

GEORGE NEDUNGATT SJ - A PROFILE*

Sunny Kokkaravalayil SJ**

Father George Nedungatt SJ (b. 21 December 1932, Peringuzha; d. 26 October 2022, Kozhikode) would have completed 90 years of age in December this year. Unfortunately, he passed away before the realization of the projected publications in his honour on the occasion of his *Navathi* (90th birthday). However, I am honoured to have been invited to introduce him on this occasion to the readers of *Iustitia*. Besides being members of the same religious institute and even of the same province, he is dear to me as my mentor and research guide. I knew him closely at the Pontifical Oriental Institute, Rome, when he was teaching there because it was then that I joined its canon law faculty to do licentiate and later for the doctorate in the same faculty.

George was born at Peringuzha near Muvattupuzha in Kerala, India, as the second son of Mr. Kunjupappa and Mrs. Mariam. He had three brothers and no sister. He entered the Society of Jesus in June 1950 and belonged to its Kerala province. He received priestly ordination in 1964 and made his final religious profession in 1968.

For about 35 years (1973-2007), he taught canon law at the Oriental Institute and served as the dean of its Faculty of Eastern Canon Law (1981-1987). There he taught Theology of Law, Philosophy of Law,

* This article is a revised version of two earlier articles: 1) in Francis Eluvathingal, ed., *Syro-Malabar Church since the Eastern Code, Festschrift in Honour of Prof. George Nedungatt S.J.*, Rome, Mar Thoma Yogam, 2002, 1-7; and 2) in *Journal of St Thomas Christians*, vol. 23 (April-December 2012), 46-61. The personal data contained in those articles were collected during my personal talks with Fr Nedungatt. Those articles were sent for publication after having received his approval. He was in life, but weak when I was preparing the present version. Thus, he was not able to give me his suggestions to improve it. Its final draft was sent for publication only after his death.

** The author has a doctorate from the Faculty of Eastern Canon Law at the Pontifical Oriental Institute, Rome, where he teaches since 2005. He considers himself fortunate to have written his doctoral dissertation under the guidance of George Nedungatt SJ and Urbano Navarrete SJ, both veterans in the field of canon law and consultants of the former Pontifical Commission for the Revision of the Code of Eastern Canon Law.

Clerics and Laity, Magisterium, Juridical Methodology, and Canonical Latin. In order to complete some academic work, he remained in the Jesuit community of the Oriental Institute until 29 February 2012, on which day he returned to his province (Kerala). He was a visiting professor at the Institute of Oriental Canon Law (IOCL) at Dharmaram Vidya Kshetram Bangalore (India) from 1999-2012, and a resident teacher from 2012-2015. There he taught Theology of Law, Philosophy of Law, and Latin. He was the Delegate of the Faculty of Eastern Canon law to the IOCL from 1999 (the year of its foundation) to 2015. He joined the Jesuit community of Kalady (Kerala) in 2015, where he continued his research and publication. In March 2022, he was transferred to Christ Hall, Kozhikode, Kerala, India, where he remained until his passing away on 26 October 2022 at 6.15 am. He is buried in the Christ Hall Jesuit cemetery.

The Nedungatt family is blessed with many priestly and religious vocations. The late Mgr Mathew Nedungatt, Syncellus of Thiruvalla and later of Battery eparchies, was Fr George's paternal uncle; the late Sr Catherine SIC was his aunt; Fr Johny Nedungatt SDB is his nephew. Among his cousins in the Nedungatt family are Fr Vincent, the late Mathew CMI, and the two late Jesuits (Br Varghese and Fr Joseph). Fr Sanal Jose Nedungatt of the eparchy of Kothamangalam is the son of a nephew of Fr George.¹

As a student at school, he was known to his neighbours and schoolmates as a talented boy. He was assigned to read the epistle at Sunday Mass and teach catechism at Sunday school in the parish (Kalloorkad, present-day Kothamangalam Eparchy). He organized the Marian Sodality in his parish and equipped it with a library with books mostly collected from houses. In studies and in art he proved his mettle. He was known for his piety and sportsmanship. He bagged several prizes in public speaking. Already as a novice, he was assigned during his "mission experiment" to preach popular retreats, and left deep and lasting impressions in the minds of the participants.

After his ordination, he was sent to the Pontifical Oriental Institute in Rome for higher studies in 1967, where he did his licentiate (1969) and doctorate (1973) in canon law. He defended his doctoral thesis on 17 January 1973, entitled *Covenant Law and Pastoral Ministry according to Aphrahat: Element for a Theologia Juris from Syrian Orient till 350 A.D.*

¹ I am grateful to Fr Johny Nedungatt SDB for the updated list that he sent me on 19 June 2022.

which he wrote under the guidance of Ivan Žužek SJ and Ignacio Ortiz de Urbina SJ. It was partly published earlier, but entirely published entitled *Covenant Life, Law and Ministry according to Aphrahat*, Rome, 2018 (in the series *Kanonika* 26).

A scholar of international reputation, Fr Nedungatt wrote several well-known books and articles (see the list of his publications at the end of this article). In his writings and lectures, Fr George took an interdisciplinary approach, which enhanced his authority as an author. His competence in various areas was manifest in his works like *The Laity and Church Temporalities: Appraisal of a Tradition*. Although a canon lawyer, he also wrote on spirituality, history, sociology, the bible, philosophy, theology, patrology, and hermeneutics. When he completed his licentiate course in philosophy at SH College, Shembaganur, he was proposed to teach philosophy. He had scored ten out of ten marks, which in those days, was a rare distinction, awarded only to one other student a generation earlier! He supplemented his licentiate with a degree in philosophy from Madras University. Later he was tipped to teach spirituality, liturgy, and Latin. But Rome got him for Eastern canon law. Against this background can be seen his interdisciplinary approach.

His contribution as a consultor of the Pontifical Commission for the Revision of the Eastern Code of Canon Law (1973-1990) deserves praise. This commission functioned in ten study groups, and Fr Nedungatt was a member in three of them. He was the Relator of the study group on Clerics and Ecclesiastical Magisterium, for which it was he who drafted most of the canons, many of which passed, with little or no change, into the code. The change of the then-current title of the Eastern code *Codex Iuris Canonici Orientalis* (CICO) into *Codex Canonum Ecclesiarum Orientalium* (CCEO) was inspired by his article "The Title of the New Canonical Legislation," *Studia Canonica* 19 (1985) 61-80. Thus, he has left his mark on the very heading of the Eastern code. The definition of *rite* in CCEO canon 28 §1 is his contribution, with due emphasis on the element of culture; and §2 of the same canon has a small clause (*nisi aliud constat*) that provides for the emergence of new rites in the Church. His concern for inculturation is evidenced by several canons of CCEO, which is particularly attentive to the diversity of cultures. One canon, for which all Eastern Catholicism will be deeply grateful to him, is canon 373, which he formulated, setting clerical celibacy and the state of the married clergy on an equal footing and in perfect equipoise. This

canon marks the end of the long tradition of canonical discrimination against married clergy in the Catholic Church, as he explained in an illuminating article in *Studia Canonica* of 2002. Another canon, also innovative and inspirational, is on the role of theologians in the Church (606). Canon 572 on Societies of Apostolic life was introduced into CCEO at the eleventh hour, thanks to his initiative and foresight in view of its potentiality as a tool in missionary apostolate. These are only a few examples of the imprint he has left on CCEO, but they testify that he really wanted to root the Eastern Churches in the first millennium (in this regard, see his article on the Patriarchal ministry in the third millennium, *The Jurist* 61), and he visualized a new ecclesiology, rather the rediscovery of the ancient ecclesiology.

The name of Fr Nedungatt appeared in the *Annuario Pontificio* for several years: as consultor of the Congregation for the Oriental Churches (1988-2000, from 1988 to 1994, his name appeared as a consultor of the same Congregation's special commission for liturgy), of the Congregation for the Causes of Saints (1997-2012), and of the Pontifical Council for Legislative Texts (1991-2010).² He was the founder and editor (1992-2012) of the series *Kanonika* published by the Faculty of Eastern Canon Law of the Pontifical Oriental Institute. He made a significant contribution as the president of the Apostolic Tribunal (Palai, 1980) in the cause of St Alphonsa; and, since 1997, as the postulator in the cause of St Mariam Thresia. His unstinting work in writing a flawless *positio* deserves special mention. He served for a short period as the postulator of the causes of the Servant of God Joseph Vithayathil, the cofounder of the Holy Family Congregation, as well as of St Devasahayam Pillai, martyred in Travancore in 1752. As the postulator of the cause of St Euphrasia, he presented the diocesan inquiry on a miracle to the Congregation for the Causes of Saints in view of her canonization.

Fr Nedungatt lived outside Kerala for more than two-thirds of his life, and outside India for about half his lifetime, but his contribution to the Syro-Malabar Church is significant. He published an article on the canonical anomaly of this Church after the promulgation of the Eastern Code, which created stirrings leading finally to this Church being raised to major archiepiscopal status in 1992.³ Working behind

² See the *Annuario Pontificio* of the respective years.

³ "A New Code for the Oriental Churches," *Vidyajyoti Journal of Theological Reflection* 55 (1991), 265-284; 327-345.

the scene, he drafted the statutes of the Synodal Tribunal, the Major Archiepiscopal Tribunal, and the Major Archiepiscopal Assembly. These constituted the first formulation of the particular law of the Syro-Malabar Church. His "Guidelines for the Particular Code of Syro-Malabar Church" (see his *The Spirit of the Eastern Code*, pp. 218-221) was adopted unchanged by the Synod of Bishops (see *Synodal News*, 1994). Mention may be made also of his books, especially *The Spirituality of the Syro-Malabar Church, Laity and Church Temporalities, The Synod of Diamper Revisited, The Spirit of the Eastern Code, Quest for the Historical Thomas Apostle of India*, etc. This last-mentioned work may go down in history as his most significant contribution to the Thomas Christian community as a whole. He made this work known in the West through a series of articles calculated to convince scholars of the historical truth of the origin of Christianity in India from the apostolate of St Thomas. Prof. Hubert Kaufhold of the University of Munich wrote in a blurb meant for the second Western edition of this book: "It is astonishing how many arguments Prof. Nedungatt can marshal for his thesis.... He is convincing." Many of his valuable articles on various themes, can be checked in his sizable bibliography. Particular mention may be made of his guidance of a doctoral dissertation for the reform of the statutes of the Missionary Society of St Thomas, which was later erected as the first Society of Apostolic Life of the Syro-Malabar Church. He spearheaded the creation of an institute of oriental canon law at Dharmaram Vidya Kshetram, Bangalore, aggregated to the Faculty of Canon Law at the Oriental Institute, Rome. He also procured books for its library and for some other institutions as well.

A polyglot, he was proficient in English, Italian, French, German, Spanish, and Portuguese, besides his own mother tongue Malayalam. He had mastered Hindi well and even taught it, but he mostly forgot it for a long non-use. So also, the Tamil he learned became rusty later. For purposes of research, he could handle ancient languages like Sanskrit, Syriac, Hebrew, and Greek. Many Jesuits know him as their Latin professor. When he came to Rome, it was in Latin that he conversed with most professors of the Oriental Institute. German served him well in summer parish ministry for many years. This language facility was an invaluable tool that opened before him a wide world of knowledge and made his works erudite. In an international symposium I attended, he was the only speaker who responded to the questions in the same language in which they were put from the floor.

His poetical language and use of imagery redeem his writings from the usual dryness of the legal jargon and make their reading a pleasant experience.

The role of law in the Church can be viewed from various perspectives. Some see it as an instrument of domination and power to keep the faithful under control. Fr Nedungatt, who taught both philosophy of law and theology of law, did not absolutize law but kept it in a healthy balance setting it at the service of human beings. Thus, for him, it was one of the ministries, and as such, it had its due place in the Church. He conceived it as at the service of *koinonia* in the community, not an instrument of oppression or exploitation, but an agent of the liberation of the underprivileged, the protector of the weak and the helpless.

Justice as a great value is a recurring theme in his writings and was so in his lectures. He was of the opinion that today we cannot think of promoting faith without simultaneously promoting justice, and without justice, there can be no *koinonia* in the Church community. Justice, without the protection of the law, is vulnerable. Fr Nedungatt presented law in the Church as a safeguard for justice, thus underscoring its ministerial aspect.

He never took extreme positions, but kept to the golden mean. He held that polarisation hides the truth rather than reveals it; and that the truth often lies between the extremes that are generally exaggerated. Therefore, he cannot be counted among the hard-core canon lawyers. He avoided indoctrinating his readers with his own ideas and preferred to indicate the different possibilities of choice. Total sincerity in what he did was another distinguishing characteristic of Fr Nedungatt, which helped him do his duties as God had entrusted them. Thus, he would not water down his mission; his lack of flexibility and demand for exactitude originated from such a conviction.

If Fr Nedungatt were among the ten virgins in the Gospel (Mt. 25: 1-13), the five unwise would not have become so desperate, because he would have held an exhortation on the need for procuring oil before they set out from the house. His farsightedness, even in small matters, would make us wonder. Many who collaborated with him in various commissions or in some other such field told me that working with him was not easy in the beginning, because he would not let his collaborators take it easy, but would demand that they be well prepared. In the end, they would invariably realize that working with

him was an enriching experience, and enduring satisfaction and joy would prevail after the hard work and pain involved.

No serious reader of Fr Nedungatt can remain without feeling challenged to reflect. We may be disappointed if we search only for ready-made answers in his writings. In his lectures, his method was to provoke his students to think and help them find solutions. He considered his students and readers mature seekers of the truth. He did not spoon-feed them. He was thus an ideal educator and a creative author.

Creative and clear-headed in his lectures and writings, George used to write even as a student of theology. Later, on receiving the manuscript of an article by Fr Nedungatt, the chief editor of an international journal remarked that it would "add lustre" to the journal. Many professors of the Oriental Institute expressed themselves in a similar vein. One of them said that his writings never age. Professor Edward Farrugia, commenting on Fr Nedungatt's article "The Covenanters of the Early Syriac-Speaking Church" in *Orientalia Christiana Periodica* (1973), said that it was a standard item of bibliography on Eastern monasticism. This article is an extract from his doctoral dissertation, which was praised during the defence as a work of mature scholarship. Farrugia also remarked that a comment Nedungatt made on the institution narrative during an international congress held in October 2011 on the anaphora of Addai and Mari at the Gregorian University (Rome), was the best contribution of the whole congress.

Fr Nedungatt and I were once in Athens to attend an international congress. I pronounced the name of that city as *Eithens*, with the first vowel sounding as in "pains" or "gains." He immediately corrected me (I am grateful to him for that) pronouncing the "a" in Athens as in "atom." I said, "But I have always heard it pronounced as *Eithens*." He replied, "Yes, unfortunately, there are people who pronounce it erroneously." Later, back in Rome, I heard a friend of mine saying *Eithens*, and I corrected him. He did not take the correction but said that he would have to refer to a dictionary. I said, "Fr Nedungatt corrected me." He replied immediately, "Oh, then I don't need to refer to any dictionary." Such was the authority Fr Nedungatt commanded. When he spoke, wrote, or corrected somebody, there was an air of finality about it. He was not an easy person to deal with. Talking to him would demand measuring our words. But he possessed an affectionate

heart. I experienced it in the soups he made for me when I was ill, in the small gifts he brought for me, in the birthday wishes he sent me, in the invitations to accompany him on his Thursday outings, etc.

In Fr Nedungatt, we could also find a theologian. In fact, after his licentiate in theology at St Mary's College, Kurseong, he was chosen to teach fundamental theology to first-year students. In his course of the theology of law, he based law on the biblical concept of the covenant. He prepared himself for this course by attending lectures at the Biblical Institute. Denis McCarthy SJ, an expert on the biblical theme of covenant, under whose guidance he worked, told him, "We biblists have failed to help you canonists; we should have done much more to show the biblical foundation of law in the Church."⁴ Fr Nedungatt developed his class notes on the theology of law into a book that was published in 2019.⁵

Criticism, if done properly, nurtures growth and scientific investigation. Fr Nedungatt's criticism was constructive. He criticized even the codes of canon law but always in a scientific, scholarly, and responsible manner. Thus, he set an example for his students to follow. He wrote criticizing Pope Benedict XVI for not explicitly recognizing the apostle Thomas' arrival in South India, and his articles in this regard made the pope correct his discourse in its published version.⁶

⁴ George Nedungatt, *The Spirit of the Eastern Code*, Bangalore, 1993, 6.

⁵ *Theology of Law* (Kanonika 28).

⁶ See the articles of Fr Nedungatt: "St. Thomas the Apostle also of South India: A Vatican Correction," *Sathyadeepam* 4/3 (2007) January 1-15, pp. 3, 13-14; "St. Thomas the Apostle of India or of Pakistan?" *Journal of St. Thomas Christians* 18 (2007), 93-99; and "Understanding Pope Benedict XVI," *Journal of St. Thomas Christians* 18 (2007), 100-108. The catechism of Benedict XVI (27 September 2006) on the apostle Thomas, is published in *Insegnamenti di Benedetto XVI*, vol. II/2, Vatican City, 2007, 351-354, at p. 354: "Ricordiamo in fine che, secondo un'antica tradizione, Tommaso evangelizzò prima la Siria e la Persia, poi si spinse fino all'India occidentale, da dove infine raggiunse anche l'India meridionale." The italicised clause was absent in the spoken version. The original spoken version is published in "Tommaso," *L'Osservatore Romano*, 28 September 2006, p. 4. "Ricordiamo infine che secondo una antica tradizione, Tommaso evangelizzò prima la Siria e la Persia (così riferisce già Origene, riportato da Eusebio di Cesarea, *Hist. Eccl.* 3, 1) e poi si spinse fino all'India occidentale (cfr. *Atti di Tommaso* 1-2 e 17 ss), da dove poi il cristianesimo raggiunse anche l'India meridionale." According to the earlier version, the

He believed in the principle of reception and held that individuals and institutions could receive good elements, whatever their source. In addressing today's and tomorrow's problems, he utilized lessons learned from yesterday. See, for example, his article "Return to Pre-Diamper Traditions," in *The Synod of Diamper Revisited* (2001). This dynamism in him procured for him the displeasure of some and even the calumny of one who wrote in an article that Fr Nedungatt had never celebrated mass in the Syro-Malabar rite. But he was not shaken by it since he did not aspire for cheap popularity. His fundamental fidelity was to truth and to Jesus himself, the way, the truth, and the life.

If our criterion to evaluate a professor is the number of students choosing him to guide their doctoral dissertation, we may not rate Fr Nedungatt very highly. Very few students have chosen him as the director of their doctoral dissertation. He was very demanding and wanted his students to work hard as he did. Those who wanted to get away with an easy doctorate would not get his patronage. One of his former students, now a bishop, stated after the successful defence of his thesis: "It is hard to work under Fr Nedungatt. But it is worthwhile." Serious students will not regret having taken him as their guide. All his students with whom I spoke confirmed this. Thirteen students wrote doctoral dissertations under his guidance.

Professor Nedungatt was also a perennial student. He kept himself updated without resting on his oars. His intellectual curiosity was ever-active, and he injected it into his listeners and readers. He was attentive to the changes, developments, and undercurrents in politics and scientific research. Since his philosophy days, he was a regular listener to the BBC. Critically attentive to the media, he felt the pulse of humanity and its aspirations in them.

"Professor of professors" would be a more suitable designation for Fr Nedungatt. His works are resources for those doing research rather than for students who only seek information. His familiarity with primary sources made his works authoritative. He entered the teaching field early in life. Already as a high school student, he was appointed to teach catechism; in the novitiate, he was asked to teach Hindi to his co-novices; after his philosophy, he taught Latin to Jesuit scholastics in the juniorate; after his theology, he taught theology in

apostle Thomas came to Western India, and from there Christianity, not the apostle, reached South India.

the same theologate. Before he was finally assigned to teach canon law at the Oriental Institute, his professors and superiors had given him several orientations: spirituality, the bible, liturgy, and Latin. As a student of canon law, it took him six months of struggle to overcome his personal repugnance. God writes straight with crooked lines, was a favourite proverb of his. He had entered the Society of Jesus to become a missionary! A missionary he had been, though not in the way his youthful fancy had imagined.

He remained a faithful Companion of Jesus. He would not bypass anyone who is found wounded on the way. He had a gentle way of dealing with the weak, with the lay collaborators of his institute and community, and with the poor on the street. He showed concern for them and their problems. Out of the honorarium he got from priestly ministry in Germany and Italy, with the permission of his superiors, he had about twenty houses built for the poor in his home parish, where he has also helped build a two-storied building for the service of the Vincent de Paul Society and provided for the maintenance of an old people's home. A pioneer, a lover of Jesus and the Church, and of the mission he was given, Fr George would not seek his own comfort and pleasure.

It is said that a Jesuit begins to work when he is retired. In fact, Fr. Nedungatt worked hard also after his formal retirement. His multifarious personality was an asset to the Society of Jesus, the institute where he worked for thirty-eight years (1973-2012), the Church, and humanity at large. Many admire his contributions and are deeply grateful to him. They are proud of having been his students and recognize their indebtedness to God for the gift that he was. They remember him with affection. May people continue to derive inspiration from him!

Biodata: George Nedungatt SJ

Birth and Curriculum

Born on 21 December 1932 in Peringuzha (Kerala, India).

Died on 26 October 2022 at Christ Hall, Kozhikode (Kerala, India).

Belonging to the Syro-Malabar Church.

Entered the Society of Jesus in June 1950 at Christ Hall, Kozhikode belonging to the Kerala Province of the same Society. The first religious

profession was in 1952 in Kozhikode; the final solemn religious profession was in 1968 in Rome.

Ordination to priesthood 19 March 1964, Kurseong, India.

Studies and Degrees

Kindergarten and class 1: Kalari, Kavakad (1937-1939); Primary school (classes 2-4): St. Mary's School, Peringuzha (1939-1942); Middle School (classes 5-6): St. Augustine's School Kalloorkad (1942-1944); High School (forms 1-6): Infant Jesus' English High School, Vazhakulam (1944-1950).

Novitiate (1950-1952) and Classical studies: Latin, Greek, Sanskrit (1952-1954): Christ Hall, Kozhikode.

Philosophical studies with licentiate (Sacred Heart College, Shembaganur, 1955-1957); B. A. Degree in Indian & Western Philosophy (Madras University, 1959) through Beschi College, Shembaganur.

Theological studies: St Mary's College, Kurseong, 1961-1965, with a licentiate in Theology (1965).

Studies in Oriental Canon Law at Pontifical Oriental Institute, Rome, 1967-1969, with licentiate (1969).

Studies in Biblical exegesis and theology at the Pontifical Biblical Institute and at the Gregorian University (1970-1972).

Doctorate in Oriental Canon Law (Pontifical Oriental Institute, Rome, 1973).

Assignments

(As a regent): Teaching Latin at Beschi College, Shembaganur, 1957-1958; Moral Science in St. Joseph's College, Tiruchirapally, 1959-1960; English in Minor Seminary, Alleppey, 1960-1961.

Teaching fundamental theology at St. Mary's College, Kurseong, 1965-1966.

Teaching in the Faculty of Oriental Canon Law, Pontifical Oriental Institute, Rome (1973-2007), as Extraordinary Professor 1975-1980, as Ordinary Professor since 1980. He taught Theology of Law, Philosophy of Law, Clerics and Laity, Magisterium, Juridical Methodology, and Canonical Latin.

Dean of the Faculty of Oriental Canon Law, 1981-1987.

Consultor of the Pontifical Commission for the Revision of the Code of Oriental Canon Law, 1973-1990.

President of the Tribunal in the Apostolic Process for the Beatification of Sr. Alphonsa, Palai, 1980.

Consultor the Congregation for the Eastern Churches, 1988-2000 (1988-1994, consultor of its special commission for liturgy).

Consultor of the Pontifical Council for Legislative Texts, 1991-2010.

Consultor of the Congregation for the Causes of Saints, 1997-2012.

Editor of *Kanonika*, a series of publications on Eastern canon law, of the Pontifical Oriental Institute, Rome, 1991-2012.

Delegate to the Institute of Oriental Canon Law, Dharmaram Vidyakshetram, Bangalore, India, 1998-2015.

Visiting professor, Dharmaram Vidyakshetram, Bangalore, India, 1999-2015.

Priest-in-charge of the San Thome Syro-Malabar community in Rome, 1994-1999.

Scholarly Associations

Member of the Society for the Law of the Eastern Churches.

Member of the International Association of Canon Law.

Editorial Board

Member of the editorial board of *Tanima*.

Member of the editorial board of *Iustitia*.

Bibliography of George Nedungatt SJ

Fr Nedungatt updated this bibliography to 17 March 2016, and sent it to me. I collected the list of his publications after that date. There is no claim that it is a complete list of his publications.

The frequently used abbreviation: OCP - *Orientalia Christiana Periodica*, the half-yearly journal of Pontifical Oriental Institute, Rome; *Kanonika* - a series of books on Eastern canon law published by the Canon Law Faculty of the same Institute.

I. Books (published and unpublished)

1. *The Covenanters of the Early Syriac-Speaking Church*, Rome, 1973.
2. *Draft Order of the Syro-Malabar Qurbana*, Alwaye, 1981.
3. *The Spirituality of the Syro-Malabar Church*, Alwaye, 1989.
4. *The Spirit of the Eastern Code*, Bangalore, 1992.
5. *A Companion to the Eastern Code (Kanonika 5)*, Rome, 1994.
6. *The Council in Trullo Revisited*, edited together with Michael Featherstone (Kanonika 6), Rome, 1995.
7. *Positio super virtutibus of the Servant of God Mariam Thresia Chiramel Mankidiyan*, foundress of the Congregation of Holy Family (unpublished), Rome, Congregation for the Causes of Saints, 1996.
8. *Who Founded the Congregation of the Holy Family?*, Mannuthy, 1997.
9. *Positio super Miraculo: Mariae Teresiae Chiramel Mankidiyan* (unpublished), Roma, Congregatio de Causis Sanctorum, P. N. 1242, 1999.
10. *Two Miracles of Mother Mariam Thresia – Due miracoli di Madre Mariam Thresia* (bilingual publication), Roma, 2000.
11. *Laity and Church Temporalities: Appraisal of a Tradition*, Bangalore, 2000.
12. *The Synod of Diamper Revisited*, ed., (Kanonika 9), Rome, 2001.
13. *A Guide to the Eastern Code: Commentary on the Code of Canons of the Eastern Churches*, ed., (Kanonika 10), Rome, 2002.
14. *Crucified with Christ for All: A Biography of Bl. Marian Thresia*, Mannuthy, 2002.
15. *The Star of the Families: Bl. Mariam Thresia* (Excerpts from *Crucified with Christ for All: A Biography of Bl. Marian Thresia*, compiled by Sr. Sujata, C.H.F), Mannuthy, 2006.
16. *Putivnik po Sxidnomu Kodeksu : komentar do Kodeksu Kanoniv Sxidnyk Cerkov / za red. Džordža Nedunhatta; z anhl. per. O. Hladkyj. L'viv: Svičado, 2008 [= A Guide to the Eastern Code, Kanonika 10, translated into Ukrainian].*
17. *Quest for the Historical Thomas Apostle of India: A Re-reading of the Evidence*, Bangalore, 2008.
18. *Digital CCEO: With Resources and Studies*, ed., (Dharmaram Canonical Studies 6), Bangalore, 2009 (with CD-Rom).

19. *Renewal of Life and Law: An Indian Contribution* (Dharmaram Canonical Studies 10), Bangalore, 2015.
20. *Covenant Life, Law and Ministry according to Aphrahat* (Kanonika 26), Rome, 2018.
21. *Theology of Law* (Kanonika 28), Rome, 2019.

II. Articles

22. "Inside Kerala,": The "nun-running" story which the media world covered extensively in the late 1960s and the early 1970s has a different face too, *The Month* (November 1970), 137-140.
23. "St Thomas Apostle and Hosios Thomas of Ortona," *OCP* 38 (1972), 388-407.
24. "The Covenanters of the Early Syriac-Speaking Church," *OCP* 39 (1973), 191-215; 419-444.
25. "Ecclesia universalis, particularis, singularis," *Nuntia* 2 (1976), 75-87.
26. "On the Clerics in General," *Nuntia* 3 (1976), 54-69.
27. "La giurisdizione delle chiese particolari," *Unitas* 31 (1976), 180-198.
28. "More Canons on Clerics in General," *Nuntia* 7 (1978), 7-20.
29. "Unità e pluralismo nella diaconia della fede," *Quaderni CIS*, Roma (1978), 27-60.
30. "Il processo e i problemi dell'inculturazione visti dall'Est," in *Inculturazione: Concetti, problemi, orientamenti*, Roma, 1979, 89-121.
31. "Clerical Formation in Seminaries," *Nuntia* 8 (1979), 68-84.
32. "The Schema de Magisterio Ecclesiastico - Part I," *Nuntia* 10 (1980), 65-82.
33. "The Schema de Magisterio Ecclesiastico - Part II," *Nuntia* 11 (1980), 55-75.
34. "The Authenticity of Aphrahat's Synodal Letter," *OCP* 46 (1980), 62-88.
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