

NEW
ORDERS OF THE MASS
FOR INDIA

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NATIONAL
BIBLICAL CATECHETICAL AND LITURGICAL
CENTRE
BANGALORE—560005
1974

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Fr. Francis Kanichikattil cmi
Dharmaram College P. O.
Bangalore - 560 029 INDIA
Tel. 00 91 - 80 - 5 53 68 66

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(Approved by
The CBCI Commission for Liturgy)

A draft for private circulation and experimentation
published 'pro manuscripto'

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Printed at St. Paul's Press Training School,
Dasarahalli, Bangalore—562139

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PART I

**THEOLOGICAL AND LITURGICAL
BASIS**

I. INTRODUCTION

TO THE WHOLE ORDER OF THE MASS

To promote a more active and conscious participation of the people of God in liturgical celebrations¹ the Second Vatican Council laid down a double programme: a restoration of the liturgy and its adaptation to suit the character and traditions of different peoples.² It specified that such adaptations may go deeper than the normal variations provided for in the official Roman liturgical books.³ According to competent commentators the door has been left open even to the creation of new Rites.⁴

Such wide-ranging adaptation and even creation is possible because "the liturgy is made up of elements divinely instituted and of elements subject to change."⁵ There may be disagreement about what elements are immutable. But no one can look upon the liturgy as a monolith that stands or falls together. These basic principles must be kept in mind before evaluating any new liturgical creations.

What is proposed here is an order of the Mass for India. Other Orders can be thought of and are welcome. Besides even this order does not claim to be definitive. It is offered for experimentation. It can be improved and reworked in the light of suggestions and constructive criticism. One request, however, is not out of place: a rite is meant to be celebrated. Its suitability, expressivity and usefulness can be judged only after it has been celebrated more than once—and celebrated as it ought to be. Even presence, if it were to be merely that of an observer, is not enough. Active participation is required.

Need for a structural view:

A ritual order is a totality constituting a symbolic action. For example, the Eucharist is a communal sacrificial meal celebrated as a memorial of the paschal mystery of Christ; Baptism is the initiation of a neophyte into the community of believers in Christ. A particular rite or even a sequence of rites constituting a part of this whole must not be considered in itself, but in the context of the totality. The complex of rites that constitute a symbolic action has a dynamism of its own that has to be respected. But within this over-all complex, sequential variations among the elements con-

stituting structural groups, or even variations of the elements themselves remain possible. While these variations are not meaningless, there may be no absolutely compelling reason to choose one rather than another. The actual choice might be dictated by taste, context, tradition or circumstance. Each order must be assessed for its meaning and experienced in itself—as objects of art. Comparison must be avoided.

Let us illustrate these abstract principles with reference to the order of the Mass. The general structure of the Mass could be described as follows: Preparation—Liturgy of the Word—Prayer—Offertory—Eucharistic Prayer—Communion—Conclusion. Even at this level, opinions differ as to whether the rite of purification should precede the Liturgy of the Word as a preparation or follow it as a response to the Word; still others would keep it before communion. These three places have also been proposed for the kiss of peace. Should prayer precede the proclamation of the Word, follow it as a response to the Word or form part of the rite of offering? An examination of the different ritual traditions would show that while the elements: purification, prayer, proclamation of the Word, offering, thanksgiving, and communion, and a certain basic structure articulated by the two poles, Word and Bread, have been constant, the actual order in which these elements have been arranged has varied considerably. The same point could be illustrated with reference to any sacramental rite.

In the light of these remarks two suggestions can be made: 1) A given ritual whole must be experienced and judged in itself: One must see how the different parts hang together and convey a totality of meaning. One must not confer a sacredness on a particular order and keep judging everything in relation to it. 2) Since within a structure various orders remain possible and justifiable from different points of view, acceptance of a certain plurality at this level is indicated. The present order of the Mass for India offers an illustration which is to the point. In the preparatory rite, should the lamp be lighted before or after the rite of purification? Some consider light as a symbol of divine presence and feel that interior purification is best accomplished in the presence of God. These opt for lighting the lamp before the rite of purification. Others feel that purification is a preparation to welcome the divine presence. Further these see the light also as a symbol of illumination and so relate it to the Word. They opt for lighting the lamp before the proclamation of the Word, but after the rite of purification. This second choice is probably more in keeping with Indian traditions of worship. However, without feeling obliged to choose between these two views the present order has wisely allowed a plurality

of ritual practice. The choice is left to the initiative and responsibility of those who prepare the celebration.

Without attempting to justify every choice that has been made in the determination of the present order, the readers' attention may be drawn to the following points: the integration of prayer with the rite of offering, the kiss of peace before the liturgy of the Word, the epicletic motif in the prayer of offering, the highlighting of the doxology with the triple **arati** and **panchanga pranam**, the introduction of the **prasada mantra** before the Lord's prayer.

Adaptation and choice of symbols:

The project of adaptation might be briefly described as the expression of the same meaning in terms of new symbols belonging to a cultural tradition. It can be compared to the project of translating a text from one language to another. To do a good translation, a capacity to rethink in terms of the idioms and expressive patterns of a language, ideas expressed in another language is more necessary than a good dictionary. While the coining of new words and expressions might occasionally be necessary, a good translation is **not** a string of neo-logisms. This would be a sign of incompetence rather than of creativity. Words are arbitrary signs, subject to social convention and linguistic neo-logisms still remain a possibility. But such facility is not available in the field of symbols, which are more natural than arbitrary in their symbolizing function. A creation of absolutely original symbols is neither possible nor advisable. Adaptation is rather re-expression of a meaning in terms of symbols characteristic of a different culture. Its purpose is to make more clear, more accessible and more relevant, not more mysterious.

This explains why, in working out an order of the Mass for India, we depend upon symbols that are in common use among the Indian people. In a country where religion and life are still closely connected, there is here a danger of a certain ambiguity. But such ambiguity arises and remains only if we approach the symbols simplistically as things-in-themselves, each having a particular, determinate meaning which is valid everywhere and always. The actual meaning conveyed by a symbol, even a natural one, is determined, in addition to its own symbolic structure, by the context and by the person or persons using it as a means of expression. We cannot stop people from looking at symbols simplistically. Neither can we allow this factor to paralyse us. Prudence, however, is always advisable in practice.

We can trace elements from three different traditions in modern Hindu worship: **Vedic**, **Tantric** and **Agamic**. The worship in the temples follows the Agamic tradition. The presence of the deity is concretized in an image or other object. The image is no mere symbol; it is a kind of sacrament. It is not God: but his presence is localised. The image is not merely the conveyor of a presence; it concretises it in some way. This presence, of course, can be invoked and revoked; but the invocation is no mere blessing. The God invoked comes to dwell in the image. God made present in this way is then treated as one would treat an honoured guest. He is welcomed, offered water for a wash, given new clothing. Then flowers, incense and light are presented as marks of honour. This is done by waving the object in front of the image. Such waving, especially in the case of light, is called **arati**. Then food will be offered. The crowning gesture is **arati** with self-consuming camphor which is considered an act of adoration. All these attentions and signs of honour are called **upacaras**. The worship is then continued in a process of greater and progressive interiorization with **bhajan**, **japa** (repetition of the name or of a **mantra** and **dhyana** (contemplation)). The food offered to God (**Naivedya**) is later consumed by the worshipper as something sanctified.

The present Order has drawn inspiration from the Agamic tradition of worship. It has incorporated a few of the **upacaras** and other elements. In interpreting these **upacaras** we must carefully distinguish various levels of meaning attributed to them. Speaking of these Dr. P.V. Kane writes:⁶

"The names of some of these **upacaras** occur even in the *Āsv. gr.* (IV. 7.10 and IV. 8.1.) in relation to the **brāhmanās** invited at **srāddha** such as **āsana**, **arghya**, **gandha**, **mālya** (flowers), **dhūpa**, **diipa** and **âcchādane** (i.e. **vastra**)...When image-worship became general, items offered to invited **brahmanas** were also offered to the image of gods..." These signs of honour are still in use during celebrations like marriage and have a purely social significance without any religious connotation. In a religious context and in the background of the faith of the participants, secondary meanings, often allegorical and esoteric, might be attached to them. These are not relevant to the liturgist—no more than the allegorical meanings attributed to simple gestures during the Mass by some mediaeval authors. In adapting these **upacaras** we are not really taking anything from Hindu worship. We are repeating a procedure, which was first followed by those who organised the Agamic tradition of worship.

Special elements:

Two points are to be noted in the purification rite: 1) This implies above all a change of attitude: a conversion, a consecration to God, a withdrawal from everything that might be a hindrance to one's concentration on God. 2) In this withdrawal and recentering not only the worshipper, but the whole cosmos is involved. Therefore the withdrawal is not to be interpreted in terms of a dualism between God and the world, or the sacred and the profane. We are in the world and the whole world participates in the movement of conversion. This movement takes place step by step in the rite, from the exterior to the interior—a typical movement of concentration. However this elaborate rite may be too long for daily celebration and its daily use might even blunt its impact. Hence an alternate shorter version has been provided.

The lighted lamp assumes a special importance in this Order. It is not just a replacement for the candle. It is the symbol of the divine presence—the presence of Christ. The accompanying prayer makes this very clear. The Constitution on the Liturgy of the Second Vatican Council⁷ speaks of the different ways and levels in which Christ is present to the liturgical assembly. It is in this context that the symbol of the light must be understood. It is an exteriorisation in symbol of the presence of Christ in the assembly which helps us to become better aware of this presence and to center our attention (concentrate) on it. This is why the lighting of the lamp is not just a preparatory act performed by the server or the sacristan, but a solemn rite comparable to the rite of the paschal candle on Holy Saturday. It need not be pointed out that one type of presence need not be in concurrence with or do away with other types of presence.

A reading from the Indian Scriptures has been included in the liturgy of the Word. This inclusion does not imply that problems concerning revelation in non-Christian religions and the inspiration of the non-Christian scriptures have been solved to everyone's satisfaction. We are still at an experimental stage; and this order is an experimental one. These problems stand a better chance of a just solution if they are examined, not in the abstract, but in the light of experience—experience of those who have used these texts for reflection and prayer in the context of the Bible. Besides, even if we recognize only the 'seeds of the Word' in these scriptures, the final manifestation of the Word of God in Jesus Christ does not render the 'seeds' pointless and irrelevant. Jesus has come to fulfil, not to destroy. The New Testament does not abolish the Old but helps us to dis-

cover richer and deeper meanings in it. The non-Christian scriptures, even if they represent only a cosmic revelation, still form part of the dynamism of the Word and are better understood when placed in this context. In the liturgy the non-Christian scriptures are never read alone, but always in the context of the Bible.

The **upacaras** (flowers and incense) integrated in the rite of offering are directed to the Father. The eight flowers placed in eight directions of the compass seek to integrate symbolically the whole cosmos in the offering of Jesus Christ, its Head. The **upacaras** integrated at the doxology following the Eucharistic prayer have a similar function. The ringing of the bell introduces an element of joy and celebration. The **arati** with burning camphor adds solemnity. Its signification is prolonged, strengthened and humanised by the **panchanga pranam**, or prostration.

The rite after communion seeks to integrate an essential element of Indian worship and spirituality, namely interiority. The **Japa** or repetition of the name is an aid to concentration leading to silence and absorption in the union with Christ. It is a process of interiorization leading to **dhyana**. Such interiorization takes time: it is not achieved in a few minutes. Besides one does not enter into **samadhi** to jump out of it immediately. A longer pause at this moment becomes, therefore, necessary; otherwise the rite will be merely formal, neither beneficial nor meaningful. For people in a hurry a few moments of silence might replace this rite.

The **mudras** or hand-gestures suggested here and there in the Order of the Mass and described in the Notes are taken from a language of gesture that figures in Indian iconographic tradition, Indian dance and the Agamic tradition of worship. The context in which they are suggested make their meaning clear. No further mystic meanings need be attached to them.

The texts given here are only indicative. Others which express the same meaning may be substituted. The same may be said about gestures and even rites where important variations may occur in different regions. The Commission would be happy to receive notice of such variations.

II THE BASIC STRUCTURE AND ELEMENTS

The basic structure of the Christian Eucharist, common to all rites, has been preserved. It consists of an Introductory Rite, The Liturgy of the Word, the Eucharistic Liturgy proper, a Concluding Rite. Within this general frame-work, a new order has been evolved, so as to integrate elements from Indian forms of worship. This has resulted in the following scheme:

- I. **The Introductory Rite** is made up of three parts. Its main purpose is to express the gathering of the Christian community, with Christ present in their midst.
 - a) **Reception and Welcome:** The symbols used here have simply a social meaning.
 - b) **Purification Rites:** Here elements from Agamic worship are used.
 - c) **Lighting of the Lamp:** This is the climax of the Introductory Rite. The Lamp represents the presence of Christ in the assembly; thus, the Christian community is prepared for worship.

II. Liturgy of the Word.

A reading from the Indian Scriptures has been introduced. Hence the structure is as follows:

Indian Scripture, Old Testament, Apostle, Gospel. It is not necessary to have all four readings in every Mass.

III. Liturgy of the Eucharist:

- a) The prayer of the faithful follows the bringing of the gifts. Thus the intentions for which the sacrifice is offered are linked to the self-gift of the members of the community. This is concluded by the offering of flowers and dhupa.

The offertory prayer is in the form of epiclesis. The epicletic motif in which the Church prays for the acceptance by God of her self-offering seems to find its natural place here. This is why this epicletic motif is omitted in the Eucharistic Prayer.

- b) **Eucharistic Prayer:** Both long and short versions of 'A Eucharistic

Prayer for India' can be used. Some modifications have been introduced in both versions, in the light of our experimentation during the past three years.

c) **Communion Rite:** The structure is as follows:

- i) Invitation
- ii) Preparation, consisting of the common recitation of the 'Our Father'
- iii) Breaking of the Bread
- iv) Distribution of Communion
- v) Namajapa and silence

IV. Concluding Rite:

It consists of the blessing by the celebrant, expressing the idea of Christian Mission with reference to the theme of the Mass. It is concluded with bhajan.

Some notes:

1. The texts given here are only indicative. It is understood that other formulas and prayers may replace those given here.
2. All the mudras (hand gestures) suggested in the text are strongly recommended as being an integral part of the Liturgy; they are a powerful means to create a genuine Indian atmosphere of worship. If they appear too rigid, both congregation and celebrants need not adhere to them strictly; however, the decorum in posture and gesture befitting the Liturgy ought to be preserved.
3. The texts given here include no reference to the Liturgy proper to the day (liturgical season, feasts...). This must be included in the following places:
 - i) Introductory rite: at the greeting
 - ii) Choice of readings and homily
 - iii) Intentions in the prayer of the faithful
 - iv) Intercessions and commemorations in the Eucharistic Prayer
 - v) Final blessing.

To the long version of the Order of the Mass, a shorter version is added for daily use, in which the same structure is followed.

III SPECIAL INTRODUCTION TO A EUCHARISTIC PRAYER FOR INDIA

Composition of new liturgical texts is an essential part of the current liturgical reform and renewal. "Texts translated from another language are clearly not sufficient for the celebration of a fully renewed liturgy. The creation of new texts will be necessary" (Instruction of the S. C. for Divine Worship on Translation no. 43). The main text that should be first composed is the Anaphora, the core of the Eucharistic Celebration.

In the other Rites, except in the Roman Rite, there have always been several formulae of the Eucharistic prayer, and even in the Roman Rite, since 1968 we have four Anaphoras. In the guidelines published on the occasion by Rome, it was clearly stated that no single Anaphora can exhaust all the theological, spiritual, and liturgical riches of the Eucharistic Prayer, and therefore new formulae should be composed. This is all the more necessary at the level of the local Churches since "the Prayer of the Church is always the prayer of some actual community assembled here and now". Thus, we come to the imperative need to compose Anaphoras for India.

In other countries many new Anaphoras have been composed and used, in addition to the 4 proposed for universal use.

In the letter of the Sacred Congregation for Divine Worship addressed to the Chairman of the CBCI Commission for Liturgy dated April 25, 1969, "the proposal to compose a new Indian Anaphora in collaboration with experts in different fields is most welcome".

In the II All-India Liturgical Meeting, Jan. 1969 a sub-commission was set up to compose a new Anaphora for India in the light of the guidelines furnished by the Commission. Such a one was composed last year. This was circulated among consultors and experts for comments during the last one year. In the light of their suggestions it was revised.

In the III All-India Liturgical Meeting of December 1971 it was studied in depth and approved as a very enriching addition to the prayer of the Indian people.

Its main characteristics are:

—it maintains continuity with the essential elements of a genuine

Judeo-Christian tradition of liturgy and tries to express at the same time the Christian thanksgiving in forms and thought-patterns harmonious with the Indian culture and drawing from the religious traditions of our country.

- it maintains the basic structure of the Eucharistic prayer.
- It facilitates a greater participation of the people by the introduction of frequent acclamations.
- It was first composed in an Indian language; it was translated into English in order to facilitate common discussion and use in English also. Its Indian character is very striking when proclaimed in one of the Indian vernaculars, Hindi, Tamil, Sanskrit, etc.
- there are two versions: one long and another short.

It was unanimously hailed by the III All-India Liturgical Meeting held in Bangalore 28th November—4th December 1971 and the delegates requested the Chairman of the Commission to get the approval of the CBCI for use in India. It was submitted to the bishops at the Ordinary General Meeting of the CBCI held in Madras 6-14 April 1972.

It may be useful to indicate here rapidly the nature of the Eucharistic prayer and to draw some consequences as regards its structure. The Eucharistic prayer derives its name from the ritual blessing addressed by Christ to the Father at the Last Supper. It is the 'centre and climax' of the Eucharistic celebration (**Institutio Generalis 54**); the Church's sacrificial action is inserted into it. Its literary form is that of a great proclamation made in a spirit of praise and thanksgiving—of God's work of salvation which culminates in the Paschal mystery. The proclamation of the salvific event contains its re-presentation in the Church; the celebration is a living memorial. The 'preface' (from *praefari*) is not only an integral part of the Eucharistic prayer; it gives it its general tone and spirit (cf. *Clergy Monthly* 1969, p. 491). A careful study of the liturgical tradition beginning with the anaphora found in the Apostolic Tradition of Hippolytus (3rd century), indicates that the general structure of the early anaphoras is in its main elements, common to the various traditions.

In the celebration of the Paschal meal, which among the Israelites was conceived as the memorial of the Exodus-Event, the person presiding over the liturgical function gave praise and thanks to God for a threefold reason: the meal received from him by the table-companions; the whole history of salvation including the promise of the land, the Exodus-Event, and the covenant; the present renewal of Yahweh's covenant looking forward to its final fulfilment in the advent of the Messiah. At the Last Supper, however,

Christ, while giving to the Church the commission to repeat the ancient ritual, gave it a new meaning; no longer would it merely contain the memorial of the ancient salvific event of Exodus, but also that of the decisive event of salvation, the mystery of Christ's Passover. The first event became a type of the second. The Church celebrates the ancient ritual with the new meaning given it by the Lord. The "Eucharistic Prayer"—and for that matter the entire celebration of the 'Eucharist'—derives its name from the ritual blessing addressed by Christ to the Father at the Last Supper.

The nature of the Eucharistic Prayer as a proclamation made in a spirit of praise and thanksgiving gives the key to a proper understanding of its structure. The nucleus of the Eucharistic prayer is the institution-anamnesis, two elements always bound together in the early liturgies. The institution-narrative retells and thereby celebrates in memorial what Christ said and did at the Last Supper. In the Anamnesis the Church explains to herself the meaning of this reiteration of Christ's words and actions: it is the memorial of the Christ-event and the sacramental offering of his sacrifice. This nucleus is enshrined in a double frame-work: at the beginning comes the proclamation of God's wonderful deeds in the history of salvation, culminating in the Christ-event, and at the end the doxology which is the climax of the entire anaphora. Two more elements are found, the structure and position of which vary: they are the epiclesis and the intercessions-commemorations. Originally, the intercessions-commemorations seem to have been grouped into one unit after the institution-anamnesis, either before or after the epiclesis. The case of the epiclesis is more complex. God is called upon to send the Holy Spirit for a threefold end: the change of the Eucharistic gifts into the body and blood of Christ, the acceptance of the sacrifice and the graces of unity and life to be derived by the Church from its partaking in the Eucharistic banquet. All the historical evidence being considered, it would seem that originally the first epicletic motif was found in a pre-institutional epiclesis, the second and third belonging to a post-institutional epiclesis. The unification of all three motifs into one post-institutional epiclesis appears to be a later development proper to the Easter liturgies.

The whole Eucharistic prayer must be experienced as one continuous movement, but with a definite structure. The structure adopted by the new Eucharistic prayer of the Roman rite does justice to that movement and has solid foundations in the liturgical tradition. It is composed of the following elements:—

1. Introductory dialogue.
2. Proclamation of God's deeds in creation and in the history of salvation.
3. Pre-institutional epiclesis (first epicletic motif)
4. Institution-narrative and anamnesis.
5. Post-institutional epiclesis (second and third epicletic motifs)
6. Intercessions and commemorations.
7. Doxology.

An Indian Eucharistic Prayer is a new venture. In order to base this venture on sound principles, it is important to keep in mind the recommendations made by Vatican II: "That sound tradition may be retained, and yet the way be open for legitimate progress, a careful investigation is always to be made into each part of the liturgy which is to be revised. This investigation must be theological, historical and pastoral.....Finally, there must be no 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" (**Constitution on the Liturgy, 23**). It is clear, therefore, that an Indian anaphora should be "as far as possible, in continuity with the essential elements of the genuine Judeo-Christian liturgical tradition", while "at the same time expressing the Christian thanksgiving in forms and thought-patterns harmonious with the Indian culture" (directives given by the Liturgical Sub-commission for the Indian rite of the Mass). Continuity with the genuine Judeo-Christian tradition and the Christian Eucharist recommends that the basic structure of the Eucharistic Prayer, common to the East and the West, be preserved.

If this basic structure is preserved, the question may be asked: what scope is there for a form of Eucharistic prayer which will be specially Indian? A first element of Indianisation is to be found in the phraseology and manner of expression of the Christian Eucharist. The Christian theme of thanksgiving can and must be coined "in forms and thought-patterns harmonious with the Indian culture". In the texts proposed here, parallel references to Christian and Indian scriptures are provided, to show how thought-patterns in harmony with Indian culture have been made use of to express the Christian Eucharist in a way that will appeal better to the Indian mind. More important however than the adoption of Indian

thought-patterns is the place given, in the content of various parts of the anaphora, to the Indian scene. Thus, for instance, in the proclamation of God's deeds of salvation, the Noah-covenant is applied to the age-long quest for God found in the religious tradition of India; similarly special reference is made to the Indian situation in the intercessory prayers.

A word must be said about the participation of the laity in the Eucharistic Prayer. "Liturgical services pertain to the whole body of the Church" (**Constitution on the Liturgy**, 26) for "Christ the Lord, High Priest taken among men (cf. Heb 5, 1-5) 'made a kingdom and priests to God His Father' (Rev. 1, 6; 5, 9-10) out of His new people". "The baptized, by regeneration and the anointing of the Holy Spirit, are consecrated into a spiritual house and a holy priesthood". The faithful truly participate in the one priesthood of Christ, though the ministerial priesthood differs from theirs "in essence and not only in degree" (**Constitution on the Church**, 10). Hence all the members of the Christian assembly actively take part in the celebration, though in various capacities, according to a diversity of orders and functions (**Constitution on the Liturgy**, 26). "In order to promote active participation, the people should be encouraged to take part by means of acclamations, responses, psalmody, antiphons, and songs as well as by actions gestures and bodily attitudes" (Ibid 30). In the Indian context, active participation by the people by way of acclamations and responses, seems to recommend itself in a special manner. The Sub-commission for the Mass rightly recommends "that the anaphora could contain a certain amount of acclamations by the people so that there be a great sense of participation as is done often in the Bhajans". The document foresees acclamations by the people in the introductory dialogue, the Sanctus, after the double institution—narrative and at the doxology. It is possible to go beyond this explicit recommendation and to make provision for even more acclamations.

Normally, a Eucharistic Prayer for India should have been written in an Indian language. If this has not been done, the reason is that the drafts here proposed are meant to serve as a basis for discussion and consultation in the various parts of the country. To this end, it was necessary to have recourse to the English language. A double Tamil version, one in verse and one in prose has also been prepared. These will serve as samples to show how the Indian phraseology rendered only with great difficulty in English is much more natural in an Indian language. As pointed out by the Sub-commission for the Mass, "the text sent will have to be not only translated but also adapted to the particular genius of the language and

culture of the various regions of India". Those responsible for this adaptation of the text in various Indian languages will do well to consult the Sanskrit source material given in the references, so as to make use, as far as possible, of the concepts and thought-patterns of the original Indian sources.

Two versions of the Eucharistic prayer are proposed here: a long version and a short one. The Indian tradition is fond of long development and flowery phraseology. The long version tries to meet this characteristic feature of the Indian religious soul, especially through an elaborate development of salvation history in the proclamation and long responses. The version however is clearly not meant for daily use, but for solemn occasions; moreover, it supposes a familiarity with the Indian and the Biblical Tradition which cannot be presumed in every congregation. Though it is proposed here as one piece, it could also serve as source material for the composition of various shorter anaphoras. A short version is also proposed, considerably reduced in length and much simplified in content. A true pastoral concern for each congregation must guide the choice between the two versions.

The long version:

It begins with a solemn **Introductory dialogue**, where an effort has been made to transpose to the context of Indian sacred rites the substance of the ancient introductory dialogue of the Apostolic tradition of Hippolytus, in use even today in the Roman rite.

The content of the **proclamation** is fundamentally the same as in the Eucharistic Prayers of the liturgical tradition: it gives praise and thanks to God for his creation, and subsequently for his deeds of salvation in history, the climax of which is found in the Christ-event and the Paschal Mystery. In the Indian context, it is appropriate to elaborate on the marvels of God's creation; moreover, the Indian approach to them seems to require that the immanence of God in the universe, His pervasive presence in the whole cosmos and his providence be emphasized. Special reference to the Noah-covenant and its application to the age-long Indian quest for God also recommends itself. Hence the division of the proclamation into seven stanzas (I—VII).

Each stanza consists of two parts: the proclamation proper made by the celebrant, and the corresponding acclamation by the congregation. The

celebrant expresses the theme of each particular section and elaborates on it. The congregation bursts forth into an acclamation, marking the response in faith of the people. Each acclamation takes up the theme of the proclamation of God's deeds made by the priest. All are filled with the Spirit of the traditional "Sanctus", that is, the idea of the all-pervading glory of God; this is why the "Sanctus" need not have been preserved. For the sake of rhythm, each acclamation is made up of three lines. When advisable for pastoral reasons, a leader can say the first two lines, while the people join together in the third, which is the same in all the stanzas.

The **structure of the proclamation** is as follows. Stanzas I to III are dedicated to God's creative action. The **first** stanza mentions the five elements as God's gift to man and the power by which God himself is present in them. Planets have been included here because they are considered to exercise a great influence in the life of the Indians. The theme of Indian spirituality expressed in this stanza can be summed up in the words of the Bhagavad Gita:

"Whatever being shows wide power
prosperity or strength,
Be sure that this derives
from a fragment of my glory" (X, 41).

The **second** stanza brings out the theme of life as gift of God. God has given life and power to the mountains, rivers and seas (sacred to the Hindus). He himself is the source of life in all living things. The **third** stanza on creation brings out the theme of the glory of God in man, who is the crown of God's creative activity. Man, endowed with intellect, speech and love, is called to share in the life of God, who is in himself "Saccidananda".

The following stanzas (IV—VII) recall the **history of salvation** with its progressive unfolding in three successive covenants. First comes the cosmic covenant with all men (**stanza IV**), where reference is made to Noah, Job and Melchisedech. **Stanza V** applies the cosmic covenant to the Indian context. After the search for God as Power present in nature in the animistic religions, mention is made successively of the Hindu religion with its three characteristic margas (Karma, Jnana, bhakti), of Buddhism, Jainism and Islam. **Stanza VI** is devoted to the historical covenant which God made with Israel through Abraham and Moses. He spoke to Israel and saved it; He instilled in his chosen people a longing for the Messiah.

Stanza VII ends with the proclamation of the Christ-event as the fulfilment of salvation-history. The longings of the nations and of Israel are fulfilled in Christ, the God-man. In the narration of Christ's public life, special reference is made to his role as Teacher and Master, in view of the importance of the Guru-chela relationship in the Indian religious tradition. Christ's earthly career culminates in the Paschal Mystery, by which He becomes the source of all life and fills the world with joy by sending the Holy Spirit.

Thus the proclamation ends with the outpouring of the Spirit over the Church in the Mystery of Pentecost. This leads naturally to the **first epiclesis (Stanza VIII)** with the first epicletic motif where God is called upon to send the Spirit over the gifts of the Church; their change into the Body and Blood of Christ will make the paschal Mystery sacramentally present among us. The double-institution narrative occupies **Stanza IX**. The anamnesis is found in **Stanza X**. It contains the twofold idea of the celebration of the memorial of Christ and the sacramental offering of his sacrifice (cf. in the Roman Canon '**memores...offerimus...**').

The **intercessions-commemorations** occupy **Stanza XI**. (These could eventually be omitted, if provision is made for a litany of intercession led by a deacon between the Eucharistic prayer and the rite of communion, as is the practice in several Eastern liturgies). The intercessions comprise, in order, an ecumenical prayer for Church-unity, a prayer for India in its present context of development, for the absent brethren and for the dead. The commemorations of the saints (where St. Thomas and St. Francis Xavier are specially mentioned as Patrons of India) bring out the idea of the communion of saints between the pilgrim Church and the Church triumphant. There follows in **stanza XII** the second epiclesis, with the specific motif of the fruits of unity and life to be derived by the Church from its partaking in the Eucharistic banquet. The Trinitarian doxology with which the Eucharistic prayer ends (**Stanza XIII**) has purposely been made very solemn and has been given a definite Indian flavour.

Some remarks may be made regarding the recitation of the long version of the Eucharistic Prayer in concelebration. The main celebrant alone must lead in the introductory dialogue. The concelebrants join with him from the first epiclesis to the second epiclesis included, but the intercessions-commemorations are said by one of the concelebrants. The proclamation (stanzas I to VII) can be said by the main celebrant alone; however, in view of its length, it may be better to distribute the various stanzas among the con-

celebrants, with the proviso that the main celebrant says stanzas I and VII. For the doxology, it is foreseen that the recitation of the words is combined with the arati or with some similar gesture more in keeping with a particular cultural tradition (cf. *infra*: rubric and note). It may be more appropriate that the main celebrant alone recites the words of the doxology; the concelebrants can however join with him in the recitation. It is suggested that, after the doxology, all the priests, main celebrant and concelebrants, prostrate in a protracted moment of silent adoration in the posture of 'panchanga-pranam'.

The short version:

The **Introductory dialogue** of the long version has been preserved, as seems advisable for pastoral reasons. The **Proclamation** is substantially reduced. It consists of three stanzas only. These are distributed as follows: stanza I is devoted to God's creation of the world and of man; stanza II to the Noah-covenant applied to India and to the Mosaic covenant; stanza III to the Christ-event. The **first Epiclesis** remains the same (stanza IV). In the **institution-narrative** (stanza V) the preamble with the mention of the washing of the feet at the Last Supper has been suppressed. The Anamnesis is shortened, while keeping the double idea of the memorial and the offering of sacrifice (stanza VI). Two acclamations are proposed; either one or the other is said by the people.

The response which follows in the long form is left out here. The **intercessions and commemorations** (stanza VII) are shortened, though reference is still made to Christian unity, to the absent brethren, the nation, the dead and the communion of saints. (Here as in the long version the intercession and commemorations can be left out, if provision is made for a litany of intercession led by the deacon after the Eucharistic Prayer). The **Second Epiclesis** remains the same (stanza VIII). The doxology keeps the same solemnity; for this as for the introductory dialogue it seems pastorally advisable to keep the same text as in the long version. For all explanations of the text of this version, the relevant notes which accompany the long version can be consulted.

In concelebration the same directives can be observed as are given for the long version. Since, however, the proclamation is considerably reduced, it seems liturgically preferable that it be left entirely to the main celebrant, the concelebrants joining with him from the first epiclesis to the second

epiclesis included, while one of the concelebrants says the intercessions and commemorations. The doxology is either said by the main celebrant alone or by all the concelebrants with him; the rubric given in the long version is observed here also. The main celebrant alone says the introductory dialogue.

N.B. The present text of the two versions is the revised form of the original texts. This version has taken into account the remarks and suggestions made by the Consultors of the CBCI Commission for Liturgy to whom the text had been submitted for criticism.

NOTES:

1. *Sacrosanctum Concilium*, 14.
2. S. C. 37-40.
3. S. C. 40.
4. Cf. P.-M. Gy, O. P., "Situation historique de la Constitution", in *La Liturgie apres Vatican II*, ed. by J. P. Jossua and Y. Congar (Paris: Cerf, 1967), p. 116; also A. G. Martimort, "Adaptation liturgique", *Ephemerides Liturgicae* 79 (1965), p. 7; J. A. Jungmann, "Konstitution uber die Heilige Liturgie: Einleitung und Kommentar", *Lexikon fur Theologie und Kirche*, Das Zweite Vatikanische Konzil, Teli 1 (Freiburg: Herder, 1966), p. 43.
5. S. C. 21.
6. P. V. Kane, *History of the Dharmashastra*, II, II, p. 730.
7. S. C. 7.

PART II

TEXTS

IV. AN ORDER OF THE MASS FOR INDIA—I

I. INTRODUCTORY RITE

A. Reception and Welcome:

1. a) As the people congregate devotional hymns and chants are sung.
This serves as a remote preparation for the Eucharist.
- b) Where possible the participants wash their hands and feet before entering the place of worship.
- c) They are welcomed with sandal paste and kumkum.
- d) They place near the entrance the offerings which they have brought with them.

2. The celebrant is welcomed with an arati. Tilak with sandal paste and kumkum is given to him.

He receives the tray and makes the arati to the congregation.

3. He greets the community:

Om purnam adah purnam idam, purnat purnam udacyate,
Purnasya purnam adaya, purnam evavashishyate,
Om shanti, shanti, shanti.

or

Fulness there, fullness here, from fullness fullness proceeds;
Once fullness has proceeded from fullness, fullness remains.

4. He introduces the Liturgy of the day
(The lighting of the lamp may be done at this time, or as indicated under nn. 11-13)

B. Purification Rites.

a) Short Form

5. The celebrant says the following prayer over the water:

O spirit supreme,
O source of all life,
O Divine sanctifier,
Be present in this water.
May all that is sprinkled with it
Be made sacred for divine worship.

He then sprinkles the place of worship and the people with the water.

Next, the celebrant invites all to review their life. After a time of silence the congregation makes the panchanga pranam as a sign of contrition. While they are in this posture, the celebrant pronounces the following or another formula of absolution:

May the God of peace who brought from the dead
our Lord Jesus, the great shepherd of the sheep,
By the blood of the eternal covenant,
Equip you with every good,
That you may do his will,
Working in you that which is pleasing in his sight,
Through Jesus Christ,
To whom be glory for ever and ever.

Cong: Amen.

All arise. The celebrant himself does panchanga pranam. When he rises, all exchange the sign of peace.

b) Long Form

5. **Jala Shuddhi:** The vessel of water is placed on the peeta (low table); the celebrant makes an udbhavamudra¹ over it and blesses it in order to make it a sign of purification, singing or saying:

Om shuddhaya namah	Praise to the most holy
Om pavanaya namah	Praise to the sanctifier
Om vishva jivanaya namah.	Praise to the life-giver.

or the Priest says:

O spirit supreme,
O source of all life,
O divine sanctifier,
Be present in this water.
May all that is sprinkled with it
be made sacred for divine worship.

6. **Sthala Shuddhi.** The Priest sprinkles the water and purifies the place of worship, singing or saying:

Om jagat rakshakaya namah	Praise to the saviour of the world
Om jagannivasaya namah	Praise to the one who indwells the entire universe
Om jagannadaya namah	Praise to the Lord who rules over the universe
Om sarvato mukhaya namah	Praise to him whose face is turned towards all things.

or the Priest says:

You whose eyes nothing at all escapes
You who rule over the whole world
You who uphold the entire universe
Hallow with your presence this place of worship.

7. **Dehatma Shuddhi:** The celebrant washes his hands using the same water saying:

As our body is made clean by this water
May our soul be made spotless by your grace.

Then he sips the water thrice.

8. Janaloka Shuddhi: The priest sprinkles the congregation with the water singing or saying:

Om vishveshvaraya namah	Praise to the Lord of all things
Om mukteshvaraya namah	Praise to the Lord of salvation
Om uttaneshtvaraya namah	Praise to the Lord who is our resurrection
Om amrteshvaraya namah	Praise to the Lord who imparts immortality

or

You in whom we live, and move and have our being,
You in whom we rise from death to life,
You in whom we are all made into one,
Purify us through your saving grace.

9. Purna Shuddhi: The celebrant invites all to review their life. The people do so keeping their hands crossed on their chest in silence:

Cel. Om sarvasya brhatasharanaya namah	Praise to the great refuge of all
Om krpakaraya namah	Praise to the most merciful
Om nitya shuddhya namah	Praise to him who is eternal purity
Om nirmalaya namah	Praise to the spotless one
Om pavanaya namah	Praise to the destroyer of sin
Om shishta rakshakaya namah	Praise to the protector of the just
Om ajnana nasakarine namah	Praise to the remover of ignorance.

or

Cel. You are the great refuge of all	Cong: Lord, in you we take our refuge
Cel. You are the most merciful	Cong. Lord, extend to us your mercy
Cel. You are the eternal purity	Cong. Lord, purify us
Cel. You are the spotless one	Cong: Lord, remove our stains
Cel. You are the destroyer of sin	Cong: Lord, pardon our failures
Cel. You are the proector of the just	Cong: Lord, give us your justice
Cel. You are the remover of ignorance	Cong: Lord, lead us to the truth.

The congregation makes the panchanga pranam as a sign of contrition. While they are in this posture, the celebrant pronounces the following or another formula of absolution, holding the right hand in abhayamudra² and the left on his chest:

May the God of peace who brought from the dead our Lord Jesus,
 The great shepherd of the sheep, by the blood of the eternal covenant,
 Equip you with everything good, that you may do his will,
 Working in you that which is pleasing in his sight,
 through Jesus Christ to whom be glory for ever and ever.

Cong: Amen³.

All arise. The celebrant himself does panchanga pranam.

10. When he rises, all exchange the sign of peace.

C. Lighting of the Lamp:

11. The celebrant lights the big lamp with the arati lamp. The congregation sings either of the following invocations to Christ the Light, or any appropriate hymn:

Om jyotisham jyotiske namah	Praise to the light of lights
Om jagad jyotiske namah	Praise to the light of the world
Om tejorupaya namah	Praise to the form of brilliance
Om prabhakaraya namah	Praise to him who spreads his rays
Om shuddha spadika param- jyotine namah	Praise to the pure crystal of the supreme light

or

Divya jyotiske namah	Praise to the divine light
Satya jyotiske namah	Praise to the true light
Jivana jyotiske namah	Praise to the light of life
Jagat jyotiske namah	Praise to the light of the world
Atma jyotiske namah	Praise to the light of the self
Antar jyotiske namah	Praise to the inner light

Then the celebrant says:

Eternal light, shining beyond the heavens,⁴
 Radiant sun, illumining all regions, above, below and across,⁵
 True light enlightening every man coming into the world,⁶
 Dispel the darkness of our hearts
 And enlighten us with the splendour of your glory.

Cong: Your word is a lamp for our steps
 A light on our path⁷

or

In you is the source of light
 And in your light we see light⁸

13. The celebrant touches the flame with the tips of his fingers and then brings his fingers to his eyes. If the congregation is large, all turn towards the light and perform the same gesture. In a small congregation, the flame is taken around by the celebrant or a minister and each one does as the celebrant.

II. LITURGY OF THE WORD

14. Homage is paid to the books with double arati (pushpa and dhupa) accompanied by a song, e.g.

Satyam jnanam anantam brahma. Brahman is truth, knowledge infinite.

During the readings, the people remain with hands open and the palms turned upwards resting on their knees.

15. The priest blesses the readers with malamudra,⁹ using the following formula:

**May he who quickens the intellect and kindles the heart strengthen
You with his power to proclaim the saving word.**

16. Then Indian Scripture is read. This is followed by:

Asato ma sadgamaya	From the unreal lead me to the real
Tamaso ma jyotirgamaya	From darkness lead me to light
Mrityor ma amritam gamaya	From death lead me to immortality ¹⁰
Om shanti, shanti, shanti.	

17. The Old Testament is read. This is followed by a responsorial psalm.
18. The reading of the Apostle. This is followed by a silent meditation. The people remain with one palm on the other, resting on the lap, both palms turned upwards.
19. The Gospel is read by the main celebrant. At the end of the reading he venerates the book.
20. There follows the homily. The preacher (celebrant) holds the hands in upadesha mudra.¹¹ The congregation remains seated with palms turned down on the knees. (This is followed by a silent reflection.)

III. LITURGY OF THE EUCHARIST

A. Preparation of the gifts.

21. Offerings are brought in procession, accompanied by hymns. These can comprise symbolic gifts (flowers etc.), gifts for the poor and the Eucharistic gifts (bread and wine on one tray and 8 flowers on another). The celebrant receives the gifts and places them on the peetha.
22. The celebrant invites the community to formulate their intentions, some of which must be related to the liturgy of the day.
23. He concludes the prayer of the faithful in the following manner:
He makes the arati with the tray of 8 flowers as he says.

Father, send down your spirit upon these offerings,

The symbols of our self-gift to you.

May we be pleasing in your sight.

May we be united with the sacrifice of your son.

The celebrant places the 8 flowers on the tray in the eight directions, saying each time one of the following attributes of Jesus Christ:

Om shri yesu bhagavate namah	Jesus, the Lord
Om shri deva putraya namah	Jesus, the son of God
Om shri mariya putraya namah	Jesus, the son of Mary
Om shri deva naraya namah	Jesus, the God-man
Om shri sat purushaya namah	Jesus, the true person
Om shri yesu abhishiktaya namah	Jesus, the anointed one
Om shri sad gurave namah	Jesus, the true teacher
Om shri taraneshaya namah	Jesus, the saviour.

Then, making the dhuparati over the offerings, he continues:

To whom with you and the holy spirit be honour and glory now and for ever.

Cong. Amen.

B. Eucharistic Prayer.

24. The long or the short version of the Eucharistic prayer for India may be used.

Short Version

Introductory dialogue (Mangalacaranam)

- Cel.*** May your Holy Spirit, O God, enlighten our minds
and open our lips,
that we may sing the wonders of your love!
- Cong.** Help us, Spirit Divine,
to proclaim God's mercy!
- Cel.** Let us praise and thank the Lord, our God,
whose majesty pervades the universe!
- Cong.** Great is his name and worthy of praise!
- Cel.** Let us celebrate the glory of the Lord
whose splendour shines in the depths of our hearts.
- Cong.** Glory to Him in whom we have our being!

Proclamation:

- I. Cel.** O Supreme Lord of the Universe,
You fill and sustain everything around us.
You are the Ancient of Days
who turned, with the touch of your hand,
chaos into order, darkness into light.
Deep and wonderful, the mysteries of your creation.
You formed men in your own image,
entrusted the earth to their care,
and called them to share
in your own being,
your own knowledge,
your own bliss.

- | | | |
|--------------|--------------------------------------|--|
| Cong. | Om saccidananda svarupaya
namah | Praise to the one who is Being,
knowledge, bliss. |
| | Om nitya vastune namah | Praise to the eternal reality. |
| | Om subhalakshana sampurnaya
namah | Praise to the fullness of all
perfections. |

OR

Praise to the supreme reality,
Being, knowledge, bliss.
Praise to the eternal being,
The fullness of all perfections.

II. c. Father most kind and merciful
you want all men to reach the shores of salvation.
You reveal yourself to all
who search for you with a sincere heart.
You are the Power almighty
adored as Presence hidden in nature
the Light that shines bright
in the hearts of all who seek you
through knowledge and love, sacrifice and detachment.
You chose for yourself a people
and made with them a lasting covenant.
Despite their infidelity,
you were true to your promise,
and taught them to long for the day of the Saviour
the day of peace and salvation for all men.

Cong. Praise to the expectation of the Nations,
Praise to the promised one of Israel,
Praise to Him who comes in the name of the Lord.

III. c. O God invisible,
at the favourable time
you were pleased to become visible to us.
Your Word, your only-begotten Son,
took on our human condition
and was born of the Virgin Mary.
As Supreme Teacher and Master,
he imparted the words of eternal life
to the poor and humble of heart.
He went about doing good.
When his hour had come,
of his own accord he laid down his life
as a sacrifice for our sin.
Raised from the dead by you, Father,

he became for us the source of life
and sent the Holy Spirit
to fill the world with joy and peace.

First Epiclesis:

IV. cc. Now we pray you, Father,
send this same Spirit
to fill these gifts of bread and wine
with his divine power,
and to make present among us
the great mystery of our salvation.

Cong. Come, O Spirit Supreme,
Come, O Spirit all-holy,
Come, O Spirit who fill the universe.

Institution-Narrative:

V. cc. At the Supper
which he shared with his disciples,
your Son, Jesus Christ,
took bread in his sacred hands,
gave you praise and thanks,
broke the bread and gave it to his disciples, saying:

Take this all of you, and eat it:

This is my body

which will be given up for you.

Do this to celebrate the memorial of me.

Cong. Amen.

cc. In the same way after supper,
he took the cup.

Again he gave you praise and thanks,
gave the cup to his disciples, saying:

Take this, all of you, and drink from it:

This is the cup of my blood,

The blood of the new and everlasting covenant.

It will be shed for you and for all men

so that sins may be forgiven.

Do this to celebrate the memorial of me.

Cong. Amen.

Anamnesis:

VI. cc. And so, Father,
in gratitude we celebrate the memorial
of the obedient death of your Son,
of his glorious resurrection from the dead,
his triumphant ascension into heaven
and his outpouring of the Spirit in whom the Church is born.
While we offer you
his unique and holy sacrifice
we await his return in glory.
When he comes he will gather up the fruits of redemption,
hold them together in his fulness
and place them at your feet.

Cong. We announce your death
and proclaim your resurrection, Lord Jesus;
gather all your people into your kingdom
when you come in glory.

Or We proclaim your death, Lord Jesus,
until you come in glory.

Or Your resurrection is
the hope of our Salvation.

Intercessions and Commemorations:

VII. c. Merciful Father,
bring together all your people in the Holy Spirit;
help them live in unity and fellowship
with Paul, our Pope,
N., our Bishop,
the patriarchs, bishops and pastors of all the Churches.
Bless all our brethren
who are not present at this Eucharist.

c. Bless also the efforts of all those who labour
to build our country into a nation,
where the poor and the hungry will have their fill,
where all peoples will live in harmony,
where justice and peace, unity and love will reign.

- c. Grant to all the departed
a share in your bliss.
Welcome them into your Kingdom,
where, Mary the Virgin Mother of God,
the Apostles and Martyrs,
the Saints of all lands and ages,
St. Thomas, St. Francis Xavier and St. N...,
unceasingly pray for us
and help us share in the riches
of your Son, our Lord Jesus Christ.

Second Epiclesis:

- VIII. cc. Loving Father,
send down your Spirit,
the fulness of your bliss,
fill with joy and peace
all of us who share
in the Body and Blood of Christ,
that we may be one in him,
and manifest our unity
in loving service.
May he be the pledge of our resurrection
And lead us in hope to the shore of eternal life
With all the just in the Kingdom of Heaven.

Doxology:

- IX. Cel. In the Oneness of the Supreme Spirit,
through Christ who unites all things in his fulness,
we and the whole creation
give to you,
God of all, Father of all,
honour and glory,
thanks and praise,
worship and adoration,
now and in every age,
for ever and ever.

- Cong. Amen. You are the Fulness of Reality,
One without a second,
Being, Knowledge, Bliss!
Om, Tat, Sat!

Long Version

Introductory Dialogue (Mangalacaranam)²³

- Cel.*** May your Holy Spirit, O God, enlighten our minds, and open our lips that we may sing the wonders of your love!²⁴
- Cong.** Help us, Spirit divine,
To proclaim God's mercy!
- Cel.** Let us praise and thank the Lord, our God,
whose majesty pervades the universe!²⁵
- Cong.** Great is his name and worthy of praise!²⁶
- Cel.** Let us celebrate the glory of the Lord
whose splendour shines in the depths of our hearts!²⁷
- Cong.** Glory to Him in whom we have our being!^{27bis}

Proclamation:

- I. Cel.** O Supreme Lord of the Universe,
You fill²⁸ and sustain everything around us
You turned, with the touch of your hand,
chaos into order, darkness into light.²⁹
Unknown energies You hid in the heart of matter.
From you bursts forth the splendour of the sun
and the mild radiance of the moon.³⁰
Stars and planets without number³¹
you set in ordered movement.³²
You are the source of the fire's heat and the wind's might,
of the water's coolness³³ and the earth's stability.³⁴
Deep and wonderful, the mysteries of your creation.
- Cong.** We adore you, who are beyond all form!³⁵
You give form³⁶ to everything, Lord of all creation!³⁷
We praise you,³⁸ we thank you, we proclaim your glory!
- II. c.** God of all that lives,
through countless ages
you have peopled the seas and rivers,

the mountains and plains,³⁹

with beings innumerable.

With power from you

the seed buds forth in blossom,

the tender shoot grows into a mighty tree,

bird and beast multiply and fill the earth.

You are the life of all that lives.⁴⁰

Cong.

We adore you, O Source of Life!⁴¹

All creatures look to you, Lord of Power!⁴²

We praise you, we thank you, we proclaim your glory!

III. c.

God of all salvation,

You formed men⁴³ in your own image.⁴⁴

You created them male and female,⁴⁵

you willed their union and harmony.

You entrusted the earth to their care⁴⁶

and promised your blessing to all their descendants.

You gave them the spirit of discernment to know you,⁴⁷

the power of speech to celebrate your glory,⁴⁸

the strength of love to give themselves in joy to you.⁴⁹

In this wondrous way, O God,

you called them to share

in your own being,

your own knowledge,

your own bliss.⁵⁰

Cong.

We adore you, O Lover of Men!⁵¹

In you is the source of our life.

We praise you, we thank you, we proclaim your glory!

IV. c.

Lord of all ages,

Father most kind and merciful,

You want all men to reach the shores of salvation.⁵²

Even when they fail to respond to your call,

you do not abandon them to themselves.⁵³

In your unchanging fidelity⁵⁴

you wish your love for them

to stand forever.

Your covenant with Noah shows your providence
through the constant cycles of nature.⁵⁵

In the tempest of Job's affliction,

You revealed the mystery of human life.⁵⁶
You chose Melchisedech.
A priest from among the nations,
to bless Abraham your servant.⁵⁷

Cong. We adore you, Lord of all ages!
You are ever at work to shape the destinies of men,
We praise you, we thank you, we proclaim your glory!

V. c. God of the nations,
You are the desire and hope
of all who search for you with a sincere heart.⁵⁸
You are the Power almighty
adored as Presence hidden in nature.⁵⁹
You reveal yourself
to the seers in their quest for knowledge,⁶⁰
to devout who seek you through sacrifice and detachment,⁶¹
to every man approaching you by the path of love.⁶²
You enlighten the hearts that long for release
by conquest of desire and universal kindness⁶³
You show mercy to those who submit
to your inscrutable decrees.⁶⁴

Cong. We adore you, Light divine!
You shine bright in the hearts of those who seek you.
We praise you, we thank you, we proclaim your glory!

VI. c. God of the covenant,
in your gracious love for all men⁶⁵
You called Abraham
to be the father of a great nation.⁶⁶
Through Moses your servant
You gathered your scattered children into a people.⁶⁷
Despite their infidelity,⁶⁸
you never failed to speak to them through the Prophets⁶⁹
and to save them through your mighty deeds.⁷⁰
You instilled into their hearts an eager hope
for that awaited day of the Saviour to come,⁷¹
the day of peace and favour for all men.

Cong. We adore you, God of the Promise!
Your erring people you pursue with love.
We praise you, we thank you, we proclaim your glory!

VII. c. O God invisible,⁷²
 At the favourable time⁷³
 you were pleased to become visible to us.⁷⁴
 Your Word,⁷⁵ your only-begotten Son,⁷⁶
 took on our human condition⁷⁷
 and was born of the Virgin Mary.⁷⁸
 As Supreme Teacher and Master,⁷⁹
 he imparted the words of eternal life⁸⁰
 to the poor and humble of heart,⁸¹
 and went about doing good.⁸²
 When his hour had come,⁸³
 of his own accord he laid down his life⁸⁴
 as sacrifice⁸⁵ for our sins.⁸⁶
 Raised from the dead by you,⁸⁷ Father,
 he became for us the source of life⁸⁸
 and sent the Holy Spirit⁸⁹
 to fill the world with joy and peace.⁹⁰

First Epiclesis:

VIII. cc. Now we pray you, Father,
 send this same Spirit
 to fill these gifts of bread and wine
 with his divine power,⁹¹
 and to make present among us
 the great mystery of our salvation.⁹²

Cong. Come, O Spirit Supreme,
 Come, O Spirit all holy,
 Come, O Spirit who fill the universe.

Institution-Narrative:

IX. cc. At the Supper
which he longed to share with his disciples,⁹³
Your Son, Jesus Christ,
showed the depth of his love.⁹⁴
Though Lord and Master,⁹⁵
he did the humble work of a slave
by washing their feet.⁹⁶
During the meal⁹⁷
he took bread in his sacred hands,
gave you praise and thanks,
broke the bread and gave it to his disciples, saying:
Take this, all of you, and eat it:
This is my body
which will be given up for you.
Do this to celebrate the memorial of me.⁹⁸

Cong. Amen.⁹⁹

cc. In the same way after Supper,¹⁰⁰
he took the cup.
Again he gave you praise and thanks,
gave the cup to his disciples, saying:
Take this, all of you, and drink from it:
This is the cup of my blood,
The blood of the new and everlasting covenant.
It will be shed for you and for all men
so that sins may be forgiven.
Do this to celebrate the memorial of me.¹⁰¹

Cong. Amen.

Anamnesis:

X. cc. And so, Father,
in gratitude we celebrate the memorial
of the obedient death of Your Son,¹⁰²
of his glorious resurrection from the dead,
his triumphant ascension into heaven
and his outpouring of the Spirit in whom the Church is born.¹⁰³
While in glory he intercedes for us before your throne of
mercy,¹⁰⁴
we on earth await his return.
When he comes, he will gather up the fruits of redemption, hold
them together in his fulness¹⁰⁵
and place them at your feet.¹⁰⁶
United with Him in this mystery of salvation,
we offer you
His unique and holy sacrifice.

- Cong. 1. We announce your death
and proclaim your resurrection, Lord Jesus;
gather all your people into your kingdom
when you come in glory.¹⁰⁷
2. We announce your death, Lord Jesus,
and proclaim your resurrection and ascension
until you come in glory.¹⁰⁸
3. We proclaim your death, Lord Jesus,
until you come in glory;
Your resurrection is
the hope of our salvation.¹⁰⁹
4. We proclaim your death, Lord Jesus,
until you come in glory.¹¹⁰

Intercessions and Commemorations:

XI. c. Merciful Father,
bring together all your people in the Holy Spirit,¹¹¹
help them live in unity and fellowship¹¹²
with Paul, our Pope,
N., our Bishop,
the patriarchs and pastors of all the Churches.¹¹³

- c. We pray you, Father,
 crown the yearnings of this our ancient land¹¹⁴
 with the knowledge and love of your Son.
 Bless the efforts of all those who labour
 to build our country into a nation
 where the poor and the hungry will have their fill,
 where all people will live in harmony,
 where justice and peace, unity and love will reign.¹¹⁵
 Bless also all our brethren
 who are not present at this Eucharist.¹¹⁶
- c. Grant to our departed brothers and sisters
 and all who longed for you
 a share in your bliss.¹¹⁷
 Welcome them into your Kingdom,
 where¹¹⁸ Mary the Virgin Mother of God,
 the Saints of all lands and ages,
 St. Thomas, St. Francis Xavier¹¹⁹ and St. N.
 unceasingly pray for us
 and help us share¹²⁰ in the riches
 of your Son, our Lord, Jesus Christ.

Second Epiclesis:

- XII. cc. Loving Father,
 send down your Spirit,
 the fulness of your bliss,¹²¹
 to fill with joy and peace¹²²
 all of us who share
 in the Body and Blood of Christ,
 that we may be one in Him,¹²³
 and manifest our unity¹²⁴
 in loving service.¹²⁵
 May he be the pledge of our resurrection
 And lead us in hope to the shore of eternal life
 with all the just in the Kingdom of Heaven.
- Cong. Supreme Spirit, Spirit divine,
 Awaken us to your loving presence.¹²⁶

Doxology:

(The celebrant lifts the oblata; doxology and arati are synchronised)¹²⁷

XIII. Cel. In the Oneness of the Supreme Spirit¹²⁸
through Christ who unites all things in his fulness¹²⁹
we and the whole creation give to you,
God of all, Father of all,¹³⁰
honour and glory, thanks and praise,
worship and adoration,
now and in every age,¹³¹
for ever and ever.

Cong. Amen. You are the Fulness of Reality,¹³²
One without a second,¹³³
Being, Knowledge, Bliss!¹³⁴
Om, Tat, Sat!

C. Communion Rite.

25. The celebrant says a few words of introduction to the communion rite.

26. Then the celebrant says the prasada mantra:

This is the Bread that came down from Heaven;¹²

Whoever eats this Bread will never die.¹³

This is the cup of immortal nectar;

Whoever drinks of this cup will live for ever.¹⁴

For the Lord said, 'He will have Eternal Life

And I will raise him up on the last day.'¹⁵

Do you believe this?

Cong. Yes, Lord, we believe,
for you have the words of Eternal Life¹⁶

27. Then the celebrant invites the people to recite the 'Lord's Prayer'.
All recite the Our Father with folded hands, ending with the doxology:

Our Father in heaven,

holy be your Name,

your kingdom come,

your will be done,

on earth as in heaven.

Give us today our daily bread.

Forgive us our sins

as we forgive those who sin against us.

Do not bring us to the test

but deliver us from evil.

For the Kingdom, the power and the glory are yours,
now and for ever. Amen.

28. The celebrant breaks the bread for communion saying:

The cup of blessing which we bless is the Communion with the Blood of Christ.

The Bread which we break is the Communion with the Body of Christ.¹⁷

Cong. Because there is one Bread, we who are many are one Body, For we all partake of the one Bread.¹⁸

29. Then the celebrant invites the congregation to partake of the sacred meal saying:

My feast is ready, says the Lord;

Brothers and Sisters, let us joyfully share in His Banquet.¹⁹

30. The tray and the cup are taken round by the ministers for communion.

The congregation sings a communion hymn.

31. After all have received communion, a short pause is observed, followed by namajapa:

e.g. Jesu Om, Jesu Om...

Iswara, Iswara.....

This leads to complete silence.

32. After a time of silence the Celebrant says the following or another prayer after communion:

Lord, the morning light has flooded our eyes. Your face is bent from above and your eyes have looked down on our eyes. We feel our limbs are made glorious by your touch. And now we humbly beg one final glance from your eyes and our lives will ever be your own. This we ask through the One who has made you known to us this morning in the breaking of the Bread, Jesus Christ Our Lord.

All: Amen.

IV. CONCLUDING RITE

33. The celebrant addresses a few parting words, inspiring the community with a sense of mission. Then he imparts the solemn blessing with abhayamudra²⁰ of the right hand and varadmudra²¹ of the left hand saying:

May God, beyond all name and form, share with you His
glory beyond measure,
And make you enter into the mystery of His presence.

Cong. Amen.

May God who became manifest in Jesus Christ enlighten
your minds, strengthen your wills and fill your hearts with
love.

Cong. Amen.

May God, the indweller in the cave of your hearts, animate
you with His life.

Cong. Amen.

And may the grace of Our Lord Jesus Christ, and the love
of God, and the fellowship of the Holy Spirit be with you
all.²²

Cong. Amen.

34. Concluding bhajan.

V. A SHORT VERSION OF THE ORDER OF THE MASS FOR INDIA—I

I. Introductory Rite:

A. Reception and Welcome.

1. As the people congregate devotional hymns and chants are sung. The Celebrant also enters and takes his place at the head of the assembly.
2. The Celebrant introduces the Mass and greets the community.
(See nos. 3 and 4 of the longer version)

B. Purification Rites.

3. **Dehatma Shuddhi:** The celebrant washes his hands and sprinkles some water on the people saying:

As our body is made clean by this water,
May our soul be made spotless by your grace.

4. **Purna Shuddhi:** (See no. 9 of the longer version)
5. All exchange the sign of peace.

C. Lighting of the lamp.

(See nos. 11, 12 and 13 of the longer version)

II. Liturgy of the Word:

6. Homage to the books can be done with a lamp placed in a plate full of flowers; it may be accompanied with a song. A period of silence follows the first reading. A short homily may follow the Gospel.

III. Liturgy of the Eucharist:

A. Preparation of the gifts.

7. Bread and wine are placed on the peetha; this is followed by the prayer of the faithful. (See nos. 22 and 23 of the long version)

B. The Eucharistic Prayer.

8. The short version is used. At the doxology only the camphor arati is done. A panchanga pranam or prostration follows.

C. Communion Rite.

9. (See nos. 26 to 32 of the longer version).

IV. Concluding Rite:

10. The celebrant blesses the people, inspiring them with a sense of mission with reference to the liturgy of the day, and concluding with:

May the grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all.

Cong. Amen.

11. Bhajan.

NOTES:

1. Udbhavamudra is made by holding the hand horizontally, fingers together, palm turned downwards.
2. Abhayamudra is made by holding the right hand lifted up to the shoulder with the palm turned to the people.
3. Heb. 13, 20-21
4. Chandogya Upanishad, III, xiii, 7
5. Svetasvatara Upanishad, V, iv
6. John 1, 9
7. Ps. 118, 105
8. Ps. 35, 10
9. Malamudra is made by joining together the tips of the fore-finger and thumb to form a circle and the other fingers joined together, straight and holding the hand (right) horizontally, palm facing downward.
10. Brihadaranyaka Upanishad I, iii, 28.
11. Upadeshamudra is made by joining together the tips of the fore-finger and thumb of both hands to form two circles, the other fingers being free, and by keeping both hands in front of the breast, left palm facing the heart and the right palm facing the listener.
12. John 6, 50
13. John 6, 50
14. John 6, 54
15. John 6, 54
16. John 6, 68
17. 1 Cor. 10, 16
18. 1 Cor. 10, 17
19. Mt. 22, 4
20. Abhayamudra, see note²
21. Varadamudra is made by keeping the left palm with fingers joined and pointing to the ground.
22. 2 Cor. 13, 13.
23. Mangalakaranam is a prayer for God's blessing on a religious rite. God is called upon to help us so that our action may be rightly performed. This seems to be the most appropriate way of transposing to the Indian context the introductory dialogue.
24. Inspired from Rig Veda 3. 62. 10, the Gayatri mantra.
25. Ps 8; 1. 10; 104, 1; Isa Up. 1; of Agnipurana I, pp. 217-218.
26. Ps 95, 4
27. Bhagavad Gita (B.G.), 15.15: "I make my dwelling in the hearts of all".
27. bis. Acts 17, 28; cf. B.G. 7, 12
28. Svet. Up. 1, 15-16
29. Gen 1, 2; 1:4
30. B.G. 7, 8; cf. B; G, 15, 12
31. Bar 3, 34-35
32. Eccles 42, 21

33. Amos 5, 8; 9, 6
34. B. G. 7, 9; 15, 13; cf. Bar 3, 32; Jer 10, 12
35. Katha Up. 6, 9; "His form is not something that can be seen".
Mait. Up. 7, 1; "Uniformed".
B. G. 8, 9; "In form unthinkable".
36. Prasna Up. 2, 12
37. Pras. Up. 2, 7: "Lord of creatures"; cf. also Svet. Up. 4, 2; B. G; 3, 10; 3, 20; 2 Mac 7, 28; Ps 19
38. Ps 94.
39. Amos 4, 13
40. B. G. 15, 13; Svet. Up. 1, 6
41. B. G. 10, 8; "The source of all am I From Me all things proceed";
Rg. Veda 10, 121. 2: "Giver of life (Atman)".
42. Ps 144, 15
43. Eccles 15, 14
44. Gen 1, 27; cf. Eccles 17, 3
45. Gen 1, 27
46. Gen 2, 15
47. Eccles 16, 24; B. G. 7, 10; 10, 4-5
48. Is 43, 7; cf. B. G. 10, 9; 11, 36
49. B. G. 10, 10
50. From the Upanishadic texts down to the theological commentaries, 'Saccidananda' describes the nirguna Brahman in His absolute attributes. God is by himself (sat), in himself (cit), for himself (ananda); this doctrine, primarily philosophical in character, seems strictly identical to that of christian metaphysics; it applies to God in the infinite degree the transcendental perfections of being; esse, verum, bonum. The Hindu metaphysical formula, however, as that of the christian metaphysics, can become a valid enunciation of the christian Trinitarian dogma in a twofold way. First the process of appropriation of God's transcendental perfections esse, verum, bonum (in themselves really identical) to the three divine persons respectively, is entirely legitimate and is thus found frequently in the Christian tradition. Thus, in view of their personal character in the divine life, a specific role in the order of creation and salvation is applied, by theological appropriation, to each of the divine persons respectively: creation (sat) to the Father; revelation (cit) to the Son; sanctification (ananda) to the Spirit. Moreover, understood in a Christian way, Saccidananda becomes a valid expression of the Trinitarian life itself: Sat refers then to the Father as the Person from whom the other two proceed (principium sine principio); Cit to the Son as one who proceeds from the Father per modum actus intellectionis (the fruit of God's self-knowledge); Ananda to the Spirit as proceeding from the Father through the Son per modum actus amoris (the fruit of God's love of Himself the divine Bliss the togetherness of Father and Son).
51. B. G. 9, 18
52. Cf. Theme of Liberation (Moksha) to Indian Scriptures.
53. Ps. 102, 8-10; 17-18
54. Ps. 116, 2
55. Gen. 9, 12-17

56. Job. 42, 1-3, 5
57. Gen. 14, 18-20; cf. Heb. 7, 1-3
58. Vatican II: Declaration on non-Christian Religions. 2.
59. This very Christian idea is inserted here with reference to animistic religions. Cf. Vat II: Declaration...2; Rg Veda 10, 90. Cf Is 45, 15-25.
60. Reference is made to the three paths (marga) towards salvation in the Indian Scriptures. For the path of knowledge cf. Chand. Up. 4, 9, 1-2; 4; 14, 1-2.
61. Chand. Up 2, 23, 1
62. B. G. 11, 54
63. Reference is made here to Buddhism and Jainism; cf. Declaration...2
64. Reference is made here to Islam; cf. Declaration...3
65. I Tim 2, 1-6
66. Gen 12, 1-3; Gen 18, 18; Deut 7, 7-8
67. Ex 3, 7-12
68. Deut 32, 20; Ezek 16, 43
69. Is 6, 6-9; Jer 1, 9
70. Deut 29, 3; Ps 105-106.
71. 2 Sam 7, 1-17; Is 9, 5; 11, 1-5; Jer 23, 5-6
72. 1 Jn 4, 12; Jn 6, 46. In the Indian tradition, cf. Svet. Up. 1, 8. B. G. 2, 25; 8, 18.21; 9, 4
73. Gal 4, 4-5, Heb 1, 1
74. 1 Jn 1, 1-4
75. Jn 1, 1. 14; in the Indian tradition, cf. the concept of 'sabda'.
76. Jn 1, 14. 18; 3, 16.
77. All the connotation of Paul's "morphe" and John's "sarx" must be taken into account. Cf. Phil 2, 7; Jn 1, 14
78. Mt. 1, 18-25
79. Mk 10, 17-22; Jn; 13; 13-15; 18, 20. In the Indian tradition, of the Guruchela relationship: the Guru is both "Teacher and Master": he does not only impart knowledge of the Vedas but guides the disciple through life.
80. Jn 6, 68
81. The notion of 'hanawim' in the O.T....cf. Mt. 11, 5, 5, 3 cf: in the Indian tradition the qualification of the true disciples, the various sadhanas which he needs to listen profitably to the guru.
82. Acts 10, 38; 1, 1
83. Jn 13, 1; also cf. Jn 17, 1.5; Rom 5,6
84. Jn 10, 15.18, the parable of the Good Shepherd
85. Is 53: the servant of Yahweh, victim for the sins of the people; cf. Chand. Up. 3, 16, 1: Purusa of great sacrifice (yajna)
86. Rom 8,3; 1 Cor 15, 3; Rom 5, 6-11
87. Rom 6, 4; Rom 8, 11; Phil 2, 9
88. Heb 5, 9; Rom 8, 9-11; Gal 5, 16
89. Jn 14, 26; 15, 26; 16, 7
90. Gal 5, 22; the fruits of the Holy Spirit.

N.B. At this point, it seems more appropriate to have NO acclamation by the people so that the movement be not interrupted between the recital of the outpouring of the Spirit and the invocation of the Spirit in the epiclesis.

91. See the anaphora in the Euchology of Serapion of Thmuis (Deiss, 1., *Early Sources of the Liturgy*, p. 115; cf. *Agnipurana*, 1, pp. 217-218).
92. This formula is preferred to "that they may become the Body and Blood of Our Lord Jesus Christ." Not only does the Body and Blood of Christ become really and substantially present by transubstantiation, but the Paschal Mystery is sacramentally re-presented in the Church. This representation implies, but is broader than, the substantial presence of Christ's Body and Blood.
93. Lk. 22, 15
94. Jn 13, 1
95. Jn 13, 13-14
96. Jn 13, 12
97. Mt 26, 26; Mk 14, 22
98. The commission to celebrate the memorial is omitted in the Roman Eucharistic Prayers after the institution under the species of bread; yet it is explicitly mentioned in Lk 22, 19 and 1 Cor 11, 24. It is found in the Eucharistic Prayer of the Taizé Community. "Do this in memory of Me" is a poor translation, for it does not bring out the full meaning of the biblical term *zikkaron* (memorial) "Do this as the memorial of Me" (used in the English translation of the Eucharistic Prayer of the Taizé Community) may not sound well in English; on the other hand "Do this as a memorial of Me" weakens the text where the definite article "the" is found. In order therefore to render fully the meaning of "touto poieite eis ten emen anamnesin" (Lk 22, 19) (eis with the accusative case indicates the end of the action), the best translation may be: "Do this to celebrate the memorial of Me."
99. "Amen" said by the congregation immediately after each of the two parts of the institution-narrative is a deep profession of faith, commonly found in the Eastern liturgies.
100. Lk 22, 20; 1 Cor 11, 25
101. 1 Cor 11, 25
102. Phil 2, 8; Heb 5, 8
103. The mystery of Pentecost an *historical* event can be considered as part of the Paschal mystery; the outpouring of the Spirit which brings the Church into existence is the seal of the New Covenant established by God through Christ with His new people. It seems, therefore, legitimate to mention it in the *anamnesis* as an integral part of the salvific event of which the Eucharist celebrates the memorial. Though there is little evidence for this in the liturgical tradition, the mystery of Pentecost is explicitly mentioned in the anamnesis of the *Anaphora Dioscori Alexandrini* (cf. Hanggi-Pahl, *Prex Eucharistica*, p. 199). To include the mystery of Pentecost here is not without significance in the context of the dialogue with the Oriental Churches who stress the economy of the Spirit.
On the contrary it is more difficult to see how the *future event* of Christ's second coming can be celebrated in memorial; hence it seems more logical not to mention it *directly* in the anamnesis as belonging to the event of which the memorial is made, though there is some evidence for this procedure in the liturgical tradition. Here the eschatological dimension of the

Eucharistic celebration is purposely brought in *indirectly*: "while in glory he intercedes for us...(a lasting function of the Glorified Christ) we on earth await..."

104. 1 Jn 2, 1; Heb 10, 12; 7, 25
105. Eph 1, 23; 2, 21; Col 1, 19; notion of 'pleroma' in St. Paul. Cf. also the notion of 'purnam' in Brhad. Up 5, 1.1
106. 1 Cor 15, 28
107. The acclamation by the people, which in the Roman Eucharistic Prayer is found immediately after the institution-narrative, seems to find its place more naturally after the anamnesis. The anamnesis explains what the Church is doing by repeating the ritual of the Lord's Supper; this explanation quite naturally calls for the acclamation by the People. On the contrary, if the acclamation precedes the anamnesis, it anticipates what the celebrant is about to say in the anamnesis, (cf. Kavanagh, A., *Worship* 1969, 12; Dupuis, J., *Clergy Monthly* 1969, 495, note 19). Notice how the people's acclamation takes up the themes of the anamnesis prayer in the various formulas proposed. For the first form proposed here, cf. Anaphora of the Twelve Apostles, Hanggi-pahl. *Prex Eucharistica*, p. 266.
108. Cf. the anamnesis in the Anaphora of Cyril of Alexandria, Hanggipahl, op. cit. p. 339.
109. cf. Irenaeus, Adv. Haer. IV, 18; 5
110. cf. 1 Cor 11, 26
111. This intercessory prayer means to be fully ecumenical. It prays for the unity of all the Christian Churches into one Church of Christ. See the *Decree on Ecumenism* of Vatican II, no. 3 where the Christian communities separated from Rome are recognized as 'Churches'.
112. cf. Vatican II: *Constitution on the Church*, 4; 'koinonia' in Phil 2; 1.
113. Note 95 explains why to all the patriarchs and pastors of all the Churches have been added.
114. cf. Pope Paul VI, addresses at the Bombay Eucharistic Congress; *Clergy Monthly Supplement* 7, 183ff.
115. cf. Pope John XXIII, Prayer for the Ecumenical Council.
116. Those "who are not present at this Eucharist" refers primarily to the absent members of the local community, whose absence is due to sickness or to any other reason; even negligence. More broadly, the expression indicates the union of the Eucharist celebrated by a particular community with all those celebrated in the Church.
117. Cf. Vatican II: *Pastoral Constitution on the Church in the Modern World*, 18.
118. The intercession of the Saints is purposely introduced indirectly so as not to obscure the uniqueness of the mediation of Christ. This "great discretion" in the way of mentioning the intercession of the Saints is found in the Roman Canon (cf. Communicantes), notwithstanding the fact that the Saints occupy there a prominent place. Cf. Roguet, A.; *Le Messe d'aujourd'hui*; p. 180-182.
119. Special mention is made of St. Thomas the Apostle and of St. Francis Xavier, as patrons of India.

120. Cf. the theology of the communion of Saints in the *Constitution on the Church*, 49.
121. The concept of the Holy Spirit as Divine Bliss is especially appropriate in the Indian context. (cf. note 50). It is also in order in the epicletic motif where the Church prays that it may derive fruits of unity and life from its partaking in the sacred banquet of Christ's Body and Blood.
122. Gal 5, 22; Rom 14, 17
123. Jn 17, 21; 1 Cor 12, 12-13
124. Acts 2, 46
125. Jn 13, 35; 13, 15; Jn 15
126. This acclamation seems quite appropriate here. What we receive through the sacramental partaking of the Body and Blood of Christ is the Spirit of Christ, transforming us into the image of Christ. Charity and love are derived from the presence of the Spirit within us (cf. Rom 5, 5). This applies also to the Eucharistic banquet (cf. Tillard, M.J.R.; "L'Eucharistie et le Saint-Esprit". *Nouvelle Revue Theologique* 1968, 363ff);
127. In the Hindu puja, the pujari makes the arati while reciting the mantras. It seems appropriate therefore that the arati be made *during* the doxology, not after. To this effect, while the consecrated gifts are lifted by the celebrant, representatives of the congregation do the arati with flowers, incense and camphor. The bell also is rung. The arati should be done in such a way that it is seen to be addressed to God, not to the sacred species; to this effect, it is suggested to make a threefold (clock-wise) circular revolution.
128. The Holy Spirit is referred to here as Supreme Spirit (paramatman). For the structure of the doxology, see Eph 2: 18: in the Spirit *through* Christ we make our way to the Father. It is specific of Christian prayer that it is normally (not exclusively) addressed in the Spirit through Christ to the Father. This is especially true where liturgical prayer is concerned. Hence the basic structure of the doxology, already found in the *Apostolic Tradition* of Hippolytus: through Christ the Church living in the Spirit gives glory to the Father. Trinity is directly intended and the mediation of Christ is stressed. This form has been preserved in the doxology proper, while the response by the congregation which follows sums up with the 'immanent' Trinity (Being, Knowledge, Bliss).
129. Eph. 1, 10
130. Rev. 4, 8; B.G. 11, 40
131. Rev 4, 11; cf. B.G. 11, 39-44
132. 1 Cor 15, 28; cf. Brhad. Up. 5; 1. 1
133. Deut 32, 39; Is 46, 9; cf. Chand. Up. 6; 2; 1-2
134. Cf. Note 28

VI. AN ORDER OF THE MASS FOR INDIA—II

Attempts have been made for many years now to adapt the Christian Liturgy to the Indian culture and thought-patterns. The various Christian Liturgies now in use have not so far acquired sufficiently an indigenous form and flair, though they have been on the Indian soil for centuries. A few years ago an effort was made at Dharmaram College, Bangalore, to give shape to an Indian Liturgy. This experimentation gained great momentum on account of the encouragement that came from different ecclesiastical and religious superiors. It was presented at the C.B.C.I. meeting held at Dharmaram in 1967, at the Second All-India Liturgical meeting at N.B.C.L. Centre held in January 1969 and also at the All India Seminar held in Bangalore, May 1969. On all these occasions this Liturgy was well appreciated; great encouragement and valuable suggestions for improvement were given by the participants.

The present form of this Indian Liturgy has been prepared, as directed by His Eminence Joseph Cardinal Parecattil, by a special committee, in the light of the suggestions made and after further study and experimentation. This is only a humble beginning of our task, in the spirit of the Second Vatican Council, to adapt the Liturgy to the Indian genius with regard to its theology, structure, symbols and prayer-patterns.

The finalised text and celebration were presented at the IV All India Liturgical Meeting, held at and organised by the National Liturgical Centre, Bangalore, from the 2nd to the 8th December 1973. It was then unanimously decided that this Indian Order of the Mass would be adopted by the CBCI Commission for Liturgy, and be widely circulated for further experimentation and be submitted to the Catholic Bishops' Conference of India for their approval for use in the whole of India, common to all the three Rites.

Introduction

Sacrifice (Pooja) in the Indian tradition has a common structure, order and theological orientation, though it has had slightly varied forms, from age to age and from place to place. This liturgy has been made against this background. In the Indian conception the main aim of sacrifice (yajna) is to sustain the universe in its integrity and fulness. This

is effected by the constant restoration of dharma or right moral order. Thus the end of the Christian Liturgy would be to realize in us here and now the restoration of dharma effected by the sacrifice of Christ made once for all, and thus perfectly to accomplish the renewal of the cosmic rhythm. Christ leads the whole universe to a complete God-realization in the daily renewal of his self-immolation, by consecrating through his presence the food and drink made from the products of nature, by purifying the spirits of men through his grace and by drawing them to himself through the contemplation effected by the power of the Word. These should be, it seems, the specific theological insights for an Indian Liturgy.

Accordingly the following structure has been given to this Indian mode of worship:

I. Preparation of the Pooja Mandapa (Altar):

Indians make use of symbolism even in preparing the Pooja Mandapa. The sacrifice is generally offered squatting¹ but may also be performed standing. In preparing the vestments, altar, prayer-room (chapel), etc. signs, symbols and materials expressive of Indian culture should be used. This must be true also with regard to the sacred music, gestures and other arrangements which should at the same time express the cosmic rhythm. An Indian lamp² and flowers should also be provided. At the centre of the altar a copy of the Bible and a Crucifix should be reverently placed. In Eastern tradition it is symbolic to offer sacrifice turning to the East.³ The people should bring to the altar the bread and wine, and other offerings, if any.

II. Interior Preparation:

i) **Lighting the Indian Lamp:** The priest who arrives at the Pooja mandapa, to offer sacrifice first purifies the sanctuary. The sacrifice begins with a ceremony symbolizing self-purification. For this water, sandal paste, etc. may be used. Then in the traditional way he lights the Indian lamp, which symbolizes Christ, the Eternal Priest and Mediator.

ii) **Vandana Kirtana (Canticle of Worship):** The sacrifice proper begins with the canticle of worship. The praising of the most Blessed Trinity is well expressed by the symbolic ârathi.

iii) **Rakshana Karma (Interior Purification):** It begins with an act of homage to the Adhiguru (the Apostle of the nation) and

an act of repentance, proceeds with an act of thanksgiving and ends with the exchange of peace.

- iv) **Prasthavam and Dhyana (Liturgy of the Word and Meditation):** The highest stage of preparation is the reading from sacred scriptures and meditation. All are absorbed in the contemplation of the Word of God, by concentrating the mind and heart on God by devout singing, scriptural readings, and meditation.
- v) **Manasa Pooja (Self-offering):** The preparation for the sacrifice reaches its climax in self-offering. The devotees offer themselves, being profoundly absorbed in God. This is symbolized by offering the gifts of bread and wine.

III. **Peetta Pooja (Blessing the Altar):** The priest devoutly prepares the mandapa. God is invoked to come and receive the offerings.

IV. **Udgita (Eucharistic Prayer):** Here the whole salvation history is sacramentally renewed. Hence the consecration takes place after a commemoration of the whole history of salvation.

V. **Avahana (an epicletic hymn):** In Hindu Pooja, 'avahana' is the ceremony of inviting God. This corresponds to the Epiclesis of the Christian Liturgy. This is also the climax (Udgita) of the realization of Christ's sacrifice.

VI. **Naivedya Samarpana (Oblation):** The Oblation (Christ) is presented to God the Father.

VII. **Arthana (Intercession):** Petitions and intercessory prayers are also made.

VIII. **Epiclesis.**

IX. **Prasanna Pooja (Hymn of Praise):** Hymns of Praise are offered to the Father and to Christ who has come into our midst in a new way.

X. **Nidhana (Communion):** The body and blood of Christ are received in communion. Thus the pouring of the divine grace and the restoration of the cosmic rhythm accomplished by the sacrifice of Christ bear fruit in us sacramentally.

XI. **Udvasana (Final Blessing):** After the sacrifice the worshippers, filled with God's grace, depart from his presence. The Pooja ends with a prayer for the abiding presence of God in their midst. All are exhorted to live in the spirit of the sacrifice and bear witness to Christ in their day-to-day life. Heavenly peace and God's blessing are invoked upon all the participants.

THE TEXT

I. Entrance:

(The priest and servers dressed in white⁴ proceed to the altar. Light, incense, flowers and offerings are carried in front of them. The Crucifix and the Bible are enthroned on the altar).

Hymn:

Nitya Kavādam Turannālum
Bhuthalam Ninnoli Kānatto
Thaijasa Poornima Neeyennum
Thāmasa Pāpamayam Njangal
Neekkenamê Ninnāvaranam⁵
Ninmukhamonnivar Kānatte
(Nitya Kavadam)

II. Preparatory Rites:

(All enter the place of worship. After having stood prayerfully with folded hands for some time, they give a profound bow to the altar)

Priest: Om!⁶ Shanti! Shanti! Shanti!⁷

(As he purifies himself by washing his hands and by applying sandal paste to his forehead, he says:)

God, fullness of Existence, Knowledge and Bliss, bless us, your humble servants, that we may offer this holy sacrifice with pure thoughts and sincere heart.

(As he sprinkles holy water on the altar, he says:)

O! Saccidananda! may this altar which brings you down to us and becomes your dwelling-place be made pure like the altar on mount Calvary!

(As he sprinkles holy water on the people, he says:)

May we who offer this sacrifice be blessed by the holy water of your grace!

1. Lighting the lamp:

(The priest takes a lighted lamp and holding it out towards the people says:)

O Lord Christ, the Mediator⁸ between the eternal Creator and us creatures, ever-burning Light of love, we offer you our hearts vibrating with love like the flame that leaps up from the burning lamp.

People: O Eternal light, the fulness of all divine revelation,⁹ illumine us by your divine light which enlightens all men.

(Then, while the following hymn is being sung, the priest offers arati to the Bible and Crucifix and lights the sacred lamp. Each one venerates the fire-witness).¹⁰

Hymn:

Poorna Santhana Satyprakasame
Jesu Nin Padamen Alambame¹¹
Koorirularnnoru Bhuthala Seemayil
Varoli Veesiya Vanaradeepam¹²

(Jesu Nin Padamen...)

2. Canticle of Worship (Vandana Kirthana):

(The priest entering the holy of holies venerates the altar by touching it. He then says:)

Om! adoration to you, Father, Son and Holy Spirit, adoration to You Splendour of the Eternal Saccidananda,¹³ adoration to you, Triune God of Truth and Love!

People: (Sing):

Om! Jagadeeswara, Sadapi Chinmaya¹⁴
Jagadeeswara Vande
Om! Paripujita Parapatma
Anavaratham Vande.

3. Interior Purification (Rakshana Karma):

Priest: Let us pray that the Lord may look favourably upon this sacrifice that is being offered for us all. May the blessings of the Virgin Mary, our Mother, of St. Joseph and of our preceptor,¹⁵ the Apostle Thomas, be with us!

People: Let us remember the Prophets, Apostles, Martyrs, ancestors and sages who have attained pure bliss. May their protection be with us at this altar of sacrifice!

Priest: O! Merciful God, we who are weak and sinful are wholly unworthy to offer this holy and life-giving sacrifice of your Divine Son. But You are the health of the sick, the strength of the weak and the liberator of sinners. Help us, who seek refuge in your mercy alone, to accomplish this rite with pure hearts and holy dispositions.

People: Lord, mercifully forgive the sins and offences of your servants.¹⁶

(Silence; repenting of sins, prayers of contrition. The priest touches the altar as a sign of becoming purified).

Priest: Brethren, in accordance with the teaching of Christ,¹⁷ our Lord, Let us wish peace to one another before we offer this sacrifice.

(As a sign of mutual love all wish peace to one another)

Priest: O! God, you who are the liberation and the way!¹⁸ (The people join in): you opened to us the path of love. You have wiped away the stains of our souls and made us beautiful like flowers.¹⁹ We thank you for the many gifts you have showered on us. (Meditation)

4. Liturgy of the Word and Meditation (Prasthavam and Dhyana):

Priest: O! God, you reveal yourself in different ways²⁰ to us creatures who live in expectation of the vision of your glory, enlighten our minds²¹ to hear and understand your Word which communicates to us eternal truth.

People: May we become prophets of the eternal Word²² which is the ground of Scriptures, the inspiration of sages and the hope of Brahmacharis!

Server: (bows to the priest as a sign of asking permission to read the Scripture).

Priest: (extending his right hand towards the reader says:)

May Christ Our Lord strengthen you to proclaim His divine Word!

Server: (reads the Bible. There is a short silence. If appropriate, Indian Scriptures may be read).

Priest and People: (Sing)

Arupa Mahatma Chithanandarupa
Avidya Virudham Vivekam Tharu Ni
Thamassin Kruthantha Tharu Ni Prakasam
Ajata Nitanda Suchaithanyameku

OR

O! Lord Christ, (Sat) Guru of the whole world,²³ Lord Christ, through your holy Gospel, lead us from the unreal to the real, from darkness to light and from death to immortality.²⁴

(During the hymn the priest incenses the sacred book, and venerates it by touching his forehead to it).

Priest: (blessing the people with the Bible in the form of a cross)

The peace of Christ be with us

People: Now and for ever.

Priest: The Gospel of Our Lord Jesus Christ according to St.....

(reads the Gospel. After the reading, he venerates the Bible by touching his forehead to it.)

Homily, followed by silent meditation.

Hymn:

Yesudeva Sada Sthothram
Yesudeva Sada Stuthi
Yesudeva Sada Sthothram
Sada Devannu Kirthanam.

(While the above hymn is being sung, the priest prepares the offerings)

5. Spiritual Offering (Mânasa Pooja):

Priest: Let us offer ourselves to the merciful God who has revealed Himself for our salvation.

(He raises the bread and wine. Other offerings also may be raised up on a tray)

Hymn:

Kazhcha Ekidam

Akhila nayaka Nayaka Lokapalaka

Padam Chernnidam

Kazhcha Edidam

Divya Deeptiyil Onnucheruvan²⁵

Atmapuzhpam Puja cheithidam

Jeeva dayaka Kazhcha ekidam

Jeevitham Njan Pooja Cheithidam²⁶

(Akhila Nayaka...)

Priest: O God, our Father! (The people join in) deign to accept these gifts as a memorial of your self-gift to us which was completed by the passion, death and resurrection of Your Divine Son and as a symbol of our own self-offerings on the altar.

III. Blessing the Altar (Peetta Pooja)

(The priest prepares the altar for Christ, the divine Victim by spreading flowers on it and incensing it. He recites appropriate mantras, holding aloft the censer, he says):

May this altar be sanctified by the sweet odour of your holiness like the first sacrificial altar that is the source²⁷ and energy of all creation and like the tabernacle of the ark of the covenant.²⁸ May it be sanctified like Mount Calvary where the eternal sacrifice was offered and like the heavenly temple²⁹ full of glory.

IV. Eucharistic Prayer (Udgeetha)

Priest: Calling to mind the history of salvation, let us sing in praise of the everlasting mercy of God who out of His eternal love for us revealed Himself and opened to us the path of liberation.

Hymn:

Ananda Satvika Poornimaye³⁰
Ananda Chinmaya Poornimaye
Avarnya Sundara Poornimaye
Thozhunnu Nalvaramēkaname

Priest: Eternal Father, God without beginning or end! You gave existence to the universe and preserve it through your creative love, in order to give it a share in everlasting life. Your glory pervades the whole of creation. Every atom and every sphere of life is filled with your presence.³¹ There is nothing beyond you. There is nothing more universal than you.³²

People: Eternal God, we praise your glory; we adore your power.³³

Priest: The whole of creation praises your great glory³⁴ who in the beginning started the work of creation through primeval sacrifice,³⁵ and decorating the universe by the power of splendour of your Word,³⁶ changed darkness into light, and nothingness into being.

People: We praise you who are unseen and formless and who gave name and form³⁷ to all creatures.

Priest: We offer our thanksgiving to you who, creating us in your image and likeness³⁸ gave us eternal life, and as a father took us under your providence, and blessed us by giving us intellect to grasp the truth and will to love what is good.

People: You who are the fulness of Existence, Knowledge and Bliss, you are our father and mother.³⁹ You alone are our Saviour. It is you who give us peace.

Priest: Because we disobeyed you who are goodness itself we lost eternal life:⁴⁰ dharma declined; ignorance immersed us in spiritual darkness. Nevertheless, in the indescribable tenderness of your love, you remembered us and promised us salvation. Through the prophets and establishers of dharma, you revealed to us the message of salvation in various ways. Those who sought the truth with a pure mind became witnesses to the mysteries of salvation through their spiritual and moral charisms and their social and cultural values.

People: O! Light of the nations⁴¹ your wisdom is inscrutable and your universal providence marvellous.

Priest: When the most opportune time came, remembering the covenant you made with our fathers Noe, Abraham and Jacob.⁴² You sent your eternal Son who became man born of a virgin.⁴³ By your example and moral precepts, you taught us the way of liberation and revealed the kingdom of heaven by signs and wonders.⁴⁴ By your passion, death and resurrection, you redeemed us for ever. You united us in the People of God⁴⁵ firmly rooted in faith and love, and gave us your Holy Spirit in order to make us capable of realising you in us.

People: Eternal praise to you for your unspeakable self-gift to us. May the mystery of salvation be perfected in us who live in expectation of the cosmic vision of Your only Son.⁴⁶

Priest: He instituted the only sacrifice and sacrament to be offered until His return⁴⁷ and He appointed us His ministers to offer the sacrifice and to perform it as a community.⁴⁸ Therefore, in accordance with His teaching, in the Church assembled here, we commemorate and accomplish Your saving mystery.
(Silence)

V. Epicletic Hymn (Avahana):

Sri bhakti bhava pranidhanada jnanasara
Sri sneharupa Subhageswara Shantidata
Sri Muktidata vara dayaka pavanatman
Avathriyatham mama vibho mama supranamam.

(**Priest:** Come, Holy Spirit! May we be blessed by Your propitious presence. Dwell in these offerings and sanctify them.)

Priest: (taking bread in his hands)

On the night before he suffered, after giving an example of mutual love and service by washing the feet⁴⁹ of His disciples, Jesus took bread, and lifting his eyes to heaven, gave thanks to You Father, blessed it, broke it and gave it to his disciples, saying: **This is my Body which is broken for you for the forgiveness of sins; Take this and eat it, all of you.**

(He places the paten on the altar).

(Taking the chalice in his hands)

Then He took the cup, gave thanks and said:

This is my Blood of the new covenant which is shed for all for the forgiveness of sins. Take this and drink from it, all of you.⁵⁰

(He places the chalice on the altar).

VI Oblation (Naivedya Samarpana):

Priest: (raising his hands and looking heavenward)

Eternal Father, having received this example by holy tradition,⁵¹ we commemorate and celebrate the passion, death and resurrection of your Divine Son and offer you this sacred Body and Blood as eternal Naivedya until his glorious return.

People: May we obtain through this offering forgiveness of sins, hope in the resurrection and life everlasting.

VII. Intercession (Arthana):

Priest: O God, the source and establisher⁵² and preserver of eternal Dharma, we pray that peace and tranquillity⁵³ may descend on the whole world and on us who have performed your eternal sacrifice. It was this sacrifice that restored cosmic order⁵⁴ and re-established dharma. May all men grow in the eternal life you gave them.⁵⁵

People: Father, receive our prayer.

Priest: O! God, you who are Father, Son and Holy Spirit, we pray that we your people may be one in love as you are one,⁵⁶ and that all nations may be united in the truth.

People: Father, receive our prayer.

Priest: We pray for N...our Pope, the Supreme Pontiff and Head of the Universal Church, for N...our bishop, and for the whole Church.

People: Father, receive our prayer.

Priest: We pray for our parents, relations, friends and benefactors and for all those who have departed from this world.

People: Father, receive our prayer.

Priest: We pray for all those who labour and who are weak and in distress.

People: Father, receive our prayer.

Priest: We pray that our motherland may flourish in wealth both spiritual and temporal, and that all her sons may come to know you and accept your beloved Son as their Saviour.⁵⁷

People: Father, receive our prayer.

(other petitions may be added here)

VIII. Epiclesis:

Priest: Lord, send your Spirit upon us, your servants and upon these sacred offerings so that we who receive them may be filled by your spirit to proclaim the mystery of salvation in our life.

People: May the mysteries of your redemption be perfected in us by his power.

(The priest breaks the sacred host and signs it with the precious blood)

Priest: May the body of our Lord, which is the divine Paramaprasad, and his precious blood, our Paramathirtha, be mingled together and perfected for ever. May it be unto the pardon of our sin and for the hope of eternal life.

IX. Hymn of Praise (Prasanna Pooja):

Priest: (raising the Host and Precious Blood)

This is the divine food that came down from heaven.⁵⁸ This is the divine presence that gives the immortal nectar⁵⁹ to the soul. May this sacred presence take hold of us and may we be dissolved in it.

(Triple arati⁶⁰ with lamp, incense and flowers is given: the priest then places the consecrated species on the altar)

Hymn:

Vanil meyum Surabhojanam Ni⁶¹
Bhuvanagata Sudha Ni⁶²
Marthya Raksha Ni, Manavarasithan
Akshayatma Nidhi Ni
Jeeva Sakti Ni,⁶³ Viswa Deepti Ni⁶⁴
Loka Maha Prabhu Ni⁶⁵
Puja Poojyanam Raja Rajanam⁶⁶
Mahatma Sat Guru Ni
Papamoksham Ni Punnya Thirtham Ni
Chithananda Vibhu Ni
Deena Bandu Ni,⁶⁷ Sneha Sindu Ni⁶⁸
Mamakatma Prabhu Ni.

X. Holy Communion (Nidhana):

Priest: O God, who have said: Ask and you shall receive, seek and you shall find, knock and it shall be opened to you⁶⁹ receive our petitions and grant us an abundance of your blessings.

Let us say the prayer taught by our Lord, and beg our loving Father to give us the life-giving bread.⁷⁰

Our Father in Heaven, (The people join in) holy be Your name; Your kingdom come. Your will be done on earth as in heaven. Give us today our daily bread. Forgive us our sins as we forgive those who sin against us. Do not bring us to the test, but deliver us from evil, for the kingdom, the power and the glory are Yours, now and forever.

Priest: Behold the heavenly banquet that is prepared for us!

People: Lord, we are unworthy, deign to make us worthy to receive you.

(Silence)

Priest: (bows and takes the hosts in his hand and distributes them to the faithful)

Lord Jesus Christ! (The people join in); may we be the bearers of immortality. Lord of plenty, dwell within us. You are our refuge. You are the sole goal of our lives.

(After the reception of Holy Communion, there is silence for a time)

People: (while the priest washes the sacred vessels):

O God, our Creator and Lord! may your Spirit dwell in us who have received your body and blood. May we who have received the food of peace become worthy of the eternal banquet.

Priest: O God, the Eternal Fulness and centre of light, we offer you thanks for your boundless kindness. You made us who are weak worthy to enjoy the sweetness of your words and to share in the divine mysteries. Eternal praise to you for your unspeakable gifts!

Hymn:

Pavanan Pavanan Pavananamni
Vanavarayiram alapiqunnu
Bhuvilum ninnude mahimakal nitaram
Nirayai chernnu vazhttam jangal.
(Pavanan...)

XI. Final Blessing (Udvasana):

Priest: Brethren let us bear witness⁷¹ to Christ in the various spheres of life.

People: Lord, bless us and send us into your harvest.

Priest: May Christ our Lord give us the grace to continue our lives in the spirit of this sacrifice which we have offered. Overcoming evil with good, let us be witnesses to Christ in the actions of our lives. May our hope in Christ comfort us in our sorrows. By our mutual love let us show to the world that we are the disciples of Christ.⁷² By seeing our good works, may others also come to glorify our heavenly Father.⁷³

(Raising his hand in the form of benediction, he says:)

May the grace of the Lord Jesus who was incarnate in the world and the love of God the Father, and the fellowship of the Holy Spirit be with us all!⁷⁴

People: Now and for ever.

Om! We adore You, the Uncreated Being!

Om! We adore You, the God-Man.

Om! We adore You, the Holy Spirit!

Om! Shanti! Shanti! Shanti!⁷⁵

NOTES

1. The Yoga tradition teaches that the sitting posture is good for concentration, for attention and for mental absorption. Though pooja in general is offered standing, the highest form of pooja—*atma pooja*—is offered sitting. Cf. *Brahmasutra* IV, 1, 7, *Gita* VI, 10-14; *Yoga Sutra*, 2, 46.
2. The lamp is light of the world and Christ the Eternal Priest. The Hindus revere fire as a priest. Cf. *Rig Veda*, I, 1. Fire is the messenger that takes man's prayers to the presence of God. Cf. *Isa. Up.* 18; *Rig Ved.* I, 1-7.
3. The Indian conception is that the door of heaven is in the East. The purpose is to sit turned towards the vision of God.
4. The white vestment is expressive of the humble and pure interior. Indians use white vestments for sacrifice. Cf. *Pooja-vithikal*, by Penat Manakal *Purushottaman*, p. 24.
5. *Isa. Up.* 15.
6. The sound 'OM' is a symbol of God's being, especially of 'Vak' God or Word or Speech. All the Vedas are contained in it. Cf. *Kadha. Up.* 1, 2; 15-17; *Prasna*, 5, 5; *Mando. Up.* I, 1; *Gita* IX, 17.
7. Besides conveying greeting and an atmosphere of peace and tranquillity, it reminds us of the restoration of peace between man and God, which is the chief aim of sacrifice. Cf. *Kadha. Up.* 5, 15.
8. Christ is the fulfilment of the ancient Indian conception of fire as mediator and priest. Cf. *I. Timo.* 2, 5; *Rig Ved.* I, 1-9.
9. The Hindu conceptions of God as 'Param Jyothi' and 'Svayam Prākasam' are verified in Christ. Cf. *Isa. Up.* 18; *Atharva Ved.* 13, 3-17; *Chado. Up.* 8, 3, 3; *Gita* IX, 16; X, 21.
10. A sign of paying homage to the light that is Christ and of receiving his illumination interiorly.
11. *Psalm* 118, 105.
12. *John* 1, 5.
13. In Indian theology this signifies the Blessed Trinity. This is another form of the statement 'Satyam, Gnaanam, Anandam Bhrama' cf. *Tait. Up.* II, 1; *Ahniha Tattwam*; *Mukta Bhodha Vyakatanam* 1 verse.
14. Christ is the 'Chit' in the Trinity of "Sat-chit-ananda". 'Christ is God's wisdom' Cf. *I. Cor.* 1. 24.
15. For us Indians St. Thomas is the preceptor of divine knowledge, he is our '*Adhi guru*' Cf. *Mundako. Up.* I, 2, 12-13; *Mahabharata Sabha Parvam*.
16. '*Syro-Malabar Liturgy*', Alwaye, 1968, p. 43.
17. *Mt.* 5, 23-24.
18. *Maitri Up.* 6, 22.
19. *Manikavachanam*.
20. *Hebrews* 1, 1.
21. *Bhriha, Up.* II, 4-5.
22. *Katha. Up.* 2. 15.

23. 'Guru' has a very significant role in Indian spirituality. The Guru is one of the paths by which God manifests himself to the devotee. The Eternal Word comes to him through the Guru. Cf. Manu II, 69, Svedasara Up. VI, Gita IV, 34; Kurmapuranam 11; Tantrasastram; Prabhanna Parijata; Guru prasna padhadi 15-18.
24. Phriha Up. 1, 3, 2. 8.
25. To represent the interior soul as the flower used in sacrifice is quite common in Indian worship.
26. Romans 12, 1.
27. Synonyms of God's creative power. Cf. Shamavaivarttha Puranam on Ganesha Ch. 7; Varaha Puranam, Trisakti Mahatmyadhayam.
28. Exodus 40, 2-3
29. Revelations 21, 1.
30. This is an Indian 'Trisagion', the Trinity of Sat, Chit and Ananda are individually glorified.
31. Svetha Up. 1, 16.
32. Svetha Up. 3, 9.
33. Creation is an expression of the creative power of God. Cf. Rig Ved. 10.
34. Psalm 150, 6; Genesis 1, 2.
35. The Vedas depict the sacrifice of the first man also as a tapas. Cf. Rig Ved. 9-129-3; Briha Up. 1-2/2-7. Chando. Up. 4, 17ff.
36. Genesis 1, 2-3; John 1, 3.
37. Genesis 2. 19. In Indian Philosophy 'name' and 'form' are constituent factors of personality. Cf. Chando. Up. VI, 3, 2, Mundak Up. I, 1, 1, Yadhidramatadeepika with Prakasha Ch. IV.
38. Genesis 1, 27.
39. It is the Eastern tradition to attribute to God simultaneously paternity and maternity. Cf. Raguvamsam 1, 1, Briha Up. 1. 4, 3, Gita 11, 43, Shri Ramanuja Saranagathigathyam VI; Stotrarathnam, Yamundajarya, 43 Ramaraksha stotram.
40. John 17, 3; Briha Up. 1, 4, 10.
41. John 8, 12.
42. Genesis 9, 9; 12, 2; Exodus 19, 5.
43. Gala. 4, 4.
44. Luke 11, 20; John 20, 30.
45. 'Lumen Gentium' No. 9.
46. Second coming of Christ. Ephe. 1, 23; 1, 10.
The visvarupa dharsam in the Gita also is implied; Gita XI.
47. Gita 3, 10.
48. I Cor. 11, 25.
49. The washing of the feet is referred to because it is symbolically related to the paschal mystery.
50. I Cor. 11, 23ff; Lk. 22, 19-20; Mk. 14, 22ff; Mt. 16, 21ff.
51. The community offering the sacrifice is related to the universal Church. Cf. Syro-Malabar Liturgy, p. 32.
52. Gita 4, 7-8.
53. John 14, 27.

54. Cosmic order (Rtha) and Dharma (Moral order) express the state of the universe before the fall of man and the disintegration that followed it: Rig Ved. 63, 7; 7, 66. 12; 3. 2. 8 etc.
55. John 10, 10.
56. John 17, 21.
57. John 17, 6.
58. Luke 6, 50.
59. 'Amirth' which is the food of gods, food of immortality in Hindu literature.
60. 'Trivithathi': Among Indians this rite of reception is shown to a person deserving the highest respect.
61. Psalm 78, 28.
62. John 6, 50.
63. John 14, 6.
64. John 8, 12.
65. Phil. 2, 11.
66. John 7, 38.
67. Mt. 9, 12.
68. John 4, 8.
69. Mt. 7, 7
70. Mt. 6, 9ff.
71. Mt. 5, 16
72. John 13, 35
73. Mt. 5, 16
74. II Cor 13, 13.
75. The liturgy concludes in an atmosphere permeated by God's peace, which is the result of the sacrifice.

PART III

EUCCHARISTIC CELEBRATIONS FOR THE YOUTH

VII. INTRODUCTION AND PRINCIPLES

Introduction:

"The painful awareness that our liturgy often fails to transform the lives of our Christian communities and to inspire their members with the true spirit of service poses problems that must be faced with courage and sincerity. Our participation in the liturgy does not seem now to lead us to be sensitive to the problems of present-day man. We do not in reality hear God speaking in the Word announced in the liturgy if we fail to hear him calling us in the agony, the anxieties, the struggles, the joys, hopes and aspirations of men around us. We do not recognize God's plan in the progress of man today, nor are we sensitive to the fact that the glaring injustices, inequalities and disorders of society are insults to God in the responsibility for which we share.

"Our participation in the liturgy must take us beyond the walls of the Church. It calls for involvement in the life of the nation. It demands a change of attitude in all of us, people, religious, priests and bishops... Another element in this new attitude is the change of mind of our people. They must continually search for their role in God's plan for the world; they must be led to speak and work more positively towards the betterment of human conditions. Group masses, by which meaningful interpersonal relations are fostered, are a powerful means to build a genuine christian community. They offer the best opportunity to relate worship to life in a realistic manner. On the part of the priest, this supposes that he identifies himself fully with the community and shares their sufferings and joys (III All-India Liturgical Meeting, Final statement, No. 4)."

This awareness of the III All-India Liturgical Meeting is the main reason why the sub-commission for 'A new order of the Mass for India, including the Anaphora' was also given the task to create a Eucharistic Liturgy appealing to and helpful for the youth living in secularizing India. The latter task differs from what is generally called the creation of a new order of the Mass for India, which seeks its inspiration mainly from the rich religious traditions of India. Those concerned about the liturgy for young people are convinced that they have to find their inspiration mainly in the experiences, concerns, frustrations, aspirations and hopes of the young people themselves and the world in which they are called to practise their Christian faith. They stress the prophetic and liberating function of the Christian liturgy.

The key-word for the youth in this respect seems to be 'relevance': does it help us and our nation to live, to live more meaningfully, to live a fuller life in our society? The answer to this quest for relevance is not to give them a variety of 'new orders of the Mass', but to trust their liturgical animators and give them liturgically sensitive pastors who are deeply convinced of the inspiration and strength flowing from the meaningful celebration of the Christian mysteries, for, as Vatican II says: "The liturgy is the summit towards which the activity of the Church is directed; at the same time it is the fountain from which all her power flows" (Sac. conc. No. 10). Liturgy is not a prefabricated, ice-boxed reality, but a living reality. Hence we do not seek for the approval of an 'order of the Mass for young people', but rather of a few principles, which will help the liturgical animators of young people to create a liturgy with the young people.

Since we can learn or draw inspiration from what has been done before or elsewhere, the Sub-Commission will also prepare a number of Eucharistic celebrations in toto, or parts of them, including some anaphoras, which young people have made or found meaningful. These are meant to be samples or models, which should serve as a source of inspiration.

In the principles which follow we will often use the word 'youth' or 'young people'. Then we have in mind people between 13 and 30. Many of the principles hold good for all truly liturgical celebrations, but we formulate them with the youth section of the Christian community in mind, because an early implementation of these principles is for them most urgent and vital.

Principles:

1. **The liturgical animator** (priest, teacher, youth animator, a liturgical group, etc.) **prepares the Eucharistic celebration WITH the young people:** We easily underestimate the young people's creativity and the work of the Spirit in them and through them. Their Christian growth (in faith and in their intimate relationship with God—as persons and as community) takes place not by imposing a liturgical celebration, but by helping them to develop their own Eucharistic celebration. Such a celebration appeals to them, not because it is a novelty, but because it is their very own and expresses their deepest Christian self. It is, therefore, evident that the animator does not prepare the celebration all by himself.
2. **The Eucharistic celebration is life-oriented:** The 'community' which meets in God's presence determines the field in which they search for

and want to celebrate their Christian response. This does not mean that it does not pay attention to the liturgical year and the great Christian feasts—rather it does so very much—but that it will always reflect on these events and Christian mysteries in the light of their own situation. On the other hand, all that existentially occupies their minds—as individual persons, as community, as citizens—is material for the Eucharistic celebration, where we hear God's Word and celebrate Christ's and our involvement in the Father's plan. This relatedness to life explains why very few of the actual celebrations can be considered a 'finished and polished' product. Often the preparation will continue till the last minute. Repetition of a 'Eucharistic event', however successful, runs the risk of becoming an empty shell; the youth may press in such a case for the externals without the inner experience and consider a less enthusiastic or striking participation a failure.

3. **The Eucharistic celebration is action-oriented:** When—in the service of the Word—we have discovered what is the Christian response in a particular situation, and—in the Eucharistic service—we have celebrated in thanksgiving Christ's breaking of himself on the altar of the world in obedience to the Father, who sent the Son to save the world, the youth feels that their participation is dishonest and inauthentic, if the service does not lead them to action. Our celebration should express what we, a group of Christians committed to Christ and one another, really believe, stand for and are ready—at whatever risk—to put into practice. A problem—or issue-oriented celebration should bring out clearly what God asks us to do, what being involved with Christ in the world around us means here and now.
4. **All this implies a great flexibility and spontaneity in the Eucharistic celebration:** the procedure varies according to the number of participants and the intensity of their community life.
 - i. **for large gatherings:** a careful planning by a representative group is necessary, so as to ensure a) that confusion/sloppiness/irreverence is avoided; b) that the faith of the whole gathering is expressed, deepened and celebrated. The more people take part in the preparation (text-writing, announcements, choir practice), the better. We should see to it that those who read, pray, sing or act, really communicate with the whole gathering, and at the same time avoid giving a performance or show. The use of guitars and pop songs does not make a mass a youth mass, although a certain section from

the youth use the guitar and western songs as means of authentic self-expression.

ii. **for small gatherings:** When the group has grown into a real community, the liturgical leader can rely a great deal on the spontaneity and responsiveness of the group. In the process of growing together, the group should be introduced step by step to less formal forms of communication with God, move away from forms and patterns that have become rather empty and learn to express their true selves. This growth towards spontaneity takes place both during intensive seminars, shared life weekends, work camps, peace marches, etc., or when people meet regularly for group Masses, home liturgies, etc.

5. **The symbols of the youth and their songs often have no religious tradition:** The youth is able to give a Christian meaning to the most secular and sometimes even old objects. Often their natural symbols are only valid for this particular group, for this particular occasion. This shows that many of them have overcome or are struggling to overcome the traditional dichotomy between the spiritual and the material; hence they are very open to confess and celebrate the incarnational dimension of the Christ-event. The symbols natural to them are often more effective and powerful than many of the traditionally religious symbols. There is a great need that the various vernaculars produce songs which proclaim brotherhood, friendship, unity, justice, peace, etc.

6. **For their Eucharistic celebrations the youth makes use of the great variety of media of communication:** particularly in their reflection on the Word of God or to introduce the theme of the celebration: role play, dialogue, interview, drama, slides, maps, posters, mime, newspaper cuttings, etc. All of them are considered God's gift to express, share, celebrate and proclaim their living faith.

7. **A Eucharistic celebration is meant to celebrate the concrete commitment of a community and to deepen it:** All that matters is whether the celebration prophetically reflects and proclaims the Christian's concrete (familial, regional, national, international) commitment. When the liturgical animator is truly sensitive to the concrete gathering with whom he celebrates, the service will turn out in accordance with the character and the cultural outlook of that community; he goes beyond the distinctions: religious/secular; spiritual/material; Indian/Western. The congregation itself ultimately decides how it can best express its living faith. Sensitive to what is dear to the various congregations, the liturgi-

cal animator brings out the best from what is alive among them and their traditions, being blind neither to people who naturally express themselves in the traditionally 'Indian' ways, nor to the increasing 'universalism' of certain young people.

8. **Silence is precious in the Eucharistic celebrations:** it enables the participants to interiorize all that happens. The celebrant will often have to introduce this silence. The youth hates **verbalism**, respects and cherishes the mysteries of faith and life (they react against extreme rationalism). The direct and clear language which they speak, and demand the Church to speak, does not at all close the door to communication in poetic language.
9. **A variety of Eucharistic prayers expressing the main concerns and aspirations of the youth must be made available and celebrants must learn to elaborate them in the light of the whole celebration:** In the present situation—four Eucharistic prayers in an idiom alien to them—many feel that in youth celebrations everything is meaningful except the Eucharistic prayer, which they experience as the anti-climax of the service, and during which they withdraw.
10. **Authentic youth masses will not only attract the youth, but also their parents and older people:** This can lead to an 'aggiornamento' of the liturgy and the Christian life of the whole parish.
11. **Liturgical work with the youth is an effective way to deepen their faith; it is the heart of catechetical activity:** It brings those who miss regular catechesis (lack of interest, non-Christian schools or colleges, early school-leaving, etc.) into contact with their pastor. When he prepares the liturgy with the young people, they will gradually develop a deep personal insight into the Christian mysteries and a deep sense of their mission.
12. **Great attention should be paid to the formation of creative celebrants:** The kernel of such a formation is the experience of a creative and dynamic liturgical life; this cannot be imparted through lectures.

VIII. EUCHARISTIC PRAYER

PARTICULARLY FOR THE YOUNG PEOPLE—I

Father in heaven, it is right we should give you thanks and glory;
You are the Father of all men and women,
Source of all life, all light and all goodness.
You created us with the ability to understand and to be understood,
to give and to receive,
to love and be loved,

So that one day we may be one with You, who are a God of love.
We thank you for your Son, Jesus Christ, who out of love died for us,
Who by dying out of love taught us how to live for and with one
another,
Who gave Himself as our food and drink,
When He celebrated the Last Supper with His friends.
We wish to join Him and all the angels and saints, saying:
Holy, Holy, Holy.....

God, you are really good,
We shall never fully understand your goodness;
Your Son, Jesus, showed how good you are
When he became one of us,
The Son of Mary, a young woman, full of life and with a great
capacity for love, like all of us.
Father, we thank you for your Son, Jesus Christ,
Who cured the sick,
Who fed the hungry,
Who really cared for those rejected by society,
for those oppressed by the powerful,
for those who did not find anyone to understand them,
for those who had no true friend;
Truly he was more concerned about his fellow men than about himself.
This is why he sacrificed himself out of love for all of us,
obeying your Holy Will,
though it was very hard and difficult,
for who likes to die, when he is in his thirties?
He shows how much he loves us
by giving Himself as food and drink.

When he gathered his friends around the table for supper,
He took bread, blessed it, broke it,
And shared it with them, saying:
Take this, all of you, and eat it:
This is my body, which will be given up for you.
At the end of the same supper,
He took the cup with wine,
He thanked you, blessed the cup and shared it with His friends, saying:
Take this, all of you, and drink from it:
This is the cup of my blood,
The blood of the New and Everlasting Covenant;
It will be shed for you and for all men,
So that sins may be forgiven. Do this in memory of me.

Let us proclaim the mystery of our faith:
Christ has died,
Christ is risen,
Christ will come again.

In gratitude, heavenly Father, we recall
That your Son suffered and died for us,
That He overcame death by His resurrection,
That He is now with You in heaven.
Full of hope we are looking forward to the day,
When he will come to take away all our sorrows and sufferings
and make all mankind share in the immeasurable joys of love.

Lord, send Your Spirit among us,
To fill us with His light and life,
So that we who are gathered around this altar,
May grow into your family, united in love.
Lord, You have made us responsible for our world.
It depends on us whether it will be a valley of tears
Or a family united in love, of which you are the Father.
Please, send Your Holy Spirit,
To help us in that great task.
May we see with your eyes,

hear with your ears,
understand with your mind,
speak, respond and inspire with your mouth,

love with your heart,
act with your strength,
be your loving hands in this our world.

In union with the whole Church and all people of good will,
with our Holy Father, Pope Paul and our bishop...

We pray for the young people all over the world,
particularly for those who have to suffer or are persecuted for their
convictions,
and for those who have no hope or conviction left,
because all their dreams have been shattered.

We pray for the young people of our country,
that they may have ideals worth living for,
and for which they may even be prepared to die.

Finally Lord, we pray for all those who are very close and dear to us.....

(other intentions are added)

All glory to the Father,
To the Son, and to the Holy Spirit
Who are true life and true love, one God, for ever and ever. Amen.

IX. EUCHARISTIC PRAYER
PARTICULARLY FOR THE YOUNG PEOPLE—II

(alternative to No. 1)

God, our Father,
We thank You for our youth,
 for the life that lies before us,
 for the opportunities that are open to us.
We thank You for our ability to understand and to be understood,
 to give and to receive, and
 to learn from our failures.
We thank You for Your Son Jesus Christ,
 Who stood by His convictions,
 Whose courage we admire,
 Whose concern for others makes us almost speechless.
We wish to join Him with the angels and the saints, saying:
Holy, Holy, Holy.....
We are so grateful to You, Father,
Because You do not ask us to be Gandhiji, our great leader.
You do not ask us to be Nehru, our first Prime Minister.
You do not ask us to be like our teachers, or like our fathers and mothers.
We are grateful because
 You ask Sheela to be Sheela
 Anand to be Anand
 Saroj to be Saroj
 John to be John.
Yes Father, You ask all of us to be ourselves, to be true to ourselves.
You care for us as we are.
You have written the name of each one of us in the palm of Your hand.
Because You cared so much for us,
You sent Your Son Jesus,
Who really showed the depth of your love.
For no one has greater love than the one who gives his life for the happiness,
 the well-being, the freedom, the future of his friends.
And all men and women, young and old, rich and poor, are your friends.
Jesus showed how much He loves us by breaking Himself for us on the wood
 of the Cross.
He shows it still by breaking Himself to be food and drink for us,
 When we are gathered around His table.
For at that supper He took bread...(See Page...92 and the following)

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CENTRE
BANGALORE—560005
1974