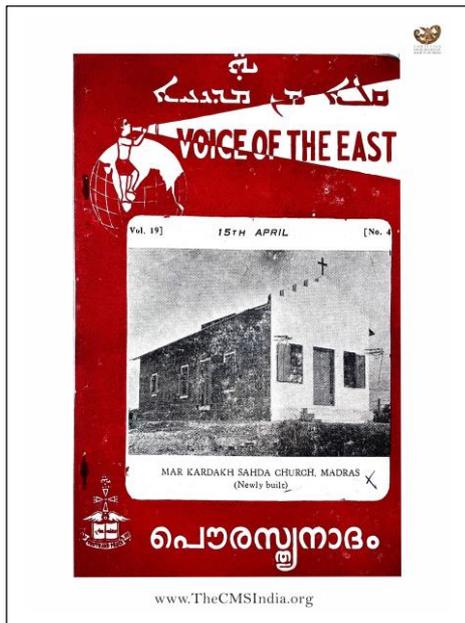


## Voice of the East-1971, April (Ancient Church of the East) പൗരസ്ത്യനാദം



Call Number	RR-1318/WM
Title	Voice of the East-1971, April (Ancient Church of the East)- പൗരസ്ത്യനാദം (A socio Religious Monthly)
Topic	<ul style="list-style-type: none"> <li>• Editorial</li> <li>• Judgment (Contd)</li> <li>• Book Review</li> <li>• News</li> <li>• Syriac section</li> <li>• Madras Parish Account</li> </ul>
Author	Unknown.
Editor	Dn. T.R. Jos
Publisher/Year	J.T. Kottekadan/1971
Printed at	Trissur
Total Pages	16
Language	Malayalam
Copyright	Author/Publisher
Contributor	Wilson Muriyadan
Key Words	#Ancientchurchoftheeast # J.T. Kottekadan # Dn.T.R. Jos #Voiceoftheeast

Disclaimer: Copyright to the Author/Publisher. This Extract of the book is Read Only and cannot be downloaded, copied, printed or published without the prior permission of the Author / Publisher. For more details contact us: [info@thecmsindia.org](mailto:info@thecmsindia.org)

കേരള ക്രൈസ്തവ സഭയുടെ

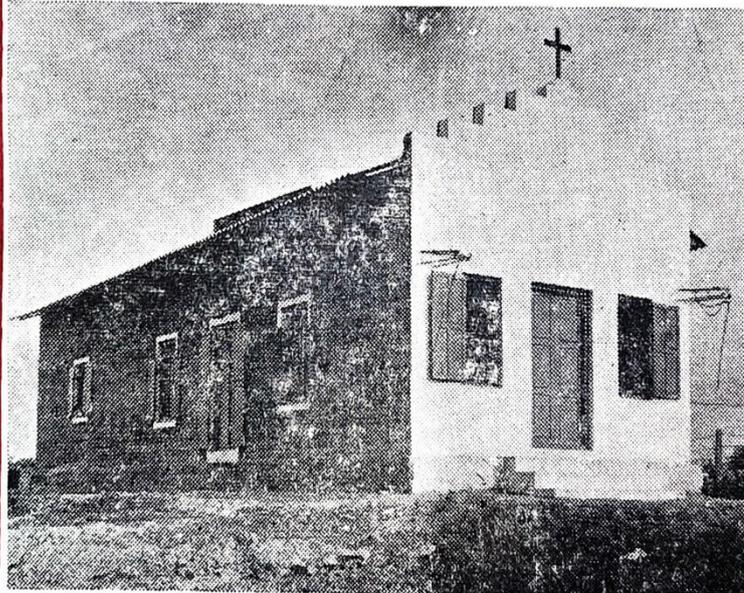


# VOICE OF THE EAST

Vol. 19]

15TH APRIL

[No. 4



MAR KARDAKH SAHDA CHURCH, MADRAS  
(Newly built)



പൗരസ്ത്യനാദം

[www.TheCMSIndia.org](http://www.TheCMSIndia.org)

[www.marggam.com](http://www.marggam.com)

MARGGAM – Digital Library of Christianity in India



## CONTENTS

VOICE OF THE EAST  
(A Socio-Religious monthly)

- 1 Editorial
- 2 Judgment (Contd)
3. Book Review
4. News
5. Syriac section
6. Madras Parish Accounts

Published in the interests of  
YOUTHS' ASSOCIATION  
(Church of the East)

Central Office,

Big Church :: TRICHUR-1

Editor Dn. T. R. Jos

Publisher - J. T. Kottekadan

---

Subscription

U. S. A. } \$ 2  
Middle East }  
& England } Sh 10

For copies Apply

To

The Editor  
Voice of the East  
Youths' Association  
Church of the East  
Central office  
Big Church, TRICHUR-1.

PHONE:	
PRESS.	331
CHURCH.	978
TRICHUR.	

[www.TheCMSIndia.org](http://www.TheCMSIndia.org)

[www.marggam.com](http://www.marggam.com)

MARGGAM – Digital Library of Christianity in India



# VOICE OF THE EAST

Vol. 18

1971 April

Book 4.

## Editorial

### MAR THIMOTHEUS

On April 30, 1945 Mar Abimelek Thimotheus Metropolitan of Malabar and India passed away in his adopted land, India. Though twenty six years passed since that event, his memory has not faded from the minds of his admirers all over the world. He belonged to whole Assyrian community scattered throughout the world.

Born in the little village of Mar Bishu in Urumiah. Abimelek, the youngest son of the parish priest, was entrusted to the care of the missionaries of the Archbishop of Canterbury (Rev. W. H. Browne & Rev. A. J. Maclean). The young boy, though not keeping good health, learned English and Aramaic well and was ordained deacon 1903. Priested in 1904, he was consecrated Metropolitan in 1907 after serving a term as an Archdeacon assisting the young patriarch Mar Benjamin shimun.

Though not yet thirty at the time of his consecration as Metropolitan, he was seven years older than his consecrator, the Patriarch. Mar Thimotheus reached India in 1908 and served there for 37 years with a gap of four foreign trips between 1919 and 1928 for the Assyrians and their settlement. May his memory be a source of encouragement to all of us.

Editor.

[www.TheCMSIndia.org](http://www.TheCMSIndia.org)

[www.marggam.com](http://www.marggam.com)

MARGGAM – Digital Library of Christianity in India

## JUDGMENT

(Continuation)

O. S. No 8 of 1965

To this the rejoinder of the Patriarch in Ext, P-5 is as follows:—

“The expenses for and during the period of the journey may now be met from the funds in your name and under your personal discretion. We arrange for your trip from Syria to the United States on receipt of information of your arrival in Syria. Your travel throughout should be by air to avoid delay and ensure your arrival here in the first week in September or soon thereafter”.

On receipt of Ext. P-5 the 1st defendant sends Ext. D3 wherein he does not say anything about the funds. Nor is it stated in Ext. D3 that the suggestion of Patriarch to utilise for the time being, certain funds standing in the name of the 1st defendant is irregular or impracticable as now contended by the learned counsel for the 2nd defendant. Hence, it is clear that when the 1st defendant received Ext P5 letter, he no longer felt any difficulty for the funds, for, if he had felt so, one would have naturally expected him to have stated so in Ext. D3. It is only after the order of suspension that the 1st defendant again raises the question of funds. Hence, it is clear that the difficulty raised about the funds was not a genuine difficulty

24. The various reasons put forward by the 1st defendant as preventing him from obeying the summons of the Patriarch have been discussed above and found to be untenable. The bonafides of the 1st defendant are exposed when it is seen that he has all along been pressing for the convening of a Synodical council and his own readiness to attend a meeting convened anywhere. In Ext. D2 Paragraph 5, the 1st defendant states as follows:—

“I am ready at any time and that with all respect and honour to answer by divine grace, all the ques-

[www.TheCMSIndia.org](http://www.TheCMSIndia.org)

[www.marggam.com](http://www.marggam.com)

MARGGAM – Digital Library of Christianity in India



tions of your Holiness when put to me in the presence of a Synodical Council, in any country where your Holiness pleases to convene it”.

It is clear from this extract that it is not the practical difficulties propounded by the 1st defendant which prevented him from going abroad in fulfilment of the summons by the Patriarch, but it is his own anxiety to challenge the authority of the Patriarch to summon him and to set up Synodical council as the only authority which could summon and question him. It is evident that his readiness and ability to attend a meeting of the Synodical council at any time and in any country is not restricted by any consideration regarding the illhealth, travel papers and funds. Thus, I hold that the grounds urged by the 1st defendant are untenable and devoid of bonafides.

25. Summarising the discussion made above, on the evidence on record, one has to come to the conclusion that the various allegations and charges levelled against the 1st defendant in the Patriarchal epistles are not proved except one namely that the 1st defendant has refused to obey the summons of the Patriarch without due and reasonable cause.

26. A question has been raised by the learned counsel for the 2nd defendant that the Patriarch is incompetent under the canon law to judge the actions of the Metropolitan, which could be done only by a Synodical Council. I have already said that the merits of this contantion need not be gone into in the present case, in as much as the Patriarch has indicated in Ext. D4 that the 1st defendant will have the opportunity to face a synodical council in regard to the allegations made etc. But the question really arises for consideration is whether in order to justify an order of suspension, the charges indicated in the order of

[www.TheCMSIndia.org](http://www.TheCMSIndia.org)

[www.marggam.com](http://www.marggam.com)

MARGGAM – Digital Library of Christianity in India

suspension and the proceeding correspondence should be established in this court. It is well known and it is not disputed at the Bar, that an order of suspension could be normally passed before holding an enquiry into the charges made against a person. If that is so, the charges made need not be proved in a court of law to justify an order of suspension. All that is necessary is to show that the authority concerned was prima-facia satisfied regarding the charge and was further satisfied that a suspension of a person concerned was justified under the circumstances, while accepting this position, the learned counsel for the 2nd defendant contends that this normal rule will not apply in this case for the reason namely that the suspension in this case is really and actually not a suspension pending trial, but a final order of suspension by way of punishment. This argument is supported on two grounds Pw.4 who was the Secretary of Patriarch from 1952 to 1953 and who is at present the Parish priest of New Britain, has deposed as follows : -

“I was under suspension for a period of six months. The suspension automatically stood cancelled after a period of six months. I also apologised and he forgave me. ... There were suspension in older days. ... In the last sentence of paragraph 2 of Canon 30, page 304 of Ext. D5, the words “Excommunicate from his ministry until he comes to the Patriarch and correct his folly” mean that he is suspended from all the functions of ministry. Excommunication can it be temporary or permanent? Temporary is the answer.

The witness adds : -

“If he goes to the Patriarch and apologises it is temporary and if he does not, it becomes permanent.”

[www.TheCMSIndia.org](http://www.TheCMSIndia.org)

[www.marggam.com](http://www.marggam.com)

MARGGAM – Digital Library of Christianity in India

In paragraph 11 of the plaint also, it is stated as follows.-

“The defendant having refused to comply with the command of His Holiness the Patriarch to appear before His Holiness stood automatically suspended under the Canon Law from his powers and functions as Metropolitan until such time that he appears before His Holiness the Patriarch and apologises for his default”

From these materials, it was contended for the 2nd defendant that the suspension made by the Patriarch is not a temporary suspension but a suspension in the nature of a punishment which is revoked only on apology. Pw. 4 has not been examined as an expert. The court is not to be guided by either his interpretation of the Canons or the plaintiffs' own interpretations of the canons. It is true that in Ext. P8, it is indicated that an excommunication is to hold good till the person subjected to excommunication repents but that does not necessarily mean that the excommunication is final. It is accepted on all sides that the excommunication referred to is in the nature of suspension as we understand it and that excommunication only means a suspension or removal from the particular status which a person holds. But the canon Nos. 5, 39, 23 etc referred to in Ext. P-9 clearly indicate that the Patriarch could put a Metropolitan under disciplinary action and the matter will be finally disposed of by a general assembly or a council. In the face of these Canons which are already extracted in the proceeding paragraphs, it is difficult to accept the interpretations put on canon law by Pw. 4 or the allegation in paragraph 11 of the plaint.

(to be continued)

[www.TheCMSIndia.org](http://www.TheCMSIndia.org)

[www.marggam.com](http://www.marggam.com)

MARGGAM – Digital Library of Christianity in India



## Book Review

Sixteenth Century Traditions of

St Thomas Christians

By A Mathias  
Mundaden

Dharmaram College Studies No. 5, 1970.

This book deals with the question of the tomb of Saint Thomas in Mylapore and the history of the Syrian Christians of Kerala until the arrival of the Portuguese. It is a part of the author's doctoral dissertation of the Gregorian University in Rome. The other part concerning the arrival of the Portuguese in India and the Thomas Christians under Mar Jacob, 1498-1552 was already published in 1967.

The tradition of the founding of the Church in India by Apostle Thomas has been treated by several writers. Fr. Mundaden mentions some of these opinions "without entering into a critical evaluation of the arguments given for or against it." Usually it is supposed that the Syrian Christians in Kerala are two groups. One of the converts of St. Thomas in Kerala region (known as Malabar, though today it gives a different meaning) as well as the immigrants brought by Thomas of Cana in the 4th century and Sapor and Prot in the 9th century. Fr. Mundaden adds a third group referring to the exodus from Mylapore to the South Coast of India after the martyrdom to the Apostle at Mylapore.

The author also mentions about the Portuguese efforts for the Latinization of the Syrian Christians. About the worship in the early church in Malabar Fr. Mundaden thinks that perhaps Apostle Thomas gave "a Christian way of worship more or less adapted to the local needs". (P.156) He thinks that the shift to the Chaldean liturgy took later. The reviewer wishes to add that the earliest liturgical manuscripts about which will have any record of, is definitely of

[www.TheCMSIndia.org](http://www.TheCMSIndia.org)

[www.marggam.com](http://www.marggam.com)

MARGGAM – Digital Library of Christianity in India



Chaldean rite. If there existed any form of worship of indigenous nature prior to the adoption of the Chaldean rite, we do not know.

“Regarding the relation with the Chaldean Church the author is very emphatic. He writes:—

“From tradition and history we are sure that the Malabar Church from very old time depended on the Chaldean Church not only for its prelates but also for its way of worship. Some of the Pre-Diamper manuscripts still extant, the decrees and acts of Diamper and many of the 16th century Portuguese accounts about the life customs of the Christians are clear proof that the Malabar Church followed the use of the Chaldean Church for their worship and liturgy in the larger meaning of the term” (P.156)

The author also makes it clear that the Malabar Church prior to the arrival of the Portuguese did have crosses. He quotes Joseph the Indian who said in Venice:

“The temples of the Christians are made in our (Western) fashion, except for the fact that they have only crosses in their churches. At the summit of the Church also there is a cross. They have no bells.” (P. 158)

The social and socio-ecclesiastical life of the Malabar Christians are also treated in this book. The book is very useful. Though originally it was written as a thesis, in the present form it can be read with profit by non-scholars also. Unfortunately several misprints are found in this book. Still it is indeed very useful work to all those who are interested in the Indian Church history. As preparations for the 19th century celebrations of the martyrdom of St. Thomas are in progress, this book is timely. We wish that Fr. Mundaden will write more books in these lines. Until recently only two C. M. I. fathers had distinguished themselves in this field, i.e. Placid Podipara and Jonas Thaliath. Fr. Mundaden is the third.

[www.TheCMSIndia.org](http://www.TheCMSIndia.org)

[www.marggam.com](http://www.marggam.com)

MARGGAM – Digital Library of Christianity in India



## News

### CHOIR BROADCAST

All India Radio (Calicut Station) recorded the performance of our Church Choir at Metropolitan palace on 13th Feb. 1971. This will be broadcast over the Radio on the Maundy Thursday, i. e. 15th April 1971.

**MOSUL:** We are glad that His Grace Mar Thoma Giwargis, Metropolitan of Mosul has got 30 new subscribers for Voice of the East. We hope we will have representatives in other areas too.

### SUBSCRIPTIONS

We wish to acknowledge with gratitude the subscription of 25 new subscribers sent from Rafidian Bank in Kirkuk by mail transfer to the State Bank of India at Cochin. We are grateful to His Grace Mar Narsai Thoma, Metropolitan of Kirkuk, who was kindly taken leadership for sending 1971 subscription in advance to our magazine which is suffering from financial difficulties.

**RETREAT:—** Annual mid Lent retreat was held at Mar Thimotheus Orphanage, Kalathode, Trichur. Mar Aprem and Clergy led the retreat.

### SUBSCRIPTION

Yacoub S. Yacoub (Air Mail 1971 + 1972) \$ 10.

---

Though many Christians not well acquainted with the tradition in India even today question the claim of the Indian Churches regarding the Apostolic foundation. A quotation from Fr. Placid's manuscript used here indicates exactly the reaction of the Syrian Christians to such views. We read in P. 63 as: "Convince the Nazaranees (Christians of St Thomas) if you can, that the Apostle St. Thomas was never in their midst. The educated among them may listen to your arguments with patience but not without their final protest. The mob will get angry with you or will put you down for a lunatic, if not for a heretic. So strong is their belief in the apostolite of St. Thomas in their midst."

---

[www.TheCMSIndia.org](http://www.TheCMSIndia.org)

[www.marggam.com](http://www.marggam.com)

MARGGAM – Digital Library of Christianity in India









J bolts & washes for fixing asbestos			42	23
Asbestos sheets.			1675	81
<b>Painting &amp; White Washing.</b> Paints, brush etc.			80	52
Painting & whitewashing cooly.			75	00
<b>Hire charges.</b> Patromax. chauck tree planks.			37	25
<b>Postage &amp; Commission.</b> (Draft commission Rs. 3 25)			7	60
<b>Cooly.</b> Masonary cooly for plinth			60	00
Tieing & Bending iron rods for plinth			60	00
Masonary cooly for fixing doors & windows)			30	00
Carpenter cooly for fixing asbestos etc			132	00
Warch man cum daily cooly & cartage			144	50
Men. Women-daily cooly, watering foundation)			144	93
Masonary cooly for wall construction			610	00
" " wall plasting.			230	00
Masonary cooly for ground flouring.			120	00
Masonary cooly for sundry (shed, steps etc)			20	00
Cartage for cement 156 bags.			75	40
<b>Wooden cross.</b> One			8	00
<b>Miscellaneous.</b> Bonds, ladder. chaucks, planks etc.			213	27
<b>Supervision Expenses.</b> Presentation to Engg Gopal.			300	00
Meals, bus & taxi, other sundry expenses to Rev.			261	08
Mr. P. V. J. T. P. F. N. A. M regarding church instruction work			47	30
To and fro TCR to MDS rail way fare to Rev P. L. F)				
<b>Total</b>	14107	98	14107	98

Rev. P. L. FRANCIS, B. A., L. T. (Sd.)  
 Vicar, Mar Kardhak Sahada Church, Madras.

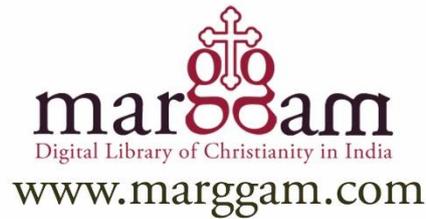
# MADRAS PARISH CHURCH OF THE EAST

## CHURCH CONSTRUCTION INCOME AND EXPENDITURE STATEMENTS

	Rs.	Ps.	Rs.	Ps.
<b>By</b>				
Rev. P. L. Francis (Rs. 7500 & 1500 & 3400 & 100)	12500	00		
Cheque from H. G. Mar Aprem	600	00		
Madras Parish Church Construction Fund	805	00		
Empty cement bags sold	72	30		
Advance from Madras Parish Church Fund.	129	68		
<b>To</b>				
Sand. Lorry loads 11 x Rs 43 & Cart loads 2 x Rs 9.			491	00
Cement. Lorry loads 16 x Rs 173 & 2 Bricks 2 Cart L			2825	50
Sand (Mud). Lorry loads 37 x Rs 17.			1750	32
Cooly for sand filling & levelling.			629	00
Jelly. Rubble jelly Lorry load one.			72	00
Brick jelly Cart loads 2 x Rs 60.			180	00
Lame. One cart load.			120	00
Plinth. Iron rods Rs 291. 50 & M. S. rods Rs 250 & Wire Rs. 2			84	00
<b>Doors. &amp; Windows.</b> Timber & Carpenter Cooly.			543	50
Iron bars for windows.			1303	90
Lorry transport charge from Trichur			159	91
Glass for ventilators.			132	00
Screw & fittings Rs 116. 92 & Hooks. Hinges 27. 16)			12	00
<b>Roofing.</b> Iron pipes, flats etc for trusses			144	18
Four trusses manufacturing charge.			1135	78
			150	00

Continued title page 3

Edited by Dn. T. R. Jos. Printed and Published by J. T. Kottekadan, D Com. at Mar Narsai Press, Trichur-1.



**A digital archive of Christian Art, Books,  
Manuscripts & Manuals, Imagery Literature and Music.**

Support Our Ongoing Projects

- Marggam Digital Library of Christianity in India.
- Aramaic Project - Reclaim Syriac to Reaffirm Identity.
  - Encyclopedia of Syriac Chants.
  - Resources for Researchers.
  - Directory of Christian Songs.
- Christian Arts / Music Iconography.



C H R I S T I A N  
MUSICOLOGICAL  
SOCIETY OF INDIA  
[www.TheCMSIndia.org](http://www.TheCMSIndia.org)

An international forum for interdisciplinary discussion, and dissemination of  
knowledge, on Art, Literature and Music of about  
thirty million Christians in India