

BULLETIN OF THE SYRO-MALABAR MAJOR ARCHIEPISCOPAL CHURCH

SYNODAL NEWS

BULLETIN OF THE SYRO-MALABAR MAJOR ARCHIEPISCOPAL CHURCH

Vol. 8

No. 2

December 2000

VIIIth Synod (2000): Session II

Speeches

Report

Decisions

Statements

Decrees

Drafts of Particular Laws

EDITORIAL BOARD

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

INFORMATION FOR SUBSCRIBERS

The present subscription rate of Synodal News is Rs.50 Per annum
(Overseas US\$ 15.00)

In case you want to contact us for any reason
please quote your subscription number

Please pay the subscription by Money Order or Demand Draft.
On technical reasons we don't accept cheques.
Normally two numbers of Synodal News are published in a year.

Back issues of SYNODAL NEWS (except nos. 3 & 11) are available.

For further information please write to:

Editor
SYNODAL NEWS
Mount St. Thomas
Thrikkakara P.O.
Kochi 682 021, India
E-mail: synodalnews@Netkracker.com

Vol. 8

No. 2

December 2000

Published by the Syro-Malabar Major Archiepiscopal Curia
Mount St. Thomas, PB No. 10, Kochi 682 021, India
and printed at Alwaye Press, Aluva -683 101

Contents

Editorial	3
VIIIth Synod (2000): Session II	
Opening Address	5
Report	9
Decisions	30
Concluding Speech	34
Statements	38
Papal Bull Elevating Mariam Thresia	42
Letter from the Congregation for Oriental Churches	45
Decrees	
Erection of the Seminary at Kunnoth	48
Appointment of the Seminary Committee	51
Circular Letter of the Major Archbishop	53
Drafts of Particular Laws	
a) <i>Laws on Major Archbishop, Metropolitan, Bishops</i>	55
b) <i>Laws on Monks and Other Religious</i>	58
c) <i>Laws on Secular Institutes</i>	61
d) <i>Laws on Societies of Apostolic Life</i>	61
e) <i>Laws on Evangelization of Nations</i>	67
f) <i>Feast and Penance</i>	68
g) <i>Laws on Hierarchical Recourse</i>	69
h) <i>Laws on Baptized non-Catholics coming into full Communion with the Catholic Church</i>	69
i) <i>Laws on Trials</i>	70
Report of the Major Archiepiscopal Tribunal	71

EDITORIAL

The second session of the VIIIth synod (2000) of Bishops of the Syro-Malabar Church was held at Mount St. Thomas from October 30 to November 11, 2000. Several items pertaining to the different areas of life of our Church were on the agenda of this session of the Synod. They included the drafts of the liturgical texts and Particular Laws and several sittings were spent discussing them. According to the method of consultation adopted by the synod in regard to the drafts of Particular Laws, they are to be published for wider study and discussion at various levels of the Church so that they may be known to the Christian faithful. It may also help the faithful to receive the laws knowingly and to obey them properly that it may ensure the common good intended by the legislator. This issue of Synodal News brings to you some drafts of Particular Laws which will be promulgated later as the Particular Laws of this Church.

The decision to erect a museum at Mount St. Thomas is a new step taken by the Synod in line with the growing cultural consciousness and identity of our people. Due to the scarcity of the means of preservation and the lack of historical sense many valuable sources to be treasured by this Church were lost. The present initiative marks a new beginning which has to go forward adding up precious materials that reveal the past history and life of the Syro-Malabarians in Kerala and their peaceful co-existence with the different people living around them. We wish every success to this initiative, which will help us probe into the by-gone ages and bring to light their thinking and activity.

We are very grateful to His Beatitude Ignace Moussa I Daoud, the Patriarch of the Antiocheans, the new Prefect of the Congregation for the Oriental Churches for his recent visit to the Major Archiepiscopal Curia and for his keen interest in our Church. We prayerfully wish him every success in his new ministry as the head

of the Vatican Dicastery that looks after the affairs of the Oriental Churches. We are sure that his experience as the Father and Head of a patriarchal Church will help him understand the concerns of the Oriental Churches and chalk out plans for the protection and promotion of these Churches everywhere in the world.

On this occasion we also remember with gratitude His Eminence Cardinal Achille Silvestrini, the outgoing Prefect, who has always been a source of encouragement to us. The Synodal News wishes him a peaceful and joyful retired life.

Chief Editor

VIIIth Synod (2000): II Session

Mount St Thomas, 30th October – 11th November 2000

INAUGURAL ADDRESS

My dear brother archbishops and bishops,

I am very happy to meet you all again here and to welcome you to this second session of the VIIIth synod (2000). I extend to you a most cordial welcome to this synodal session and request your active participation.

You must have already noticed the absence of some of the synodal members. Bishop Sebastian Valloppilly is unable to join us because of his advanced age. Bishop Dominic Kokkat has informed me that he is having some problem with his legs and cannot walk properly. He, therefore, requests the synod to grant him leave of absence. Archbishop Joseph Powathil, following a fall and consequent surgery, is convalescing at the archbishop's house, Chanagancherry. He has informed me that he may not be able to join us in the first week. Last night I got the news that Bishop Thomas Elavanal was admitted in Baby Memorial Hospital at Kozhikode following high blood pressure. He also has requested leave of absence. Let us remember all of them in our prayers. We have already granted leave of absence to Bishops Lawrence Mukkuzhy and Joseph Kunnath to enable them to take part in the course for newly-ordained bishops organized by FABC.

We shall spend half a day in prayer and recollection. This recollection will enable us to enter into the synodal discussions with an increased openness to the Spirit of Christ who is present amidst us. Let us leave our own selves aside and place ourselves fully at the disposal of the Spirit. As I have once told you we all will disappear behind the curtain of eternity, but the Church will continue because it is Jesus who is with her. So let us not be worried too

much about the fate of the Church. Moreover, in spite of the best of our efforts we remain fragile human beings unable to do anything without His grace. What we are asked to do is to make the people of God entrusted to us experience in this world the saving action of Jesus Christ.

As you all know the hate campaign against the Christians conducted by some vested interests in India have taken a different turn these days. During the past couple of months we have seen persons and groups closely associated with the ruling machinery of our country calling for establishment of Swadeshi Churches after the model of the Chinese Patriotic Church. Such utterances show the absolute ignorance of their authors about religious faith and its practice in the concrete. It can also be that these people maliciously misinform the public for political and other gains. In either way the tendency is dangerous and is to be nipped in the bud and we have got to be extremely careful lest this country of ours should fall into the hands of fanatics and anti-nationals.

Religious faiths normally have a geographical origin, but as more and more people accept them they transcend the boundaries of nations and countries and become universal in nature. It is to be noted that the practice of religious faith often requires some sort of external organization. Organized Churches are necessary for the practice of the Christian faith. As any other religion the Churches also may have customs adopted from other places where Christianity has been in practice. Therefore the call for a Swadeshi Church is preposterous and contradictory in terms. It is obvious from the nature of religious beliefs that they cannot be called Swadeshi or Videshi. As Hinduism and Islam are not considered videshi in countries outside India and the Middle East respectively, Christianity or Christian Churches cannot be called videshi in India.

The Indian Constitution solemnly assures everyone of its citizens the fundamental right to practise and propagate any religion of their choice. The members of other religions, let alone of groups or

political parties, have no right to dictate the nature and form that the Christian Churches should adopt. Those who deny such rights cannot be but anti-nationals and anti-religious. In any case we cannot close our eyes on the face of threats to our very existence in our own country. Unless we are eternally watchful we may not be able to enjoy our hard-earned freedom.

In the last session we had taken many important decisions such as the division of the eparchy of Kothamnagalam and the starting of a new seminary at Kunnoth. As for the division, immediately after the synod I sought the opinion of the Holy See, but I have yet to receive a reply. I have already erected the proposed seminary and constituted the ad hoc committee for its construction and administration. In this synod we have got to prepare the statutes for the new seminary and appoint the necessary officials. Similarly we also need to elect a new President for Paurastya Vidyapitham. We have got as well to revise the statutes of St Joseph's Seminary at Mangalapuzha. As for the decision to get translated the three volumes of the liturgy of the Hours prepared by Bedjan I have given instructions to the Chairman of the Commission for the Liturgy to constitute a committee for that purpose as decided in the synod. In accordance with the instructions given by me Fr Jacob Vellian contacted Prof. Sebastian Brock seeking his help in translating the text of the Holy Qurbana. As informed by Fr Vellian I have already sent a copy each of the original text in Syriac and the present translation in English to Prof. Brock. I have yet to receive a reply from Prof. Brock.

We have already accepted in theory to introduce married deacons in our Church. I think we can take some concrete steps in this session. You are already in the know of the movement of farmers under the auspices of the KCBC. Most of our people are farmers and the collapse of price for the farm products affect them very badly. I think we have got to think seriously about this matter.

I am very grateful to those of you who have already contacted the major superiors in your eparchies with the request to contribute to the expenses of the Curia. I would like to mention the name of Bishop Paul Chittilapilly who has taken extra pains to collect the amount from the Institutes and send them to the Curia. I thank Bishop Chittilapilly in a special way for this laudable gesture.

As you are aware we may have to cut short this session in order to participate in the Eucharistic Congress organized under the auspices of the KCBC in connection with the celebration of the Great Jubilee 2000. 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 declare open the VIIIth synod (2000): II session.

Mount St Thomas
30th October 2000

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

REPORT

The VIIIth Synod (2000): II Session began at Mount St Thomas on 30th October 2000. The sitting started at 10.00 am with a prayer said by Mar Varkey Vithayathil, C.Ss.R., the Major Archbishop. After the prayer he formally opened the session. He welcomed all the members to the synodal session. In his opening address he referred to the call from some groups for a Swadeshi Church and said that even though religions may have a geographical origin they cannot be called *Swadeshi* or *Videshi* in any country once it is accepted universally. The inaugural address was followed by a recollection preached by Mar Mathew Vaniakizhakel VC, the bishop of Satna. Bishop Vaniakizhakel spoke about the figure of a bishop as can be understood from the New Testament and the Apostolic and sub-apostolic writings. After the talk by Bishop Vaniakizhakel the synodal members spent the rest of the time until lunch in prayer and reflection.

Participants

The following members were present in the inaugural sitting: Mar Varkey Vithayathil, C.Ss.R. (Major Archbishop), Mar Jacob Thoomkuzhy (Trichur), Mar George Valiamattam (Tellicherry), Mar Kuriakose Kunnacherry (Kottayam), Mar Joseph Pallikaparampil (Palai), Mar George Punnakottil (Kothamangalam), Mar Gratian Mundadan CMI (Bijnor), Mar James Pazhayattil (Irinjalakuda), Mar Gregory Karotemprel CMI (Rajkot), Mar Mathew Vattakuzhy (Kanjirapally), Mar Paul Chittilapilly (Thamarassery), Mar Vijay Anand Nedumpuram CMI (Chanda), Mar Jacob Manathodath (Palghat), Mar Simon Stock Palathara CMI (Jagdarpur), Mar Emmanuel Pothanamuzhy CMI (Mananthavady), Mar George Alencherry (Thuckalay), Mar Thomas Chakiath (Auxiliary-Ernakulam), Mar Sebastian Vadakel MST (Ujjain), Mar Mathew Moolakkatt OSB (Auxiliary-Kottayam), Mar Mathew Vaniakizhakel

VC (Satna), Mar John Perumattam MST (Emeritus - Ujjain) and Mar Abraham D. Mattam VC (Emeritus – Satna). Mar Sebastian Valloppilly (Emeritus-Tellicherry), Mar Joseph Powathil (Changanacherry), Mar Dominic Kokkatt CST (Gorakhpur) and Mar Thomas Elavanal MCBS (Kalyan) were absent owing to ill-health. Mar Elavanal attended a few sittings in the second week. Mar Joseph Pastor Neelankavil CMI (Sagar), Mar Lawrence Mukkuzhy (Belthangady) and Mar Joseph Kunnath CMI (Adilabad) were absent for other reasons.

Changes in Time-Table

The time-table of 10th November was changed to make it convenient for those synodal members who are also members of the Kerala Catholic Bishops' Council to take part in the solemn Eucharistic Celebration at Ernakulam organized in connection with the Great Jubilee 2000.

Experts

Father Antony Nariculam, the secretary of Central Liturgical Committee, was present to help at the discussion of the various liturgical texts. Similarly Fr. James Thalachelloor, the secretary of the Commission for Particular Law and Fr. James Kallumkal VC, the convener of one of the sub-committees, helped at the discussions of the drafts of the various Particular Laws.

Agenda

In the second sitting the agenda of the current session was finalized. The provisional agenda was accepted with some additions. The following items were on the final agenda:

1. Particular Laws

- a) Additional Laws on Religious, Evangelization of Nations, Ecclesiastical Magisterium and Divine Worship and especially the Sacraments

- b) Feast and Penance
 - c) Laws on Trials
 - d) Laws on Societies of Apostolic Life
 - e) Laws on Secular Institutes
 - f) Laws on Baptized non-Catholics coming into full Communion, Ecumenism, Penal Sanctions, Custom and Administrative Acts
 - g) Guidelines for Permanent Diaconate
 - h) Particular Laws on Hermits
 - i) Statutes of the Syro-Malabar Religious Conference (SMRC)
2. Liturgical Texts
 - a) Penitential Service to begin the Great Lent
 - b) Christmas
 - c) General Penitential Service
 - d) Modified Text of the Sacraments
 3. Guidelines for the Functioning of the Synod
 4. Result of the Study on Papal Honours
 5. New President for Paurastya Vidyapitham
 6. Revision of the Statutes of St Joseph's Pontifical Seminary, Mangalapuzha
 7. Matters concerning the Seminary at Kunnoth
 - a) Name
 - b) Statutes
 - c) Appointment of Officials
 8. Finance of the Curia

9. Bifurcation of the eparchy of Kottayam
10. Proposal to start a Museum under the auspices of the Liturgical Research Centre
11. Meeting with the office-bearers of AKCC
12. Minimum requirements to erect a parish in a pastoral centre conducted by a religious congregation
13. Appraisal of the status of the Catholic-Orthodox dialogue on marriage
14. Problems of the agricultural sector
15. Uniform mode of celebration of the Holy Qurbana
16. Briefing on the execution of the previous synodal decisions
17. Hooch tragedy
18. Call for Swadeshi Church
19. Matters related to the Formation of Students in Damasceno Institute in Rome
20. Matters related to the Syro-Malabar nuns working abroad
21. All India Tour of Deacons at Vadavathoor

Decisions of the Previous Session

An assessment of the execution of the decisions of the synod held in July 2000 was made in the first sitting. The Major Archbishop read out the decisions and briefed the synod as to how far they were executed. In this connection it was made clear that the special committee appointed by the synod has the mandate to examine and approve only the redrafted texts of the services mentioned in the decisions No. 14 and 17, namely those of Palm Sunday, Maundy Thursday, Passion Friday and Easter. They are also to look into the inaccuracies said to be found in the prayers translated from *Supplementum Mysteriorum*.

The synod decided to continue to make use of the service of Bishop Sebastian Vadakel in helping the secretary to present the draft of the minutes as in the previous session.

The Major Archbishop went through some of the uncompleted items of the agenda of the previous synod. Among them were the decision to adopt a new name for the Syro-Malabar Church, a common directive for the absolution of the sin of abortion, nature and functions specific to the order of heupadhiakona, membership of the Syro-Malabar Bishops outside the *territorium proprium* in the regional bishops' councils and the decision to send a major archiepiscopal visitor to study the situation of the pastoral care of the Syro-Malabarians in the Gulf region. With regard to the visitor to the Gulf countries the synod requested the Major Archbishop to make the appointment as early as possible and seek the permission of the Holy See in accordance with CCEO, canon 148. The Major Archbishop promised that he would do so immediately. With regard to the membership of the Syro-Malabar Bishops in the regional bishops' councils it was pointed out that the Catholic Bishops' Conference of India (CBCI) Standing Committee that met in October had already clarified the doubt and said that all the Catholic Bishops of India are members of the respective regional units of the CBCI and hence the Syro-Malabar bishops have a right to participate in the meetings of their local regional units. The Major Archbishop said that the regional bishops' councils are the regional units of the CBCI and not of the Conference of the Catholic Bishops of India – Latin Rite (CCBI).

Discussion on Liturgical Texts

The synod discussed the following liturgical texts: Penitential Service to begin the Great Fast (വലിയ നോമ്പാരംഭത്തിലെ അനുതാപശുശ്രൂഷ), General Penitential Service (അനുരഞ്ജനശുശ്രൂഷ), Christmas Service (പിറവിത്തിരുനാൾ കർമ്മങ്ങൾ) and Holy Saturday Service (വലിയശനി കർമ്മങ്ങൾ). Fr. Antony Nariculam, the secretary of the Central Liturgical Committee, was present during the

discussions. Before the texts were taken up for discussion he briefed the synod about their genesis. Archbishop Jacob Thoomkuzhy moderated the sittings in which the above texts were discussed. The drafts were approved by the synod with the modifications proposed by it. The modifications are to be incorporated into the text by the Special Committee of Bishops that was constituted for that purpose in VIIIth Synod (2000) I Session.

The Central Liturgical Committee (CLC) was authorized to compose hymns using the words and ideas from the prayers of the liturgy of the Hours of the Christmas Day to be sung during the procession around the church in the Christmas service.

Fr Nariculam invited the attention of the synod to a mistake in decision No. 13 published in *Synodal News* Vol 8, No. 1 (September 2000), pp. 37-38. He said that according to the decision of the synod it was up to the Special Committee of Bishops nominated by the synod to redraft the texts already approved by the synod and not the Central Liturgical Committee (CLC). The synod agreed with him and promised to correct the mistake in *Synodal News*.

Directives and Observations made by the Congregation for the Oriental Churches on the Text of the Sacraments

The synod discussed in detail the directives and observations given by the Congregation for the Oriental Churches on the revised text of the Sacraments. Fr Antony Nariculam presented them. Archbishop Jacob Thoomkuzhy moderated the sitting. One of the members wanted a clarification about the competence of the Congregation for giving such detailed instructions to amend the texts that were unanimously approved by the synod. The Major Archbishop made it clear that the Holy See has the competence for a *recognitio* of the texts and can ask the synod to make changes before the texts are finally promulgated by the Major Archbishop. But he added that the synod can always dialogue with the Holy See if it finds some changes unacceptable.

Some bishops expressed serious doubts as to whether certain directives to be incorporated in the new text would be acceptable to the priests in their eparchies. They also voiced their apprehensions about the possibility of further unrest among priests. Some others said that it is a dangerous trend that affects the functioning of the synod itself. It was finally decided to go ahead with the discussion of the document from the Holy See. The instructions and observations will be integrated into the text and if there is serious difference of opinion on any of them, it will be indicated and provisions for options will be sought. The texts will be modified in the light of the current discussion. The revised texts in Malayalam of the Sacraments which were already published in the *Synodal News* will be sent by the Major Archbishop to the eparchial bishops along with a note explaining the main ideas of the directives from the Holy See and the observations of the synodal members concerning them. The eparchial bishops are requested by the synod to present the said texts along with the explanatory note before at least the eparchial Presbyteral Councils for their comments. Such a pastoral consultation, it was felt, would be helpful to the synodal members to reach a proper decision in this regard.

The Special Committee of the Bishops will get the explanatory note prepared and will approve it before sending it to the eparchial bishops. The texts together with the explanatory note will be sent also to the members of the Central Liturgical Committee for its observations. The texts will be further modified in the light of the observations from the eparchies as well as from the CLC. Thereafter they will be sent back to Rome. In the meantime the Major Archbishop will send a reply to the Congregation for the Oriental Churches, informing them of the steps taken to follow up their suggestions and directions.

Translation of the Text of Holy Qurbana and Other Matters

With regard to the earlier decision of the synod to seek the help of Prof. Sebastian Brock in getting the text of the Holy Qurbana

translated into modern English the Major Archbishop said that he had a positive reply from Prof. Brock and it was read out. According to the letter Prof. Brock hoped to complete the translation by January 2001.

In this context one member wanted the Major Archbishop to procure a Syriac text corresponding to the present Malayalam text of the Holy Qurbana. The Major Archbishop promised to write to the Congregation for the Oriental Churches for it.

Another member requested a clarification about the status of the two English translations of the texts currently in use. It was clarified that the improved text also was allowed to be used by the erstwhile Syro-Malabar Bishops' Conference (SMBC).

Particular Laws

Fr James Thalachelloor, the secretary of the Commission for Particular Law, was present during the discussion of the drafts of the Particular Laws. In two sittings Fr James Kallumkal VC, the convener of the sub-committee that formulated the draft of the particular laws on Societies of Apostolic Life and Secular Institutes, also was present. Bishop Paul Chittilapilly moderated the sittings.

The synod discussed the following drafts and approved them with some modifications: Feast and Penance, Laws on Trials, Laws on Societies of Apostolic Life and Laws on Secular Institutes, Additional Laws on Evangelization of Nations, Ecclesiastical Magisterium and Divine Worship and especially the Sacraments, Laws on Baptized non-Catholics coming into full Communion, Ecumenism, Penal Sanctions, Custom and Administrative Acts, and Laws on Hierarchical Recourse. In conformity with an earlier decision of the synod, these drafts will be published in the Synodal News with an invitation for opinions of the faithful before they come up again in the synod for final approval. The members of the synod also may send any further observations in writing to the Commission for Particular Law. The synod will not discuss the drafts again but will

consider the pertinent observations and changes proposed by the faithful and the synod members.

In the case of the Additional Laws on Divine Worship and Sacraments the opinion of the Central Liturgical Committee will be sought before publishing them in the *Synodal News* because there were doubts as to whether priestly blessing is part of some of the sacramentals and whether those who have received minor orders can administer them. There was also a suggestion to constitute permanent minor clerics after the manner of permanent deacons.

Laws on Hermitage

The synod considered also the draft laws on Hermitage as requested by Bishop Gregory Karotemprel CMI. It was pointed out that he had been authorized by the synod some years back to draft some norms for guiding the hermit living in his eparchy and to make use of them on an experimental basis. He wanted to know whether the said norms had the approval of the synod and whether the status of the hermit in his eparchy is canonical. It was clarified to him that he as the eparchial bishop was competent to make particular laws on the matter for his eparchy which did not require the approval of the synod and that the status of the hermit is canonical once they are promulgated by him. The synod may later consider to legislate for the entire Church in this matter.

Statutes of Administrative Tribunals

The synod discussed the proposal of the Commission for Particular Law to set up administrative tribunals in the eparchies in accordance with the requirement in No. 70 of the Rules of *Palliyogam*. Fr. James Kallumkal VC read out the relevant portion of the write-up prepared by the commission on this matter. The chairman of the Commission wanted the synod to give clear guidelines as to whether the synod favoured the erection of administrative tribunals and if so its juridical nature and competence, namely whether such tribunals should be given competence to deal with

matters arising outside the *yogam* also. After discussing the various aspects of the issue the synod decided to restrict the competence of the proposed tribunals only to the issues arising from *yogam*. The synod decided to have common statutes formulated and to entrust the task of formulating them to the Commission for Particular Law.

Model Registers

The Commission for Particular Law presented the model of the registers to be kept in the parishes and the synod made its observations on them. It was decided that they should be sent to the eparchial bishops who will discuss them in the Eparchial Presbyteral Councils and seek their observations and comments. Thereafter they will be finalized.

Requirements for Erecting Parish Churches Attached to Monasteries

One of the members wanted the synod to give some general norms for erecting churches attached to monasteries as parish churches. The Major Archbishop said that norms in this regard are already laid down in Canon Law and that the local hierarch has to draw up an agreement with the concerned Religious Institute on their basis. After hearing the opinion of the members on this matter the Major Archbishop said that this is a matter on which the synod need not issue any guidelines.

Draft Statement on Inter Church Marriages

The Major Archbishop read out a communication from Bishop Walter Kasper, the Secretary of the Pontifical Council for Christian Unity in Rome. In the said communication Bishop Kasper requested the synod to give its observations on the draft statement on inter-Church marriages between the members of the Catholic Church and of the Malankara Orthodox Syrian Church in India. As proposed by Bishop Kasper the synod agreed to give some time to

Msgr. Mathew Vellanickal, one of the members of the Commission concerned, to brief the synodal members about the agreement.

Msgr. Mathew Vellanickal introduced the topic by reading the draft text of the agreement reached between the Catholic Church and the Malankara Orthodox Syrian Church of India concerning marriages between persons of these Churches. The Bishops in general felt that a few points need to be clarified. It was also found that there was no agreement among the synodal members concerning the interpretation of clause No. 9, c. in the statement. After discussing the point in detail the synod decided to forward the following observations to the Pontifical Council:

- a) Some of the synodal members understand that according to No. 9, c the husband and the wife together, in view of the integrity and unity of family in Church life, can maintain Eucharistic fellowship either in the Catholic or in the Orthodox Church on a permanent basis. Once they have decided the Church in which they are regularly to take Eucharistic communion they should not take communion from the other Church, even if it is his/her own, unless on special occasions and that too by mutual consent. If this understanding is correct they are not in favour of such a provision. They want the agreement to remind the Catholic party of his/her obligation for taking Eucharistic communion normally in his/her own Church. Some others found the provisions agreeable on the basis of the principle of economy.
- b) The synod understands that in No. 9, d possibility is given to the Catholic party to agree to baptize and bring up the children in Orthodox Church and its faith. If this is true then the synod would like that the Catholic party be reminded of his/her obligation to strive to baptize and bring up the children in the Catholic faith as far as possible, before coming to such an agreement.
- c) According to CCEO, c. 814, one of the conditions to be fulfilled for granting permission for mixed marriage is that “the

Catholic party declares that he or she is prepared to remove dangers of falling away from the faith and makes a sincere promise to do all in his or her power to have all the offspring baptized and educated in the Catholic Church.” Will this canonical requirement still be binding on the Catholics who enter into marriage with the members of the Malankara Orthodox Syrian Church if the draft agreement comes into force in its present form? Some of the synodal members have reservations about it if the norms will not be binding on them.

- d) No. 9, d says that “the couple may, by mutual agreement, take a responsible decision . . . in full harmony with the tradition of the Eucharistic communion which they maintain.” This provision is not clear to many of the synod members. Does it mean that the Catholic party is bound by the canonical norms of CCEO in this matter even after the agreement comes into force?
- e) According to CCEO, c. 814 the local hierarch can give dispensation for mixed marriages. If the draft agreement comes into force in its present form will the Catholics be obliged to seek this permission of the local hierarch if they want to enter into marriage with members of the Malankara Orthodox Syrian Church or can the respective parish priests proceed as in the case of a marriage between two Catholics?
- f) The whole synod wants the Catholic party to retain his/her affiliation in the Catholic Church.

The synod requested the Major Archbishop to forward these observations to the Pontifical Council concerned for Christian unity.

Matters Concerning Students in Damasceno Institute in Rome

Bishop Thomas Chakiath, who was recently appointed by the Congregation for the Oriental Churches for giving directions on the ongoing formation of the priest-students staying in Damasceno In-

stitute in Rome, briefed the synod of his first visit to the Institute. He reported that he had meetings with the rector and students of the Institute as well as with the officials of the Congregation for the Oriental Churches. He sought the opinion of the synod on various aspects of the life of the students there and said that they could be included in his report to be soon submitted to the Congregation. The synod arrived at a consensus on the following points to be included in his report: 1) The candidates chosen to be sent to Rome for studies may be given an intensive course in the Italian language at least for three months before they leave India. Only those who pass the prescribed test in the Italian language may be permitted to proceed. 2) Request the rector of the Institute to send an annual report of the students to their respective bishops together with the mark-list of their examinations. 3) The priests in Damasceno Institute who do licentiate should have obtained an average of at least 85% marks in order to be eligible for doctorate. 4) Request the Congregation for the Oriental Churches to send the intimation about the candidates chosen for scholarship sufficiently early so that they can attend the intensive course in the Italian language mentioned above.

Matters Concerning Kunnoth Seminary

Archbishop George Valiamattam introduced the topic. The synod asked him to take steps for the transfer of the land he offered for the seminary after getting expert advice in this regard. The general feeling was that an ecclesiastical agreement regarding the transfer of ownership of the land will not be enough. With regard to the appointment of the staff of the new seminary the synod decided that for the moment the rector shall be appointed by the Major Archbishop in consultation with the permanent synod. The convener of the ad hoc committee for the seminary will request all the bishops for the prospective candidates for the post of rector and other officials and staff members. The synod authorized the ad hoc committee to appoint the officials and the staff members. The con-

vener of the ad hoc committee is to present to the Major Archbishop the draft of the provisional statutes of the new seminary. The synod authorized the Major Archbishop to approve them after consulting the permanent synod. All the above provisions are subject to the norms in the statutes that will be approved later by the synod.

Archbishop Valiamattam wanted the synod to give the necessary instructions to the Commissions for Mangalapuzha and Vadavathoor Seminaries for raising funds. He requested the synod to take some concrete steps in this matter so that the new seminary can start functioning in the coming academic year. The synod considered the matter in detail and requested the Major Archbishop to convene a meeting of the respective commissions of Mangalapuzha and Vadavathoor Seminaries and of the Seminary Councils to discuss the matter and take a decision without further delay.

The synod authorized the Major Archbishop to choose a name for the proposed seminary at Kunnoth in consultation with the permanent synod.

Statutes of the Syro-Malabar Religious Conference (SMRC)

Fr. Antony Plackal VC, the President of SMRC and Superior General of the Vincentian Congregation, was present during the discussion of the draft of the statutes of SMRC. He presented the draft and the synodal members expressed their suggestions. There was a lengthy discussion about the nature of SMRC. The synodal members proposed various modifications in the draft so that all the Institutes of Consecrated Life and Societies of Apostolic Life of the Syro-Malabar Church can be represented in SMRC. There was also a proposal to change the name of SMRC to that effect. In the end the synod asked Fr Plackal to redraft the statutes integrating the suggestions of the synod members and also the suggestions of the experts who studied the draft on behalf of the Major Archbishop. If

the synodal members have further comments, they may send them to Fr Plackal. The Major Archbishop may approve the revised statutes in consultation with the permanent synod.

As to the request of Fr Plackal to allow an office space for SMRC at the Curia the Major Archbishop said that the synod would consider the matter and take a decision later.

Public Relations Officer

The synod decided to nominate Fr Paul Thelakatt as the Public Relations Officer of the synod. In discharging his duties he should seek the advice of the Major Archbishop. The Major Archbishop will give him an order of appointment clarifying his role. A copy of the PRO's statements to the press on major issues shall be sent to all the members of the synod.

The Major Archbishop presented to the synod the draft of the terms of reference to be included in the appointment order of the proposed PRO. He accepted the changes in the draft proposed by the synodal members.

Annual Report of Commissions

Recalling an earlier discussion of the synod one member said that the various commissions might be asked to present the annual reports of their activities. At the request of the Major Archbishop some Commissions expressed their readiness to present the reports in the current session of the synod. The Major Archbishop said that the report of the Commissions should hereafter be an item on the agenda of the synod once a year.

Report of the Commission for Pastoral Care of Migrants and Evangelization

Bishop Gregory Karotemprel, the chairman of the Commission presented the report of the activities of the Commission. The Major Archbishop read out a letter from Fr Jos Kandathikudy, the

director of the Syro-Malabar Missions in New York and Newark, in which he put forward several proposals for improving the Syro-Malabar pastoral care in the United States. Referring to the situation of the pastoral care of the Syro-Malabarians in the Gulf countries, both the Major Archbishop and the chairman shared their impressions and said that the attitude of the local ordinaries in those areas was not in favour of appointing Syro-Malabar priests presented by the synod.

As to the pastoral care of the Syro-Malabar faithful under Latin jurisdiction in India the Major Archbishop briefed the synod about his participation in the last meeting of the Special Committee of the Catholic Bishops' Conference of India (CBCI) for Evangelization. Since there is no much progress in this area, the synod requested the Major Archbishop to write once again to the Holy Father explaining the situation.

Guidelines of Mission Council

Bishop Sebastian Vadakel presented the draft of the Guidelines for the Mission Council of Bishops formed according to the recommendation of the Mission Assembly of the Syro-Malabar Church held in November 1999 at Mount St Thomas. The synod however did not consider it a matter to be discussed in the synod and hence asked the Council to do on its own whatever is opportune in this matter.

Problems of the Agricultural Sector

Archbishop George Valiamattam introduced the topic and briefed the synod about the plight in which the farmers currently find themselves because of the collapse of prices of farm products. Fr Mathew Vadakemury from Kanjirapally who was present at the discussions gave a description of the grim situation in which the farmers find themselves because of the process of globalization of the Indian economy. The Church, he said, should do whatever is possible to help the farmers. He requested the synod members to

support the movement of the farmers which is slowly gaining momentum in various parts of Kerala. In concrete he wanted the synod to depute someone from among its members who could act as advisor to the farmers' movement called *Indian Farmers' Movement* (INFAM). He also requested the help of the synod to get funds from agencies like Caritas India for its programmes and to depute a priest who might help the movement locally in the respective eparchies. As an immediate step he also proposed that the synod issue a press statement highlighting the seriousness of the problem.

The synod discussed the requests of Fr Vadakemury and resolved to do the following: a) To issue a press statement. Bishops Paul Chittilapilly, George Alencherry and Thomas Chakiath were entrusted with the task of drafting it. The draft prepared by them was later discussed in the synod and was approved and was given to the press. b) A committee with Archbishop George Valiamattam as convener and Bishops Joseph Pallikaparampil and George Punnakottil as members was constituted to advise the movement. c) The Synod will support the movement. d) The Synod members will write a circular letter explaining to the faithful of the respective eparchies to make them aware of the problem and the possible means to solve it. e) Bishop Emmanuel Pothanamuzhy will consult the president of the Kerala Catholic Bishops' Council (KCBC) to get the support of its members belonging to the Latin and Syro-Malankara Churches for a joint circular letter to be issued later. f) To depute the convener of the Committee to contact Caritas India and the Save-A-Family Plan (India) for help for a technical study of the situation.

Liquor Tragedy

The synod had a discussion on the recent liquor tragedy in Kerala. All agreed that a strongly worded press statement must be issued in this regard. Bishops George Punnakottil, Paul Chittilapilly, and Thomas Chakiath were entrusted with the task of preparing the statement. The draft of the statement was presented to the synod

and it was passed with some minor modifications. The modified statement was distributed to the press.

Museum

The proposal to start a museum at Mount St Thomas under the auspices of the Liturgical Research Centre (LRC) was discussed and accepted by the synod. The synod decided to begin it for the time being in the old building in the curial premises. During the discussion on this matter Fr. Bosco Puthur, the Executive Director of the LRC, was also present.

The chairman of the Board of Directors of the Liturgical Research Centre (LRC) requested the synodal members to encourage the persons concerned in their eparchies to lend out artifacts and other articles which have some artistic or historical value for exposition in the proposed museum at Mount St Thomas. He said that articles need to be lent out only against written undertaking that they would be returned safe to their owners. The chairman will write to the bishops in this regard.

All India Tour of Deacons at Vadavathoor

In accordance with the request of the authorities of Vadavathoor Seminary the synod discussed the desirability or not of the all India tour of the deacons at Vadavathoor and Mangalapuzha Seminaries. The synod authorized the two Seminary Commissions to study the matter together with the representatives of the Seminary staff and to give whatever directive it found opportune to the seminary authorities.

Papal Honours and Other Titles

Bishop Sebastian Vadakel, the convener of the Committee entrusted with the task of studying the opportuneness of conferring papal honours on the Syro-Malabar faithful and of instituting new honours and titles specific to the Syro-Malabar Church, presented the result of the study. The study had been ordered because the

Congregation for the Oriental Churches had sought the opinion of the synod in this matter while replying to Archbishop Thoomkuzhy who had requested to confer papal honours on some of his clerics. The synodal members discussed the various aspects of the matter and made it clear that the members of the synod may continue to apply for to obtain papal honours for the clergy and laity in their eparchies. The Major Archbishop was asked to give in writing the opinion of the synod to Archbishop Thoomkuzhy.

With regard to the possible titles specific to the Syro-Malabar Church the synod was of opinion that the matter should be decided only after a wider consultation at the eparchial level. It entrusted the matter to the Commission for Particular Law for further study. The Commission is also to study the possible insignia of the Major Archbishop, bishop, protosyncellus and syncelli. The bishops wanted also to review the present practice of using expressions like Excellency, Grace etc. to address bishops and archbishops. The Commission was also entrusted with the task of proposing more suitable ways of addressing prelates.

Bifurcation of the Eparchy of Kottayam

The synod considered the request of Bishop Kuriakose Kunnacherry for erecting an eparchy at Kannur dividing Kottayam and at the same time for making Kottayam a metropolitan see with the prospective eparchy of Kannur as its suffragan, and decided to endorse his request.

Meeting with All Kerala Catholic Congress (AKCC) Office Bearers

Shri John Kachiramattam and Shri Jose Vithayathil, the President and the Secretary respectively of the All Kerala Catholic Congress, were given some time on Thursday, 9th November to address the synod and explain their requests to the bishops for the promotion of AKCC. Bishop Joseph Pallikaparampil, the spiritual advisor of AKCC, moderated the sitting. As to their request for help to find

out funds for a training programme for youth they were asked to seek it from some funding agencies. Their project proposals will be recommended. With regard to the complaint that AKCC does not get representation in the official functions of the Church the Major Archbishop said that it would be taken care of in future.

New President for Paurastya Vidyapitham

Bishop Kuriakose Kunnacherry, the chairman of the Commission for St. Thomas Apostolic Seminary and Vice-Chancellor of Paurastya Vidyapitham, presented the result of his consultation with the staff council and the syndicate of PV for candidates to the post of the president. From among the names in the list presented by him, the synod elected one as the new president. The Major Archbishop will appoint him after getting confirmation from the Holy See.

Finance of the Curia

Fr Mathew Elappanickal, the Finance Officer of the Curia, presented the report of the financial administration of the Curia. He also briefed the synod about the receipts from the Institutes of Consecrated Life and Societies of Apostolic Life as well as from the shrines towards the recurring expenses of the Curia. He requested the synodal members to take an active interest in paying the dues from their eparchies. The synod gave approval to the projects proposed by him for the painting of the building and for the repair of the road to the Curia.

Next Sessions of the Synod

The following dates were fixed for the two sessions of the IXth synod (2001): Monday, 16th July to Saturday, 28th July 2001; Monday, 5th November to Saturday 17th November 2001. It was however further decided to hold either one or both of these sessions depending on the availability of enough matter for discussion. If the specified drafts of the liturgical texts are not ready by July the ses-

sion in July will not be held. Similarly if the synod feels that another session is not necessary in 2001 after the one in July the session in November will not be held. In any case the synodal members are to be informed in this regard at least one month in advance.

Ordinations in Northern Seminaries

It was pointed out that the ordinations in some of the seminaries in the North are conducted in April every year unlike in Kerala where they are conducted in December. Besides, the candidates belonging to the same batch but studying in the seminaries in Kerala and those in the North get ordained in different times. Here the synod was asked whether the obligation of four full years of theological studies before being ordained priests as prescribed in CCEO, c. 348 was not applicable to the seminaries in Kerala. It was pointed out that since the theological studies are already integrated in the philosophy course and since both the courses together last for seven years, there was no violation of canon law in this matter. This may be applied also to the seminaries in the North.

Decision on Uniform Mode of Celebrating Qurbana

One of the members pointed out that a discussion on the decision of the synod about implementing the uniform mode of Holy Qurbana is needed. A few members expressed their views on the matter. The practice of celebrating the Qurbana according to the synodal decision whenever the bishops came together for some common function, a few members said, should be strictly followed.

Conclusion

The session ended at 12:30 p.m. on Saturday, 11th November with the concluding speech of the Major Archbishop and with the Angelus.

DECISIONS

1. To start a museum at Mount St Thomas under the auspices of the Liturgical Research Centre and to begin it for the time being in the old building in the curial premises.
2. To entrust to the Commission for Particular Law 1) further study of the matter of possible titles of honour proper to the Syro-Malabar Church to be conferred on the distinguished members of the clergy and laity, 2) study of the possible insignia of the Major Archbishop, bishops, protosyncellus and syncelli, and 3) a review of the practice of using expressions like Excellency, Grace, etc. to address prelates.
3. To request Bishop Thomas Chakiath who was recently appointed by the Congregation for the Oriental Churches for giving directions for the ongoing formation of the priest-students staying in Damasceno Institute, Rome to include in his report the following points: 1) Candidates chosen to be sent to Rome for studies may be given an intensive course in the Italian language at least for three months before they leave India. Only those who pass the prescribed test in the Italian language may be permitted to proceed. 2) Request the rector of the Institute to send an annual report of the students to their respective bishops together with the mark-list of their examinations. 3) Those who do licentiate in Damasceno Institute (in Rome?) should have obtained an average of at least 85% marks in order to be eligible for doctorate. 4) Request the Congregation for the Oriental Churches to send the intimation about the candidates chosen for scholarship sufficiently early so that they can attend the intensive course in the Italian language mentioned above.
4. To give its consent to the bifurcation of the eparchy of Kottayam and to the erection of an eparchy at Kannur at the

same time raising the eparchy of Kottayam to the status of a metropolitan see and making Kannur a suffragan of Kottayam.

5. To request the Major Archbishop to write once again on behalf of the synod a letter to the Holy Father through the Congregation for the Oriental Churches seeking that steps be taken in this Jubilee Year to get our legitimate rights recognized in regard to our proper territory and the pastoral care of our faithful under Latin jurisdictions.
6. a) To authorize the Major Archbishop to do in consultation with the permanent synod the following: 1) to appoint the rector of the seminary at Kunnoth, 2) to approve the draft of the provisional statutes of the seminary and 3) to choose a name for the seminary. b) to authorize the ad hoc committee of bishops of the seminary to appoint other officials and staff members.
7. To nominate Fr Paul Thelakatt as the Public Relations Officer of the synod. The Major Archbishop will give him an order of appointment clarifying his role.
8. To approve with certain modifications the following liturgical texts and to request the special committee of bishops to give them final approval after having incorporated the proposed modifications: Penitential Service to begin the Great Fast (വലിയ നോമ്പാരംഭത്തിലെ അനുതാപശുശ്രൂഷ), General Penitential Service (അനുരഞ്ജനശുശ്രൂഷ), Christmas Service (പിറവിത്തിരുന്നാൾ കർമ്മങ്ങൾ) and Holy Saturday Service (വലിയശനി കർമ്മങ്ങൾ).
9. To constitute a committee with Archbishop George Valiamattam and Bishops Joseph Pallikaparampil and George Punnakottil as members to advise the Indian Farmers' Movement under the leadership of Fr Mathew Vadakemury and to issue a statement of the synod concerning the problems of the agricultural sector.

10. To let the Pontifical Council for Christian Unity know that a few points in the draft agreement on inter Church marriage between the members of the Catholic Church and the members of the Malankara Orthodox Syrian Church of India need to be further clarified and the views of the synod on some of these points to be ascertained.
11. To approve with some modifications the following drafts: a) Additional Laws on Religious, Evangelization of Nations, Ecclesiastical Magisterium and Divine Worship and especially the Sacraments, b) Fast and Penance, c) Laws on trials, d) Laws on Societies of Apostolic Life, e) Laws on Secular Institutes and f) Laws on Baptized non-Catholics coming into full Communion, Ecumenism, Penal Sanctions, Custom and Administrative Acts
12. To send to the eparchial bishops the models of registers to be kept in the parishes so that they may discuss them in the Eparchial Presbyteral Councils and seek their observations and comments.
13. To have common statutes for Administrative Tribunals formulated and to entrust the task of formulating them to the Commission for Particular Law. It was made clear that these tribunals would have competence to deal only with cases that pertain to matters of Palliyogam.
14. To approve the press statement about the plight of the farm sector.
15. To send the revised texts in Malayalam of the Sacraments which were already published in the Synodal News to the eparchial bishops along with a note explaining the main ideas of the directives from the Holy See and the observations of the synodal members concerning them. The eparchial bishops are requested by the synod to present the said texts along with the explanatory note at least before the eparchial presbyteral

Councils for their comments. Such a pastoral consultation, it was felt, would be helpful to the synodal members to reach a proper decision in this regard.

16. To fix the following dates for the two sessions of the IX synod (2001): Monday, 16th July to Saturday, 28th July 2001; Monday, 5th November to Saturday 17th November 2001. It was however further decided to hold either one or both of these sessions depending on the availability of enough matter for discussion. If the specified drafts of the liturgical texts are not ready by July the session in July will not be held. Similarly if the synod feels that another session is redundant in 2001 after the one in July the session in November will not be held.
17. To request the Major Archbishop to appoint as early as possible a visitor to tour the Gulf countries to study the situation of the pastoral care of the Syro-Malabar Catholics over there and to seek the permission of the Holy See in accordance with CCEO, canon 148.

CORRIGENDUM

Decision No. 13 published in *Synodal News* Vol. 8, no. 1 (September 2000), pp. 37-38 is corrected as follows:

To approve the text of the service for Palm Sunday, Maundy Thursday, Passion Friday and Easter. The special committee of Bishops appointed by the synod is to redraft the text incorporating the changes authorized by the synod and approve them.

(See Report, p. 14)

CONCLUDING SPEECH

My dear Brother Archbishops and Bishops,

We are today winding up this intensive two-week long second session of the VIIIth synod (2000). It gives me great satisfaction because we have covered almost all the items on the agenda. This session had the lowest attendance also. Some were absent for reasons of health. Let us continue to remember them in our prayers. I believe that they were, indeed, present here spiritually. I am sure, you will share with the absent members the deliberations of this session when you get a chance to do so. They will be more than happy to listen to you.

We have drafted most of the particular laws specified in the Code of Canons of the Oriental Churches. Certainly, we require more, but what we have already made will take us a long way. After some years of experience we may be able to identify more areas where we need to make particular laws. For the time being we have got to concentrate our attention on codifying the laws that we have already drafted. I am hopeful that we can have the Code of the Particular Laws of the Syro-Malabar Church in our hands without much delay. While thanking the Commission for Particular Law for bringing successfully this arduous job so far, I would request it to keep up the momentum until the code is ready.

The Commission for Liturgy also has done a wonderful job. But they have a long way to go before they can rest. There are many more texts yet to be finalized. But I am sure that they will be able to complete them within a reasonable period of time. At the same time I would like to remind you that we need not have undue anxiety about the slow process of finalizing the liturgical texts. The Latin Church with all her vast expertise and resources and the strong centralized support of the Vatican Dicasteries took decades to reach the present state of affairs in liturgical matters. Even now work in

this field is continuing. Compared to the Latin Church we are, but a tiny mote. Besides, until 1993 we were without an effective common leadership and a sense of direction. Even now we have not fully come to grips with the new-found identity of our Church and we are experiencing so many handicaps. What we have achieved in spite of all such unfavourable circumstances is really enormous. We can be proud of that achievement. Compared to the other Oriental Churches we are far ahead and in a much better position in these matters. Besides, eight years in the life of an apostolic Church almost two thousand years old is just nothing. As you know liturgy is not something static. It has an inherent dynamism and will take new forms according to the needs of the times and places. So it may be unrealistic to think that we can finalize everything once and for all and relax.

With regard to the pastoral care of the Syro-Malabar faithful living under the Latin jurisdiction both in India and abroad we have deliberated once more. You have asked me to let the Holy Father know of their sad plight and request him to take the necessary steps to establish the required structures for letting them practise their Christian faith according to their own ecclesial traditions. You have asked me also to send a team of visitors to the Gulf countries for studying the situation of the pastoral care given to our people there. As I have already said during the discussions I require the permission of the Holy See to send such a team. Certainly I shall constitute the team and request the permission of the Holy See for sending it to the Gulf. I am hopeful that the Holy See will not deny me permission. Yesterday I received a letter from Bishop Bernard G. Gremoli, the Vicar Apostolic of Arabia, under whom there are large communities of Syro-Malabar Faithful. In this letter he writes:

It is my duty to inform Your Grace that Fr. Jacob Anavelil Panamthottam, a fugitive priest incardinated in the diocese of Varanasi, spent without permission, some months in Doha. While there he celebrated the Eucharist publicly, administering the Sacraments of First Communion and Confirmation to several Chil-

dren, even though he was under canonical interdict. At present there is another priest. However, at present we are unable to find out from which diocese in Kerala he is coming. As long as priests continue to come to Doha in this way, ministering to a rebellious group, without any authority from the Ordinary, it will, not only, not be possible to solve this painful problem, but those who are sending and supporting these priests are fomenting a real schism in the Church. I am really sorry for this situation.

Since I have little control over such priests and the communities that support them the situation might develop into an explosive one and can get out of hand any time. On my part I have assured the Vicar Apostolic of Arabia that I will never approve any ministry there especially of priests if not approved by him or issue certificates for the sacraments administered by such priests. I am convinced that unless our Holy Father himself intervenes personally in this matter it can lead to disastrous consequences to the great harm to the Christian cause in these predominantly Muslim countries. We have already tried every means at our disposal to convince the local Latin Ordinary about the need to establish structures for the pastoral care of the Syro-Malabar faithful in his vicariate, but all in vain. I hope and pray that the Holy See may take effective steps in the right direction.

The situation in India also has not been any better. We have been continually engaging in dialogue with our brother bishops of the Latin Church. As you know there are thousands of Syro-Malabarians in cities like Delhi and Chennai and our priests have been working there as chaplains since years. But so far not one parish has been erected for our people according to the teachings of the magisterium except in the archdiocese of Bangalore. Our people continue to send me memoranda with the request to provide them facilities for living their faith according to the Syro-Malabar traditions. But we cannot but request those local Ordinaries and petition to the Holy See. There might come one day when justice will be given to our people.

We have discussed also the recent liquor tragedy in Kerala as well as the problems of the farmers because of the collapse of cash crops. We should do whatever is within our reach to prevent such tragedies in future. I think the parish priests can do much in this field by educating the people against the growing drinking culture and its consequences. If the situation continues in the present manner it is going to affect the social fabric of our state very adversely. It would be very desirable that we in our eparchies make aware our faithful and especially our priests to work for eradicating this evil from the society. It is also necessary to use all legitimate means to prevent the state from promoting liquor sales. One should also ensure that only those who vouch for a liquor free society come to the leadership positions of our state.

Similarly we should give all support to the Farmers' Movement so that a total economic and social collapse might be averted. The loss of the farm sector will certainly affect all other sectors. Therefore I earnestly advise you to do everything possible for making this movement a great success.

May Mary the Mother of Christ help us in all our pursuits. May St Thomas, our father in the faith, intercede for us before God. With these words I formally conclude this second session of the VIIIth synod (2000).

Mount St Thomas
11th November 2000

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

സീറോ മലബാർ മെത്രാന്മാരുടെ സമ്പൂർണ്ണ സിനഡ് പുറപ്പെടുവിക്കുന്ന പത്രപ്രസ്താവനകൾ

ഒന്ന്

കഴിഞ്ഞ രണ്ടു ദിവസമായി കാക്കനാട് മൗണ്ട് സെന്റ് തോമസിൽ നടന്നുവരുന്ന സീറോ മലബാർ മെത്രാന്മാരുടെ സമ്പൂർണ്ണ സിനഡ് ഈയിടെ കേരളത്തിൽ സംഭവിച്ച വ്യാജമദ്യദുരന്തത്തെപ്പറ്റി കൂലംകുഷമായി ചർച്ച ചെയ്യുകയും താഴെക്കാണുന്ന പ്രസ്താവന പുറപ്പെടുവിക്കുകയും ചെയ്തു.

ഈ ദിവസങ്ങളിൽ നമ്മുടെ നാട്ടിൽ ഉണ്ടായ അതിദാരുണമായ വിഷമദ്യദുരന്തങ്ങൾ കേരളജനതയെ ഒന്നാകെ ഞെട്ടിച്ചിരിക്കുകയാണ്. ഇനിയും എത്രപേരുടെ ജീവൻ അപകടത്തിലാകുമെന്ന് ആർക്കും നിർണ്ണയിക്കാൻ ആകാത്ത അവസ്ഥ ഭീതിജനകമാണ്. ഇതിന് അടിയന്തിരമായി പരിഹാരം കാണേണ്ടിയിരിക്കുന്നു.

ഇതൊരു യാദൃച്ഛികസംഭവമല്ല. എത്രയോ വിഷമദ്യദുരന്തങ്ങൾ ഇതിനകം നമ്മുടെ നാട്ടിൽ നടന്നുകഴിഞ്ഞിരിക്കുന്നു. കഴിഞ്ഞ വർഷങ്ങളിൽ പുനലൂർ, വൈപ്പിൻ, അഞ്ചൽ, മട്ടാഞ്ചേരി, ആലപ്പുഴ, കോട്ടയം, കല്ലുവാതുക്കൽ, പള്ളിപ്പുറം എന്നീ സ്ഥലങ്ങളിലായി നൂറുകണക്കിന് ആളുകൾ വിഷമദ്യം കഴിച്ചുമരിച്ചിട്ടുണ്ട്. അതിൽ എത്രയോ കുടുതൽ വ്യക്തികൾക്ക് അന്ധത തുടങ്ങിയ മാറാരോഗങ്ങൾക്ക് വിഷമദ്യം കാരണമായി. നമ്മുടെ നാട്ടിൽ വർദ്ധിച്ചുവരുന്ന കുറ്റകൃത്യങ്ങളുടെയും റോഡപകടങ്ങളുടെയും പിന്നിൽ മദ്യത്തിന്റെ സ്വാധീനം നിർണ്ണായകമാണെന്ന കാര്യം ആർക്കാണ് അറിഞ്ഞുകൂടാത്തത്!

ഈ സാഹചര്യത്തിൽ അടിയന്തിരമായി ഇതിനൊരു പരിഹാരം കണ്ടേ മതിയാകൂ. ജനക്ഷേമത്തിനുവേണ്ടി പ്രവർത്തിക്കേണ്ട സർക്കാർ നിഷ്ക്രിയത്വം പുലർത്തുന്ന അവസ്ഥ അപലപനീയമാണ്. സംസ്കാര സമ്പന്നമായ ഏതു രാജ്യവും ഇത്തരം സാഹചര്യങ്ങളെ യുദ്ധകാലാടി സ്ഥാനത്തിൽ നേരിടുകയാണ് ചെയ്യുന്നത്. വിറ്റ വിഷമദ്യത്തെക്കാൾ അനേകമടങ്ങ് വ്യാജമദ്യം സംഭരിച്ചുവെച്ചിരിക്കുന്നതായി വാർത്തകളുണ്ട്. അതുകൊണ്ടാണ് ഈയിടെ നടന്ന വലിയ ദുരന്തത്തിനുശേഷവും വീണ്ടും വീണ്ടും മരണങ്ങൾ സംഭവിച്ചുകൊണ്ടിരിക്കുന്നത്. ഈ സാഹചര്യത്തിൽ

അടിയന്തിരമായി മദ്യവ്യാപാരം നിർത്തിവെച്ച് നിലവിലുള്ള സ്റ്റോക്കുകൾ മുഴുവൻ രാസപരിശോധനയ്ക്ക് വിധേയമാക്കി വിഷമദ്യം വിലക്കപ്പെടുത്തില്ല എന്ന് ഉറപ്പുവരുത്താൻ സർക്കാരിന് ധർമ്മിക ഉത്തരവാദിത്തമുണ്ട്.

ഇതുകൊണ്ടു മാത്രം സർക്കാരിന്റെ ഉത്തരവാദിത്തം തീരുന്നില്ല. വളർന്നുവരുന്ന കൊലപാതകങ്ങളുടെ പുറകിൽ മദ്യസംസ്കാരം മൊത്തമായ സ്വാധീനം ചെലുത്തുന്നുണ്ടെന്നുള്ള തത്ത്വം അംഗീകരിച്ച് മദ്യത്തിന്റെ സംലഭ്യത കുറയ്ക്കാൻ നിയമപരമായ നടപടികൾ എടുക്കണം. മദ്യവ്യാപാരം സർക്കാരിന്റെ വരുമാനമാർഗ്ഗമായി കാണുന്നത് സംസ്കാരശൂന്യമായ സമീപനമാണ്.

വ്യാപകമായ അഴിമതി ഈ ദുരന്തത്തിനു പിന്നിലുണ്ടെന്ന് എല്ലാവർക്കും അറിയാം. രാഷ്ട്രീയകക്ഷിഭേദം കൂടാതെ അഴിമതിശൂംചലയെ തകർക്കാതെ നമ്മുടെ നാട് രക്ഷപ്പെടുകയില്ല.

രാജ്യം ഭരിക്കുന്നവർ ആദർശശുദ്ധിയും ജനക്ഷേമമത്പരതയും ഉള്ളവർ ആയിരിക്കണം. മദ്യവ്യവസായികളുടെ പിന്തുണയോടെ നേതൃത്വത്തിലേക്ക് കടന്നുവരുന്നവർക്ക് ഈ രാജ്യത്തെ സമാധാനത്തിലേക്കും ക്ഷേമത്തിലേക്കും നയിക്കാൻ കഴിയുകയില്ല. ജനപ്രതിനിധികളെ തെരഞ്ഞെടുക്കുമ്പോൾ ഇക്കാര്യം നാം ശ്രദ്ധിക്കാതെ പോകുന്നുണ്ട്.

ഇത്രയും ഭീകരമായ ദുരന്തം നടന്നിട്ടും വീണ്ടും നമ്മുടെ ജനങ്ങൾ മദ്യപിക്കാൻ തയ്യാറാകുന്നു എന്ന വസ്തുത നമ്മിൽ കൂടുതൽ ഉത്കണ്ഠ ജനിപ്പിക്കുന്നു. അതുകൊണ്ട് മദ്യവിമുക്ത സമൂഹസൃഷ്ടിയിൽ എല്ലാ നല്ല മനുഷ്യരുടെയും ശ്രദ്ധ പതിയേണ്ടതുണ്ട്. കൂട്ടായ പരിശ്രമത്തിലൂടെയും അർപ്പണബോധത്തോടുകൂടിയുള്ള പ്രവർത്തനത്തിലൂടെയും മാത്രമേ ഈ ലക്ഷ്യം നമുക്ക് നേടാനാകൂ.

ഇപ്പോൾ നടന്ന ദുരന്തത്തിനുശേഷം ഈ വിഷയത്തിന്റെ ഗൗരവം ജനഹൃദയങ്ങളിലേക്ക് എത്തിക്കാൻ വാർത്താമാധ്യമപ്രവർത്തകർക്ക് കഴിഞ്ഞിട്ടുണ്ട് എന്നതിൽ അവർ അഭിമാനം അർഹിക്കുന്നു. ബന്ധപ്പെട്ട എല്ലാവരും സഹകരിച്ച് ഒരു മദ്യവിമുക്തസംസ്കാരം കെട്ടിപ്പടുക്കാൻ കഴിയട്ടെ.

മൗണ്ട് സെന്റ് തോമസ്
1-11-2000
ബിഷപ്പ് ജേക്കബ് മനത്തോടത്ത്
സിനഡ് സെക്രട്ടറി

രണ്ട്

കേരളത്തിലെ കർഷകജനത മുൻപെങ്ങും ഉണ്ടായിട്ടില്ലാത്തവിധം അതിരുകഴിയുന്ന സാമ്പത്തിക പ്രതിസന്ധിയെ നേരിട്ടുകൊണ്ടിരിക്കുകയാണ്. നാണ്യവിളകൾക്കു സംഭവിച്ച കുത്തനെയുള്ള വിലയിടിവ് നമ്മുടെ നാട്ടിലെ എല്ലാ ജനങ്ങളെയും തകർച്ചയിലേക്ക് തള്ളിവിട്ടിരിക്കുന്നു. ഇതിന്റെ പ്രത്യാഘാതങ്ങൾ ദുരവ്യാപകമാണ്. കർഷകരെ മാത്രമല്ല, ജീവിതത്തിന്റെ എല്ലാ മേഖലകളിലുള്ളവരെയും ഇത് ബാധിക്കും. കുത്തകമുതലാളികളോടൊപ്പം സാധാരണക്കാരായ തൊഴിലാളികൾ, കച്ചവടക്കാർ, ചെറുകിട വ്യവസായികൾ ഇവരെയെല്ലാം ക്രമേണ കടുത്ത ദാരിദ്ര്യത്തിലേക്കു തള്ളിവിടുമെന്ന് തീർച്ച.

ഈ പ്രതിസന്ധിയുടെ കാരണങ്ങൾ ഗൗരവപൂർവ്വം വിശകലനം ചെയ്യേണ്ടതാണ്. ഉദാരവൽക്കരണത്തിന്റെ പേരിൽ സമ്പന്നരാജ്യങ്ങളുടെ താല്പര്യങ്ങളാണ് സംരക്ഷിക്കപ്പെടുന്നത്. ഇവിടുത്തെ കർഷകരുടെ അധാനഫലവും അതിന്റെ ഫലമായി ഈ രാജ്യത്തുണ്ടാകേണ്ട സാമ്പത്തിക പുരോഗതിയും ബലികഴിക്കപ്പെടുന്നു. നമ്മുടെ കാർഷികവിഭവങ്ങൾക്ക് ന്യായമായ സംരക്ഷണം നൽകാതെ രാജ്യാന്തര കരാറുകളിലൂടെ അതേ വിഭവങ്ങൾ ഇറക്കുമതി ചെയ്യുന്ന വിരോധാഭാസമാണ് ഇന്നു നാം കാണുന്നത്. നാളികേരം, തേയില, കുരുമുളക്, റബ്ബർ എന്നല്ല ക്ഷീരോത്പന്നങ്ങൾപോലും ഇപ്രകാരം ഇറക്കുമതി ചെയ്യപ്പെടുന്നു. നമ്മുടെ കേന്ദ്രസംസ്ഥാന ഗവൺമെന്റുകളുടെ ദീർഘവീക്ഷണക്കുറവും കാലാകാലങ്ങളിൽ കർഷകജനതയോടു കാണിച്ച അവഗണനയുമാണ് ഇന്നത്തെ ദുഃസ്ഥിതിക്കു കാരണം. കർഷകരുടെ അസംഘടിതാവസ്ഥയാണ് ഇവിടെ ചുഷണം ചെയ്യപ്പെടുന്നത്. ഈ പ്രതിസന്ധിക്ക് അടിയന്തിരമായ പരിഹാരം കണ്ടേ തീരൂ.

ജനാധിപത്യ വ്യവസ്ഥിതിയിൽ സംഘടിതശക്തികൾക്കേ അവകാശങ്ങൾ നേടിയെടുക്കാൻ കഴിയൂ. ജനസംഖ്യയിൽ എഴുപതു ശതമാനത്തോളം വരുന്ന കർഷകർ ഇന്ന് അസംഘടിതരാണ്. സംഘടിച്ച് പ്രവർത്തിക്കാൻ തയ്യാറാകണം. ഇക്കാര്യത്തിൽ ജാതിമത, രാഷ്ട്രീയ പരിഗണനകൾക്കതീതമായി എല്ലാ കർഷകരും ഒന്നിക്കേണ്ടിയിരിക്കുന്നു. ഗവൺമെന്റുകളുടെ തെറ്റായ നയപരിപാടികൾ തിരുത്താനും പുതിയവ സ്വീകരിപ്പിക്കാനും ഇതുമാത്രമാണ് യഥാർത്ഥ പരിഹാരമാർഗ്ഗം.

അടുത്ത കാലങ്ങളിലായി നമുക്കുണ്ടായ അത്യാവശ്യമായ ഭക്ഷ്യവിഭവങ്ങൾ ഉൽപാദിപ്പിക്കുന്ന കാര്യത്തിൽ നമ്മുടെ കർഷകർ പുലർത്തിപ്പോന്ന മനോഭാവവും തിരുത്തപ്പെടേണ്ടതാണ്. അതിനു കാരണമായി പറയപ്പെടുന്ന വർദ്ധിച്ച കൃഷിചെലവ് തുടങ്ങിയ കാരണങ്ങൾക്ക് നീതി കരണം കണ്ടെത്താമെങ്കിലും അതുവേണ്ടി വന്ന ഭവിഷ്യത്തുകൾ ഏറെയാണ്. അതിനാൽ നമുക്കാവശ്യമായ വിഭവങ്ങൾ നമ്മുടെ കൃഷിയിടങ്ങളിൽത്തന്നെ ഉൽപാദിപ്പിക്കാൻ നാം ശ്രമിക്കണം. നഷ്ടപ്പെട്ടുകൊണ്ടിരിക്കുന്ന അധാനശീലം വീണ്ടെടുക്കണം. വർദ്ധിച്ചുവരുന്ന സുഖലോലുപത നിയന്ത്രിക്കണം. അധാനിച്ചു ജീവിക്കുന്നതിന്റെ മാന്യത പുതിയ തലമുറ മനസ്സിലാക്കണം.

മൗണ്ട് സെന്റ് തോമസ്
09-11-2000
ബിഷപ്പ് ജേക്കബ് മനത്തോടത്ത്
സിനഡ് സെക്രട്ടറി

PAPAL BULL ELEVATING MARIAM THRESIA

IOANNES PAULUS PP. II

Ad perpetuam rei memoriam

“Mandatum novum do vobis, . . . sicut dilexi vos, ut et vos diligatis invicem” Jo 13, 34. Huic Domini praescripto suam vitam Venerabilis Dei Serva Maria Teresia Chiramel Mankidiyan commodavit, quae, Iesu docente exemplumque praebente, alios adamare ac potissimum pauperes, aegrotos, derelictos et humilioris ordinis homines didicit et ipsa magis operibus quam verbis efficacem egit evangelizationem filia haec Ecclesiae Syro-Malabarensis, quae a Thomae Apostoli praedicatione trahit originem, in pago quodam Puthenchira, Trichuriensis provinciae, Civitatis Keralae, die XXVI mensis Aprilis anno MDCCCLXXVI Thoma ac Thanda Chiramel Mankidiyan parentibus orta est, cui apud Baptismatis fontem Teresiam indiderunt nomen. Suam propter filialem in Christi Matrem pietatem obtinuit ut Baptismatis nomini Mariam anteferet. In familia quadam difficultatibus laborante instituta est apostolatus familiae haec futura auctrix. Teresia tertia ex quinque liberis, matre comi magistra, in pietatem ac sanctitatem adolevit iam puella omni ope Deum amare voluit, qui cardo fuit et caput eius vitae. Ut perfectate caritatis donum obtineret, quater in hebdomata ieiunabat et pluris in die rosarium Marialem edicebat nec non nocte precans vigilabat. Christo patienti se ad dicens, ipsi decem annos nata suam virginitatem sacravit. Evangelicam perfectionem persequens, vitam absconditam, precationis et paenitentiae conquisivit. Paroeciae interea templum tribus cum sociis adire solebat, quae operam dabat ut illud mundaretur et altare exornaretur. Eadem faciens quae Iesus in apostolatu pauperes iuvabat, homines derelictos invisibat eosque firmabat. Aegrotos curabat ac minime lebrosos ac vaiolis infectos vitabat, qui saepe a familiaribus opibus carentibus deserebantur.

Eorum post obitum punillos colebat. Sic effari potuit: ~ In hoc perfecta est caritas Dei nobiscum ~ Io 4, 17. Aliquid prophetici fere demonstrans, Teresia super suetas consuetudines sola indigentes familias invisibat, quod quidam, clerici etiam, reprehenderunt. Divino praesidio nisa, renovata fiducia ad Nazarethanam familiam se convertit, exemplar scilicet familiarum, quas instaurare et edificare veluti ecclesias domesticas studebat. Pro peccatoribus orabat, eorum pro conversione ieiunabat, eos invisibat atque cohortabatur ut mentem mutarent. Ipsius poenitentiae ascesisque exercitia in memoriam antiquorum monachorum eremitarumque summas asperitates revocabant. Ei in magnis coporis spiritusque aerumnis versanti complura tribuit Deus mystica dona ~ Stigmata Domini Iesu in corpore meo porto ~ Gal. 6, 17: hoc cum S. Paulo dicere potuit. Dominus a maligno eam temptari, de fide etiam et castitate, sivit. Ab anno MCMII usque ad mortem domino Iosepho Vithayathil, parochi Puthenchirano, prudenti scilicet spirituali moderatore, usa est. Eo iuvante, Congregationem Sacrae Familiae condidit, quae familiis inserviret atque prima, die XIV mensis Maii anno MCMXIV, vota perpetua nuncupavit, nomen sibi imponens Mariam Teresiam. Cum eius sociae in novam Congregationem tamquam postulantes reciperentur, ipsa prima Antistita electa est. Mater et nutrix effecit ut suum Institutum adolesceret. Humana et christiana disciplina puellas instituendo, fundamenta ad mulieres liberandas et promovendas iecit. Haud paucae fuerunt iuvenes, quae, eius simplicitate, humilitate fulgidaque sanctitate pellectate, Congregationem ingrederentur. L annos nata, santitatis fama perflua, die VIII mensis Iunii anno MCMXXVI ex hoc mundo demigravit. Miraculorum deinceps fama eam comitata est, quae complures, ipsa intercedente, devoti obtinuerunt. Anno MCMLXXXIII Eparchia Trichuriensis beatificationis canonizationisque causam incohavit. Omnibus a iure statutis perfectis rebus, Nos Ipsi, die XXVIII mensis Iunii anno MCMXCIX, decleravimus Dei Servam virtutes theologales, cardinales iisque adnexas heroum in modum exercuisse. Die XXVII mensis Ianuarii anni bismillesimi Decretum super

miraculo, intercesioni Matris Mariae Teresiae adscripta, prodiit. Statuimus igitur ut beatificationis ritus Romae die IX mensis Aprilis annis iubilare ageretur. Hodie igitur in foro Petriano, inter Missarum solemniam formulam hanc protulimus: ~ Nos, vota Fratrum Nostrorum Iairi Iaramillo Monsalve, Episcopi Sanctae Rosae de Osos, Francisci Bible Schulte, Archiepiscopi Novae Aureliae, Camilli Cardinalis Ruini, Vicarii Nostri pro Romana diocesi, et Iacobi Pazhayattil, Episcopi Irinjalakudensis, necnon plurimorum aliorum Fratrum in Episcopatu multorumque christifidelium expletes, de Congregationis de causis Sanctorum consulto, Auctoritate Nostra Apostolica facultatem facimus ut Venerabiles Servi Dei Marianus a Iesu Euse Hoyos, Franciscus Xaverius Seelos, Anna Rosa Gattorno, Maria Elizabeth Hesselblad et Maria Teresia Chiramel Mankidiyan Beatorum nomine in posterum appellentur eorumque festum: Mariani a Iesu Euse Hoyos die decima tertia mensis Iulii, Francisci Xaverii Seelos die quinta mensis Octobris, Annae Roasae Gattorno die sexta mensis Maii, Mariae Elizabeth Hesselblad die quarta mensis Iunii et Mariae Teresiae Chiramel Mankidiyan die octava mensis Iunii in locis et modis iure statutis quotannis celebrari possit. In nomine Patris et Filii et Spiritus Sancti. ~ Clara haec mulier commendabiles dedit religiosae pietatis fideiquae testificationes, quae totam suam vitam Deo omnino addixit atque in Christi Ecclesiaeque inibi beneficium complura patravit. Exoptamus igitur ut salutifera illius exempla magno sint hominibus qui circa sunt emolumento, quo ipsi, communibus de sententiis, collatis viribus, feliciorum aetatem consequantur. Quae autem his Litteris decrevimus nunc et posthac rata et firma volumus esse, contrariis rebus minime obstantibus quibuslibet. Datum Romae, apud Sanctum Petrum, sub anulo Piscatoris, die IX mensis Aprilis, anno MM, Pontificatus Nostri altero et vicesimo.

Demandato Summi Pontificis

(Sd/-)

+ Angelus Card. Sodano
Secretarius Status

(Sealed)

LETTER FROM THE CONGREGATION FOR THE ORIENTAL CHURCHES

CONGREGATIO
PRO ECCLESIIS ORIENTALIBUS
Prot. N. 1796/99

17 dicembre 1999
00193 Roma
Via della Conciliazione, 34
00120 Città del Vaticano

Eccellenza Reverendissima

E' pervenuto a questa Congregazione, con lettera del 21 novembre 1999, il testo relativo alle modalità di celebrazione del Holy Qurbana, approvato unanimemente dal Sinodo Siro-Malabarese durante la sessione dei giorni 15-20 novembre scorsi.

La considerazione del testo, nonché la forma della sua approvazione e l'impegno del Sinodo per la sua pronta e accurata diffusione offrono possibilità a questa Congregazione di rallegrarsi vivamente per il raggiungimento di questo importante risultato.

Questo Dicastero non ha obiezioni nei confronti della decisione assunta, che considera un nuovo, importante passo nella coscienza dell'identità della Chiesa siro-malabarese e un fondamentale contributo alla comunione ecclesiale, mediante una prassi pastorale omogenea. In allegato si uniscono alcune avvertenze concrete per la corretta applicazione del provvedimento.

Perché la decisione possa sortire l'effetto desiderato è indispensabile che, nella promulgazione e nell'applicazione, l'intero Sinodo dei Vescovi, sia collegialmente sia in ciascuno dei membri, si assuma la piena responsabilità pastorale di una fedele e corretta attuazione.

Con sentimenti di distinto ossequio mi confermo,

Suo dev. mo

(sd/-)

Achille Card. Silvestrini, Prefetto

(Sd/-)

M. Marusyn, Segr.

A Sua Eccellenza Reverendissima
 Mons. Varkey VITHAYATHIL, C. Ss. R.
 Amministratore Apostolico di Ernakulam-Angamaly
 Mount St. Thomas
 P.O. Box No. 10
 Bharath Matha College
 Kochi 682 021
 Kerala – India.

All.: 1

ENCLOSURE

1. The rubrics to be promulgated for the implementation of this synodal decision should be unmistakably explicit. They should state clearly, as in the above mentioned document, that during the Anaphora the priest faces East (or the altar, i.e., with his back to the congregation, leading the people in prayer while facing in the same direction the people themselves are facing); and that the priest begins to face in this direction (toward the altar and away from the congregation) beginning with and including the Prayer of *accessus ad altare*: “I give you thanks, my Father, Lord of heaven and earth ...” The priest remains facing in this direction during the entire Anaphora, except of course at those points where the traditional rubrics order him to turn to the congregation for a greeting.

2. It should be noted that in churches which have restored the once-traditional Bema in the center of the nave, in the midst of the congregation – and such a restoration would certainly be desirable at least *ad experimentum* for example in liturgical centres and seminary or monastic chapels – then during the Liturgy of the Word the clergy on the Bema would be seated in the midst of the people and facing in the same direction as they, in the direction of the lecterns for the readings of the Liturgy of the Word.

3. Furthermore, in churches so designed, it would not be necessary for the presiding priest to come to the Bema for the concluding rites of the liturgy, which would be celebrated from the front of the questroma or sanctuary platform, facing the people.

DECREE OF ERECTION OF THE SEMINARY AT KUNNOTH

No. 2336/2000

Formation of candidates to priesthood has always been one of the top priorities of the Church. The object of this formation is *to make them true shepherds of souls after the example of our Lord Jesus Christ, teacher, priest and shepherd. ... They should be trained to undertake the ministry of the shepherd, that they may know how to represent Christ to men, Christ who did not come to have service done to him, but to serve others and to give his life as a ransom for the lives of many [Mk. 10: 45; Jn. 13: 12-17], and that they may win over many by becoming the servants of all [I Cor. 9:19] (Vatican II, Presbyterorum Ordinis - PO 4). In order that they be trained to do so major seminaries are necessary (PO 4) and wherever individual dioceses are unable to provide adequate seminaries out of their own resources, common seminaries should be established and maintained ... By their means better provision will be made for the solid training of the students, which is of paramount importance in this matter. ... In large seminaries the students should be suitably organized in smaller groups, to enable more personal attention to be given to each student, while retaining unity of discipline and scientific training."* (PO 7). Mindful of this disposition of the Second Vatican Council the synod of bishops of the Syro-Malabar Church in its session held from 10th to 22nd July at Mount St. Thomas decided to establish a new major seminary common to the Syro-Malabar Church in North Kerala since it found that the existing major seminaries of the Syro-Malabar Church are unable to fulfil the dispositions of the Council because of the increased number of students seeking admission in them.

After having evaluated the merits and demerits of the different places proposed for the said seminary the synod decided to establish it in the plot offered free of cost by the eparchy of Tellicherry at Kunnoth in the civil district of Kannur.

The synod further decided that the new seminary should be a full-fledged seminary with facilities for the philosophical and theological training of candidates leaving, however, the way open for a decision for changing it into a philosophate should in future circumstances warranted such a change. The synod wanted the seminary to start functioning in June 2001 with the course of 1st year philosophy.

In order to oversee the construction and functioning of the new seminary the synod decided that an ad hoc committee be constituted with Archbishop George Valiamattam (Archbishop of Tellicherry) as convener and Bishops Paul Chittilapilly (Bishop of Thamarassery), Emmanuel Pothanamuzhy CMI (Bishop of Mananthavady), Mathew Moolakatt OSB (Auxiliary Bishop of Kottayam) and Lawrence Mukkuzhy (Bishop of Belthangady) as members.

Therefore as duly authorized by the synod of bishops of the Syro-Malabar Church the undersigned Archbishop Varkey Vithayathil, C.Ss.R., Major Archbishop of the Syro-Malabar Church, hereby canonically erects the said common Seminary of the Syro-Malabar Church and declare it as erected in the plot of land donated by the eparchy of Tellicherry at Kunnoth in the civil district of Kannur in the state of Kerala with all the rights and obligations attached to such a juridic institution in canon law and civil law. As a common institution of the Syro-Malabar Church the said seminary is under the jurisdiction and supervision of the Major Archbishop of this Church and its statutes are subject to the approval of the synod of bishops of the Syro-Malabar Church.

All contrary dispositions notwithstanding

Given from the Major Archiepiscopal Curia of the Syro-Malabar Church at Mount St. Thomas on 1st September 2000.

(Sd/-)

+ Varkey Vithayathil, C.Ss.R.
Major Archbishop of
The Syro Malabar Church

(Sealed)

(Sd/-)

Fr. Jose Porunnedom
Chancellor of the Major Archiepiscopal Curia &
Major Archiepiscopal Protonotary

DECREE OF APPOINTMENT OF THE SEMINARY COMMITTEE

No. 2337/2000

The synod of bishops of the Syro-Malabar Church in its session held from 10th to 22nd July at Mount St. Thomas resolved that a major seminary common to the Syro-Malabar Church be established at Kunnoth in the civil district of Kannur of the state of Kerala and that in order to supervise the construction and functioning of the said seminary an ad hoc committee be constituted with

Mar George Valiamattam (Archbishop of Tellicherry) as convener and **Mar Paul Chittilapilly** (Bishop of Thamarassery), **Mar Emmanuel Pothanamuzhy** CMI (Bishop of Mananthavady), **Mar Mathew Moolakatt** OSB (Auxiliary Bishop of Kottayam) and **Mar Lawrence Mukkuzhy** (Bishop of Belthangady)

as members. The synod further resolved that the said committee be given the mandate to prepare the plan and estimate of the proposed building, collect the necessary funds and start construction in such a way that the course can be started in June 2001. Therefore having been duly authorized by the synod the undersigned Archbishop Varkey Vithayathil, C.Ss.R., Major Archbishop of the Syro-Malabar Church, hereby constitutes the said committee as mentioned above with all the rights and obligations attached thereto according to the common law and the particular laws of the Syro-Malabar Church. It is further decreed that the convener or his delegate from among the members shall act on behalf of the committee and carry out its duties on the basis of consensus. Doubts with regard to the competency of the committee or the points that re-

quire clarification and the disputed issues if any be referred back to the Major Archbishop.

All contrary dispositions notwithstanding

Given from the Major Archiepiscopal Curia of the Syro-Malabar Church at Mount St. Thomas on 1st September 2000.

(Sd/-)

+ Varkey Vithayathil, C.Ss.R.
Major Archbishop of
The Syro Malabar Church

(Sealed)

(Sd/-)

Fr. Jose Porunnedom
Chancellor of the Major Archiepiscopal Curia &
Major Archiepiscopal Protonotary

CIRCULAR LETTER OF THE MAJOR ARCHBISHOP ADDRESSED TO ALL SYRO-MALABAR FAITHFUL

No. 2541/2001

The Syro-Malabar Major Archiepiscopal Curia
Mount St Thomas, PB No. 10
Thrikkakkara.P.O., Kochi 682 021
5th January 2001

Dear Sisters and Brothers in Jesus Christ,

It has been the decision of the Synod of Bishops of the Syro-Malabar Church that the final draft of the particular laws of our Church which are currently under preparation shall be published in the Synodal News so that those who have some observations about them may get a chance to make them known to the competent authorities before these drafts are definitively promulgated as laws. Therefore in accordance with the said decision the drafts of the particular laws on the following are published in this issue of the Synodal news:-

- a) *Laws on Major Archbishop, Metropolitan, Bishops, Exarchs and the Organs Assisting the Eparchial Bishop in the Governance of the Eparchy*
- b) *Laws on Monks and Other Religious as well as Members of Other Institutes of Consecrated Life*
- c) *Laws on Secular Institutes*
- d) *Laws on Societies of Apostolic Life*
- e) *Laws on Evangelization of Nations*

- f) *Feast and Penance*
- g) *Laws on Hierarchical Recourse*
- h) *Laws on Baptized non-Catholics coming into full Communion with the Catholic Church, Ecumenism, Penal Sanctions in the Church, Custom and Administrative Acts*
- i) *Laws on Trials*

The members of the Syro-Malabar Church who wish to propose changes in the drafts may do so before 15th April 2001. All correspondence shall be addressed to *Secretary, Commission for Particular Law, Mount St Thomas, PB No. 10, Thrikkakara. P.O., Kochi 682 021, Kerala.*

(Sd/-)

+ Varkey Vithayathil, C.Ss.R.
Major Archbishop of
The Syro-Malabar Church

DRAFTS OF PARTICULAR LAWS

Laws on Major Archbishop, Metropolitan, Bishops, Exarchs and the Organs Assisting the Eparchial Bishop in the Governance of the Eparchy

- Article 1 With due regard for the right and obligation of the eparchial bishop of canonically visiting his own eparchy, the Major Archbishop has the right and obligation to conduct a pastoral visitation of the same eparchy once in ten years. (CCEO c.83 § 1)
- Article 2 The Major Archbishop can commit a function of conducting affairs which regard the entire Major Archiepiscopal Church to any cleric, whether religious, societies of common life in the manner of religious life or eparchial with the consent of the eparchial bishop or the major superior; he can also subject the cleric immediately to himself while exercising this function. (c. 89 § 2)
- Article 3 The Major Archbishop shall celebrate Holy Qurbana for the entire Church on all days of obligation of the Syro-Malabar Church. (c. 94)
- Article 4 All and solely the ordained Bishops of the Syro Malabar Church whether eparchial, titular or emeritus constituted inside or outside the territorial limits of the Syro Malabar Church, excluding those mentioned in cc. 953 § 1, 1433 and 1434 are members enjoying deliberative vote of the Synod. (c. 102 §§ 1, 2; 150 § 1; 211 § 1; Cfr. Synodal News Vol. No. 2, 1994 Art. 3:1)

- Article 5 For the effective carrying out of certain matters, the Major Archbishop, with the consent of the permanent synod, can invite others, especially hierarchs who are not bishops, and experts to give their opinions to the bishops in the synod with due regard for canon 66 §2. (Synodal News Vol no. 2. 1994 Art. 3:3) (c. 102 §3)
- Article 6 The term of office of the Major Archiepiscopal Finance Officer shall be 5 years. The same person shall not be appointed for more than two terms consecutively. (c. 122 §2)
- Article 7 During a vacancy of the Major Archiepiscopal See the administrator of the Major Archiepiscopal Church is the senior bishop according to episcopal ordination among the bishops of the Major Archiepiscopal Curia. If there is no curial bishop, the one senior among the bishops who are members of the permanent synod will be the administrator. (Cfr. Synodal News vol. no. 2 1994 Art. 6:2:3 §2) (c. 127)
- Article 8 The eparchial bishop can confer ecclesiastical dignities recognized by the Synod of bishops to clerics subject to him in consultation with the college of eparchial consultants. (c. 194)
- Article 9 The eparchial bishop shall celebrate Holy Qurbana for the people of the eparchy entrusted to him on all days of obligation of the Syro- Malabar Church. (c. 198)
- Article 10 The administrator of an eparchy has the right for allowance as per custom of the Syro-Malabar Church. (c. 230 §1)
- Article 11 The manner of election and the number of the delegates to the eparchial assembly from the pastoral council, deacons, superiors of monasteries *sui iuris* and superiors of other institutes of consecrated life which have

- houses in the eparchy are to be determined by the eparchial bishop. (c. 238 §1, n. 7, 8, 9)
- Article 12 The eparchial bishop is to communicate the text of the laws, declarations and decrees which have been decided upon at the eparchial assembly to the Major Archbishop.(c. 242; cf. c. 241)
- Article 13 The eparchial bishop is to establish a finance council which consists of a president, who is the eparchial bishop himself, and of other suitable persons, including expert in civil law if possible, appointed by the eparchial bishop after consulting the college of eparchial consultants.(c. 263 §1)
- Article 14 Not less than 50% of the members to the presbyteral council are to be elected according to the eparchial Statutes. (c. 266 §1)
- Article 15 The office of Protopresbyter shall be joined in a stable manner to the office of the parish priest of a certain parish. (c. 277 § 1)
- Article 16 The term of office of a Protopresbyter shall be as that of the parish priests of the eparchy. (c. 277 §2)
- Article 17 Besides the powers and faculties bestowed upon him by common law the Protopresbyter shall have the power to installing a newly appointed parish priest in his district, to give dispensation from two marriage banns (cf. Laws on Marriage canon 15 § 2) and to preside over the periodic meetings of the clergy of the district. (c. 278 § 1)
- Article 18 There is to be generally only one Parish Priest in a parish. However, in special situation a Parish may be entrusted to several priests; the letter of appointment must determine accurately the rights and obligations of

the moderator, who directs the common action and reports on it to the eparchial bishop, and the obligations of the other presbyters.(c. 287 § 2)

Article 19 The parish priest acquires the care of souls by canonical provision; however, he is not allowed to exercise his office unless he has taken canonical possession of the parish by recording the same in the *Yogapusthakam* on the date prescribed in the order of appointment in the presence of two witnesses preferably *Kaikars* unless otherwise stipulated by the eparchial statutes. The order of appointment shall be read out publically during Holy Qurbana on the following Sunday. Assistant parish priest shall take charge of office by presenting the appointment order to the parish priest. (c. 288)

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

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

Article 1 The Christian faithful have the right to choose religious state and it is to be promoted by all.(CCEO cc. 22; 411)

Article 2

§ 1 Every religious institute belonging to Syro-Malabar Church can receive candidates from among the Christian faithful of this Church with due regard to articles 1-5 of the laws on clerics.

§ 2 Religious Institutes of other sui iuris Churches having houses / regions/ province/canonically ascribed to the

Syro-Malabar Church can also receive candidates from the Christian faithful of this Church with the written permission of the eparchial vocation director (cc. 40, 432, 517 § 2).

Article 3 Eparchial Vocation Director shall assist the Vocation Directors of Institutes of Consecrated life in selecting suitable candidates.

Article 4 A Religious Institute should provide in its statutes whether houses with less than six members should have a council or not (c. 422 § 2).

Article 5 Bishops, Parish Priests and Superiors shall ensure that the faithful who wish to join religious institutes of another sui iuris Church are aware of their obligation to observe their own Rite and that they see whether there is provision in such institutes for them to follow the ecclesial heritage of the Syro Malabar Church (cf. C.40; OE. N. 6;cc. 432 and 517 § 2).

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

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

Article 8

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

§ 2 When found necessary, the eparchial bishop may permit Sunday Liturgy celebrated in the churches of reli-

gious houses with the parish community participating in it. But this is to be under the direction of the parish priest and without prejudice to the pastoral guidelines given by the Major Archbishop (Synodal News Vol. 7, No. 1 & 2 December 1999 p. 64).

- Article 9 Major superiors of religious institutes of the Syro-Malabar Church may meet together in a conference so that by combined effort they may work to achieve more fully the common purpose of the Syro-Malabar Church in general and the religious Institutes in particular. They can also deal with affairs, which are common to all Institutes and to work to establish suitable coordination and cooperation with the Synod of Bishops and with eparchial bishops (c.416).
- Article 10 The conference of the major superiors of the Syro-Malabar Church is to have its own statutes, which must be approved by the Major Archbishop with the consent of the Synod of Bishops.
- Article 11 It shall be the duty of the institute that allows eremetical life to direct the life and provide for the needs of those leading eremetical life. The superior of the institute should intimate this to the eparchial bishop.
- Article 12 Those ascetics who imitate eremetical life without attaching to an institute should get the permission of the eparchial bishop and it shall be the duty of the eparchial Bishop to direct their lives and to provide for their needs.
- Article 13 It is up to the eparchial bishop to prescribe norms for consecrated life of widows and virgins who profess the vow of chastity.

Laws on Secular Institutes (C. 569)

- Article 1 The life and the apostolate of the members of the Secular Institutes are expressions of their consecrated life in the Church. This way of life is to be promoted by all.
- Article 2 The curriculum of formation in Secular Institutes is to include the rich spiritual and ecclesial patrimony of the Syro-Malabar Church.
- Article 3 If members of the Secular Institute have to reside in a house of their own, care should be taken that the number of resident members does not exceed the limits of a small group.
- Article 4 The members of the Secular Institutes living alone in secular conditions should take care that they lead a life of prayer and carefully fulfil their spiritual obligations. They have to keep up their belongingness or their bond to their fraternal group.
- Article 5 The competent ecclesiastical authority has to see that the initial formation given in the Secular Institutes does not assume the pattern of a religious institute.

Laws on Societies of Apostolic Life

- Article 1 The following particular laws of the Syro-Malabar Church concern the societies of Apostolic Life mentioned in canon 572.
- Article 2 Such Societies are governed by the laws given by the Apostolic See, the particular laws of the Syro-Malabar Church and their own statutes (Constitutions).
- Article 3 A Society of Apostolic Life is of Pontifical, Major Archiepiscopal or Eparchial right in accordance with the norms of canon 505 § 2. It is clerical according to the

norm of canon 505 § 3 (otherwise it is non-clerical). It is dependent on the ecclesiastical authority as congregations are dependent in accordance with the norm of canons 413-415 and canon 419.

Article 4 The eparchial bishop in consultation with the Major Archbishop may erect a Society of Apostolic Life and approve its statutes. Moreover, the Major Archbishop with the consent of the Permanent Synod may establish or recognize such a society and approve its statutes.

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

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

Article 7

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

§2 Unless otherwise determined in the statutes, it is for the General Moderator with the consent of his or her Council to make provisions concerning the property of

the suppressed houses or other units of the Society, with due regard for justice and the wishes of the donors.

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

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

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

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

- Article 11 The statutes of each Society shall stipulate the period and stages of formation of the members; but with respect to the formation of the members who are destined for holy orders, the canons on the formation of clerics shall also be followed.
- Article 12 Unless otherwise stated in the statutes, the definitively incorporated clerical members of the society shall be ascribed as clerics into the society by the diaconal ordination, or in the case of cleric already enrolled in an eparchy, by the perpetual incorporation.
- Article 13 The General Moderator of the society and others designated in the statutes may issue dimissorial letters for the Holy Orders to be conferred on the members. These letters shall be addressed to the eparchial bishop of the place in which the candidate has a domicile; to another bishop, however, if the eparchial bishop has given permission. (cf. can. 537§ 2).
- Article 14 The government of the Society is to be determined by the statutes of each Society with due regard for the following articles.
- Article 15 Moderators and Synaxes in Societies of Apostolic Life have that power which is determined in the statutes. In clerical societies of Apostolic Life of Pontifical or Major Archiepiscopal right, moreover, they possess power of governance for both the external and internal forum, in conformity with the statutes.
- Article 16 In a Society of Apostolic Life, the General Synaxis has the highest internal authority in accordance with the statutes. It is to be composed in such a way that it represents the whole Society. It elects the General Moderator and deals with matters of greater importance in accordance with the statutes. Its composition,

- the manner and frequency of its meeting and norms concerning the election should be dealt with in detail in the statutes.
- Article 17 Ordinarily the highest authority in the whole society is exercised by the General Moderator in accordance with the statutes.
- Article 18 1^o. The General Moderator is to be designated by election to be conducted in accordance with the statutes.
- 2^o. In addition to the qualifications required by the statutes, he or she should be a perpetually incorporated member of the Society and should have completed 35 years of age.
- 3^o. There shall be a General council elected by the General Synaxis in accordance with the statutes to assist the General Moderator in the administration of the Society.
- 4^o. The other Moderators are designated in accordance with the statutes.
- Article 19 1^o. There shall be a Finance Officer for the administration of the temporal goods of the Society who shall discharge this office under the direction of the General Moderator.
- 2^o. The Finance Officer is elected or appointed as per the norms of the statutes.
- Article 20 1^o. The Societies and, unless the statutes provide otherwise, their constituent parts and houses are juridical persons. As such they are capable of acquiring, possessing, administering and alienating temporal goods in accordance with CCEO Title XXIII and their own statutes.

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

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

Article 22

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

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

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

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

Article 24

§ 1 One who lawfully departs or who was lawfully dismissed from the society cannot claim anything from it for any kind of work performed therein.

§ 2 The society, however, shall observe equity and charity toward a member who is being separated from it.

Laws on Evangelization of Nations

(c. 587 § 3; 591)

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

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

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

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

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

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

FEAST AND PENANCE

(C. 880 § 3; C.882)

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

§ 2 The obligation of the feasts of Epiphany, Ascension, Peter and Paul be fulfilled in the following Sunday after the actual day.

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

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

§ 1 On days of Fasting only one full meal may be taken.

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

Article 3 The following are the days fixed for Fasting:

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

Article 4 The following are the days fixed for Abstinence:

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

2 Abstinence is recommended on all days of Lent, period of Annunciation, all days of *Moonnunombu, Ettunombu and Pathinanju nombu*.

Laws on Hierarchical Recourse

(cc. 996-1006)

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

Laws on Baptized non-Catholics Coming into full Communion with the Catholic Church, Ecumenism, Penal Sanctions in the Church, Custom and Administrative Acts

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

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

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

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

LAWS ON TRIALS

(cc. 1192; 1242; 1261)

- Article 1 Notification of citations, decrees, sentences and other judicial acts are to be made through one of the safest of the following means:
- 1^o. through public postal services, with an acknowledgment or receipt card or under certificate of posting;
 - 2^o. through the services of parish priests or other reliable persons whose report regarding the acceptance or refusal are to be kept as part of the acts.
- Article 2 The questioning of witness is conducted by the judge as per common law (c. 1242). The questions proposed by the promoter of justice, or defender of bond, or advocates are generally asked to the witness by the judge or the persons who take his place, after weighing the merit of the same. However, on special occasions, the promoter of justice or the defender of bond or advocate can ask questions directly, if he is so allowed by the judge.
- Article 3 As a rule, every tribunal should have a tariff regarding the stipends or allowance to be paid to the experts. However, considering the special nature of the case and the person concerned a higher or lower amount may be paid as per the decision of the judge.

MAJOR ARCHIEPISCOPAL ORDINARY TRIBUNAL— ANNUAL REPORT – 2000

The Syro Malabar Major Archiepiscopal Ordinary Tribunal was erected on 1 September 1994. A summary of its activities in the year 2000 is given below.

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

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

Rev. Fathers Joseph Thoompungal, Joseph Mundakathil and Joseph Varanath are newly appointed judges. The term of office of the other members, was renewed during this year.

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

We remember with gratitude the services of Rev. Dr. Joseph Kuzhinjalil and Rev. Fr. Antony Madathumpady who have been serving the Major Archiepiscopal Tribunal as Judge and Notary respectively and are relieved from their office recently.

2. Office : The Ordinary Tribunal is functioning at the old building in the premises of the Major Archiepiscopal Curia.

3. Cases

- a) **First Instance :** The Major Archiepiscopal Tribunal, which is competent to deal with first instance cases as per CCEO c. 1063 § 4 received no first instance case in the year 2000.
- b) **Second Instance :** The tribunal receives appeal cases in the second instance, generally from the Metropolitan Tribunals of Ernakulam, Changanacherry, Trichur and Tellicherry. At the beginning of 2000 there were 3 cases pending at the second instance level. 47 new cases were introduced in 2000. In the current year 38 cases were given decrees of ratification. One case was returned to the tribunal of first instance to be for-

warded to Rome as per provision of CCEO canon 1367. Of the three cases processed in ordinary trial, two were in favour of the bond and the other one in favour of nullity of marriage. Eight cases are pending at the end of the year. All the cases that were dealt with by the Tribunal were marriage nullity cases.

- c) **Third Instance :** The Ordinary Tribunal which is competent to deal with cases at the second and subsequent instances processed three cases at the third instance in the current year. Of these, one case considered as per provision of CCEO c. 1369 was given a decree of ratification. One case was given a negative sentence declaring that the marriage in question was valid. One case is pending at the end of the year.

The Major Archiepiscopal Tribunal tried altogether 53 marriage cases in the second and subsequent instances. The tribunals which first dealt with these cases are of the following eparchies :

Ernakulam	:	25
Changanacherry	:	10
Trichur	:	05
Tellicherry	:	11
Kothamangalam	:	02 (third and subsequent instance).

(Sd/-)

Fr. Andrews Thazhath
President