

bition of certain books, diocesan councils, delegation of administrative powers, regulations regarding observation of fasts and feasts.

The Syro-Malabar Church has inherited a mixed bag of Church laws, customs and practices. Of them there may be a few which are really of Indian origin. Most others were borrowed or imposed from outside: first from the East-Syrian Church of Persia; then from those imposed by the Latin missionaries both under the Padroado and Propaganda regimes. So the problem for the Church today is to what to keep and what to shed; how to realize ultimately the quest for an Oriental Indian Church of St. Thomas.

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