



[AP 208 / AP3-02 - Jose K. George : Exploring elements from a shared Liturgical Tradition](#)

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Call Number	AP 208 / AP3-02
Part Number	Part III - The Chaldean Catholic Church
Title	Jose K. George : Exploring elements from a shared Liturgical Tradition
Duration	31:21
Place of Recording	Holy Martyrs Chaldean Catholic Church, Sterling Heights, Michigan, USA
Date of Recording	7 December, 2019
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Video Segment(s)	

Notes

JOSE K. GEORGE: EXPLORING ELEMENTS FROM A SHARED LITURGICAL TRADITION

Jose K. George in conversation with Fr. Manuel Boji, Vicar, Holy Martyrs Chaldean Catholic Church, Sterling Heights, Michigan, USA. The focus of this informed conversation is on the shared liturgical traditions of the Syro Malabar Church and the Chaldean Catholic Church. Saturday, 7 December 2019

Note: In this video, Jose K. George, a member of the Syro Malabar Church in Michigan, USA, is expanding the geographical domain of [Part III of the Aramaic Project](#). We started Part III with a video that our Research Assistant, Joseph Thekkedath Puthenkudy, sent from Iraq. Jose K. George is interviewing Fr. Manuel Boji, who serves the Chaldean Catholic community in Michigan, which consists of mostly immigrants from the troubled Iraqi regions. This community fervently hold on to their ancient tradition. [Syro Malabar Church](#) and [Chaldean Catholic Church](#) use the same anaphora of Addai and Mari. The focus of this conversation is on the familiar yet different elements in this shared tradition between two sister churches. Of particular interest is the conversation on [Puqdankon](#). According to Fr. Boji, the Patriarch and the Synod took the initiative to introduce it to the Chaldean Catholic liturgy, but the response from the priests was lukewarm. This part of the conversation also validates Fr. Varghese Pathikulangara's view that [Puqdankon](#) is of Malabar origin (Pathikulangara, "Qurbana," 1998, p.153). Interestingly, Fr. Boji gives a different explanation, based on the Chaldean tradition and the private conversations among the clergy. It gives us the impression that the Syro Malabar Church should be proud of this tradition and uphold it in its original sense. [Puqdankon](#), with its multiple layers of meanings, defies translation into other languages. The interview leads us to more questions on the melodic repertory, especially of the liturgy of the Hours. A comparative study of the melodies of the same chant text in the Chaldean Catholic Church and the Syro Malabar Church may be beneficial. We are grateful to Jose K. George and Diana Paul for taking the time to create this segment for the Aramaic Project. We hope we can get more resources from the Chaldean Catholic Church in Michigan through the mediation of Jose K. George.

[Joseph J. Palackal, CMI](#)

CMI New York
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User Comments

- Hello Fr. Palackal,

You replied to my YouTube comment about an hour ago. I am reaching out to you as a result of your request. I have been an avid watcher of your videos since late last year and I have to say that you produce amazing content! I am a youth in the Mar Thoma Church that deeply admires the Syriac tradition, both Eastern and Western. I also am a self-styled "history nut" with a passion for church history, even though my degree is in the sciences. Even though my knowledge is somewhat limited compared to our Kaseesas, I'll try to share as much as I can in order to help!

Looking forward to hearing from you, - **Jerin George** - 11 May, 2020

- Hello Fr. Palackal,

Thank you for your kind words! We can definitely correspond via email. As a member of a church that follows the West Syriac tradition, I can say that your work is important, not just for the preservation of the East Syriac tradition of the Syro Malabar Church, but for the Malankara/Malabar Syrian Christian community as a whole. You definitely deserve more subscribers and I'll reach out to as many people as possible to make that happen. May God bless you and your tireless efforts! - **Jerin George** - 11 May, 2020

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