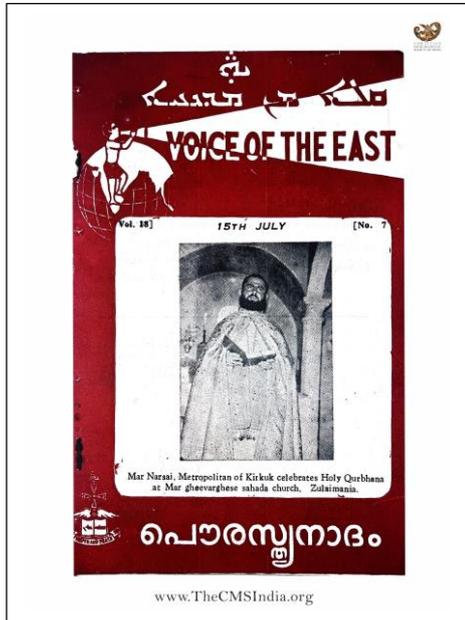


Voice of the East – 1971, July  
Ancient church of the East  
പൗരസ്ത്യനാദം



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ܩܘܪܒܢܐ ܩܘܕܫܐ

# VOICE OF THE EAST



Vol. 18]

15TH JULY

[No. 7



Mar Narsai, Metropolitan of Kirkuk celebrates Holy Qurbhana at Mar gheevarghese sahada church, Zulaimania.



പൗരസ്ത്യനാദം

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## VOICE OF THE EAST

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Published in the interests of  
YOUTHS' ASSOCIATION

(Church of the East)

Central Office,

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Editor

Dn. Antony Kangappadan

Publisher — J. T. Kottekadan,

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# VOICE OF THE EAST

Vol. 18 { . 1971 July } Book 7.

## Editorial

### COONEN CROSS

As a part of the celebration of the St. Thomas Day this year, the Youths' Association decided to go on a pilgrimage to Cochin particularly the site of the Coonen Cross. In the last three years we went to places connected with the tradition of the preaching of St. Thomas at Crangannore, Church of Palayur and the mountain of Malayattur in 1968, 69, and 70 respectively.

This year's choice is significant. Because it is a historic event rather than the traditions. It is not connected with St. Thomas but with the St. Thomas Christians. It is not of the distant past of the first century, but of the modern period, i-e, 155 years after the arrival of the Portuguese in the Indian soil which changed the history of the christian church in India.

The revolt of Coonen Cross (means bent cross) in Cochin in 1653 A. D. was the result of the feeling of resentment that was building up in the minds of the Syrian Christians ever since the arrival of the Portuguese and particularly since the unfortunate synod of

(See page 4)

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## ST. THOMAS IN INDIA

The following are few stanzas from Holy Kudhra regarding St. Thomas founding a church in India. These are taken from the prayers of the Memorial of St. Thomas. They are translated from Syriac in order to give the readers some ideas. Since there are numerous stanzas on this subject, the following is only a selection

From vespers:

The Indians inhaled the odour of life by Thy doctrine, O! Thomas, and discarding all pagan customs at heart and externally, they commenced to cultivate chastity.

Another passage of the same day:

The Lord has deligned to grant saint Thomas to his faithful church as a treasure found in India ..... who for the faith was by a lance peirced.

In Canticle we read:

As Christ has anointed Peter to the High Priesthood of Rome, so thou (O! Thomas) today among the Indians (hast received the same honour).

In the Nocturn we read:

Thomas took the route to India to demolish the temples of demons, and to extirpate immorality prevailing among men and women.

In another stanza we read:

As sun which shines the earth Thomas shone in the home of the Indians and drove away the darkness of deception (heresy) by the blessed light of his teaching and turned the Indians from heresy of idol worshipers and became the blameless sheep of the fold of the Messiah the King.

(Taken from Holy Kudhra Vol. III, pp. 626-629)

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## NEWS FROM MOSUL

His Grace Mar Thoma Giwargis, Metropolitan of Mosul, writes as follows:

On 15th of March, 1971, I travelled to Kirkuk and stayed there, a guest of brother Mar Narsai, Metropolitan of Kirkuk. On the 20th we paid a visit to the Governor of the city to whom we talked about some of the problems and affairs of our church. On Sunday 21st I held a big mass in the Metropolitanate of Kirkuk to our people there.

On the 22nd of March, again Mar Narsai and I made a journey to Sulaimaniah, another beautiful city in the north of Iraq. We met some of our people who were quite happy to see us there. On the 24th we visited both Dokan barrage and the Derbendi-khan great project. Then we returned to Sulaimaniyeh again. In this city there is only one Chaldean Church under the charge of a priest named Yousif. This priest welcomed us warmly and helped us to celebrate another mass in the church for our people there. We are very grateful to this kind and good priest.

On Friday 20-3-1971, we returned to Kirkuk again. And on 2nd April I came back to Mosul. On Friday 9th April I travelled to Amadia, a small town in the north of Mosul. On Sunday I said a mass there. In the afternoon we went to a village of Dairy, in which the churches of Mar Odisho and Mar Kardakh extant. On 12th April I celebrated in Dairy which is about 20 kilometers from Amadia. I returned to Mosul again and on Sunday 25th April I paid a visit to Mar Bihnam which is about 40 KM distant from Mosul.

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 EDITORIAL (From page 1)

**Diamper of 1599 A. D** The immediate cause for this revolt was the news of the arrival of a Syrians Metropolitan Mar Aithalaha (or Ahatalla) and his 'drowning' in Cochin. Yes, the Syrian Christians decided not to submit to the Portuguese. That was the promise at Coonen Cross. The pilgrims to this site are also going to visit the Church at Diamper where the synod of Archbishop Alexio de Menezes was held. May this pilgrimage be a source of renewal of the faith of our fathers to the young and old who will be participating in this programme.

Editor.

---

On Friday, the 7th of May, 1971, I ordained three citizens from Syria as deacons. They had to Iraq for this purpose. Their names are as follows:

1. Gewargis Adam
2. Esha Shlimon
3. Adam Kasha Baitow.

A few days after their ordination we bade them farewell to Syria again. They were happy and pleased. And they hoped sincerely that they would serve our church there, faithfully and continually.

Our best greetings to you and all the religious men and to our people in India, the children of our church. Amen.

(Sd)

Mar Thoma Giwargis,  
Metropolitan of Mosul,  
P. O. Box. 90, IRAQ.

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## JUDGMENT

O. S. No 8 of 1965

(Continuation)

of failure of natural justice, either in the procedural field or in the substantive field. Another important aspect canvassed by either side relates to the powers of the Patriarch to order suspension of a Metropolitan. The relevant canons have been already extracted above as found in Exts. P7, P8, P9, D24 (a) and D25 (b). The learned counsel for the plaintiffs also relies on the oath taken by the 1st defendant on his consecration. Ext. P1 is alleged to be the original oath taken by the 1st defendant which is disputed by him. We need not go into that aspect, because the relevant portions of the oath have been extracted in paragraph 3 of the plaint and have not been denied by the 1st defendant. One of the passages of the oath which is not denied by the 1st defendant reads as follows:—

“I promise to subject myself and my office in all true humility before the Patriarchal authority, and with all readiness I am prepared to listen and to obey every command from His Holiness, at all times and in whatever place or country”.

This is sought to be made into the fountain head of an absolute power in the Patriarch. I am afraid such an interpretation cannot be put on this oath. Even the oath is subject to the Canonical law of the Church and as such, the promise made by the 1st defendant in the oath is equally subject to the canon laws. It does not mean that when the Patriarch gives a patently uncanonical or unlawful command, the 1st defendant is expected to obey it. The normal presumption is that the Patriarch will make lawful commands and they are expected to be followed by the 1st defendant. Hence, we are again thrown back on the interpretations of the canons regarding the powers of Patriarch. Ext. P7 makes it clear that he who disobeys the sum-

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mons of the Patriarch without just cause, is subject to synodical rules till he goes and confesses and the refusal to obey the summons of the Head of the council and the Head of the See (who is also the Patriarch) is culpable and the person refusing is liable to be degraded from his Church orders, and anyone who transgresses those rules is under the automatic excommunication of the Ecumenical Council. The learned counsel for the 2nd defendant contends that this is an ecumenical rule of all the churches and not a canon rule of the Chaldean Syrian Church. What is a rule of all the Churches and adopted by the Chaldean Syrian church must necessarily become part of the law governing this Church. Hence the ecumenical rule has as much validity as the canon law of the community. If the rules referred to in Ext. P7 are to hold good, certainly the powers of the Patriarch, to order suspension, at any rate, cannot be questioned. The next question is whether these rules have been modified to any extent later on. Ext. P8 which is a later rule states that where a Metropolitan refuses to obey any command of the Patriarch, such a person is to be excommunicated till he is contrite and repentant and subjects himself to the supreme head of the church. It is also further stated that a Patriarch should suspend a Metropolitan in conjunction of a Bishop except when it is absolutely necessary for the administration and peace of the Church when the Patriarch can himself give suspension. This latter passage can not be deemed to be a modification of the canon referred to in Ext. P-7 or the earlier portion of Ext P-8 itself. Ext. P-7 and the earlier portion of Ext, P-8 refer to the disobedience of a command made by the Patriarch and automatic consequences which follow. The latter portion of Ext. P-8 which requires a Bishop to be associated with the action taken by the Patriarch, does not relate to these matters but to suspension

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in cases where "Metropolitan is needful of correction" Hence the later of Ext. P-8 cannot deal with an order of suspension pending enquiry as in this case. The canons referred to in Ext. P9 make it abundantly clear that the Patriarch has the right to pass an order of suspension, subject of course to the trial by the Assembly. The canon referred to in Ext. D24 (a) is certainly a modification of these rules, in as much as it is laid down therein that whatever a Patriarch does must be done through the general council of Bishops or at any rate in emergent case, in conjunction with atleast 3 Bishops. Ext. D24 (a) does not show the year in which this canon was adopted. Hence, we do not know whether this canon is prior to the canon referred to in Ext. P 9. Further, the restrictions and the powers of the Patriarch made in Ext. P24 (a) could only relate to final orders passed by the Patriarch and not like a preliminary order of suspension passed in this case. Hence, it is clear that the Patriarch is vested with powers of suspension as exercised by him in this case. By way of abundant precaution, the Patriarch also has obtained confirmation of the action taken by him, from the other Metropolitan and the four Bishops of the Church. They are seen in Exts. P10(a) P 11 (a), P 13 (a), P 14 (a), and P 15 (a). In the view I have taken regarding the powers of the Patriarch such a confirmation is unnecessary. If, however, the Patriarch cannot take such an action by himself, but only in conjunction with three Bishops or atleast one of the Bishops, these confirmation letters cannot improve the position. The letters only confirm and can not be treated as part of the suspension order. If an order is to be passed in conjunction with the Bishops, it must necessarily be an order passed after consideration by the Patriarch with the Bishops in the question sitting together. Hence, either way these confirmation letters are irrelevant.

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29. In conclusion, for the various reasons found by me in the preceding paragraphs, I hold the Patriarch has got the power to suspend the 1st defendant and that he has validly exercised that power in the instant case. The charges brought against the 1st defendant are of serious and grave nature justifying the exercise of the power by the Patriarch even though the truth of the charges are not proved in this case. The Patriarch was competent to summon the 1st defendant to his presence and the 1st defendant has refused to obey the summons without just cause or reason and thus let himself open to action on the part of the Patriarch. I hold that the Patriarch is competent to suspend and the suspension order is valid. Issues answered accordingly.

30. Issue No. 3: In the order of suspension, Ext. D4, the Patriarch has appointed C. L. Antony as administrator and directed the 1st defendant to hand over charge to him. It is contended by the 2nd defendant that the Patriarch has no power to appoint the administrator and that administrator could be appointed only either by the Metropolitan or by the congregation, subject to the approval of the Patriarch. But the reliefs claimed in this suit are limited in nature and have nothing to do with the validity or otherwise of the appointment of the administrator. The reliefs claimed could be granted or rejected without reference to this question. It was also admitted at the Bar that in the suit O. S. 116/68 of the Sub Court, Trichur, the validity of the appointment of the administrator by the Patriarch directly arises for consideration. Hence, I hold that it is unnecessary to answer this issue for the purpose of disposing of this suit and the matter is left open to be decided in appropriate proceedings.

(to be continued)

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## דבֿרֿ מֿשֿלֿה: 2: דבֿרֿ מֿשֿלֿה:

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מֿשֿלֿה: דבֿרֿ: ב: 1 - 11 \*

מֿשֿלֿה: דבֿרֿ: ג: 1 - 11 \*  
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מֿשֿלֿה: דבֿרֿ: ח: 1 - 11 \*

מֿשֿלֿה: דבֿרֿ: ט: 1 - 11 \*  
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## דבֿרֿ מֿשֿלֿה: 2: דבֿרֿ מֿשֿלֿה:

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מֿשֿלֿה: דבֿרֿ: ג: 1 - 14 \*  
מֿשֿלֿה: דבֿרֿ: ד: 1 - 14 \*  
מֿשֿלֿה: דבֿרֿ: ה: 1 - 14 \*

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וְהַמְּלִיכָה לְפָנֶיךָ יְיָ אֱלֹהֵינוּ. הַמְּלִיכָה  
לְפָנֶיךָ יְיָ אֱלֹהֵינוּ.

25

יִשְׁמְעוּ אֶת-קוֹלִי בְּעֵת צָרָתִי וְשָׁמְעוּ אֶת-קוֹלִי בְּעֵת צָרָתִי \*  
 וְגַם יִשְׁמְעוּ מִן-דִּיבְרֵי דַלְתוֹתַי וְשָׁמְעוּ מִן-דִּיבְרֵי דַלְתוֹתַי \*  
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 וְשָׁמְעוּ מִן-דִּיבְרֵי דַלְתוֹתַי \*

אֲדַבְּרֶנּוּ. קָשׁוּ: 1 - 26 \*

וְשָׁמְעוּ מִן-דִּיבְרֵי דַלְתוֹתַי \* וְשָׁמְעוּ מִן-דִּיבְרֵי דַלְתוֹתַי \*  
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וְשָׁמְעוּ מִן-דִּיבְרֵי דַלְתוֹתַי. קָשׁוּ: 17 - 38 \*

## דִּבְרֵי דַלְתוֹתַי: 2: דִּבְרֵי דַלְתוֹתַי.

וְשָׁמְעוּ מִן-דִּיבְרֵי דַלְתוֹתַי. קָשׁוּ: 20 - 8 \*

וְשָׁמְעוּ מִן-דִּיבְרֵי דַלְתוֹתַי. קָשׁוּ: 16 - 12 \*

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אֲדַבְּרֶנּוּ. קָשׁוּ: 26 - 6 \*



## NEWS

### **Election**

The Central Youths Association conducted its annual election on 13th June 1971. Mr. Raju F. Ollukaran is elected as General Secretary and Mr. J. T. Kottekaden as Vice President. The office of the President is a nominated position. Rev. O. A. Jacob B. A. continues in that position in his third year.

### **Birthday Greetings**

Several organizations met Mar Aprem to offer felicitations for his birthday on 13th June.

### **Mar Abimelec Charities**

Sanction has been given by the government authorities to register a charitable banking company called Mar Abimelec Charities. This is in honour of late Mar Abimelec Thimotheus Metropolitan who departed from this world 26 years ago. The total amount of shares are Rs. 70 thousand. Rev. P. L. Francis B.A.L.T. is the Chairman of the proposed Director Board. The profit of this Company's business will be to promote charitable activities.

### **Clergy council Secretary**

Rev. P. L. Francis B.A.L.T. vicar of Mar Aprem Church, Nellikunnu, Trichur-5 Kerala, has taken charge as the new secretary of the Clergy Council.

### **Deacon T. O. Ignatius**

We are glad to report that Deacon T. O. Ignatius B. A. has commenced his B. D. studies at Leonard Theological College, Jabalpur, Madhya Pradesh. It is exactly after ten years our church is sending a candidate to this institution for higher studies. The last student at that college was Mar Aprem who graduated from that institution in 1961. We wish Deacon Ignatius all the best as he will be spending next three years for his B. D. studies.

After you finish reading VOICE OF THE EAST, show it to a friend. Give a gift subscription. In that way you can serve this magazine, as we are serving.

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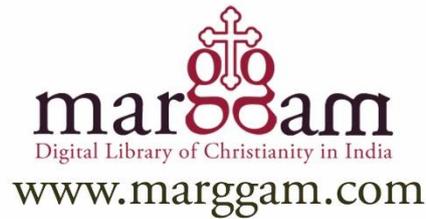


Bangalore corgregation with Mar Aprem and Rev. O. A. Jacob.

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