

ROMAN DOCUMENTS ON SYRO-MALABAR LITURGY

(ad usum privatum)

Directives of May 5, 1988

Final Judgement of July 24, 1985

Observations ... March 1, 1983

J. V. Pattikulamgaru cm

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SYRO-MALABAR LITURGY

(in three volumes)

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CONGREGATIO
PRO ECCLESIIS ORIENTALIBUS

00193 Roma, May 5, 1988

Via della Conciliazione, 34

Prot. No. 955/65

Your Excellency,

This Congregation, in the Decree of December 19 1985, approved and promulgated the Raza text of the Syro-Malabar Qurbana.

Since that time a large number of observations, suggestions and petitions have poured into this office, all of which have been the object of close and attentive study.

An image that clearly emerges from an examination of these numerous documents is beyond question: the vivacity of a Church that glows with apostolic fervour, with the dedication of its pastors, and with the enthusiasm of its faithful, and the seriousness and devotion with which the Syro-Malabar Church approaches its liturgy, truly and justly seen as the foundation and sustenance of its spiritual life.

Now, however, the "bonum fidelium" requires that pastors, clergy, religious and laity show the necessary agreement, in a spirit of effective and constructive collaboration.

This Congregation wished to respect fully the right of the Hierarchs to express themselves freely. For this

reason it awaited the meeting of the Episcopate held at the beginning of December 1986, so that the position of the Pastors could be delineated. The result of this meeting were, in turn, studied carefully by this Congregation, in order to leave nothing undone in meeting the just demands of the Syro-Malabar Church, with the firm conviction that this community will not fail to show - as it always has, even in the most difficult moments of its history - its absolute fidelity and perfect agreement of intent with the Holy See.

On the basis of this careful study, the Congregation prepared a draft of directives for the Solemn and Simple forms of the Eucharist. I myself during my pastoral visit to Kerala in August last year, presented this draft to the members of the Syro-Malabar Hierarchy and obtained their general agreement on the substance of its contents; I also requested them to study the draft further with mature reflection, and to forward to the Congregation through the Apostolic Nunciature their respective remarks and suggestions in view of bettering the draft.

Going through their remarks and suggestions I have ascertained that there is a considerable convergence of favourable opinions on most of the directives. Only on certain points there persists a diversity of opinion.

This Congregation, having attentively reexamined those points, formulated a "via media" with the intent of putting together the spirit and the principles of liturgical reform on the one hand, and the pastoral needs on the other.

As it has been suggested and desired from many sides, the time has now come to give expression to a

clear line of action to be followed. With this end in view, after considering all the circumstances, this Congregation has deemed its duty to issue the following Norms and the enclosed Directives, personally approved by the Holy Father Himself in the audience granted me on Saturday, April 30, 1988.

It must be reaffirmed that the Order for the Raza, prepared after long and difficult study, approved by the Congregation, and inaugurated by the Holy Father, remains the basis of the Syro-Malabar Eucharistic Liturgy, according to the texts, norms, and rubrics contained therein.

In the future this text can be improved and perfected, but only under the indispensable condition that this be preceded by a previous, suitable period of implementation. At the end of five years, the evaluations and suggestions of the Syro-Malabar Bishops' Conference will be taken into consideration with a view to suitable improvements. The Bishops may also suggest further adaptations to local culture and sensibilities which the experience of celebrating the new rite will suggest.

This procedure will clearly show the maternal solicitude of the Church in its desire to give the faithful a liturgical prayer, based on the spiritual roots of the tradition, while at the same time open to renewal and adaptation to its historico-cultural context.

In this regard one can never insist enough on the need to introduce, where it does not exist, and to strengthen where it does, the study of the liturgy, especially the Syrian liturgical heritage, according to

the best contemporary methods, and also the present-day pastoral exigencies in India. This is especially necessary in seminaries and houses of religious formation. Moreover, importance must be given to the study of the Syriac language, for the purpose of penetrating the heart of the liturgical and patristic sources of the tradition in their full, rich sense. Only through a knowledge of the total ecclesial and theological context of the tradition can the liturgy itself be fully understood. A similar penetration into the meaning of the liturgy should be provided to the faithful, according to their needs and circumstances, by means of a precise and regular catechesis. One must not forget the golden principle "lex orandi, lex credendi".

Furthermore, the enclosed *Directives* have been prepared for the celebration of the Qurbana in its Solemn and Simple forms. These directives are based on the text of the Raza as well as on the legitimate pastoral needs of the community.

In giving these directives to the Syro-Malabar Hierarchy, the Holy See is confident that, once the present difficulties are overcome, the vital Syro-Malabar ecclesial community will continue to be in all things a model of fidelity, so that, through an organic unity, of its multiple riches, drawing inspiration from the spiritual treasures of the liturgy for an ever more active apostolic activity, this Church may continue to enrich the patrimony of the Church Universal by its inexhaustible creativity based on the ever-renewed experience of the grace of Christ the Lord, of the love of God the Father, and of the communion of the Holy Spirit.

And on the venerable Pastors of this Church, called to be witnesses and promoters of unity in every way, I wish to invoke the fulness of spiritual well-being, making my own the very words of the Sacred Liturgy:

“May Christ hear your prayers and receive
your Qurbana.

May he make splendid your priesthood in
the kingdom of heaven”
(from the Anaphora)

D. Simon Card. Lourdasamy, Prefect

+ *Miroslav S. Marusyn, Secretary*

CONGREGATIO
PRO ECCLESIIS ORIENTALIBUS
Prot. No 955/65

Directives on the Order of Syro-Malabar Qurbana in Solemn and Simple Forms

I - Abbreviations

1- The following abbreviations are used in this document:

BC = Official Report of the SMBC, December 2-3, 1986 Section VI: Evaluation of the proposals from the members regarding the text of the simple form of the Syro-Malabar Qurbana (numbers refer to the paragraphs).

FJ = Final Judgement of the S. Congregation for the Oriental Churches concerning the Order of the Syro-Malabar Qurbana, 24-7-1985 (numbers refer to the paragraphs).

R = Order for the Solemn Raza of the Syro-Malabar Church, English translation in

appendix to the restored Raza of 1986 (numbers refer to pages and lines: e. g. 5:10 = p. 5, line 10).

II – Introduction

- 2- The good of the faithful (“bonum fidelium”) is the pastoral norm governing all liturgical legislation.
- 3- The particular liturgical norms governing a Rite exist to preserve intact the substantial unity of the tradition.
- 4- This does not deprive the local Ordinary of his right and duty to resolve concrete pastoral issues and authorize local customs in the renewed liturgy within the legitimate limits.
- 5- The moment the new text for the Solemn and Simple forms comes into effect, the use of all other texts previously authorized, including the Missal introduced “ad experimentum” in 1968 and still in use in many dioceses, is “ipso facto” forbidden.
- 6- In preparing the following directives, an attentive review was made of all the relevant documents of the past decades, including all official and private texts and communications, especially the 1962, 1968, and restored Raza (1986) texts, as well as the proposed Order of the Holy Mass (1981), Observations on the Order of the Holy Mass (1983), a Response to the Observations (1983), Final Judgment (1985), and the Official Report of the SMBC Meeting of December 2-3, 1986.
- 7- Every attempt was made to accede to all legitimate requests of the Hierarchy, while at the same time

preserving intact the fundamental spirit and structure of the rite, according to the express will of the Holy see in countless documents on the subject (cf. FJ 17, 47).¹

- 8- Where possible, provision was made for options. Other options, adaptations and improvements in the text may be proposed for approval by the SMBC after a five-year period of implementation.
- 9- a) The text of the *Taksa* or *Order of the Solemn and Simple Qurbana* should be prepared by the SMBC on the basis of the approved *Raza* text and these directives.
- b) As is traditional in the official liturgical books of all rites, there should be one single altar Missal for all the forms of the Qurbana (*Raza*, *Solemn*, *Simple*), containing the full text of the liturgy and all rubrics.

1. *F J n. 17*: "Where the commission feels obliged to remain firm on certain points, it does so to protect the integrity of the tradition in matters that affect the substance of the rite, or because no adequate motivation - liturgical, theological, or pastoral - was demonstrated to justify the proposed change in accord with the explicit norms of SC 23 cited above in n.8"

F J n. 47: "But the S. Congregation has also its responsibilities to the particular mission assigned to it. This demands the preservation of the basic structure and meaning of the eucharistic actions, chants, rites, formulae, and of the essence of the Malabar liturgical tradition as seen in such treasures as the Lakhu Mara Hymn, the traditional anaphora, etc. But in preserving this heritage one must allow for legitimate evolution, in accordance with the principles set out above (especially NN. 8 & 16.)"

- c) This text should be so printed and arranged that the options, rites and formulae that may be omitted when Raza is not celebrated, are indicated clearly by the use of smaller type, or by whatever arrangement of the text the SMBC deems most suitable.
- d) An accurate and complete English translation of the proposed text is to be submitted to the Oriental Congregation for final approval not later than December 31, 1988.
- 10- Preparation should be made to promulgate and introduce this text everywhere by a fixed date (BC 3),² not later than three months after the date of the final approval of the text by the Congregation for the Oriental Churches.

III - General Norms

- 11- The following norms apply to both Solemn and Simple Qurbana unless otherwise indicated.
- 12- All decisions, permissive or restrictive, contained in FJ and not modified here, remain in force.
- 13- The use of the veil is left to the discretion of the local Ordinary (BC 17).³

2. BC 3: "The text of the simple form to be newly printed is to be introduced everywhere after due preparation before a certain date to be fixed by SMBC. A joint circular giving background details and necessary explanations is to be issued on that occasion."

3. BC 17: "The sanctuary veil for the celebration of the simple form of the Mass is not compulsory."

- 14- The dispositions of BC 33-34⁴ for the Liturgy of the Word are approved.
- 15- At the Liturgy in all its forms, the celebrant(s) comes out in procession to the place indicated below.
- 16- It is laudable that the Liturgy of the Word be celebrated at a bema in the center of the nave, where chairs, a credence for the Gospel lectionary, candles and processional cross, and lecterns can be placed. One possible arrangement is indicated in the schema below.
- 17- Where the Liturgy of the Word is celebrated on a suitably arranged bema, the clergy, normally, sit as indicated in the schema.
- 18- To avoid all possible ambiguity, in this Document and in the rubrics of the new text, "right" and "left" refer to the right/left hand of the congregation as they face the sanctuary, as indicated in the schema.
- 19- The Liturgy of the Word may be celebrated facing the people; for the Liturgy of the Eucharist cfr. No 64.
- 20- During the diaconal proclamations, litanies, etc., the deacon may face the altar or people, as determined by the local Ordinary.

4. BC 33-34: "The Liturgy of the Word should be celebrated at a place distinct from the altar".

"The place for the Liturgy of the Word must be outside the sanctuary, wherever possible."

- 21- Rubrics for the celebrants and people may be specified as in BC 14, 18-19, 21-22.⁵
- 22- Silent pauses (BC 9)⁶ are permissible according to the principles already established in FJ 24.⁷

5. - BC n. 14: "Rubrics for the celebrants as well as for the people must be incorporated into the text."
 -BC n. 18: "There must be provision for standing, sitting and kneeling. It must be Included in the General Instructions. Regarding this the following suggestions were accepted.

Standing: 1) From the beginning till the reading.
 2) After the Gospel reading till the anaphora (Optional).
 3) During the anaphora.
 4) At communion service (From Our Father).

Sitting: 1) During OT and Epistle reading
 2) During homily
 3) After the Gospel reading till the anaphora (Optional).

Kneeling: 1) During penitential service

-BC n. 19: "The rubrics given in the Ordo regarding the incensing must be kept up."

-BC n. 21: "The 'peace- blessings' may be given by making the sign of the cross and not with the extended hands."

-BC n. 22: "Making the sign of the cross on the altar and while pouring wine and water into the chalice must be without any specification regarding the mode of making it."

6. BC n. 9: "Silent pauses at appropriate times are welcome. This must be included in the General Instructions. The whole instruction on this matter is to be given."
7. FJ n. 24: "Silent pauses, especially after the *Oremus* before prayers may be left to the discretion of the celebrant according the principles enunciated above in n. 16. But the prescribed silent prayers *pro cleor*

- 23- The response to the three "Peace be with you" greetings (R 25, 42, 60) should remain as in the Raza.
- 24- Provisions for the adaptation of the prayers (1) concluding the Karozutha, (2) of Thanksgiving after communion, and (3) of the Huttama, may be proposed in the Qurbana to be submitted to the Oriental Congregation for approval (BC 10).⁸
- 25- The offertory procession of the faithful (BC 50)⁹ in use in some regions may be permitted as a popular local custom, but should not be introduced into the liturgical text as an official, common rite

are to be said according to their approved text unless otherwise indicated.

Due measure must be observed here, as elsewhere: the liturgy is already prayer— one does not stop the liturgy in order to pray— All prayer, including liturgical prayer, is personal, but the liturgy is not a framework for our private prayers; it is the common prayer of the Church. Furthermore, for Hindus and Moslems, as in the patristic and monastic tradition of Christian prayer, there is no opposition whatever between recital and contemplation. Indeed, the Latin word *meditare* in Latin monastic writing meant precisely the slow and reflective ruminating on a text of Scripture that was recited. The good celebrant will know how to pace his liturgical words and actions and prayers so that it is a prayerful, meditative, unhurried experience of true prayer for the devout participants."

8. BC n. 10. "Provision should be made for adaptation of the given prayers in the pre-and post-anaphoral part. eg. Introductory psalm, concluding prayer of karozutha, Thanksgiving and Huttama."
9. BC n. 50: "The offertory procession to be encouraged."

- 26- The requests for prayer during the anaphora may be limited to the first (R 46:14-16), (BC 53).¹⁰
- 27- Those parts of the eucharistic prayer printed in small type in R from 44:22 up to 51:11 may be made optional.
- 28- The blessings at the Institution Narrative (R 47) may be reduced to one (BC 56).¹¹
- 29- The Institution Narrative may also be given in Syriac (BC 55).¹²
- 30- There is to be no elevation at the Institution Narrative (BC 58).¹³
- 31- The Institution Narrative is not to be singled out in the text by being printed in larger type than the rest of the eucharistic prayer.
- 32- The anaphoral intercessions may be arranged with responses of the people (BC 59-60),¹⁴ though the approved text (R) is to be followed.

10. *BC n. 53*: "The request for prayer by the celebrant in the simple form must be reduced to one, and that at the beginning of the Anaphora."

11. *BC n. 56*: There shall be only one blessing during the Institution Narrative over the gifts."

12. *BC n. 55*: "The Institution Narrative may be given also in Syriac."

13. *BC n. 58*: "There should be elevation during Institution."

14. *BC n. 59*: "The intercessory prayer may be split without losing its content. *BC n. 60*: "The Intercessory prayer ought to be split into several petitions and there should be response of the people after each petitions."

- 33- At concelebrations these texts may be distributed among the concelebrants, in which case the other priests do not say the prayer but listen silently, praying the intercessions in their hearts.
- 34- The second paragraph of the intercessory prayer (R 49:9-15) may be printed in smaller type and made optional (BC 61).¹⁵
- 35- The deacon's role in the epiclesis (R 50:25-26) is to be kept, as in BC 62.¹⁶
- 36- Rubrics and prayers for the incensations are to be incorporated into the text, though smaller type may be used. Incense is used at Solemn Qurbana. Its use is also recommended at Simple Qurbana.

IV - The Forms of Qurbana

- 37- There are three basic forms of Qurbana: Raza, Solemn, Simple.
- 38- These are not rigid categories or structures, but normative models of varying degrees of solemnity, depending on the circumstances. Thus, for example a more Solemn Qurbana can include more elements of the Raza, even some of those designated as proper only to the Raza. Incense can be used also at a Simple Qurbana. Raza and Solemn Qurbana are sung. Simple Qurbana can also be sung. Indeed, in accord with traditional eastern usage it is desirable that, where possible, even Simple Qurbana be sung and celebrated with the use of incense.

15. *BC n. 61*: "The second part of the Intercessory prayer must be left optional.

16. *BC n. 62*: "The announcement of the deacon should be kept before the prayer "May your Holy Spirit come down" (Epiclesis)."

- 39- It is highly desirable that on Sundays and feasts, at least the principal Liturgy of the day in each church be some form of Solemn Qurbana.
- 40- All forms of Qurbana may be concelebrated, though concelebration is especially proper to the bishop's Liturgy, and to the Solemn Qurbana and Raza.

V - Particular Norms for the Order of Qurbana

- 41- The norms in Section VI below apply to both Solemn and Simple Qurbana, except where otherwise specified.
- 42- Except where otherwise indicated, the options may be listed in order of preference, if the bishops so decide.

VI - The Order of Solemn and Simple Qurbana

- 43- The gifts of bread and wine may be prepared by the priest after vesting, before the Liturgy begins, while the sanctuary curtain, if used, is still closed (see below).
- 44- The dispositions of FJ 19¹⁷ regarding the sign of the cross remain in effect (BC 28).¹⁸

17. *FJ n. 19*: "The sign of the cross, preferably made from right to left or from left to right where this is long-standing custom, may be tolerated *ad libitum* at the beginning of the liturgy, where it is already in general use. But it is not to be included in the approved text of the Qurbana, and in areas where it is not in general use, it is not to be introduced.

It must be noted once again: the Christian sign of the cross was for over a millennium made in the same way in all the Churches of the East and of the West: from right to left. In 1962 there was

- 45- The text opens with the "mandatum" and response (R 5:16-18) This is option a.
- 46- Option b: a rubric follows indicating that the "mandatum" may be replaced by a suitable greeting and brief introduction (BC 27).¹⁹
- 47- The 2nd and 3rd "Glory to God in the highest" may be omitted.
- 48- Our Father options, to be printed in the following order:
- a) Our Father with qanona as in R 6-7.
 - b) A rubric indicating that the text may be said without qanona, but always including the final doxology "For yours is the kingdom..." and the final "Our Father in heaven; the heaven and earth..." (R 6:26-7:3)
- 49- "Let us pray" and the prayers follow, as in R 7-8. These prayers may be adapted (BC 10).²⁰

simply a timely return to the normal usage of the non-Latinized East: the measure is in full conformity with the cogent, general directive in OE 2, 6 and 12. For this reason, the relevant rubric of 1962 is to be upheld."

18. *BC n. 28*: Provision for the sign of the cross at the beginning of mass should be incorporated into the text".
19. *BC n. 27*: "A brief suitable introduction may be given at the beginning of the mass. This provision shall be incorporated into the general instructions."
20. *BC n. 10*: "Provision should be made for adaptation of the given prayers in the pre-and post-anaphoral part. eg. Introductory psalm,...

- 50- a) The Marmitha may be reduced to one psalm, even at the Raza, in accordance with FJ 16.²¹
 b) Any suitable psalm may be chosen.
 c) At Solemn and Simple Qurbana it may be abbreviated to a few verses.

51- At simple Qurbana the Gospel lectionary may be brought to the place of the Liturgy of the Word in the opening procession, in which case the procession before the Gospel is omitted.

- 52- a) At Solemn Qurbana the Laku Mara and Trisagion may be done as at the Raza, and this first option should be printed.
 b) Or the psalm verses can be omitted and the chants repeated but once, after "Glory be... From eternity...".
 c) At Simple Qurbana these hymns may be sung once, without repetition, without doxology.

53- The prayers before the Epistle, the blessing before the OT lesson, the prayers before the Gospel, and the blessing with the Gospel lectionary, may be used as recommended in BC 36, 38-40.²²

21. *FJ n. 16*: Possibility of choice is admitted from among various prayers, psalms etc.

22. *BC n. 36*: "The prayers before the Epistle should be placed before the OT reading and made alternative even for week days".

BC n. 38: "A short form of blessing 'God bless you' is also to be added as an option before the Old Testament reading."

BC n. 39: "Out of three prayers before the Gospel at least one should be said."

BC n. 40: "The Gospel Lectionary may be used for blessing."

- 54- Readings at Solemn and Simple Qurbana may be reduced to three or two, depending on the solemnity and occasion. The last reading is always the Gospel.
- 55- a) If there are three readings, the first must be from the OT, the second from the NT apart from the four Gospels, the third from the Gospels.
- b) If there are two readings, the first should normally be from the NT writings apart from the four Gospels (the occasional use of an OT reading is not excluded). It is the responsibility of the SMBC to establish temporary norms for these readings, in accordance with the traditional lectionary system of the Syro-Malabar Rite, until that time when a revised lectionary system is prepared and approved.
- c) Non-biblical readings are not admissable in Qurbana.
- 56- When there are only two lessons, Surraya is omitted.
- 57- At Solemn Qurbana, the Gospel procession takes place during the Zummara (R 22), which is always sung. It need be sung only for as long as it is necessary to "cover" this procession. At simple Qurbana, especially when there are no deacons or concelebrating priests to assist, this procession and chant may be omitted as in No 51 above.
- 58- The dispositions of BC 41-42²³ are accepted.
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23. *BC n. 41*: "The epithet 'saint' may be added to the Evangelist before the Gospel reading."
BC n. 42: "While doing the above, 'holy' before the Gospel Book should not be dropped."

- 59- Karozutha II may be printed in small type as optional (BC 43)²⁴ except for the final petition and its response ("Let us commend... To you, O Lord...": R 29:10-14), which are never omitted. Regarding Karozutha I-II, the dispositions of FJ 25²⁵ remain in force.
- 60- The collect of the Karozutha may be adapted (BC 10).
- 61- At Solemn and Simple Qurbana the so-called Rite of Dismissal (R 31-32) may be omitted (BC 44).²⁶
- 62- The Dismissal of the Catechumens may be omitted even at the Raza (R 32:11ff), as in FJ 26.²⁷
- 63- For the preparation of the gifts (R 28-30, right column), the following options should be given in this order:
- a) before the Liturgy begins, the priest or one of the concelebrants (with the deacon if there is one) prepares the gifts as above. No 43.

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24. *BC n. 43*: "The karozutha II may be left optional".
25. *FJ 25*: "The petitions of the karozutha may be multiplied or abbreviated but always in proper traditional form. However, "Salva nos..." and the following "Angel of peace" (Karozutha must be retained)."
26. *BC n. 44*: "In the text of the simple form the Rite of Dismissal need not be printed".
27. *FJ n. 26*: "If on account of the rite of the dismissal of the Catechumens problems were to arise for the catechumens..., it may be left to the celebrant to omit it. However, it is to be retained in the rubrics and suitable instruction on its meaning is to be imparted to the faithful and the catechumens themselves."

- b) If the priest is celebrating alone, or with only one assisting minister in major orders (either a deacon or a concelebrating priest), both bread and wine may be prepared at the left Bethgazza to facilitate their transfer to the altar. Otherwise both Bethgazzas must be used.

Here and in the other options below, all the three chalice formulae are to be printed in their present order, as optional variants. Only one, preferably the second ("One of the soldiers..."), need be said.

If incense is not used, the incense formulae for chalice and paten are not said. This applies to all options.

- c) When there are at least two other ministers in major orders besides the presiding celebrant, the preparation may be done as in (a), or may be made just before the gifts are brought to the altar before the *lavabo* (R 35) as follows:

i. One of the deacons or a concelebrating priest, goes to the left Bethgazza and prepares the bread. Then, taking the paten in his hands, he turns to face the altar and right Bethgazza.

ii. Another deacon or a concelebrating priest goes to the right Bethgazza, prepares the chalice, takes it in his hands, and turns to face the altar and left Bethgazza.

iii. When both are ready, they proceed to the altar at the same time, saying the accompanying prayers (R 36-37, left column).

iv. Then the sacred ministers who have prepared the gifts descend to join the presiding celebrant

and other concelebrants at the sanctuary door and, standing facing the altar, accomplish the *lavabo* rite with accompanying formulae (R 35 left column), followed immediately by the rite of the *accessus ad altare* (R 38: 1-41:25).

- v. The presiding celebrant and other concelebrating priests, if there are any, remain at their places as in the Raza rubrics (R 37:28-30) and do not intervene in the preparation and transfer of the gifts.
- d) But if neither of the two assisting ministers in major orders who prepare the gifts is a concelebrating priest, the first prayer of deposition (R 37:1-10 left) is to be said by the presiding celebrant, as follows: just before the *lavabo*, he turns to face the altar and, remaining in his place, says the prayer. Then he proceeds immediately to celebrate the rite of the *accessus ad altare* (R 38ff).

In SHORT, in all of the above options, when the gifts are prepared just before being transferred to the altar, except for the prayer just mentioned (d), the presiding celebrant need take part in the preparation and transfer of the gifts ONLY when there is no other minister in major orders to do this.

- e) In that case, when the priest is celebrating alone with the assistance of neither deacon nor concelebrant - but only in that case - he may first perform the *lavabo* and recite the prayer of entrance to the sanctuary (R 37:28-38:5) as stipulated above (c-iv), then enter to prepare

the gifts (R 28-30, right column) on the left Bethgazza (if they were not prepared before the Liturgy), and then transfer them to the altar (R 36-37, left column) before the Creed. The priest then remains at the altar for the Creed and the Prayer of Approach to the Altar (R 40: 10ff). In this instance, the order of the preanaphoral rites will be as follows:

Lavabo

Prayer of Entrance into the Sanctuary

(Preparation of the gifts on the left Bethgazza if they were not prepared before the Liturgy)

Transfer and deposition of the gifts

Creed

etc.

- 64- If the Liturgy of the Word has been celebrated facing the people, it is highly desirable that the sacred ministers turn to face the altar at the *lavabo* (R 35) and maintain this position for the rest of the Qurbana, except where the ritual determines otherwise (e.g. for greetings, blessing; the distribution of communion, final blessing).
- 65- At Solemn and Simple Qurbana, only as much of the Onitha d-Raze need be sung as is required to "cover" the rite of preparation, transfer, and deposition of the gifts on the altar. It is preferable always, and required at Solemn Qurbana, that at least two strophes, always divided by the "Glory be to the Father ..." be sung, the first strophe that of the feast or feria, the second *ad libitum*, depending on the nature of the celebration.

- 66- The Nicene Creed maintains its traditional position in the rite of the *accessus ad altare* (R 38-41). It may be omitted at Simple Qurbana on ordinary week days, but not on Sundays and holy days.
- 67- The Karozutha in R 39 is to be part of the text, but may be omitted if there is no deacon. When used, it may be abbreviated - e.g. "Let us pray for the memory of our holy fathers, the faithful rulers, and for who have departed ... in true faith. May this Qurbana ...".
- 68- The Kussapa in R 41 may be made optional.
- 69- After the first G'hantha and the kiss of peace, the sossapa is removed. Then after the incensation, if there is one, the principal celebrant may proceed directly to the opening greeting of the anaphora dialogue: "The grace ..." (R 44: 9-14).
- 70- The anaphora should be proclaimed aloud so that the people hear it clearly.
- 71- At concelebrated Qurbana the entire prayer from R 45:3 to 48:10, and the entire epiclesis and concluding doxology (R 50:24-51:11) are to be proclaimed by the presiding celebrant alone, in such a way that only his voice is audible and no other voice is heard murmuring, to interfere with and muffle the proclamation of the prayer.

This principle holds good for all prayers said aloud during the Liturgy. There is no "choral" recitation of any part of the Liturgy by concelebrants, not even the Institution Narrative. Prayers said by the concelebrants are recited "submissa voce", except for the one proclaiming the prayer. The only

- prayers said aloud and together by all the concelebrants are those they say together with or alternative with the congregation (Our Father, Creed, etc.).
- 72- The intercessory prayers of the anaphora may be distributed for recitation among the concelebrants, as already indicated above in No 33.
- 73- The prayer "O Christ, peace of those in heaven above ..." (R51:14-22) may be made optional (BC 63)²⁸.
- 74- The penitential psalm may be arranged as proposed in BC 64.²⁹
- 75- The text for the incense rite before communion (R 52:14-53:11) must be given in the book. At a Qurbana celebrated without incense, this text is obviously omitted. At Solemn and Simple Qurbanas where incense is used, the rite may be abbreviated to the blessing of incense and one prayer - e.g. "O Lord our God, fill us with the fragrance of holiness, we who look for and await your mercy".
- 76- The Qurbana then continues with "Bless us, O Lord ..." (R 53:13ff), and the Onitha, but the kissing of the host and its formula may be made optional (BC 65).³⁰
- 77- The prayer "Glory to you ..." (R56: 6ff) may be made optional.
-
28. BC 63: "The prayer "O Christ, peace of those in heaven above" is to be left optional".
29. BC 64: The first verse of the penitential psalm must be split into two and recited by the celebrant (first part) and the people (second part)."
30. BC 65: The symbolic kissing on the host is to be avoided".

78- After "The grace of our Lord Jesus Christ ..." and the Karozutha (if there is a deacon), the prayer "Blessed are you..." (R 58) may be made optional (BC 66).³¹

79- The doxology (For yours is the kingdom ...) and Embolism (R 60:2-9) after the Our Father should not be omitted.

80- Communion at Qurbana in all its forms is normally distributed under both species, except in cases of clear pastoral needs (for example, a large number of communicants, scarcity of wine). Furthermore, it is highly desirable that a sufficient number of hosts be consecrated at each Qurbana so that all communicants receive only from the species consecrated at the very Qurbana in which they are participating, and not from the reserved Eucharist in the tabernacle.

Normally the Sacred Species preserved in the tabernacle are used for devotion to the Eucharistic presence, and for communion outside the Qurbana. This practice is an ancient tradition and has been recommended † by Benedict XIV (*Certiores effecti* No 3) and Pius XII (*Mediator Dei* No 118).

31. BC 66: "The prayer 'Blessed are you God of our Father ...' is to be made optional".

32. BC n. 68: "Only one among the three prayers need be recited before Communion. (This must be indicated in the General Instructions)."

BC n. 69: "Only one among the three prayers need be recited after communion. (This must be indicated in the General Instructions)".

- 81- proposals BC 66, 68, 69³³ are acceptable, though the prayer texts in question should be printed in smaller type, as options.
- 82- If there is a deacon or concelebrating priest(s), the purification of the vessels after communion should not be done by the principal celebrant. This may be done after the Liturgy (see No 84).
- 83- The three prayers at the purification (R 64:6ff) may be printed as three options, only one of which need be said.
- 84- Thus the Rite of Thanksgiving after Communion will have the following structure:
- i. Purification of the vessels with one of the three prayers. (R 64: 6ff). This may also be done after the Liturgy.
 - ii. Diaconal proclamations and one of the prayers of Thanksgiving (R 66:16 - 68:6).
- 85- The final Our Father may be left optional (BC 70),³³ and here the options permitted at the beginning of Qurbana (above No 48) also apply. A rubric at this point may simply refer the celebrants back to the text at the beginning of Qurbana.
- 86- The Qurbana concludes with one of the blessings, said facing the people with an appropriate gesture of blessing. This may be adapted (BC 10).
- 87- Then the sanctuary curtain, if used, is closed and the celebrant(s) makes reverence to the altar in

33. BC n. 70: The "Our Father" at the end of the Mass should be left optional".

whatever manner is customary, saying silently the altar prayer (R 71).

VII - The Malayalam Text (BC 4-6)

- 88- The Malayalam text of the liturgy is the competence of the SMBC in consultation with experts in the language and liturgy, and according to the norms enunciated in the accompanying letter on how to proceed in this matter.

SACRA CONGREGATIO
PRO ECCLESIIS ORIENTALIBUS

00193 Roma, July 24, 1985

Via della Conciliazione, 34

Prot. No. 955/65

Your Grace,

Since the already remote, though ever significant, date of December 1, 1934, when Pope Pius XI, of venerable memory, enjoined and inaugurated the reform of the liturgy of the Church of the Syro-Malabar Rite, the Holy See has not ceased to entertain the keenest interest in the implementation of this vitally important project.

For this purpose, besides giving continual encouragement in this sense, the Holy See has itself taken a number of initiatives directed at satisfying the exigencies of renewal and of recovery of ecclesial heritage, felt by the whole body of the Hierarchy and faithful of the Syro-Malabar Church.

Thus, on January 20, 1962, the Sacred Congregation for the Oriental Churches issued the Instruction "De ritu

His Grace the Most Reverend
Mar Antony Padiyara D. D.
Metropolitan Archbishop of Ernakulam
President, Syro-Malabar Bishops' Conference

Sacrificii Eucharistici instaurati", by which was introduced the use of the new Syro-Malabar Missal in Syriac, text printed at Alwaye, on the basis of the Latin text comprising the *Ordo communis* and the three Anaphoras, previously approved by Pope Pius XII on June 26, 1957.

This text, containing the three Anaphoras, was not integrally translated into Malayalam: only the first Anaphora, namely, that of SS. Addai and Mari, was translated and published in a bilingual edition of the new Missal, printed at Alwaye and bearing the *Imprimatur* of 7 Bishops.

It was on August 15, 1968, that was authorized the use, *ad experimentum* and *ad tempus*, of a new Missal, differing notably from the earlier one of 1962 which, as above stated, had received Papal approval (1957) and had been promulgated and introduced into regular use.

This is not the place nor the moment to retrace the history - difficult and tormented - of the too long period that then followed: unfortunately, in default of adequate liturgical catechesis and doctrinal instruction and under the cover of a reasonable trial period, a situation developed which led to hesitations and doubts and opened the door to certain experiments not all conducive to the improvement of the quality of the liturgy nor, in consequence, to the spiritual good of the Syro-Malabar Community as a whole.

Thus it was, to put it briefly, that the S. Congregation found itself obliged, on August 12, 1980, to send to the Syro-Malabar Hierarchy a *REPORT ON THE*

STATE OF LITURGICAL REFORM IN THE SYRO-MALABAR CHURCH, which finally prompted the Bishops to submit to the same S. Congregation, on October 3, 1981, the draft-text of *THE ORDER OF THE HOLY MASS OF THE SYRO-MALABAR CHURCH - 1981* for approval by the Holy See.

Concerned as much for the successful outcome of the initial project as for the satisfaction of the reasonable aspirations of members of the Syro-Malabar Hierarchy, the S. Congregation proceeded to the detailed examination of the text submitted by the Bishops and on March 1, 1983, communicated its *OBSERVATIONS*, consisting of Remarks on the "General Directions", *General Observations* and *Particular Observations*.

By way of response to this comprehensive evaluation of the draft text submitted, the Syro-Malabar Bishops presented to the S. Congregation two parallel documents which, incidentally, reflected conspicuously the divergency of opinion which existed within the Bishops' Conference upon a matter at once so delicate and so vital as the liturgical life of the Church.

The first of these documents, dated August 16, 1983, was entitled: *OBSERVATIONS ON THE DIRECTIVES FROM THE HOLY SEE ON THE QURBANA TEXT*; the second (undated) was entitled *A RESPONSE TO THE OBSERVATIONS OF THE SACRED CONGREGATION FOR THE ORIENTAL CHURCHES* and reached this Office on January 2, 1984.

After taking cognizance of both these documents, as well as of other communications received on the same subject, the S. Congregation proceeded to a re-examina-

tion of the entire question, naturally taking into due account the various views expressed by the Bishops. A first result of this activity was the report drawn up by the specially appointed Liturgical Commission and presented by this in June 1984. Then, in order to ensure the utmost objectivity and desiring to contribute to a healthy understanding and consensus, the S. Congregation did not hesitate to subject the report of the 'ad hoc' Commission to thorough and detailed and patient revision, an operation that was brought to happy conclusion in Spring 1985.

It is evident that the S. Congregation, in fulfilling its delicate task, and acting within the limits of its official competency, in no way intended, or intends, to depart from the well-established principles that have constantly guided the Holy See in the all-important matter of liturgical reform and renewal. It has always been the Church's ideal that the different Rites be preserved in their authenticity and integrity and that they be cherished, observed and honoured with the greatest fidelity. Nor has the Holy See seen fit to accord authorization to reforms of lawful liturgical rites, whether by undue reduction or amplification or by misplaced imitation of other traditions, that are not consonant with the nature and spirit of the Rite concerned and not compatible with its appropriate and organic development. The relevant texts of the Second Ecumenical Vatican Council are a confirmation and a particularly authoritative declaration of the long-standing position of the Holy See. It should be remembered in this connection that the Conciliar Constitution on the Sacred Liturgy is only in its most general principles applicable to all liturgical traditions,

not in its detailed prescriptions which hold good for the Roman tradition. Appeals made to Vatican II to justify certain changes in Oriental texts and usages are in not a few cases simply renewed attempts at latinization.

The present conclusions of the S. Congregation which are herewith appended, aim, at their most essential level, at establishing the suitability or not, the legitimacy or not, of certain adaptations, proposed by the Syro-Malabar Hierarchy or arbitrarily, indeed abusively, introduced into the 1962 text. At the same time, the S. Congregation avails itself of the occasion to remind the Syro-Malabar Bishops that the permissions and dispensations formerly granted "in via sperimentale" have been withdrawn and are considered as being henceforth *null and void*.

The Holy See intends to do more than simply ensure the reform of the liturgy in the strictly technical sense. In keeping with the Conciliar directives, it desires also to foster and promote the restoration and the revival of the full, spiritual and ecclesial heritage of the ancient and glorious Indian Church of the Syro-Malabar Rite, a Community distinguished by the intensity of its religious commitment, its exquisite fidelity to Catholic Unity and to the grace of its Apostolic derivation, rich in youthful energies, exemplary and enviable in its dedication to service of the Gospel.

It is, therefore, devoutly to be hoped that the Church of the St. Thomas Christians may once again find its roots, at once evangelical and truly original, Oriental and Indian, as pleaded by a spiritual Master recently deceased. Such a "return to the sources", in

liturgy first of all, cannot but contribute to the development, the full flourishing and the enhancement of a Church so fully Catholic, though still seeking to express adequately its ecclesial individuality and character. And how should not one desire that the wonderful apostolic and missionary dynamism of this Church be matched by a renewal in depth, a spiritual enrichment based on a liturgical life renewed because re-discovered in its plenitude? Unfortunately, the so-called liturgical reformations envisaged "in loco" do not seem to have been prepared by such a "return to the sources" nor by a liturgical movement worthy of the name. This "return to the sources" is definitely not a "going-back", as some could think who consider "Oriental things are backward" and who have been trained in an anti-Oriental bias, who ignore the value of their ancestral Rite and Ecclesial Tradition and who fear it might be irrelevant to contemporary man of whatever milieu or an obstacle to modern progress.

In communicating the enclosed document to the Syro-Malabar Hierarchy, the S. Congregation insists on the fact that there is a crying need of a reliable, acceptable and definitive text of the *Qurbana*. After these protracted and manyfaceted consultations, the preparation and publication of such a text cannot brook any delay: it must be seen to as soon as possible, care being taken to produce a Malayalam version - or any other language version - of good literary quality.

The availability of a text of the *Qurbana* will provide also a solid basis for further reforms, which are badly needed and are overdue. The final aim is to offer

the People of God, clergy and faithful, of the Syro-Malabar Rite a liturgy, substantial in content, truly representative of the ecclesial tradition, and complete in all its parts; indeed, with a spirituality drawing its inspiration, from the Bible and the Liturgy. Without such a spirituality, founded on a life filled with the Eucharist and other Sacraments, there cannot be renewal in depth.

The Syro-Malabar Church owes it to the rest of the Church, and also to all Christians in this age of ecumenism, to keep its heritage and to be able to experience and display it in a living manner. One of the main obstacles to its "acceptance" by other Churches in India and abroad has been, precisely, the fact that till recently its liturgical identity was so much reduced and obfuscated. In this perspective, it is high time that this Apostolic Church again became aware of its rich liturgical tradition. Only if the authentic character of its liturgy is fully restored, will it be able to show itself under its true colours.

Your Grace will find, herewith attached, the text of the *FINAL JUDGEMENT OF THE S. CONGREGATION FOR THE ORIENTAL CHURCHES CONCERNING THE ORDER OF THE SYRO-MALABAR QURBANA*. It is a text that complements and clarifies the *OBSERVATIONS*, already communicated to the Syro-Malabar Hierarchy on March 1, 1983. Your Grace is kindly requested to have care that the suggestions and the rectifications proposed by the S. Congregation both in the *OBSERVATIONS* sent earlier and in the present document (*FINAL JUDGEMENT...*) are duly inserted into the text of the *Order of the Holy Qurbana* and

that an amended redaction of this is submitted to this Office with the least possible delay. This S. Congregation would be grateful, if Your Grace would use your good offices to elicit on the part of the Most Reverend Members of the Hierarchy faithful adherence to the directives of the Holy See.

Thanking Your Grace for your precious collaboration, and with the sentiments of deepest esteem and cordial good wishes, I am

Sincerely yours in Christ,

Miroslav Marusyn

Secretary

SACRA CONGREGATIO
PRO ECCLESIIS ORIENTALIBUS
(Text sent to all the Hierarchs of the
Syro-Malabar Church: Rome, 24.7.1985)
Prot. N. 955/65

**Final Judgement of the S. Congregation
for the Oriental Churches Concerning the
Order of the Syro-Malabar Qurbana ***

1. The S. Congregation, having completed its examination of the document entitled *The Order of the Holy Mass of the Syro-Malabar Church - 1981*, communicated its *Observations* to the Syro-Malabar Hierarchy on March 3, 1983.
2. The same S. Congregation subsequently engaged; in a completely new study of the whole question, on the basis of:
 - a) a renewed study of all the previous documentation and literature on the topic;
 - b) a careful assessment of the two replies received from the Syro-Malabar bishops, a majority report entitled *A Response to the Observations of the Sacred Congregation for the Oriental Churches* (hereafter *A Response*), and a minority report by six bishops entitled *Observations on the Directives from*

* The numbers 4,5,6,14,45 and 46 and some parts which are not strictly of an operative nature are here omitted.

the Holy See on the Qurbana Text, dated August 16, 1983 (hereafter *Observations*).

- c) Account was also taken of various unsolicited documents sent to the S. Congregation or to individuals, such as that by several members of the staff of the Dharmaram Pontifical Institute dated November 24, 1983, as well as of various articles published on the topic by experts and non experts.
 - d) Finally, the S. Congregation officially requested certain reliable experts in India to send their observations on the question, especially on the proposed *Order of the Holy Mass (1981)*, the reply of the Congregation, and the two responses from the hierarchy.
3. In its new study of this material, the intention of the S. Congregation was to seek a solution that would be acceptable to all parties, by acceding as far as possible to legitimate requests of the hierarchy, while remaining conscious at all times of its serious obligation in conscience to fulfil the explicit and constantly reiterated will of the Holy See concerning the preservation and fostering of the Church's Eastern heritage. As Pope John XXIII said to Maronite Bishop Msgr. Francis Hayek, "What you have does not pertain to you alone, but to the treasure of the Catholic Church."

The S. Congregation bore in mind the supreme importance:

- a) of maintaining the integrity of the Syro-Malabar Rite, since this, in itself, also forms part of the treasury of the Church's tradition; and

b) of making allowance for slight adjustments, such as those already possible in actual, *hic et nunc*, celebration, as indeed provided for by many rubrics.

The S. Congregation intended to keep the door open for reasoned and serene proposals, and to do its best to meet requests that were well-founded and that bore upon particular points and not upon the substance of the Rite (cf. N. 16 below). Any compromise on this principle would not be compatible with genuine fidelity to the ecclesial tradition.

Regarding Particular Points in "A Response":

(numbers in parentheses refer to the parts and paragraph numbers of *A Response*)

7. (I. 1)

There was no "discrepancy of concerns." It was the concern of the Congregation for the integrity of the tradition not just in "rare celebrations" but precisely in Sunday parish worship that led to the insistence that the base-text cannot be that of a weekday low mass. This concern remains unaltered and central. (For instance, with the broad restoration of the permanent diaconate in many countries following Vatican II, one can hardly consider adequate a eucharistic liturgy text with no provision of rubrics for the deacon expressed adequately and in suitable detail). For in the East it is precisely "in those masses which are celebrated with, the faithful assisting, especially on Sundays and holy-days of obligation" (*Sacrosanctum Concilium*, 49) that the full splendour of the liturgy must appear.

Hence, it is not from pastoral inexperience, but precisely from pastoral concern that the Congregation wishes "form and completeness", lest a liturgy *incomplete and without due form* contribute to the destruction of the Malabar Church's heritage of public prayer.

As is very well specified in N. 42 below, the principle holds, and is to be firmly inculcated, that the ideal form of celebration – and, hence, the starting point for any further special consideration – is the solemn form, namely, the Raza which the bishop celebrates on Sundays, Feast-days and important occasions in his cathedral church with his priests, deacons and all other members of the People of God. The so-called "Low Mass" is only a lawful reduction of this, never, the other way round: in other words, it can never be the starting point. As such, "Low Mass" is a typical example of "adaptation." Reference is made here, by analogy, to SC – 41 where it speaks of the "praecipua manifestatio Ecclesiae" ("the Church's principal mode of self-manifestation) as consisting in the liturgical celebration by the bishop in his cathedral church; and to SC – 42, where it speaks of the corresponding celebration in the parish church.

Compromises can easily lead to further compromises, not always of the best type, to the detriment of the genuine characteristics of the East-Syrian tradition. The words of Pope John XXIII are quite pertinent and deserve to be quoted time and again.

8. (I. 4ff)

Concerning the issue of Vatican II's call for both restoration and updating (SC 4), the S. Congregation makes the following observations. It is in no way opposed to seeing the Malabar liturgy evolve in accord with the norms of vatican II (SC 4, OE 6). But all liturgical development operates not in a vacuum, but within concrete historical circumstances and the historical circumstances of the past development of the Syro-Malabar liturgy are known to all.

Hence, vatican II also calls for restoration of the authentic tradition where it has been lost (OE 6, 12). It farther states that it is for the Holy See to reform and approve liturgical books, and for bishops to regulate the liturgy in accord with these norms (SC 20-22), and nobody is allowed to proceed on his own initiative in this domain (Sacred Congr. of Rites, *Inter oecum.* Sept. 26, 1964, nn. 20ff, on the implementation of the Vatican II decree SC). Furthermore, SC 23 orders that there be no liturgical innovations "unless the good of the Church genuinely and certainly requires them, and care must be taken that any new forms adopted should in some way grow organically from forms already existing."

9. ...with regard to the Eastern Rites the Council's first call was to restoration of the tradition. To brand such restoration a backward move is to totally misunderstand the nature of liturgical reform. Even in the West, the first step in this necessarily lengthy process was a recovery of the

authentic tradition of common worship during the pre-Vatican II period of the 'Liturgical Movement', a process that took generations. Presently a similar process is underway in Protestant churches, many of which are now moving toward a more "traditional" liturgy with a restoration of the eucharistic anaphora in traditional form, of matins and vespers, etc.

This is what the Holy See ardently desired when the restoration of the Malabar eucharistic liturgy was undertaken 30 years ago, was approved by Pius XII on June 26, 1957, and published in Rome in Latin in 1959 (*Ordo celebrationis...*) – to which was added in 1960 the *Supplementum...* – and in Syriac in Alwaye, May 12, 1960. The reform came into force July 3, 1962, and in the same year the Sacred Oriental Congregation in its *Decretum* of December 3, 1963, provided for some slight amendments and abbreviations while firmly rejecting other proposed modifications. This Decree retains its force.

10. It is no secret that this restored liturgy met with opposition from some of the clergy and hierarchy, and never really was given a fair chance. For a new liturgical reform to take hold a considerable period of time is needed. But within 5 years of the reform's promulgation, the Sacred Congregation was induced, in 1968, during the vacation period of that year when experts were not available, to give hasty approval to a *fait accompli*. This approval, however, was given only *ad experimentum*, to a missal that had already been printed with no previous "dialogue", to say nothing of any prior

approval. Request for approval was made on August 6, 1968, and granted the following day – obviously without any adequate study of the matter.

11. The further history of this “reform” of 1958 has already been recounted in the *Report on the State of the Liturgical Reform in the Syro Malabar Church*, sent to all hierarchs on August 12, 1980, *sub secreto pontificio*. It is a story of growing concern expressed by the Holy See, and of extensions of the period of experimentation *sine praeiudicio futurae decisionis S. Sedis*. So the Congregation continually if reluctantly granted the requested extensions while trying to bring the experiment under suitable control. At the same time unapproved, aberrant liturgical texts proliferated, often of extra ordinary mediocrity and with little basis in tradition. Indeed, some of them were the result of shocking irresponsibility on the part of persons with high pastoral office and responsibility in the Church.

Only after years of dialogue and communication did the Sacred Congregation feel obliged to reaffirm on June 23, 1972, that the 1962 approved text elaborated by the Sacred Congregation is to remain the normative text which any ulterior discussion or reform must take as its basis and point of departure. This measure was necessitated by the failure to control the continued use of unapproved texts in the liturgy even after this had been explicitly prohibited by the Holy See.

In short, a picture of confusion, disorder, dismay.

12. To orient, precisely, future dialogue on this matter, the Sacred Oriental Congregation set out norms

that should govern liturgical reform, and once again the hierarchy was urged to submit a text that would put an end to anarchy by returning to a saner tradition based on the 1962 approved text.

13. Such a text was ultimately submitted to the Congregation (*The Order of the Holy Mass...*) and the Congregation's comments were sent, in turn to the hierarchy for their reactions.
15. Furthermore, again in the light of these facts as set out in the *Report of the State of the Liturgical Reform in the Syro-Malabar Church*, one can hardly describe what was needed as "a concern to finalize a process of study, revision and adaptation" (II. 1). Rather it is a question of putting an end to anarchy. This too the Congregation desires precisely for pastoral reasons. Abundant experience, in Kerala as elsewhere, has clearly taught that liturgical confusion and constant change and disruption is pastorally disastrous.

Particular Points

16. One must carefully distinguish substantive ritual reform, which remains the prerogative of the Holy See as indicated in the conciliar and post conciliar documents cited above, n. 8; and the inevitable and legitimate adaptations that take place in particular celebration, depending on arrangement of the church building, the size of the congregation, the solemnity of the celebration, local customs, the rhythm and style of the well-trained and practiced celebrant, etc.

In the following remarks it is indicated where a certain liberty for such legitimate variety and celebrative adaptation is permissible.

The clear, irreducible distinction between the "Rite" and the "celebration" is to be maintained and rightly understood.

- By "Rite" is meant that "form of celebration" which is drawn up by the Church as such and which is to be found solely in the official liturgical books ("editiones Typicae", "libri typici"). This cannot be altered, not even by the bishops themselves, still less by priests or lay-people. Strictly speaking, it is upon this alone that "liturgical adaptation" is operated, and this always by the Church, the last word, however, being reserved to the Holy See.
- By "celebration" is meant that "form of celebration" which is carried out by the concrete assembly (always "hierarchical", by definition). It is upon this alone that can be operated slight "adjustments" (again, we repeat, to be distinguished from the "adaptation" of the Rite). These are occasions already foreseen by the rubrics themselves or called for by the concrete situation (e. g.: When a possibility of choice is admitted from among various prayers, or psalms, proposed by the rubrics). Nothing beyond this. See also N. 7 above.

17. Where the commission feels obliged to remain firm on certain points, it does so to protect the integrity of the tradition in matters that affect

the substance of the rite, or because no adequate motivation – liturgical, theological, or pastoral – was demonstrated to justify the proposed change in accord with the explicit norms of SC 23 cited above in n. 8.

18. Although such a rubric cannot be incorporated into the text of the Qurbana itself, the General Instructions in the introduction may permit the intention of the liturgy to be announced at the beginning. The Western “fad” criticised presently by all knowledgeable liturgists is the custom of turning this brief announcement into a monologue – a sort of “mini-homily” or worse, into an informal “chat”, at a moment when the People of God should be focusing their attention of Him, not on the celebrant or other minister. Contrary to what is affirmed in *A Réponse* (II. 6), the place where the paschal mystery is applied to concrete life is in the homily. Furthermore, what was already said in the Congregation’s *Observations* ... concerning the thematisation of the liturgy retains its full validity: the theme of all liturgy remains the fact that Jesus Christ died and rose for our salvation. That is always the core of our celebration, and any “theme” that narrows that focus or detracts from the wholeness and centrality of that all-encompassing mystery of Jesus’ earthly economy is liturgically unsuitable. As other feasts apart from Sunday and the Easter cycle developed, the Fathers of the Church still did not lose sight of the fact that individual mysteries of Jesus’ saving life are but a part of that central paschal mystery.

Note: The intentions are, *per se*, to be announced by the deacon; they are announced by the priest only in the absence of a deacon. Obviously, there is no justification or reason here for the much-abused, and always superfluous, "(mini-homily".)

The "intentions" must never "finalize" a particular celebration, for this is, and must remain, only the celebration of Christ the Lord in His Word, in order to worship and adore the Holy, One and Consubstantial Trinity. If reasons there be to allude to real problems that concern the community, the proper place and time to do this is, and can only be, in the homily.

This being so, the celebration cannot, and is never to be "thematized". It is always, and by its very nature, Paschal. Hence, what is to be developed are the Biblical "themes" offered with such abundance in the Cycle of the Church's Liturgical Year: that is to say, developments having as their source *Lectio* of God's Word and the "mobile" parts of the Church's prayer, in so far as these correspond to the word *hic et nunc* proclaimed and Celebrated; and from these sources the People of God must receive constant and regular nourishment.

19. The sign of the cross, preferably made from right to left, or from left to right where this is long-standing custom, may be tolerated *ad libitum* at the beginning of the liturgy, where it is already in general use. But it is not to be included in the approved text of the Qurbana, and in areas where it is not in general use, it is not to be introduced.

It must be noted once again: the Christian "sign of the Cross" was for over millennium made in the same way in all the Churches of the East and of the West: from right to left. In 1962 there was simply a timely return to the *normal* usage of the non-Latinized East: the measure is in full conformity with the cogent, general directive in OE 2, 6 and 12. For this reason, the relevant rubric of 1962 is to be upheld.

20. *Mandatum vestrum – mandatum Christi*, is by all means to be kept for Raza. It can be adapted in translation to suit it to the genius of the local language. For example the celebrant would say something like:

Priest: "At your bidding let us begin our service."

People: We do so following the command of Christ."

21. There is at present in the Malayalam liturgy, particularly when sung, an unwarranted insistence on the initial Our Father, without speaking of the singing of other hymns at the beginning of the Liturgy. Actually, the real, introductory hymn of the East-Syrian Eucharist is that to the Risen Christ: "Lakhu Mara ...". In the Malayalam usage of today, this hymn is simply recited by the celebrant/concelebrants.

Return to the approved text of 1962.

22. Improvised prayers are not to be permitted.
23. The psalm of the *mārmilā* must be taken in full. The traditional form with Qanona, and the conclusion with *Glory be...*, is obligatory.

24. Silent pauses, especially after the *Oremus* before prayers, may be left to the discretion of the celebrant according to the principles enunciated above in n. 16. But the prescribed silent prayer *pro clero* are to be said according to their approved text unless otherwise indicated.

Due measure must be observed here, as elsewhere: the liturgy is already prayer – one does not stop the liturgy in order to pray. All prayer, including liturgical prayer is personal, but the liturgy is not a framework for our private prayers; it is the common prayer of the Church. Furthermore, for Hindus and Moslems, as in the patristic and monastic tradition of Christian prayer, there is no opposition whatever between recital and contemplation. Indeed, the Latin word *meditare* in Latin monastic writing meant precisely the slow and reflective ruminating on a text of Scripture that was recited. The good celebrant will know how to pace his liturgical words and actions and prayers so that it is a prayerful, meditative, unhurried experience of true prayer for the devout participants.

25. The petitions of the Karozutha may be multiplied or abbreviated – but always in proper traditional form. However, “Salva nos...” and the following “Angel of Peace” petitions (Karozutha II) must be retained.
26. Since the suppression of the dismissal of the catechumens was already allowed in the initial reply to the bishops, the polemical tone on this point in (Il. 11) of *A Response* has caused no little perplexity.

But even with the omission of a dismissal, if catechumens are present at the liturgy, or if there are catechumens in the local Church – and one would expect no less in a Church that prides itself on being “missionary” – then they should be prayed for at the liturgy in Karozutha petitions composed for this purpose.

If, on account of the rite of the “dismissal of the “catechumens”, problems were to arise for the catechumens (discrimination, civil and religious persecution, etc.), it may be left to the discretion of the celebrant to omit it. However, it is to be retained in the rubrics; and suitable instruction on its meaning is to be imparted to the faithful and the catechumens themselves.

27. The pre-anaphoral rites following the *Karozutha* are simply to be left as in the 1962 text.

The question of the pre-anaphoral rites is intimately bound up with the use or not the *bema*. It is suggested that: 1) where the Eucharist is still celebrated without *bema*, the order of 1962 be kept; and 2) where Eucharist is celebrated with *bema*, the rite be indicated accordingly.

28. Since the previous *Observations* of the Congregation did not reject the proposed text of the bishops (*The Order ...* nn. 37 & 45), there seems no need for further comment on this point.
29. *A Response* (II. 12) sees “a tinge of Nestorianism” in christological liturgical formulae. But such a position is untenable for one versed in the results of contemporary liturgical scholarship. (Not only

does) the New Testament and earliest historical literature on the topic witness to early Christian prayers and hymns addressed to Christ. The latest research has also disproved Jungmann's thesis that liturgical prayer to Christ dates only from the 4th century (*Die Stellung Christi in liturgischeu Gebet*, LGF 7-8, Münster 1925 = *The Place of Christ in Liturgical Prayer*, London 1965). W. F. Macomber, the recognised expert on the *Anaphora of the Apostles (Addai and Mari)* holds that the address of that prayer to Christ is original, and certainly antedates Nestorianism in the opinion of knowledgeable scholars (see Macomber, "The Ancient Form of the Anaphora of the Apostles", in: N. Garsoïan, et al., *Esat of Byzantium*, Washington DC: Dumbarton Oaks 1982, pp. 73-83, esp' 74-75). Furthermore, A. Gerhards has shown that other pre-4th century anaphoras such as that attributed Gregory Nazianzen, and fragments in the Acts of Thomas and John, were also addressed to Christ, and he concludes: "Contrary to the notion of Jungmann that prayer to Christ was gradually introduced into the liturgy only from the 4th century on, prayer addressed to Christ has always been one of the forms of Christian public prayer". (A Gerhards, "Prière adressée à Dieu ou au Christ?" in *Bibliotheca Ephemerides Liturgicae*, Subsidia 29, Rome, 1983, pp. 101-114 - quotation from p. 113). One can add that the Byzantine Prayer of the Cherubic Hymn, addressed to Christ, also refers to Christ receiving the offering. Before prayers and formulae approved by the highest authority of the Church and in use for centuries by countless Catholics are impugned as

tinged with heresy - a most grave accusation - one should have the facts straight.

The Christological texts of the Tradition are, therefore, to be kept as such. In other words: even where the liturgical prayer is addressed to the Lord Jesus Christ, since it stems from venerable traditions (3rd Century and later, and not only in the Eastern Christian, and East-Syrian tradition...), it is absolutely not to be changed. The accusations of "heresy" and similar allegations are simply fruit of insufficient information.

It might also be added such prayers appear to have made their appearance under the influence of passages of the Epistle to the Hebrews. /

30. Regarding the formulae of in *A Response* (11.13), return to the approved text of 1962.
31. The onitha text is to be left as in the approved text of 1962.
32. The so-called Nicene Creed is to be left in the liturgy, at its traditional place as indicated in the Congregation's *Observations*, p. 15, and it is to be recited daily at every eucharistic liturgy.
33. Regarding the blessing of the mysteries (*A Response* II. 17), those familiar with the tradition affirm that there are two forms of greeting to be distinguished in this liturgy: the simple greeting "Peace be with you" as before the pax or the Gospel, and "The grace... be with us" at the beginning of the anaphora and before communion. In these latter two instances the blessing that accompanies the

formulae is said to express that in the first instance the mysteries, source that brings this grace and peace to us in the liturgy of the Eucharist, are about to be sanctified; in the second instance' before communion, the blessing is a sign that this grace is about to be received by us through communion.

34. A better and smoother connection between the *g^ehantâ* preceding the text with the words of institution and the latter be made.

A very serious problem is presented by the re-arrangement of the text of the Holy Anaphora, operated by the 1962 text. Here the so-called "Formula of the Eucharistic Institution" is followed by a section of the last *g^ehantâ*, before the Epiclesis.

It is altogether suitable and desirable to adopt here—for greater clarity, for celebrate harmony, as well as for a more authentic theology—the apt solution of the *Missale Chaldaicum* which has the following arrangement:

- Beginning of the third *g^ehantâ*;

First part of the Anaphora of Mar Nestorios (the III Anaphora of the Chaldean Rite) that concludes with *Phil.* 2, 6-11;

Continue with the "Institution narrative";

- Then follows naturally the rest of the third *g^ehantâ*..., then the fourth *g^ehantâ*, and then, at its proper place, the Epiclesis.

35. It is evident that "all" and "many" Biblically speaking, in both the Old and the New Testament,

15 simply denote the same reality, as can be inferred from *Rom.* 5. Besides, account must be taken of the fact that in India the Oriental Churches, even those not of the Chaldean tradition, all without difficulty use the more authentic "for many." This expression is, therefore, to be retained in the Syro-Malabar Church, also for ecumenical reasons.

36. The initial and final repetition of prayers may be omitted, as was approved in the December 3, 1963 *Decretum*.
37. In the anaphora the kussape may be omitted as in the bishops' proposed *The Order* ... n. 60, except for the intercessions n. 65, but they should be printed in smaller type. This will facilitate the recitation of the restored text aloud, which would be desirable. At sung liturgies the conclusions or Qanone should be chanted.
38. The ritual gestures and bodily postures of the celebrant are to be executed always in accordance with the relevant rubrics of the 1962 text. Such matters are *not* to be left to the whim of individual celebrants.
39. The use of Latin vestments is absolutely forbidden. Note: the *shawl* worn by some over *Kutina* or alb is not really a religious garb; it is indeed used by some priests in India without any reflection on the meaning of such a *shawl*.
40. On the difficult question of celebrating the entire Eucharist *versus populum*, rather than preserving the traditional distinction between the position of

the priest during the Liturgy of the Word and during the anaphora, when he stood at the head of the people, facing in the same direction as the congregation he was leading in prayer, the S. Congregation has the following to say:

- a) The introduction of the mass *versus populum* was done without any approval from the Holy See.
- b) The tradition in this matter remains the ideal and clearly represents the will of the Holy See in this matter.

The Eucharist celebrated *versus populum* certainly runs counter to the basic approach to worship in any Eastern tradition worth the name.

- c) The celebration, therefore, is not to be *versus populum* but in conformity with the normal way of standing at the altar in the Oriental tradition. Care must be taken:

- to celebrate the Liturgy of the Word among the people, as was done in the more ancient tradition;
- to see to it that every cathedral and parish church is eventually provided with the *bema*, constructed in the middle of the central nave and regularly put to use.

- d) The *versus populum* position may be tolerated, in parishes where it has already been introduced, provisionally and for as brief a time as is reasonably possible, while keeping the fact in mind that all permissions and dispensations of whatever kind given during the experimental period are revoked.

41. In order to provide greater variety in the Eucharist, the other two traditional anaphoras are to be translated into Malayalam according to the redaction approved by Pope Pius XII on June 26, 1957, and enter into regular usage, as the Holy See intended (*Ordo Communis - Taksa d'Quddase*). The arguments in *A Response* (1. 10) against anaphoras II-III are deemed unworthy of comment.
42. The fundamental text of the liturgy to be approved by Rome is to be the complete liturgy in its full form. In addition, it should be indicated how the liturgy is to be celebrated in its simpler form.
43. Rome in no way opposes recommendations for legitimate Indianization on which the whole hierarchy can reach agreement. Such recommendations should be carefully prepared and submitted with sufficient explanation.
44. On all other points not mentioned in this document, the Congregation's *Observations* remain unchanged. As was stated there and elsewhere, texts of refrains and chants more suitable to Indian culture can be proposed. But Rome's desire to preserve the scriptural frame work of such refrains is because these scriptural elements are basic to all Christian worship in every tradition.

It must be bluntly admitted that much of the so-called experimentation was done by priests who had neither the formation nor the outlook to make a positive contribution to liturgical development. *Nemo dat quod non habet!* This has been the case, for instance, with some of the music and songs

introduced into liturgical services. A development in this direction would not be objectionable, since the Indian musical tradition, particularly in South India, is both very ancient and of the highest quality. But cheap cinema tunes will not do, with texts inspired by mere sentimentality and individualism that run counter the least liturgical sense.

Conclusion

✓ 47. But the S. Congregation has also its responsibilities to the particular mission assigned it. This demands the preservation of the basic structure and meaning of the eucharistic actions, chants, rites, formulae, and of the essence of the Malabar liturgical tradition as seen in such treasures as the Lakhu Mara Hymn, the traditional anaphoras! etc. But in preserving this heritage one must allow for legitimate evolution, in accordance with the principles set out above (especially NN. 8 & 16).

✓ 48. It is also the will of the Holy See that an end be put to confusion and uncontrolled experimentation by preparing a final text of the Qurbana according to the established norms. We eagerly await the presentation of this final text.

1955

✓ 49. But that is not the end of our common task. There are many outstanding items on the Malabar hierarchy's liturgical agenda: the translation and introduction of the propers for the Eucharist, for which the initial preparatory work was done in the *Supplementum* ...; restoration of the Lectionary

cycle to its integrity; restoration of the Liturgy of the Hours as parish daily prayer, and, of course, in all religious houses too where the daily office should be celebrated by rule, and in seminaries; restoration of the Liturgical Year; renewal of the liturgical disposition of the church building, etc.

- ✓ 50. It is the opinion of the S. Congregation that the time has come to turn the page and move on to these other questions in the ongoing liturgical renewal of the Malabar Church.

SACRA CONGREGATIO
PRO ECCLESIIS ORIENTALIBUS

Encl. 1

00193 Roma, March 1, 1983

Via della Conciliazione, 34

Prot. No. 955/65

Your Eminence,

By letter dated October 3, 1981, in your capacity as President of the Syro-Malabar Bishop's Conference, you forwarded to this Sacred Congregation the text of the ORDER OF THE HOLY MASS (QURBANA) OF THE SYRO-MALABAR CHURCH, prepared by the Central Liturgical Committee and finalized by the Episcopal Conference at its sessions on June 1-2, 1981.

Thereupon, the Sacred Congregation set up a Special Commission, composed of highly qualified experts, and charged it with the task of examining the text in question, which had been submitted for approval by the Holy See in accordance with the established norms.

This Special Commission held its first meeting in December and continued its work without slackening

His Eminence JOSEPH Cardinal PARECATTIL
Archbishop of Ernakulam
and President of the Syro-Malabar Bishop's Conference
ERNAKULAM
(Encl.: "Observations")

up to May 1982, when it presented the results of its study to the Sacred Congregation, which took careful note of the observations of the experts and subsequently proceeded to a fresh examination.

In examining and revising the text, the Sacred Congregation was guided by those well-known criteria which it has always followed in similar circumstances and which are in conformity with the Decrees of the Second Vatican Council: "In faithful obedience to tradition, the Sacred Council declares that Holy Mother Church holds all lawfully recognized rites to be of equal right and dignity; and wishes that they *be preserved and fostered* in every way. The Council also desires that, where necessary, these rites *be carefully revised in the light of sound tradition and be given new vigour to meet the circumstances and needs of today*" (Const. on the Sacred Liturgy, N. 4).

It was precisely out of respect for the rich liturgical patrimony, the ancient tradition and individuality of the Syro-Malabar Church, fully inserted and spontaneously growing since apostolic times on Indian soil, out of respect also for the historical experience of your forefathers and for the special role and apostolic responsibilities incumbent upon your Church today (cf. Decree on the Eastern Churches, nn. 3 and 24), that this Sacred Congregation has been anxious that the Special Commission carry out its work with the requisite scientific rigour and with care for contemporary pastoral exigencies, so that thereby it may be in a position to express, with all the authority that belongs to it, its evaluation of the draft-text submitted.

The attached documentation, which I have the honour to bring to Your Eminence's attention, is the fruit of accurate and detailed study, completed at the beginning of this year, and it represents the mind and considered judgement of the Sacred Congregation in regard to the ORDER OF THE HOLY (QURBANA) OF THE SYRO-MALABAR CHURCH 1981, submitted for approval by the Holy See by the Syro-Malabar Bishops' Conference.

The Sacred Congregation has seen fit to give a detailed response to the legitimate expectation of the Syro-Malabar Hierarchy and Community, and this, as a sign of appreciation of the work that has gone into the preparation of the draft text, and to render correction and improvement feasible and easy. To facilitate and hasten communication of our appraisal of the draft-text, a copy of the attached documentation, containing exact directives, together with a copy of the present letter, is being sent to each of the Most Reverend Members of the Episcopal Conference. In this way, also, the Central Liturgical Committee can at once take cognizance of the dossier and promptly proceed, in its turn, to the integration, with all due precision and completeness, of our observations into a definitive text, of which it is desired that a copy in Malayalam be sent, together its English version, to this Sacred Congregation by September 15, 1983. It is necessary to impose this time-limit in order to bring to an end a period of uncertainty and arbitrary experimentation that has had deleterious effects on Church life and catechesis.

Particularly grateful for the generous and enlightened collaboration that the Syro-Malabar Hierarchy will bring to this final stage of an already long road towards the creative, organic restoration of the Syro-Malabar Liturgy, and with my fervent good wishes for the full success of the task undertaken for the greater good of the venerable and ever young Syro-Malabar Community of the St. Thomas Christians,

I am,

Your Eminence's devotedly in Christ,

Wladyslaw Card. Rubin

Prefect

Miroslav S. Marusyn

Secretary

Encl. 2

SACRA CONGREGATIO PRO
ECCLESIIS ORIENTALIBUS

port. No. 955/65

Observations on

**“The Order of the Holy Mass of the
Syro-Malabar Church 1981”**

A. Remarks on the “General Directions (pp. 1-2):

1. The “General Directions” are not acceptable in their present form. They are based on insufficient principles as outlined in the letter of Cardinal Parecattil, October 3, 1981. They are insufficient for several reasons, among which:

- a) They are too vague and broad to provide an adequate methodology for a matter so serious as liturgical change.
- b) Thus, the door was left open to substantial changes in the basic structure of the rites, and to innovations that are in no way “indianizations” but rather “latinizations”, including superficial modern Westernizations based on some of the worst aspects of current Western liturgical practice.

- c) There is no evidence that the method of opinion-taking was carried out with the rigid scientific controls required.
- d) The results of the voting in the commission shows a rigid pattern of two opposed blocks, at least on most essential issues. Hence, the text represents not a consensus, but the victory of one party. This can hardly be a firm basis for changing age-old traditions that are the heritage of all. Furthermore, it is clear that the minority in the commission consisted of those desirous of preserving the integrity of the Eastern tradition, which is in accord with the constantly repeated instructions of the Holy See.
- e) Numerous essential issues are left vague or not mentioned at all: liturgical art, the liturgical disposition of the church building, liturgical chant, clear and precise rubrics for the concrete deroulement of the rite, vestments. All liturgical change is a total process, not just a question of *texts*.
- f) In general, there is a "reductionist" tendency to limit and reduce and Westernize as much as possible, with little awareness of the nature of ritual activity as understood from the viewpoint of cultural anthropology - that is, one sees hardly any awareness of what an extremely delicate thing it is to touch in any way the established ritual patterns of a tradition.
- g) In this reductionism one can perceive a certain hostility to elements which are at the basis of

the spirit of this rite – as if the Semitic, Chal-dean elements in use in India for so many centuries were “foreign” – although, ironically, the same hesitation is not observed when it comes to introducing novelties invented in the West less than 20 years ago!

2. Hence, these directions are judged to show little truly critical, scientific, theological and pastoral sense of the tradition as should have resulted from an acquaintance with modern liturgical, biblical, pastoral, and anthropological studies.
3. In particular, it has been found necessary to reject or modify all the “General Directions” except for nn. 8, (but without the silent meditation or an exact time limit for the homily), 13, 17, 18.
4. Regarding n. 14: if Bethgazas are not available, then let them be provided immediately. Since they were specified in the norms approved of in 1955, one may legitimately ask how it is possible that over 25 years after the promulgation of these norms by the Holy See there can still be Malabar churches without Bethgazas.
5. Regarding n. 15: if what is meant here is an “offertory procession” of the faithful, it is inadmissible. It is a latinization totally foreign to the whole Christian East. More is said about this below.
6. Other specific points are commented on in their proper place.

B. The Text: "General Observations (Qurbana)":

1. The presentation of the text takes little account of the Syriac Taksa de-Qudse (1960) or of the approved Latin text (1955) which remains the official text and rubrics approved by Pope Pius XII (1959).
2. The English is in numerous instances not a translation but a rewriting of the approved text. Specific instances are noted below.
3. The text is based on a "low mass" celebrated by one priest, whereas universal, age-old Eastern practice has always been that the approved official text of the liturgy be the solemn form. Other liturgies are lesser services based on the solemn form; the solemn form is not a sung version of the low mass. A liturgy celebrated by one priest with server, with no provision made for the service of the deacon, for the chants, etc., provides no adequate basis for planning or for evaluating the reform of an Eastern eucharistic service.
4. Latin terminology is given preference throughout contrary to both tradition and good sense (e.g. mass, acolyte, epistle, canon).
5. Rubrics are obscure or non-existent in spite of the explicit rubrical instructions of the 1955 *Ordo celebrationis*. Let explicit rubrics based on this document be restored.
6. No mention is made of the other 2 anaphoras.
7. Characteristic elements of the Syro-Malabar tradition are systematically suppressed (the "Oremus. Pax nobiscum," the traditional anaphoral structure, the antiphonal form of the onyatha, the traditional Our Father, etc.)

8. Numerous latinizations are introduced, in spite of the constant efforts of the Holy See to restore this rite, and its constant explicit forbidding of latinization. For example: mass versus populum, silent pauses, improvised prayers, "themes," the restructuring of the preanaphora rites according to Latin models.

9. The address of the prayers has on occasion been altered: this is to be kept as it is.

C. The Text: Particular Observations:

NOTE: Roman numerals: I, II, III; and numbers in parentheses: 1) 2) correspond to those in THE ORDER OF THE HOLY MASS, pp.3-32; the comments of the S. Congregation are numbered: a) b) c) etc.

TITLE: Each tradition has its own liturgical nomenclature that must be respected. "Holy Mass" is a Latin term that is improperly applied to the Malabar "Qurbana".

(1-13) I. PREPARATORY SERVICE:

(1)

- a) By "vestments" is to be understood only those of the approved reformed rite (Latin text pp. 7,90 no. 79).
- b) The priest stands "in medio sanctuarii" facing East (*not* towards the congregation). He does not stand at the altar nor at a table in front of it (as in "General Directions" no. 2). He ascends to the altar later, at the offering of incense, as is clearly specified in the approved rubrics (Latin text).
- c) The "intention" or "theme" is not announced at the beginning ("General Instructions" n 4).

This contemporary Western fad has no basis either in Indian culture or in a proper understanding of the liturgy in any tradition. All liturgy has but one theme, Jesus Christ dead and risen for our salvation; and the intentions of every Eucharist, including the particular intentions of the local community, are expressed in the liturgical texts themselves at the proper time. The proper time is not the beginning of the service, when our thoughts should first turn to the glorification of God (hence the opening "Glory to God...") and not to our own needs. Indeed, this proposal is an example of the inadequate liturgical understanding manifested by the proposed text: it proposes to *suppress* the diptychs, one of the most *ancient and traditional Eastern expressions of such intentions*, and to *add a recent Western innovation* at a place in the liturgy where it certainly does not belong.

- d) There should not be a sign of the cross. At this point it is a latinization.
- e) "Mandatum vestrum, Mandatum Christi" is to be retained, together with the rubric specifying that it is to be chanted.

3)

- a) The text of the Our Father should follow the approved text.
- b) The traditional solemn form of the Our Father, with *Gloria...A saeculo*, as in the approved text, is to be retained even on ordinary days, at every liturgy.

- c) Let the rubric specify that all this be done aloud.

(4-5)

- a) Let the rubric specify that the prayer be chanted.
- b) The translation is too great a departure from the original. Both prayers (4-5) should begin in the same way: "Lord our God, strengthen..." In prayer (5), "mysteries" does not mean "sacrifice."

- 6) The translation destroys the sense of the original. "Father, Son and Holy Spirit" is not principally the *addressee*, but the *name*. It should be read something like: "To the glorious name of... Trinity, Father, Son and Holy Spirit, be always..."

7)

- a) Prayers composed for this purpose are to be submitted to the Holy See for approval.
- b) Spontaneous prayers are not to be admitted. This Western experiment has opened the door to mediocrity and banality. Very few people have the talent for spontaneous public prayer, and one person's "spontaneous" prayers always sound the same. Furthermore, in public, ritual worship (as distinct from private prayer) there is little room for spontaneity of composition and form. Indeed, such "spontaneity" is actually not that of the people of God, but of individual celebrants, who often impose their particular ideas and piety on a captive audience. Spontaneity in liturgy is found in

the movements of hearts as they respond to grace, not in the liberty of individual priests to impose their personal piety on the common prayer of all.

- 8) If retained, the traditional responsorial form, with Qanona, is obligatory, and the rubric is to specify this unambiguously (Latin text pp. 8-9, 71). For the choice of psalms cf. *Supplementum Mysteriorum*.

At this point the Onitha d-qanke for Raza is to be restored to the text and used as prescribed in the rubrics for Raza (Latin text, pp, 10, 85).

9-11)

- a) Let the rubric specify that the prayer be said quietly. It is sometimes said that all liturgical prayers should be said aloud so that everyone can hear them. This is a false principle both historically and liturgically. Some prayers are specifically designed to be said during singing or processions or other activities of the people, or are apologies *pro clero*. Just as the clergy do not have to sing everything the people chant, so too the people do not have to hear all the prayers. Indeed, to recite all prayers aloud interrupts the proper flow of the liturgical structure.
- b) All three translations are banal abbreviations that destroy the beauty, rhythm, and force of the original. They must be re-done.
- 12)
- a) The rubric concerning the veil and incense (Latin text p. 11) is to be restored.

- b) The Lakhu Mara is to be sung by the congregation and by the cantors, alternating, as indicated in the Latin text, p. 11
- c) The alternation, psalm verses and *Gloria Patri* are to be retained without exception. They are part of the essential structure of such antiphons, which are not just "songs" but complex liturgical units with their own integrity.
- d) The first translation of the Lakhu Mara is to be rejected. It shifts the emphasis of the text from the *giver* (Christ) to the created *gift* (resurrection, salvation). The text does not say Christ gives resurrection, but that he is the *raiser*.
- e) The second text preserves better the flavor of the original—but the verb should not be future ("you will raise") but present ("you raise").

13)

- a) Restore *Oremus. Pax nobiscum*. The *oremus* that precedes prayers, in some form or other, in all rites, is a basic element of the liturgical unit.
- b) Let the rubric state that the prayer is to be chanted (Latin text p. 71 n. 6).
- c) The translation is inaccurate and destroys the true force and stress of the prayer.
- d) *Under no circumstances whatever* may other prayers be substituted here. The Lakhu Mara Prayer (when understood and translated correctly) is one of the most famous, ancient, and beautiful liturgical prayers in the whole of Christendom, renowned among liturgical scholars for its pure, disinterested, doxological,

spirit, asking only to be able to glorify God, without any petition for our needs.

THE LITURGY OF THE WORD

14)

- a) The Trisagion is repeated thrice.
- b) The translation is wrong. The Trisagion is at the same time triumphant exclamation, and an invocation.
- c) The alternative translation is to be rejected.
- d) The Trisagion is sung in a manner similar to Lakhu Mara, cf. Latin text p. 12.

15) The text is more an adaptation than a faithful translation.

16-17

- a) Let the rubrics and readings for the Old Testament lessons (Latin p. 12-13) be restored for Raza, and, when possible, for Sundays and feast days.
- b) On other days, the New Testament reading (Apostle) must be maintained, followed always by the Gospel.
- c) Let the appropriate texts, in proper form, be restored following the respective readings, cf. *Supplementum Mysteriorum*.
- d) Here too let explicit rubrics, faithful to the *Ordo celebrationis* of 1955, be inserted to explain the concrete déroulement of the rite.
- e) Readings are read by *readers*, there is no order of "acolyte" in the Malabar tradition, and it has been suppressed even in the Latin rite.

- f) Let the alternative prayer (Latin p. 13) be restored. The principles of the reform state that "alternate prayers can be introduced." What, then, could be the reason for suppressing those that already exist?
- 18) If there is an Old Testament reading it is followed by the surraya (Latin p. 13), not by one fixed psalm. Here again, an already existing variability has been suppressed.
- 19) Let the full text before the apostle (Latin p. 14) be restored.
- 20)
- a) The alleluia, traditional before the Gospel in the whole of Christendom, may under no circumstances be replaced by a "hymn".
 - b) Let the alleluia be sung always.
 - c) The variable verses (zummara) are to be preserved.
 - d) Restore the incense prayer and rubrics for the incensation (Latin pp. 14-15).
- 21)
- a) Restore the two prayers, with a decent translation, as in Latin p. 14.
 - b) Restore Pax nobiscum and response before the Gospel (Latin p. 15).
- 22) Let the silent prayer before the Gospel be restored to the text and made at least optional (Latin text p. 15).
- 23)
- a) In universal Christian tradition it is the Gospel Lectionary, not the "Bible", which is read and to which reverence is given at this point as

THE image of Christ among us in the Liturgy of the Word. Let the proper terminology be used here as elsewhere.

- b) The place of honour for this book is the *altar*, and nowhere else, in the Christian East. Let this be specified in the rubrics.
- c) Rubrics should not specify exact time limits for preaching.
- d) Silent periods of reflection cannot be allowed to interrupt the liturgy: they have no place in Eastern usage.

24)

- a) Let the proper title (*karozutha*) be restored.
- b) The petitions are intoned by the *deacon*.
- c) The *karozutha* may not be replaced by other formulae. But other petitions for special occasions, formulated in the *karozutha* style, may be added following the initial fixed petitions, which express the permanent, general intentions of the whole Church and are set and irreplaceable.
- d) The universal common response in the Christian East in some form of the *Kyrie eleison*. Let it be restored.
- e) "Ministers" is the traditional word even in English—hence, not "co-workers"; but better (in English) "co-ministers", a term embracing priests, deacons, and lesser clergy.
- f) Prayer for "our priests" has already been made in the preceding petition.
- g) The final "Salva nos", universal conclusion to

this litany in the East, should be restored to its proper Christological form.

h) Karozutha II (Latin p. 17) may not be omitted. It is the "Angel of peace" litany, of great antiquity, common to most Eastern traditions, and an essential part of the structure of the Syro-Malabar preces after readings.

i) If other, particular intentions are added to suit special necessities, these are to be submitted to the priest before the liturgy and are to be formulated in conformity with the pattern of the karozutha petitions. Spontaneous petitions from the congregation are to be avoided. (Privately composed litanies, generally unsatisfactory in both theology and expression, are one of the least successful aspects of the Western reform. There is no need to imitate the failures of others.)

25)

a) These prayers are NOT ad libitum.

b) The translation, especially of prayer 1, is poor.

c) The dismissal of the catechumens, because of its theological signification, ought to be retained, with a rubric specifying its use if there are catechumens present at the Liturgy. The catechumenate is being restored in many places. When there are no catechumens present, or if it is not advisable to use a formula of dismissal, an alternative formula, in positive key, could be used to mark the liturgical moment, e. g. :

Deacon (or, in absence of deacon, *Priest*) :

Let those, who have been baptized and sealed with the seal of life, now stay with devout attention, in order to participate in the holy mysteries.

THE PREANAPHORAL RITES

General Comments :

1. The title OFFERTORY SERVICE is incorrect and must be suppressed. Such a view of the preanaphora is usually based on unfortunate aspects of pre-Vatican II liturgical thinking, that saw a double offering in the Eucharist. The term is no longer used even in the Roman books, which now speak of the preparation of the gifts and altar. Furthermore, in the Eastern traditions it is the *accessus ad altare* or spiritual preparation for the anaphora comprising the *lavabo*, approach to the altar, prayers for worthiness to offer, *Orate fratres* dialogue, Creed, Kiss of peace, etc., that characterizes the Eastern preanaphoral rites and has the predominant role, *not* the preparation, transfer and deposition of the gifts.
2. The omission of rubrics conceals the real intention of the proposed reform. Explicit, unambiguous rubrics are to be restored and submitted for approval, rubrics that state exactly who does what, when, where, and how, as in the approved Latin *Ordo celebrationis*.

In Particular:

- a) Deacon's parts are to be assigned to the deacon, not to an "acolyte" – an order that never existed in the East, and no longer exists even in the West.

- b) The rubric for the prostration rite at Raza is to be restored (Latin text p. 19).
- γc) Bread and wine are prepared on the Bethgaza, never, under any circumstances, on the altar. Where there are no Bethgazas *let them be provided without further delay*. Experts consulted are surprised to learn that today, over 25 years after the publication of the rubrics and instructions concerning the liturgical disposition of the church in the reformed *Liturgia Siro-Malabaresi* (Rome 1955) (Latin text, pp. 89-90, nn. 73-77), there can still be found Malabar-Rite churches without Bethgazas: At liturgies celebrated in churches of other rites, the gifts may be prepared on credences suitably located, but never on the altar itself. To do so is to destroy the traditional rite of the transfer and deposition of the gifts, and its accompanying symbolism, that dates from the time of the earliest Syrian Fathers.
3. A'propos of "General instructions" no. 15 ("It is good if the bread and wine are brought to the altar in procession":) no Eastern tradition has ever known as "offertory procession" of the faithful. If that is what is meant here, this is a latinization as well as an anachronism. (Even Western liturgists have come to see that the excessive solemnization of the preparation and transfer of gifts was based, in part, on a pseudo-theology according to which the "offertory" is the laity's liturgy, and the "eucharistic offering" is the priest's. As everyone knows today, the whole Church offers the total

service, each according to his or her place and order.)

In the whole history of the entire Christian East; the gifts have always been transferred to the altar by the deacons and, in some areas, with the help of the presbyters, but *never* by the laity. This tradition is to be maintained without change. It is permitted to solemnize the transfer of gifts, accompanying it with candles, incense, etc. But it should be remembered that the *accessus ad altare*, not the rites surrounding the gifts, are the fundamental part of the Eastern preanaphoral rites.

Text:

(26ff) Both orders A and B are to be rejected for the following reasons:

- a) Both orders are blatant latinizations: For instance: – in both orders, the preparation of the gifts is delayed until just before the *Orate fratres* dialogue – as in the Roman Mass.

– order A moves the Creed to where it is found in the Roman Mass, but *in no Eastern tradition*.

– Both orders place the *accessus ad altare* rites *before* the chant (Onitha d-raze) that in all Eastern traditions introduces the whole preanaphora.

- b) Both orders destroy the basic structure of the preanaphoral rites traditional in most of the Christian East. For instance:

– In Eastern usage the preanaphora has two parts, *in the following order*: 1) The *material* preparation, comprising the preparation (some-

times done before the liturgy), transfer, deposition, covering and incensing of the gifts. This was done by the deacons and concelebrating presbyters, without the intervention of the main celebrant. 2) The *spiritual* preparation, especially of the ministers, by means of the *lavabo*; *accessus ad altare* procession and prayers for worthiness to stand before the altar and offer; the *Orate fratres* dialogue; etc.

- These Eastern preanaphoral rites always open with the Antiphon and conclude with the Kiss of peace. Other elements such as the *lavabo*, diptychs, etc. are more mobile, but the general norm is universally valid: the *accessus* rites follow the preparation of the gifts, and come just before the anaphora, for which they are the immediate preparation. To shift them up to before the preparation of the gifts destroys the whole order and movement of the Eastern preanaphora, and cannot be tolerated. The following outline will illustrate this clearly:

OUTLINE OF THE PREANAPHORAL RITES OF THE MALABAR LITURGY

Approved rite

Proposed Rite (nn. 26ff)

(Latin text pp. 16-25)

I. MATERIAL PREPARATION

1. Preparation of gifts
(during Karozutha II)

Credo (A)

Entrance into sanctuary

Diaconal proclamation

Accessus ad altare

Preparation of gifts

Lavabo

- | | |
|---|---|
| 2. (Prostration in Raza) | |
| 3. Onitha d-raze | Onitha (can be replaced)
(Credo B) |
| 4. Lavabo | |
| 5. Transfer, deposition,
covering of gifts | Transfer etc. (Unless gifts
are prepared at altar);
covering optional |

II. SPIRITUAL PREPARATION

- | | |
|----------------------------|-------------------------------------|
| 6. Entrance into sanctuary | |
| 7. Creed | |
| 8. Diaconal proclamation | |
| 9. Accessus ad altare | |
| 10. Orate fratres | Orate fratres |
| 11. G'hanta | G'hanta |
| 12. Kiss of peace | Kiss of peace |
| 13. Diptychs | — |
| 14. Karozutha | Abbreviated karozutha
(optional) |
| 15. Uncovering of gifts | |
| 16. Incensation of gifts | Incensation of gifts |

Terminata karozutha aperitur velum sanctuarii, et Sacerdos, stans in medio sanctuario. manibus extensis dicit alta voce:

Te, Domine Deus fortis, rogamus et petimus. perface in nobis gratiam tuam et effunde per manus nostras dona tua et misericordiam tuam atque benignitatem deitatis tue, ut ea sint in condonationem debitorum populi tui et in remissionem peccatorum omnium ovium gregis tui, quas per gratiam et misericordiam tuam tibi elegisti, Domine universorum, Pater, et Fili et Spiritus sancte, in saecula.

Respondent: Amen.

In Raza Sacerdos cum Archidiacono in navi ecclesiae locum sumunt, duo Diaconi autem prope altare.

(IMPOSITIO MANUUM ET DIMISSIO
CATECHUMENORUM)

Diaconus: Benedic, Domine. Inclinate capita vestra ad impositionem manuum et accipite benedictionem.

Omnes inclinant caput et sacerdos recitat hanc impositionem manuum, animo intenso, submissa voce inclinatus.

In diebus Dominicis et festis: Domine Deus fortis, *repete:* Domine Deus fortis, tua est Ecclesia sancta catholica, quae per admirabilem passionem Christi tui redempta est, oves nempe gregis tuae. Per gratiam autem Spiritus sancti qui est consubstantialis tibi in deitate supergloriosa, conferuntur ordines impositionis manuum sacerdoti vero, et per misericordiam tuam. Domine, effecisti dignam imbecillitatem naturae nostrae miserae, ut simus membra praeclara in corpore maguo Ecclesiae catholicae, ut dispensemus auxilia spiritualia animabus fidelium, Tu ergo, Domine, perface in nobis gratiam tuam et effunde per manus nostras dona tua. Fiant quoque misericordia tua et pietas deitatis tuae super nos et super hunc populum quem tibi elegisti.

In feriis et tempore Quadragesimae: Domine Deus, protege dextera tuae misericordiae Ecclesiam sanctam catholicam quae se extendit ab extremitate ad aliam terrae, praeserva eam ab omnibus nocumentis visibilibus et invisibilibus, et per tuam clementiam fac nos omnes dignos qui serviant ante te cum puritate, pietate, diligentia et sanctitate.

Ascendit altare et dicit alta voce:

Et da nobis, Domine, in benignitate tua ut omnes

nos simul, omnibus diebus vitae nostrae, deitati tuae aequaliter placeamus per opera bona iustitiae quae placant et reconciliant voluntatem gloriosissimam clementiae tuae, et ut digni efficiamur per auxilium gratiae tuae ad offerendum tibi semper gloriam, honorem, confessionem et adorationem, Domine universorum. Pater, Fili et Spiritus sancte, in saecula.

Respondent: Amen.

Diaconi, stantes in porta sanctuarii, exclamant, alternantes:

Qui non suscepit baptismum, discedat.

Qui non accipit signaculum vitae, discedat.

Qui non suscipit illud, discedat.

Ite, auditores.

Et videte portas.

(OFFERTORIUM ET ANTIPHONA MYSTERIORUM)

In Raza fit nunc ritus prostrationum. Hoc absoluto, in sanctuarium redeunt.

Et incipiunt cantare onitha mysteriorum. In feriis Sacerdos cantat: Expectans expectavi Dominum (*repetit*). Corpus Christi et sanguinem eius pretiosissimum super altare sanctum cum timore et amore nos Omnes offeramus illi et cum angelis clamamus illi: sanctus, sanctus, sanctus Dominus Deus.

Diaconus respondet: Edent pauperes

Sacerdos descendit ab altare et lavat manus suas, dicens: Deus Dominus omnium abluat sordes debitorum nostrorum et peccatorum nostrorum hyssopo benignitatis suae, et abstergat maculas culparum nostrarum in mari immenso misericordiae suae. Amen

Extergens manus adiungit: Dominus detergat sordes peccatorum nostrorum per gratiam suam et misericordiam Amen.

(PRAEPARATIO OBLATORUM)

Dum cantant "Oritha" Sacerdos cum Diacono turbulum deferente gazophylacium meridionale petit ibique calicem incensat, dicens:

Domine Deus noster, odoriferum fac calicem hunc, sicut calicem Aaron sacerdotis praeclaris, in tabernaculo foederis. Domine radicum iucundarum et aromatum suavium. In nomine Patris, et Filii, et Spiritus sancti. Amen.

Deinde infundit vinum in calicem in forma crucis, ab Oriente ad Occidentem, a Septentrione ad Meridiem, dicens:

Infunditur sanguis pretiosus in calicem Domini nostri Iesu Christi, in nomine Patris, et Filii, et Spiritus sancti Amen.

Miscet in eo parum aquae in forma crucis, dicens:

Venit unus ex militibus et percussit lancea latus Domini nostri, et continuo exivit sanguis et aqua. Qui vidit testimonium perhibuit, et verum est testimonium eius. In nomine Patris, et Filii, et Spiritus sancti. Amen.

Et secunda vice infundit vinum in calicem, dicens:

Miscetur vinum cum aqua et aqua cum vino, et fiant ambo unum. In nomine Patris, et Filii, et Spiritus sancti. Amen.

Et petunt gazophylacium septentrionale, ibique Sacerdos incensat discum, dicens:

Domine Deus noster, odoriferum fac discum hunc sicut discum Aaron, sacerdotis praeclari, in tabernaculo

foederis. In nomine Patris, et Filii, et Spiritus sancti. Amen.

Et sumit "primogenitum", eumque super discum ponit, dicens:

Signatur hic discus Corpore sancto Domini nostri Iesu Christi. In nomine Patris, et Filii, et Spiritus sancti. Amen.*

Et (vadit ad gazophylacium septentrionale: ibi) sumit ambabus manibus discum in quo est "primogenitus", et elevans eum usque ad frontem ascendit altare. Diaconus autem affert ei calicem cum vino et aqua. Deinde Sacerdos sumens calicem in dextra sua et discum in sinistra decussit brachia in modum crucis eaque elevat.

Tum Diaconus dicit: Oremus. Pax nobiscum.

Sacerdos submissa voce dicit: Offerimus gloriam Trinitati tuae gloriosissimae semper in saecula.

Diaconus respondet: Amen.

Sacerdos prosequitur: Christus, qui immolatus est pro salute nostra et praecipit nobis, ut agamus memoriam passionis eius, mortis, sepulturae ac resurrectionis eius, accipiat hoc sacrificium de manibus nostris per gratiam et misericordiam suam, in saecula. Amen.

Incutiendo ter calicem dicit unaquaque voce (can be omitted) Secundum praeceptum tuum, Domine Deus noster, *et prosequitur:* constituentur et ordinantur mysteria haec supergloriosa et sancta, vivificantia et divina super altare sanctum Christi usque ad eius gloriosum adventum secundum e caelo, cui gloria et laus, adoratio et honor, nunc et omni tempore, et in saeculorum.

Diaconus: Amen.

* Preparation of the gifts can be done before the liturgy begins.

Sacerdos deponit oblata super altare, cooperit ea "sosepa", ed dicit clara voce:

Gloria Patri et Filio et Spiritui sancto. Super altare sanctum fiat commemoratio Virginis Mariae, Matris Dei.

Diaconus: A saeculo et usque in saeculum, amen et amen. Apostoli Filii et amici Unigeniti. orate ut fiat pax in creatura.

Sacerdos: Dicat omnis populus amen. Commemoratio sancti Thomae fiat super altare una cum iustis qui vicerunt et cum martyribus qui coronati sunt.

Diaconus: Dominus fortis nobiscum. Rex nostes nobiscum. Angeli nobiscum, et adiutor noster Deus Iacob.

Sacerdos: Pusilli cum maioribus. Ecce in spe tua dormierunt omnes defuncti, quos per resurrectionem tuam gloriosissimam suscitabis in gloria.

Diaconus: Effundite coram illo corda vestra. Per ieiunium, orationem et contritionem animae placabimus Christum et eius Patrem et Spiritum.

(INGRESSUS IN SANCTUARIUM)

Sacerdos descendit ad portam sanctuarii et inclinatus dicit:

Cum cordibus puris et mentibus liberis ab omni cogitatione mala fac nos dignos ut ingrediamur in Sancta sanctorum, stemus ante altare tuum cum puritate, pietate, diligentia ac sanctitate, et offeramus tibi sacrificia spiritualia et rationabilia in vera fide. Amen.

(SYMBOLUM FIDEI)

Deinde inclinatur se et erigit se et, manibus extensis, exclamat alta voce: Credimus in unum Deum, Patrem omnipotentem.

Et prosequuntur: Creatorem visibilium omnium et invisibilium. Et in unum Dominum Iesum Christum, Filium Dei, unigenitum, primogenitum omnium creaturarum, ex Patre natum ante omnia saecula, Deum verum de Deo vero, consubstantialem Patri, per quem formati sunt mundi et omnia facta...

From this outline it is clear the proposed text destroys the integrity of both the *accessus* and preparation of gifts, intermingling them and shifting them in a way that has no basis in the tradition of any existing rite.

- c) However, it is recognized that the rites in their traditional order do present a problem when the liturgy is celebrated by one priest without the aid of deacons or concelebrating priests. The traditional rite presupposed that the preparation, transfer, and deposition of gifts be done by deacons and concelebrants, while the principal celebrant remained on the bema, entering the sanctuary only after the deposition of the gifts... i. e. the moment of the actual rite of entrance into the sanctuary (Latin text, p. 21).

But when the liturgy is celebrated by one priest alone, he must:

- enter the sanctuary at Karozutha II to prepare the gifts (Latin pp. 16-17);
- return for the prayers that conclude the intercession (Latin pp. 18-19);
- enter again for the transfer of gifts (Latin p. 20);

- return to the sanctuary entrance to perform the rite of entrance into the sanctuary ... which he has already entered twice (Latin p. 21).

d) In liturgies with concelebrating deacons and presbyters this problem does not exist and the traditional rite, as in the Latin text, may be maintained, with the preparation and transfer of gifts performed without the intervention of the main celebrant, who will enter the sanctuary only at the *Ingressus in sanctuarium* (Latin p. 21).

e) However, in celebrations by one priest only, the preparation of gifts can be done before the liturgy begins, as was traditional in East Syrian usage; or it can be delayed and placed just before the transfer and deposition of gifts. Thus, after the *lavabo*, the celebrant will enter the sanctuary, perform the preparation, transfer and deposition of the gifts *quietly* during the chant of the Onitha. Then he will return to the sanctuary entrance for the *accessus* rites, as in the following outline:

Onitha d - raze

in a low voice, Lavabo

while the Onitha *Preparation of gifts*

is being sung (*or before liturgy*)

Transfer, deposition, covering,
incensation of gifts

Ingressus in sanctuarium

Creed

etc.

This simplifies the rite and removes confusion, while preserving both the integrity and traditional sequence of the Eastern preanaphora. *The only innovation is the one underlined.*

(32/42 – 35/44)

- a) These formulae are obligatory, not optional.
- b) In each case the alternative translations (given first) are to be rejected.

On this point, here is what the examiners have to say: the translations not only depart from the original text, but manifest a total incomprehension of the nature of Christian liturgical language, which is symbolic and often proleptic, and not ontological, pedantic literalism. Liturgical texts that use “Body and Blood” to refer to the gifts before the consecration, are not thereby advancing a theological thesis. This sort of language is common in the preanaphora and throughout the Christian East. The preservation of such expressions in the reformed rite approved by the Holy See in 1955 should have been sufficient proof of their suitability!

- c) The address of the prayers is to be kept as it is, not changed to “Christ” or “Father”.

(36/45)

- a) What is said above (33/42 – 35/44,) no. b is applicable here too.
- b) The Onitha is to be chanted in traditional form, with repetition of the opening phrase, psalm verse, repetition of the antiphon, doxology, etc.

c) A'propos of "General Direction" no 16: the Onitha d-raze is never omitted or substituted by "hymns". There is already a large anthology of texts available (Cf. *Supplementum mysteriorum ... iuxta ritum Ecclesiae Syro-Malabarensis*, Sacra Congr. per la Chiesa Orientale Prot. No 947/48, Rome 1960). Further texts, all in proper and traditional antiphonal form, may be prepared and submitted to the Holy See for approval.

d) Note that (39/48) is simply the continuation of the antiphon (Onitha) and is sung together with it, without interruption, and in the same way. The deacon or minister may alternate strophes with the people, as follows:

Priest : Expectans ...

People : Corpus Christi ... (or proper Antiphon)

Deacon : Edent pauperes ...

People : Corpus Christi ...

Deacon : Gloria patri ...

People : A saeculo ...

Deacon : Dicat omnis ...

etc.

(35/44)

"May the Lord wipe away ..." is said by the priest, not by the people, who at this time are singing the Onitha.

(37/46)

"Oremus. Pax nobiscum" is to be restored before (37/46).

(38/47)

The striking of the chalice with the paten may be omitted.

(39 / 48)

see above, Onitha (36 / 45) b).

(49 / 50)

The traditional text and location of the Creed are obligatory at all liturgies. The Niceno-Constantinopolitan Creed is a fixed element before the Anaphora in all Eastern traditions except the Ethiopian. Parallels with Roman usage, based on a totally different history, have no relevance here.

(52)

- a) "Canon" is a Latin term *in no way* equivalent to what is meant by the *Eastern* term. "Anaphora", which includes not only the eucharistic prayer (or anaphora as the word is used in contemporary liturgical scholarship), but also includes several formulae that precede it. So the word "Canon" is misused here from both an Eastern and a Western point of view.
- b) The translation is unacceptable.
- c) The rubric to bow and say the g'hanta quietly is to be restored (Latin p. 24). It is a prayer *pro clero* and not meant to be said aloud.
- d) Rubrics on how to make the sign of the cross and other gestures are to be restored if necessary (Latin p. 24; cf. pp. 90-91 nn. 80-85). The application of these norms in the restored rite approved by Rome remains obligatory.

(53)

- a) Restore the rubric to turn West. The traditional posture facing East is not to be abandoned

for another Westernization, the *versus populum* position.

- b) The translation "peace be with you also" is another occidental banality hardly suitable in the spiritual culture of the East.

After (54) the diptychs (Latin text p. 25) are to be restored in their integrity, and chanted at least on Sundays and feast days, and in all solemn liturgies. They are one of the most hallowed liturgical signs of ecclesio-liturgical communion throughout the Christian East since the 4th century.

(55) The diaconal admonition "Recte state" in some form or other prefaces the anaphora dialogue in every Eastern tradition except the ancient Alexandrine. It is to be preserved in its integrity, without change.

(56-58 / 47)

The rite and prayer of the *Ablatio veli*, a most traditional element in all rites of Syrian provenance, are to be preserved.

THE ANAPHORA (56-58)

General Comments:

1. The following principles concerning the text of the traditional anaphora are to be followed:
 - a) Repetition of the beginning and end of the G'hanta could be suppressed if not suitable in Malayalam.
 - b) The basic liturgical units of the anaphoral structure should be respected:
 - Kussapa (silently)

- Orate fratres (aloud)
 - G'hanta (audibly, voice slightly modulated)
 - Qanona (chanted or exclaimed)
- c) The silent kussapa are to be preserved in the text.

Text:

Rather than comment on each point of the proposed anaphora, which omits too much, it was thought better to propose a structure and a test.

The following model is proposed for its *structure*. No attempt has been made to provide a literary English style suitable for public use.

(PREFATORY DIALOGUE)

The priest says with an audible voice:

The grace of our Lord Jesus Christ and the love of God the Father and the fellowship of the Holy Spirit be with us all (*and he signs the mysteries*) now and every time and for ever and ever.

They answer :

Amen.

And the priest continues with hands lifted up:

Let your minds be up.

They answer:

Unto you, o God of Abraham, of Isaac and of Israel, glorious King.

Priest:

The Offering (Qurbana) is being presented to God, the Lord of all.

They answer :

It is fitting and right.

Deacon : Peace be with us.

(PRAECONIUM I)

And the priest recites quietly, and he beseeches :

O Lord, o Lord, give us openness of face before you, that with the boldness which is of you we may accomplish this living and holy service with our consciences clean from all impurity an evil and jealousy and deceit and bitterness, and so in us love and unity of heart with one another and with all men, by your grace and mercies forever. Amen.¹

And he kisses the altar in the middle, and with hands extended says this G'hanta:

Worthy of praise from every mouth and of confession from every tongue, of worship and of exaltation by all creatures, is the adorable and glorious name of your glorious Trinity, o Father and Son and Holy Spirit, who created the world by your grace and its inhabitants by your mercifulness, and made great grace unto mortals.²

Your majesty, o my Lord, thousand thousands of those on high, prostrated, worship; and myriad of myriads of holy angels, host of spiritual ministers of fire and spirit, glorify your name; and with the holy Cherubim and the spiritual Seraphim they offer worship to your Lordship. *Repeat* and with the holy Cherubim...

And he kisses the altar in the middle and, with hands lifted up, he continues with a loud voice:

Proclaiming and ceaselessly glorifying and crying out one to another and saying :

(SANCTUS)

They answer :

Holy, Holy, Holy, Lord God Mighty; heaven and earth are full of His praises.³ Hosanna in the highest. Hosanna to the Son of David. Blessed is He who has come and is coming (or will come) in the name of the Lord. Hosanna in the highest.

(PRAECONIUM II)

In this while, the priest adds the Kussapa :

Holy are you God, You alone the true Father from whom is all fatherhood in heaven and on earth (*he kisses the altar in the middle*). Holy are you, eternal Son, through whom every thing was made (*and he kisses the right side of the altar*). Holy are you Holy Spirit, the Being through whom all things are sanctified (*and he kisses the left side of the altar*).⁴

Woe to me; Woe to me; I am frightened for I am a man of unclean lips and dwell in the midst of a people of unclean lips, and my eyes beheld the King, the mighty Lord. How awesome is this place where this day I have seen the Lord face to face, and this is none other but the house of God. And now, o Lord, let your grace be upon us, and purge our uncleanness and sanctify our lips and mingle, o my Lord, the voices of our feebleness with the hallowing of the Seraphim and the halleluiahs of the angels. Praise be to your mercies, you⁵ who have made creatures of dust partakers with spiritual beings.⁶

He kisses the altar in the middle and says :

Bless, my Lord; bless my Lord; bless, my Lord.

My brothers, pray for me that this offering may be accomplished through my hands.

Deacon :

May Christ hear your prayers, may Christ receive your offering, may Christ make splendid your priesthood in the Kingdom of Heaven. May he be pleased in this sacrifice that you are offering on your behalf, on our behalf, and on behalf of all the World who hopes and expects the grace and the mercy of Christ for ever. Amen.

Then the priest says this G'hanta quietly :

And with these heavenly armies we thank you, o my Lord (*repeat*), we too your weak and frail and miserable servants, because you have given us great grace which cannot be repaid. For you put on our manhood to give us life through your godhead; and you have exalted our low state, raised our fall, and vivified our mortality and forgiven our trespasses and justified our sinfulness and enlightened our knowledge and condemned, o our Lord, and God, enemies, and clothed with glory the weakness of our frail nature in the overflowing mercies of your grace.

(INSTITUTION) ⁷

And he raises up his voice and says :

We are making, o my Lord, the memorial of the Passion of your Son as he taught us. On the night He was to be betrayed, He took bread in His pure and holy Hands, lifted up his eyes to heaven towards You, His glorious Father and blessed + + +, broke and gave it to His disciples and said: 'This is my Body which is

broken for you for the forgiveness of sins. Take and eat of it all of you.'

They answer : Amen.

And he continues :

And likewise on the cup, he gave thanks, and blessed + + + and gave it to them and said ; 'This is my blood, of the new Covenant, which is shed for many for the forgiveness of sins. Take and drink of it all of you.'

They answer : Amen.

And he says quietly :

And when you are gathered together in my Name, do in memory of me this that I have done.⁸

(ANAMNESIS)

And we also, o my Lord, your weak and frail and miserable servants who are gathered together in your name and who stand before you at this moment and have received, through the tradition, the type which is from you : we rejoice at, and we glorify, we commemorate and we celebrate⁹ this great, fearful, holy, vivifying and divine Mystery of the passion and the death and the burial and the resurrection of our Lord and our Saviour Jesus Christ, And for all this great and marvelous dispensation towards us, we will thank you and glorify you without ceasing in your church redeemed by the precious blood of your Christ with unclosed mouths and open faces (*and he kisses the altar*).

Qanona :

Lifting up praise and honour and confession (thanks giving) and worship to your living, holy and life-

giving, name now (*he signs the mysteries*) and in every time and for ever and ever.

They answer : Amen.

(INTERCESSION)

Deacon:

In your minds pray. Peace be with us.

And he says this Qulasa (eulogion):

Lift up your eyes to the sublime heights, and look through the minds of your hearts. Pray, and consider the things beings performed at this moment in which the Seraphim with fear stand in front of the throne of Christ, and all together, with a loud voice and unceasingly, sing and praise the Body which is deposed and the Blood which is mingled. And the people beseech and the priest prays and implores and asks for mercy on all the world. ¹⁰

And the priest Continues this kussapa and says quietly: ¹¹

Yes, Lord God almighty, receive this offering for the supreme Pontiff and the Head and Ruler of the Universe, Mar N. Pope of Rome, and for our holy father Mar N. Archbishop or Bishop, now ruling our people, and for all the Holy Catholic Church, and for the priests, (kings and governors), the Public Authorities, and for the honour of all the prophets, apostles, martyrs and confessors, and for all the just and holy Fathers who were pleasing in your presence, and for all those who mourn and are in distress, for the poor and the downtrodden, for the sick and the afflicted, and for all the departed who have died in your name, and for this people that looks forward to your mercy, and for my own unworthy self.

Yes, o our Lord, and our God, deal with your people and with my own misery according to your mercy and compassion and not according to my sins and my transgressions, that I and these may be accounted worthy of the pardon of offenses and the remission of sins through this holy Body which we are receiving in the true faith by the grace which is from you. Amen.

Bless, my Lord; bless, my Lord; bless my Lord. My brothers, pray for me.

Deacon:

May Christ hear your prayers; may Christ receive your offering, *etc.* (as above).

And the priest recites this G'hanta quietly:

You, Lord, in your abundant and unspeakable mercy (*repeat*) make a good and acceptable memorial for the Virgin Mary Mother of God, for all the just and righteous Fathers who have been well pleasing in your presence, in the commemoration of the Body and the Blood of your Christ which we offer unto you on your pure and holy altar as you have taught us. And grant us your tranquillity and peace all the days of the world that all the inhabitants of the earth may know you, that it is you who are the only true God the Father, and that you have sent our Lord Jesus Christ, your Son and your Beloved. And He, our Lord and our God, came and taught us in his lifegiving Good News (=Gospel) all the purity and holiness of the prophets and the apostles, the martyrs and the confessors, the doctors and the bishops, the priests and the deacons, and of all the children of the Holy

Catholic Church who have been signed (*he signs the throne from down to up and from right to left*) with the living and life-giving seal of holy baptism.

(EPICLESIS)

The priest with hands lifted upon the mysteries says :

and may, o my Lord, your holy Spirit come

Deacon :

in silence and fear stand and pray, Peace be with us.

And the priest continues :

and rest upon this offering of your servants and bless it and sanctify it, that it be to us, o my Lord, for the pardon of offenses and for the remission of the sins and for the great hope of resurrection from the dead and for the new life in the kingdom of heaven with those who have been well pleasing in your presence, *Repeat*: and for the new life in the kingdom... (*and he kisses the altar*).

Qanona :

and for all the helps and graces you have given us we offer you praise and honour and thanksgiving and worship now (*he signs the mysteries*) and in every time and for ever and ever.

They answer : Amen.

The priest worships the altar and says :

O Christ, the peace of those in heaven and great hope of those on earth, establish your tranquillity and

peace in the four corners of the world, and especially in the Holy Catholic Church ; make peace between the Ecclesial and the Civil Authorities; make cease wars from all over the world and disperse the divided people who want war, that we may live in peace and tranquility, in purity and the fear of God. Not to us, o Lord, not to us, but to your name give glory.¹²

Footnotes to the anaphora text:

1. Tr. from BRIGHTMAN. The text may be shortened because it is a prayer said by the priest alone.
2. This G'hanta in 1962 ed., as well as in the text of the Chaldeans and Nestorians, begins with the 3rd person, and in the second part it is in the 2nd person.
Here it is in the 2nd person as in the 1981 text.
3. So in syriac : *Tesbhata*.
4. The 1981 translation is also good.
5. It is addressed to God, so 'you' is added.
6. Translation of BRIGHTMAN, p. 284.
7. Small change in 1962 institution text : 'to you, his Father', which goes better with the rest of the text (in the 2nd person).
8. The order of the words : (and the meaning, accordingly) is not right in the 1981 text.
9. Syriac text has 'and celebrating', but this leaves the sentence without a principal verb.
10. The résumé of No (64) of 1981 text would also suffice here.
11. This Kussapa corresponds to No (65) of 1981 text, but the latter is in disorder, so we have followed the 1962 text. The last paragraph is omitted by the 1981 text.
12. The résumé in No (68) could be enough. It is not part of the Anaphora proper.

THE FRACTION AND OTHER RITES COMMUNION

(69-74)

(69-70)

These elements should be obligatory, not optional.

COMMUNION SERVICE AND FINAL RITES (75-98)

General observation:

Clear rubrics, based on the *Ordo celebrationis* of 1955, must be inserted. The concrete déroulement of the rite is not at all clear in the present text.

82) "And also with you" here (as elsewhere) is not considered a preferable substitute for "And with your spirit".

83) The translation "Holy bread" is to be rejected. It is not one species, but the holy Qurbana or holy mystery that is being offered to the faithful.

84) Let the chant of the Qanona verses be restored here in proper antiphonal form. Variant chant texts, all in proper form, may be proposed for approval in order to expand the anthology of chants, if this is desired.

85)

a) Let the formula for communion of the deacon be restored to the text (Latin p. 39).

b) Add "Amen" at the end, as in the approved text.

86)

a) Restore "Oremus. Pax nobiscum".

- b) The text should not read "lifegiving grace" but "grace of the giver^{of} life". It is Christ, not the grace, that gives life. Here again, the emphasis has been shifted from God to his created gifts.
- 87)
- a) This is the antiphon for ferias, NOT a formula of the server. Let the antiphon, in proper form, be restored. Variant texts may be proposed, all in proper antiphonal form.
- b) The translation is not accurate.
- c) The remission of sins, an essential fruit of communion, should not be suppressed from the text. Let it read "for the remission of sins and life everlasting".
- d) Suppress the "thanksgiving in silence".
- 92)
- a) Restore "Oremus. Pax nobiscum" at the beginning.
- b) At the end restore the Our Father, traditional at the beginning and end of Malabar services for centuries.
- 94)
- a) Restore the proper title, 'Huttama'.
- b) Let the rubrics specify where the priest stands.
- 95) The translations distort the original meaning.



(1) The text should not read "The following..."
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(2) The text should not read "The following..."
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