

**THE SYRO-MALABAR MAJOR ARCHIEPISCOPAL
CATHOLIC CHURCH
IN THE ISLAND OF IRELAND**

**PROCEDURE RULES – PALLIYOGAM
(GENERAL BODY & PARISH COUNCIL)**

The Syro-Malabar Major Archiepiscopal Church

History[1]

The Church of St Thomas Christians is an apostolic Church founded in India by St Thomas, one of the twelve Apostles of Christ. Based on ancient, strong and continuous tradition, it can be reasonably believed that St Thomas landed at Kodungalloor (Muziris). After preaching and establishing Christian communities in different parts of India, he suffered martyrdom at Mylapore. The Church of St Thomas Christians later came into life-relation with the Christian communities which came to be known as the East Syrian Church. This relationship made the Thomas Christians share the liturgical, spiritual and other ecclesiastical traditions with the East Syrian Church. At the same time Christians of St Thomas kept their distinctive character especially in Church administration and socio-cultural and ascetico-spiritual life.

The head of the St Thomas Christians had the title “Metropolitan of All India.” A St Thomas Christian priest with the title “Archdeacon of All India” played the role of the effective leader of the community (*Jathikukarthavyan*). The archdeacon carried out the administration through general and local assemblies (*Palliyogam*). Their socio-cultural life was fully Indian and in their life of worship they adopted certain elements of this life. Their ascetico-spiritual life reflected Indo-oriental tradition. The sum total of this life was called the Law of Thomas (*Mar Thoma Margam*).

In the 16th century the Portuguese who reached India under the *Padroado* agreement with the Holy See encountered with the Law of Thomas. In the beginning the encounter was cordial, but it developed into a confrontation because they in general failed to accept a Christian life different from theirs. Hence they launched a programme to systematically make the St Thomas Christians conform to the western form of Christian life. They attempted to execute this programme through the decrees of the synod of Udayamperoor (Diamper-1599). Soon after the synod the Church of St Thomas Christians was brought under the Portuguese *Padroado* regime.

The St Thomas Christians were internally least prepared to accept the changes brought about by the decrees of the synod and their reaction erupted in a revolt (*Koonan Cross Oath*, 1653) against the *Padroado* rule. This resulted in the division among the St Thomas Christians. At this stage the Holy See intervened and introduced also its direct rule through the Congregation

for the Propagation of Faith (*Propaganda Fide*). Although this was conceived as a provisional arrangement it lasted for over two centuries. As the policy established by the western missionaries in the 16th century continued under the rival regimes of *Padroado* and *Propaganda*, the St Thomas Christians gradually intensified their resistance. This situation impeded also the attempts of reunion of all the St Thomas Christians made by such eminent personalities as Mar Joseph Kariattil and Fr. Thomas Paremmakkal. Despite conflicts and tensions, the St Thomas Christian community profited in theology, spirituality and discipline from their encounter with the Western Church.

The struggle of the St Thomas Christians for self-rule entered a definitive stage towards the end of the 19th century. By this time a part of the St Thomas Christians were no more in communion with the Church of Rome; those in communion with Rome found themselves divided under the *Padroado* and *Propaganda* rules. At the same time the attempts of the St Thomas Christians to have a bishop who could celebrate according to their own traditions, made them to have recourse to the Chaldean Patriarch whose intervention resulted in further schism among the St Thomas Christians. In 1886, with the institution of the Indian Latin Hierarchy all the St Thomas Christians came under the Latin Archbishop of Verapoly and the title “*Metropolitan of Cranganore*” formerly carried by the metropolitan of the St Thomas Christians was given *ad honorem* to the bishop of Damno. Later, when the see of Damno was joined to that of Goa, the Goan Archbishop began to carry the title of Cranganore also. In 1887, as the struggle for self-rule continued, the St Thomas Christians who were deprived of their ancient Metropolitan See, together with its all India jurisdiction were reorganized under two Vicariates, Kottayam and Trichur. In 1896, when the St Thomas Christians obtained bishops of their own rite and nation, they were further reorganized into three Vicariates, Trichur, Ernakulam and Changanacherry. On December 21, 1923, a hierarchy on the Latin ecclesiastical polity was instituted for them. Simultaneously Ernakulam was raised to metropolitan status and the eparchies of Trichur, Changanacherry and Kottayam (1911) were made its suffragans. In 1956, Changanacherry also was raised to the status of metropolitanate. By the end of 1956, the number of eparchies for the St Thomas Christians had increased to seven. In the meantime the name of the Church by usage in the official documents was changed to Syro-Malabar Church.

The Syro-Malabar Church thus found itself in a canonically anomalous situation of having two metropolitans and without a common head. Besides the nine eparchies outside these provinces, which were erected from the year 1962 onwards, were not suffragans of any of these two but

were ad *instar* suffragans of the nearby Latin archbishoprics. As the Code of Canons of the Oriental Churches (CCEO) was promulgated in 1990 it became imperative to rectify this anomaly. Thus on December 16, 1992, Pope John Paul II raised the Syro-Malabar Church to the status of a Major Archiepiscopal *sui iuris* Church with the title of Ernakulam-Angamaly. Mar Antony Padiyara, the then Metropolitan of Ernakulam was appointed its Major Archbishop. The *territorium proprium* of the Major Archbishop was determined to be the then existing two provinces of Ernakulam and Changanacherry leaving out the eparchies that were not their suffragans. They continue till day as suffragans of their Latin archbishoprics as before and are outside the *territorium proprium*, even though they are within India. Later an eparchy was erected in Chicago in USA and in Melbourne Australia, which are directly under the Holy See. An new Syro-Malabar exarchy was created in Canada on the 6th of Aug 2015. A new diocese has been created combining England, Scotland and Wales on 28 July 2015. On the same day an Apostolic Visitator has been appointed for the rest of the European countries of which Ireland is part of.

The Preamble to the Particular Law

The sources of the present Code of Particular Law of the Syro-Malabar Church Ireland are many and varied. They have become complex owing to the different jurisdictions over the St Thomas Christians during their Indian, Chaldean, Latin and Syro-Malabar periods. The first Indian Christian community which responded to the call of the Apostle in its particular socio-cultural environment, received the identity of an Apostolic and Indian Church. Here we find the first stage. Its particular law which originated in the response of the first Christians to the teaching of the Blessed Apostle came to be known as the “Law of Thomas.” We may suppose that such a law consisted of the legacy which the Apostle Thomas left to this Church. The customs and the traditions which grew as a response of the local people to his teaching, the rites and the rubrics in the administration of the sacraments the Christianized laws of the existing society and culture and so on went into its making. The copper plate grants to the St Thomas Christians by the local rulers, ancient literature, cultural and art forms etc. are indicative of the ancient laws and customs of the people. The “Yogham” in its triadic forms – “Pothuyogham”, “Desiyayogham” and “Edavakayogham” – was the system of administration.

During the Chaldean period, the St Thomas Christians shared some of the East Syrian rules and regulations. It is supposed that the East Syrian prelates also brought with them some of the East

Syrian law codes. The *Yogam*, in its triadic forms—*Pothuyogam*, *Desiyayogam* and *Edavakayogam* – was the system of administration. The present Code of Particular Law has been made in the light of the provisions of the Code of Canons of the Oriental Churches (CCEO). On 30th November 1990 the erstwhile Syro-Malabar Bishops' Conference (SMBC) appointed a Committee to draft the Code of Particular Laws of the Syro-Malabar Church. Guidelines also were given for the same. As the Syro-Malabar Church was raised to the status of Major Archiepiscopal *sui iuris* Church, the Synod of Bishops in its first session held from 20 to 25 May 1993 reconstituted the said Committee as the “Commission for Particular Law.” The synod after having made the necessary changes approved the texts and the Major Archiepiscopal Authority promulgated them as recommended by the synod.

History of Syro- Malabar Church in Ireland

The Syro-Malabar Church in Ireland and the Procedure rules

The inception of the Syro Malabar Church in Ireland began with the migration of its faithful to Ireland mainly from various districts of Kerala, India since the beginning of the year 2000. Initially there were very few families and later due to the economic growth of Ireland during the period of 2002-2006 the demands for highly qualified health care professionals were at the peak. Majority of the health care professionals recruited at that time were from Kerala which increased the number of Syro-Malabar Catholic families by the year 2005. During the period 2000-2005 the spiritual needs of the Syro Malabar faithful in Ireland were met by the Catholic priests who came from Kerala to study. Acknowledging the religious needs of the Syro-Malabar faithful (to hand over the glorious heritage of St Thomas Christians to our children in this foreign country) Archbishop Most Rev. Diarmuid Martin of the Archdiocese of Dublin, welcomed the request of His Beatitude (late) Varkey Cardinal Vithayathil (Major Archbishop) to appoint 2 chaplains for the pastoral care of the Syro-Malabar faithful. That was the beginning of the Syro- Malabar Mission in Ireland. Considering the sizeable number of Syro-Malabar faithful communities residing in the Island of Ireland (Republic of Ireland and Northern Ireland), the Syro-Malabar Bishops' Synod proposed to have a National Coordinator for the Syro-Malabar faithful in Ireland. Accordingly the President of the Catholic Bishops' Conference of Ireland, appointed a National Coordinator for the Syro-Malabar Faithful in Ireland on 17th December 2013. An Apostolic Visitator was appointed by the Holy See

In order to coordinate and regulate the day today organization and administration of the Church activities under the National coordinator, The PALLIYOGAM-PROCEDURE RULES promulgated in the Code of Particular Law of the Syro-Malabar Church (Mount St. Thomas, 2013) are adapted to the *milieu* of the Qurbāna Centres/parishes in Ireland and are published with the approval of the concerned ecclesiastical authorities to be followed in all the Qurbāna Centres/ parishes. All the other existing *palliyogam* procedures will be replaced with this Procedure Rules - PALLIYOGAM OF THE SYRO MALABAR MAJOR ARCHIEPISCOPAL CATHOLIC CHURCH IN THE ISLAND OF IRELAND.

PROCEDURE RULES – PALLIYOGAM
(GENERAL BODY & PARISH COUNCIL)

THE SYRO - MALABAR MAJOR ARCHIEPISCOPAL CATHOLIC CHURCH
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Introduction

Whereas the system of *Palliyogam* is a laudable heritage of the Syro-Malabar Major Archiepiscopal Church by which she expresses in a tangible way the ecclesial communion of all Christian faithful in the Church. As per CCEO c. 295, a uniform particular law on the *palliyogam* applicable to all parishes inside the *territorium proprium* of Syro-Malabar Major Archiepiscopal Church. The following laws are adapted and decreed in accordance with the CCEO 150 for the benefit of the Syro-Malabar faithful Quarbana(Holy Mass) Centres/ Parishes in Ireland.

PART I
PRELIMINARY

Section 1

Title and Purpose

- 1.0 **Title:** These rules may be called Procedure Rules–*Palliyogam* of the Syro-Malabar Major Archiepiscopal Catholic Church in the Island of Ireland.
- 1.1 **Competence:** These Rules apply to all Syro-Malabar Parishes/ Qurbāna Centres within the territory of the Catholic Dioceses in Ireland.
- 1.2 **Purpose:** *Palliyogam*, as an expression of the communion of the people of God in the parish/(Quarbana) centre, is intended to advise and help the parish priest/ chaplain/ priest-in-charge and to work in co-operation with him, in exercising the pastoral ministry and administering financial matters of the parish.

Section II

Definitions

2.0 In these Rules unless context otherwise requires:-

2.1 ACCOUNTANT means the person who keeps the accounts and does other office duties of the parish/Qurbāna Centre regularly, with or without an allowance or remuneration, under the supervision of the Parish Priest/ Chaplain/ Priest-in-charge and *Kaikkārans*/Custodians.

- 2.2 ANDUTHIRATTU OR VARSHIKATHIRATTU means annual statement of accounts.
- 2.3 ARDHAVARSHIKATHIRATTU means half-yearly statement of accounts.
- 2.4 ASSISTANT PARISH PRIEST/ CHAPLAIN (*vicarius paroecialis*/ assistant vicar) means a presbyter appointed by the eparchial bishop to assist in the proper pastoral care of the Syro-Malabar parish/ Qurbāna Centre under the authority of the Syro-Malabar parish priest/ chaplain and, if need should arise, to substitute for the Syro-Malabar parish priest/ chaplain.
- 2.5 ATMASTHITI / PARISH REGISTER means the official register maintained in each parish church showing particulars relating to the members of the parish/ Quarbana Centres. Qurbāna Centres should keep the details of the members registered there.
- 2.6 BUDGET means the official statement of the proposed programmes of the church showing the estimated income and expenditure for the ensuing financial year.
- CHAPLAIN see 2.22.1
- 2.7 CHURCH PROPERTY OF THE PARISH/ QURBĀNA CENTRE means all movable and immovable properties, including all institutions belonging to the parish/ Quarbana Centres as a juridical person, subject to the provisions of cc. 920, 1007, 1008, 1009 and other relevant canons of the CCEO.
- 2.8 DAIVALAYASUSRUSHI (SACRISTAN) means the person, appointed as per eparchial statutes/ chaplaincy statutes and approved by the Local Hierarchy/ National Coordinator to serve in the church assisting the sacred ministers at divine worship and other functions, with or without an allowance or remuneration.
- 2.9 EPARCHIAL BISHOP means a bishop who, as the vicar and legate of Christ, governs in his own name the eparchy entrusted to him for shepherding with legislative, judicial and executive powers as per CCEO and the Particular Law of the Syro-Malabar Major Archiepiscopal Church.
- 2.9.1 EPARCHY means a portion of the people of God, which is entrusted for pastoral care to a bishop with the co-operation of the *presbyterium*, so that adhering to its pastor and gathered by him in the Holy Spirit through the Gospel and the Eucharist, it constitutes a particular Church in which the one, holy, catholic and apostolic Church of Christ is truly present and operative.
2. 10 FAMILY means a person or persons, residing within the territory allotted to each parish/ Qurbāna Centre and entered as a family or single in the *Atmasthanthi*/ parish register/ Qurbāna Centre register maintained in the parish/ Qurbāna centre.
- 2.11 HEAD MEMBER OF THE FAMILY – is the senior member of the family, (male or

- female), who is responsible for the running of the family and who has attained twenty-one years of age and registered in the parish/ Qurbāna centre.
- 2.12 KAIKKĀRAN/CUSTODIAN means a member of the parish, elected by the *palliyogam* and confirmed and appointed by the National Coordinator, or directly appointed by him under special circumstances, to help the parish priest/ chaplain/ priest-in-charge in keeping and administering parish/ Qurbāna centre properties and incomes according to the norms of ecclesiastical law and in conducting the programmes and affairs of the parish/ Qurbāna centre and to work in co-operation with the parish priest/ chaplain/ priest-in-charge in exercising pastoral ministry and administering financial matters of the parish/ Qurbāna centre.
- 2.13 KURUMTHIRATTU means quarterly statement of accounts.
- 2.14 LOCAL HIERARCH means in these rules, Eparchial Bishops, Vicar Generals, Episcopal Vicars in-charge of Migrants.
- 2.15 MASATHIRATTU means, monthly statement of accounts.
- 2.16 MEMBERS OF A PARISH/ QUARBĀNA CENTRE means the Syro-Malabar faithful belonging to the same **location** having domicile or quasi domicile within the territory of the parish (cc. 912; 916) or registered in a Qurbāna centre or those who have obtained membership through special orders by National Coordinator.
- 2.17 NALVAZHY (JOURNAL) means the book containing a record of each day's financial transactions entered date wise.
- 2.18 NATIONAL COORDINATOR means a priest proposed by the Major Archbishop and appointed by the President of the Episcopal Conference of Ireland.
- 2.19 PALLIYOGAM in its two forms, namely *pothuyogam* and *prathinidhiyogam*, means the body constituted in the Syro-Malabar Major Archiepiscopal Church through tradition as a specific expression of the communion of the people of God in the parish/ Qurbāna centre, to advise and assist the parish priest/ chaplain/ priest-in-charge, the president thereof, and to work in collaboration with him in exercising the pastoral ministry and administering the financial matters of the parish/ Qurbāna centre.
- 2.20 PARISH means a definite community of the Syro-Malabar Christian faithful stably Established in an eparchy/ chaplaincy, as a rule within a definite territory, the pastoral care of which community is entrusted to a parish priest/ chaplain/ priest-in-charge.
- 2.20.1 QUARBĀNA CENTRE means a community of Syro-Malabar faithful registered as members, established as a centre approved by the National Coordinator, the pastoral care of which community is entrusted to a chaplain/ priest-in-charge

- 2.21 PARISH CHURCH means a building exclusively dedicated for divine worship of the parish community by consecration or blessing.
- 2.22 PARISH PRIEST (*parochus/ vicar*) means a presbyter, appointed by the eparchial bishop, to whom the care of souls in a given parish is entrusted as to its own pastor;(cc 281; 284).
- 2.22.1 CHAPLAIN means a presbyter, proposed by the Major Archbishop and appointed by the eparchial bishop, to whom the care of souls in a given diocese/ parish/ Qurbāna centre is entrusted as to its own pastor.
- 2.22.2 PRIEST-IN-CHARGE means a presbyter, proposed by the national coordinator/ chaplain and appointed by the eparchial bishop, to whom the care of souls in a given parish/ Qurbāna centre is entrusted as to its own pastor; (cc 281; 284).
- 2.23 PEREDU (LEDGER) means the book in which the item wise entries based on the journal relating to income and expenditure are made.
- 2.24 POTHUYOGAM means a body of all the heads of registered families in the Parish/ Qurbāna centre and members of the *Prathinidhiyogam* and others mentioned in Part II, Section II no. 5(1-8).
- 2.25 PRATHINIDHIYOGAM means a body consisting of those elected by the *pothuyogam* or by the members of families in the ward/family unit meetings, and others duly elected or nominated or posted ex-officio as members and approved by the national coordinator as per statutes.
- 2.26 THIRATTU means the statement of accounts showing the income and expenditure of the Parish/ Qurbāna centre.

PART II

STRUCTURE, FUNCTIONS AND DUTIES OF PALLIYOGAM

Section I

***Palliyogam* in General**

- 3.0 In every parish/ Qurbāna Centre there shall be two forms of *palliyogam*, namely, *pothuyogam* and *prathinidhiyogam*. In small parishes/ Qurbāna Centre, however, the *palliyogam* may function as *pothuyogam* alone, with the permission of the National Coordinator. Similarly, for grave reasons or in big parishes, the *palliyogam* may function as *prathinidhiyogam* alone, with the permission of the National Coordinator. In the latter case, the *pothuyogam* has to be convened at least once a year for a general review.

4.0 The *pothuyogam* and the *prathinidhiyogam* have also the right to form special committees or commissions for specified purpose and as soon as the purpose for which they were constituted has been achieved, such committees or commissions formed shall be dissolved.

Section II

The *Pothuyogam* of the Parish

5.0 MEMBERS: The following persons shall be the members of the *pothuyogam*:

5.1 Syro-Malabar parish priest/ Chaplain/ Priest-in-charge.

5.2 Syro-Malabar Assistant parish priest(s)/ Chaplain/ Priest-in-charge.

5.3 Syro-Malabar priests residing in the parish or Quarbana Centre serving in the institutions of the Syro-Malabar parish/ Qurbāna Centre by appointment.

5.4 Syro-Malabar Priests from the parish/ Qurbāna centre present in the parish at the time of *pothuyogam*.

5.5 Superiors of the houses of the institutes of consecrated life/ societies of apostolic life of Syro-Malabar Church.

5.6 Heads of families: Ordinarily only the head of the family shall represent the family in the *Pothuyogam*. However the husband and wife can mutually agree who is to represent the family in the *Pothuyogam* on a stable basis and that has to be communicated to the parish priest in writing. If the head of the family is permanently disabled to attend such a meeting he/ she can nominate on a stable basis another senior member of his/ her family who is not below the age of 21 to attend such meeting on behalf of the family. Any such nomination shall be communicated in writing to the parish priest seven days in advance.

5.7 *Kaikkārans* of the year.

5.8 Members of the *prathinidhiyogam*, zonal and national council from the parish/Quarbana centre.

6.0 DISQUALIFICATIONS AND DISPUTES

6.1 The following persons shall not be entitled to become members of any of the meetings of the *pothuyogam*:

6.1.1 Those who stand publicly against the faith and teachings of the Church, or

6.1.2 Those who are under ecclesiastical censure, or

6.1.3 Public sinners, or

6.1.4 Persons convicted of offenses involving moral turpitude until reformed and certified by

the parish priest/ chaplain/ priest-in-charge, or

6.1.5 Persons who have defaulted annual paschal duties, or

6.1.6 Persons who are of unsound mind, or

6.1.7 Wilful defaulters of Church laws.

6.1.8 Persons who deliberately refuse to pay the Parish/ church subscription dues even after repeated reminders.

6.2 Known drunkards or those under intoxication shall not be permitted to participate in the meetings of the *pothuyogam* and *prathinidhiyogam*.

6.3 The president of the *palliyogam* shall decide whether a person has to be excluded from a meeting of the *pothuyogam* in accordance with these rules and the meeting shall be conducted according to the decision of the president.

6.4 If any dispute arises as to whether a person is a member of the parish/ Qurbāna centre or whether he/ she is entitled to exercise any right in a meeting of the *Pothuyogam*, the matter shall be settled as per n. 71 of this procedure rules after informing the resolution commission.

7.0 FUNCTIONS: The *Pothuyogam* shall exercise the following functions in conformity with the general pastoral plan of the National Coordination:

7.1 Make the community conscious that without the apostolate of the laity the pastor's work will not become fully effective (*Apostolicam Actuositatem*=AA10) and that the Church is not truly established and does not fully live, nor is a perfect sign of Christ unless there is a laity existing and working alongside the hierarchy (*Ad Gentes*=AG 21);

7.2 Prepare and launch a time-bound pastoral plan with the comprehensive vision of promoting the spiritual, social, cultural, biblical, catechetical and liturgical renewal of the whole parish/ Qurbāna centre;

7.3 Promote active participation in the liturgy (*Apostolicam Actuositatem* =AA 10; *Chrsitifideles Laici* =CL 33);

7.4 Arrange to teach catechism to the children, youth and adults and to motivate others to do so (AA 10; CL 33, 34);

7.5 Proclaim the Gospel through word and witness (AA 13; CL 33);

7.6 Promote vocations to priesthood and to institutes of consecrated life/ societies of apostolic life;

7.7 Bring back to the Church those gone astray from the faith (AA 10; CL 33);

7.8 Give leadership in the forming small Christian communities and family units and in their

functioning (CL26);

- 7.9 Take initiative in the forming of lay organizations and their functioning and see that the whole youth are enlisted in one or other of the organizations in the parish (AA29; CL30);
- 7.10 Animate the Catholic community to exercise their apostolate in the world through life and witness like a leaven so as to invite others into the fellowship with God through Christ in the Spirit (AA 2);
- 7.11 Organize the Catholic community into a common forum to meet the challenges to faith and to vindicate the fundamental rights through conscientisation and action (AA 18);
- 7.12 Divide the parish/ Qurbāna centre into wards/family units;
- 7.13 Promote the welfare of the Church and community by inspiring it by the gospel spirit of sharing goods and services according to one's capacity.

8.0 DUTIES: *Pothuyogam* has the following duties.

- 8.1 To pass the annual accounts for submission to the local hierarch and/National Coordinator for approval;
- 8.2 To decide, subject to the National Coordination statutes, the number of *kaikkārans*, auditors, church employees and the representatives from each ward/family unit;
- 8.3 To elect, subject to National Coordination statutes and with due regard to Nos. 10.1 and 18.7, *kaikkārans*, auditors, and the representatives from each ward/ family unit;
- 8.4 To discuss and pass the budget of the parish/ Qurbāna Centre and to allot priorities of items of expenditure;
- 8.5 To devise means of raising funds and to fix amounts of contribution by the parishioners/ members of the Qurbāna centres for ordinary expenses and/ or special projects, subject to National Coordination norms;
- 8.6 To fix, if needed, a gradation of contribution on the occasion of marriage etc. according to the financial capacity of the families, subject to the directives of the National Coordinator;
- 8.7 To fix the rate of fees for the use of the church paraphernalia and also the rate of offerings for taking devotional objects in procession, subject to the directives of the National Coordinator (c.1013);
- 8.8 To fix the fee for graves and tombs and to fix the duration of their use, subject to the directives of the National Coordinator;
- 8.9 To pass resolutions regarding construction of church, chapels and buildings for any of the parish/ Qurbāna centre institutions and buying or selling or borrowing or gifting of movable or immovable properties, subject to the provisions contained in No. 41 and

National Coordination statutes;

- 8.10 To decide on the number of the solemn celebration of feasts in the parish/ Qurbāna Centre and to propose programmes for the same;
- 8.11 To deliberate upon matters of importance those affect the parish/ Qurbāna centre generally;
- 8.12 To establish special committees or commissions as and when needed and to choose members to the same;
- 8.13 To do other duties stipulated in the National Coordination statutes or such other duties as are directed by the National Coordinator.

Section III

Prathinidhiyogam

9.0 MEMBERS: The following persons shall be the members of the *prathinidhiyogam*:

9.1 EX-OFFICIO MEMBERS

9.1.1 Parish priest/ Chaplain/ Priest-in-charge

9.1.2 Assistant parish priest (s)/ Chaplain(s)

9.1.3 *Kaikkārans* of the year

9.1.4 Members of the National Council from the parish/ Qurbāna centre, if any

9.1.5 Members of the Zonal and National Council from the parish/ Qurbāna centre, if any

9.2. ELECTED MEMBERS

9.2.1 One elected representative (either male or female) per family unit upto 10 families; two elected representatives per family unit upto 30 families; three elected representatives per family unit for above 30 families. When there are more than one representative, at least one should be female member;

9.2.2 One representative of the parish/ Qurbāna centre educational institutions and one representative from other parish/ Qurbāna centre institutions, if any, who is a parishioner;

9.2.3 A representative of the catechism teachers;

9.2.4 Representatives of the recognized pious associations in the parish/ Qurbāna Centre as per the National Coordination statutes; two representatives (one male, one female) from adult associations, two representative (one male, one female) from youth associations;

9.2.5 Representatives of the institutes of consecrated life/ societies of apostolic life in the parish/ Qurbāna centre: one from men and one from women;

9.2.6 Representative/s of the Syro-Malabar permanent deacons of the parish/ Qurbāna centre

as per the National Coordination statutes;

9.2.7 An elected representative of the Syro-Malabar priests from the parish/ Qurbāna centre, ascribed to the same eparchy, subject to the practice of the National Coordination.

9.3 NOMINATED MEMBERS

9.3.1 Persons including experts nominated by the parish priest/ chaplain/ priest-in charge in consultation with the National Coordinator;

9.3.2 In parishes/ Qurbāna centre with ten or more Minority Catholic families, they are to be represented by nomination by the parish priest/ chaplain/ priest-in charge, if not elected otherwise or as determined by the National Coordination statutes.

9.4 The total number of the nominated members shall not exceed one-third of the total elected members.

10.0 ELECTION: The election to the *prathinidhiyogam* shall be as follows:

10.1 The family unit meetings or the *pothuyogam* in the absence of such family units shall elect representatives (c 9.2.1) from every family unit in proportion to the number of families therein so that there shall be at least five and not more than twenty five such representatives. In exceptional cases the National Coordinator can fix a lower or higher number. Thirty percent of the members shall preferably be women but the percentage of elected women representatives shall not be less than ten percent;

10.2 The representatives of the men and women institutes of consecrated life/ societies of apostolic life are elected at a meeting of the respective representatives of all the institutes of consecrated life/ societies of apostolic life in the parish/ Qurbāna centre convened by the parish priest/ chaplain/ priest-in-charge;

10.3 The parishioner/member representing the parish/ Qurbāna centre educational institutions is elected at a meeting of representatives of all parish/ Qurbāna centre educational institutions convened by the parish priest/ chaplain/ priest-in-charge. In the same way, if there are other parish/ Qurbāna centre institutions, their representative is elected;

10.4 The teachers of the Catechism shall elect one among them as their representative;

10.5 Members/ representatives of approved youth and pious associations by the Syro-Malabar Archiepiscopal commission for the migrants shall elect their representatives as per National Coordination statutes;

10.6 Permanent Deacons ordained for the Syro-Malabar Church elect their representatives as per the National Coordination statutes.

10.7 As far as possible elections shall be by consensus; if not, by the majority of the members

present.

10.8 Complaints, if any, about the elections shall be submitted to the Resolution Commission (71).

Disqualifications and Disputes

11.0 Those who have any of the disqualifications mentioned in No.6 cannot be members of The *prathinidhiyogam*.

12.0 If a member suffers from any of the disqualifications mentioned in no.6, but known only after becoming a member, or suffers a disqualification during the term of membership, the matter must be brought to the attention of the *prathinidhiyogam* by the president. The president then shall declare that the person has lost his membership in the *prathinidhiyogam*. And if there is a dispute, the matter shall be referred to the National Coordinator.

13.0 If a member absents himself from three consecutive meetings without sufficient reason and excuse in the judgement of the president, the matter shall be brought to the attention of the *prathinidhiyogam* by the president. The president then shall declare that the person has lost his membership in *the prathinidhiyogam*. In case of a dispute, the matter shall be referred to the Resolution Commission.

14.0 The accountant and the sacristan (*devalayasusrushi*) can attend the meeting of the *prathinidhiyogam* if so required to explain the accounts of the parish and to make a report of the meeting and other such matters; however, they cannot be members of *prathinidhiyogam*, if they are receiving regular remuneration for their services.

Tenure and Vacancies

15.0 The term of the *prathinidhiyogam* shall be two years, unless it is changed by the National Coordinator in special circumstances.

16.0 A secretary shall be chosen to prepare minutes and reports at the *prathinidhiyogam*. The term of office shall be two years in line with the term of *prathinidhiyogam*.

17.0 Vacancies arising in the *prathinidhiyogam* are to be filled within three months by election or nomination or ex-officio posting according to the nature of the vacant seat.

18.0 FUNCTIONS AND DUTIES: The *prathinidhiyogam* shall exercise the following functions and duties:

18.1 To impart leadership by initiating active and constructive roles with a view to fostering, facilitating and promoting the spiritual, social, cultural, catechetical, pastoral,

- developmental and charitable activities and youth formation in the parish, having due regard to the religious atmosphere of the parish/ Qurbāna Centre;
- 18.2 To pass the *māsathirattu* or *kurumthirattu* or *ardhavārshikathirattu* (monthly, quarterly, half yearly statements of accounts);
- 18.3 To prepare *ānduthirattu* (annual statement of accounts) and budget and submit the same to the *pothuyogam*;
- 18.4 To propose the programmes of feasts other than the major feasts and to help in conducting all such feasts;
- 18.5 To give guidelines on the general policies of administering the temporalities of the parish/ Qurbāna centre;
- 18.6 To constitute committees and to elect members to them as and when needed and to dissolve them;
- 18.7 To elect, subject to National Coordination statutes, the *kaikkārans*;
- 18.8 To do other duties specified in No 8.13.

PART III

THE PROCEDURE OF CONDUCTING THE MEETINGS OF THE POTHUYOGAM AND THE PRATHINIDHIYOGAM

- 19.0 Ordinarily the parish priest/ chaplain/ priest-in-charge or the priest deputed by the parish priest/ chaplain/ priest-in-charge shall announce on a Sunday or day of obligation or day of Quarbāna during the Holy Quarbāna at the parish/ Quarbāna Centre, giving at least 15 days notice, about the meeting of the *yogams* and the main items of the agenda unless after consulting with the *nadathukaikkāran*, it is considered that the announcement of any particular item in the agenda may be prejudicial to the best interest of the parish/ Quarbāna Centre.
- 19.1 In urgent matters where this announcement and duration is impossible, the *yogam* may be conducted on any day by notice through appropriate means by the parish priest/ chaplain/ priest- in-charge.
- 19.2 If one-third of the members of the *pothuyogam* or the *prathinidhiyogam* request in writing specifying the subject, the convening of the respective *yogam*, the parish priest/ chaplain/ priest-in-charge thereupon shall convene such meeting within two weeks from the date of receipt of such notice. If the parish priest/ chaplain/ priest-in-charge is

convinced that the conduct of such *yogam* is prejudicial to the good of the parish/ Qurbāna centre, he shall report the matter to the Resolution Commission mentioned in No.71.

- 20.0 The National Coordinator may at any time direct or prohibit the convening of a meeting of the respective *yogam*.
- 21.0 The *pothuyogam* shall meet at least once a year; the *prathinidhiyogam* at least four times a year.
- 22.0 The *pothuyogam* has no definite quorum unless determined by the National Coordination statutes. The quorum for the *prathinidhiyogam* shall be one-fourth of the total number of members, but quorum is not necessary when a *yogam* adjourned for lack of quorum is reconvened.
- 23.0 An attendance register shall be kept for all the meetings and the members present shall sign it before dispersal.
- 24.0 The parish priest/ chaplain/ priest-in-charge is the president of the *pothuyogam* as well as of the *prathinidhiyogam*.
- 24.1 In the absence of the Parish priest/ Assistant priest/ chaplain/ Assistant chaplain/ priest-in-charge, the National Coordinator can preside the *prathinithiyogam* or can delegate a priest to preside *prathinithiyogam* and shall take decisions on the agenda approved in writing by the Parish priest/ Assistant priest/ chaplain/ Assistant chaplain/ priest-in-charge in the presence of all *kaikkārans*.
- 24.2 The Local Hierarchy/ National Coordinator personally or his delegate has the right to preside over the meetings.
- 25.0 There shall be a definite agenda for the *yogams*. With the permission of the president, matters outside the agenda can also be discussed.
- 26.0 *Yogams* shall commence and end with a prayer.
- 27.0 All members shall participate in the *yogam* with a spirit of cooperation and service based on love for the glory of God and the real progress of the parish/ Qurbāna centre.
- 28.0 Personal vendetta, *groupism*, family feud, political difference and such other matters shall in no way influence the deliberations of the *yogams*.
- 29.0 A discussion on a decision of a previous *yogam* already approved by the Local Hierarchy/ National Coordinator shall be opened only after obtaining the prior permission of the Local Hierarchy/ National Coordinator.
- 30.0 Statements or decision against the orders and directives of the Local Hierarchy/ National Coordinator, or against the official teaching and canon law of the Church, is not

permissible in the *yogams*.

- 31.0 All shall maintain decorum and discipline in the *yogam* and shall obey the rulings of the president.
- 32.0 In case of any improper comment or misbehaviour by any member in the *yogam* the president shall immediately warn and correct the member concerned. If such an erring member continues it or remains recalcitrant, he can be suspended from that meeting of the *yogam*. He can attend the subsequent meetings of the *yogam* only with the permission of the president.
- 33.0 As far as possible decisions in the *pothuyogam* and the *prathinidhiyogam* be unanimous or at least by consensus. Serious differences of opinions in the *prathinidhiyogam* may be referred to the *pothuyogam*. If the *pothuyogam* fails to make a decision it may appoint a committee to study the case in detail and recommend means to resolve the problem. If no solution is reached the matter shall be referred to the Resolution Commission mentioned in No. 71. In exceptional cases the president of the *yogam* can directly refer the case to the Resolution Commission.
- 34.0 If the resolution at the *yogams* is unacceptable to the president of the *yogam* he can write his note of dissent, and he shall refer it to the National Coordinator.
- 34.1 Members of the *yogam* having complaints against a resolution passed at its meeting may have recourse to the National Coordinator within seven days.
- 35.0 All decisions by the *prathinidhiyogam* within its competence shall have the same force as the decisions of the *pothuyogam*.
- 36.0 The resolutions of the *yogams* must be recorded in the book of resolutions (*yoga pusthakam*) and be signed by the president and members present.
- 36.1 A minutes book of the *yogams* shall be maintained in which shall be recorded the proceedings of the meetings and they are signed by the president of the meeting.
- 37.0 To leave the meetings of the *yogams* without permission of the president and/ or without signing the resolution is irregular.
- 38.0 If and when a meeting of the *yogam* cannot proceed peacefully, the president may dissolve it; in which case such meeting may be reconvened within a month and if the reconvened meeting cannot be conducted peacefully the president shall dissolve the meeting and report the matter to the Resolution Commission mentioned in No.71.
- 39.0 The Local Hierarch/ National Coordinator has the right to add to or modify or annul a resolution passed at the meetings of the *pothuyogam* and the *prathinidhiyogam* and his decision shall be final.

- 39.1 No resolution can be passed either in the *pothuyogam* or *prathinidhiyogam* touching upon or derogatory to the powers vested in the National Coordinator or Eparchial Bishop or the Major Archbishop or the Roman Pontiff under ecclesiastical laws.
- 40.0 Resolutions passed in meetings on matters requiring the approval by the Local Hierarchy/ National Coordinator shall have effect and be executed only after such approval is granted in writing by the Local Hierarchy/ National Coordinator.
- 41.0 Matters that require the approval of the Local Hierarchy/ National Coordinator are (CCEO.1014; 1015; 1022; 1024; 1035; 1036; 1045; 1046):
- 41.1 Buying, selling, gifting, mortgaging or otherwise transferring of the immovable properties;
- 41.2 Constructing, reconstructing, renovating of churches, filial churches, wayside chapels and crosses or other buildings;
- 41.3 Establishing institutions to be run by the parish/ Qurbāna centre;
- 41.4 Demolishing of churches, filial churches, wayside chapels or crosses erected for public worship;
- 41.5 Exchange, sale or gifting or altering of objects of antiquity. Antiques for no reason shall be destroyed;
- 41.6 Establishing of libraries, recreation centres, stadia, play grounds, wells and the like for the public on lands belonging to the parish/ Qurbāna centre;
- 41.7 Leasing of or construction on or use of the land or buildings of the church for any public or private utilities;
- 41.8 Receiving of stipend for pious foundation or endowments and scholarships;
- 41.9 Works which will cost more than one-fourth of the annual income of the previous year of the parish or €500/ equivalent GBP- whichever is less or as the National Coordinator decides from time to time;
- 41.10 Fixing of subscriptions from parishioners/ members with obligation to pay arrears;
- 41.11 Lending or borrowing or gifting money by the parish/ Qurbāna centre beyond the amount fixed by the National Coordination statutes;
- 41.12 Other matters determined in the National Coordination statutes.

Part IV

Section I

Kaikkārans (Custodians)

- 42.0 With due regard to No. 8.2, the National Coordinator shall determine the number of the *kaikkārans* according to the size of the Parish/ Mass/ Quarbana Centre, subject to a minimum of two. One among them shall be *nadathukaikkāran* for a period of one year. The other *kaikkāran(s)* shall be known as *kūttukaikkāran (s)* during that period and will become the *nadathukaikkāran* for the second year and vice versa.
- 43.0 The *kaikkārans* shall be persons, not below the age of twenty-one, who are faithful, honest, efficient, service minded and having no Parish/ Mass/ Quarbana Centre arrears, who also have the other qualifications, specified in the National Coordination statutes; they shall not have the disqualifications mentioned in No.6. The accountant, the sacristan and others receiving allowance (specified in the National Coordination statutes) shall not be elected to be *kaikkārans*.
- 44.0 The *kaikkārans* are elected for a term of two years and cannot be re-elected for a second term unless by special postulation to the National Coordinator.
- 45.0 The elected *kaikkārans* after being confirmed and appointed in office by the National Coordinator, shall take charge, after making an oath of office, receiving the accounts and keys from the parish priest/chaplain/priest-in-charge at the entrance of the sanctuary. When their term of office is over they shall entrust the keys and accounts to the parish priest/ chaplain/ priest-in-charge likewise at the entrance of the sanctuary, after settling the accounts.
- 45.1 The *kaiakkarans* may divide their term into equal periods according to their number and each shall assume the main charge of the office (*nadathukakkaran*) in one of such periods according to age or convenience.
- 46.0 The parish priest/ chaplain/ priest-in-charge may depute any one or more of the *kaikkārans* or any one or more from the *yogam* or any other competent person or persons to represent the Parish/ Mass/ Quarbana Centre or its institutions before courts, tribunals, in specific cases or legal or of similar nature after obtaining permission from the Local Hierarch/ National Coordinator.
- 47.0 The *kaikkārans* shall not receive remuneration or allowance. However, on days on which their presence is required for a long time, they are entitled to meet their daily expenses

from the Parish/ Mass/ Quarbana Centre funds during the duration of such engagement. A budgetary provision may be made for the same.

48.0 It is the right of the National Coordinator in consultation with the Parish priest/ chaplain/ priest-in-charge to accept the resignation of the *kaikkārans* or in case of emergency to remove a *kaikkāran* for reasons of negligence of duty, dishonesty, disability, financial misconduct, commission of offenses involving moral turpitude, after giving him an opportunity for being heard. In ordinary circumstances, the question of removal of *kaikkāran* shall be referred to the Resolution Commission mentioned in No. 71.

Section II

Administration of the Temporalities of the Parish/ Mass/ Quarbana Centre

49.0 The administration of the finance and other temporalities of the Parish/ Mass/ Quarbana Centre are to be done by the parish priest/ chaplain/ priest-in-charge and the *kaikkārans* With mutual understanding and co-operation and as per norms of common law and particular law of the Syro-Malabar Church as well as National Coordination statutes.

49.1 For the better functioning of the Syro-Malabar Church in Ireland each family should pay their monthly subscription decided by the *sabhayogam*, with obligation to pay arrears.

49.2 Ordinarily the subscription should be collected monthly, and in special cases half-yearly or yearly.

50.0 The *nadathukaikkāran* and the parish priest/ chaplain/ priest-in-charge shall maintain bills, vouchers and receipts regarding income and expenditure relating to the matters dealt with, respectively. The accounts of the parish shall be maintained on the basis of such bills, vouchers and receipts. The *kaikkārans* shall make available the accounts as and when required by the parish priest/ chaplain/ priest-in-charge.

51.0 It shall be the responsibility of the parish priest/ chaplain/ priest-in-charge and the *kaikkārans* to maintain *nālvazhy*, *peredu*, and *anduthirattu* of the Parish/Mass/ Quarbana Centre. *Māsathirattu*, *kurumthirattu*, *ardhavārshikathirattu* shall also be maintained, if required by the National Coordination statutes.

52.0 If any discrepancies in the account or shortage of money resulting in loss to the Parish/ Mass/ Quarbana Centre are proved; the same shall be recovered from the respective *kaikkāran* or the parish priest/ chaplain/ priest-in-charge whoever is responsible for the loss. However, as between them one shall not be responsible for the lapses on the part

of the other.

- 53.0 The chest (*bhandāram*) and boxes containing the offerings (Qurbāna/ celebrations) shall be opened and the offerings counted by the *nadathukaikkāran* in the presence of the parish priest/ chaplain/ priest-in-charge or the *kūttukaikkāran* or anyone authorized by the parish priest/ chaplain/ priest-in-charge. They shall keep a document or receipt regarding the amount of offerings signed by both of them.
- 54.0 All offerings in kind received in the church shall be sold in public auction. However, if it is found that sale without auction is more appropriate this can be done after mutual consultation between the parish priest/ chaplain/ priest-in-charge and the *kaikkārans*.
- 55.0 All sales shall be made only on payment and receipt of all such amounts shall be entered on the same day in the books of accounts of the Parish/ Mass/ Quarbana Centre. If any credit is given it shall be the responsibility of the persons giving such credit to reimburse the amount to the Parish/ Mass/ Quarbana Centre.
- 56.0 If and when lands or buildings of the Parish/ Mass/ Quarbana Centre are given on lease or rent, it shall be done only after observing all legal formalities and with the permission of the National Coordinator, preferably after obtaining legal opinion.
- 57.0 The cultivation of land belonging to the Parish/ Mass/ Quarbana Centre shall be arranged by the *kaikkārans* in consultation with the parish priest/ chaplain/ priest-in-charge.
- 58.0 The parish priest/ chaplain/ priest-in-charge and the *kaikkārans* shall have the right to spend necessary amounts to meet the day-to-day expenditure of the Parish/ Quarbana Centre.
- 59.0 Subject to no.41.9 the expenditure necessary for the day-to-day worship and catechetical formation can all be incurred by the parish priest / chaplain/ priest-in-charge without discussion in the *pothuyogam* or the *prathinidhiyogam*.
- 59.1 Subject to No. 41.9, the expenditure necessary for essential furniture of the parish including those provided to the parish priest/ chaplain/ priest-in-charge and the assistant parish priest/ assistant chaplain/ priest-in-charge and for the maintenance of the church properties and their improvements can all be incurred by the parish priest / chaplain/ priest-in-charge and the *nadathukaikkāran* without discussion in the *pothuyogam* or the *prathinidhiyogam*.
- 59.2 The parish priest/ chaplain/ priest-in-charge and the *kaikkārans* shall have mutual Understanding and co-operation in respect of all such expenditure and all unnecessary luxury and extravagance shall be avoided.
- 60.0 The parish priest and the *kaikkārans* can jointly keep 250 Euro (equivalent GBP) under

imprest system.

- 61.0 Surplus amounts however shall be deposited in the charitable account provided to the Syro-Malabar Church by the local hierarchy, unless instructed to pay into allocated charitable accounts of the Syro-Malabar Church by the National Coordinator.
- 62.0 All valuable articles and antiques, documents and deposit receipts shall be kept in a separate box in the safe room with double locks and keys and the parish priest/ chaplain/ priest-in-charge and the *nadathukaikkāran* shall keep one key each of the box and of the room.
- 63.0 There shall be a *murichārthu* (inventory) (c. 1026) of all the movable and immovable properties of the Parish/ Mass/ Quarbana Centre classified into six heads, namely:
- 63.1 A schedule of immovable property;
- 63.2 A schedule of movable property;
- 63.3 Those in the custody of the parish priest/ chaplain/ priest-in-charge;
- 63.4 Those in the custody of the *kaikkāran*;
- 63.5 Those in the custody of the sacristan;
- 63.6 Those in the custody of the heads of institutions.
- 64.0 The parish priests/ chaplain/ priest-in-charge and *kaikkārans* shall have overall responsibility for all the property of the Parish/ Quarbana Centre including equipments in the presbytery (*pallimuri*). The sacristan shall be responsible for the paraphernalia and other valuable things kept in the church and the heads of institutions for the articles belonging to and kept in such institutions.
- 65.0 Whenever new articles are acquired and any change is made, the same shall also be entered in the inventory maintained in the Parish/ Mass/ Quarbana centre.
- 65.1 A copy of the inventory of the ecclesiastical goods is to be kept in the National Coordination's archives.
- 65.2 If any article is lost or damaged on account of culpable negligence, the person responsible for such negligence shall be liable for such loss.
- 65.3 Unusable articles which are not of historical value shall be destroyed only with the consent of the parish priest/ chaplain/ priest-in-charge and in consultation with the *nadathukaikkāran* and after having cancelled them from the inventory.
- 66.0 When any person in charge of the administration of the church properties is transferred, or has ceased to hold office, the new incumbent thereto, while taking charge, shall sign the list of articles handed over to him, after due verification.
- 66.1 When the parish priest/ chaplain/ priest-in-charge is transferred, the accounts, pass-books

and other documents as well as the balance cash and the list of movables shall be handed over to the *nadathukaikkāran*; as soon as the new parish priest/ chaplain/ priest-in-charge has taken charge the said *kaikkāran* shall hand them over to the new parish priest/ chaplain/ priest-in-charge. However, if there is an assistant parish priest/ assistant chaplain, the parish priest/ chaplain/priest- in-charge who is under orders of transfer shall entrust all the administrative responsibility to the assistant parish priest/assistant chaplain and inform the *nadathukaikkāran* accordingly. If this is not possible then the parish priest/ chaplain/ priest-in-charge should hand them over to the National Coordinator.

67.0 The parish priest/ chaplain/ priest-in-charge shall always pay attention to the proper and Safe maintenance of the accounts and records of the parish/ Qurbāna centre and in these matters the *kaikkārans* and the accountant are bound to act according to the instructions of the parish priest/ chaplain/ priest-in-charge.

68.0 No Church record shall be taken outside the parish office/ Qurbāna centre Office without the permission of the parish priest/ chaplain/ priest-in-charge.

69.0 All parish Churches and as far as possible Qurbāna centres shall maintain the following registers, records, books and files:

69.1 Baptism register;

69.2 Christmation register;

69.3 Betrothal register;

69.4 Marriage register;

69.5 Death register;

69.6 *Atmasthiti* register/ parish register/ Qurbāna centre register;

69.7 Minutes book of *pothuyogam* and the *prathinidhiyogam*;

69.8 *Yogapusthakam* (register for decisions of *yogam*);

69.9 Subscription register (*variveetha* register);

69.10 *Kurippu*/ account book;

69.11 Journal;

69.12 Ledger;

69.13 *Thirattu*;

69.14 Audit report;

69.15 Voucher file;

69.16 Canonical visit diary of the eparchial bishop;

69.17 Bounded copies of the eparchial bulletin/ bulletin from the Syro-Malabar Church;

69.18 Liturgical calendar;

- 69.19 Register relating to documents and records;
 - 69.20 Books to copy the civil documents;
 - 69.21 File containing pastoral letters and circulars;
 - 69.22 File containing orders from the eparchial curia;
 - 69.23 A schedule containing the details of immovable properties;
 - 69.24 List of movable properties;
 - 69.25 List of foundation Masses (This should be maintained in the sacristy also);
 - 69.26 Diary (chronicles, “*nālāgamam*”);
 - 69.27 List of antiques;
 - 69.28 Vocation register;
 - 69.29 Announcement books;
 - 69.30 Book of ecclesiastical censures;
 - 69.31 Miscellaneous file;
 - 69.32 Other registers as per Eparchial/National Coordination statutes;
 - 69.33 Inventory registers (*murichārthu*).
- 70.0 No record and orders relating to the parish/ Qurbāna centre or the eparchy shall be produced in any court without prior permission of the Local Hierarchy/ National Coordinator.

Section III

General and Transitory Norms

- 71.0 All disputes and complaints with regard to the conduct, proceedings, resolutions, decisions and actions taken or adopted by the *pothuyogam* or *prathinidhiyogam* shall be preferred by the aggrieved before a five member Resolution Commission constituted by the National Coordinator for such purpose, within seven days from the date of such *yogam*. The commission shall dispose of the dispute or complaint within 30 days from the receipt of such complaints and the decision shall be final.
- 71.1 Chairperson of the Resolution Commission – A member of the resolution commission authorised by the National Coordinator.
- 71.2 MEMBERS: Resolution Commission consists of five members for a period of two years.
- 71.2.1 One Chaplain elected from officially appointed Chaplains.
 - 71.2.2 One lay man and a lay woman elected from the national coordination council.
 - 71.2.3 Two members preferably experts if available, nominated by the National Coordinator.

- 71.3 Members of the commission shall elect a secretary who will convene the meetings in consultation with the National Coordinator and prepare the minutes and reports.
- 71.4 The Chairman shall communicate the decision of the commission in writing to the National Coordinator, who will take final decision on the basis of the findings of the Commission and communicate to concerned parties.
- 71.5 If the complaint arises against any member of the Resolution Commission, that Particular complaint shall be dealt by the Resolution Commission with a member replaced by the National Coordinator.
- 72.0 For grave reasons the National Coordinator can suspend a *pothuyogam* or a *prathinidhiyogam* until further orders from him and make alternate arrangements according to his discretion for the administration of the parish/ Qurbāna centre.
- 73.0 Notwithstanding anything herein contained, on account of the requirement, the National Coordinator, depending upon the special features, customs or practice of his National Coordination may make necessary adaptations to these rules with the approval of the Commission for Evangelisation and Pastoral Care of Migrants and the rules so adapted shall be binding on the parishes/ Qurbāna centres within the region.
- 74.0 If any difficulty or doubt arises in giving effect to the provisions of these rules in a particular parish/ Qurbāna centre, the National Coordinator may by his order make such provisions necessary or expedient for the removal of the difficulty or doubt, not inconsistent with the purpose of these rules.
- 75.0 No Christian faithful shall challenge these rules or matters arising there from in any legal proceeding other than has recourse to ecclesiastical authorities.
- 76.0 These rules may be amended with the approval of the Commission for Evangelization and Pastoral Care of the Migrants of Syro-Malabar Archiepiscopal Church.
- 77.0 Unless the Synod amends any clause, or the Major Archbishop gives any authentic interpretation, the interpretation given by the National Coordinator in consultation with the Commission for Evangelization and Pastoral Care of the Migrants for these rules will be held valid.
- 78.0 If there is any custom or practice in any particular parish/ Qurbāna centre inconsistent with the rules contained herein all such custom and practice will stand superseded as soon as these rules come into force.