchiae Changanacherrensis Syrorum-Malabarensium, electo Episcopo titulo Thuccensi in Numidia simulque constituto Auxiliari ipsius Archieparchiae, salutem et Apostolicam Benedictionem. Gravissimum Nostrum ministerium supremi Pastoris catholicae Ecclesiae a Nobis hodie inter cetera requirit ut assignemus Auxiliarem Archieparchiae Changanacherrensi Syrorum-Malabarensium, quo aptius provideatur spirituali bono fidelium ac validum tribuatur adiumentum Praesuli illius carissimae ecclesialis communitatis. Teque vero, dilecte fili, arbitantes idoneum eiusmodi exsequendo officio ob egregias mentis et cordis tui dotes sacrarumque rerum loci peritiam, summa Apostolica potestate te nominamus Episcopum titulo **Thuccensem in Numidia** simulque renuntiamus Auxiliarem Archieparchiae Changanacherrensis Syrorum-Malabarensium, cunctis tributis iuribus impositisque obligationibus cum episcopali dignitate ac tali munere ad normam Codicis Canonum Ecclesiarum Orientalium conexis. Quod attinet quidem ad tuam ordinationem adque professionem fidei necnon promissionem obedientiae erga Nos et Nostros Successores, statutos canones memorati Codicis servabis. Fac denique, dilecte fili, arte coniunctus cum sollerti

Changanacherrensi Praesule, creditum officium adimpleas adhibita maxime caritate, quae praecipua virtus est Christi discipulorum ac perfectissimus et beatus modus salutis consequendae – cfr. S. Gregorius Nyssenus In Cant. Cantic., 1: PG 44, 765 -. Paracliti Spiritus dona, auspice Virgine Matre, te comitentur ingiter. Datum Romae, apud S. Petrum, die vicesimo primo mensis Martii, anno Domini bis millesimo secundo, Pontificatus Nostri vicesimo quarto.

Ioannes Paulus II pp

Marcellus Rossetti, Protonot. Apost.