



[AP 202 / AP2-01 - Archbishop Mar Aprem Mookkan, Head of the Assyrian Church of the East.](#)

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<b>Part Number</b>	<a href="#">Part II - The Assyrian Church of the East</a>
<b>Title</b>	Archbishop Mar Aprem Mookkan, Head of the Assyrian Church of the East.
<b>Duration</b>	1:00:21
<b>Place of Recording</b>	Metropolitan Palace of the Assriyan Church of the East, Trichur
<b>Date of Recording</b>	August 8, 2017
<b>Youtube URL</b>	<a href="https://www.youtube.com/watch?v=BSRd0AziUHs">https://www.youtube.com/watch?v=BSRd0AziUHs</a>
<b>Video Segment(s)</b>	

## Notes

Archbishop Mar Aprem Mookkan, Head of the Assyrian Church of the East

Aramaic Project is entering into phase II with this informative conversation with Archbishop Mar Aprem Mookkan, the head of the Assyrian Church of the East. Among the eight churches of the St. Thomas Christians, the Assyrian Church of the East and the Syro Malabar Church share the same East-Syriac liturgy, but with a different mode of pronunciation and melodic repertoire. I was naturally curious to know the story behind those differences. Whatever the historical trajectories may be, the differences only add to the linguistic, musical and cultural complexities that are part of Kerala. This interview will be useful to future historians in all these different areas. We are immensely grateful to Mar Aprem for sparing time for this interview. We request the viewers of this video to help us continue this project so that we can create a historical witness to the current status of the Syriac language in Kerala in the 21st century, as well as to add resources to the ongoing discourse on Asian Christianity. To make a donation, please click on the donation button.

[Joseph J Palackal, CMI](#)

New York

10 January 2020

## User Comments

- Yet another feather in the cap for AP and Kudos to Rev Palackal Ousep Kathanar for that fruitful conversation with Archbishop Mar Aprem. When the interviewer is from SMC and the interviewee is the Head of the Assyrian Church of the East, chequered history, contentious issues and litigations could have overshadowed the dialogue. Rev Palackal assiduously steered clear of all divisive issues and brought forth our shared heritage and language. It's true that the Assyrians have a different pronunciation and for the followers of AP, I am sure diversity adds to the charm. The hypothesis of Rev Palackal Kathanar that many of the melodies of SMC might have originated in Kerala, seems plausible. Also thanks to AP, there has been a revival of Aramaic in SMC. Despite using



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Syriac in liturgy , the interest seems to be waning in the Assyrian Church which is quite unfortunate . As suggested , this interview should ideally be followed up with elderly members of the Choir who may be able to throw more light on the prevalent melodies

The pioneering role of Mar Aprem in the founding of SEERI is just so heartening , but some of us have a lingering doubt whether East Syriac is given the same importance and weightage as West Syriac . More frequent interactions and exchange of seminarians between SMC and the Chaldean Catholic Church would have been mutually beneficial . Now that the SMC is a sui juris Church , jurisdictional claims of the Chaldean Catholic Church have been put to rest permanently. Are some vested interests preventing close bonding between these two Churches ?

The tomb of Mar Abraham , the last Metropolitan of the unified Church of India was discovered in the sanctuary of St. Hormizd Church in Angamaly in 2015. Its almost 5 years and isn't it sad that we do not have any remembrance day or commemorative celebrations honouring Mar Abraham - Nor do we have any Ecumenical services organized by SMC for all the Churches of St Thomas tradition . Why are we hesitant to claim our East Syrian legacy ? - **Amel Antony** - 2020

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