

KATHOLIEKE UNIVERSITEIT LEUVEN

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LITURGY AS A SACRAMENT OF THE PASCHAL MYSTERY
A STUDY OF THE THEOLOGICAL RELATIONS BETWEEN THE LITURGY OF
THE EUCHARIST AND THE LITURGY OF THE HOURS IN THE ROMAN AND
SYRO-MALABAR RITES

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fulfilment of the requirements for the
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ABBREVIATIONS

AAS	<i>Acta Apostolicae Sedis</i>
AG	<i>Ad Gentes</i>
CCC	Catechism of the Catholic Church
CD	<i>Christus Dominus</i>
CCEO	<i>Codex Canonum Ecclesiarum Orientalium</i>
CMI	Carmelites of Mary Immaculate
COrC	Congregation for Oriental Churches
GS	<i>Gaudium et Spes</i>
GNLYC	General Norms for the Liturgical Year and the Calendar
IGLH	<i>Institutio Generalis Liturgiae Horarum</i>
IGMR	<i>Institutio Generalis Missalis Romani</i>
LEST	Leuven Encounters in Systematic Theology
LH	Liturgy of the Hours
LG	<i>Lumen Gentium</i>
OE	<i>Orientalium Ecclesiarum</i>
OIRSI	Oriental Institute of Religious Studies India
OT	<i>Optatam Totius</i>
RCC	Roman Catholic Church
RR	Roman Rite
SC	<i>Sacrosanctum Concilium</i>
SMC	Syro-Malabar Church
SMR	Syro-Malabar Rite
SMBC	Syro-Malabar Bishops' Conference

SYRIAC WORDS WITH MEANING

<i>Asvasa</i>	Hymn
<i>B'Mad'nahai Sapra</i>	Morning Hymn
<i>Edta</i>	Church
<i>Engarta</i>	Epistle Reading
<i>Huttamma</i>	Sealing Prayer
<i>Karozutha</i>	Proclamatory Prayer or Litanical Prayer
<i>Laku Mara</i>	The resurrection Hymn
<i>Marmitha</i>	Set of Psalms
<i>Marya qresak</i>	Evening Psalm
<i>Onitha d'mawtwa</i>	Hymn of the day
<i>Onitha d'qanke</i>	Anthem of the Sanctuary
<i>Onitha d'raze</i>	Anthem of Mysteries
<i>Onitha d'sapra</i>	The Morning Anthem
<i>Onitha d'wasar</i>	Anthem after the Evening Psalm
<i>Onitha d'wate</i>	Accompanying Anthem
<i>Onitha d'wemma</i>	Anthem of Divine Mercy
<i>Onitha d'wasaliqe</i>	Royal Anthem
<i>Onitha daqdam</i>	Anthem before Evening Psalm
<i>Puqdankon</i>	Command
<i>Šubaha</i>	Hymn
<i>Zumara</i>	Hymn of Halleluiah
<i>Šuraya</i>	Hymn of Proclamation
<i>Šuraya d'wasar</i>	Prayer after Evening Psalm
<i>Šuraya daqdam</i>	Opening Prayer
<i>Qurbana Taksa</i>	Missal
<i>Tešbohta</i>	Hymn of Praise
<i>Qurbana</i>	Offering (The Eucharist)
<i>Qandiša Alaha</i>	Thrice Holy Prayer

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DISSERTATIONS

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PART I

**GENERAL INTRODUCTION: RECONNECTING LITURGY AND THEOLOGY
THROUGH MYSTERY**

GENERAL INTRODUCTION

Liturgy as a Sacrament of the Paschal Mystery: the title of the dissertation may immediately link the thoughts of the reader to the liturgy and the sacraments of the Church. Of course, this research project is about the liturgy of the Eucharist, which is the source and summit of all sanctifying grace of the Church.¹ However, while this study is not only about the Eucharist as a sacrament, it takes its point of departure from another significant part of the liturgy, namely the Liturgy of the Hours (i.e., the official public prayer of the Church).² The research conducted here combines the liturgy of the Eucharist and the Liturgy of the Hours, which could be rightly called the liturgy or sacrament of time. Our leading hypothesis is that the paschal mystery is the key theological principle which connects the Eucharistic liturgy and the Liturgy of the Hours. This study is innovative not only in the sense that it unites these two liturgical forms of the Church but also because it undertakes a comparative study of Eastern and Western rites (specifically the Syro-Malabar rite³ from the East and the Roman/Latin rite from the West). Methodologically, this research is grounded in liturgical theology which understands the celebrated liturgy to be the original context and locus of theology. In addition, the use of the statistical tool NVivo,⁴ a qualitative data analysis software, for the analysis of liturgical prayer texts, marks another pioneering dimension of this research.

The introduction is divided into seven small sections. Our aim is to introduce the major themes and methodology in the dissertation at the very outset of this study. The first two sections present the research question and the *status questionis* of the study. The following sections give an overall view of the liturgical forms under consideration. We do this in order

¹ LG 11. “Lumen Gentium,” in *Decrees of the Ecumenical Councils*, eds. Norman P. Tanner and Giuseppe Alberigo, vol. 2 (Washington, D.C.: Georgetown University Press, 1990), 857. See also the Catechism of the Catholic Church (CCC), nos. 1324-1327. Catholic Church, *Catechism of the Catholic Church*, Revised ed. (London: Chapman, 1999), 297-298. SC 10 states clearly that “From the liturgy, therefore, and especially from the Eucharist, as from a font, grace is poured forth upon us; and the sanctification of men in Christ and the glorification of God, to which all other activities of the Church are directed as toward their end, is achieved in the most efficacious possible way.” “Sacrosanctum Concilium,” in *Decrees of the Ecumenical Councils*, eds. Norman P. Tanner and Giuseppe Alberigo, vol. 2 (Washington, D.C.: Georgetown University Press, 1990), 823.

² This public prayer of the Church is known by different names, such as the Breviary, Divine Office, and the Liturgy of the Hours. For more details on the history and use of the name of this prayer, see section four.

³ In the Roman Catholic Church, there are 24 autonomous particular churches in communion with the Bishop of Rome: one ‘Western’ and 23 ‘Eastern,’ a distinction which is now more historical than geographical. On March 20, 2015 the Hungarian Greek-Catholic Church was elevated to Metropolitan *sui iuris* status. Thus the total number of *sui iuris* churches became 24. For details, see Vatican Radio, “Pope Francis Reorganizes Hungarian Greek Catholic Church” http://en.radiovaticana.va/news/2015/03/20/pope%20francis_reorganizes_hungarian_greek_catholic_church/1130823 [accessed April 15, 2015]. These churches, also known by the Latin term *Ecclesiae sui iuris*, have a certain degree of self-governance over the particulars of their internal organization, traditions, disciplines, canon law, liturgical rites, liturgical calendar and other aspects of their theology. The Roman Church (also called the Latin Church) and the Syro-Malabar Church (hereafter denoted as the SMC), are both *sui iuris* churches. The Roman Church follows the Western liturgical tradition whereas the SMC follows an Eastern liturgical tradition, specifically the East-Syrian liturgical tradition. The term ‘rite’ is also used interchangeably to indicate a *sui iuris* Church and its liturgical tradition. See details of *sui iuris* churches in cann. 27-38. Catholic Church, *Code of Canons of the Eastern Churches: New English Translation* (Washington, D.C.: Canon Law Society of America, 2001), 10-13.

⁴ See for more details about NVivo, Alan Bryman, *Social Research Methods*, 4th ed. (Oxford: Oxford University Press, 2012), 593-607. We discuss more about the NVivo in section six.

to show the differences in the liturgical form of the Roman rite and the Syro-Malabar rite. In the third section, we accordingly offer a general outline of the liturgical year, the structure of the Eucharistic liturgy, and the Liturgy of the Hours of both rites. The fourth section provides a brief historical background of the Liturgy of the Hours, which, despite being the public prayer of the Church, has received scant attention in theological studies. This section ends with a review of the revision of the liturgical texts currently used in Church communities. The fifth section of the introduction deals with the development and analysis of the concept of the paschal mystery. This provides a rich context for the hypothesis of the study (i.e., that the paschal mystery is the underlying theological principle of the liturgy of the different rites under investigation). The sixth section presents the methodology of the research in detail including the use of the NVivo software. The first part concludes with an outline of the remainder of the dissertation.

1 RESEARCH QUESTION

Our central research question in this study is the following. In which ways and in what sense one can hold that the paschal mystery of Christ, one of the the key concepts found in the Second Vatican Council's constitution on the sacred liturgy (SC),⁵ is the underlying theological principle connecting the liturgy of the Eucharist and the Liturgy of the Hours of the Church, in the Syro-Malabar and Roman traditions? In other words, what does the *lex orandi* of the Churches say about the paschal mystery of Christ as the fundamental hermeneutical key to understanding the faith celebrated in the Church's liturgy?

From this central question a few more guiding questions can be deduced: (1) Is there any correspondence between Western and Eastern rites with regard to the theological foundation of the Church's public praying activities?; (2) How can one understand the concept of the paschal mystery and how have theologians analysed the salvation history and salvation mystery unfolded in liturgical celebrations?; (3) What is the role of the liturgical year in the liturgical and paschal celebrations of the Church? (4); What can one learn from the eucharology of the liturgy in the Eastern and the Western traditions? To what extent can the liturgy be considered a theological norm par excellence in academia?; (5) How are the theology of the Eucharist and the Liturgy of Hours interconnected or interdependent? What influence did the liturgical reforms after the council have on the liturgical texts of the Roman rite and in the

⁵ *Sacrosanctum Concilium*, the Constitution on the Sacred Liturgy, was approved by the assembled bishops by a vote of 2,147 to 4 and promulgated by Pope Paul VI on December 4, 1963. Hereafter it is referred to as SC. Gerald O'Collins, *The Second Vatican Council: Message and Meaning* (Collegeville: Liturgical Press, 2014), 61-65. Furthermore, Faggioli calls the paschal mystery the "heart-word" of the Council. See Reiner Kaczynski, "Theologischer Kommentar zur Konstitution über die Heilige Liturgie Sacrosanctum Concilium," in *Herders Theologischer Kommentar 2*, 9-227, esp. 63 where Kaczynski quotes Angelus A. Häussling, "Pascha-Mysterium: Kritisches zu einem Beitrag in der dritten Auflage des Lexikon für Theologie und Kirche," *Archiv für Liturgiewissenschaft* 41, no. 1-2 (1999), 157-165. Cited in Massimo Faggioli, "Quaestio Disputata Sacrosanctum Concilium and the Meaning of Vatican II," *Theological Studies* 71, no. 2 (2010), 445, footnote 31; Massimo Faggioli, *Vatican II: The Battle for Meaning* (New York: Paulist Press, 2012), 102 and 174; Massimo Faggioli, *True Reform: Liturgy and Ecclesiology in Sacrosanctum Concilium* (Collegeville: Liturgical Press, 2012), 9, 68 and 83. O'Collins observes that the paschal mystery which is "a major theme for the law of praying [*lex orandi*] that shaped *Sacrosanctum Concilium* became a significant theme for the law of believing [*lex credendi*] in four subsequent conciliar documents (CD, OT, AG and GS)." O'Collins, *The Second Vatican Council: Message and Meaning*, 63. We shall discuss the famous adage *lex orandi lex credendi* later, in the methodological section of the study.

Eastern rites, especially in the Syro-Malabar rite?; (6) And finally, from a pastoral perspective, what are the strengths, weaknesses, and opportunities, of establishing a stronger and more fundamental connection between the Eucharist and the Liturgy of the Hours? How can one provide the contemporary worship of the Church with sound pastoral theological reflections?

2 STATUS QUAESTIONIS

So far, no comprehensive study has addressed the theological connections between the Eucharist and the Liturgy of the Hours, at least not from a liturgico-theological perspective. Therefore, in a certain sense, this dissertation is undertaking pioneering work in this field, inasmuch as it explores the liturgical texts themselves – an approach which draws inspiration from liturgical theology.⁶ For indeed, there have been historical, pastoral as well as theological studies dealing with the liturgy of the Eucharist and the Liturgy of the Hours separately.⁷ A particularly large number of studies can be found on the theology of the Eucharist.⁸ On the other hand, very few studies include the theology of the Liturgy of the Hours within their scope. The Liturgy of the Hours is explicitly recognized as a promising avenue of research in the post-Vatican II era.⁹ Although the Second Vatican Council strongly affirmed the importance of the Liturgy of the Hours as a public prayer of the Church, it was practically neglected for quite some time – a development which one can justifiably suppose has not yet come to an end. In the post-conciliar era, the Liturgy of the Hours was never seriously reflected upon theologically, let alone thoroughly implemented pastorally.¹⁰

⁶ Kevin W. Irwin, *Liturgical Theology: A Primer* (Collegeville: Liturgical Press, 1990); Joris Geldhof, “Liturgy as Theological Norm: Getting Acquainted with ‘Liturgical Theology,’” *Neue Zeitschrift für systematische Theologie und Religionsphilosophie* 52, no. 2 (2010), 155-176. We discuss more on the liturgical theology in section six.

⁷ See for example a few historical studies of the Eucharist and Liturgy of the Hours (henceforth, LH). Edward J. Kilmartin, *The Eucharist in the West: History and Theology*, ed. Robert J. Daly (Collegeville: Liturgical Press, 1998); D. F. Scotto, *Liturgy of the Hours: Its History and Its Importance as the Communal Prayer of the Church after the Liturgical Reform of Vatican II* (Steubenville, OH: Franciscan University Press, 2001). There are studies on the sources of feasts and liturgical seasons. See for example, J. Ennolikara, “The Feast of Pentecost in the Syro-Malabar Church: An Historico-Liturgical Study,” Unpublished Doctoral Dissertation, (Pontifical University of St. Thomas Aquinas, Rome, 1987); G. Kochupaliyathil, “Monday to Thursday of Holy Week in the East Syrian Liturgy,” Unpublished Doctoral Dissertation, (Pontifical Oriental Institute, Rome, 1996); A.G. Kollampampil, “Friday of Passion in the East Syrian Liturgy: A Source Study,” Unpublished Doctoral Dissertation, (Pontifical Atheneum of St. Anselm, Rome 1994).

⁸ Few examples are Roch A. Kereszty, *Wedding Feast of the Lamb: Eucharistic Theology from a Biblical, Historical and Systematic Perspective* (Chicago: Hillenbrands Books, 2004); Scott Hahn, *The Lamb’s Supper: The Mass as Heaven on Earth* (New York: Doubleday, 1999); Jose Poovannikunnel, *The Concept of “Mystery” (Rāzā) in the Syro-Malabar Qurbana: A Study on the Biblical and the Theological Dimensions of the Liturgical Theology of the Eucharistic Celebration*, OIRSI 133 (Kottayam: OIRSI, 1989); Pauly Maniyattu, *Heaven on Earth: The Theology of Liturgical Spacetime in the East Syrian Qurbana* (Rome: Mar Thoma Yogam, 1995).

⁹ Robert F. Taft, *The Liturgy of the Hours in East and West: The Origins of the Divine Office and Its Meaning for Today*, Second Revised ed. (Collegeville: Liturgical Press, 1993); Paul F. Bradshaw, *Daily Prayer in the Early Church: A Study of the Origin and Early Development of the Divine Office*, Alcuin Club Collections, vol. 63 (London: SPCK, 1981); Gregory W. Woolfenden, *Daily Liturgical Prayer: Origins and Theology* (Aldershot: Ashgate, 2004).

¹⁰ Arnaud Join-Lambert, *La liturgie des Heures par tous les baptisés. L’expérience quotidienne du mystère pascal* (Leuven: Peeters, 2009).

This dissertation investigates the profound and intrinsic theological relationship between the liturgy of the Eucharist and the Liturgy of the Hours. This investigation starts from an often neglected but crucial part of the liturgy, which is the Liturgy of the Hours. It asks whether, how, and to what extent the liturgical reforms of the post-Vatican II era have had an effect on the relationship between the Eucharist and the Church's official daily prayer, and focuses on similarities and differences between the Syro-Malabar and the Roman rites.

Next, we analyze the structure of the liturgical year which gives a form or shape to the celebration of the liturgy in the Church. The liturgical seasons and liturgical year or calendar are major points of contact between the liturgies of the Eucharist and the Liturgy of the Hours. A detailed study of the perception of liturgical time in both rites must thus be done at the outset of this study.¹¹ Since the liturgical year has different structures in the Roman and the Syro-Malabar rites, it is necessary to see how the Church arranges the liturgical cycles and seasons around the year.

3 THE ESSENTIAL COMPONENTS OF THE LITURGICAL YEAR: THE EUCHARIST AND THE LITURGY OF THE HOURS

The overall structure of the liturgy of the Church is related to the concept of the liturgical year. Both the Eucharistic liturgy and the Liturgy of the Hours share a common cycle of liturgical time over the year. The liturgical year or calendar has different features in comparison with the ordinary year; it also calculates time in a different way than the civil or Gregorian calendar. The Church year is shaped by the celebration of the mysteries of salvation. The liturgical year is an annual, year-long contemplation and celebration of the salvation of the human race in Jesus Christ.¹² There are three important cycles in the liturgical year of the Church. The first is the natural cycle of the day, the second the cycle of the week, with a special emphasis on the importance of Sunday, and the third the yearly cycle.¹³ The celebration of the salvation mysteries is carried out according to daily, weekly, and yearly cycles.

3.1 THE STRUCTURE OF THE LITURGICAL YEAR

The difference in structure of the liturgical year of the Roman and Syro-Malabar rites is analyzed below.

¹¹ In this part, we will rely upon the following literature: Joris Geldhof, "The Philosophical Presuppositions and Implications of Celebrating the Liturgical Year," *Studia Liturgica* 40, nos. 1-2 (2010), 197-207; Robert Taft, "The Liturgical Year: Studies, Prospects, Reflections," *Worship* 55, no. 1 (1981), 2-23; Varghese Pathikulangara, *Divine Praises and Liturgical Year*, 4 vols., Chaldeo-Indian Liturgy, vol. 4 (Kottayam: Denha Services, 2000), 128-207.

¹² For a detailed study of the theology of the liturgical year, see Maryann Madhavathu, "A Comparative Study of the Theology of the Liturgical Year in the Roman and the Syro-Malabar Rite," *Questions Liturgiques/Studies in Liturgy* 96, no. 1-2 (2015), 102-120.

¹³ Reinhard Meßner, *Einführung in die Liturgiewissenschaft* (Paderborn: Schöningh, 2001), 288; Anscar J. Chupungco, *What, Then, Is Liturgy?: Musings and Memoir* (Collegeville: Liturgical Press, 2010), 83; Jesús Castellano Cervera, "Liturgy and Spirituality," in *Handbook for Liturgical Studies: Fundamental Liturgy*, ed. Anscar J. Chupungco, vol. 2 (Collegeville: Liturgical Press, 1997), 61.

3.1.1 The Composition of the Liturgical Year in the Roman Rite

The daily cycle of the liturgical year is based on the Liturgy of the Hours (henceforth, LH). Each day the liturgy begins with waiting for the Risen Christ (Vigils), welcoming him at dawn (*Lauds* or Morning Prayer), and throughout the day (Minor Hours and *Vespers* or Evening Prayer), and finally placing the faithful under God's protection at day's end and the end of their lives (*Compline*). The minor hours of Terce, Sext, and None commemorate the events of Jesus' Passion and the first preaching of the Gospel.¹⁴

The weekly cycle of the liturgy begins by elaborating Christ's resurrection, celebrated on Sunday, the first day of the week. Every Sunday is an opportunity to contemplate the Risen Lord. It has a distinct place in the liturgical year as the weekly celebration of Pasch.¹⁵ As Sunday is the weekly memorial of the resurrection, Friday is the day commemorating Jesus' Passion and Death.

The first Sunday of Advent is the beginning of the yearly cycle of the liturgy. In the Roman rite, the liturgical year consists of three different periods. The following table itemizes the distribution of the different periods of the Roman liturgical year.

No.	Name	Time	Duration
1	Christmas cycle	From the first Sunday of Advent to the Sunday after Epiphany	6 weeks
2	Easter cycle	From Ash Wednesday to Pentecost	13 ½ weeks
3	Ordinary time	Two time periods between the Christmas and Easter Cycles	33-34 weeks

The liturgical year begins with Advent and Christmas and proceeds through the Ordinary Time, Lent, and Easter, the high point of the liturgical year, and the completion of Ordinary Time. The Christmas and Easter cycles are pillars of the liturgical calendar. The weeks between them are called Ordinary Time (*tempus per annum*).¹⁶ The various feasts and solemnities which occur during the liturgical year remind the Church about different aspects of the mystery of salvation. In addition, the solemnities of the Apostles and particular patron saints are also included in the liturgical calendar each year.¹⁷

¹⁴ IGLH 75. The General Instruction on the Liturgy of the Hours (IGLH) was issued by the Sacred Congregation for Divine Worship, so that "the priests, religious and the faithful, whether individually or in groups gathered for study or prayer, may have the opportunity to familiarize themselves with the values of this new book [the renewed Divine Office] of the Church, its special structure and the norms for celebrating the LH, as well as the spiritual benefits the people of God will gain from it." A. M. Roguet, *The Liturgy of the Hours: The General Instruction on the Liturgy of the Hours with a Commentary*, trans. Peter Coughlan and Peter Purdue (Collegeville: Liturgical Press, 1971), 35 and 107-108. A.M. Roguet, actively collaborated with the liturgical reform from the preparatory commission to the implementing stage and has prepared a commentary for the General Instruction of the LH.

¹⁵ SC 106. On Sunday, the Church recalls the entire saving work of Christ. Vincent Ryan, "The Liturgical Year," in *Vatican II: The Liturgy Constitution*, ed. Austin Flannery (Dublin: Scepter Books, 1964), 71.

¹⁶ The weeks after Epiphany and then after Pentecost are included in Ordinary Time. Adolf Adam, *The Liturgical Year: Its History and Its Meaning after the Reform of the Liturgy*, trans. Matthew J. O'Connell (New York: Pueblo, 1981), 159.

¹⁷ Adam, *The Liturgical Year*, 199-272.

Studies reveal that the annual commemoration of the birth of Jesus has developed into a cycle of feasts with a time of preparation and a festal ending.¹⁸ The liturgical year of the Roman rite similarly distinguishes two periods of celebration: the *temporale*¹⁹ and *sanctorale*.²⁰ Even the structure of a Cathedral could be understood in relation to the liturgical cycles; the Easter cycle forms the central nave, the Christmas cycle the atrium, and the Sanctoral cycle the circlet of chapels.²¹

The Roman rite and the SMC (Syro-Malabar Church) have dissimilar structures and divisions in their liturgical calendars. The latter adheres to the Chaldean or East Syrian liturgical tradition which has undergone several reforms in the past few centuries.

3.1.2 The Liturgical Seasons of the Syro-Malabar Rite

The SMC used the East Syrian liturgy from the 6th to the 16th centuries. Later there were changes in the liturgical calendar.²² The earliest document of evidence is a Pauline Epistolary²³ which divides the liturgical year, as that of the East Syrians, into nine seasons.²⁴ The present East Syrian Liturgical Calendar was compiled by the great liturgical reformer Iso-Yahb III, patriarch of Seleucia-Ctesiphon (647-657). *Hudra*, the book of Choral Service, divides the year into nine periods of approximately seven weeks.²⁵ These nine periods of the liturgical season, along with their duration, are presented in the table below:

No.	Name of the Season	Duration
1	<i>Subara</i> (Weeks of Annunciation)	6 weeks
2	<i>Denha</i> (Weeks of Epiphany)	7 weeks
3	<i>Sawma Rabba</i> (Weeks of Great Fast /Lent)	7 weeks
4	<i>Qyamta</i> (Weeks of Resurrection)	7 weeks
5	<i>Sliha</i> (Weeks of Apostles)	7 weeks
6	<i>Qaita</i> (Weeks of Summer)	6 weeks
7	<i>Eliyah-Sliba</i> (Weeks of Elias-Cross)	5 weeks
8	<i>Muse</i> (Weeks of Moses)	3 weeks
9	<i>Qudas-Edta</i> (Weeks of Dedication of the Church)	4 weeks

¹⁸ For a detailed study of the structure of the Christmas season, see Susan K. Roll, *Toward the Origins of Christmas*, Liturgia Condenda 5 (Kampen: Kok Pharos, 1995), 43-46.

¹⁹ The Temporal cycle (*temporale*) centers on the saving mysteries of Christ. Easter is the annual commemoration of the paschal mystery and is the summit and crown of this cycle, while Sunday is its weekly re-enactment. Ryan, "The Liturgical Year," 68.

²⁰ For a brief history of the development of the cult of saints and feast days of saints, see Andrew Cameron Mowat, "Cult of the Saints," in *The New SCM Dictionary of Liturgy and Worship*, ed. Paul F. Bradshaw (London: SCM, 2002), 418-420.

²¹ Adam, *The Liturgical Year*, 30-31.

²² Under pressure from the Roman Church, Bishop Mar Jacob (1503-1547) modified the liturgical calendar of the Malabar Church. The first Latin bishop of the Malabar Church, Bishop Roz (1599-1624), followed the Roman calendar. In his time as bishop, the Holy Week ceremonies were translated into Syriac from the Latin texts. John Moolan, *The Period of Annunciation – Nativity in the East Syrian Calendar: Its Background and Place in the Liturgical Year*, OIRSI 90 (Kottayam: OIRSI, 1985), 1-3.

²³ Codex Vatican Syriac 22 was written at Kodungallur, Kerala in 1301. It was copied for use in the Malabar Church from the text used in the Cathedral of Beth Kokhe in Selucia. This is the oldest manuscript of the East Syrian Liturgy in Malabar. Moolan, *The Period of Annunciation – Nativity*, 1.

²⁴ Moolan, *The Period of Annunciation – Nativity*, 1.

²⁵ Moolan, *The Period of Annunciation – Nativity*, 11.

The cycle of the liturgical year begins with the weeks of Annunciation, focused on the revelation of the Savior, and ends with the weeks of the Dedication of the Church, the crowning of salvation, and the union of the Church with the Lord. Within this framework, the Syro-Malabar liturgical year also adds feasts of saints. Sundays are reserved as the days of the Lord while Wednesdays are devoted to the veneration of Mary, the mother of Jesus Christ. Fridays, the day of the Passion of the Lord, are dedicated to the commemoration of saints and departed members of the Church.²⁶ The Fridays of Epiphany are dedicated to those who bore witness to the mystery of revelation.²⁷ There are some feasts celebrated on fixed dates as well.²⁸ The last Friday of Epiphany or the Friday before Lent is the commemoration day of all the departed. The first Friday of Resurrection is the Friday of all saints. The Fridays of the summer season are dedicated to the martyrs of the Church.²⁹

The Liturgical year of the SMC is so arranged that during the cycle of worship, the Church celebrates all salvific works of Christ in a very organized fashion throughout the year. This begins with the period of the Annunciation and ends with the period of the Dedication of the Church, the eschatological fulfilment of the history of salvation.³⁰ Although some of the prayers of the Eucharistic celebration and the LH vary according to the different cycles or seasons of the liturgical year, the basic structure of the liturgical celebrations of Eucharist and the LH remains the same. Now we make transition to a brief overview of the fundamental structure of the liturgy of the Eucharist and the LH of both rites.

3.2 THE BASIC STRUCTURE OF THE EUCHARISTIC LITURGY

3.2.1 The Order of Mass in the Roman Rite

The Eucharistic celebration of the Roman rite has biblical foundations and a long history of evolution.³¹ Therefore, taking into account both criteria together, we describe the structure of this liturgical worship in its present form used in the contemporary Church.³² IGMR³³ 28

²⁶ Moolan, *The Period of Annunciation – Nativity*, 53.

²⁷ On Each Friday of the season of Epiphany the following feasts are celebrated. 1) John the Baptist, first witness to Christ; 2) Sts. Peter and Paul, pillars of the Church, entrusted with the duty of revelation to the whole world; 3) Holy Evangelists, recorders of the revealed truths; 4) Stephen, first martyr to bear witness to this revelation; 5) the Fathers of the Church, teachers of revelation and 6) the patron saint of each Church, embodiment and example of the revealed truths of the local Church.

²⁸ The SMC commemorates the martyrdom of St. Thomas the Apostle on July 3. The Marian feasts are celebrated on September 8, August 15, and December 8.

²⁹ Moolan, *The Period of Annunciation – Nativity*, 54-56.

³⁰ Moolan, *The Period of Annunciation – Nativity*, 53.

³¹ See for example, Daniel P. McCarthy, “Seeing a Reflection, Considering Appearances: The History, Theology and Literary Composition of the Missale Romanum at a Time of Vernacular Reflection,” *Questions Liturgiques/Studies in Liturgy* 94, no. 1-2 (2013), 109-143.

³² For a study of the structure of the Liturgy of the Eucharist, we largely rely on the commentary on the new English translation of the order of the Mass of the Roman Missal prepared by the Catholic Academy of Liturgy. Edward Foley, et al., eds. *A Commentary on the Order of Mass of the Roman Missal* (Collegeville: Liturgical Press, 2011).

³³ The Institutio Generalis Missalis Romani (IGMR) is the principle collection of liturgical norms applying to the Mass. Together with the rubrics (red-lettered instructions) interspersed throughout the liturgical texts of the Missal, they guide the priest in the lawful celebration of the Eucharist. IGMR forms the preface of the third edition of the *Missale Romanum* published in 2002. USCCB, *The Roman Missal, English Translation According to the Third Typical Edition* (New Jersey: Catholic Book Publishing Company, 2011), 21*-73*.

states that two parts of the Eucharistic liturgy, namely the liturgy of the word and the liturgy of the Eucharist, form a single act of worship.³⁴ Still, the outline of the celebration today has four parts: the introduction and conclusion, which provide a robust framework, and the liturgies of the word and Eucharist, constituting the principal parts.

a) Introductory Rites

These include the Entrance Song, Homage to the Altar and Incensation, the sign of the cross, greeting and introduction, the penitential rite, the *Kyrie*, the *Gloria*, and the opening prayer or collect. The theological significance of the introductory rites is found in the entire structure of the liturgical action, which comprises words and gestures.³⁵

b) The Liturgy of the Word

The liturgy of the Word contains the first reading and responsorial psalm, second reading, acclamation before the Gospel, the Gospel reading, the homily (Sermon), the profession of faith (Creed), and the petitions (Prayer of the faithful).

c) The Liturgy of the Eucharist

The liturgy of the Eucharist can be again divided into three parts.

Part A consists of the preparation of the gifts (preparing the altar, the procession with the gifts, the prayer of thanksgiving over the bread and the wine, rites of preparation and the prayer over the gifts).

Part B contains the Eucharistic prayer which consists of the preface, the acclamation of the Sanctus, the Epiclesis asking for the change of the elements, the institution narrative, the acclamation, the Anamnesis (memorial or remembering), the Epiclesis asking for the fruits of communion, the intercessions, and the concluding doxology.

Part C comprises the communion rites (i.e., The Lord's prayer, the embolism with acclamation, the rite of peace, the rite of the breaking of the bread, the rite of commingling, the *Agnus Dei*, the prayer of preparation and invitation, the priest's communion, the communion of the faithful, the cleansing of the vessels, a silent prayer, a song of thanks, and closing prayer).

d) Concluding rite

The concluding rite includes announcements, the final blessing, dismissal of the congregation, the kissing of the altar and departure.³⁶

3.2.2 The Syro-Malabar Qurbana³⁷

The SMC follows the Chaldean or East Syrian rite which originated in Persia. The Syro-Malabar *Qurbana* is divided into seven parts.

a) The Introductory rites

³⁴ USCCB, *The Roman Missal*, 29*; SC 56. "Sacrosanctum Concilium," 831.

³⁵ Dominic E. Serra, "Theology of the Latin Text and Rite," in *A Commentary on the Order of Mass of the Roman Missal*, eds. Edward Foley, et al. (Collegeville: Liturgical Press, 2011), 125.

³⁶ Adolf Adam, *The Eucharistic Celebration: The Source and Summit of Faith* (Collegeville: Liturgical Press, 1994), v-vii, and Johannes H. Emminghaus, *The Eucharist: Essence, Form, Celebration* (Collegeville: Liturgical Press, 1978), ix-xi.

³⁷ In the Syriac traditions (i.e., Chaldean and Antiochene), the Eucharistic liturgy is referred to by a Semitic word, *Qurbana*, which literally means 'offering.' Jacob Vadakkal, *The East Syrian Anaphora of Mar Theodore of Mopsuestia: A Critical Edition, English Translation and Study*, OIRSI 129 (Kottayam: ORISI, 1989), 162.

Procession from Sanctuary to *Bema* (table of the Word), *Puqdankon* (your mandate/command and mandate of the Messiah); the nativity hymn (Glory to God in the highest); the Lord's Prayer; *Marmitha* (the psalms); *Onitha d'Qanke*, *Lakhu Mara* (the resurrection hymn).

b) The Liturgy of the Word

Trisagion (Thrice Holy); *Šuraya* (proclamation hymn); four Scriptural readings; *Karozuthas*

c) Preparation for Anaphora

There is material and spiritual preparation for Anaphora. Preparation of Mysteries on the *Beth Gazzas*³⁸ and transfer to the Altar along with the anthem of Mysteries form the material preparation. The Dismissal of the Unworthy; the commemoration hymn, and the profession of faith form spiritual preparation.

d) Anaphora³⁹ (Eucharistic prayer or *Qudasha*)

It has four cycles of *G'hanta*⁴⁰; exchange of peace; Dyptics; Sanctus; the institution narrative and Epiclesis

e) Preparation for Communion or Rite of reconciliation

f) Communion

g) Concluding rites

The concluding rite consists of separate prayers of praise and thanksgiving offered by the congregation, deacon, and celebrant. This is followed by the Lord's Prayer and the final blessing.

3.3 GENERAL STRUCTURE OF THE LITURGY OF THE HOURS

The intention of the Church in the celebration of the Hours is to pray continuously and in communion with Jesus. For this, some important moments, which are related to the passion, death and resurrection of Jesus, are associated with different times of the day, such as morning, midday and evening. Through this, the Church proposes to sanctify the whole day along with human life and activity. Consequently, from the nourishment of communion with God, humanity is sanctified and God is glorified.⁴¹

³⁸ The *Beth Gazza* (the treasure house) are arranged on both sides of the altar. The chalice and paten are prepared in the south and north bethgaze respectively. Joseph Varghese Kureethara, *Raza – The Most Solemn Eucharistic Celebration of the Mar Toma Nasrani Church (An Introduction)* <http://www.nasranifoundation.org/qurbana/raza.html> [accessed August 25, 2016].

³⁹ The anaphora (eucharistic prayer) of Addai and Mari, dated to the second century, is used in this rite along with two others, namely the anaphora of Theodore and the anaphora of Nestorius. The anaphora of Addai and Mari is remarkable for the absence of the institution narrative in all the ancient manuscripts and also the fact that the epiclesis of this anaphora emphasizes the sanctification of the assembly more than the sanctification of the eucharistic elements. Pauly Maniyattu, "East Syrian Worship," in *The New SCM Dictionary of Liturgy and Worship*, ed. Paul Bradshaw (London: SCM, 2002), 159.

⁴⁰ *G'hanta* prayers (prayers of inclining) are said by the celebrant with bent head in low and modulated voice. They are thanksgiving prayers to God. All the *G'hanta* prayers are introduced with a *Kushappa*, supplication prayer, and concluded with a *qanona* (antiphon of praise and thanksgiving). *Kushappa* is to be said in a low voice. At the end of the second *G'hanta*, the "Holy" hymn (*Sanctus*) is sung. In the middle of the third and fourth *G'hanta* prayers, the Institution Narrative and the Epiclesis are inserted, respectively. Kureethara, *Raza – The Most Solemn Eucharistic Celebration of the Mar Toma Nasrani Church (An Introduction)* [accessed].

⁴¹ Frank O'Leary, "The Liturgy of the Hours," *The Furrow* 22, no. 7 (1971), 422.

3.3.1 The Seven Hours of the Roman Rite

The Roman system of time divided the night into four vigils and the day into the four hours of *prima*, *tertia*, *sexta*, and *nona*, from which the small hours of prayer derived their names.⁴² The structure of the LH today follows the pattern of the tradition saying “[S]even times a day I praise you.”⁴³ It has seven prayer times and corresponding prayers.⁴⁴ The revised Liturgy of the Hours has the following overarching structure: an introduction (the invitatory), the Office of readings, Lauds (Morning Prayer), Terce (Mid-morning Prayer), Sext (Midday Prayer), None (Afternoon Prayer), Vespers (Evening Prayer), and Compline (Night Prayer).⁴⁵ One can discern a certain hierarchy among the different hours. IGLH distinguishes Lauds and Vespers as the principal hours.

Lauds (Morning Prayer) and Vespers (Evening Prayer) are the two principal hours of each day, or as SC calls them, the two hinges around which the daily office turns. For SC, the daily Christian prayer is structured around the morning and evening prayers. IGLH provides a similar structure for Morning and Evening prayers: opening versicle,⁴⁶ hymn, psalmody (which consists of two psalms and an Old Testament canticle in the morning and a New Testament canticle in the evening), Scripture, Gospel canticles, intercessions, Lord’s Prayer, concluding prayer, blessing, and dismissal.⁴⁷ Vespers is designed to be recited in the evening, when the day’s work is done.⁴⁸ Vespers opens with the singing or chanting of the words seeking grace to pray well.⁴⁹ The appointed hymn is then sung followed by the appointed psalmody.⁵⁰ After the psalms, there is a reading from the Bible. Following the reading, there is a short responsory. Then the community sings the Magnificat.⁵¹ The Magnificat is always

⁴² Ryan, “The Divine Office,” 61. They are named after the first, third, sixth and ninth hours of the Roman day, which began at sunrise and ended at sunset. The idea is that from time to time one should take a break from one’s labours and refresh oneself with prayer.

⁴³ Ps 119:164. All biblical references are taken from the NRSV. *Holy Bible: New Revised Standard Version, Catholic Edition* (Bangalore: Theological Publications in India, 2009).

⁴⁴ From early times, Lauds and Vespers were the essential elements of common prayers. Each day, the soul of a Christian must be elevated to the Lord, and every third hour a few minutes were dedicated to commemorate the remarkable events of salvation: the descent of the Holy Spirit (*Tertia*), the crucifixion (*Sexta*) and the Lord’s death (*Nona*). Though starting as short personal devotions, these Hours became proper liturgical prayers with the inclusion of a short psalmody. Christ’s exhortation to keep awake and pray (Mt 24:42, 25:3; Mk 13:35-37) led to the development of long vigils before great feasts. These vigils were later called Matins. Christian communities started observing a short prayer to sanctify time before work and before going to sleep, thus forming Prime and Compline Hours. László Dobszay, *The Restoration and Organic Development of the Roman Rite*, ed. Laurence Paul Hemming, *Studies in Fundamental Liturgy* (London: Clark, 2010), 100.

⁴⁵ Adam, *The Liturgical Year*, 281-282.

⁴⁶ ‘Versicle’ in Latin means response.

⁴⁷ IGLH 37-54. Joyce Ann Zimmerman, “Overview of General Instruction of the Liturgy of the Hours,” in *The Liturgy Documents: A Parish Resource Volume Two*, ed. David Lysik (Chicago: Liturgy Training Publications, 1999), 261.

⁴⁸ This is the Hour that is most often celebrated in the Church, with a lay congregation both in the Catholic and the Anglican churches. The Anglicans call it Evensong.

⁴⁹ “O God, come to my assistance. O Lord, make haste to help me. Glory to the Father, and to the Son, and to the Holy Spirit. As it was in the beginning, is now, and will be forever. Amen. Alleluia.” *The Liturgy of the Hours According to the Roman Rite*, vol. 1, 4 vols. (New York: Catholic Book Publishing Corp., 1975), 649.

⁵⁰ Since 1970, there have been two psalms and a New Testament canticle. Each psalm (and canticle) concludes with a doxology and is preceded and followed by an antiphon.

⁵¹ The canticle of the Blessed Virgin Mary from the Gospel of Luke, Lk 1:46-55.

preceded and followed by an antiphon.⁵² It is followed by prayers and intercessions for the Church and for the world. The Lord's Prayer and a concluding prayer bring Vespers to an end.

Compline⁵³ is recited at night before going to sleep. It is a short and simple prayer before retiring and is suggested as a suitable prayer for the end of the day. Compline has a simple one-week cycle of psalms and readings. It begins with an examination of one's conscience. In public celebrations this can be one of the formulas used at the beginning of the Eucharistic liturgy, stopping before the 'Lord have mercy,' unless this phrase is contained in the formula.⁵⁴ The examination of conscience is followed by a psalm. This is followed by an extremely short reading of a few verses and the brief responsory, "Into your hands, Lord, I commend my spirit." The *Nunc Dimittis*⁵⁵ is then followed by a short prayer, a simple blessing, and one of the Marian antiphons.⁵⁶

The Office of Readings has been added by Vatican II as part of the reforms of the LH. This prayer is designed for any time of the day. It has two long readings – one from Scripture and the other from the Fathers of the Church. At the beginning, the office of Vigils was created to be recited in the middle of the night. Later, with the exception of some monasteries, the Vigils began to be recited first thing in the morning, just before what was then called Matins.⁵⁷ After Vatican II, the reforms shortened Matins to three psalms and two readings. Matins, now replaced by the Office of Readings, may be prayed at one's convenience. The Invitatory Psalm has accordingly been detached from the Office of Readings, and is directed to be said prior to the Hour one recites first on a particular day. The structure of the Office of Readings is the following: it begins with three psalms (or parts of psalms) with their antiphons; next is a reading from Scripture (the readings may repeat every year or every two years); this is followed by a second reading, which may be from the Fathers of the Church or may be by or about the saint of the day. On Sundays and solemnities, the *Te Deum* follows and a concluding prayer brings the Office of Readings to a conclusion.

Terce, Sext and None are known collectively as the 'Minor Hours,' 'Little Hours' or the Daytime Hours. They are very short and are prayed during breaks of work. The hour Prime⁵⁸

⁵² Antiphons are one of the aids given to assist the Church in singing the Psalms and turning their minds to Christian prayer. The other two are the heading of the psalm and the psalm prayer (IGLH 110). The antiphons help illustrate the literary character of the psalm; help to turn the psalm into personal prayer; help to highlight a phrase which otherwise could be missed; and help in the typological and festive interpreting of the psalm (IGLH 113). Roguet, *The Liturgy of the Hours*, 43-44.

⁵³ Latin name *completorium* means something that fills up or completes something, and truly Compline completes the LH and the day. In monasteries, Compline is the last collective act of the day. After this, the monks disperse and the *summum silentium* or Greatest Silence begins.

⁵⁴ This constitutes a strong structural connection between the LH and the Eucharist.

⁵⁵ This is the canticle of thanks by Simeon, when his life is at last complete and he has seen the Savior (Lk 2:29-32).

⁵⁶ Adam, *The Liturgical Year*, 284.

⁵⁷ Matins, with its monastic origin, is symbolically linked to the idea of Parousia and has the character of a vigil in preparation for Christ's return. Over time, the name Matins came to be applied to the whole combination, and the second half came to be called Lauds. Matins contained an invitatory psalm that served as an introduction to the whole Divine Office of the day, followed by twelve psalms and three readings on ordinary days, and eighteen psalms and nine readings on Sundays.

⁵⁸ For a detailed study on the origins of the hour Prime, see Robert F. Taft, "Questiones Disputatae in the History of the Liturgy of the Hours: The Origins of Nocturns, Matins, Prime," *Worship* 58, no. 2 (1984), 130-

which came between Lauds and Terce, was suppressed (SC 89) following the Vatican II reforms. A selection from Terce, Sext and None is now allowed. However, when in choir, they are to be observed.⁵⁹ Since Terce, Sext, and None⁶⁰ are much shorter than the other hours, they are often referred to as “Little Hours.” They are expected to be prayed privately rather than with a group, in order not to disrupt a day’s work. The structure of a daytime hour consists of an introductory verse, a hymn, three short psalms (or pieces of psalms), each with an antiphon. There is a verse or two from Scripture, accompanied by a short versicle, to encourage deeper scriptural reflection. The hour ends with a short prayer.⁶¹

The structure of the Hours recorded in the Rule of Benedict remained the same until the end of the twentieth century. Vatican II made only three modifications: only one Minor Hour is obligatory, the Hour of Prime was abolished, and the Matins lost its vigil character. Some revisions were made on the LH in 1985 after the major reforms of Vatican II.⁶² We now turn to the structure of the LH of the Syro-Malabar rite.

3.3.2 The Seven Hours of the Syro-Malabar Rite

The following table shows the different Hours of both the Syro-Malabar and Roman rites. For the LH, the seven times of prayer are arranged according to the nine seasons of the liturgical year.⁶³ Only *Ramsa*, *Lelya* and *Sapra* are actually prayed in the contemporary SMC.⁶⁴

THE SEVEN HOURS OF THE SYRO-MALABAR RITE AND THE ROMAN RITE

158; Robert F. Taft, “Questiones Disputatae: The Origins of Nocturns, Matins, and Prime,” in *The Liturgy of the Hours in East and West: The Origins of the Divine Office and Its Meaning for Today* (Collegeville: Liturgical Press, 1993), 191-210.

⁵⁹ Ryan, “The Divine Office,” 62.

⁶⁰ Historically, the times have shifted. In the past, *None* was prayed so early that the English word ‘noon’ was born from it.

⁶¹ Adam, *The Liturgical Year*, 283.

⁶² The revisions as summarised in the decree of the Congregation for Divine Worship dated April 7, 1985 are: 1) The New Vulgate translation of the Bible, formally adopted in 1979, replaces the previous translation of the biblical texts in the long and short readings of the Liturgy; 2) Certain texts in the old translation are omitted from the new one, or have a different meaning in the new translation. These have been replaced as necessary; 3) The psalm texts have similarly been revised according to the New Vulgate; 4) The responsories in the Office of Readings have been revised according to the New Vulgate, except where strong reasons exist for leaving them unchanged (long tradition, established music, liturgical significance); 5) Many new antiphons for the Benedictus and the Magnificat have been added for Sundays and feast days, taken from the appropriate Gospels; and 6) The psalms are numbered according to both the Greek (Septuagint) and Hebrew numbering. Many English editions of the Liturgy do not yet include these revisions. See for details footnote 35 of Rubén M. Leikam, “The Liturgy of the Hours in the Roman Rite,” in *Handbook for Liturgical Studies*, ed. Anscar J. Chupungco, vol. 5 (Collegeville: Liturgical Press, 2000), 78. Rubén M. Leikam OSB is a monk of Niño de Dios Abbey, Argentina and professor of the Liturgy of the Hours at the Pontifical Institute of Sant’ Anselmo, Rome. He is the author of the *Directory for the Celebration of the Work of God* which contains recommendations for praying the monastic Office keeping the norms of the Council and the Rule of St. Benedict, as well as the tradition and contemporary needs.

⁶³ The seven prayers are *Ramsa* (Evening liturgy), *Subba’a* (Liturgy after Supper), *Lelya* (Night liturgy), *Qala d’Shahra* (Vigil liturgy), *Sapra* (Morning liturgy), *Quta’a* (Liturgy of Third Hour), and *Endana* (Noon liturgy).

⁶⁴ The revision of the liturgical texts is still in progress. Though other prayers are unofficially translated and used at present by a few communities, it seems unlikely that all of them will be reintroduced into the daily liturgical life of the Church.

Sl. No.	Syro-Malabar Church	Meaning	Roman/Latin Church
1	<i>Ramsa</i>	Evening	Vespers
2	<i>Subba'a</i>	Plenitude/satisfaction	Compline
3	<i>Lelya</i>	Night	Nocturnes
4	<i>Qala d'Shahra</i>	Call at dawn	Office of Readings (replacing Vigil)
5	<i>Sapra</i>	Morning	Matins/Lauds/prime
6	<i>Quta'a</i>	Third Hour	Terce
7	<i>'Endana</i>	Sixth Hour	Sext
8	<i>Batsha Shayin</i> (Absent)	Ninth Hour	None

The East Syriac tradition and the SMC begin the 'Liturgical Day' with the *Ramsa*, the 'Evening Liturgy' at 6.00 pm. This is followed by *Subba'a* (9.00pm), *Lelya* (12.00 midnight), *Qala d-Shahra* (3.00am), *Sapra* (6.00 am), *Quta'a* (9.00am), & *Endana* (12.00 noon). Other ritual differences of the SM Liturgy of the Hours include the exchange of peace (*Kaikasthuri*⁶⁵) at the beginning of the prayers and the position of the participants facing the East⁶⁶ (unlike the face-to-face position of the choir in the Roman tradition).

The following tables show the structure of the main hours presently prayed in the SMC. This structure adheres to the experimental text currently used by the faithful and published with the approval of the Bishop's synod of the Church.⁶⁷ But there are other liturgical texts popularly used in the Church along with this text. We discuss more about the history of these texts in the following section which deals with the history of the revision of the liturgical texts.

STRUCTURE OF RAMSA (EVENING LITURGY)

SMBC <i>Yamaprarthanakal</i>	Explanation of Prayer
Glory to God	Hymn of angels on incarnation
Our Father	
One psalm	Selected proper to the season

⁶⁵ It is still the custom to give *kaikasthuri* before and after community prayers and family prayers. This is a practice of exchanging greetings, saying 'Praise be to Jesus Christ' with folded hands, and is an age-old custom among the St. Thomas Christians of Kerala. Dominic Vechoor, "A Study into the Moral Vision, Life and Formation of the Syro Malabar Church" <http://dukhrana.in/the-faith-lived-moral-life-of-the-syro-malabar-church/> [accessed November 25, 2015]. Before and after the Liturgy of the Hours, members of the community give *kaikasthuri* by placing one's folded hands inside the open hands of the others in the community.

⁶⁶ The tradition of turning to the East in prayer is part of the rich heritage of the Eastern churches. In ancient times, churches were built in the east-west direction and the bodies of the dead were laid to rest facing the East with the hope of resurrection and meeting Jesus face-to-face. Facing the East while praying has a strong biblical and theological foundation. In the second century, Tertullian witnesses that the Christians were "praying in the direction of the rising sun" and "facing the light." John Moolan, *Introduction to Oriental Liturgy and Its Theology: Syro-Malabar Church*, OIRSI 359 (Kottayam: OIRSI, 2012), 227; Robert Matheus, "Facing the People of God or Facing God with the People," *Christian Orient* 20, no. 2 (1999), 86; Bradshaw, *Daily Prayer in the Early Church*, 11; Instruction for Applying the Liturgical Prescriptions of the Code of Canons of the Eastern Churches (CCEO) (January 6, 1996) no 107 in OIRSI, *Roman Documents on the Syro-Malabar Liturgy*, Updated and Enlarged ed., OIRSI 173 (Kottayam: OIRSI, 1999), 257-258.

⁶⁷ The Syro-Malabar Bishop's Conference (the SMBC, now Syro-Malabar Bishop's Synod, or SMBS) published a Malayalam translation of the LH in 1986 under the title *Syro-Malabar Sabhayude Yamaprarthanakal* (The Liturgy of the Hours of the Syro Malabar Church). SMBC, *Yamaprarthanakal* (Thiruvananthapuram: St. Joseph's Press, 1986).

<i>Šuraya daqdam</i>	Opening Prayer
<i>Laku Mara</i>	The Resurrection Hymn
<i>Onitha daqdam</i>	Anthem before the Evening Psalm
<i>Marya qresak</i>	Evening Psalms (140, 141 & 118)
<i>Šuraya d'Wasar</i>	Prayer after Evening Psalm
<i>Onitha d'Wasar</i>	Anthem after the Evening Psalm
<i>Karozutha</i>	Proclamatory Prayer or Litanical Prayer
<i>Qandiša Alaha</i>	<i>Trisagion</i> (Thrice holy) Prayer
<i>Onitha d'Wasaliqe</i>	Royal Anthem
<i>Asvasa</i>	Hymn
Concluding prayers	

STRUCTURE OF *LELYA* (NIGHT LITURGY)

SMBC <i>Yamaprarthanakal</i>	Explanation of Prayer
Glory to God	
Our Father	
<i>Marmitha</i>	Set of Psalms
<i>Onitha d'Mawtwa</i>	Hymn of Night Prayer
Common prayer	
<i>Šubaha</i>	Hymn
<i>Tešbohta</i>	Praise Hymn
<i>Engarta</i>	Epistle Reading
<i>Karozutha</i>	Proclamatory Prayer
Concluding prayer	

STRUCTURE OF *SAPRA* (MORNING LITURGY)

SMBC <i>Yamaprarthanakal</i>	Explanation of Prayer
Invitation of the Deacon	Let us pray: Peace be with us
Psalm 100	
Psalm 91	
Psalm 104 & 116	
<i>Laku Mara</i>	The Resurrection Hymn
Psalm 51	
Trisagion	Thrice Holy Prayer
<i>Onitha d'Sapra</i>	Hymn of the day
<i>B'Mad'nahai Sapra</i>	Morning Hymn
Concluding prayers	

According to the documents of Vatican II, the Eucharist forms the fount and apex of the whole Christian life.⁶⁸ Nevertheless, until now, the name Liturgy of the Hours was not very familiar to many Christians and this prayer was generally known as the Breviary or the

⁶⁸ See footnote 1 in this regard.

Divine Office.⁶⁹ For that reason it seems necessary to distinguish between different names and to study the evolution of the name the ‘Liturgy of the Hours’ before we commence a detailed study of this liturgical form. As this study entails a detailed analysis of the liturgical prayers of both the Eucharist and the LH, a clear exposition of the LH is necessary. Despite serving as the official public liturgical prayer of the Church, LH is not so popular and appreciated as the Eucharistic liturgy. The next section provides a short history of the LH in the Roman and the Syro-Malabar rites. It also presents an overview of the reform and revision of the liturgical texts following Vatican II.

4 THE LITURGY OF THE HOURS: A BRIEF HISTORICAL OVERVIEW

Roguet briefly deals with the history of the change of the name of the LH. Even now, the LH is widely known as the breviary which gives the impression of a book and not a liturgical action. The name denoted an abbreviated book of daily prayers for itinerant priests.⁷⁰ St. Benedict, however called this daily praise and prayer *opus Dei*, the work of God, in which the Church joins the blessed in heaven who continuously offer praise to God.⁷¹ The change of name from breviary to LH was new to many.⁷² This prayer was still not popular as a public, cultic, and ecclesial event. While the monastic Office was well known, the LH was not well accepted at the time of the Vatican Council as a cathedral or parish celebration.⁷³ After the Council, the LH was considered the Church’s official liturgy replacing its earlier status as clerical and private prayer.

The Constitution on the Liturgy (SC) still uses the name Divine Office, which denotes a duty of praise to be carried out. In SC, the primary purpose of the Divine Office is described as the sanctification of time which entails the recitation of the prayers at assigned hours of the day. The IGLH employs the name the Liturgy of the Hours. This name is more precise because it clearly expresses the time relatedness of the prayer.⁷⁴ Although the Constitution on the Liturgy speaks only of the ‘Divine Office,’ the documents which introduce the new Roman breviary, namely the decree of the Sacred Congregation for Divine Worship, the Apostolic constitution *Laudis canticum* of Paul VI, and the IGLH prefer to speak of the ‘Liturgy of the Hours’ (*liturgia horarum*).⁷⁵ In this dissertation, we use the name the Liturgy of the Hours because it better illustrates the nature of the prayer which is prayed at regular intervals of time throughout the day. In the following section, we investigate the origins of the LH, hoping to develop a more thorough and careful investigation of the present liturgical text.

⁶⁹ Stanislaus Campbell, *From Breviary to Liturgy of the Hours: The Structural Reform of the Roman Office, 1964-1971* (Collegeville: Liturgical Press, 1995). This book examines the process of the structural reform of the Office of the Roman rite immediately following the Second Vatican Council.

⁷⁰ Roguet, *The Liturgy of the Hours*, 91.

⁷¹ See Roguet, *The Liturgy of the Hours*, 11.

⁷² For a study of the reform of the LH, which has changed its name through the years of development, see Campbell, *From Breviary to Liturgy of the Hours*.

⁷³ William G. Storey, “Parish Worship: The Liturgy of the Hours,” *Worship* 49, no. 1 (1975), 3. Storey, former director of the Graduate Program in Liturgical Studies at the University of Notre Dame, has edited the following books. W.G. Storey, *Praise Him!: A Prayerbook for Today’s Christian* (Notre Dame: Ave Maria Press, 1973); *Pray Like This: Materials for the Practice of Dynamic Group Prayer* (Notre Dame: Fides, 1973); *Bless the Lord* (Notre Dame: Ave Maria Press, 1974); and F.C. Quinn, W.G. Storey, and D.F. Wright, *Morning Praise and Evensong: A Liturgy of the Hours in Musical Setting* (Notre Dame: Fides, 1973).

⁷⁴ Roguet, *The Liturgy of the Hours*, 92.

⁷⁵ Adam, *The Liturgical Year*, 286, footnote 8.

4.1 THE LITURGY OF THE HOURS IN THE ROMAN TRADITION

Many studies on the origin and history of the LH within the Western tradition have been advanced. At first we shall see the historical development of the LH in the Roman rite in brief.

Zimmerman identifies four patterns of celebration styles developed through four stages in the history of the LH.⁷⁶ During the first stage, this prayer was well documented and recited daily in communal morning and evening celebrations of the local community. It was short, simple, largely invariable, and highly celebrative. Its structural elements included processions, hymns, psalms, intercessions, blessings, and dismissal. Mostly, there was no proclamation of the Word, except on special occasions. The second stage of the prayer is found in its monastic form when the monks wanted to stress the rule to pray without ceasing.⁷⁷ They increased the number of times to gather in a day for prayer, which eventually grew to eight. This move consequently lengthened the prayer itself.⁷⁸ The nature of the LH changed as the monks increased the number of psalms and introduced *lectio continua*, a sequential reading from Scripture. According to Zimmerman, the combination of the Scripture with the prayer challenged the pure praise and thanksgiving intent of the Hours. The monastic tradition thus added new elements and changed the very intent of the prayer.⁷⁹

The third development occurred when the monks helped the cathedral services. This resulted in the hybrid of cathedral and monastic styles in the urban office. Becoming too lengthy and complex, the prayers turned out to be difficult for the non-clerical. Consequently, a transformation occurred in which the larger communal praying of the Hours yielded to a smaller group of the community doing so on behalf of the whole community.⁸⁰ At the fourth stage, the itinerant clerics introduced breviaries, the shorter and simpler versions of the Office. This resulted in the establishment of the LH as the private prayer of the clerics.

Anton Baumstark⁸¹ distinguished between the cathedral and monastic forms of offices. While this distinction was debated, its validity was corroborated by scholars like Mateos, Arranz, Winkler, Bradshaw and Taft.⁸² Schmemmann was convinced of the non-monastic origin of

⁷⁶ Joyce Ann Zimmerman, "Liturgical Notes," *Liturgical Ministry* 2, Summer (1993), 117-118.

⁷⁷ 1 Thes 5:16-18.

⁷⁸ Zimmerman, "Liturgical Notes," 117.

⁷⁹ Zimmerman, "Liturgical Notes," 118.

⁸⁰ Zimmerman, "Liturgical Notes," 118.

⁸¹ Anton Baumstark, known as the founder of comparative liturgy, was a renowned German liturgist.

⁸² Taft, *The Liturgy of the Hours in East and West*, 32. Also see Mateos Juan, "The Origins of the Divine Office," *Worship* 41 (1967), 477-485; Miguel Arranz, "N. D. Uspensky: The Office of the All-Night Vigil in the Greek Church and in the Russian Church," *St. Vladimir's Theological Quarterly* 24, no. 2 (1980), 83-113; Gabriele Winkler, "New Study of Early Development of the Divine Office," *Worship* 56, no. 1 (1982), 27-35; Paul F. Bradshaw, "Cathedral and Monastic: What's in a Name?," *Worship* 77, no. 4 (2003), 341-353; Paul F. Bradshaw, *Two Ways of Praying* (Nashville: Abingdon Press, 1995); Paul F. Bradshaw, *Reconstructing Early Christian Worship* (London: SPCK, 2009). Robert Francis Taft, S.J., an expert in Oriental liturgy and a professor emeritus of the Pontifical Oriental Institute in Rome is an American Jesuit priest.

Vespers and Matins.⁸³ According to Woolfenden, one cannot find direct Jewish roots for the tradition of praying twice a day in Christianity.⁸⁴

Taft states that in the Western Roman Empire, the cathedral liturgy lasted until the tenth or eleventh centuries since there was no system of parish Churches. It was the bishop who presided at services in the cathedral and the clergy had enough time to celebrate daily offices together in the cathedral.⁸⁵ The breakdown of this system affected the public celebration of the LH. The burden of pastoral care and daily obligation of the monastic offices among parish clergy resulted in the private recitation of the hours instead of their parochial celebration.⁸⁶ Starting with the monastic-basilica office, it then underwent the careful revision of St. Benedict.⁸⁷ Later additions of euchological texts were taken from four different series: the Veronese series, the Gelasian series and two Gregorian series.⁸⁸ By the eighth century, the Benedictine office had been converted into the monastic office of the West. The Carolingian reform imposed the hybrid Roman-Benedictine office on all the Churches of Europe by the eleventh century.⁸⁹

The LH became a heavy burden because of the multiplication of elements added to the schedule and the content. It was subsequently revised into a simpler form. This was evident in the breviary of the Roman curia circulated by the Friars Minor beginning circa 1230.⁹⁰ In the thirteenth century, the friars and clerical students were dispensed from choral office and the communal prayer slowly turned out to be a better way to pray the Hours, rather than the only way. In addition, it was reduced to an individual, personal obligation of the clergy.⁹¹ Two important breviary reform projects need to be mentioned here. One was by the Spanish Franciscan Cardinal Francisco de los Angeles de Quiñones who reformed the breviary in 1535. This was later abolished.⁹² This resulted in the second breviary of Pius V, which appeared in 1568 and was called the Tridentine breviary. The Council of Trent restored it by

⁸³ Alexander Schmemmann, "Fast and Liturgy: Notes in Liturgical Theology," *St. Vladimir's Seminary Quarterly* 3, no. 1 (1959), 5.

⁸⁴ Woolfenden, *Daily Liturgical Prayer*, 3-4. Gregory W. Woolfenden was an important liturgical scholar who taught at Ripon College, Oxford, and at the Yale Theological Seminary in New Haven, Connecticut. Being a Roman Catholic priest, he left the Church and joined the Orthodox Church, where he served as a priest. He is the author of several books, including *Daily Liturgical Prayer: Origins and Theology* and *Joyful Light*.

⁸⁵ Taft, *The Liturgy of the Hours in East and West*, 297-298.

⁸⁶ See Taft, *The Liturgy of the Hours in East and West*, 298-299.

⁸⁷ Leikam, "The Liturgy of the Hours in the Roman Rite," 59-64.

⁸⁸ See also Leikam, "The Liturgy of the Hours in the Roman Rite," 64-66.

⁸⁹ Leikam, "The Liturgy of the Hours in the Roman Rite," 67-68.

⁹⁰ See Leikam, "The Liturgy of the Hours in the Roman Rite," 70. Taft states that it was in the thirteenth century that the Roman LH "begins to be metamorphosed into the breviary." Taft, *The Liturgy of the Hours in East and West*, 309. The original breviaries were attempts to synthesize into one volume the various elements of the office, including the psalter, antiphony, responsorial, homiliary, legendary (lives of the saints), and library (scriptural lessons). Stephen J. P. Van Dijk and J. Hazelden Walker, *The Origins of the Modern Roman Liturgy: The Liturgy of the Papal Court and the Franciscan Order in the Thirteenth Century* (Westminster: Newman, 1960), 26 ff.

⁹¹ Taft, *The Liturgy of the Hours in East and West*, 300.

⁹² It was known as the Breviary of the Holy Cross because Quiñones was the Cardinal of Santa Croce. This breviary was a short, homogeneous, simple, easy-to-use breviary containing a large amount of Scripture, but was opposed by those who considered it too radical a departure from tradition. Taft, *The Liturgy of the Hours in East and West*, 311.

correcting the old thirteenth-century breviary of the Roman curia.⁹³ They opted for uniformity in the midst of a multiplicity of offices in the Churches and monasteries. The new office established a unity in the prayer of the Western Church. By the fifteenth century, the private recitation of the Hours became a common practice. Until the sixteenth century, it was an exception permitted conditionally. Furthermore, Trent also refers to public offices in parishes.⁹⁴

From the fourteenth century onwards, separate Books of the Hours for the laity and for the lay religious appeared. They included small non-canonical offices which helped to bridge the gap between popular devotions and official prayers. Nevertheless, the devotional attention of most modern Catholics was neither on the Eucharist nor on the Hours, but rather on devotions like the Rosary.⁹⁵ In spite of the modern liturgical movement to restore the Sunday vespers, the LH subsequently disappeared from parish life.⁹⁶ In the eighteenth and nineteenth centuries, a variety of breviaries emerged in Germany and France.⁹⁷ Pope Pius X appointed a commission to revise the breviary in 1911, which produced an office with more focus on the psalter.⁹⁸

Spiritual directors like Ignatius of Loyola (1491-1556) and Francis de Sales (1567-1622) strongly recommended these daily liturgical prayers, stressing the merit of common prayers of the Church over individual ones.⁹⁹ But the Jesuits were not obliged to regular choral office due to their apostolic obligation to serve where necessary. Ignatius made the Little Office of the Blessed Virgin for Jesuit students.¹⁰⁰ In Europe, the parochial celebration of the Sunday vespers continued to exist till the French Revolution of 1789, but it was not well attended by the laity because of the Latin language.¹⁰¹ Woolfenden argues that the primacy of vigil prayer was fundamental to the development of the daily office and that the thrust of daily prayer is from night to morning. As he observes, the anticipation of the Lord's return is the underlying rationale of the daily office.¹⁰² Pius X reformed the divine office and the liturgical calendar in 1911, when he restored the integral weekly psalter, reasserted the priority of the temporal cycle over the sanctoral, and removed the daily obligation of various supplementary offices. This reform was pastoral that tried to help the parochial clergy.¹⁰³

⁹³ Leikam, "The Liturgy of the Hours in the Roman Rite," 71-74. The new breviary restored all the choral elements left out by Quiñones.

⁹⁴ Taft, *The Liturgy of the Hours in East and West*, 300-301.

⁹⁵ The *devotio moderna* turned the attention from the regular, external observances of the medieval period towards a more spontaneous, interior and personal style of observance and piety. Taft, *The Liturgy of the Hours in East and West*, 301.

⁹⁶ Storey, "Parish Worship: The Liturgy of the Hours," 5.

⁹⁷ Leikam, "The Liturgy of the Hours in the Roman Rite," 76.

⁹⁸ See Leikam, "The Liturgy of the Hours in the Roman Rite," 77. Pope Pius X tried to integrate the sanctoral and temporal cycles since in the Pope Pius V breviary the sanctoral cycle was predominant over the temporal cycle. Taft, *The Liturgy of the Hours in East and West*, 312.

⁹⁹ Storey, "Parish Worship: The Liturgy of the Hours," 3-4.

¹⁰⁰ Taft, *The Liturgy of the Hours in East and West*, 302.

¹⁰¹ Campbell, *From Breviary to Liturgy of the Hours*, 15.

¹⁰² Woolfenden, *Daily Liturgical Prayer*, 7.

¹⁰³ Alcuin Reid, *The Organic Development of the Liturgy: The Principles of Liturgical Reform and Their Relation to the Twentieth-Century Liturgical Movement Prior to the Second Vatican Council*, 2nd ed. (San Francisco: Ignatius Press, 2005), 75. See also Campbell, *From Breviary to Liturgy of the Hours*, 14-16. Alcuin Reid is a French Benedictine monk with PhD from King's College, University of London, for a thesis on

4.2 THE LITURGY OF THE HOURS OF THE SYRO-MALABAR CHURCH¹⁰⁴

4.2.1 The Liturgy of the Hours before Vatican II

The sixteenth century was the start of a new era in the liturgical history of the SMC, which had theretofore been following the East Syriac liturgical traditions since around the sixth century.¹⁰⁵ In particular, the sixteenth century was marked by the arrival of Western missionaries on the Malabar coasts of India, a movement which left a lasting imprint on the liturgical life of the St. Thomas Christians of Kerala. The arrival of these missionaries signals the beginning of a trend toward the Latinization of the LH in the SMC.¹⁰⁶

On 21 December 1923, Pope Pius XI established a new Malabar Hierarchy in the papal bull *Romani Pontifices*, and on 1 December 1934 he called for a liturgical reform of the SMC.¹⁰⁷ In 1938, the Congregation for the Oriental Churches (COrc)¹⁰⁸ published a book entitled *Breviarium juxta Ritum Syrorum Orientalium id est Chaldaeorum*,¹⁰⁹ which functioned as the official book of the “Divine Praises” of the Assyro-Chaldean Church and SMC. From 1886-1887, Paul Bedjan redacted the text into three volumes. By and large, the history of the LH in the SMC prior to Bedjan’s edition ran parallel to the Chaldean Church.¹¹⁰

Prior to the Council, many individuals and organizations from within the SMC published liturgical books, many of which included the LH. Kuriakose Elias Chavara, the then Vicar General of the Syro-Malabarians, drafted an abbreviated version of the available manuscripts for the clergy, publishing the collection from the seminary press at Puthenpally in 1876.¹¹¹ Practically, it contained one week’s celebration to be repeated throughout the liturgical year. This volume was in use until 1967, when the first vernacular volume was published. The

twentieth century liturgical reform (2002). His thesis was published as *The Organic Development of the Liturgy*, with a preface by Joseph Cardinal Ratzinger (Ignatius, 2005). He has lectured internationally and has published extensively on the Sacred Liturgy. He has recently edited the *T&T Clark Companion to Liturgy* (Bloomsbury, 2016).

¹⁰⁴ For this part of the dissertation we largely depend on the article, Maryann Madhavathu, “The Reform of the Liturgy of the Hours of the Syro-Malabar Church in Light of Vatican II,” in *Revisiting Vatican II: 50 Years of Renewal*, ed. Shaji George Kochuthara (Bangalore: Dharmaram Publications, 2013), 399-412.

¹⁰⁵ According to the Malabar tradition, the St. Thomas Christians used to celebrate the morning and evening hours in their parish churches together with their clergy on a daily basis. The other offices were observed in their homes using East Syrian manuscripts. John Moolan, “The Evolution of the East Syrian Divine Office in the Syro-Malabar Church,” *Christian Orient* 29, no. 2 (2008), 62.

¹⁰⁶ Moolan, *The Period of Annunciation – Nativity*, 3.

¹⁰⁷ Cyril Korolevsky, *Living Languages in Catholic Worship: An Historical Inquiry* (London: Longmans, 1957), 137; Moolan, *The Period of Annunciation – Nativity*, 5.

¹⁰⁸ The Congregation for the Oriental Churches began as part of the *Congregatio de Propaganda Fide pro negotiis ritus orientalis*, established by Pope Pius IX on January 6, 1862 with the Apostolic Constitution *Romani Pontifices*. Pope Benedict XV declared it independent on May 1, 1917 with the *Motu Proprio Dei Providentis* and named it the *Congregatio pro Ecclesia Orientali*. Pope Paul VI with the Apostolic Constitution *Regimini Ecclesiae Universae* of August 15, 1967, changed the name to *Congregatio pro Ecclesiis Orientalibus*. For details, see *Congregation for the Oriental Churches*, http://www.vatican.va/roman_curia/congregations/orientchurch/profilo/rc_con_corient_pro_20030320_profile.html [accessed March 19, 2015].

¹⁰⁹ Pathikulangara, *Divine Praises and Liturgical Year*, 76.

¹¹⁰ Priests used to celebrate the Divine Office in common. Thomas Mannoorampampil, “Orientalium Ecclesiarum and the Syro-Malabar Liturgy: Historical and Theological Perspective,” *Christian Orient* 28, no. 3 (2007), 109.

¹¹¹ Moolan, “The Evolution of the East Syrian Divine Office in the Syro-Malabar Church,” 72-73.

Liturgy of the Hours for the feast days was not included in the aforementioned volume. Chavara himself compiled a separate volume for the feasts. In this edition, he translated several prayers from the *Breviarium Romanum* and also added these prayers to the original Syriac prayers. The feasts were all rearranged according to the Roman calendar. His death in 1871 brought the project to an end.¹¹² This led to a postponement in the reform process as a whole. But the reform was later reinitiated, as we shall see in the next section.

The revision of Syro-Malabar liturgical texts started with the establishment of the COrc and continued after the restoration of the SM hierarchy in 1923.¹¹³ The whole process began with the request of the Syro-Malabar bishops for a Syriac translation of the Roman Pontifical in 1908. This request was rejected by the Holy See, which insisted that “[L]atinisation should not be encouraged among the Orientals.”¹¹⁴ But some who claimed that the SM rite was distinct from a pure Chaldean rite resisted the restoration of the liturgy.¹¹⁵ The hierarchy desired not to have recourse to a pure Chaldean rite.¹¹⁶ These attempts continued in the 1950s at the behest of Cardinal Tisserant¹¹⁷ and Placid J. Podipara. On the March 10, 1954, Pius XII appointed a commission to edit the texts of the Qurbana, the Sacramentary, and the Divine Praises.¹¹⁸

Although Vatican II triggered pan-ecclesiastical liturgical reform, one can observe that the SMC had its own history of revising liturgical texts prior to the Council. The next section traces the history of the revision of the LH text the SMC since Vatican II.

¹¹² Charles Payngot, “Some Particular Elements in the Liturgical Tradition of the St. Thomas Christians,” in *Catholic Eastern Churches: Heritage and Identity* (Rome: Mar Thoma Yogam, 1994), 263. The compiled volume for feasts was published from Mannanam in 1894 and was used mostly in the religious houses of the Carmelites of Mary Immaculate (CMI) The CMI is the first Catholic religious congregation for men in the Syro-Malabar Church founded in India. The first monastery of the CMI was established on May 11, 1831 at Mannanam, Kerala, India. The congregation was founded by Fathers Palackal Thoma Malpan, Porukara Thoma Kathanar and St. Kuriakose Elias Chavara. *Syro Malabar Religious Congregations*, <http://www.syromalabarchurch.in/syro-malabar-church-congregations.php> [accessed March 5, 2016].

¹¹³ Thomas Mannoorampampil, *Syro Malabar Qurbanayude Charitra Paschathalam*, 2 ed., Pontifical OIRSI 96 (Kottayam: OIRSI, 1986), 75; Thadikkatt, *Liturgical Identity*, 113.

¹¹⁴ Korolevsky, *Living Languages in Catholic Worship*, 135. Here we can observe the shift of consciousness in this matter. Up to this point, missionaries tended to promote uniformity through latinization of the Eastern churches. After the establishment of the Congregation for the Oriental Churches in Rome, it became more common for missionaries to try to preserve the identity of the oriental churches.

¹¹⁵ See for details, Mannoorampampil, *Syro Malabar Qurbanayude Charitra Paschathalam*, 7; Antony Vallavanthara, “The Liturgical Year of the St. Thomas Christians. Attempts at Restoration: A Historical Investigation” (Doctoral dissertation, Université catholique de Louvain, 1990), 11-12; Mannoorampampil, “Orientalium Ecclesiarum and the Syro-Malabar Liturgy,” 104, 109 and 110.

¹¹⁶ Alapatt, Letter 30 November 1938, “No Return to Chaldeism,” 325-329; Kandathil A., Letter to COrc. 6 June 1955, “Chaldean Liturgy Not to be Restored,” *Ernakulam Missam* 43, 6 (1973), 67; Thomas Mannoorampampil, *The Restoration of the Syro Malabar Qurbana* (Kottayam: OIRSI, 1987), 7.

¹¹⁷ Eugène-Gabriel-Gervais-Laurent Tisserant was a French cardinal who served as Secretary of the Congregation for the Oriental Churches from 1936 to 1959.

¹¹⁸ See Mannoorampampil, *Syro Malabar Qurbanayude Charitra Paschathalam*, 83; Robert Taft, “Syro Malabar Liturgical Controversy,” in *Acts of the Synod of Bishops of the Syro-Malabar Church Held in the Vatican from 8 to 16 January 1996*, ed. J. Porunedom (Kochi: Syro-Malabar Major Archiepiscopal Curia, 1996), 124; Jacob Thoomkuzhy, “Liturgy of the Syro-Malabar Church,” in *Acts of the Synod of Bishops of the Syro-Malabar Church Held in the Vatican from 8 to 16 January 1996*, ed. J. Porunedom (Kochi: Syro-Malabar Major Archiepiscopal Curia, 1996), 96.

4.2.2 The Revision of the Liturgy of the Hours after Vatican II

Even before Vatican II gave permission to use the vernacular for liturgical celebrations, the Syro-Malabar bishops were asked by Rome to abridge the officially published *Breviarium juxta Ritum Syrorum Orientalium id est Chaldaeorum* (1938), to translate it into the vernacular language (Malayalam), and to publish it for regular use.¹¹⁹ Nevertheless, the first volume of the LH in Malayalam, which is for the weeks of the Great Fast, was not published until 1967. Another volume for the weeks of the Resurrection appeared in 1968 and a third one for the periods of *Subara* (Annunciation), Christmas, and *Denha* (Epiphany) appeared in 1971.¹²⁰ Each of these works was published by the Syro-Malabar Central Liturgical Committee with the permission of the SMBC. In 1975, a shortened form of the LH for the whole year except for the period of *Quita* (summer) was published by Abel CMI in three volumes.¹²¹ It was published with the permission of the diocesan liturgical commission of the diocese of Ernakulam with the name *Kanona Namaskaram* (Canonical Prayer) and attained widespread popularity.¹²² In 1982, the LH for the periods of the Apostles, *Elyah-Sliba-Muse* and the Dedication of the Church were published, and in 1986, the entirety was published in three volumes. For religious sisters, a single volume was published which was arranged in seven weeks, regardless of the different seasons of the liturgical year.¹²³

In 1974, the SMBC appointed a Commission for preparing authentic texts for the LH in Malayalam. The prepared text was published in a single volume under the copyright of SMBC in December of 1986. Soon thereafter, the status of the SMC as a Major Archiepiscopal Church was affirmed,¹²⁴ leading to the formation of the Liturgical Research Centre (LRC), which was tasked with revising the liturgical texts through research studies and seminars.¹²⁵ When analyzing the outcome of these studies, one wonders if they conscientiously adhered to that mission statement.¹²⁶ In 2002, the Congregation for the Oriental Churches published a single volume of the LH which is now recommended as the basic text.¹²⁷ However, the tension between *ressourcement* and *aggiornamento* remained; on

¹¹⁹ Madhavathu, "The Reform of the Liturgy of the Hours of the Syro-Malabar Church," 409.

¹²⁰ Mannoorampampil, "Orientalium Ecclesiarum and the Syro-Malabar Liturgy," 107.

¹²¹ Fr. Abel CMI, translated the liturgical books at the request of Cardinal Parecattil, then President of the Syro-Malabar Liturgical Committee. For details on Fr. Abel's work, see Thadikkatt, *Liturgical Identity*, 131. The CMI, St. Joseph's province of Kottayam, granted the copyright of the liturgical books published by Fr. Abel to the Liturgical Commission of the SMC in 2005. *Synodal News*, vol 13, nos. 1 and 2, December 2005, 123.

¹²² Moolan, "The Evolution of the East Syrian Divine Office in the Syro-Malabar Church," 73, footnote 35. For a comparative study of this liturgical text published by Fr. Abel and the text of the LH published by the SMBC, see Maryann Madhavathu, "Reform Hermeneutics of the Liturgy of the Hours in the Syro-Malabar Church," *Studia Liturgica* 45, no. 2 (2015), 167-173.

¹²³ Mannoorampampil, "Orientalium Ecclesiarum and the Syro-Malabar Liturgy," 107.

¹²⁴ The SMC was elevated to a Major Archiepiscopal Church on December 16, 1993. For details, see the *Synodal News*, vol. 1, no. 1 (August 1993), 12-13. Liturgical Research Centre started on April 10, 1999.

¹²⁵ LRC conducted seminars on the Liturgy of the Hours for members of the Central Liturgical Committee from Nov 26-28, 2002 and from March 30 – April 1, 2004. The subjects of these seminars were the history, theology, structure and salient features of the LH analyzing the experimental text which was then in use. From the report of SM Commission for Liturgy 2004. *Synodal News*, vol. 12, nos. 1 and 2, December 2004. See for further details, *Liturgical Research Centre*, http://www.syromalabarchurch.in/Commissions_Irc.php [accessed March 19, 2015].

¹²⁶ 'Seminar on the LH for the Central Liturgical Committee' held on March 30 to April 1, 2004, pp. 31-39. Taken from manuscript copies collected from the archive of LRC.

¹²⁷ P. Bedjan, *Breviarium juxta ritum Syrorum orientalium id est Chaldaeorum*, S. Congregationem "Pro Ecclesia Orientali," (Roma, 2002). The text contains prayers for only one week of the LH for each liturgical season

the one hand there was a push to restore the lost traditional elements through a return to the original sources, while on the other hand, renewal also demanded a simplification of the rites and prayers.

The Synod of 1996 urgently requested that the Commission for Liturgy begin to review the experimental texts of the LH so that they might be translated into English.¹²⁸ The Synod approved a new structure of the LH according to the structure of the text of Bedjan and decided to print it in a simple and solemn fashion, as suggested by the LRC in 2004.¹²⁹ A sub-committee for the preparation of the text of the *propria* of the LH was convened in 2011.¹³⁰ The official revision of the SMC's LH is still in progress. The following table provides an overview of the revised texts of the SMC's Liturgy of the Hours.

TABLE SHOWING THE REVISION OF THE LITURGY OF THE HOURS IN THE SMC

Sl. No.	Book Title	Year	Publisher	Language
1	<i>Breviarium juxta ritum syrorum orientalium id est Chaldaeorum</i> , 3 vols.	1886-1887	P. Bedjan, Paris	Syriac
2	An abbreviated version of <i>Breviarium</i>	1876	Kuriakose Elias Chavara, Seminary press at Puthenpally	Syriac
3	<i>Breviarium juxta Ritum Syrorum Orientalium id est Chaldaeorum</i>	1938	P. Bedjan, Congregation for the Oriental Churches	Syriac
4	Liturgy of the Hours for the weeks of Great Fast, vol. 1	1967	Syro-Malabar Central Liturgical Committee	Malayalam
5	Liturgy of the Hours for the weeks of Resurrection, vol. 2	1968	Syro-Malabar Central Liturgical Committee	Malayalam
6	Liturgy of the Hours for the periods of <i>Subara</i> (Annunciation), Christmas and <i>Denha</i> (Epiphany), vol. 3	1971	Syro-Malabar Central Liturgical Committee	Malayalam

(the seasons of *Elijah-Sliba* and *Muse* are joined together). Feast days are not included. The *Dawidaja* contains the complete Psalter according to the Syriac sources. Pathikulangara, *Divine Praises and Liturgical Year*, 79.

¹²⁸ *Synodal News*, vol. 9, February 1996, 35.

¹²⁹ The seminar conducted by LRC helped to prepare the final text of the Liturgy of the Hours of the SMC. The Synod approved the proposed structure of the LH with some modifications. *Synodal News*, vol. 12, nos. 1 and 2, December 2004, 22-23, 42. According to the decision of the Synod of 2007, the Synodal committee prepared two texts for Holy Week (one text with the Liturgy of the Hours and another without it). See the report of the SM Commission for Liturgy Sept. 2007 – Aug. 2008. *Synodal News*, vol. 16, nos. 1 and 2, November 2008, 85. The Synod of 2008 decided to study the practice of praying the Liturgy of the Hours for a given day starting from the evening of the preceding day. See the decisions of the XVI Synod, August 18-29, 2008. *Synodal News*, vol. 16, nos 1 and 2, November 2008, 61 and 65.

¹³⁰ This committee decided to include all suitable prayers available in Bedjan's *Hudra* and the English translation by Fr. Emmanuel Thelly, checked with the Syriac text of Bedjan for the *propria* preparation (See the manuscript of Decisions of the Sub-committee for the preparation of Liturgy of the Hours December 22, 2011). According to the decisions of the Commission for Liturgy on March 22, 2012 concerning the revision of the LH, some changes were proposed regarding certain elements in *Ramsa* (Evening Prayer) and *Lelya* (Night Prayer). Meanwhile, the commission for the Liturgy of the SMC published an experimental text in English for mission areas in 2012. Commission for Liturgy, *Liturgy of the Hours* (Ujjain: Synodal Committee of Bishops for the English Version of the Liturgy of the Hours of the Syro-Malabar Church, 2012).

7	<i>Kanona Namaskaram</i> for the whole year except for the period of <i>Quita</i> (summer), 3 vols.	1975	Abel CMI, Diocesan liturgical commission, Ernakulam	Malayalam
8	Liturgy of the Hours for the periods of Apostles, <i>Elijah-sliba-Muse</i> and Dedication of the Church	1982	Syro-Malabar Central Liturgical Committee	Malayalam
9	<i>Yamaprarthanakal</i> for the whole liturgical seasons, 3 vols.	1986	Syro-Malabar Central Liturgical Committee	Malayalam
10	A single volume of <i>Yamaprarthanakal</i> for religious sisters with seven weeks regardless of the different seasons of the liturgical year	1986	Syro-Malabar Central Liturgical Committee	Malayalam
11	<i>Breviarium juxta ritum Syrorum orientalium id est Chaldaeorum</i>	2002	P. Bedjan, S. Congregationem "Pro Ecclesia Orientali," Roma	Syriac
12	<i>Liturgy of the Hours</i>	2012	Synodal Committee of Bishops for the English Version of the LH of the SMC, Ujjain	English

In the following section, we analyze the multifaceted and complex phenomenon of the paschal mystery – the central topic of the present study.

5 THE PASCHAL MYSTERY: MULTIPLE DIMENSIONS, ONE PRINCIPLE

The notion of the paschal mystery emerged in the liturgical renewal of the twentieth century. The Second Vatican Council made extensive use of the concept and rooted much of its liturgical and ecclesial theology in the concept. But this concept has a history prior to the Council. It is embedded in the *Corpus Paulinum* and was greatly expounded upon by the Church Fathers.¹³¹ In the middle ages, however, the appreciation of Christian liturgy and life, as seen through the lens of the paschal mystery, diminished. Thanks to the work of liturgical scholars, the paschal mystery achieved renewed prominence around the middle of the twentieth century. The theme of the paschal mystery received much attention before Vatican II. The term *paschale mysterium* occupies a place of primacy in the Council.¹³² Scholars argue that in order to properly understand the liturgical renewal initiated by the Second Vatican Council, one must understand the centrality of the paschal mystery in the life and prayer of the Church.¹³³ Even though not found as such in Scripture, the Second Vatican

¹³¹ Joyce Ann Zimmerman, "Paschal Mystery in Patristic Thought: Liturgy Notes," *Liturgical Ministry* 8 (1999), 102-108.

¹³² Herbert Vorgrimler, ed. *Commentary on the Documents of Vatican II*, vol. 1 (New York: Herder and Herder, 1966), 11.

¹³³ Richard R. Gaillardetz and Catherine E. Clifford, *Keys to the Council: Unlocking the Teaching of Vatican II* (Collegeville: Liturgical Press, 2012), 1. Rita Ferrone, *Liturgy: Sacrosanctum Concilium* (New York: Paulist Press, 2007), 23-25. See also Winfried Haunerland, "Mysterium Paschale. Schlüsselbegriff Liturgietheologischer Erneuerung," in *Liturgie als Mitte des christlichen Lebens*, eds. George Augustin and Kurt Koch (Freiburg, Basel, and Vienna: Herder, 2012), 189-209. Haunerland finds that the paschal mystery has not received sufficient attention, in comparison to other concepts like the 'active participation.' See pages 200-201. For more on this matter, see Simon A. Schrott, *Pascha-Mysterium: Zum liturgietheologischen Leitbegriff des Zweiten Vatikanischen Konzils*, *Theologie der Liturgie*, vol. 6 (Regensburg: Pustet, 2014); and Häussling, "Pascha-Mysterium," 157-165.

Council used this term many times in its documents.¹³⁴ The Paschal mystery is described as the heart of the Church's faith and the source of its salvation.¹³⁵ The Council uses the term paschal mystery to denote the salvific activity of Jesus.¹³⁶ In line with the Council teachings, the *Catechism of the Catholic Church* teaches that "[I]t is this mystery of Christ that the Church proclaims and celebrates in her liturgy so that the faithful may live from it and bear witness to it in the world."¹³⁷

The paschal mystery is so profound that it encompasses all the essential aspects of redemption. It could be abbreviated as the Christ mystery since it incorporates the mystery of the incarnation, public ministry, the passion, death and resurrection of Jesus Christ, his ascension into heaven, the sending of the Holy spirit, and the promised second coming.¹³⁸

5.1 THE MEANING OF THE PASCHAL MYSTERY

The concept 'paschal mystery' consists of two terms: paschal and mystery. There are two distinctive meanings for the word *pascha* and it has a long history.¹³⁹ Pasch, rendered in Hebrew as *Pesach*, means a 'passing by' and a 'passing through.' Like the Jewish Passover, Jesus, by his passage through the sea of suffering and death, led the new people of God to a communion with the Father.¹⁴⁰ Another suggestion is that the word paschal comes from the Greek *pátha* (verb: *Paschō* to suffer) which means participation in someone's suffering.¹⁴¹ The first meaning of the Greek *pascha* gives more emphasis to the soteriological aspect of the mystery while the second meaning underscores the Christological aspect of the mystery. Either, taken by itself, lacks comprehensiveness since the paschal mystery is the mystery of Christ and the mystery of salvation. Accordingly, one cannot reduce it to a few crucial historical events in Christ's life; one must encompass the central milestones in the history of salvation.

The paschal mystery also involves the term mystery, which is a multilayered and multifaceted concept. Here the mystery is considered a central concept underlying the liturgy. For

¹³⁴ The Constitution on the Sacred Liturgy (SC) uses the phrase eight times (nos. 5, 6 [twice], 61, 104, 106, 107, 109). It occurs in the Pastoral Constitution on the Church in the Modern World (GS) twice (nos. 22, 38), in the Decree on the Training of Priests (OT) once (no. 8), and in the Decree on the Church's Missionary Activity (AG) once (no. 14). O'Collins observes that in GS 22, the relevance of the paschal mystery is said to extend beyond the baptized to the whole human race. O'Collins, *The Second Vatican Council: Message and Meaning*, 63.

¹³⁵ Gaillardetz and Clifford, *Keys to the Council*, 3.

¹³⁶ See O'Collins, *The Second Vatican Council: Message and Meaning*, 61.

¹³⁷ Catechism of the Catholic Church or CCC no 1068. Church, *Catechism of the Catholic Church*, 224.

¹³⁸ Joseph E. Weiss, "The Paschal Mystery and the Liturgical Year," *Liturgical Ministry* 9 (2000), 99; Jeffrey M. Kemper, "Liturgy Notes," *Liturgical Ministry* 8, Summer (1999), 157.

¹³⁹ Catherine Vincie, "A History of Holy Week," *Liturgical Ministry* 13 (2004), 108. Also see Catherine Vincie, *Celebrating Divine Mystery: A Primer in Liturgical Theology* (Collegeville: Liturgical Press, 2009), 66-67. A. Nacent and P. Turner, *The Liturgical Year: Lent, the Sacred Paschal Triduum, Easter Time*, trans. Matthew J. O'Connell, Annotated ed., 4 vols., vol. 2 (Collegeville: Liturgical Press, 2013), 347.

¹⁴⁰ James L. Empeur, "Paschal Mystery," in *The New Dictionary of Theology*, ed. Joseph A. Komonchak (Dublin: Gill and Macmillan, 1990), 745, and Jean Daniélou, *The Bible and the Liturgy* (Michigan: Ann Arbor, 1979), 162-163. See also Louis Bouyer, *Liturgical Piety* (Notre Dame: University of Notre Dame, 1955), 87, 111 and 192.

¹⁴¹ Günther Bornkamm, "Mysterion," in *Theological Dictionary of the New Testament*, ed. Gerhard Kittel (Grand Rapids: Eerdmans, 1964), 805.

Geldhof, “[M]ystery...is precisely the reality (and the category) that profoundly connects enacted and embodied acts of worship (i.e. liturgy) and reflected-upon truths of faith (i.e. theology).”¹⁴² The paschal mystery is a rediscovered concept which had a profound impact on the liturgical and pastoral practice of the Church.¹⁴³ Nevertheless, this mystery aspect of the liturgy was only discovered in the twentieth century by Odo Casel through his *Mysterientheologie* (mystery theology) or *Mysterienlehre* (mystery theory).¹⁴⁴ It is important to understand Odo Casel’s *Mysterientheologie* (mystery theology) to plumb the depths of the paschal mystery.

5.2 MYSTERIENTHEOLOGIE

For Casel, the mystery of Christ in the liturgy is the divine presence.¹⁴⁵ As Kavanagh states: “The break with the conventional view of the liturgy begun by Casel and made formal by the Council was profound, and it is in this break (not always known or appreciated today) that Casel’s import can best be seen.”¹⁴⁶ Rom 6:3-11 provided Casel with a new insight – one who receives baptism joins into Christ’s death and resurrection through the ritual act of baptism itself. Thus salvation is in harmony with the redemptive act, not just grace flowing from it. *Mysteriengegenwart* means mystery in the present.¹⁴⁷ Casel taught that Christ is present in person along with his paschal mystery in all the sacraments and liturgical acts. Thus, the ritual draws a person into the saving acts of Jesus Christ.¹⁴⁸ This presence of Christ, which transcends time and space, allows everyone to participate in salvation. The presence in the liturgy is not historical but rather sacramental. And the paschal mystery is not only the mystery of Christ’s death and resurrection but all the mysteries that flow to and from them.¹⁴⁹

Casel developed his *Mysterientheologie* or *Mysterienlehre* in the early 1920s. However, in the New Testament, we find that the term mystery is used by Paul in his letters. Casel refers to Paul extensively in his discussion on the term mystery. For Paul, the *mysterion* of God was revealed through Christ and in Christ, who himself serves as the plan as well as its revelation.¹⁵⁰ Casel adds that for Paul “*mysterium* means first of all a deed of God’s, the execution of an everlasting plan of his through an act which proceeds from his eternity, realized in time and the world, and returning once more to him its goal in eternity.”¹⁵¹ Hence

¹⁴² Joris Geldhof, “Meandering in Mystery: Why Theology Today Would Benefit from Rediscovering the Work of Odo Casel,” in *Mediating Mysteries, Understanding Liturgies. On Bridging the Gap between Liturgy and Systematic Theology*, ed. Joris Geldhof, BETL 278 (Leuven: Peeters, 2015), 14. In his study, Geldhof offers a fundamental, systematic, and theological exploration of the notion of mystery and argues that the liturgical understanding of mystery is the most important achievement of Odo Casel.

¹⁴³ Dermot A. Lane, “The Paschal Mystery,” *The Furrow* 30, no. 5 (1979), 286. Odo Casel, *The Mystery of Christian Worship*, ed. Burkhard Neunheuser, Milestones in Catholic Theology (New York: Crossroad, 1999), 13.

¹⁴⁴ Kemper, “Liturgy Notes,” 157-159. Geldhof, “Meandering in Mystery,” 11-32.

¹⁴⁵ Casel, *The Mystery of Christian Worship*, 99; Burkhard Neunheuser, “Odo Casel and the Meaning of the Liturgical Year,” *Studia Liturgica* 15, no. 3-4 (1983), 213.

¹⁴⁶ Introduction to the book by Aiden Kavanagh. Casel, *The Mystery of Christian Worship*, vii.

¹⁴⁷ Casel, *The Mystery of Christian Worship*, 6-7 and 38.

¹⁴⁸ See Casel, *The Mystery of Christian Worship*, 72.

¹⁴⁹ Casel, *The Mystery of Christian Worship*, 13.

¹⁵⁰ Eph 1: 9-10; 3: 8-11; Col 1: 24-27. Casel, *The Mystery of Christian Worship*, 6. For an account of the occurrence of the term ‘mystery’ in Scripture, see Zimmerman, “Paschal Mystery in Patristic Thought,” 102.

¹⁵¹ Casel, *The Mystery of Christian Worship*, 9.

the term mystery refers to the saving plan of God. The fathers of the Church called the liturgy the celebration of the sacred mysteries. According to them, the salvific plan of God is both revealed and sacramentally made present in the liturgical act. But the sacramental work of Christ, making present the saving acts of redemption, is always done by Christ in union with the Church.¹⁵² For Casel, the Church and the mystery of redemption are inextricable. Subsequently, he understood the involvement of the Church in the liturgy and kept the renewed perspective of the Church as the mystical body of Christ.¹⁵³ Aemiliana Löhr¹⁵⁴ commenting on the Palm Sunday liturgy quotes what became the leitmotiv or slogan of Odo Casel's entire life and work that 'the *Mysterium* is always entire.'¹⁵⁵

Since ritual activity draws humans into participation and understanding of deeper realities, Casel explained that participation in the paschal mystery was mediated through symbol and ritual. For him, the significance resided in the matter and form of the sacrament, all the rites and prayers and all which surround the essential element of the rites and prayers. Thus the "liturgical year, non-sacramental liturgical acts such as the Divine Office, religious profession, and the reading of Scripture all serve to draw one more fully into the paschal mystery."¹⁵⁶ It is Christ and his Spirit present in the rituals which draw the Church into union with the paschal mystery.¹⁵⁷

Edward Kilmartin observes the following:

[T]he mystery of Christian worship, what worship images and so re-presents, or reactualizes, is the very kernel of the redemptive work of Christ, namely, the passage of the Lord (*transitus Domini*) from death to life. This mystery is made present liturgically; that is to say, the liturgical rites of the Church contain the redemptive drama in act. This redemptive drama in act continues the *Kultmysterium*, or mystery of worship.¹⁵⁸

Moreover Casel affirms that liturgy makes present the salvation mystery to the Church. Rose M. Beal explains that Casel's

liturgical theology of mystery was based on his particular understanding of mystery and memorial. For Casel, the *mysterium* is not the unknown; rather, it is that which is known only through divine revelation. Memorial is not what is remembered, but that which is made present by word and action through the act of remembering. Bringing these two concepts of mystery and memorial together, Casel suggested that in liturgical memorial, the paschal mystery (that is, the saving acts of Christ) is known and present such that the faithful might participate in it and thereby be saved.¹⁵⁹

¹⁵² Also see Casel, *The Mystery of Christian Worship*, 38.

¹⁵³ Casel, *The Mystery of Christian Worship*, 39.

¹⁵⁴ Aemiliana Löhr was a pupil of Odo Casel.

¹⁵⁵ Aemiliana Löhr, *The Great Week. An Explanation of the Liturgy of Holy Week*, trans. D.T.H. Bridgehouse (London: Longmans, 1958), 33. Nicholas Lash, "Fear of the Dark," *Modern Theology* 16, no. 2 (2000), 205.

¹⁵⁶ Kemper, "Liturgy Notes," 159.

¹⁵⁷ See also Kemper, "Liturgy Notes," 159.

¹⁵⁸ Kilmartin, *The Eucharist in the West*, 270.

¹⁵⁹ Rose M. Beal, "The Liturgy Legacy of Odo Casel O.S.B.," *Worship* 86, no. 2 (2012), 108.

Geldhof asserts that “since Casel and Vatican II, the notion of the paschal mystery is undeniably central to any theology of, and from, the liturgy.”¹⁶⁰ Let us now examine the theological content of the paschal mystery.

5.3 THEOLOGY OF THE PASCHAL MYSTERY

The liturgical movement and biblical renewal contributed to the development of the concept of the paschal mystery before the Second Vatican Council. Theologies of salvation before the Council overemphasized the death of Christ and the sacrifice on Calvary. A balanced appreciation of cross and resurrection is found in the theology of the paschal mystery. The paschal mystery typically refers to the central salvific events of the New Testament. However, in a broader sense, it includes every action of Jesus spanning the incarnation to his ascension and his sending of the Spirit.¹⁶¹

Systematic theologian and well-known ecumenist Geoffrey Wainwright briefly analyses the notion of the paschal mystery from various perspectives. He notes that biblically, the paschal mystery denotes God’s deliverance of Israel from Egypt and the annual commemoration of it in the Jewish feast of Passover. In Christian terms, the paschal mystery was endowed a universal scope through the salvific work of Jesus Christ. Theologically, the paschal mystery has a Trinitarian shape. Historically, the paschal mystery was decisively enacted in the death and resurrection of Jesus. Calendrically, it is commemorated through Good Friday and Easter. Sacramentally, it is especially celebrated in baptism and the Eucharist.¹⁶² Still one can see that the paschal mystery is not fully developed in his analysis. It is a multifaceted concept encompassing all that is related to the salvation of humankind through Christ in the past, present, and future.

Every Christian liturgy celebrates the paschal mystery, since the mystery of Christ is the central well-spring of salvation for all human beings. The paschal mystery of Christ is the sole content of the worship of the Church.¹⁶³ Every liturgical rite speaks of the paschal mystery as the nucleus of the celebration. Stanislaus Campbell recognizes two contrasting views about how the paschal mystery is present in the Eucharistic prayer. One is called an objectivistic view where the paschal mystery is actualized by the institution narrative and anamnesis section of the Eucharistic prayer and signified by the Eucharistic elements. The other view is called a participatory view, where the paschal mystery is engaged by all throughout the entire Eucharistic prayer.¹⁶⁴ However our purpose is to analyze the extent of the presence of the paschal mystery in the euchology of the liturgy.

¹⁶⁰ Geldhof, “Meandering in Mystery,” 26.

¹⁶¹ Adam, *The Liturgical Year*, 20. The paschal mystery refers not only to the whole mystery of Christ, but the participation of Christians through baptism in that mystery. Kathleen Harmon, “Finding the Paschal Mystery in the Responsorial Psalm,” *Liturgical Ministry* 12 (2003), 227.

¹⁶² Geoffrey Wainwright, “The Second Vatican Council: The Legacy Viewed through Methodist Eyes,” *Journal of Ecumenical Studies* 48, no. 2 (2013), 186-187.

¹⁶³ Irmgard Pahl and Eric E. Dyck, “The Paschal Mystery and Its Central Meaning for the Shape of Christian Liturgy,” *Studia Liturgica* 26, no. 1 (1996), 16-38.

¹⁶⁴ Stanislaus Campbell, “The Paschal Mystery in the Eucharistic Prayer,” *Liturgical Ministry* 10, Winter (2001), 54-55.

According to Campbell, the paschal mystery has two complementary structural dynamics. Firstly it consists of God's call, redemptive action or sanctification and secondly it entails the human response, of obedience, faith or worship. Both dynamics find a unique expression in Jesus' life, passion, death, and glorification.¹⁶⁵ The acclamation of the mystery of faith¹⁶⁶ in the Eucharistic celebration is an indication of this dynamic. It relates the mystery of Christ's body and blood with his death and resurrection. The sacrament of the altar is the symbol and embodiment of Christ's paschal mystery.¹⁶⁷

This study investigates the extent to which the liturgical prayers of both rites unveil the paschal mystery of Christ as the fundamental theological principle that connects the Eucharist and the LH.

5.3.1 Mystery of Christ

The paschal mystery refers to the one single saving activity encompassing different aspects of the life of Jesus. It is a term which embodies the underlying unity that points towards the full mystery of Jesus Christ. Everything in the sacred history of salvation is recapitulated and "personified" and assumed into the person of incarnated Christ. The Paschal mystery constitutes a single event in which Jesus, as human, fully enters upon and actually exercises on our behalf the functions as Lord, Christ, and Son of God. The paschal mystery leads one to the heart of Jesus' person and work.¹⁶⁸ Although the paschal mystery could be summarized by using the paradigm of dying and rising, this paradigm encloses the whole person and mission of Christ.¹⁶⁹

Kilmartin explains the *Kultmysterium* of Casel as follows:

What Christianity possesses is a true mystery, a revelation in act. This mystery of Christianity is the accomplishment of the eternal plan of God. It is the mystery hidden in God from eternity, realized by God in time through Christ's life, death-glorification-sending of the Spirit; it is the mystery of Christ. This mystery, which reaches its fulfillment in God himself, when God will be all in all, is summed up in Christ; the Savior and Head of his body the Church. The Church participates in this mystery through her essential activity, especially in the mystery of worship. Christian worship is *Kultmysterium*; the reactualization of the redemptive act of Christ to the end that believers may participate in it and be glorified with the Kyrios.¹⁷⁰

This mystery is all about the Savior and thus about the salvation of humanity. The paschal mystery as the mystery of salvation contains various aspects and expressions of salvific activities. This mystery is the mystery of Christ and Christ himself is a divine mystery which revealed God as the Trinity to humankind.¹⁷¹ Salvation is the core of the paschal mystery

¹⁶⁵ Stanislaus Campbell, "The Paschal Mystery in the Liturgy of the Hours," *Liturgical Ministry* 15 (2006), 53.

¹⁶⁶ One of the three forms of the mystery of faith in the new edition of the Roman Missal is "we proclaim your death O Lord and profess your resurrection until you come again." USCCB, *The Roman Missal*, 492, 499, 504 and 511.

¹⁶⁷ Chupungco, *What, Then, Is Liturgy?*, 72.

¹⁶⁸ Patrick Regan, "Encountering Christ in Common Prayer," *Worship* 59, no. 1 (1985), 49.

¹⁶⁹ Harmon, "Finding the Paschal Mystery in the Responsorial Psalm," 227.

¹⁷⁰ Kilmartin, *The Eucharist in the West*, 274.

¹⁷¹ For a study of the Trinity and the paschal mystery, see Hans Urs von Balthasar, *Mysterium Paschale: The Mystery of Easter* (Grand Rapids: Eerdmans, 1990). For an example of von Balthasar's trinitarian theology in

which involves God and human beings. Jesus is the new passover leading the new Israel from death to life, not from Egypt to Canaan. As Paul writes, “[F]or our paschal lamb, Christ, has been sacrificed” (1 Cor 5:7). And passover implies a passage from one context to another, a radical change, salvation. This change or passage precisely occurred in the person of Christ.¹⁷² Cyprian Vagaggini explains the Pauline notion of the mystery of Christ equating ‘sacred history,’ ‘mystery,’ and ‘mystery of Christ,’ into Christ Himself.¹⁷³

The paschal mystery is the mystery of mysteries.¹⁷⁴ Besides being the whole mystery of the Jesus event, it reflects not only what Jesus did for humanity, but also what the risen Christ does within and through the faithful each day. Zimmermann describes Jesus’ paschal mystery as his passing from divine glory to dwelling among humans and returning to divine glory. Moreover, she adds that it is also a passing of the Church from sinful humanity to being raised up to having a share in divinity. It enables the Church to share in Jesus’ ministry and to finally share in eternal life itself.¹⁷⁵

5.3.2 Mystery of the Church

The liturgy celebrates the paschal mystery that is the mystery of salvation revealed in Scripture, fulfilled in Christ and now continued by the Church in the power of the Spirit.¹⁷⁶ The liturgy expresses the mystery of Christ and the mystery of the Church.¹⁷⁷ In the liturgy, the Church encounters the mystery of Christ. The liturgy manifests not only the mystery of Christ but it also presents the mystery of the Church.¹⁷⁸ The paschal mystery includes both the mystery of Christ and that of the Church.

Using his myseric pattern, Aidan Nichols elucidates how the transposition of the greater mysteries of Christ to the lesser mysteries of the Church happens through worship. He says that the “paschal mystery is [...] a mystery of saving worship, it can also be the source from which there issues the sacramental life of the Church.”¹⁷⁹ Furthermore, the sacraments or lesser mysteries of the Church “[...] constitute a transposition of the greater mysteries, those of Christ’s life, death and Resurrection, into cultic acts [...].”¹⁸⁰

Zimmerman infers that the paschal mystery is not only Christ’s mystery but also the Church’s embodiment of his mystery. In other words, Christian living is to be added to Christ’s mystery to gain the full and accurate meaning of the paschal mystery. The paschal mystery is the extension of Christ’s mystery. It is also the mystery of the Church by its participation in

connection with the paschal mystery, see Hans Urs von Balthasar, *The Trinity and the Paschal Mystery* (Collegeville: Liturgical Press, 1997).

¹⁷² John Meyendorff, “Christ’s Humanity: The Paschal Mystery,” *St. Vladimir’s Theological Quarterly* 31, no. 1 (1987), 27. Ryan says that this mystery of faith is Christ. Ryan, “The Liturgical Year,” 67.

¹⁷³ Cyprian Vagaggini, *A General Treatise on the Theology of Liturgy*, trans. Leonard J. Doyle and W.A. Jurgens (Collegeville: Liturgical Press, 1976), 14.

¹⁷⁴ Joyce Ann Zimmerman, “Editor Notes,” *Liturgical Ministry* 8, Summer (1999), 156.

¹⁷⁵ Zimmerman, “Editor Notes,” 156.

¹⁷⁶ SC 6, 7. Vincie, *Celebrating Divine Mystery*, 15. Vagaggini, *Theological Dimensions of the Liturgy*, 16-18.

¹⁷⁷ SC 35 §2.

¹⁷⁸ SC 26.

¹⁷⁹ Aidan Nichols, *Chalice of God: A Systematic Theology in Outline* (Collegeville: Liturgical Press, 2012), 70.

¹⁸⁰ He says that this is the interior act of worship, where the risen Christ by his divine power reactualises the redemptive acts he carried out in his humanity and made the lesser mysteries the saving mysteries. Nichols, *Chalice of God*, 70-71.

salvation. Liturgy is the ritual celebration of Christ's mystery while the paschal mystery is the combination of Christ's mystery celebrated in liturgy and the Christian living of that mystery.¹⁸¹ Therefore the salvific mystery has Christological as well as ecclesiological dimensions. This mystery is divine, sacred, holy, life-giving, praiseworthy, unfathomable, awe-inspiring in nature and enacted ritually. This idea is repeated in SC while this mystery is also encountered in the daily Christian living of the faithful.¹⁸² The Church members prepare to participate in the paschal mystery and to achieve the fulfilment of salvation through the liturgy. Hence the mystery of the Church consists of preparatory as well as participatory dimensions of the paschal mystery.

5.3.3 The Soteriological Significance of the Paschal Mystery

The paschal mystery is the mystery of God's saving work in the history of the world.¹⁸³ SC clearly uses the paschal mystery to denote the mysteries of salvation. It is celebrated in the liturgy of the Church as the faithful recall the passion, resurrection and the glorification of Jesus (especially on Sundays). Salvation in a Christian context denotes a new life in Christ who is raised from death. Jesus' death was for the forgiveness of the sins of humanity. The resurrection of Jesus is the central and pivotal point of the entirety of salvation history.¹⁸⁴ The paschal mystery could be a mystery of passover from sin, darkness, selfishness, and death into holiness, light, love, and life. It directs human lives to eternity and to the ever-present reality of God. This mystery is called an action which leads to active participation through a participatory action.¹⁸⁵ As Haunerland puts it, the *participatio actuosa* can be described as a fundamental principle which shapes the liturgy. The essential content of the principle must be the paschal mystery. Form without content is empty activism.¹⁸⁶

The salvation mystery has its origins in the Old Testament era. In the New Testament, it is accomplished through Jesus Christ, the Savior. In the salvation history of humans, there is promise of salvation, preparation for salvation, time of salvation, agents and instruments of salvation, symbols of salvation, objectives of salvation, and fruits of salvation. Salvation encompasses the revelation of God and divine mysteries. According to Vagaggini, the entirety of sacred history is the mystery of Christ. Everything in this history before Christ prefigures his death and resurrection and everything afterward derives from him.¹⁸⁷

¹⁸¹ Joyce Ann Zimmerman, "Paschal Mystery – Whose Mystery? A Post-Critical Methodological Reinterpretation," in *Primary Sources of Liturgical Theology: A Reader*, ed. Dwight Vogel (Collegeville: Liturgical Press, 2000), 302-312.

¹⁸² Harmon, "Finding the Paschal Mystery in the Responsorial Psalm," 227.

¹⁸³ Gaillardetz and Clifford, *Keys to the Council*, 4.

¹⁸⁴ Paul underscores the centrality of the resurrection of Jesus in the story of salvation: If Christ has not been raised from the dead, our preaching is in vain, our faith is futile, and we are still in our sins (1 Cor 15:14, 16). Christ has been raised up for our justification (Rom 4:25). Acceptance of and adherence to the message of the resurrection is the basis of salvation (Rom 10:9). Jesus is the New Creation (2 Cor 5:17; Gal 6:15) and the first fruits (1 Cor 15:23) of God's harvest of salvation. Lane, "The Paschal Mystery," 287.

¹⁸⁵ Geldhof, "Meandering in Mystery," 32.

¹⁸⁶ Haunerland, "Mysterium Paschale. Schlüsselbegriff Liturgietheologischer Erneuerung," 201.

¹⁸⁷ Vagaggini, *Theological Dimensions of the Liturgy*, 15.

The Church, which represents the body and sacrament of Christ,¹⁸⁸ has human and divine dimensions. The divine dimension of the paschal mystery could be classified into Trinitarian, Christological, and pneumatological aspects of salvation. The anthropological dimension consists of an ecclesiological element which is complete only with the communion of saints, who lived the paschal mystery in their lives, as well as with the souls of the departed, who are waiting in purgatory, for the completeness of their salvific experience in heaven.

We can infer that the paschal mystery is the mystery of salvation which can never be reduced to the mystery of Christ alone. It is the mystery of the Logos and Kyrios. The Logos is present from the beginning until the end. Jesus Christ is the incarnated Kyrios. As the mystical body of Christ, the Church continues these salvific acts through its liturgy. At the same time, this salvation mystery is and has a salvation history. The plan of salvation started with the creation of the universe or with the Logos. The source of salvation is God the Father. This salvation plan is unfolded in the history depicted in the Old Testament incidents through the selection and preparation of Israel as the people of God. The patriarches, judges, kings, and the prophets of Israel had and continue to have very important roles in the history of salvation. It was through them that humanity was prepared to receive the saviour, Jesus Christ.

With the incarnation of the Logos, the paschal mystery or salvation mystery enters into a new and prominent phase. In this phase, the salvation of humanity is achieved through the life, passion, death and resurrection of the Son of God. Christ is the author of salvation. But this is not the end of salvation history since on Pentecost the Holy Spirit was sent to continue the work of salvation through the ministry of the Church. Thus the Church becomes the agent of salvation. From the beginning of the Church, the apostles, Church fathers, doctors of the Church, and numerous saints have proclaimed and participated in the paschal mystery in life and death. The paschal mystery is celebrated in the Church using prayers, symbols and rituals. In the liturgy, the faithful experience the presence of the saviour through the Holy Spirit and enjoy the gifts of salvation. Thus the paschal mystery is the mystery in which the members of the Church participate through the sacraments. The liturgy and sacraments distribute the effects of Christ's salvific work to the Church members. Christians live their daily struggles by dying and rising with Christ through participation in these sacraments. The Church celebrates the paschal mystery and builds the kingdom of Christ on earth with its missionary activities. It prepares and leads the faithful to the fulfilment of their salvation, which happens only in the eschaton with the second coming of Christ. We can thus see that the paschal mystery not only has historic phases but also has future phases, along with its present phase of unfolding through the liturgical celebrations of the Church.

In order to identify the presence of the paschal mystery in the liturgy of the Church, we have developed a framework which elucidates the multifaceted concept.¹⁸⁹ The paschal mystery is understood as the salvation mystery which is the mystery of Christ and the mystery of the

¹⁸⁸ LG refers to the Church the body of Christ eight times. SC 59. For a discussion on the idea of Church as the body of Christ, see chapter four of Louis Bouyer, *The Church of God, Body of Christ, and Temple of the Spirit*, trans. Charles Underhill Quinn (Chicago: Franciscan Herald Press, 1982). See also LG 9. For a detailed discussion of the idea of Church as a sacrament, see Hans Boersma, *Nouvelle Théologie and Sacramental Ontology: A Return to Mystery* (Oxford: Oxford University Press, 2009), 242-286.

¹⁸⁹ See the scheme on page 33.

Church, where Christ (Logos and Kyrios) is called the author of salvation and the Church is an agent of salvation. This mystery is a dynamic reality; salvation is not a process finished with the Christ events which occurred two millennia ago in the history of humanity. The paschal mystery continues through the liturgical life of the Church. It is celebrated as well as lived. The Church prepares itself for the fulfilment of the salvific plan of God by daily, weekly, and yearly celebration of the paschal mystery. It is lived by the Christians of the past, present, and future. The blessed Virgin Mary, the apostles and the saints realized the paschal mystery in their lives. The departed souls are helped and supported to join the communion of saints by the earthly Church which itself is struggling to live the salvation mystery in the contemporary world by its prayers and sacrificial acts. The framework of the paschal mystery used to annotate the liturgical prayer texts contains a nuanced and detailed understanding of the concept. We will further elaborate this framework in the methodology section.

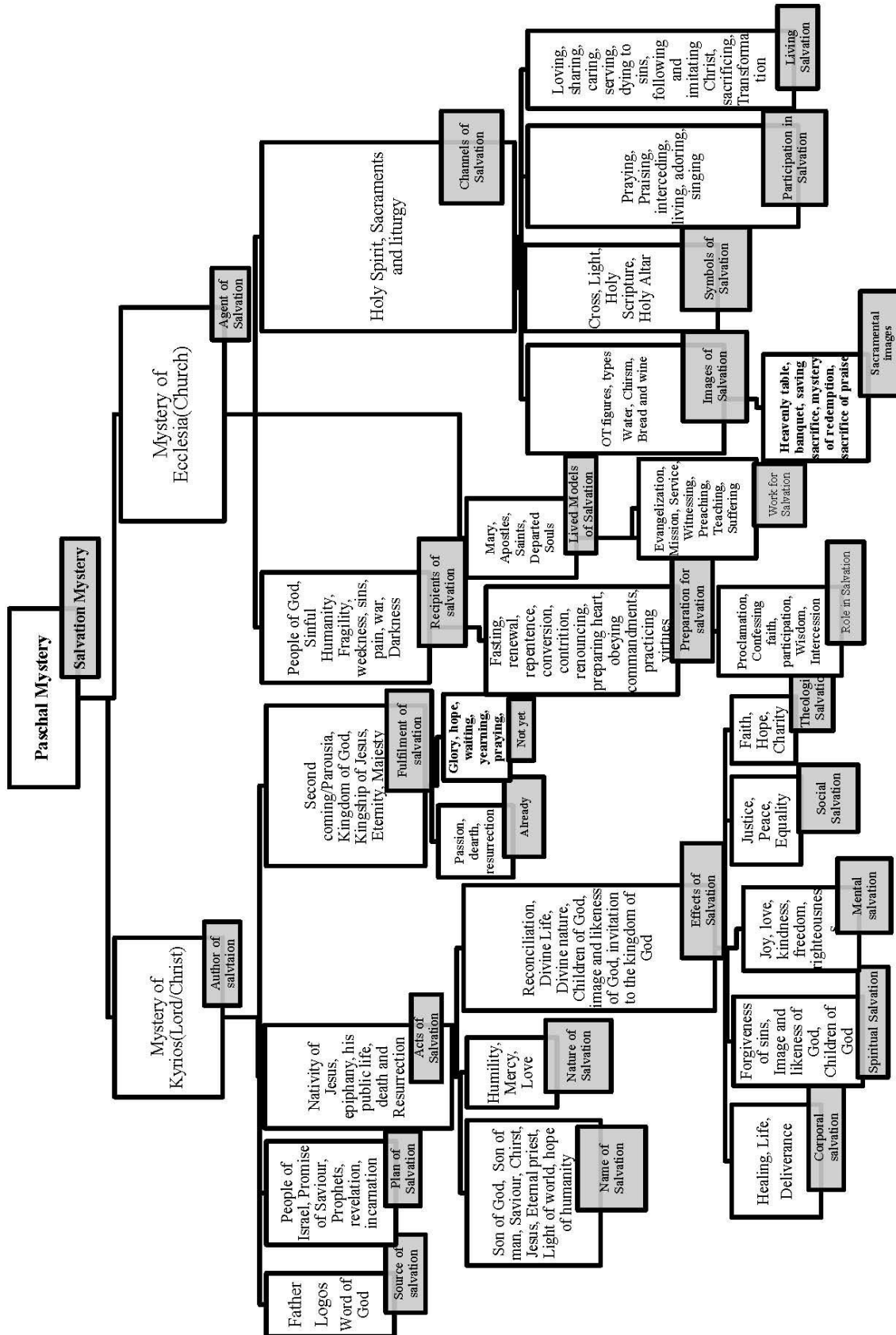
5.4 THE PASCHAL MYSTERY AS A HERMENEUTICAL TOOL

The paschal mystery designates a mystery which is a *credendum*, or a given.¹⁹⁰ Being a matter of belief, the paschal mystery is not a principle for interpreting Scripture, because it is real and is already an interpretation of a historical event.¹⁹¹ It is thus not a hermeneutical principle for biblical exegesis. In the case of liturgical exegesis, how can one employ the concept of the paschal mystery, which is the primary element of Christian belief, as a hermeneutical principle for interpreting the prayers of the liturgy? Having all of these caveats in place, we now move to adumbrate the different dimensions of this sacred mystery expressed in the liturgical prayers of the Catholic Church. In view of this pervasive influence of the paschal mystery upon the liturgy of the Church, it is worth exploring the liturgical presence of this concept.

The liturgy could be called the celebration of the faith of the Church. This dissertation seeks an understanding of that faith expressed in the liturgy of the Roman Catholic Church. Despite its centrality in Christian life, liturgical worship has only been given a marginal place in the discussions of Christian theological scholarship. Our attempt is to determine the extent to which this mystery, which is celebrated in the liturgy of the Church, is expressed in its *lex orandi*. A more elaborate explanation of the methodology employed in this research is presented in the following section.

¹⁹⁰ Roland E. Murphy, "Quaestio Disputata: Is the Paschal Mystery Really the Primary Hermeneutical Principle?," *Theological Studies* 61, no. 1 (2000), 141.

¹⁹¹ Murphy, "Quaestio Disputata," 144.



6 METHODOLOGICAL FRAMEWORK

This section of the introduction expounds on the methodology employed in the dissertation. This methodology is inspired by the paradigm of liturgical theology, which is a relatively

recent approach to liturgy, but solidly anchored in the Christian tradition.¹⁹² The spirit of liturgical theology is that the worship of the Church or liturgy is the real context for theology. In this methodology, the liturgical prayers or hymns of the liturgy are taken as rich resources for theological reflections. Furthermore, the liturgical community is considered the ensemble of primary theologians.

Liturgical theology is an evolving field facing many challenges within academia. First, we shall expound upon the foundations of liturgical theology. This section includes the role of the liturgical movement and other major scholars involved in the development of liturgical theology. This leads us to the second question about *why* we apply a liturgical theological approach in this project. Thirdly, we will provide an answer to the question of *how* we apply this still developing fashion of theologizing to our area of study. This is followed by an outline of the methodology of the present research project which consists of two stages.

6.1 FOUNDATIONS: LITURGICAL THEOLOGY

In liturgical theology, the liturgy is considered a theological norm par excellence. However, Christian liturgy itself is not an easy concept to define.

6.1.1 The Role of the Liturgical Movement

The development of liturgical theology is closely related to the liturgical movement. The movement is often thought to have commenced by a talk of Lambert Beauduin.¹⁹³ Beauduin promoted the theological quality of liturgy which was reduced to the practical elements for worship. In his articles published in *Les Questions liturgiques et paroissiales*,¹⁹⁴ he constantly linked liturgical things with doctrinal and theological concepts and advocated an encompassing theological role for the liturgy. Beauduin steadily connected liturgical items with doctrinal and theological ones in his writings. Moreover, he made it very clear that, for him, liturgy was not just a practical affair but an ecclesial reality of utmost importance for the entire life of the Church, including the work of theologians.¹⁹⁵ It was Maïeul Cappuyns who wrote an extensive article which addressed the relationship between liturgy and theology.¹⁹⁶ Cappuyns points to the consistent neglect of the liturgy in authoritative Church teachings as well as in theological reflection and scholarship.¹⁹⁷

¹⁹² Joris Geldhof, "Liturgical Theology," Oxford Research Encyclopedias <http://religion.oxfordre.com/view/10.1093/acrefore/9780199340378.001.0001/acrefore-9780199340378-e-14> [accessed June 6, 2015].

¹⁹³ Dom Lambert Beauduin (1873-1960), monk of the abbey of Mont César. Geldhof, "Liturgical Theology," [accessed]. See the booklet he composed briefly after the 1909 event, originally entitled *La piété de l'église* but translated by Dom Virgil Michel (1888-1938). Lambert Beauduin, *Liturgy: The Life of the Church*, trans. Virgil Michel, 2nd ed. (Collegeville: Liturgical Press, 1929).

¹⁹⁴ Now the bilingual journal *Questions Liturgiques/Studies in Liturgy*.

¹⁹⁵ Geldhof, "Liturgical Theology," [accessed].

¹⁹⁶ Maïeul J. Cappuyns, "Liturgie Et Théologie," *Les Questions Liturgiques et Paroissiales* 19 (1934), 249-272. In this article Cappuyns argues that the structural relation of dogmatics to the liturgy has been overlooked. Also he comments that the tradition of theology cannot be seen independently from the development of the liturgy.

¹⁹⁷ See also Geldhof, "Liturgical Theology," [accessed].

Romano Guardini (1885-1968)¹⁹⁸ and Dom Odo Casel (1886-1948)¹⁹⁹ are two scholars who contributed to increasing theological attention toward liturgy. Guardini published a reflection on the *systematic method* in liturgical studies.²⁰⁰ In his article, Guardini asks to interpret liturgy not only from a historical viewpoint but also to employ a systematic approach. For him, the liturgy is the actual cult and worship of living communities of faith. Guardini considers liturgy as a vital reality which is organically associated with the life of faith and the Church. Therefore, liturgical studies should be an integral part of theology.²⁰¹ The then still prevailing scholastic model was substantially broadened by Odo Casel who realized the impact of the rediscovery that the concepts of sacrament (*sacramentum*) and mystery (*mysterium*). A paradigm shift in the theological study of the sacraments and the liturgy followed thereafter. A fine-tuned sensitivity for the deeply theological character of the notion of mystery brought about a fundamental and broad renewal of liturgical and sacramental theology.²⁰² For Casel, mystery is fundamental act by which God reveals to humanity particularly in its salvific mode (as exemplified by the Christ event) as well as an ensemble of actions by which this is sacramentally continued in history through the liturgy.²⁰³

6.1.2 The Growth of Liturgical Theology

The development of liturgical theology is largely indebted to Alexander Schmemmann, Aidan Kavanagh, and David W. Fagerberg.²⁰⁴ Liturgical theology is the study of the meaning of worship²⁰⁵ and it “is a way of theologizing pertaining to the entire scope and content of the Christian faith and religion.”²⁰⁶ In contrast to liturgical studies, it has a more wide-ranging methodological approach which integrates and synthesizes the findings of analytical work.²⁰⁷

¹⁹⁸ Romano Guardini was a German diocesan priest who became a professor of theology in Berlin and Munich. Being a talented speaker, Guardini was especially engaged in youth ministry. His summer recollections in the framework of the so-called Quickborn Movement were famous.

¹⁹⁹ Odo Casel, a monk of the Benedictine abbey of Maria Laach in Germany, is counted as one of the pioneers of the Liturgical Movement. He is mostly known for his so-called *Mysterienlehre* (literally doctrine of the mysteries), which is steadily associated with his 1922 book entitled *Die Liturgie als Mysterienfeier* and, maybe even more so, with his 1932 compilation of articles *Das christliche Kultmysterium*. Odo Casel, *The Mystery of Christian Worship*, ed. Burkhard Neunheuser, Milestones in Catholic Theology (New York: Crossroad, 1999).

²⁰⁰ Romano Guardini, “Ueber Die Systematische Methode in Der Liturgiewissenschaft,” *Jahrbuch für Liturgiewissenschaft* 1 (1921), 97-108.

²⁰¹ Geldhof, “Liturgical Theology,” [accessed].

²⁰² Joseph Ratzinger, “Die Sakramentale Begründung Christlicher Existenz,” in *Die Liturgie der Kirche*, Gesammelte Schriften vol. 11 (Freiburg – Basel – Wien: Herder, 2008), 197.

²⁰³ Casel, *The Mystery of Christian Worship*, 5-7.

²⁰⁴ Geldhof, “Liturgy as Theological Norm,” 159.

²⁰⁵ Alexander Schmemmann, “The Task and Method of Liturgical Theology,” in *Primary Sources of Liturgical Theology*, ed. Dwight W. Vogel (Collegeville: Liturgical Press, 2000), 54.

²⁰⁶ Geldhof, “Liturgy as Theological Norm,” 156. For a study of the nature of liturgical theology, see Dwight Vogel, “Liturgical Theology: A Conceptual Geography,” in *Primary Sources of Liturgical Theology: A Reader*, ed. Dwight Vogel (Collegeville: Liturgical Press, 2000), 3-14. See also Geldhof, “Liturgical Theology,” [accessed].

²⁰⁷ Geldhof, “Liturgy as Theological Norm,” 156. Teresa Berger argues that liturgical theology has an important integrative function in the field of theological reflection. Teresa Berger, “Liturgy: A Forgotten Subject-Matter of Theology,” *Studia Liturgica* 17 (1987), 17.

The term “liturgical theology” first appeared in M. Cappuyns’ paper ‘*Liturgie et théologie*’ (1937).²⁰⁸

Liturgical theology is an act of seeking the understanding of faith celebrated in the worship of the Church. According to Schmemmann, it is an elucidation of the theological meaning of worship and of the entire liturgical tradition of the Church. It includes historical, theological, and pastoral aspects of worship.²⁰⁹ Highlighting the significance of liturgy, Aidan Kavanagh states that liturgy is *theologia prima* and the reflection on the liturgy, *theologia secunda*.²¹⁰ This is a radical move because it consists of a reversal of the primacy of doctrine over liturgy. Some proponents of liturgical theology claim that it is not doctrine which determines liturgy but liturgy which determines doctrine.²¹¹ Thus, liturgy is not only an object of reflection but it turns out to be an environment for theologians to breathe and a source or ontological condition for their works.²¹² The experience of a theologian during the liturgy provides the basis for his/her subsequent theological reflections. This liturgical (trans)formation leads to the formulation of liturgical theology.²¹³

SC makes it explicit that God gave liturgy to the Church so that the salvation accomplished by Christ is made present in the Church by the Holy Spirit to the faithful. Why should one study the liturgical prayers of the Church? The answer is given by Placid J. Podipara [1899-1985],²¹⁴ the famous Church historian and liturgist of SMC. He states that the study of the liturgical prayers of the Church is important “[...] because the liturgical prayers of a Church are the official prayers of that Church...they manifest the faith of that Church – *lex orandi, lex credendi*.”²¹⁵ One of the most important principles of the liturgy is the *lex orandi, lex credendi*.²¹⁶ This adage is used to show that the rightness of a theological position was

²⁰⁸ Thomas Fisch, *Liturgy and Tradition: Theological Reflections of Alexander Schmemmann* (Crestwood: St. Vladimir’s Seminary Press, 1990), 5.

²⁰⁹ Albert Gerhards and Benedikt Kranemann, *Einführung in die Liturgiewissenschaft* (Darmstadt: Wissenschaftliche Buchgesellschaft, 2006), 45-53.

²¹⁰ Aidan Kavanagh, *On Liturgical Theology* (New York: Pueblo, 1992), 150.

²¹¹ Geldhof, “Liturgy as Theological Norm,” 164.

²¹² Alexander Schmemmann, “Liturgical Theology, Theology of Liturgy, and Liturgical Reform,” *St. Vladimir’s Theological Quarterly* 13, no. 4 (1969), 221.

²¹³ Aidan Kavanagh, “Response: Primary Theology and Liturgical Act,” *Worship* 57, no. 4 (1983), 322.

²¹⁴ Placid J. Podipara, CMI was an eminent scholar in East Syriac language and liturgy. Being one of the greatest ecclesiastical luminaries of the twentieth century in India, he worked hard to reestablish the identity of the SMC.

²¹⁵ Placid J. Podipara, “The Mariology of the Church of the East,” *Christian Orient* 2, no. 4 (1981), 174.

²¹⁶ This prominent formula appears to have originated with Prosper of Aquitaine, a fifth century Church father who engaged in an anti-Pelagian controversy on grace (d. after 455), in a treatise formerly attributed to Celestine I, *the Capitula or Praeteritorum Sedis Apostolicae episcoporum auctoritates, de gratia Dei et libero voluntatis arbitrio*: Let the rule of prayer lay down the rule of faith, *lex supplicandi statuat legem credendi*. Paul De. Clerck, “‘Lex Orandi, Lex Credendi’: The Original Sense and Historical Avatars of an Equivocal Adage,” *Studia Liturgica* 24, no. 2 (1994), 181. Thus *lex orandi, lex credendi* (the law of prayer [is] the law of faith) is a derivative of a sentence taken from the work of Prosper of Aquitaine. The passage reads as follows: “*ut legem credendi lex statuat supplicandi*” (PL 51, 209), “so that the law of beseeching determines [or founds, or grounds] the law of believing.” Geldhof, “Liturgical Theology,” [accessed]. For a complete English version of the treatise, see Saint Prosper de Aquitania, “Official Pronouncements of the Apostolic See on Divine Grace and Free Will,” in *Defense of St. Augustine: Prosper of Aquitaine* (Westminster: Newman Press, 1963), 183. The context in which Prosper invokes this principle is an argument against semi-Pelagianism. See also a discussion on the adage in Maxwell E. Johnson, *Praying and Believing in Early Christianity: The Interplay between Christian Worship and Doctrine* (Collegeville: Liturgical Press, 2013), 1-23.

justified by the content of the prayers used in liturgy. But some liturgical theologians claim that the liturgy is the foundation of theology and faith.²¹⁷ Schmemmann said that the liturgical tradition is nothing less than the “ontological condition” for theology.²¹⁸ As Kavanagh explains:

The verb *statuat* subordinates the law of belief to the law of worship in just the same way, and for just the same reasons, as our reception of God’s Word is subordinated to the presentation of that Word to us in the act of its being revealed and proclaimed to us.²¹⁹

Reflecting on this adage, Schmemmann says that “it is the theological interpretation of prayer as the rule of faith.”²²⁰ Liturgy’s crucial role is to reflect the Church’s *lex orandi* and, therefore, its *lex credendi*.²²¹ Fagerberg notes that “*Lex orandi* is the source of the Church’s belief. It’s not so much that we look *at* the liturgy, rather we look at the world *through* the liturgy, by means of the liturgy.”²²² Before we discuss the details of the applied methodology in the current study, it is necessary to see the different (mis)understandings about doing theology with liturgy and doing liturgical theology.

6.1.3 Four understandings of Liturgical Theology

It is helpful to rely on Fagerberg’s analysis of comparing the different approaches to the liturgical sources when doing theology.²²³ Fagerberg says that liturgical theology is normative because it alone examines the vortex where the sources of theology function as sources. According to him, there are four understandings of liturgical theology: theology of worship, theology from worship, liturgical theology, and the study of liturgical theology. Let us examine these four different approaches.

The first approach is theology of worship. Here the subject matter is worship. Since Christian worship can be described as the human response to the divine action of Jesus of Nazareth, a theology of worship studies the relationship between God and humanity as well as God’s initiative in it. Fagerberg doesn’t call it liturgical theology since it only uses liturgy to illustrate its discussion. In it, the liturgical rite as such is unimportant. Hence, with regard to this approach, we may conclude that worship has a theology here and it should be identified by a theologian. Fagerberg gives the names of those theologians who do theology of worship and theology from worship. In his opinion, Regin Prenter and Vilmos Vajta do theology of worship. Fagerberg says that “the concern of theology of worship is worship, while the

²¹⁷ N. Mitchell and J.F. Baldwin, *Rule of Prayer, Rule of Faith: Essays in Honor of Aidan Kavanagh, O.S.B.* (Collegeville: Liturgical Press, 1996).

²¹⁸ Alexander Schmemmann, *Liturgy and Tradition: Theological Reflections of Alexander Schmemmann*, ed. Thomas Fisch (Crestwood: St. Vladimir’s Seminary Press, 1990), 18.

²¹⁹ Kavanagh, *On Liturgical Theology*, 91.

²²⁰ Alexander Schmemmann, *Introduction to Liturgical Theology*, trans. Asheleigh E. Moorhouse (London: Faith Press, 1966), 17. See also Schmemmann, “The Task and Method of Liturgical Theology,” 58.

²²¹ Kevin W. Irwin, “Overview of Girm,” *Liturgical Ministry* 12, Summer (2003), 131.

²²² David Fagerberg, “Liturgical Theology as Point of Synthesis,” *Roczniki Liturgiczno-Homiletyczne*, no. 2 (58) (2011), 40.

²²³ Our discussion in this part largely relies upon Fagerberg’s well-known work concerning the methodology of liturgical theology. David W. Fagerberg, *What Is Liturgical Theology? A Study in Methodology* (Collegeville: Liturgical Press, 1992), 9-22.

concern of liturgical theology is liturgical rite as an instantiation of the Church's *lex orandi*."²²⁴

In theology from worship, doctrine is expressed in liturgical forms and worship is also rooted in doctrine. The peculiarity of this approach is that theologians are struggling hard to unify liturgy and doctrine. They say that worship is influenced by doctrine and vice versa. In this method, liturgy is not a source of theology but a resource for theological doctrine. The proponents of this approach observe that worship is theological and that the rudiments of a theology are located within the liturgical rite.²²⁵ Here liturgy is the object of theological reflection and there is no real involvement in actual liturgical or worship events. This theology is not liturgical theology as such. In Fagerberg's opinion, Peter Brunner and Geoffrey Wainwright do theology from worship.²²⁶

According to Fagerberg, the aforementioned four theologians are not undertaking liturgical theology. Rather, theologians like Aidan Kavanagh and Alexander Schmemmann are closer to being true liturgical theologians.²²⁷ In liturgical theology, which is the third in Fagerberg's division, theology is founded on the structure of a liturgical rite. This theology happens in liturgies and not on paper. This experience of theology in liturgy can be realized and later expressed by an academic theologian. Liturgical action itself is a theological act.²²⁸ Fagerberg offers two liturgical theologies which are described as derivative liturgical theologies: *The Eucharist* by Schmemmann and *Ecclesiastical History and Mystical Contemplation* by St. Germanus of Constantinople.²²⁹

The fourth type is the secondary reflection upon the meaning and method of liturgical theology. It is different from liturgical theology. Examples include Kavanagh's *On Liturgical Theology* and Schmemmann's *Introduction to Liturgical Theology*. In short, we can say that liturgy is the dynamic form of theology. Fagerberg states that liturgical theology is properly reserved for only one of these approaches. That means that the reflection of liturgical experience is not primary theology. The third approach alone is worthy to be called liturgical theology in its strictest sense.²³⁰

Concerning liturgical theology, he makes two affirmations. The first is that liturgical theology recognizes that the liturgical community does genuine theology though it is of a primary and not of a secondary sort. The second is that liturgical theology is principally what is transacted in historic liturgical rites which can be elucidated by a structural analysis of those rites.

Let us now examine the growth and development of liturgical theology by some of its major proponents in the English speaking world. I refer in particular to Alexander Schmemmann, Aidan Kavanagh and David Fagerberg.

²²⁴ Fagerberg, *What Is Liturgical Theology?*, 67.

²²⁵ Fagerberg, *What Is Liturgical Theology?*, 12.

²²⁶ Fagerberg, *What Is Liturgical Theology?*, 132.

²²⁷ Fagerberg, *What Is Liturgical Theology?*, 11-12.

²²⁸ Fagerberg, *What Is Liturgical Theology?*, 12.

²²⁹ Alexander Schmemmann, *The Eucharist: Sacrament of the Kingdom*, trans. Paul Kachur (Crestwood: St. Vladimir's Seminary Press, 1988). Fagerberg, *What Is Liturgical Theology?*, 228.

²³⁰ Fagerberg, *What Is Liturgical Theology?*, 192-194.

6.1.4 Liturgy and Theology for Alexander Schmemmann

For Alexander Schmemmann, it is liturgy that makes the Church what it is and what it should be. Schmemmann proclaims the prominence of *leiturgia* in the making of the Church as follows:

The Church's life has always been rooted in the *lex credendi*, the rule of faith, theology in the deepest sense of that word; and in the *lex orandi*, her rule of worship, the *leitourgia* which always 'makes her what she is': the Body of Christ and the Temple of the Holy Spirit.²³¹

The alienation of *lex credendi* from *lex orandi* is found as the cause for the crisis where both theology and liturgy could not properly function within the Church. For Schmemmann, the purpose of theology is the orderly and consistent presentation, explication, and defense of the Church's faith.

It is, to be sure, faith that gives birth to, and 'shapes,' liturgy, but it is liturgy, that by fulfilling and expressing faith, 'bears testimony' to faith and becomes thus its true and adequate expression and norm: '*lex orandi lex est credendi*.'²³²

This faith is the object and source of theology. The entire structure and method of theology depends on how one understands the nature of its relationship to that source, the faith of the Church. Schmemmann identifies a difference between the theologies of the East and the West.²³³ The liturgy, for Schmemmann, is to be viewed and experienced as the epiphany of the Church's faith, as the reality of her experience as the Church, and therefore as the source of her theology.²³⁴ Schmemmann articulates this understanding as follows:

...the question addressed by liturgical theology to liturgy and to the entire liturgical tradition is not about liturgy but about 'theology,' i.e. about the faith of the Church as expressed, communicated and preserved by the liturgy. Here liturgy is viewed as the 'locus theologicus' par excellence because it is its very function, its 'leitourgia' in the original meaning of that word, to manifest and to fulfill the Church's faith and to manifest it not partially, not 'discursively,' but as living totality and catholic experience. And it is because liturgy is that living totality and that catholic experience by the Church of her own faith that it is the very source of theology, the condition that makes it possible.²³⁵

Schmemmann regrets the condition of theology currently in vogue in contemporary academia.²³⁶ As a solution, he suggests that theology be reconnected to liturgy. Liturgy, for

²³¹ Alexander Schmemmann, "Theology and Liturgy," in *Church, World, Mission: Reflections on Orthodoxy in the West*, ed. Alexander Schmemmann (Crestwood: St. Vladimir's Seminary Press, 1979), 132.

²³² Schmemmann, "Liturgical Theology, Theology of Liturgy, and Liturgical Reform," 218.

²³³ According to Schmemmann, faith is the source of theology. In the West, however, faith is often identified with the data or text – taken as propositions – and so theology is not often seen as a process. In the East, the source and context of theology is faith as the total and living experience of the Church, as it was in the patristic age. Theology is more a matter of description than definition. It is a search for words and concepts to express that experience. It is related to mystical theology. But Schmemmann's ideas can also be justly criticized. Schmemmann, "Theology and Liturgy," 133-134.

²³⁴ Schmemmann, "Theology and Liturgy," 135.

²³⁵ Schmemmann, "Liturgical Theology, Theology of Liturgy, and Liturgical Reform," 218-219.

²³⁶ "Theology is no longer the conscience and the consciousness of the Church, her reflection on herself and on her problems. It has ceased to be *pastoral* in the sense of providing the Church with essential and saving norms; and it has also ceased to be *mystical* in the sense of communicating to the people of God the knowledge of God which is the very content of life eternal. A theology alienated from the Church, and a

Schmemmann, “has remained the focus, the holy of holies of the Church’s life” and “it is still the main – one almost could say the exclusive – occupation of the Church.”²³⁷ For Schmemmann theology is thus never theology if it is not done in the context of the Church and its liturgy.

6.1.5 Aidan Kavanagh on Liturgical Theology

For Aidan Kavanagh, the liturgy is not merely the cultic action performed in the Church; it is the action of the Church itself. It is the very life-process whereby the Church participates in the world’s salvation.²³⁸ Kavanagh says that dogmatic theologies about liturgy and systematic theologies done using liturgical data or sources are mistaken as liturgical theology. For him, to be liturgical requires that “the act of performing the liturgy modify, alter or affect theological effort.”²³⁹ Kavanagh lists ten affirmations concerning the nature of Christian liturgy as follows:

- 1) Tradition and a certain good order are qualities of Christian liturgical usage.
- 2) The liturgy is hierarchically structured.
- 3) The liturgy is the act of the Church.
- 4) The liturgy requires focal points in space and time which are constant and stable, and which have about them a certain sober splendour.
- 5) The fundamental criteria against which all liturgical things, words, gestures, and persons are measured is the liturgical assembly.
- 6) The liturgy happens in space and time.
- 7) The liturgy is neither a text nor an audio-visual aid.
- 8) The liturgy forms but does not educate.
- 9) Because the liturgy is a species of the genus ritual, it is rhythmic and repetitive.
- 10) The liturgy assumes the closest correlation between visual, sonic, and kinetic media of expression.²⁴⁰

Liturgy should be viewed as a series of acts which constitute theology, and the assembly of worshiping people is a theological corporation at least in a metaphorical sense.²⁴¹ Thus, liturgical theology is a corporate act of the Church. Alluringly, Kavanagh compares this theology with Einstein’s famous energy-mass equation.²⁴² If we take away God from this equation, like mass from the energy equation, then theology becomes mere human words or reflection. Only the Word can render the words meaningful in theological reflections.

Kavanagh identifies theology with the adjustment that changes the acts of the worshipers “by being brought regularly to the brink of chaos in the presence of the living God.”²⁴³ He calls it *theologia prima* since this is where theology is born. This theology “stems from an experience of near chaos; that it is long term and dialectical” in nature.²⁴⁴ Kavanagh is of the opinion that “doing liturgical theology comes closer to doing *theologia prima* than *theologia secunda* or a ‘theology of the liturgy [...]’”²⁴⁵ He furthermore asserts that “liturgy itself is not merely one *locus theologicus* among the many, but, in Schmemmann’s words, the very

Church alienated from theology: such is the first dimension of today’s crisis.” Alexander Schmemmann, *Church, World, Mission: Reflections on Orthodoxy in the West*, ed. Alexander Schmemmann (Crestwood: St. Vladimir’s Seminary Press, 1979), 130.

²³⁷ Schmemmann, *Church, World, Mission: Reflections on Orthodoxy in the West*, 131.

²³⁸ Aidan Kavanagh, “Sacrament as an Act of Service,” *Worship* 39, no. 2 (1965), 95-96.

²³⁹ Kavanagh, *On Liturgical Theology*, x.

²⁴⁰ Aidan Kavanagh, *Elements of Rite: A Handbook of Liturgical Style* (New York: Pueblo, 1982), 10.

²⁴¹ Kavanagh, *On Liturgical Theology*, x.

²⁴² Kavanagh, *On Liturgical Theology*, 4.

²⁴³ Kavanagh, *On Liturgical Theology*, 74, 76 and 146.

²⁴⁴ Kavanagh, *On Liturgical Theology*, 74-75.

²⁴⁵ Kavanagh, *On Liturgical Theology*, 75.

condition of doing theology, of understanding the Word of God.”²⁴⁶ Consequently, a “liturgical act *is* a theological act of the most all-encompassing, integral, and foundational kind.”²⁴⁷

This primary theological act of critical reflection is triggered by the faith-encounters of the people of God in the presence of the living God. Liturgy as primary theology is reflective, lived, and native to the Church members. Accordingly, participants of liturgy are called primary theologians while a professor of liturgy is a secondary theologian.²⁴⁸ Regarding the adage *lex orandi lex credendi*, Kavanagh says:

The dictum, so far from endowing a doxological quality upon the second-order activity of theology, in fact confers a theological quality upon the first-order activity of people at worship. More specifically, the theologos in this Eastern dictum is not the scholar in his study but the ascetic in his cell, and the theologia implied is not secondary theological reasoning but contemplation on the highest level, the roots of which are sunk deep in the ascetic’s own fasting and prayer, particularly in the recitation of the psalter. The “theologian” in this Eastern view is a contemplative whose life is suffused with the leitourgia of a cosmos restored to communion in its trinitarian Source. “Theology” is the contemplation of God in and for his own sake. Prayer is the condition of this, and prayer, as Evagrius of Pontus said, is the rejection of concepts.²⁴⁹

For him theology happens during the liturgical action and the experience of liturgy transforms the thoughts and views of the participants.²⁵⁰ Kavanagh affirms that the primary theological locus in the Church must be the liturgy and not the doctrinal statements. In his writings, he confirms the superiority of the faithful in the liturgical experience. Kavanagh says that the faithful, in their constant and regular encounters with the living God and the world, shape and reform liturgies. He has the strong conviction that right worship always precedes doctrinal accuracy.²⁵¹ Liturgy helps individuals as well as communities to perceive the world through it. Thus the participants of liturgy are the real theologians and liturgy is *theologia prima*.

6.1.6 Fagerberg and Liturgical Theology

Liturgical theology, according to Fagerberg, is “thought to be an academic’s investigation of matters classified as liturgical, from sacramentaries to processions to vestments.”²⁵² Sometimes it forms an adjective added to a noun in order to indicate an area of study and other times the second word of liturgical theology designates the topic while the first word signals a certain approach.²⁵³ Fagerberg discusses how two different hermeneutics are used to

²⁴⁶ Kavanagh, *On Liturgical Theology*, 89.

²⁴⁷ Kavanagh, *On Liturgical Theology*, 89, 146. Italics as in original.

²⁴⁸ Kavanagh, *On Liturgical Theology*, 146.

²⁴⁹ Kavanagh, *On Liturgical Theology*, 124.

²⁵⁰ In his book *On Liturgical Theology*, Fagerberg notes that Kavanagh defines theology seven times. Fagerberg concludes that it is the liturgical community that does *theologia prima*. Kavanagh, *On Liturgical Theology*, 74, 76, 88, 89, 93 (twice), and 143. See footnote 13 in his article, David Fagerberg, “What Is Primary Theology (Good for)? The Challenging Legacy of Alexander Schmemmann and Aidan Kavanagh,” in *Mediating Mysteries, Understanding Liturgies*, ed. Joris Geldhof, BETL 278 (Leuven: Peeters, 2015), 238.

²⁵¹ Kavanagh, *On Liturgical Theology*, 3.

²⁵² David Fagerberg, “What Is the Subject Matter of Liturgical Theology?,” *Roczniki Liturgiczno-Homiletyczne* 57, no. 2 (2010), 41.

²⁵³ Fagerberg, “What Is the Subject Matter of Liturgical Theology?,” 41.

define liturgical theology. In his view, these hermeneutics were challenged by Alexander Schmemmann and Aidan Kavanagh. Kavanagh emphasized that liturgical theology does not reside in the mind of an individual scholar but rather in the corporate ritual activity of the Church. Schmemmann underscored that since the two terms, theology and liturgy, name one reality, an organic definition is required for liturgical theology. Both of these scholars conclude that theology is liturgical, and liturgy is theological.²⁵⁴ With Kavanagh, Fagerberg says that theology is first a vision, then a cogitation.²⁵⁵ Liturgical theology, for Fagerberg, is a light by which one sees the cosmos in its Trinitarian source.²⁵⁶

Fagerberg defines liturgical theology as follows:

My definition of liturgical theology can be summarized in two defining attributes: first, it is *theologia prima*. The scholar can take a second look at liturgical theology (*theologia secunda*) but what he is looking at is the *theologia prima* that Christ has communicated to his bride. Second, it is *lex orandi*. Liturgical theology is contained in the law the Church obeys when she prays.²⁵⁷

There is an ontological connection underlying the conjoined phrase of liturgical theology. The public, liturgical cult that one can see is only a small portion of the iceberg, as Fagerberg puts it.²⁵⁸ It is the visible part of something much greater. Liturgical theology is the discipline that seeks to penetrate the deeper reality that lies below the ceremonial surface of the cult. It is an attempt to discover “the connection between cult and cosmos, sacred and profane, Church and world, ritual liturgy and lived liturgy.”²⁵⁹

Fagerberg tries to unpack Kavanagh’s assumption that liturgical theology is the corporate act of the Church by further defending the symbolism of his “Mrs. Murphy.”²⁶⁰ The corporate act of the Church does not mean the collective opinion of average worshipers. Mrs. Murphy is only the personification of a faithful formed by the liturgical rite over a lifetime.²⁶¹ She is a theologian since liturgical theology occurs when one steps into tradition, receives the power of sight from it, and theologizes in obedience to the mind of the Church.²⁶² Fagerberg distinguishes “liturgy” from *leitourgia* and “theology” from *theologia*. He says that “the baptized Christians being formed by a life of liturgy do qualify to be called theologians.”²⁶³

²⁵⁴ Fagerberg, “What Is the Subject Matter of Liturgical Theology?,” 42.

²⁵⁵ Fagerberg, “What Is the Subject Matter of Liturgical Theology?,” 46.

²⁵⁶ Fagerberg, “What Is the Subject Matter of Liturgical Theology?,” 46.

²⁵⁷ Fagerberg, “What Is the Subject Matter of Liturgical Theology?,” 48.

²⁵⁸ Fagerberg, “What Is Primary Theology (Good for)?,” 233.

²⁵⁹ Fagerberg, “What Is the Subject Matter of Liturgical Theology?,” 42.

²⁶⁰ Mrs. Murphy is an imaginary figure used by Kavanagh to represent the liturgical assembly, which he calls the primary theologian. He uses this figure to establish that what is called his “theology of the congregation” illuminates the experience of ordinary people in the pews and the way they worship. This, in his view, is the primary theological focus in the Church. “The liturgical assembly is thus a theological corporation and each of its members a theologian.” Kavanagh, *On Liturgical Theology*, 146.

²⁶¹ “Mrs. Murphy is, as a consequence of her baptism, a primary theologian enjoying membership in that theological corporation Paul calls Christ’s body, the Church.” Kavanagh, “Response: Primary Theology and Liturgical Act,” 322. See also Fagerberg, “Liturgical Theology as Point of Synthesis,” 35.

²⁶² Fagerberg, “Liturgical Theology as Point of Synthesis,” 31.

²⁶³ Fagerberg, “What Is the Subject Matter of Liturgical Theology?,” 49. Fagerberg thus concludes that the laity can be regarded as theologians. See his explanation in Fagerberg, “What Is Primary Theology (Good for)?,” 245-246.

Therefore, Fagerberg boldly states, “[P]rimay theology is a vocation given to the members of the mystical body of Christ at their baptism, along with the required pneumatic charism.”²⁶⁴

6.1.7 Adding Asceticism to Liturgical Theology

In addition to liturgy and theology, Fagerberg introduces a third element to liturgical theology, which is asceticism. He actually develops the ideas of his predecessors. Schmemmann aimed to connect the three dimensions of theology, liturgy, and piety.²⁶⁵ Fagerberg interprets this last term as spirituality or asceticism.²⁶⁶ Liturgical theology is the molecule that results when these three atomic parts bond, just like water is the molecule that results when its three atoms of hydrogen and oxygen form a bond. When atomically separated, the molecule has no existence.²⁶⁷

The goal of liturgical theology, as its very name indicates, is to overcome the fateful divorce between theology, liturgy and piety [...] has had disastrous consequences for theology as well as for liturgy and piety. It deprived liturgy of its proper understanding by the people, who began to see in it beautiful and mysterious ceremonies in which, while attending them, they take no real part. It deprived theology of its living source and made it into an intellectual exercise for intellectuals. It deprived piety of its living content and term of reference. [...] To understand liturgy from inside, to discover and experience that “epiphany” of God, world and life which the liturgy contains and communicates, to relate this vision and this power to our own existence, to all our problems: such is the purpose of liturgical theology.²⁶⁸

Fagerberg asserts that Mrs. Murphy is a liturgical theologian because she is a liturgical ascetic.²⁶⁹ This asceticism aims at deification through liturgical participation. It prepares a person for prayer and the highest expression of prayer is theology.²⁷⁰ Fagerberg asserts that liturgical asceticism only arises if the motive for practicing asceticism is to become through grace what Christ is by nature.²⁷¹

6.2 WHY LITURGICAL THEOLOGY?

The 20th century Liturgical movement was indispensable for the renewal of the Western Church because liturgy, which is central among the activities of the Church, was no longer connected the other aspects of the Church’s life.²⁷² Liturgy was incapable of informing,

²⁶⁴ Fagerberg, “What Is Primary Theology (Good for)?,” 248.

²⁶⁵ Schmemmann clearly states that “we need liturgical theology, viewed not as a theology of worship and not as a reduction of theology to liturgy, but as a slow and patient bringing together of that which was for too long a time and because of many factors broken and isolated – liturgy, theology and piety, their reintegration within one fundamental vision.” Schmemmann, “Liturgical Theology, Theology of Liturgy, and Liturgical Reform,” 223.

²⁶⁶ David W. Fagerberg, *On Liturgical Asceticism* (Washington, D.C.: Catholic University of America Press, 2013), x.

²⁶⁷ Fagerberg, “What Is the Subject Matter of Liturgical Theology?,” 43.

²⁶⁸ Alexander Schmemmann, *Of Water and the Spirit: A Liturgical Study of Baptism* (London: SPCK, 1976), 12.

²⁶⁹ Fagerberg, “What Is the Subject Matter of Liturgical Theology?,” 46. Fagerberg, *On Liturgical Asceticism*, 23 and 172.

²⁷⁰ Fagerberg, *On Liturgical Asceticism*, 11.

²⁷¹ Fagerberg, *On Liturgical Asceticism*, 27. Fagerberg, “What Is Primary Theology (Good for)?,” 233. Fagerberg, “What Is the Subject Matter of Liturgical Theology?,” 48.

²⁷² According to Robert Taft, the Eastern Church “had never known the separation of spirituality, theology and ecclesiology from liturgy,” so there is no “need for a liturgical movement to bring the piety of the people back

shaping, and guiding the ecclesiastical consciousness and the worldview of the Christian community of that time. As Alexander Schmemmann rightly observed, many failed to see in the totality of the Church's *leitourgia* an all-embracing vision of life; a power meant to judge, inform, and transform the whole of existence; a philosophy of life shaping and challenging all human ideas, attitudes and actions. Liturgy was alienated from the life of the Church and the life of the Christian individual. It became confined to the temple but beyond that it had no impact and no power.²⁷³ The faithful were estranged from effectively partaking in the dynamic paschal mystery mediated through liturgy.

The background work of the liturgical movement led the Second Vatican Council to consider the liturgy of the Church first and foremost in its discussions, which resulted in the promulgation of the Constitution on the Sacred Liturgy (SC) as the first document of the Council. The following liturgical reform contributed to a renewed understanding of the theology of liturgy and the evolution of 'liturgical theology.'

Fagerberg's seeks to carve out and defend a separate place for liturgical theology, apart from liturgy or theology alone.²⁷⁴ Liturgical theology is found where the Church is in motion.²⁷⁵ Schmemmann and Kavanagh suggest that the Church is the natural habitat of liturgical theology. Kavanagh called the Church "a theological corporation."²⁷⁶

Fagerberg mentions about five mental shifts he underwent to come to this understanding of liturgical theology. These shifts occurred according to a particular understanding of tradition, ritual, asceticism, *theologia*, and *leitourgia*.²⁷⁷ Fagerberg says that in order to receive the *lex orandi* of the Church, one need to be submissive to tradition.²⁷⁸ By tradition he means "the mind of the Church." The primary speech of the Church "is prayer, praise, sacrifice, the Gospel proclamation that tells us that death has been conquered, words of reconciliation that tell us our sin has been cleansed."²⁷⁹ Only by learning to think with the Church can one becomes a Christian. According to him, liturgy is the verb form of "Church" while Church is the noun form of "liturgy." As he observes, "Liturgical theology occurs when we step into tradition, receive a power of sight from it, and theologize in obedience to the mind of the Church."²⁸⁰

Liturgical theology is different from other theological interventions with liturgy or worship. Schmemmann distinguishes liturgical theology from the theology of liturgy in the following way:²⁸¹

to its source in the prayer of the Church." Robert F. Taft, *Beyond East and West: Problems in Liturgical Understanding*, Second Revised and Enlarged ed. (Roma: Pontificio Istituto Orientale, 2011), 153.

²⁷³ Schmemmann, "Theology and Liturgy," 131.

²⁷⁴ Fagerberg, "Liturgical Theology as Point of Synthesis," 29.

²⁷⁵ Fagerberg, "Liturgical Theology as Point of Synthesis," 30.

²⁷⁶ Kavanagh, "Response: Primary Theology and Liturgical Act," 322.

²⁷⁷ Fagerberg, "Liturgical Theology as Point of Synthesis," 30.

²⁷⁸ David Fagerberg, "Liturgical Theology," in *T&T Clark Companion to Liturgy*, ed. Alcuin Reid (London: Bloomsbury T&T Clark US, 2016), 14.

²⁷⁹ Fagerberg, "Liturgical Theology as Point of Synthesis," 31.

²⁸⁰ Fagerberg, "Liturgical Theology as Point of Synthesis," 31.

²⁸¹ As he writes, "one indeed looks for the specific 'essence' of the liturgy as a whole or of any one of its basic elements: sacraments, Divine Office, cycles of worship, etc. Here liturgical theology is understood primarily and in fact exclusively, as theology of liturgy, as search for a consistent theology of worship." But for him this

But then liturgical theology... is not that part of theology, that 'discipline,' which deals with liturgy 'in itself,' has liturgy as its specific 'object,' but, first of all and above everything else, the attempt to grasp the 'theology' as revealed in and through liturgy.²⁸²

It is theology in its dynamic aspect. This theology happens during liturgical celebrations and the liturgical community or participants of the liturgy are the real liturgical theologians. If the liturgy is Church in action, then liturgical theology is theology in action. The Church is the body of Christ who is present in the liturgy while Christ is active in his Church. God is in action in Christ. Thus liturgical theology is a *complexus* of dynamics.²⁸³ It involves action and movement and thus constitutes a most dynamic academic and research realm.

Theology always involves *logos* (words) and *theos* (God). God is the subject matter here. Fagerberg observes that in liturgical theology, the subject matter is not liturgy but God, humanity, and world.²⁸⁴ Liturgy is where these three converge. He says that if the subject matter of liturgical theology was human ceremony instead of God then it would be anthropology. Fagerberg asserts that liturgical theology encompasses all theological subjects, without exception.²⁸⁵ He affirms that "liturgical theology is interested in both liturgiological history and theological verity; both a history of praxis and orthodox content."²⁸⁶ Liturgy is theological because it is here that God's revelation occurs persistently. Liturgy is the place where human words about God (theology) are situated. Liturgical theologians attempt to restore theology to its original meaning by pointing to liturgy as the source of reflections on God as well as concrete experience of Him.²⁸⁷

The methodology of this study requires a combination of different methods of liturgico-theological studies. The method used is not a dogmatic one trying to apply a set of doctrines to the liturgical prayers. Instead, the liturgy and its celebration are taken as the primary *loci* of theology.

6.3 HOW TO DO LITURGICAL THEOLOGY?

Studies on the relationship between liturgy and theology are currently underway.²⁸⁸ There are many concerns about the appropriate methods for the study of liturgy since liturgical

is not liturgical theology but theology of liturgy. Schmemmann, "Liturgical Theology, Theology of Liturgy, and Liturgical Reform," 218.

²⁸² Schmemmann, "Liturgical Theology, Theology of Liturgy, and Liturgical Reform," 218.

²⁸³ Cyprian Vagaggini calls liturgy as a *complexus* of efficacious, sensible signs. Vagaggini, *Theological Dimensions of the Liturgy*, 25 and 27. By *complexus* he means a whole reality made up of interconnected or related parts.

²⁸⁴ David Fagerberg, *Theologia Prima: What Is Liturgical Theology?*, 2nd ed., Hillenbrand Books Studies Series (Chicago: Liturgy Training Publications, 2004), 42.

²⁸⁵ Fagerberg, "What Is Primary Theology (Good for)?" 231-232. He argues that liturgical theology should be understood to include sacramentology, ecclesiology, anthropology, cosmology, soteriology, Christology, pneumatology, deification, etc.

²⁸⁶ Fagerberg, "What Is Primary Theology (Good for)?" 232.

²⁸⁷ For an interesting study of the relation between theology and liturgy, discussing Roman Catholic, Protestant as well as Ecumenistic standpoints, see Berger, "Liturgy: A Forgotten Subject-Matter of Theology," 10-18. See also Catherine Mowry LaCugna, "Can Liturgy Ever Again Become a Source for Theology?," *Studia Liturgica* 19, no. 1 (1989), 1-13.

²⁸⁸ For a discussion over methods used in the liturgical theological studies, see Kevin W. Irwin, *Context and Text: Method in Liturgical Theology* (Collegeville: Liturgical Press, 1994).

theology is intrinsically interdisciplinary.²⁸⁹ The historical, theological, spiritual, and pastoral study of the liturgy was proposed by the Constitution on the Sacred Liturgy.²⁹⁰ The present study is an investigation of the Church's liturgical praxis from a liturgical-theological perspective. How one can theologially interpret the various aspects of liturgy (texts, symbols, ritual gestures) in relation to each other is a challenge since liturgical theology itself is a multifaceted discipline. "The nature of liturgy itself contradicts any methodological or disciplinary narrowness and requires a synthetic approach throughout."²⁹¹

One of the major challenges posed by liturgical theology is its lack of methodological precision. Fagerberg suggests that "a fuller understanding of liturgy requires one to attend not only to the rite, but also to the reality the rite celebrates."²⁹² He says that liturgy is primary theology and is binocular: one eye fixed on the theological reality while simultaneously observing liturgical rite.²⁹³ This requires meta-methodological reflection and practical wisdom. How can one draw theological insight from liturgical data where the data include not only texts but also rituals and actions of liturgy? Liturgical texts can be studied from various philological, historical, linguistic, literary, and hermeneutical perspectives.²⁹⁴ One can investigate the original language of texts to determine the original meaning of words and likewise compare them with the translated texts. The historical development of the theology of the liturgical texts could be studied in a diachronic way. The literary genres of the prayer texts could similarly be investigated. One could employ certain hermeneutical methods to analyze the liturgical sources. However we will apply a heuristic approach in the analysis of the prayer texts. For the word heuristic we take the dictionary meaning, which is enabling one to discover or learn something for oneself or to proceed to a solution by trial and error.²⁹⁵

6.4 METHODOLOGY OF THE STUDY

The methodology of this dissertation takes liturgy as the true locus of theology. In other words, we explore the theology displayed in the liturgical prayers of the Church. We are also aware that the most accessible sources of current liturgical celebrations are liturgical books. Therefore, in this endeavor, we made extensive use of the official texts of both the Roman

²⁸⁹ Geldhof, "Liturgical Theology," [accessed].

²⁹⁰ SC 16.

²⁹¹ Geldhof, "Liturgical Theology," [accessed].

²⁹² Fagerberg, "What Is Primary Theology (Good for)?" 232-233. Considering liturgy in parallel to the threefold distinction of *sacramentum tantum*, *sacramentum et res* and *res tantum* (sacramental sign, the reality to which it points, and the final reality), Fagerberg explains that one does not really understand the sign if one does not understand what it effects. Likewise, one can understand liturgy not only by understanding the rite, but also by understanding the reality the rite transacts.

²⁹³ Fagerberg, "What Is Primary Theology (Good for)?" 233.

²⁹⁴ Joyce Ann Zimmerman, *Liturgy and Hermeneutics* (Collegeville: Liturgical Press, 1998); Renato De Zan, "Criticism and Interpretation of Liturgical Texts," in *Handbook for Liturgical Studies*, ed. Anscar J. Chupungco (Collegeville: Liturgical Press, 1997), 331-365; De Zan, "Liturgical Textual Criticism," 367-379; James Leachman and Daniel McCarthy, eds., *Appreciating the Collect: An Irenic Methodology* (Farnborough, UK: St. Michael Abbey's Press, 2008).

²⁹⁵ Angus Stevenson, ed. *Oxford Dictionary of English*, 3rd ed. (Oxford: Oxford University Press, 2010), 823. The word 'heuristic' comes from the Greek *heuriskein*, meaning to discover or find. It refers to a process of internal search, where the researcher is present throughout the process. Heuristic processes incorporate creative self-processes and self-discoveries. Clark Moustakas, *Heuristic Research: Design, Methodology, and Applications* (London: Sage, 1990), 9.

and Syro-Malabar rites. Our goal is to study the prayers used in liturgical celebrations to disclose the underlying theology. We therefore employ an inductive approach instead of a deductive one. Our aim is to investigate the extent to which the paschal mystery can be affirmed as the theological link connecting Eucharistic liturgy and the LH. Additionally, we compare the liturgy of the Roman and Syro-Malabar rites to determine the similarities and differences in the theologies of various rites within the Catholic Church.

6.4.1 Selection Criteria for the Texts under Discussion

We use these primary sources, i.e. official liturgical books used in the present Church, and derive theological insights from them. We use the ICEL²⁹⁶ English translation of the third typical edition of the Roman Missal²⁹⁷ and the Divine office²⁹⁸ for the study of the prayers of the Roman rite. Since the official English translation of the proper prayers²⁹⁹ of the SMC for the Eucharist and the LH is not yet in use, we rely on the Malayalam text or the English draft under revision. Consequently, we use the Syro-Malabar *Qurbana Taksa*³⁰⁰ for the Eucharistic liturgy. In the case of the LH of the SMC, this study avails itself of the English translation of the liturgical prayers³⁰¹ along with the original Malayalam prayer text.³⁰² We also make use of necessary secondary literature to facilitate the most compelling interpretation of the feasts and liturgical seasons under investigation.³⁰³

²⁹⁶ The International Commission on English in the Liturgy (ICEL) is a mixed commission of Catholic Bishops' Conferences in countries where English is used in the celebration of the Sacred Liturgy according to the Roman Rite. The purpose of the Commission is to prepare English translations of each of the Latin liturgical books and any individual liturgical texts in accord with the directives of the Holy See. For more details, see *What is Icel?*, <http://www.icelweb.org/whatis.htm> [accessed February 22, 2016].

²⁹⁷ USCCB, *The Roman Missal*.

²⁹⁸ *The Liturgy of the Hours According to the Roman Rite*, 4 vols. (New York: Catholic Book Publishing Corp., 1975).

²⁹⁹ The proper (Latin *proprium*) is a part of the liturgy that varies according to the date, either representing an observance within the liturgical year or the feast of a particular saint or commemoration of a significant event. The term is used in contrast to the 'ordinary,' which is that part of the liturgy that is reasonably constant, or at least selected without regard to date, or to the 'common,' which contains those parts of the liturgy that are common to an entire category of saints, such as apostles or martyrs. Propers include hymns and prayers in the LH and in the Eucharist.

³⁰⁰ SMBC, *Syro-Malabar Sabhayude Qurbana: Razakramam* (Kakkanad: Syro-Malabar Commission for Liturgy, 1989; reprint, 2011). An order of worship is called '*Taksa*.' In Syriac, this means the order of a rite (*ritus*). This word is borrowed from Greek, where it means arrangement, rank or order. Anastassios-Fivos Christidis, Maria Arapopoulou, and Maria Chrite, *A History of Ancient Greek: From the Beginnings to Late Antiquity*, ed. Anastassios-Fivos Christidis, Revised and expanded translation of the Greek text. (Cambridge: Cambridge University Press, 2007), 822; Adrian Fortescue, *The Lesser Eastern Churches* (London: Catholic Truth Society, 1913), 142. Though in East Syrian tradition any official liturgical book is known as *Taksa*, in this dissertation, the word *Taksa* or *Qurbana Taksa* denotes the order of mass or missal for the Syro-Malabar liturgy.

³⁰¹ Commission for Liturgy, *Liturgy of the Hours* (Ujjain: Synodal Committee of Bishops for the English Version of the Liturgy of the Hours of the Syro-Malabar Church, 2012).

³⁰² SMBC, *Yamaprarthanakal*.

³⁰³ See for example Adam, *The Liturgical Year*; Paul F. Bradshaw and Maxwell E. Johnson, *The Origins of Feasts, Fasts, and Seasons in Early Christianity* (London: SPCK, 2011); Anscar J. Chupungco, *Handbook for Liturgical Studies: Liturgical Time and Space*, ed. Anscar J. Chupungco, 5 vols., Pueblo Books (Collegeville: Liturgical Press, 1997); Moolan, *The Period of Annunciation – Nativity*; Adrian Nocent, *The Liturgical Year: Advent, Christmas, Epiphany*, ed. Paul Turner, trans. Matthew J. O'Connell (Collegeville: Liturgical Press, 2013); Nocent and Turner, *The Liturgical Year*; Pathikulangara, *Divine Praises and Liturgical Year*; Taft, *The Liturgy of the Hours in East and West*.

In this dissertation, we compare the proper prayers of the Eucharist and the LH of both rites to find similarities as well as differences between the theological traditions at play in the historical development of these prayers. To delimit the extensive range of liturgical prayers, we carefully select prayers for analysis from different times of the liturgical year. As already elaborated above, there is a considerable difference in the structure of the liturgical years of these two rites. This means that one must cautiously select certain days and seasons to circumscribe the investigation. Nevertheless, this selection also requires us to elaborate an overall picture of the liturgy of both rites and both liturgies. The study thus begins with a careful selection of sets of prayers from the liturgical texts used at present in the Roman and the Syro-Malabar Churches.

We use four liturgical texts for our analysis of each feast or season: two from the Roman rite and two from the Syro-Malabar rite. We study the proper prayers of the Eucharistic liturgy and the Liturgy of the Hours of the Roman rite for the feast or season selected. These are analyzed and compared with the proper prayers of the corresponding feast or season in the Syro-Malabar rite.

6.4.2 Analyzed Data

Different prayers, hymns, and responsive litanies of the liturgy form the source texts under analysis in this study. In addition, the symbolic images used in the prayers and particular rituals engaged in the liturgical celebrations will be addressed. The necessary historical background of the evolution of prayers and rituals will be elaborated in order to understand and interpret the data under consideration. We also briefly mention the historical background of the particular feasts and seasons selected for analysis in order to better understand the theology of the liturgical prayers.

6.4.3 Analyses of Prayers

Liturgical prayers are analyzed in this study to disclose the theology involved. We analyze the prayers to find the key underlying theological principle informing them. Our hypothesis is that the paschal mystery is the foremost theological leitmotif connecting the liturgies of the Churches. To fully explicate this hypothesis, the meaning of the prayers will be examined and the theology from these prayers will be extracted. We undertake a synchronic study to analyze the prayers and examine the occurrence of the various aspects of the paschal mystery within them. We will analyze the English translation of the prayers used at present in both rites. Our objective is to distinguish the different dimensions of the presence of the paschal mystery within the liturgical prayers in a functional way.

The paschal mystery is a *complexus* of Christological, ecclesiological, soteriological, anthropological, and liturgical dimensions. As we have already seen, the paschal mystery is the mystery of Christ and mystery of the Church as well as the mystery celebrated in the liturgy. The mystery revealed in Christ is proclaimed by the Church and celebrated in its liturgy.³⁰⁴ The Church and the liturgy lose their meaning if isolated from Christ. Likewise, the concept of the paschal mystery is intertwined with the Church and Christ in the liturgy.

³⁰⁴ Vincie, *Celebrating Divine Mystery*, 64.

The methodology of this study was developed in two stages over a long period of time. During the first stage, we employed a heuristic approach to analyze the liturgical prayers. In the second stage, we used a software program, NVivo, which provided us with a more precise understanding to identify the themes of the hypothesis in the prayers, leading to their analysis.

6.4.3.1 Stage One: A Heuristic Approach

Our aim is to find the occurrence of the theme of the paschal mystery in the prayers. But the paschal mystery is a complex Gestalt of the mystery of Christ and the mystery of the Church, which is celebrated in the liturgy. In the beginning, the study of the prayer texts started with an inductive methodology. Reading and analyzing the liturgical texts using a heuristic approach revealed the richness of theological themes and illuminating differences in the emphasis of different liturgical traditions. After repeatedly consulting the prayer texts, the mostly widely occurring themes of the prayers were enumerated. Then we created tables to depict the repeated theological themes of each feast/season under study. In these tables, we displayed the occurrences of repeated themes along with the reference of the prayer or part of the prayer where they occurred. These tables were drawn for the Eucharistic liturgical prayers and the prayers of the Liturgy of the Hours. Separate tables for the Roman liturgy and the liturgy of the Syro-Malabar rite were also made. From these observations and analyses, we extracted the theology of the prayers and compared the different liturgies as well as rites to draw conclusions.

After going through the four prayer texts, we can recognize several main themes or emphasized ideas related to the liturgical season or feasts located therein. When we find a particular theme repeated many times in a particular text source, we note it down and if the parallel text in the other rite shows a similar or different repeated theme in prayers, we try to interpret it and draw conclusions. For example, when the prayers of the Advent Sundays of Roman rite mention the second coming of Christ more than the incarnation in contrast to the repeated emphasis of the historical coming of Christ as human being in the Syro-Malabar rite, we can infer the different theological focus in the prayers of these rites. Furthermore we hope to see important and theologically analogous themes arise during the analyses of these rites.

6.4.3.2 Stage Two: The Introduction of NVivo in the Study

NVivo is the qualitative data analysis program which is chiefly used in different empirical data analyses.³⁰⁵ This software program was introduced to the eucharological textual analysis of this study at a later stage. After uploading the texts in the program, we made use of different queries available in the software. These queries help one to locate repeated words or themes. We then tried to find the significance of these themes in relation to the liturgical celebration under study. We used the word frequency query to determine the most frequently occurring words in the source texts. Then we employed the text search query. It provided us

³⁰⁵ For more about NVivo, see <http://www.qsrinternational.com/what-is-nvivo> [accessed March 28, 2016]. See also <http://download.qsrinternational.com/Document/NVivo10/NVivo10-Getting-Started-Guide.pdf> [accessed March 28, 2016]. Read more about the program in P. Bazeley and K. Jackson, *Qualitative Data Analysis with NVivo* (London: Sage, 2013); G. Gibbs, *Qualitative Data Analysis: Explorations with NVivo* (Berkshire: Open University, 2002); B. Edhlund and A. McDougall, *NVivo 10 Essentials* (Stallarholmen: Form & Kunskap AB, 2012).

with a figurative presentation of all the references of the particular term selected within a particular liturgical source text.

At the same time, we also coded each source text using nodes.³⁰⁶ At first we did it open-handed to code the themes in the prayers related to the paschal mystery. This led us to develop a clearer idea about the paschal mystery and ascertain a nuanced understanding of the hypothesis. This contributed to the evolution of a pre-structured scheme of the hypothesis i.e. the paschal mystery is the fundamental theological principle of the liturgy. This was done by creating node hierarchies – moving from general topics (like a parent node) to more specific topics (like a child node).³⁰⁷ This method and overall framework was employed to code the themes related to the paschal mystery. A great number of different sub-divisions and appearances of the hypothesis within the prayer texts were combined in the framework. The other different themes that comprise this dynamic notion of paschal mystery or salvation mystery are likewise shown.

This scheme was used for coding the themes in the prayers. We compared the occurrences of the specific themes in the Eucharistic liturgical text and the prayers of the LH in the Roman and Syro-Malabar rites. Using the different nodes (themes) which occur in the prayers, we coded each text and after coding all the four source texts for each feast/season studied. This helped us to draw comparative charts. These charts were drawn using the matrix coding query, which helped us to cross-tabulate the coding intersections between two sets of items.

6.4.3.3 Limits and Merits of NVivo

The use of the data analysis software provides an innovative vigor to the study of liturgical texts. In this challenging study, comparing the liturgical theologies of two rites where the extent of the concept paschal mystery present in the euchology is investigated, NVivo has furnished important tools and provided methodological precision. It helped to sharpen the hypothesis and to get a prespicuous and nuanced picture of the paschal mystery. The program NVivo provided the study with illustrative diagrams to show the relationships and comparative analyses of the study in a more technical and statistical way.

We must note that the prayer texts translated into English are used in this analysis since the original language texts cannot be compared using NVivo. The program can only process English language queries. But for coding in the program, other language texts as pdf files or even images could be used. We have thus used pdf files of Malayalam proper prayers for which no English translation was available. In order to compare the euchology of the liturgy of the Eucharist and the Liturgy of the Hours, we have limited the number of prayers of the Divine office of the Roman rite since it included the prayers of hours including the minor hours and the Office of Readings. In addition, since NVivo cannot make out the prayer texts and the rubrics printed in between the prayers, we have deleted the rubrics and other titles which occur in the prayer texts to get a more accurate results for the queries.

³⁰⁶ ‘Node’ is a term used by NVivo to represent a code, theme or idea about the data that one wishes to include in the project.

³⁰⁷ See the scheme of the paschal mystery given on page 33. In it, we have one parent node (the paschal mystery) with two major child nodes (the mystery of Christ and the mystery of the Church). Also, we see that one of the parent nodes, the mystery of Christ, has many child nodes, as does the other parent node, the mystery of the Church.

OUTLINE OF THE DISSERTATION

To address the research questions appropriately, this doctoral dissertation is divided into three parts. Part I introduces the study and provides an explanation of the liturgical forms, hypothesis, and methodology.

Part II is the major part of the research which presents a liturgico-theological and comparative analysis of selections from the LH and the Eucharist according to the Roman and Syro-Malabar rites. It contains three sections. Section A offers analytical studies of selected seasons from the temporal cycle with three chapters. Section B studies selected feasts from the sanctoral cycles of the liturgical year and has six chapters. The third section C of the second part concludes with a tenth chapter having the description of the major observations and findings of the textual analysis of the previous two sections.

Part III of the dissertation offers suggestions for pastoral praxis. It discusses the status of the LH in the contemporary Church. This part of the study provides relevant pastoral theological reflections regarding the celebration of the LH in the contemporary ecclesial context(s) of both liturgical traditions in Western Europe and in south-west India. The contributions of the study for the mutual understanding of different rites are also explained in this section.

PART II

**A LITURGICO-THEOLOGICAL AND COMPARATIVE ANALYSIS OF
SELECTIONS FROM THE LITURGY OF THE HOURS AND THE EUCHARIST OF
THE ROMAN AND THE SYRO-MALABAR RITES**

INTRODUCTION TO PART II

This section of the dissertation employs the liturgico-theological analysis of the liturgical prayers with the help of the qualitative data analysis program NVivo. As explained in the first part, though liturgical theology is a growing theological discipline which focuses on the actual context of liturgical celebrations to draw theology from it, we use the liturgical prayer texts of the Eucharistic liturgy and the Liturgy of the hours for the analysis. We concentrate on the present celebration of the liturgy without much concern about the history or evolution of prayers or the original language of the prayers like Latin or Syriac. So we have chosen the current liturgical texts used in the Churches and communities for our liturgico-theological investigation.

For the study we have taken the officially approved liturgical texts of both the Roman and Syro-Malabar rites used by the contemporary Church. The English translation of the third typical edition of the Roman Missal published in 2011 and the available English translation of the Liturgy of the Hours according of the Roman rite published in 1975 are taken as primary texts for the Roman liturgy. The Malayalam *Qurbana Taksa* published in 1989 (*Syro-Malabar Sabhayude Qurbana: Razakramam*, Reprint of 2011) and the English translation of the experimental text of the Liturgy of the Hours approved by the Syro-Malabar Bishop's Synod which is more or less a literal translation of *Yamaprarthanakal* (1986) published in 2012 are selected for the study of Syro-Malabar liturgy.

As we investigate the theology of liturgical prayers of the Roman and Syro-Malabar rites, we must judiciously select texts. In order to investigate the paschal mystery present in the liturgy in the whole cycle of celebrations of the liturgical year, we look into the proper prayers of feasts and liturgical seasons of both rites. The structure of both rites varies; in order to have a just and even distribution in the selection, we chose texts from the temporal and sanctoral cycles of the Roman rite and also included the different liturgical seasons of the Syro-Malabar rite.¹ This selection makes for a well-balanced cross-section of the liturgical years of both rites and an even distribution of liturgical prayers across the different seasons of the Roman and Syro-Malabar liturgical calendars.

The study of prayers is divided into three sections. In the first section A, we examine the proper prayers of Advent Sundays, the feast of Epiphany, and the Lenten Sundays. The selections from the sanctoral cycle of section B consist of the feasts of the Exaltation of the Cross, St. Thomas the apostle, the Assumption of Mary, All Saints' Day, All Souls' Day, and the feasts of St. Catherine of Siena and St. Alphonsa. The third section C will provide some conclusive remarks about the first two sections.

COMPUTER ASSISTED QUALITATIVE DATA ANALYSIS² USING NVIVO

According to Amos Hatch, "qualitative data analysis is a systematic search for meaning" where researchers "engage their own intellectual capacities to make sense of qualitative

¹ For more on the liturgical year of the Syro-Malabar rite, see section three of Part I.

² See more about Computer Assisted/Aided Qualitative Data Analysis (CAQDAS) in Roel Popping, *Computer-Assisted Text Analysis* (London: Sage, 2000); Pat Bazeley and Kristi Jackson, *Qualitative Data Analysis with NVivo*, 2nd ed. (Los Angeles: Sage, 2013).

data.”³ There are different tools used for qualitative data analysis.⁴ In the field of social sciences, there are many different approaches to qualitative data analysis.⁵ Qualitative data analysis software, like NVivo, is often thought to be based on grounded theory⁶ approaches in which theory will emerge from the data.

In the present research, we focused on descriptive coding since using NVivo one can work with a variety of data, and best suitable methodology according to one’s research question.⁷ The data on which this study is based on are the liturgical texts. We have selected three set of proper prayers from *temporale* and six feasts from *sanctorale* of the liturgy of the Eucharist and the Liturgy of the Hours from the Roman and Syro-Malabar rites. Thus we have thirty six source texts from four different categories. After collecting the data, we manually analysed all of them first and at the end of this process, we found that it would be helpful to use a computer software package for the study. This decision was initially made on the basis of the availability of NVivo 10 which was recently launched at the Faculty of Theology and Religious Studies of KU Leuven for empirical studies. NVivo was chosen over other packages primarily because it was innovative in this field of study as it was never used for liturgical textual analysis before. Also NVivo is relatively simple to use.

At the beginning, the whole data, here the liturgical texts, were uploaded into the program. Most of them were imported as word files and some as pdf texts. Then the imported data were organized. We classified the texts according to the different rites, feasts or seasons. We

³ J.A. Hatch, *Doing Qualitative Research in Education Settings* (New York: State University of New York Press, 2002), 148.

⁴ Seven QDA tools are methods of constant comparison, keywords-in-context, word count, classical content analysis, domain analysis, taxonomic analysis and componential analysis. Udo Kuckartz in his book on the Qualitative text analysis discusses about distinct forms of hermeneutical-interpretive informed systematic analysis. This analysis is derived from different sources – thematic analysis, grounded theory, classical content analysis and others. Udo Kuckartz, *Qualitative Text Analysis: A Guide to Methods, Practice & Using Software* (London: Sage, 2014), xv. See also H.R. Bernard, A. Wutich, and G.W. Ryan, *Analyzing Qualitative Data: Systematic Approaches* (Singapore: Sage Publications, 2016); Matthew B. Miles, A. Michael Huberman, and Johnny Saldaña, *Qualitative Data Analysis: A Methods Sourcebook*, 3rd ed. (Thousand Oaks: Sage, 2014); Renata Tesch, *Qualitative Research: Analysis Types and Software Tools* (New York: Falmer, 1990).

⁵ Alan Bryman and Bob Burgess, eds., *Analyzing Qualitative Data* (London: Routledge, 2002); Amanda Coffey and Paul Atkinson, *Making Sense of Qualitative Data: Complementary Research Strategies* (Thousand Oaks: Sage, 1996); Ian Dey, *Qualitative Data Analysis: A User-Friendly Guide for Social Scientists* (London: Routledge, 1993); Jennifer Mason, *Qualitative Researching*, 2nd ed., repr. ed. (London: Sage, 2003); M.B. Miles and A.M. Huberman, *Qualitative Data Analysis: An Expanded Sourcebook* (Thousand Oaks: Sage, 1994); David Silverman, *Interpreting Qualitative Data: Methods for Analyzing Talk, Text and Interaction*, 3rd ed., repr. ed. (London: Sage, 2009); Anselm L. Strauss, *Qualitative Analysis for Social Scientists* (Cambridge: Cambridge University Press, 1987).

⁶ Grounded theory (GT) is a systematic methodology in the social sciences where theory is constructed through the analysis of data. Two sociologists, Barney Glaser and Anselm Strauss they developed the constant comparative method, later known as Grounded Theory Method in 1965. See more in Barney Glaser and Anselm L. Strauss, *The Discovery of Grounded Theory: Strategies for Qualitative Research*, 6th print. ed. (London: Aldine, 2012).

⁷ Fiona Wiltshier, “Researching with NVivo,” *Forum Qualitative Sozialforschung/Forum: Qualitative Social Research* 12, no. 1 (2011), <http://www.qualitative-research.net/index.php/fqs/article/view/1628> [accessed August 27, 2016]. Also see Elaine Welsh, “Dealing with Data: Using NVivo in the Qualitative Data Analysis Process,” *Forum: Qualitative Social Research* 3, no. 2 (2002), Online journal, http://www.qualitative-research.net/index.php/fqs/article/view/865/1880&q=nvivo+manual&sa=x&ei=zah_t5pqoyubhqfe9swgbq&ved=0cc4qfjaj [accessed August 27, 2016].

employed open coding to elicit the themes related to different data using text searches. The software NVivo allows one to take either a bottom-top or top-down approach. We first used the former and began to go through the data creating nodes focusing on the research question. Nodes allow users to represent specific themes and to gather the data relevant to the theme which the node represents.

In the beginning, we worked inductively in developing codes. During coding process, categories of data were observed and new nodes were created. In a later stage, a hierarchical structure⁸ was developed to reflect the inter-relationship of categories. Coding and matrix coding queries became important as we continued with the project. The exploratory queries such as text search and word frequency had proved useful earlier in the project. Of all the tools available, we mostly used the matrix query to investigate the research question as it was comparative in nature. NVivo has various advantages and significantly improve the quality of research. With it, the analysis of qualitative data has become easier and yielded more professional results. This software has an advantage in managing the data, querying data, and reporting the results visually.

⁸ See the scheme on page 33.

A. SELECTIONS FROM THE TEMPORALE

CHAPTER ONE

THE REDEEMER'S COMING IN FLESH AND IN MAJESTY: A THEOLOGICAL ANALYSIS OF THE PROPER PRAYERS FOR THE SUNDAYS OF ADVENT AND ANNUNCIATION

INTRODUCTION

The solemnity of the birth of Jesus was first celebrated in the Church only in the fourth century. Until then, the Church had only one feast on the day of the Lord: weekly and annual celebration of the Pascha.¹ There are two outstanding liturgical seasons in the Roman Church preceded by periods of preparation, Christmas and Easter. Christmas is preceded by Advent and Easter by Lent. In the Roman rite, the period before Christmas is called Advent, and in the Syro-Malabar rite, it is called the period of Annunciation. As is obvious from these names themselves, there is a slight difference in the focus of the liturgical celebrations of these rites for this time of the liturgical year.

In this chapter, we focus on the season of Advent. We analyze Sundays' proper prayers for the Eucharistic celebration and the Liturgy of the Hours of the Roman rite, then we consider the Sunday prayers of the season of Annunciation in the Syro-Malabar rite. In the Roman Missal, there are separate proper prayers for the four Sundays of Advent, whereas in the Syro-Malabar *Qurbana Taksa*, the proper prayers for each day of the whole period of the Annunciation in the Syro-Malabar are the same. The case is similar in the Liturgy of the Hours: the Roman Liturgy of the Hours includes separate proper prayers for each of the four Sundays of Advent as well as for all major and minor hours, while in the Syro-Malabar *Yamaprarthanakal*, there is only one set of proper prayers for all the Sundays of the period of Annunciation.

1 ADVENT SUNDAYS OF THE ROMAN RITE

In the Roman rite, the liturgical year commences with the Christmas cycle. The Christmas cycle consists of six weeks, from the first Sunday of Advent to the Sunday after Epiphany. The cycle begins with the Advent season, which lasts for four weeks. The word 'Advent' means 'coming' or 'visit' and originates from the Latin word *adventus*.² According to early Christian writings and the Vulgate, *adventus* is used as a classical term for the coming of Christ, both in the flesh and in glory.³

¹ Christmas and Epiphany seem to counterbalance the pagan feasts of the winter solstice, which was celebrated in Rome on December 25 and in Egypt on January 6. Also the feast of the birthday of Christ was welcomed in the Church because it was found as a way to proclaim the dogma of Nicaea against the Arian heresy. Pierre Jounel, "The Year," in *The Liturgy and Time*, ed. A. G. Martimort, vol. 4 (Collegeville: The Liturgical Press, 1985), 78. For a detailed study on the origins of Christmas, see Susan K. Roll, *Toward the Origins of Christmas*, Liturgia Condenda 5 (Kampen: Kok Pharos, 1995).

² "[T]he term advent (*adventus* – *parousia* in Latin) is a Christian word that had a pagan origin. In its cultic use, it signified the annual coming of divinities into their temples in order to visit their devotees: the god or goddess, whose statue was offered for veneration, was thought to dwell in the midst of the devotees as long as the ceremony lasted." Jounel, "The Year," 91.

³ Jounel, "The Year," 91.

It is noteworthy that Advent Sundays are counted as holy days of obligation, and therefore votive Masses and funeral Masses are not permitted. The responses in *Notitiae*⁴ indicate that “Masses for various needs and occasions or votive Masses are forbidden on solemnities, the Sundays of Advent, Lent, and the Easter season, as well as on Ash Wednesday and the weekdays of Holy Week, which ‘have precedence over all other celebrations.’”⁵ Also, funeral Masses are not permitted during the Easter *triduum*, the Sundays of Advent, Lent, and Easter, and solemnities. They may be celebrated during the octaves of Christmas and Easter, but not on these holy days of obligation themselves.⁶ This shows the importance of the Advent Sunday liturgy in the life of the Church.

The NVivo word frequency query results for the prayer texts, using only the euchology for the four Advent Sundays⁷ in the Roman Missal, are shown in the table below. The most frequently occurring word is the verb ‘may.’ This indicates the nature of these prayers. Most of them express hope for the coming of the Savior Christ. Since the verbs ‘coming’ and ‘come’ appear very frequently occurring words, we see that the prayers also reflect the coming of Christ. Whether this refers to the first or the second coming of Christ becomes clear only from studying the full text of the prayers.

Sl. No.	Word	Count
1	may	17
2	coming	7
3	behold	4
4	come	4
5	eternal	4
6	mystery	4

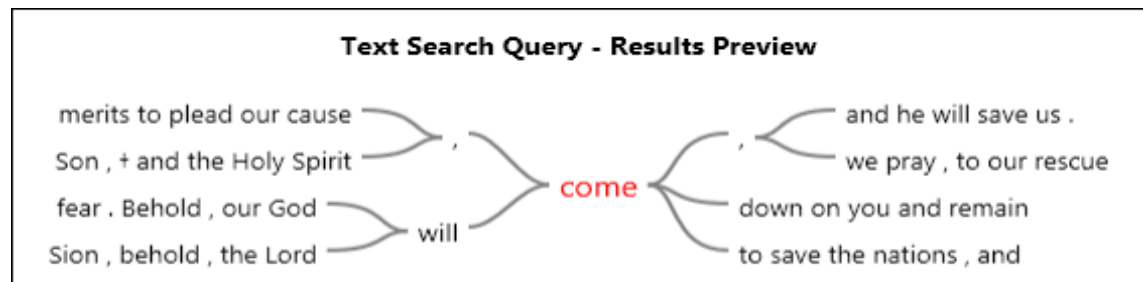
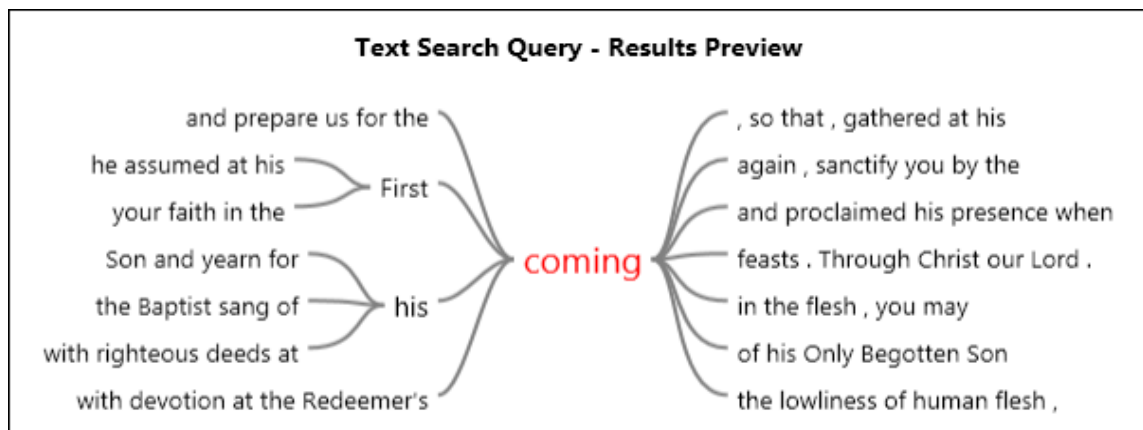
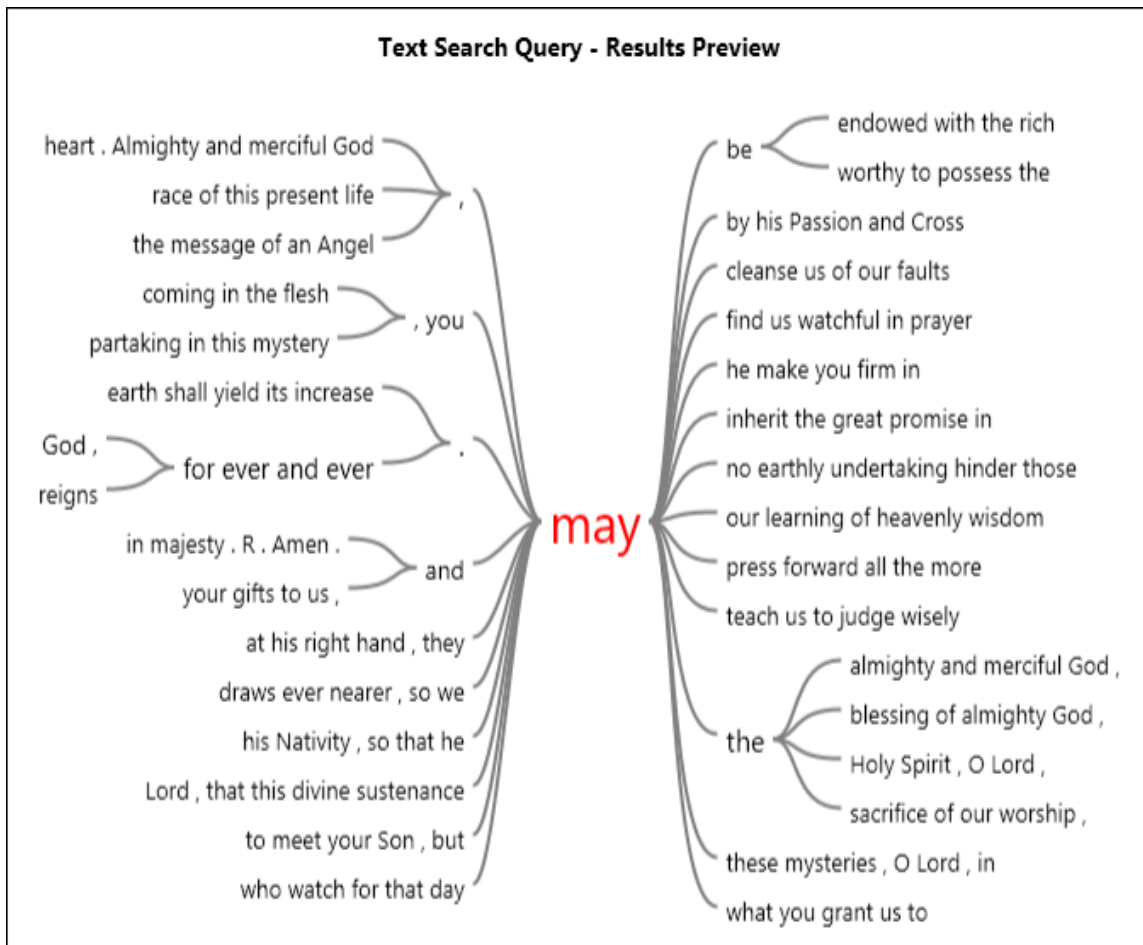
The word trees below present the references of the words in these prayers obtained from our text search queries.

⁴ Sacred Congregation for Divine Worship and the Discipline of the Sacraments, *Notitiae*, Notices on the General Instruction of the Roman Missal (1969-1981). In *Notitiae*, the Congregation publishes editorials, scholarly studies, new liturgical texts, reports of plenary meetings, speeches or writings of the Holy Father pertaining to liturgy or liturgical law and official responses to questions called *dubia*. *Notitiae* Response Database available at <http://notitiae.ipsissima-verba.org/> for the period 1965-2013, and at <http://www.saint-mike.org/library/curia/congregations/worship/notitiae.html> for the period 1969-1981 [accessed March 31, 2014].

⁵ *Notitiae* 5 (1969), 323-324, no. 2. See GNLYC (General Norms for the Liturgical Year and the Calendar) 16, Paul VI, “General Norms for the Liturgical Year and the Calendar (1969),” in *The Roman Missal*, ed. USCCB (New Jersey: Catholic Book Publishing Company, 2011), 92* and *Institutio Generalis Missalis Romani* (IGMR), no. 372, Paul VI, “The General Instruction of the Roman Missal (1969),” 69*.

⁶ *Notitiae* 6 (1970), 263, no. 37.

⁷ We have removed the rubrics and other headings which appear between the prayers since the NVivo software cannot distinguish them from prayer texts.



The following table shows the distribution of theological themes in the proper prayers of the Sundays of Advent for the Eucharist and the Liturgy of the Hours in the Roman rite.

Tables showing the distribution of theological themes in the liturgy of the Roman Rite for the Sundays of Advent⁸

ESCHATOLOGICAL THEMES

A) Eucharistic Liturgy

NAME OF PRAYER	WORD/GROUP OF WORDS	PART OF THE PRAYER
1. Collect of first Sunday	his coming, gathered at his right hand, to possess the heavenly Kingdom	Grant your faithful...the resolve to run forth to meet your Christ with righteous deeds at his coming, so that, gathered at his right hand, they may be worthy to possess the heavenly Kingdom...
2. Prayer after communion of first and second Sunday	Things of heaven, what endures	...you teach us by them to love things of heaven and hold fast to what endures...you may teach us to judge wisely the things of earth and hold firm to the things of heaven...
3. Collect of second Sunday	Heavenly wisdom, his company	...those who set out in haste to meet your Son... learning of heavenly wisdom gain us admittance to his company...
4. Advent preface 1	Comes again	...when he comes again in...
5. Solemn blessing	Coming again, comes again	...and yearn for his coming again...run the race of this present life...when he comes again in majesty...

B) Liturgy of the Hours

NAME OF PRAYER	WORD/GROUP OF WORDS	PART OF THE PRAYER
1. Antiphons of the Evening Prayer 1 (EP1)	Our God will come, Lord is coming	Our God will come to save us...the Lord is coming and with him all his saints...The Lord will come with mighty power...See the Lord coming from afar...
2. Concluding prayers of Evening and Morning Prayers (MP)	His coming, Dawn of his coming	...may find an eager welcome at his coming...that the dawn of his coming may find us rejoicing in his presence...
3. Antiphon of MP	Kingdom that lasts forever	...for he is coming, the Lord of a kingdom that lasts forever...
4. Responsory of MP	One who is to come	...You are the one who is to come...
5. Intercessions of MP of first Sunday	To wait, coming of, stand watchful and ready until	...the grace to wait in joyful hope...keep us without sin until the coming of your Son...help us to stand watchful and ready until your Son is revealed in all his glory.
6. Antiphon 3 of EP2	Coming soon	I am coming soon...I will give everyone the reward his deeds deserve.
7. Intercessions of EP1 of second Sunday	Come again, come to judge	...Son of God, you will come again...when you come to judge...
8. Intercessions of MP of 2 nd and 4 th Sundays	Judge, look forward, coming, wait	...judge of the living and the dead...you will come in glory to be our judge... look forward in love to your coming...as we wait in joyful hope for the revelation of your glory...
9. Antiphons of EP2	Lord will come,	The Lord will come on the clouds of heaven...keep watch for him, for he will surely come...will come to save us...Our Lord will come...the coming of our Savior
10. Intercessions of EP2 of 2 nd , 4 th Sundays	keep watch, patiently await	...bring us to our eternal inheritance...and looks forward with longing to his return at the end of time...
11. Concluding prayers of EP1&2 and MP 3 rd Sunday	Eternal inheritance, return at the end of time	

⁸ All the prayers of the Eucharistic celebration are taken from the Missal text, USCCB, *The Roman Missal, English Translation According to the Third Typical Edition* (New Jersey: Catholic Book Publishing Company, 2011), 3, 10, 17, 23, 386-389 and 526. For the prayers of the Divine Office, see *The Liturgy of the Hours According to the Roman Rite*, vol. 1, 4 vols. (New York: Catholic Book Publishing Corp., 1975), 121-150, 197-209, 256-269 and 309-317.

SALVATION AND COMING OF THE SAVIOR

A) Eucharistic Liturgy

NAME OF PRAYER	WORD/ GROUP OF WORDS	PART OF THE PRAYER
1. Prayer over the offerings of first Sunday	Eternal redemption	... to celebrate devoutly here below gain for us the prize of eternal redemption...
2. Prayer over the offerings of second Sunday	Rescue	...come, we pray, to our rescue...
3. Collect of the third Sunday	Salvation	...to attain the joys of so great a salvation...
4. Prayer over the offerings of third Sunday	Saving work	...to complete what was begun in sacred mystery and powerfully accomplish for us your saving work...
5. Collect of the fourth Sunday	Passion and Cross, glory of resurrection	...may be his Passion and Cross be brought to the glory of his resurrection...
6. Prayer after communion of fourth Sunday	Pledge of redemption, day of salvation	Having received this pledge of redemption, we pray, almighty God that, as the feast day of our salvation draws ever nearer...
7. Advent Preface 1	Salvation	...opened for us the way to eternal salvation...
8. Solemn blessing	Redeemer	...at the Redeemer's coming in the flesh...

B) Liturgy of the Hours

NAME OF PRAYER	WORD/ GROUP OF WORDS	PART OF THE PRAYER
1. Hymn of EP	Redeemer, save	...Jesus, Redeemer, save us all... You heal who need your grace to save and heal a ruined race...
2. Antiphons of EP1 of all Sundays	Save, Savior, free from sins	...God will come to save us... King comes to save you... Your Savior will come to save you... coming to save you... I will free you from your sins... free your people from their sinfulness...
3. Responsories of EP	Salvation	...And grant us your salvation...
4. Intercessions of EP1 of first Sunday	save, redeem	...come now and save us... come to redeem the work of your hands...
5. Hymn of MP of first Sunday	to set free, release, to deliver	...Born to set thy people free; from our fears and sins release us... born thy people to deliver...
6. Intercessions of EP2 of first and third Sundays	Redeemer, salvation, save, Savior	To Jesus Christ, our Redeemer... bring the joy of salvation to all the earth... Jesus the Savior... come and save your people from their sins...
7. Intercessions of EP1 of second Sunday	Free, save	...free us from the tyranny of change and decay... save us from everlasting death.
8. Antiphons of MP of 2 nd , 3 rd and 4 th Sunday	Saving Lord, salvation, to save us	...our saving Lord its wall and its defense... I shall enfold Zion with my salvation... he comes to save us...
9. Intercessions of MP of 2 nd and 4 th Sundays	To save, power to save	...Lord Jesus, you came to save sinners... show in us your power to save...
10. Antiphons of EP2	To save, our Savior, Savior of all	The Lord... will come to save us... the coming of our Savior... coming forth as Savior of all peoples...
11. Intercessions of EP2 of 2 nd and 4 th Sundays	peoples Redeem, free us	...you redeemed the world from sin... free us from all guilt...
12. Concluding prayers of EPs and MP of 3 rd Sunday	Salvation, Savior's coming	...experience the joy of salvation... the earth rejoices in hope of the Savior's coming...

1.1 ANALYSIS OF THE PROPER PRAYERS OF THE MISSAL

Two major theological themes that emerged in our analysis of the prayers are eschatological expectation and soteriological promise. The Advent Sunday proper prayers of the Roman rite exhibit a special focus on the Church's awaiting the coming of Christ. This waiting is not only for the feast of Nativity but for the second coming of Christ. Most of the prayers contain explicit references to *parousia* and the last judgment. In the prayers, earthly and heavenly matters are clearly distinguished. The Advent prayers point to a kind of preparation and expectation filled with hope. The Church is enthusiastic about the coming of Christ and is preparing itself to receive him. It is concerned about the response of the faithful to him as well as the readiness and capacity of the Church to 'go forth to meet him.' The Church not only believes that Christ 'will come' but also that he 'has come.'

In what follows, we examine each component of the Advent Sunday proper prayers.

1.1.1 The Entrance antiphons

The entrance antiphon of the first Sunday of Advent expresses the hope of a soul, which puts its trust in God.⁹ The Church shares in Israel's hope, though Christ's first coming deepens its desire for the eternal vision of God.¹⁰ On the second Sunday, the entrance antiphon gives the Good News to the people of Zion, that the Lord will come to save the nations and make the glory of his voice heard in the joy of their hearts.¹¹ The third Sunday is called *Gaudete* (Rejoice) Sunday, and the antiphon calls the Church to rejoice, for the Lord is near.¹² The antiphon of the fourth Sunday prays for the coming of the Savior from heaven above.¹³ This is one of the messianic prophecies of the Old Testament (OT). These are typical Advent antiphons, which express a sequential development towards the reception of the Savior. The antiphons of all four Sundays of Advent express the following themes: waiting with hope for salvation, the promise of the coming of the Lord to save, great joy when the Lord is near, and the plea that the heavens will rain down the Savior, as the earth is ready to welcome him.

1.1.2 Collects

The collects of the Sundays of Advent of the Roman rite¹⁴ reveal the preparation necessary on the part of those who are preparing to meet Christ. The Church expects to be in his

⁹ Ps 25:1-3.

¹⁰ Adrian Nocent, *The Liturgical Year: Advent, Christmas, Epiphany*, ed. Paul Turner, trans. Matthew J. O'Connell, 4 vols., vol. 1 (Collegeville: Liturgical Press, 2013), 41.

¹¹ Is 30:19 and 30.

¹² Phil 4:4-5.

¹³ Is 45:8.

¹⁴ Three of the four Advent Sunday collects were adapted from ancient liturgical codices, such as the sixth century *Rotulus* of Ravenna, the mid-eighth-century *Gelasianum Vetus*, or old Gelasian Sacramentary. The fourth Sunday collect is the 1962 post-communion prayer of the Annunciation of the Blessed Virgin Mary. *Rotulus* means "scroll." A critical edition of the scroll of Ravenna can be found in Kunibert Mohlberg, *Sacramentarium Veronese (Cod. Bibl. Capit. Veron. Lxxxv [80])*, ed. Kunibert Mohlberg (Roma: Herder, 1955), 173-178 and 202-203. Also see Suitbert Benz, *Der Rotulus von Ravenna: nach seiner Herkunft und seiner Bedeutung für die Liturgiegeschichte kritisch untersucht* (Münster: Aschendorff, 1967), 5-16. For more, see the comparative study by Lauren Pristas, *The Collects of the Roman Missals: A Comparative Study of the Sundays in Proper Seasons before and after the Second Vatican Council* (London: Bloomsbury Publishing, 2013).

company and to have the joys of salvation through the paschal mystery. The first Sunday collect prays for “the resolve to run forth to meet Christ at his coming.” Here, the coming referred to is the second coming, for the faithful ask that righteous deeds be “gathered at his right hand” in order “to possess the heavenly kingdom.”¹⁵ In the collect of the second Sunday, the Church expresses its wish that “no earthly undertaking” should “hinder” the faithful, who have “set out in haste to meet the Son of God” and hope, by “learning of heavenly wisdom,” to be admitted to his company.¹⁶ The collect of *Gaudete* Sunday prays “to attain the joys of salvation” and celebrate the Lord’s Nativity “with solemn worship and glad rejoicing,” not only this time but always.¹⁷ This prayer shows the transcending nature of liturgical celebrations. In the fourth Advent Sunday collect, those who receive the message of the incarnation from the Angel pray for the grace to be led to the fullness of salvation by the Passion and cross to the glory of resurrection.¹⁸ Even while reflecting on the incarnation of Jesus during the Advent season, the major concern of the Church is the fulfilment of the salvific plan in the lives of its members. This prayer underscores the hypothesis of the study that the paschal mystery is the underlying theological foundation of every liturgical celebration, despite the differences between the seasons and cycles of the liturgical year.

1.1.3 Prayer over the Offerings

These prayers for the four Advent Sundays are typical examples of the integrity of the saving mysteries in the liturgy. In addition to the plea that God accept their offerings, the faithful ask that the aim of the liturgical celebration be fulfilled and lead to “eternal redemption.” On the second Sunday, the Church asks God to come and “rescue” the Church “with the protection of His mercy.”¹⁹ On the third Sunday of Advent, the prayer over the offerings shows the objective and fundamental theology of the Church’s liturgy. It prays that the sacrifice of worship will be offered unceasingly for the accomplishment of God’s saving work, which “was begun in sacred mystery.”²⁰ The sacred mystery mentioned here is surely the mystery of the incarnation. The place of the Holy Spirit in the paschal mystery is revealed in the fourth Advent Sunday prayer over the offerings. It prays that the Holy Spirit who “filled the womb of the Blessed Virgin Mary” with his power will sanctify the gifts upon the altar.²¹

1.1.4 Prayer after Communion

The effects and gifts of participating in the liturgy are seen in the prayers after Communion. The salvific experience and sanctification obtained through the celebration of the liturgy is evident here. The First Sunday prayer states that “these mysteries profit the participants by teaching them to love things in heaven and hold fast to enduring things as they walk amid the

¹⁵ USCCB, *The Roman Missal*, 3.

¹⁶ USCCB, *The Roman Missal*, 10.

¹⁷ USCCB, *The Roman Missal*, 17.

¹⁸ USCCB, *The Roman Missal*, 23. This prayer echoes the Angelus prayer. The *Angelus* is a short Catholic prayer is found in the current form from the fourteenth century. Its name comes from the opening word and it is said three times a day to recall and remind the faithful of the incarnation of Jesus. Evyatar Marienberg, *Catholicism Today: An Introduction to the Contemporary Catholic Church* (Abingdon: Routledge, 2015), 143.

¹⁹ USCCB, *The Roman Missal*, 10.

²⁰ USCCB, *The Roman Missal*, 17.

²¹ USCCB, *The Roman Missal*, 23.

passing things.”²² This prayer on the second Sunday also expresses the hope that partaking in this mystery may teach the faithful “to judge wisely the things of earth and hold firm to the things of heaven.”²³ The didactic role of the liturgy in the lives of believers is apparent in the prayers for the first two Sundays of the season.²⁴ The sanctifying power of the sacred mystery is exhibited in the third Sunday prayer, which cleanses the members of the Church of their faults and prepares them for the coming feasts.²⁵ The prayer for the fourth Sunday calls the Eucharist the pledge of eternal redemption and calls Christmas the feast day of salvation. It asks for the grace to proceed eagerly towards a worthy celebration of the mystery of the Nativity of the Son of God.²⁶ This prayer shows the salvific significance of the liturgy during the Advent season.

1.1.5 Solemn Blessings

The solemn blessings at the end of mass for Advent display the theology of the Advent season very clearly. There is an obvious reference to the first coming of God’s “only begotten Son” in the flesh, to his coming again in majesty, and to his coming in grace in the present liturgy. His first coming led the Church to place its faith in him. His coming in the present liturgy sanctifies the Church and enriches it with his blessing, making it “firm in faith, joyful in hope and active in charity” in “the race of present life.” It implies that those who “yearn for his coming again” in majesty will “be endowed with the rich reward of eternal life” in the future.²⁷ The linear progression of time is shattered here as the cyclic nature of liturgical celebrations merges the borders of past, present, and future. One of the special features of the prayers of the Roman rite is that they transcend time by combining the coming of Christ in the past, in the present and in the future. The solemn blessing for the Advent season is a typical example of this characteristic of the Roman liturgy.

1.1.6 The Prefaces of Advent

Two Advent prefaces were added to the liturgy of the Roman rite following the Second Vatican Council. The first is used from the first Sunday of Advent until December 16, and the second from December 17 to December 24.²⁸ The first Advent preface is called “The two comings of Christ”; the second, “The twofold expectation of Christ.” The first depicts the incarnation as the fulfillment of God’s plan, which opened the way to eternal salvation and led the faithful to hope to inherit the great promise of salvation when Christ comes again in glory and majesty.²⁹ The second preface deals with two expectations. One is the waiting for the first coming that was foretold by prophets, longed for by the Virgin Mother, and proclaimed by John the Baptist.³⁰ The second expectation is the Church’s watchful waiting

²² USCCB, *The Roman Missal*, 3.

²³ USCCB, *The Roman Missal*, 10.

²⁴ The collect of the second Sunday of Advent also mentions the didactic value of the liturgy. The prayer states: “may our learning heavenly wisdom gain us admittance to his company.” USCCB, *The Roman Missal*, 10.

²⁵ USCCB, *The Roman Missal*, 17.

²⁶ USCCB, *The Roman Missal*, 23.

²⁷ USCCB, *The Roman Missal*, 526.

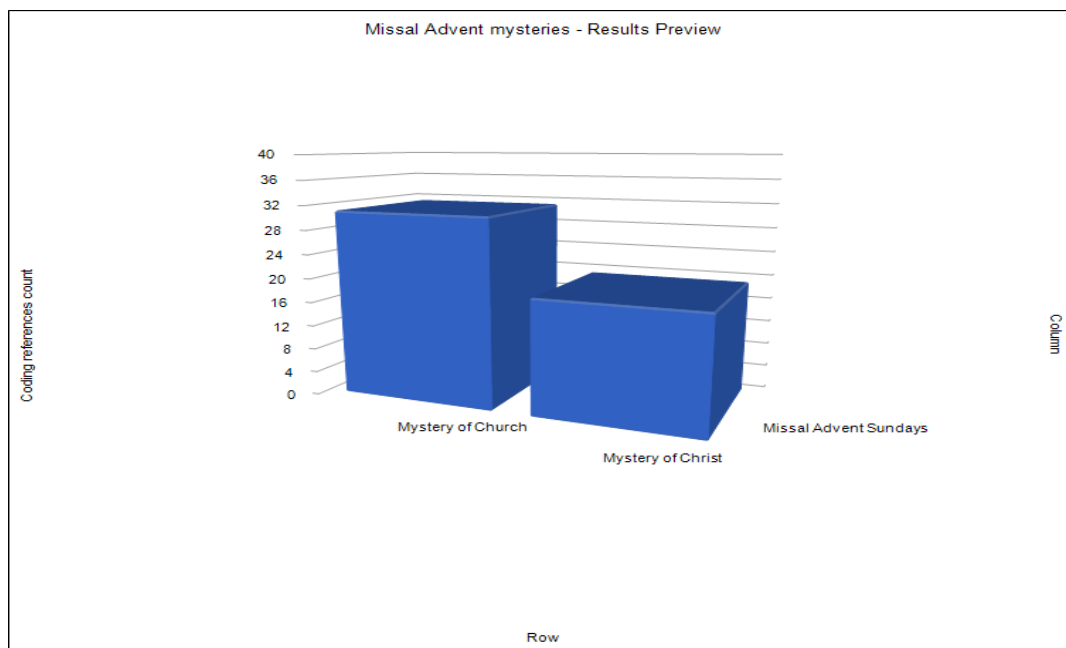
²⁸ USCCB, *The Roman Missal*, 386-389.

²⁹ USCCB, *The Roman Missal*, 386.

³⁰ USCCB, *The Roman Missal*, 388.

for his unexpected coming. In this prayer, there is only an implicit reference to the second coming and the mystery of Nativity is highlighted.

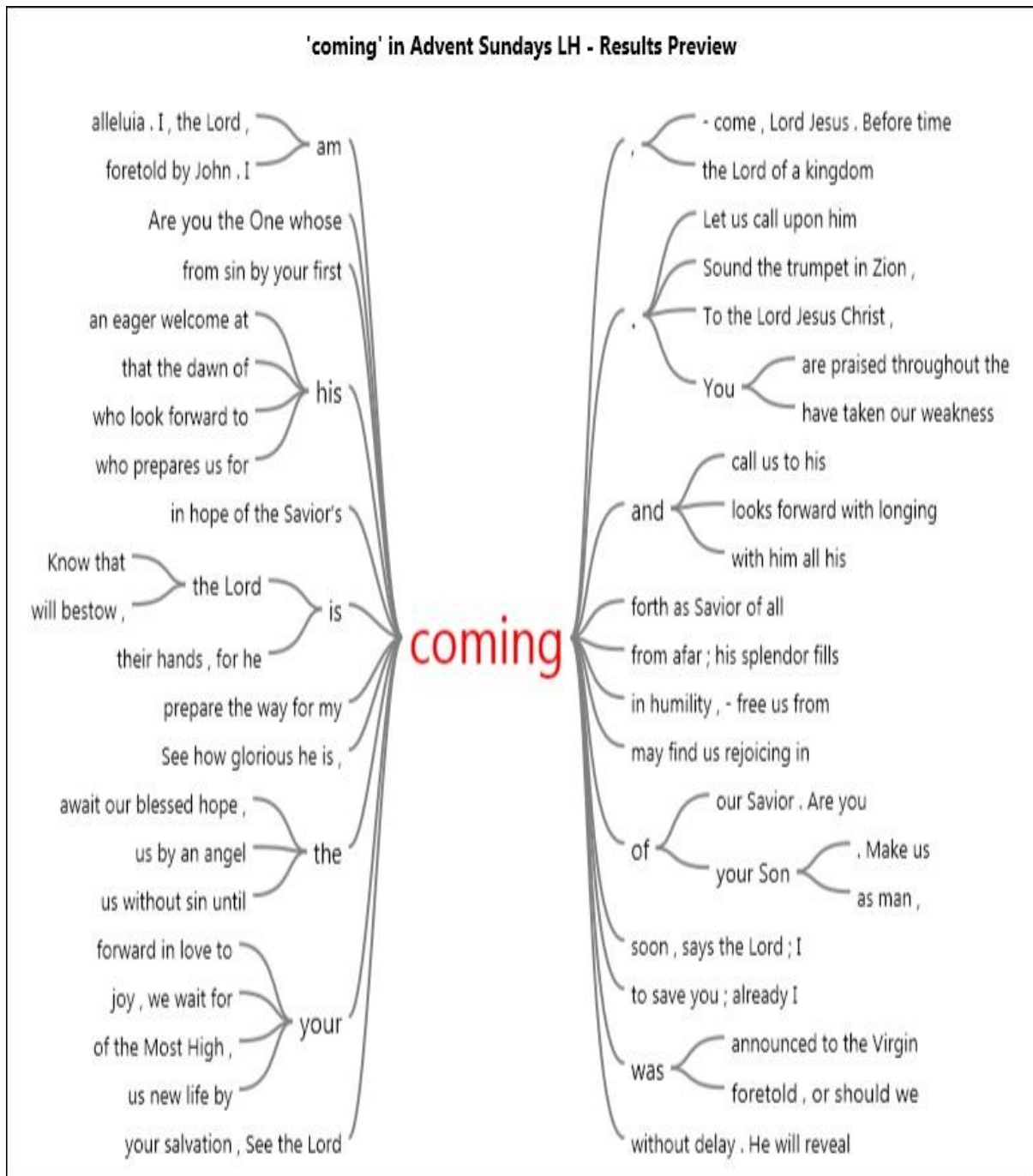
In short, the prayers of the Eucharistic liturgy exhibit the unique characteristic of combining the incarnation mystery, on the one hand, with the final glory and completion of the history of salvation at Jesus' second coming, on the other. They demonstrate the need for strength to live on earth, but aim toward the eschatological end. Jesus is called Christ, the only begotten Son, the Son of the Almighty and merciful God who comes to save. The prayers express a high Christology by referring to Jesus as the Son of God. The chart below shows the extent to which the mystery of the Church is present in the prayers of the Sundays of Advent. Although the Church reflects the mystery of Christ, and particularly his incarnation, the focus is the preparation of the Church community to receive him, by living holy lives in the present. When coded in the NVivo using the paschal mystery scheme, we obtained the following result. The figure given below represents the difference in the references to the mystery of Christ and the mystery of the Church in the Roman Missal for Advent Sundays.

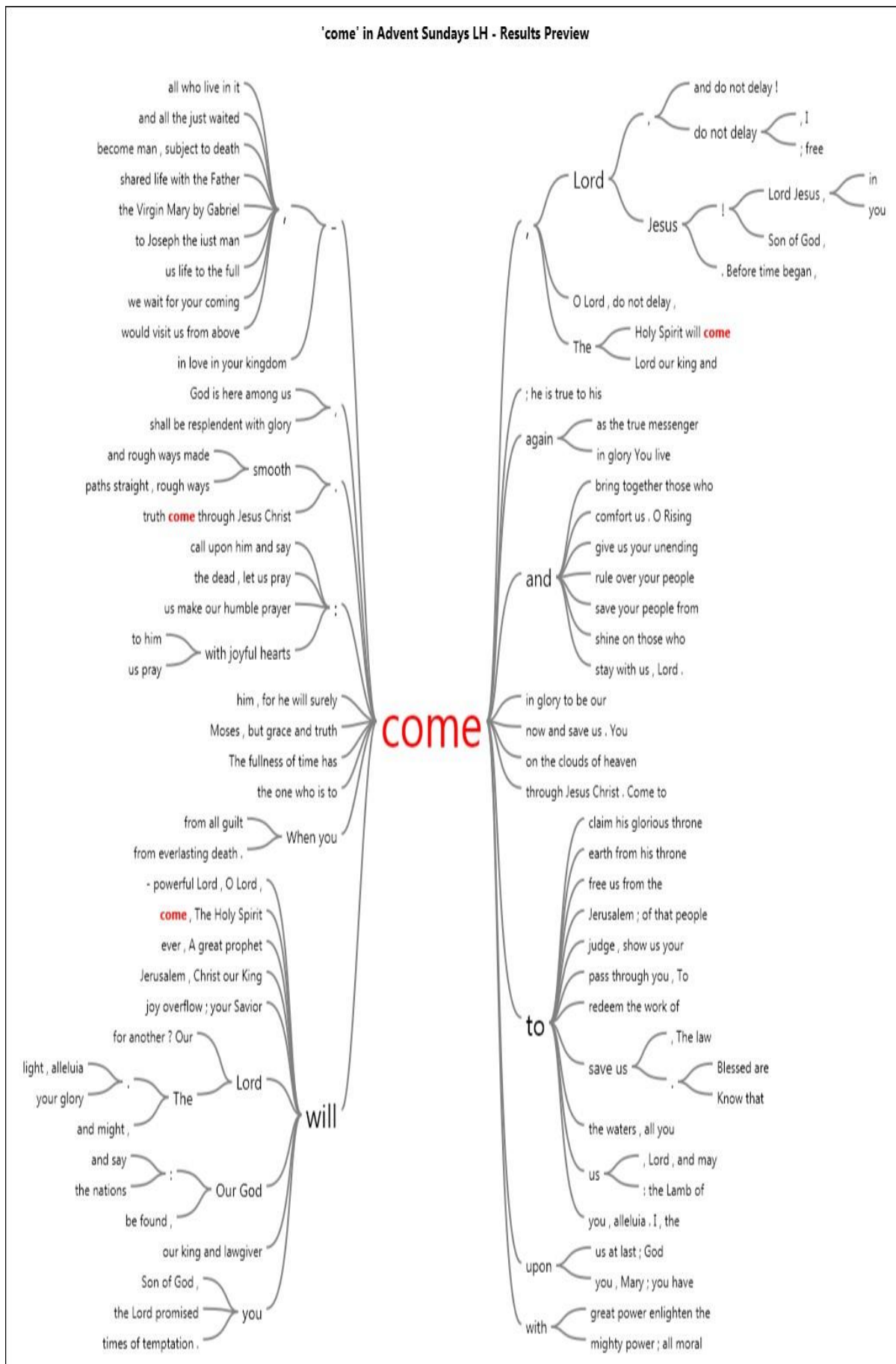


1.2 THE LITURGY OF THE HOURS

In general, the prayers of the LH for the Sundays of Advent show a waiting in hope for the Savior who will come. More than the historical coming of Christ in the flesh, his coming in the present and future is more emphasized in these prayers. For our NVivo analysis, we have used only the Evening prayers and Morning prayers of the four Sundays. We have thus left aside the Office of Readings, the daytime prayers and the repetition of prayers in the first and second evening prayers. This delimitation is necessary to make the quantity of the prayers comparable with the prayers used in the SMC, where only one set of prayers is used in the LH for all the Sundays of the weeks of Annunciation. Below, we present the word frequency query results as well as the word trees of the most frequently used words. Like the prayers of the Missal, and as one would expect, these prayers often refer to the coming of Jesus in glory and the waiting of the Church with joy and hope that soon he will come to save all.

Sl. No.	Word	Count
1	Come	42
2	coming	23
3	Glory	12
4	Joy	11
5	Save	11
6	Hearts	9
7	Life	9
8	World	9





Let us now analyze each component of the Liturgy of the Hours for the Sundays of Advent.

1.2.1 Hymns

The hymns of the LH for the Advent season express the Church's expectation of the glorious coming of Christ as king. During Advent, the Church waits for a coming that is yet to occur. The coming of the Lord is spoken of as if it is going to happen, and soon. The theme of kingship and references to the majestic coming of the king recur throughout the prayers. So the faithful are urged to cleanse their hearts of sin and straighten the way of God to welcome Christ. Christ is called the salvation, refuge, and great reward of humankind. The Church pleads Christ to repeat his coming and asks to shine once more and fill the world with divine love. His advent will set all nations free. The hymn of the Morning Prayer also cries out 'come' to the Savior. This is typical of the season, as we see in the antiphons.³¹ Here too, Jesus is expected and the Church praises him as Israel's strength and consolation; the hope of all the earth, desire of all nations, joy of every longing heart. He is born to set his people free from fear and sin and deliver them completely. Though born as a child, he is a king who brings about and reigns a gracious kingdom. He is asked to rule the hearts of the faithful and raise them to his glorious throne.³² In the hymn of Evening Service, Jesus is called the Redeemer and asked to save and heal a ruined human race. This hymn also presents the theme that Jesus is the majestic king, at whose great name all knees shall bend, all hearts shall bow, and all in heaven and on earth shall adore.³³ We can see that the focus of prayers is on Christ, who is coming, rather than on the Church, which awaits him.

1.2.2 Antiphons

There are proper antiphons for each psalm at Morning and Evening Prayers on the Sundays of Advent.³⁴ The antiphons³⁵ of the Sundays of Advent express the hope that God "will come to save" and he "is coming with mighty power."³⁶ This God is presented as the heavenly king and the prayers call upon all to rejoice and cleanse their hearts to welcome him whose kingdom lasts forever. This Savior is born of the Virgin Mary and he is the Lamb of God. Yet he is Christ the king as well. As king, he will come without delay, so all are encouraged to be watchful and prepare themselves. The emphasis on the power and might of Christ, who is coming as a king in glory, is a special feature of the Roman rite in this season.

³¹ For example, consider some antiphons: "Maranatha! Come, O Christ the Lord!"; "The Spirit and the Bride say: Come! Let him who hears their voices say: come!"; "Yes, I come very soon! Amen! Come, O Lord Jesus!" *The Liturgy of the Hours According to the Roman Rite*, vol. 1, 121-122.

³² *The Liturgy of the Hours According to the Roman Rite*, vol. 1, 122.

³³ *The Liturgy of the Hours According to the Roman Rite*, vol. 1, 126.

³⁴ IGLH 116. Roguet, *The Liturgy of the Hours*, 44.

³⁵ Here we are reminded of the 'O' antiphons, which are a series of antiphons for the *Magnificat* sung during Advent and which appear in the Liturgy of the Hours beginning from December 17. They speak of the coming of Christ in a poetic form, each beginning with an exclamation: "O Wisdom!" "O sacred Lord!" etc. For a detailed discussion, see Theodor Schnitzler, *Was das Stundengebet bedeutet. Hilfe zum geistlichen Neubeginn* (Freiburg: Herder, 1980), 193-207. For a study on the eschatological nature of antiphons, see Joris Geldhof, "Hymnum illum, qui in supernis sedibus per omne aevum canitur" (SC 83). *Réflexions théologiques sur l'eschatologie de la Liturgie des Heures*, Conference paper presented at the conference "Nous attendons ta venue dans la gloire - Eschatologie et liturgie," Paris and to be published soon in *La Maison-Dieu*.

³⁶ *The Liturgy of the Hours According to the Roman Rite*, vol. 1, 137.

1.2.3 Intercessions

The first and the third Sundays of Advent have the same prayers of intercession, and the second and fourth Sundays have the same for the first and second Evening Prayers. The first set of intercessory prayers expresses joy in waiting for the Lord and prays, “Come, Lord, and do not delay.”³⁷ These prayers remind us of the array of salvation mysteries in the creed. The dogmatic teachings about Jesus Christ – as he who is the Son of God, existed with the Father, and created the world before becoming human, dying, and giving unending life to all – are all envisioned in these intercessions. In the second group of prayers, for the second and the fourth Sundays, the Church prays for Christ’s return. However, this second coming of Christ as judge and “as the true messenger of the covenant” is emphasized along with his birth from the Virgin Mary.³⁸ The death of human beings is mentioned twice in the prayers to illustrate the saving power of the paschal mystery, which grants hope and everlasting life to all who believe.

Garth Gillian, in his study of psalmody, connects it with the development of the spirituality of Advent.³⁹ He shows that the texts of the lectionary and the thematic foci of the different Sundays of Advent point to the emotions of those whose sins are forgiven and those who are given new life before God. That new life is their salvation from the threat of death and destruction. Their redemption lies in their realization of the peace that only God can bestow. The advent of that peace is the eschaton, the coming of God in judgment and truth, and is promised in his coming in mercy, the birth of Jesus Christ, the Savior.⁴⁰ In preparation of Christmas, the expectation of the coming of the Savior is very much entailed. Advent has a two-fold character in its hope for Christ’s coming. First, it is a period to recall the first coming of Christ to the world with joy; second, it prepares the faithful to await Christ’s second coming at the end of time. Advent is thus a season of joyful and spiritual expectation.⁴¹ It reminds the Church that the Child in the manger who is adored is also ‘the king who is to come.’ The liturgy of Advent Sundays prepares the faithful to receive the king of peace, who comes in power and majesty.

The following chart shows that the prayers of the LH for the Sundays of Advent in the Roman rite are rich in references to the mystery of Christ, as compared to the mystery of the Church.

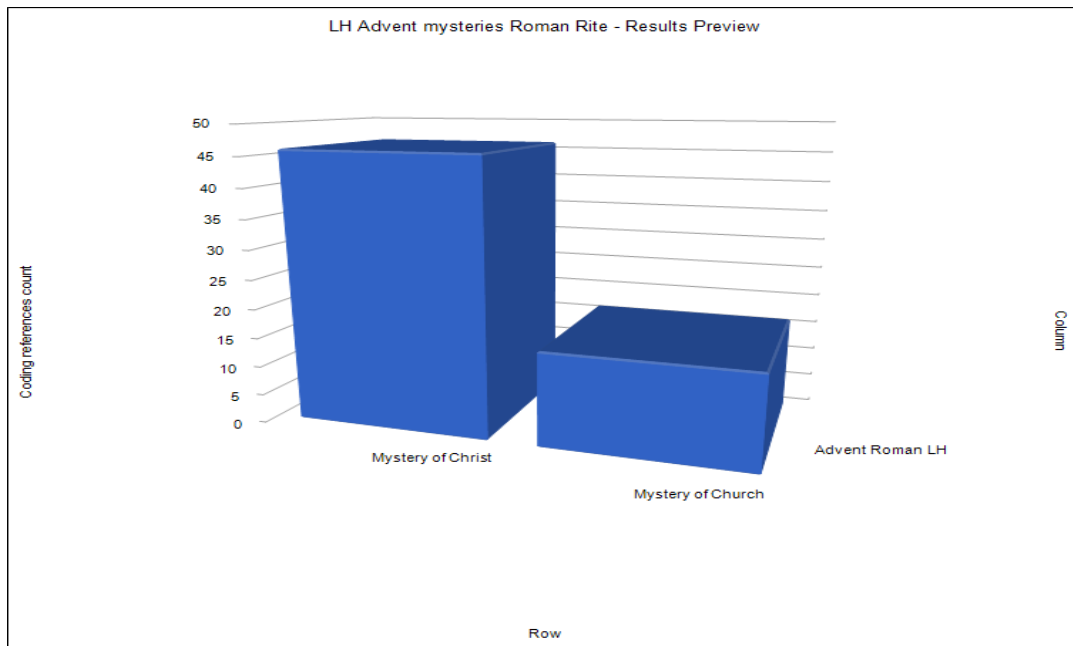
³⁷ *The Liturgy of the Hours According to the Roman Rite*, vol. 1, 138 and 257.

³⁸ *The Liturgy of the Hours According to the Roman Rite*, vol. 1, 198 and 310.

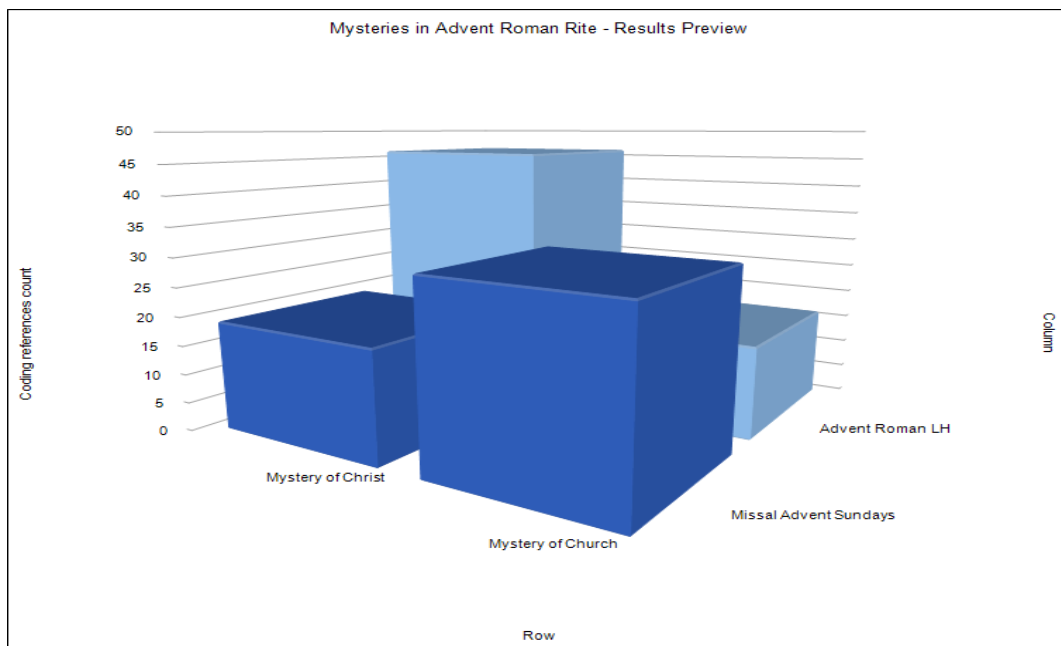
³⁹ Garth Gillian, “Psalmody and the Celebration of Advent,” *Worship* 80, no. 5 (2006), 402-415.

⁴⁰ Gillian, “Psalmody and the Celebration of Advent,” 412.

⁴¹ GNLYC 39. Paul VI, “General Norms for the Liturgical Year and the Calendar (1969),” 93*.



The Roman liturgy is more focused on the present and future coming of Christ. Furthermore, the Eucharistic liturgy is filled with the hope and joy of the Church, which prepares itself for this coming of the Savior. By comparison, the LH of the Roman rite emphasizes the glorious king, Christ who is coming. There is a shift in focus from the waiting Church to the coming Christ. The NVivo presentation of this finding is given below as a graph. The paschal mystery scheme used for analysis helped to underscore this fact very clearly. The graph compares both liturgical texts, showing the relative frequency of reference to the mystery of Christ and the mystery of the Church as referred in the texts of the Roman rite. As we can perceive, the LH prayers in the Advent season include many references to the mystery of Christ. By contrast, as we have already noted, the Eucharistic prayers are rich in the references to the mystery of the Church.



In the next section, we analyze the Sunday proper prayers for the period of Annunciation of the Syro-Malabar rite.

2 ANNUNCIATION SUNDAYS OF THE SYRO-MALABAR RITE

The liturgical year begins with the Annunciation – Nativity Period in the Syro-Malabar Church. The main theme of this season is the manifestation of divine providence through the incarnation of the Savior. This period consists of four weeks before Christmas and either one or two weeks between Christmas and Epiphany. It begins on the Sunday falling between November 27 and December 3. Instead of Advent, the liturgical time before Christmas in the Syro-Malabar rite is called *Subara*, which means Annunciation. This season is also marked by the Nativity fast⁴² in the Syrian tradition, and in the Syro-Malabar Church, the faithful fast for twenty-five days (*Irupathanchu Nombu*), from December 1 until Christmas Eve.⁴³

The development of the season of the Annunciation in the East is thought to be the result of attempts to defend the dogma of the incarnation amidst the Christological controversies in the first half of the 5th century. It began with the feast of the *Theotokos*, celebrated on the Sunday before Christmas. This Marian feast focused on the divine maternity and virginal conception of Mary.⁴⁴ The focus on the nature and person of Christ may have arisen because of the struggle against the Arian heresy, since the feast of Christmas was widely celebrated before the end of the fourth century.⁴⁵

The word frequency query results in the table below indicate the words most often repeated in the prayers of the *Qurbana Taksa*. The name ‘Jesus,’ not ‘Christ,’ occurs most often. The prayers call Jesus the Savior and hope for his gifts. The word trees from text search queries for the name ‘Jesus,’ ‘Savior,’ and the verb ‘may’ are also given below.

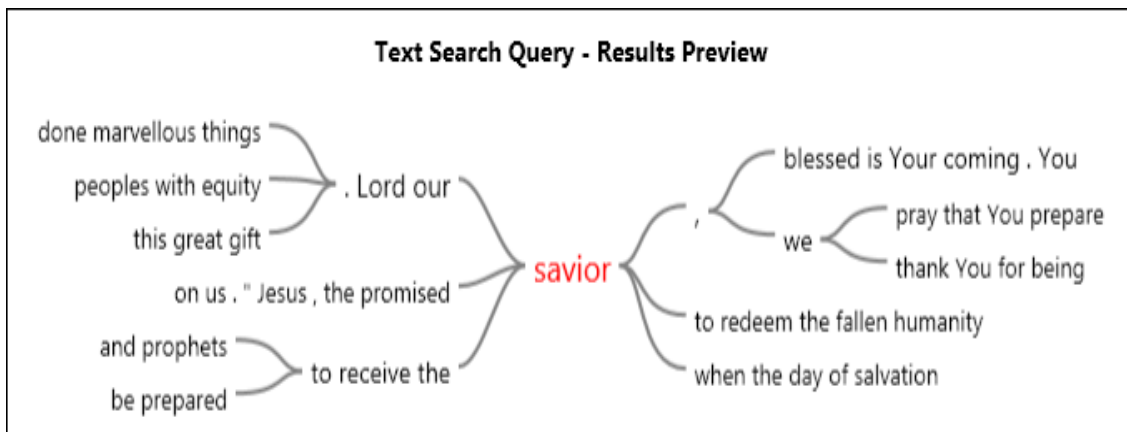
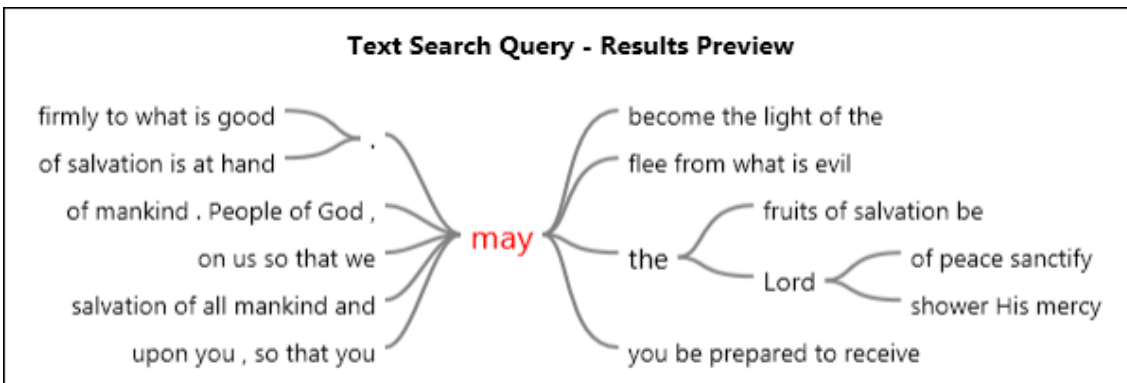
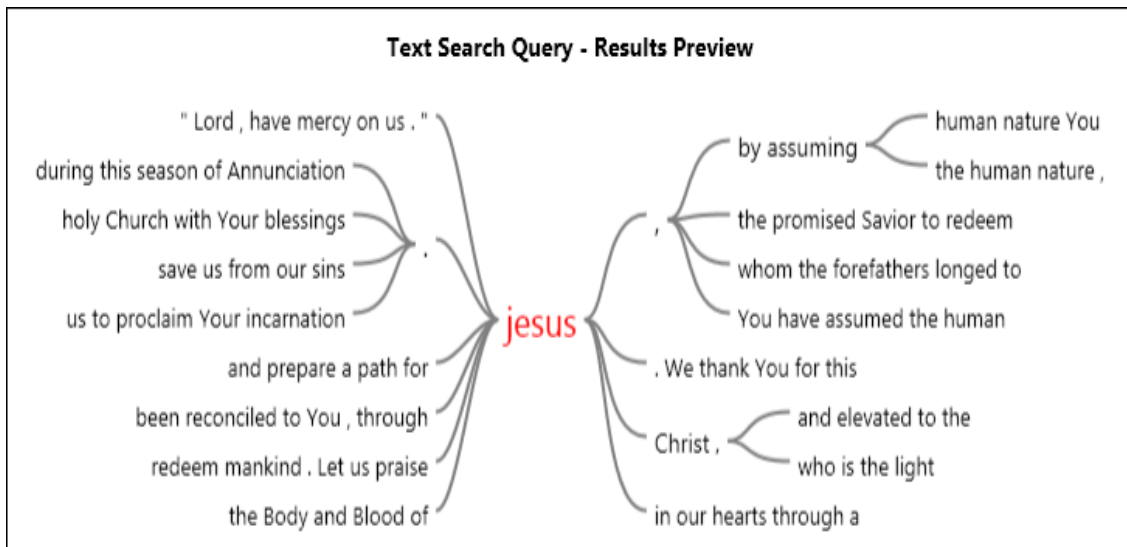
No.	Word	Count
1	Jesus	9
2	may	6
3	Savior	6
4	praise	5
6	Church	4
7	father	4
8	mercy	4
9	salvation	4

⁴² In his discussion of the early history of Advent, Thomas Talley finds that the fast in December was not originally preparatory for Christmas; it was part of the cycle of four fasts that characterized the Christian year, matching the four seasons. Thomas J. Talley, *The Origins of the Liturgical Year* (New York: Pueblo, 1986), 147. In addition, Gillian identifies an eschatological-disciplinary perspective as the basis of the cyclic organization of the Church year. Gillian, “Psalmody and the Celebration of Advent,” 405.

⁴³ John Moolan, *The Period of Annunciation – Nativity in the East Syrian Calendar: Its Background and Place in the Liturgical Year*, OIRSI 90 (Kottayam: OIRSI, 1985), 13. For a study on the season of Nativity see, P. Kuruthukulangara, *The Feast of the Nativity of Our Lord in the Chaldean and Malabar Liturgical Year: A Study of the Sources*, OIRSI 127 (Kottayam: OIRSI, 1989).

⁴⁴ Moolan, *The Period of Annunciation – Nativity*, 58.

⁴⁵ Adolf Adam, *The Liturgical Year: Its History and its Meaning after the Reform of the Liturgy*, trans. Matthew J. O’Connell (New York: Pueblo, 1981), 124.



The following table displays the distribution of the repeated themes along with their references.

Tables showing the distribution of theological themes in the liturgy of the Syro-Malabar Rite for the Sundays of the season of Annunciation⁴⁶

SOTERIOLOGICAL THEMES

A) Eucharistic Liturgy

NAME OF PRAYER	WORD/GROUP OF WORDS	PART OF THE PRAYER
1. Opening prayer	Promise of Salvation, salvation, Fruits of salvation	...God...completed the promise of salvation...for the renewal and salvation of human race...the fruits of salvation may be stabilized in us...
2. Antiphon of Psalm	Savior of the world	Christ, the Savior of the world...
3. <i>Onitha d'Qanke</i>	Salvation, salvific news, be saved	...Proclaim his salvation..., Mary received the salvific news...the mother Church be saved...
4. <i>Karozutha</i>	Savior to humanity, salvation, Savior	...promised as Savior to humanity...give us forgiveness and salvation...prepared...to receive Christ the Savior...
5. <i>Onitha d'Raze</i>	Salvation	...who provide salvation to human race...
6. Thanksgiving prayers	Savior of the world	Christ the Savior of the world...
7. <i>Huttamma</i>	To save, day of salvation, Savior	Our Lord who incarnated as human to save us...worthy to receive the Savior when the day of salvation comes...

B) Liturgy of the Hours

NAME OF PRAYER	WORD/GROUP OF WORDS	PART OF THE PRAYER
1. <i>Onitha daqdam</i>	Save, salvation	...save us from sin and all disgrace...Son of God came down for our salvation...
2. <i>Onitha d'Wasar</i>	save	...God...send His only Son to save us from sin...
3. <i>Slotha</i> after <i>Onitha d'Wasaliqe</i>	Redemption, saved	Lord our God...the work of our redemption in Jesus Christ...you transformed and saved our frail human nature....
4. <i>Tešbohta</i>	save	...To save it all as he had planned....
5. <i>Karozutha of Lelya</i>	salvation	Lord...to grant salvation ...to your faithful...
6. Prayer after <i>Karozutha</i>	Redeemer, redeemed	God our Redeemer...Church redeemed by your precious blood...

FRUITS/OBJECTIVES OF INCARNATION

⁴⁶ For the Syro-Malabar Liturgy, the prayers are taken from the *Qurbana Taksa* text, SMBC, *Syro-Malabar Sabhayude Qurbana: Razakramam* (Kakkanad: Syro-Malabar Commission for Liturgy, 1989; reprint, 2011), 133-142. For the Liturgy of the Hours, see Commission for Liturgy, *Liturgy of the Hours* (Ujjain: Synodal Committee of Bishops for the English Version of the Liturgy of the Hours of the Syro-Malabar Church, 2012), 60-71. The translation of the proper prayers from the Malayalam *Qurbana Taksa* is done by the author based on the English translation of the prayers available online at http://www.knanayaregion.us/liturgy/english_mass_sheet.pdf [accessed February 18, 2014]. This translation of the proper prayers of *Qurbana Taksa* are from the website of Knanaya Catholics, also known as the Southists or *Tekkumbhagar*, are an endogamous group in the Saint Thomas Christian community of Kerala, India who now live in US.

A) Eucharistic Liturgy

NAME OF PRAYER	WORD GROUP OF WORDS	PART OF THE PRAYER
1. Opening prayer	reconciliation, position of the children of God	...through Christ you reconciled us with you and made us worthy of the position of the children of God...
2. <i>Karozutha</i>	Forgiveness and salvation, Eternal priest, open the gate of heaven, Glorified human race	Christ...give us forgiveness and salvation...Christ who became our eternal priest through incarnation... incarnated to open the gate of heaven for us...Christ who glorified human race
3. <i>Onitha d'Raze</i>	give peace and provide salvation	...let us praise the one incarnated as human to give peace to human race and to provide salvation....
4. Thanksgiving prayers	make children of God, led to the way of light	...born as a human to make us children of God and led us from the darkness of sin to the way of light...
5. <i>Huttamma</i>	To save us	...Lord who incarnated as human to save us....

B) Liturgy of the Hours

NAME OF PRAYER	WORD/GROUP OF WORDS	PART OF THE PRAYER
1. <i>Onitha daqdam</i>	Save from sin, protect us	...to save us from sin and all disgrace... he may protect us all now became equal to all of us....
2. <i>Onitha d'Wasar</i>	save from sin, give us divine life	to save us from sin...who came to give us life divine...
3. <i>Onitha d'Wasaliqe</i>	peace, reconcile, turn mercy of Father	Came...to bring peace on earth...intercessor to reconcile us...Father to turn his mercy...
4. <i>Slotha</i> after <i>Onitha d'Wasaliqe</i>	Transformed, saved	...transformed and saved our frail human nature....
5. <i>Onitha d'Mawtwa</i>	Gave the power as God's children, wiped out death, shares life eternal, shed his mercy, bestow divinity, pour grace	...he gave the power as God's children...wiped out our death by life eternal...shared the wealth with everyone...he pours his divinity..., ...Lord of heaven above who sheds his mercy on us always...bestow divinity on human race...you pour your grace on us in full....
6. <i>Karozutha</i> of <i>Lelya</i>	reparation for sins, salvation and uprightness, enshrine the divine light, adopt your children	Lord...sent your own Son...to make reparation for our sins...,...sent your Beloved Son into the world to grant salvation and uprightness to your faithful...,...sent your own Son...to enshrine the divine light in human conscience...,...adopt us you children through him...

HUMAN RACE AND HUMAN BODY

	NAME OF PRAYER	WORD/GROUP OF WORDS	PART OF THE PRAYER
EUCCHARIST	1. Opening prayer	Human race	...for the renewal and salvation of human race...
	2. <i>Karozutha</i>	Humanity, human race	Christ who is promised as Savior to humanity...Christ who glorified human race through his incarnation...
	3. <i>Onitha d'Raze</i>	Human race	...let us praise the one incarnated as human to give peace to human race....

LITURGY OF THE HOURS	1. <i>Onitha daqdam</i>	In the tribe of Abraham, human nature	...born as man in the tribe of Abraham... took our weak human nature...
	2. <i>Onitha d'Wasar</i>	In bodily form, human race, human form, human flesh	He appeared in bodily form...grant...grace of vision to human race...becomes the one in human form...in weak human flesh...
	3. <i>Onitha d'Wasaliqe</i>	Humanity, human form, humankind	...emptying yourself assumed a nature of humanity...you humbled yourself thus in human form...humankind
	4. <i>Slotha after Onitha d'Wasaliqe</i>	Human nature	...saved our frail human nature....
	5. <i>Onitha d'Mawtwa</i>	Human race, human form	...bestow divinity on human race, Lord you assumed our human form...
	6. <i>Karozutha of Lelya</i>	Human body	...you sent your own Son into our midst in a weak human body....
	7. <i>Onitha d'Sapra</i>	Human form, humankind	The Lord assumed the human form, Humankind was filled with awe...

2.1 REFLECTIONS ON THE PROPER PRAYERS OF THE *QURBANA TAKSA*

Throughout the liturgical season, God's 'manifestation in the flesh' is the subject of the prayers. The major theological themes of these prayers are related to the mystery of the incarnation. In contrast with the Advent liturgy of the Roman rite, however, the coming of Christ in human form is more emphasized than his glorious coming again. In addition, the incarnation is presented in light of the salvation that has already been won and its effects in the life of the Church. Most of the prayers attempt to explain the mystery of the manifestation of the Son of God in human flesh.

The opening prayer of the proper prayers of the Eucharistic liturgy of the SMC for the season of Annunciation makes clear the real spirit and theology of the Eastern liturgy.

Lord our God, we praise You for fulfilling the promise of salvation through the incarnation of Your Son. We bless Your infinite mercy by which we have been reconciled to You, through Jesus Christ, and elevated to the status of children of God. Bless us to celebrate worthily this holy Qurbana for the renewal and salvation of all mankind and may the fruits of salvation be confirmed in us, Lord of all, forever.⁴⁷

In this prayer, the incarnation of the Son of God is said to fulfill the promise of salvation, and through it, the Son reconciled humanity to the Father and made all people the children of God. The celebration of the Eucharistic liturgy distributes these fruits of salvation so that the human race might be renewed and saved. The only aim of Christ's incarnation is the salvation of humanity, and the most important fruit of the salvific coming of Christ is that human beings are raised up to become the children of God.

2.1.1 Incarnation for Salvation

The prayers for the season of Annunciation reflect on the mystery of the incarnation. In them, the incarnation is presented as the fulfillment of the promise of salvation. The Eucharist is

⁴⁷ SMBC, *Syro-Malabar Sabhayude Qurbana*, 133.

celebrated for the salvation and renewal of humanity. It is an invitation to become a part of the kingdom of God. As already discussed above, the opening prayer of the Eucharist indicates the aim of these liturgical celebrations quite explicitly.

The universality of salvation is shown through these prayers, which call Jesus the Savior of the world.⁴⁸ He is addressed as the light of the world and hope of the human race.⁴⁹ The incarnation of the Son of God is for the salvation of all humanity. The entire human race is saved and protected by the cross of Jesus. Christ became human in order to grant forgiveness from sins, to save all humankind, and to swing open the gates of heaven.

2.1.2 The Humility and *Kenosis* of Jesus brought Dignity to Humanity

An important characteristic of the Syro-Malabar liturgical prayers of this season is their focus on the human nature of Jesus. He emptied himself and gave up his divinity so that he could grant divinity to humanity.⁵⁰ The humility and love for the human race Jesus expressed in the incarnation are exhibited throughout these prayers. Human nature is exalted by the assumption of human flesh by the Son of God in the incarnation. The human face of Christ and the human form taken by the Son of God are praised. The Syro-Malabar liturgy especially unfolds the kenotic dimension of the incarnation mystery. The incarnation brings dignity and consolation to humankind and clothes fallen humanity with glory.

The Virgin Mary and her place in the incarnation mystery are also mentioned in the prayers of the Eucharistic liturgy. For example, the hymn of the altar states that Mary has received the salvific message.⁵¹ The power of God filled her and the Spirit of God dwelt in her womb like a pearl in a shell. The hymn of the sacred mysteries echoes the portrayal of the event of annunciation in Luke's Gospel.⁵² It describes the incident of Mary hearing the words of the angel and being disturbed by them. How can this happen to her, she wonder, since she has not known a man? It is in these references to Mary that the name of the season is made meaningful through the prayers.

2.1.3 The 'Already' Dimension of the Kingdom of God

None of the prayers of the season of Annunciation refers explicitly to the second coming of Christ. The final blessing of the Eucharistic liturgy refers to 'the day of salvation' and here has an implicit eschatological orientation. The theme of the second coming of Christ is absent from the prayers of the Syro-Malabar rite. A few prayers ask for God's mercy and blessings to hold fast to what is good and to flee from evil. The Church seeks the grace to prepare the hearts to receive the Savior and strengthen them in proclaiming his advent. The themes of hope and expectation are present in these prayers too. Still, the focus is on the fulfilled promise of salvation. What was promised is now realized through the incarnation. The Church prays for the strength to do what is pleasing to God and prepares their hearts for Christ through a life of mortification. For the most part, the prayers express a realized

⁴⁸ See the second thanksgiving prayer of the *Qurbana Taksa*. SMBC, *Syro-Malabar Sabhayude Qurbana*, 141.

⁴⁹ *Huttamma* prayer. SMBC, *Syro-Malabar Sabhayude Qurbana*, 142.

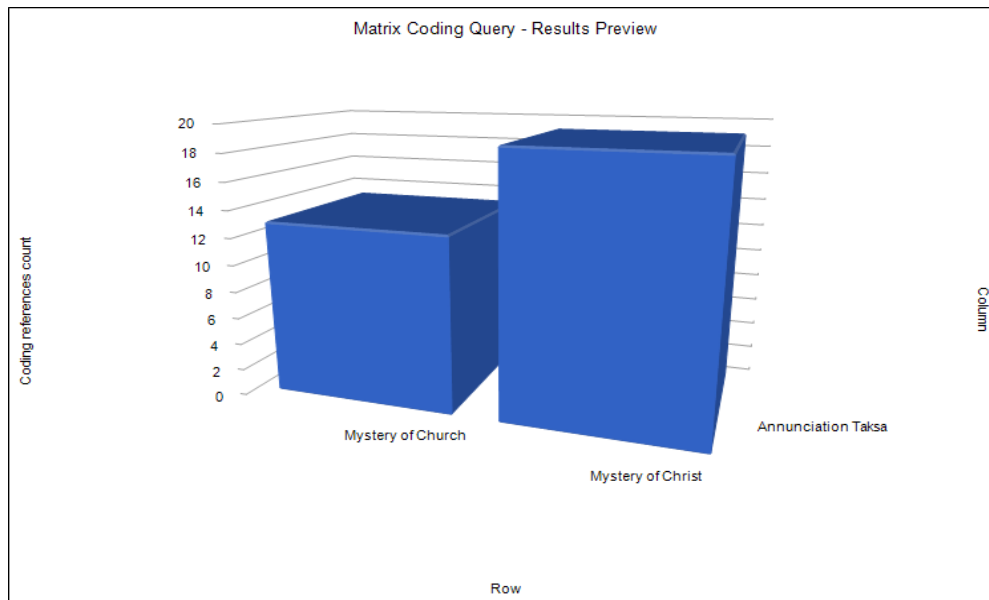
⁵⁰ These prayers echo St. Paul. See Phil 2:6-7.

⁵¹ *Onitha d'Qanke*. SMBC, *Syro-Malabar Sabhayude Qurbana*, 135.

⁵² *Onitha d'Raza*. SMBC, *Syro-Malabar Sabhayude Qurbana*, 135. Lk 1:26-38.

eschatology. All who receive the Savior of the world are transformed into the children of God. The kingdom of God is already here on earth. The values of the kingdom of God, like righteousness, justice, truth, and peace, are present in the lives of the faithful because they are to live as the light of the world. It can be said that, in these ways, the ‘already’ dimension of salvation history pervades this liturgical period. By contrast, we have seen that the ‘not yet’ dimension of salvation history is highlighted in the Roman liturgy.

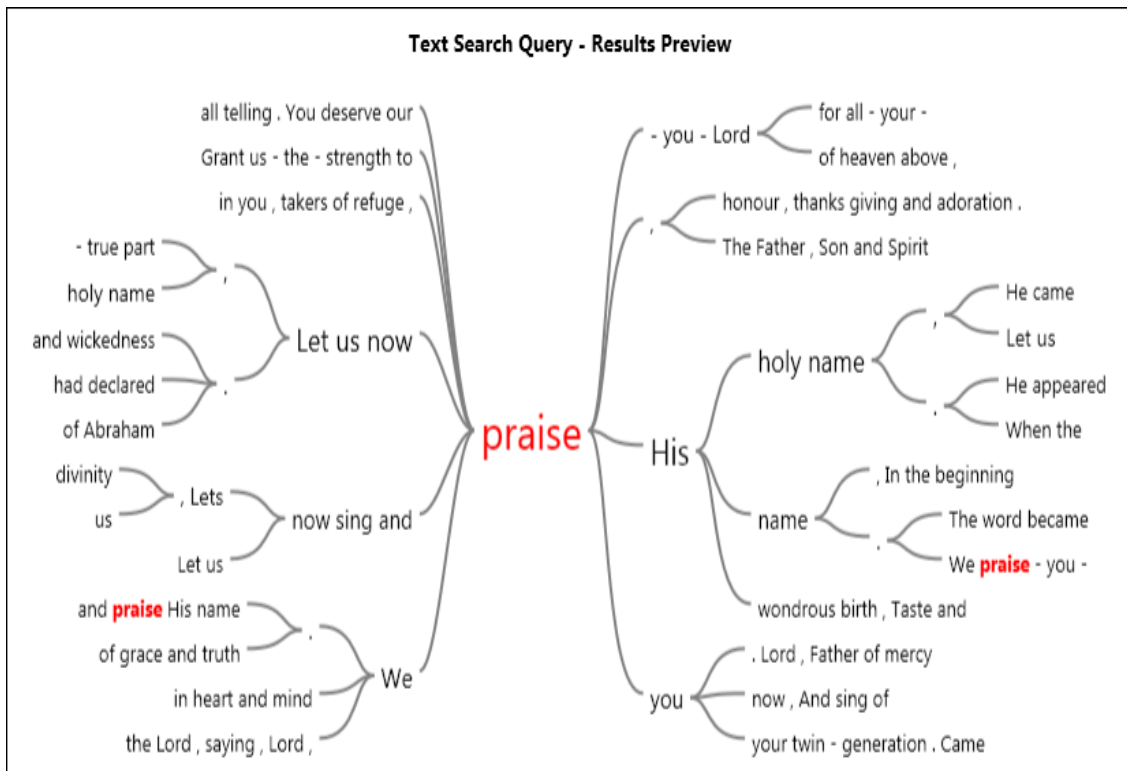
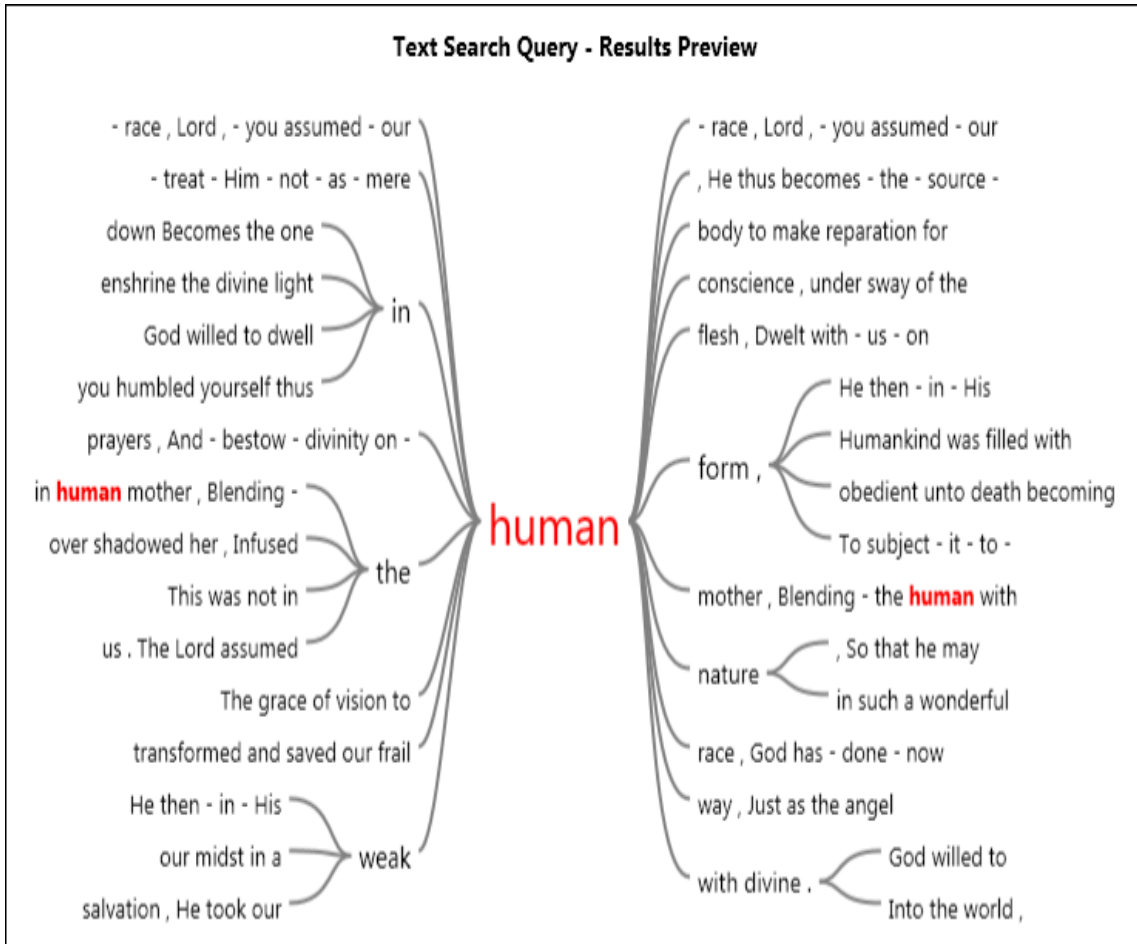
This study of the prayers of the Eucharist of the Syro-Malabar rite for the season of Annunciation shows that the most often repeated theological themes are the fulfillment of the promise of salvation through the incarnation of the Son of God and the fruits of this incarnational event. The humanity and human nature of the Son of God are also major themes in the prayers. The following chart compares the references to the mysteries of Christ and the Church in the *Qurbana Taksa*. In SMC euchology, the mystery of Christ is more prominent than the mystery of the Church.

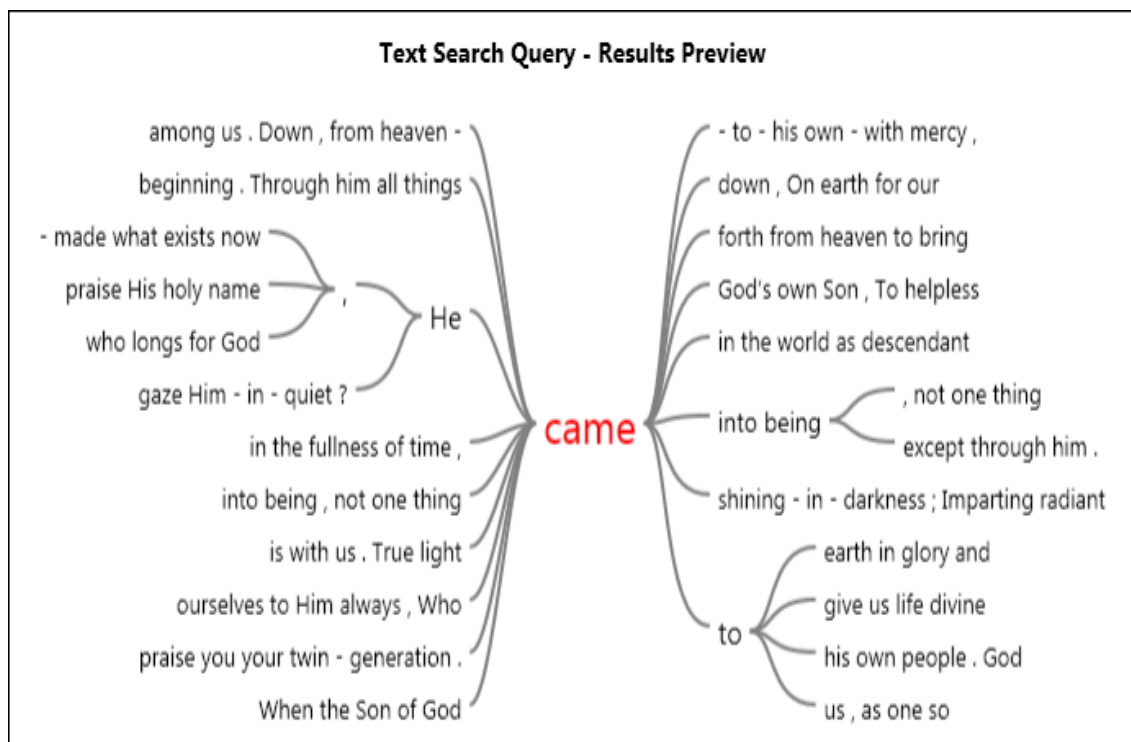
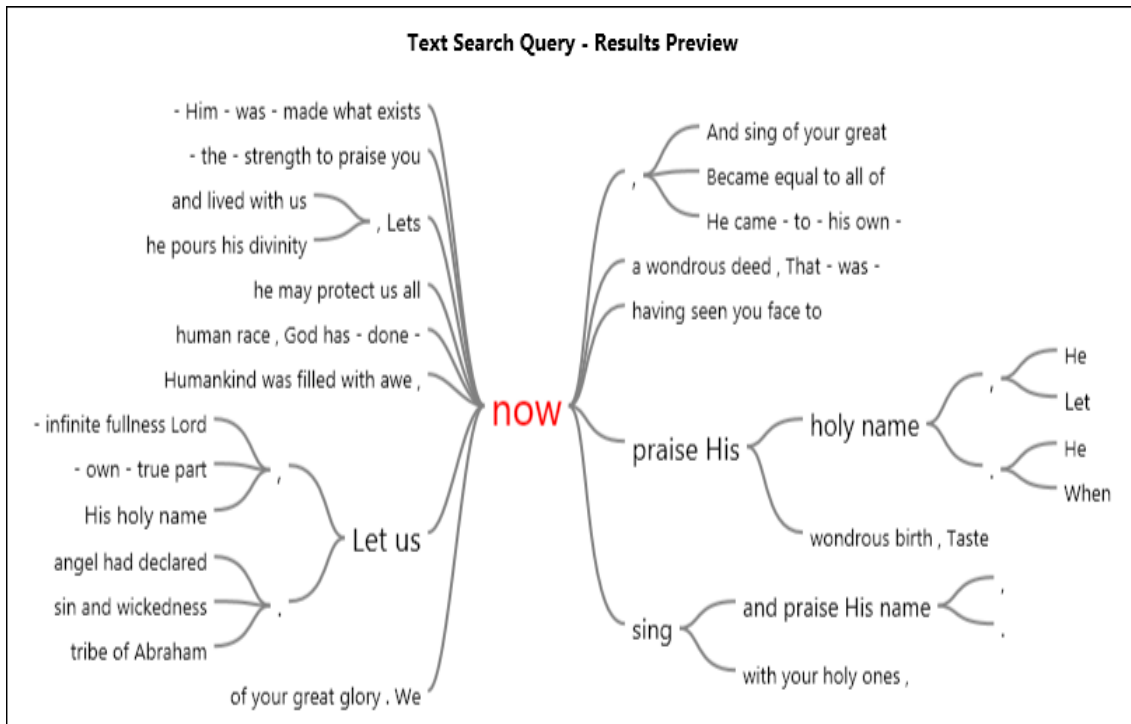


2.2 THE LITURGY OF THE HOURS (*YAMAPRARTHANAKAL*)

The NVivo word frequency query for the prayers of the LH of the SMC clearly indicates the themes that are most often repeated in the prayers. Human nature is reflected the most, and the Church praises God for his gift of Christ the Savior. The frequency of the word ‘now’ indicates the liturgy’s immediate context, while and the verb ‘came’ in the past tense points to the ‘already’ dimension of salvation, i.e. the incarnation of Jesus.

No.	Word	Count
1	human	16
2	praise	16
3	now	15
4	came	12
5	divine	10
6	mercy	10





The proper prayers of the LH for the Sundays of the season of Annunciation also unfold the mystery of the incarnation. They explain the event of the incarnation in different ways, either focusing on the aim of incarnation or trying to explicate the mystery of God's having

assumed human form. "The Word became flesh and dwelt among us"⁵³: this phrase is very often echoed in these prayers.

2.2.1 Ramsa (Evening Service)

The Johannine theology of the Word of God is prominent in the prayers of the Liturgy of the Hours. In the anthem before the evening psalm (*Onitha daqdam*), it is stated that the Word of God assumed human form so that by divine grace he could save all humanity from sin and disgrace. Jesus was born of the Blessed Virgin Mary as "a man in the tribe of Abraham," but "not in a human way."⁵⁴ The prayer emphasizes the divine birth of the Word of God. The Son of God came down from heaven and took on human nature, in all its weakness, for the salvation of humanity. It was "to protect all on earth that he became equal to them but not in sin and wickedness."⁵⁵ Even though the Son of God took on human nature, he is still the Holy God. This is made explicit in this prayer. The human and divine nature is combined in Jesus: he is both God and a human being.

The anthem after the evening psalm (*Onitha d'Wasar*) tries to disclose the mystery by saying that from his throne the Word comes down and assumes human form. He does so in order to grant the "grace of vision to the human race."⁵⁶ The prayer admits that this wondrous deed was never grasped by the senses alone. The reason for it is explained in this prayer. It is "out of mercy and deep love"⁵⁷ that Jesus was born for humanity, becoming truly human. The prayer refers to Jn 3:16 and establishes that the purpose of the incarnation was to save all from sin and grant all a share in the divine life.

The *Onitha d'Wasaliqe* contemplates the humility of the Son of God, manifested throughout the paschal mystery and initiated by the incarnation. Jesus Christ emptied himself and assumed the nature of a slave by giving up his divine status. He humbled himself and was obedient unto death. It is reaffirmed that Jesus is the Son of the Eternal Father and at the same time fully human, as a "descendant of David." The intention of his coming was to bring peace on earth. He is the only "intercessor for humankind." It is he who has reconciled the world to the Eternal Father "by turning his mercy towards the creation."⁵⁸

The *Slotha* after *Onitha d'Wasaliqe* presents the already fulfilled salvation plan in the following way:

Lord our God, you wrought about the work of our redemption in Jesus Christ the first fruits of humankind. In your mercy and grace, you transformed and saved our frail human nature in such a wonderful manner, beyond all telling. You deserve our praise, honor, thanksgiving, and adoration.⁵⁹

⁵³ Jn 1:14.

⁵⁴ Commission for Liturgy, *Liturgy of the Hours*, 60-61.

⁵⁵ Commission for Liturgy, *Liturgy of the Hours*, 61.

⁵⁶ Commission for Liturgy, *Liturgy of the Hours*, 61.

⁵⁷ Commission for Liturgy, *Liturgy of the Hours*, 62.

⁵⁸ Commission for Liturgy, *Liturgy of the Hours*, 63.

⁵⁹ Commission for Liturgy, *Liturgy of the Hours*, 63-64.

The whole prayer conveys the idea of a divine plan that has already been completed, indicating that the goals of salvation have been accomplished in Jesus Christ. Christ himself is the first fruits of a saved humanity, and it is he who has fulfilled the salvation plan of the Father. He has transformed and saved the humanity and elevated its fragile nature. These things happened already, and now it is for the human race to praise, thank, and adore God.

2.2.2 *Lelya* (Night Service)

The *Lelya* prayer has always in its background the theology of Matthew's Gospel, as well as Johannine theology. Emmanuel, or God with us, is the incarnation principle, and this resonates in the hymn of the day (*Onitha d'Mawtwa*) and the hymn of praise (*Tešbohta*). It is God's own Son who came down with mercy "to the helpless flock who longs for God."⁶⁰ If he had come in glory, "nobody could have a look at him."⁶¹ Therefore, he "came as a poor one," but human beings failed to understand him. Through his incarnation, he "wiped out death" and shared the divine life with all human beings. He was fully human, but not merely so, for also he is the "source of all graces."⁶² The reason why the Son of God assumed human form was to fill human nature with his grace. He wanted to bestow divinity on the human race. Here we see traces of the theology of exchange.⁶³ Humanity is exchanged for divinity in the incarnation of Jesus.

Tešbohta expresses in detail the mystery of the incarnation and its Christology. The virgin birth prophecy is linked to the annunciation to the Virgin Mary. The concomitance of human and divine natures in Jesus is called 'the blending of human with divine,' and the prayer repeats that God sent his Son to save the world. Here one finds certain early Christological ideas in the prayers.⁶⁴ The *Karozutha* prayers exhort the faithful to praise the Lord for sending his own Son into this world. The reasons for this sending are listed as given as

⁶⁰ Commission for Liturgy, *Liturgy of the Hours*, 65.

⁶¹ Commission for Liturgy, *Liturgy of the Hours*, 66.

⁶² Commission for Liturgy, *Liturgy of the Hours*, 66.

⁶³ The theology of exchange is known as an "*admirabile commercium*." Christmas is the mystery of this 'marvelous exchange.' CCC §526. In the incarnation, by which Christ assumes a human nature, humanity is granted, in return, participation in the divine nature. See the antiphon of the first psalm at Evening Service I for the Solemnity of Mary, Mother of God, *The Liturgy of the Hours According to the Roman Rite*, vol. 1, 477. This expression *admirabile commercium* comes from a fifth century antiphon of the Roman liturgy for Christmas. It sums up the consistent teaching of the Church fathers. The expression 'exchange' refers to the Passion (to the Cross as the goal of the incarnation), but it can also refer to the Eucharist. See Hans Urs von Balthasar, *Theo-Drama Theological Dramatic Theory. The Dramatis Personae: Persons in Christ*, 5 vols., vol. 3 (San Francisco: Ignatius Press, 1988), footnote 24 on pages 237-238. For further discussion, see pages 237-245 of the same book. Other connotations of this idea are the holy Exchange (*sacrum commercium*) or cheerful Exchange (Luther), which is a theological way of describing the salvation event at the center of all forms of Christian faith. It refers to the interdependence of the condescension, which is the descent of the Son of God from the glory of heaven, and *theosis*, the ascendance of fallen man to God. Another historical development of this idea of *admirabile commercium* is due to Martin Luther. See Martin Luther, *Martin Luther on the Freedom of a Christian: With Related Texts*, ed. Tryntje Helfferich (Indianapolis: Hackett, 2013), 26. Luther's expression for the saving activity of Christ is the "joyous exchange" (*fröhlicher Wechsel*), which uses the metaphor of the exchange of property executed according to Germanic common law in a marriage. The bridegroom – Christ – takes possession of the sins of the sinner, and the bride – the sinner – receives the righteousness and innocence of Christ. See Robert Kolb, et al., eds. *The Oxford Handbook of Martin Luther's Theology* (Oxford: Oxford University Press, 2014), 644.

⁶⁴ "The Spirit-of-God overshadowed her, infused the human with divine. God willed to dwell in a human mother, blending the human with the divine." *Tešbohta* prayer of *Lelya*.

follows: to make reparation for sins, to grant salvation and uprightness to his faithful, to enshrine the divine light in human conscience, to bless them with all the spiritual blessings and to adopt them as his children.⁶⁵ By his incarnation, Jesus fulfilled and renewed the conventions and practices of the old covenant. The mysteries revealed to the humble are also praised in the prayers. The prayers conclude with a plea that God will grant peace to the Church redeemed by Jesus' precious blood and that the faithful may stand at his right hand side on the day of his glorious return. Notably, this is the only reference to the second coming of Christ in the Liturgy of the Hours. However, this prayer is the concluding prayer of the *Karozutha of Lelya* for every season.⁶⁶ Therefore, it could not be counted as a proper prayer of the season of Annunciation.

2.2.3 *Sapra* (Morning Service)

The *Sapra* speaks of the mystery of the incarnation in terms of the theme of light. Though the morning anthem (*Onitha d'Sapra*) starts with wonder at the humility of the Lord who assumed human form, it goes on to say that it was light that took such a shape. Thus, its radiance was spread over the entire world and its divine brightness illuminated the earth.⁶⁷ The Morning Service implicitly calls Jesus the Sun, who is the source of righteousness (Mal 4:2).

2.3 THEOLOGICAL OBSERVATIONS

How this season came to be called the Annunciation is seen the liturgy. The Gospel readings assigned for the Sundays of the season of Annunciation are, sequentially, the annunciation to Zechariah, the annunciation to Mary, the visitation, the nativity of John the Baptist and the annunciation to Joseph. The consecutive portrayal of these different Annunciations ratifies the name of the season in the Syro-Malabar rite. For the Christian East, Advent is more or less a 'Marian' season.⁶⁸ For the East Syrian Churches (i.e. the Church of the East, the Chaldean and the Syro-Malabar), the assigned Gospel readings on the Sundays of the season include events related to Mary.⁶⁹ Thus, the season of preparation for Christmas is given a Marian color in the Christian East, while it is referred to as Advent in the Western Church.⁷⁰ This is made clear by the references to the virgin birth of Christ assuming human nature from Mary in the readings and other prayers of the season in the SMC.

⁶⁵ Commission for Liturgy, *Liturgy of the Hours*, 69.

⁶⁶ This prayer reminds the participants of the Night Prayer about their own death and the final judgement before they retire for the rest of sleep.

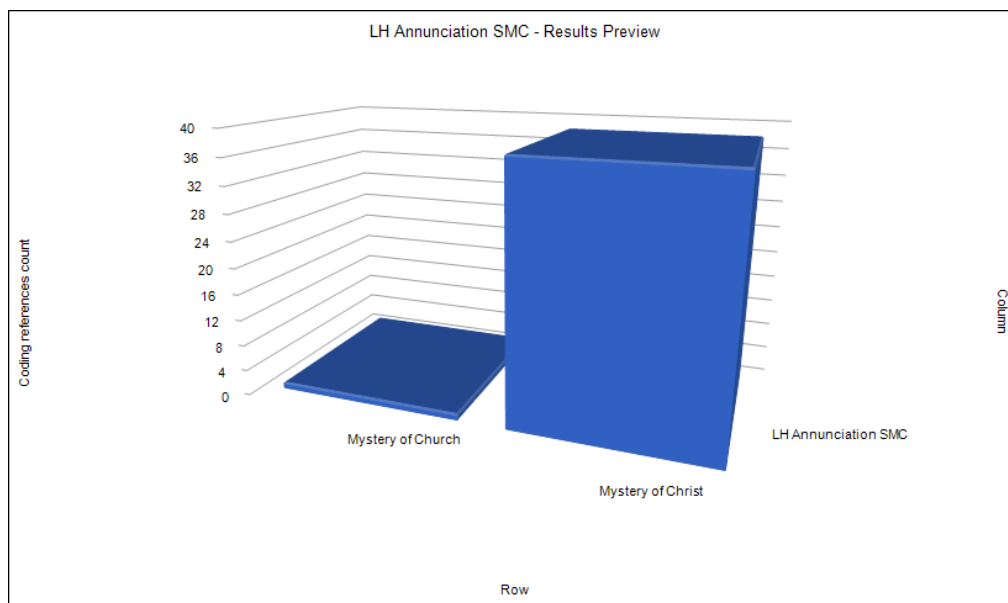
⁶⁷ Commission for Liturgy, *Liturgy of the Hours*, 71.

⁶⁸ Different Marian images like the 'Ark of the Covenant,' the 'Tabernacle,' and 'heavenly temple' appear in the prayers of the Byzantine rite throughout the season. In addition, it begins with the feast of the Presentation of Mary in the temple on November 21. See Paul F. Bradshaw and Maxwell E. Johnson, *The Origins of Feasts, Fasts, and Seasons in Early Christianity*, Alcuin Club Collections 86 (London: SPCK, 2011), 158-159.

⁶⁹ Bradshaw and Johnson, *The Origins of Feasts, Fasts, and Seasons in Early Christianity*, 159.

⁷⁰ Bradshaw and Johnson, *The Origins of Feasts, Fasts, and Seasons in Early Christianity*, 159. It is to be noted that the feast of the Immaculate Conception (December 8) and the feast of Our Lady of Guadalupe (December 12, only in the dioceses of the United States) are both celebrated during Advent. Although Advent is not a completely Marian season, then, the veneration of Mary is not entirely neglected. Nocent observes that, given that Christmas is a supreme feast day of the motherhood of Mary, the season of Advent for its preparation should give due priority to other forms of Marian devotion. For this discussion, see Nocent, *The Liturgical Year: Advent, Christmas, Epiphany*, 134-135.

Throughout the LH of the Syro-Malabar Church, one finds constant reference to Christological issues, such as the person and natures of Christ, and Mariological issues, such as the title *theotokos* (God-bearer)⁷¹ as well as Mary’s virginity, sinlessness, and Assumption. The texts avoid calling Mary the Mother of God, emphasizing that the eternal Son of God “came and received the shape of a servant.”⁷² One important aspect of these prayers is the role played by the human body in the salvific plan of God. Humans were created corporeally and have been saved through the human body of Christ.⁷³ Therefore, the Church rightly prays, “My Lord, You are truly the one who raises our bodies.”⁷⁴ Here the Church proclaims its faith in the resurrection of body. Next, let us consider the NVivo coding results with our paschal mystery scheme. The following chart compares the relative frequency of references to the mystery of Christ and the mystery of the Church in the LH of the SMC. As we can note, the mystery of Christ is far more often evoked than the mystery of the Church.



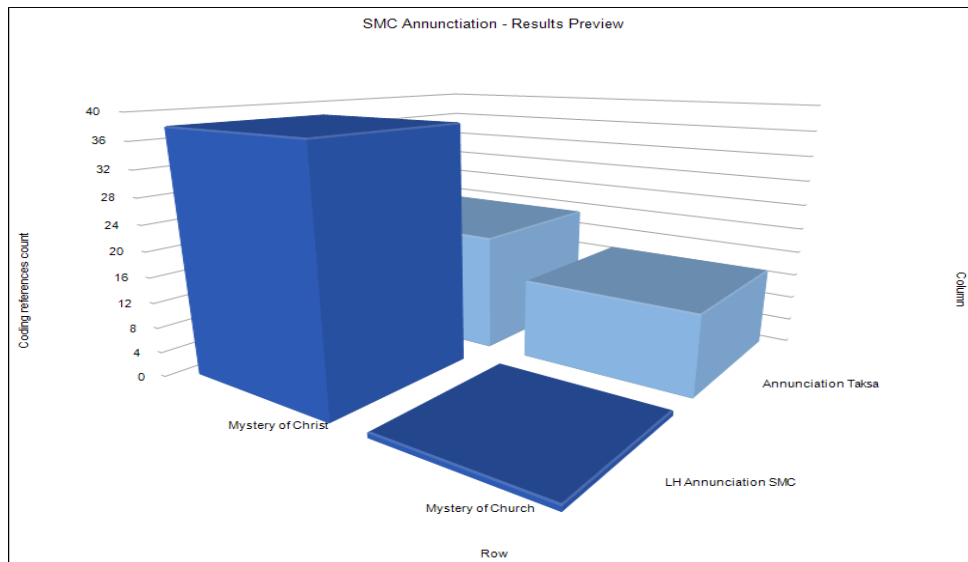
The following chart compares the relative frequency of references to the mysteries of Christ and the Church in two contexts: in the Eucharistic prayers and in the prayers of the Liturgy of the Hours of the SMC. Obviously, the mystery of Christ is more prominent both in the LH and in the Eucharistic liturgy.

⁷¹ In Syriac *theotokos* is ‘*Emmeh dalaha*’ (Mother of God). In fact the East Syrian liturgical texts use the Syriac term ‘*Emmeh damshiha*’ (Mother of Christ or *Christotokos*).

⁷² Moolan, *The Period of Annunciation – Nativity*, 238.

⁷³ Joseph Alencherry, *The Economy of Creation in the Morning Service (Sapra) of the East Syriac Tradition* Dissertations, Series Theologica 38 (Roma: EDUSC, 2012), 253-254.

⁷⁴ The *Slotha* after the hymn of Resurrection in the Eucharistic liturgy of Syro-Malabar Church. SMBC, *Syro-Malabar Sabhayude Qurbana*, 30.



3 COMPARING THE PROPER PRAYERS FOR THE SUNDAYS OF ADVENT AND ANNUNCIATION

Both the Roman and Syro-Malabar rites discuss the coming of Christ in the liturgical period before Christmas. However, the prayers of both rites also make clear the significant differences in the theological approaches each rite takes towards this coming.

3.1 ADVENT MYSTERY AND INCARNATION MYSTERY

The prayers for the Sundays of Advent in the Roman rite state that this season is not merely a period of preparation for the commemoration of Jesus' birth in Bethlehem two thousand years ago. It is also a proclamation of the Christian conviction that he will come again as judge and king to establish God's rule in the world. In the Roman rite, the Advent mystery is a mystery of hope. Advent is a festive commemoration of the Incarnation. It is not a season of penance in preparation for the judgment at the returning Lord. However, Advent could be a time of devout and joyous expectation of the *parousia*.⁷⁵ The incarnation and the divine mystery it entails are the subjects of the prayers of the Syro-Malabar liturgy. The Church reflects on the marvelous exchange of this God-became-human event. Since the expectation of Christ's birth is the main theme of this season, its focus should not be so much on the expectation of the final coming (*parousia*) as on the incarnation of Christ and preparation for the liturgical celebration of that event.⁷⁶ However, the Advent cycle of the Roman rite carries a strong note of eschatological expectation, as we have seen in our analysis of the prayers.

3.2 AN ESCHATOLOGICAL DIMENSION

Maranatha, the exclamation transliterated from the Syriac in I Corinthians 16:22, has a double meaning, and even a triple meaning. This word is of Aramaic origin and can be divided into two parts, *marana* and *tha*, in which case it appears as an imperative oriented toward the future: 'Our Lord, Come.' It could also be divided into the parts *maran* and *atha*,

⁷⁵ Adam, *The Liturgical Year*, 133.

⁷⁶ Adam, *The Liturgical Year*, 133.

in which case it would be in the perfect form, referring either to a completed event in the past ('Our Lord has come') or an event in the present ('Our Lord is here').⁷⁷ K.G. Kuhn has identified three different theological meanings of this word.⁷⁸ This yet-to-come meaning of the word points to the real spirit of the second pole of the Roman liturgical year, which is the expectation of the coming of Christ in the Advent cycle.⁷⁹

The Syro-Malabar rite accentuates the event of the incarnation of the Son of God, which already happened in history. The prayers reflect a kind of 'already' realized eschatology. At the same time, in the Roman rite, the prayers speak of the coming of Christ, not only in the past but in the present and future as well. Thus, it highlights the 'not yet' dimension of eschatology.

One can say that the eschatological themes in these prayers, which lie close to the heart of the Christian hope, cast a picture of God's plan for salvation on a wide screen. They criticize any form of individualism and insist that Christian hope is ultimately rooted in the action of God.⁸⁰ According to Nocent, the Church's expectation of the coming of Christ bridges the distance between the Lord's coming in historical time and his second coming at the end.⁸¹ Advent thus appears as an eschatologically-oriented season founded on the incarnation. Eastern Orthodox Churches also exhibit an interest in the *parousia*, or the kingdom (*basileia*), and their liturgies have preserved this eschatological orientation at the heart of their worship.⁸² Nevertheless, the prayers of the season of Annunciation in the Syro-Malabar liturgy substantially emphasize the established kingdom of God, rather than its fullness yet to come.

3.3 A CHRISTOLOGICAL DIMENSION

One notable difference between the two rites is their presentations of Christ. The prayers of the Syro-Malabar rite focus on the humility of God becoming human, while the Roman-rite prayers praise Christ the king, who comes in glory and majesty to establish his kingdom on earth. "According to East Syrian soteriology," Alencherry writes, "salvation is effected through the assumed human nature of the incarnate Christ."⁸³ In the East, emphasis is placed on the human nature of Christ and his humility shown in the incarnation event. The Roman rite prayers focus mainly on Christ's glorious as king on the day of his return.⁸⁴

⁷⁷ Charles Francis Digby Moule, *Worship in the New Testament* (Richmond: Knox, 1967), 70-71.

⁷⁸ First, the prayer "Our Lord, come" is a plea for the second coming of Christ; second, the confession "our Lord has come" points to the incarnation; third, the statement "our Lord is now present" (i.e. in the liturgy). K.G. Kuhn, "Maranatha," in *Theological Dictionary of the New Testament*, ed. Gerhard Kittel, vol. 4 (Grand Rapids: Eerdmans, 1967), 469-470.

⁷⁹ Talley, *The Origins of the Liturgical Year*, 79.

⁸⁰ Ronald P. Byars, "An Advent Gift: The Eschatological Promise," *Interpretation* 62, no. 4 (2008), 373.

⁸¹ Nocent, *The Liturgical Year: Advent, Christmas, Epiphany*, 41.

⁸² Byars, "An Advent Gift: The Eschatological Promise," 376.

⁸³ Alencherry, *The Economy of Creation in the Morning Service*, 468.

⁸⁴ One exceptional reference is found in the first Advent preface of Roman Eucharistic liturgy. In this prayer, the first coming is in the lowliness of human flesh. USCCB, *The Roman Missal*, 386.

Advent calls the faithful to accept the coming of Christ and prepare for the joining of eternity and historical time, which meet in Christ's human body. The mystery of Advent thus centers on the fact that God is with humanity (*Emmanuel*). The Advent mystery focuses the light of faith upon the coming and presence of Christ in this world.

3.4 AN ECCLESIOLOGICAL DIMENSION

Advent as a liturgical season takes on different liturgical forms and emphases in West and East. It prepares the faithful for Christmas, as a time of reflection on their participation in the new life of Christ through the incarnation. It is also a manifestation of God to all peoples, which demands that the life of believers in Christ be renewed. However, the Advent season is most authentically rooted in the spiritual activities of the winter fast.⁸⁵ In the period of Annunciation, the prayers exhibit the joy of the already inaugurated kingdom of God through the incarnation of Christ.

Advent can be called a time of waiting in hope.⁸⁶ The Christian hope is inseparably connected with the hope of the entire Church and is oriented in two directions: toward Christ and toward the renewal of the world. During Advent, the Church awaits the actualization of the incarnation of Christ, and even after celebrating Christmas it hopes for and awaits his second coming. Thus, it can be said that Christians hope for what they already possess.⁸⁷ The Church proclaims the message of the world's proximate end and the story of the proximate celebration of the world's salvation in Christmas. In all these ways, Advent has a bittersweet theology, of proximate ends and new beginnings.⁸⁸

The Eastern Orthodox liturgical theologian, Alexander Schmemmann, wrote that the Eucharist is itself a manifestation in this world of the *basileia*.⁸⁹ It is a foretaste of the messianic banquet, the great eschatological wedding feast.⁹⁰ In addition to the Nativity, the future coming of Christ in glory and majesty is the focus of the Roman prayers, which urge the faithful to wait in hope for Christ who may come again at any time, unexpectedly. One is given the impression that salvation has yet to be attained through good deeds and watchful waiting in faith, hope, and love.

3.5 A SOTERIOLOGICAL DIMENSION

In comparing the theology of liturgical prayers of both rites in this season, we have found the soteriological dimension of the incarnation exhibited in the proper prayers of both rites. Christ has come, he comes, and he will come in order to save humanity from sin, death and evil. In addition, the incarnation is a mystery of the beginning of salvation. It is a mystery of the end of every expectation of the Savior. Most of the prayers of the Syro-Malabar liturgy

⁸⁵ Gillian, "Psalmody and the Celebration of Advent," 406.

⁸⁶ Nocent, *The Liturgical Year: Advent, Christmas, Epiphany*, 27.

⁸⁷ Nocent, *The Liturgical Year: Advent, Christmas, Epiphany*, 23.

⁸⁸ Martin Connell, *Eternity Today: On the Liturgical Year*, 2 vols., vol. 1 (New York: Continuum, 2006), 81.

⁸⁹ Alexander Schmemmann, *The Eucharist: Sacrament of the Kingdom* (Crestwood: St. Vladimir's Seminary Press, 1988). See also Geoffrey Wainwright, *Eucharist and Eschatology* (London: Epworth, 1973).

⁹⁰ Byars, "An Advent Gift: The Eschatological Promise," 377.

are concerned with details of the fruits and results of a salvation that is already won. The *parousia* concerns cosmic redemption, in the sense that the redemption for which the world yearns is not for human beings alone, but for the whole of creation.⁹¹ While the Syro-Malabar liturgy highlights the ‘already’ dimension of the salvific plan of God, the Roman liturgy emphasizes its ‘not yet’ dimension. The salvation promised by God is fulfilled in the incarnation and the kingdom of God is established on earth by Christ. The fruits of this salvation are distributed through the sacraments and liturgical celebrations of the Church.

3.6 OTHER OBSERVATIONS

Talley finds that, in the West, the prayers of the closing weeks of Ordinary Time after Pentecost emphasize the consummation of history. The last Sunday of Ordinary Time is the feast of Christ the King is celebrated. This is followed by the season of Advent, of which the first Sunday is concerned with the final *parousia* and the second and third point to the promise of Christ’s coming. The fourth Sunday concerns the annunciation.⁹² The significance of this arrangement becomes clear when we consider the theological meaning of the liturgical year. The Advent season appears as a continuation of the end of the previous liturgical year, where the Church had already begun to reflect on eschatological themes in the feast of Christ the King. In the ritual cycles of the liturgical year, then, beginning and end times meet.⁹³ In the Syro-Malabar rite, the last season⁹⁴ of the liturgical year is set aside for the celebration of the mystery of the future glory of the Church at the second coming of Christ. The continuity of the yearly liturgical cycle is not so obvious as in the Roman rite, since there is no overlap of themes reflected in the season of the Dedication of the Church and the season of Annunciation.

Every liturgical celebration has three dimensions: it recalls the past in the present for the sake of what is to come. The Roman liturgy for the season of Advent reveals the interconnection of these three dimensions and is said to be the ideal season for entering into the living theology of the liturgy of the Roman Church.⁹⁵ Connell argues that three traditions run together in the liturgical formation of Advent: the scriptural, ascetic, and eschatological.⁹⁶ Another important observation we can make based on the analysis of the prayers of the liturgical texts is the role of scripture in the prayers of both rites. Most of the prayers have a clear scriptural basis and for this reason contain the riches of biblical themes and theology.

The following chart compares the relative frequency of references to the paschal mystery in the four liturgical texts studied in this chapter. The LH of the Roman rite includes the greatest number of references. This could be because of the greater quantity of prayers analyzed in comparison with other textual sources. In addition, it is noteworthy that the LH of the SMC

⁹¹ Byars, “An Advent Gift: The Eschatological Promise,” 373.

⁹² Talley, *The Origins of the Liturgical Year*, 79.

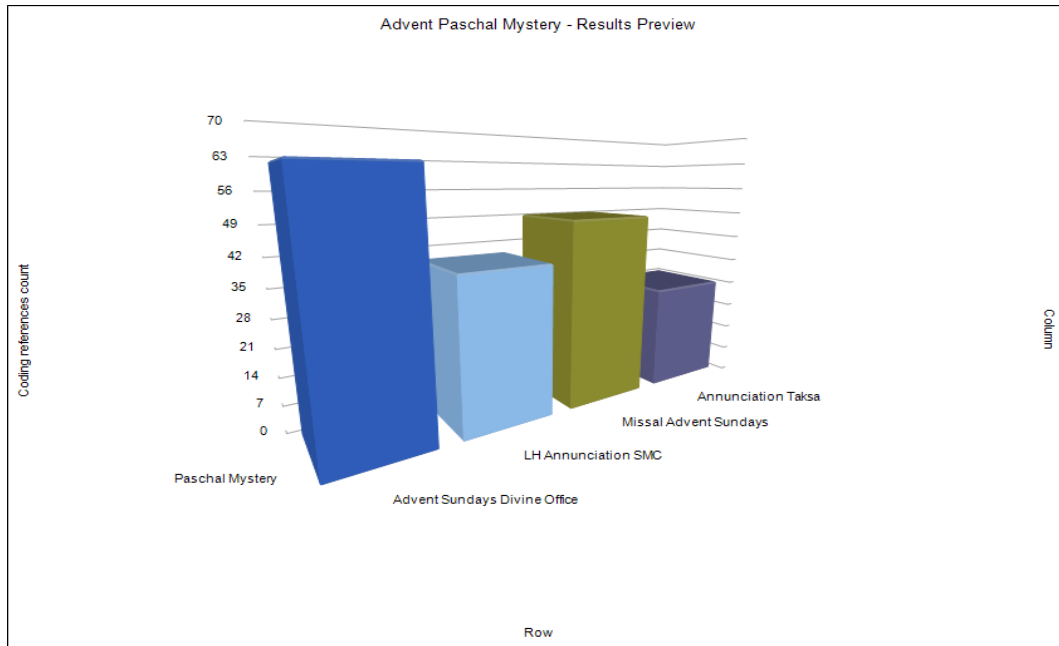
⁹³ Talley, *The Origins of the Liturgical Year*, 80.

⁹⁴ Season of the Dedication of the Church.

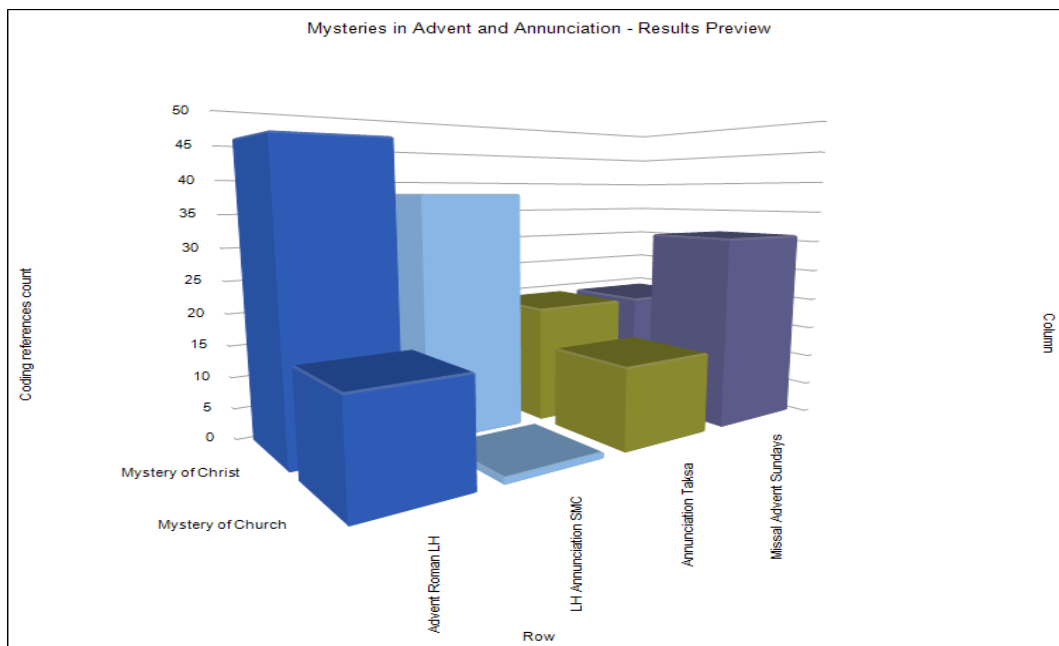
⁹⁵ Nocent, *The Liturgical Year: Advent, Christmas, Epiphany*, 54.

⁹⁶ Martin J. Connell, “The Origins and Evolution of Advent in the West,” in *Between Memory and Hope*, ed. Maxwell D. Johnson (Collegeville: Liturgical Press, 2000), 351.

has only one set of prayers for all the Sundays in the season of Annunciation. The *Qurbana Taksa* has the same proper prayers for all days of the same season.



The next chart is a comparative display of references to the mysteries of Christ and the Church references in all the four liturgical prayer texts. The mystery of Christ is more often referred to in the LH of both rites, while the mystery of Church is more often reflected in the Roman Missal as compared to the *Qurbana Taksa* prayers of the SMC. In this season for the preparation of the coming of Jesus, the mystery of Christ and the Christ event appear more often than reflections on the Church community.



CONCLUSION

The Advent mystery, or mystery of the incarnation, is the theological basis of the prayers of both the Roman and the Syro-Malabar liturgies in this season. Yet this mystery of salvation is identified with the person of Christ. Christ's coming and incarnation are the subject of all the mysteries mediated through the liturgy of the Churches in the weeks before Christmas. The Church cannot yet fully evaluate the meaning of such an astonishing mystery. This mystery is the mystery of joy and of the hope for salvation. It is celebrated in the liturgy of the Church in a way that distributes the fruits of salvation and leads the faithful to the fullness of it. In the fullness of time, the past is not only made present but completely transformed into the present. The liturgical celebrations of the Church dynamically fulfill all that is temporal and incomplete. They help the Church to enter time and transcend it.

This chapter has shown that the mystery of Christ, which is the paschal mystery, is the constant theme of meditation and celebration in all the liturgical prayers we have considered: both the prayers of the season of Advent in the Roman rite and the season of Annunciation in the Syro-Malabar rite. All mediate the mystery of Christ, the Savior, the Son of God who came, comes and will come to save the humanity. Exceptionally, the Roman Missal more emphasizes the preparation of the Church for the reception of the Savior. Thus, more attention is given to the living dimension of the paschal mystery, which is the Church on earth. All three other liturgical texts concentrate on the Christological dimension of the paschal mystery, with its soteriological facets, along with eschatological expectation of the coming of Christ. In short, we can say, the Sundays of these seasons celebrated the coming of Christ with hope and joy, for Christ himself is the only mystery celebrated in the liturgy of these Sundays.

CHAPTER TWO

EPIPHANY: REVELATION OF THE MYSTERY OF SALVATION

One of the oldest annual Christian feasts, the feast of Christ's manifestation (Epiphany) has its origins in the East.¹ Precisely, this feast was first celebrated in Egypt during the third century.² The name of the feast comes from the term *Epiphaneia*,³ which means appearance. The date January 6 was chosen for this celebration because it was the date of the winter solstice in Egypt, which seemed an appropriate day on which to herald the appearance of the Light of the world.⁴ At the beginning, in fact, this feast commemorated three separate events: namely the birth of Jesus, his adoration by the Magi, and his baptism.⁵ The liturgical objective of the Epiphany has long been twofold in the Church. In the Western Church, the solemnity of Epiphany had as its major content the adoration of the Magi,⁶ whereas in the East, Epiphany became the second great day for public baptism in commemoration of Jesus' own baptism in the river Jordan. The Eastern Churches celebrated the arrival of the Magi together with the nativity of Christ on December 25 and the *theophaneia* commemorated on January 6 was the baptism of Jesus.⁷

1. HISTORICAL BACKGROUND

Until the fourth century, Christmas was not celebrated in the Eastern Churches, while they "had a festival of the same import, or of significance similar to that of the Latin festival of the 25th of December. This was what they called the festival of the 'manifestations' or Epiphany

¹ Martin F. Connel, "Epiphany," in *The New SCM Dictionary of Liturgy and Worship*, ed. Paul Bradshaw (London: SCM, 2002), 167. See also Matias Augé, "The Liturgical Year in the Roman Rite," in *Handbook for Liturgical Studies: Liturgical Time and Space*, ed. Anscar J. Chupungco, vol. 5 (Collegeville: Liturgical Press, 2000), 199-201. There are many hypotheses about the selection of the date January 6 for this feast. For a detailed critical analysis of them, see Paul F. Bradshaw and Maxwell E. Johnson, *The Origins of Feasts, Fasts, and Seasons in Early Christianity* (London: SPCK, 2011), 123-130. According to the 'history of religions' (*Religionsgeschichte*) hypothesis, this feast originated in opposition to a pagan epiphany feast celebrated on that day. However, the 'calculation theory' proposes that the date was chosen to be the exact anniversary of the birth of Jesus. Another recent proposal by Merja Merras is that this feast was a Christianization of the Jewish feast of Tabernacles. See also Franz Xaverius Weiser, *Handbook of Christian Feast and Customs: The Year of the Lord in Liturgy and Folklore*, abridged ed. (New York: Paulist Press, 1963), 141-142. See also Peter G. Cobb, "The History of the Christian Year," in *The Study of Liturgy*, eds. Cheslyn Jones, Geoffrey Wainwright, and Edward Yarnold (London: SPCK, 1978), 414-415.

² Though it originated in Egypt, it was celebrated in Gaul by 360. P. Jounel, "The Christmas Season," in *The Church at Prayer: The Liturgy and Time*, ed. A. G. Martimort, vol. 4 (Collegeville: Liturgical Press, 1986), 79.

³ In the Graeco-Roman world, this term designated an official visit by a king or emperor to some city of his realm. Pagan peoples believed that the gods also 'appeared' on earth in human form (theophany). Frank C. Senn, "The Christmas Cycle: Historical Origins, Traditional Practices, and Contemporary Possibilities," *Currents in Theology and Mission* 8, no. 6 (1981), 325. See also Weiser, *Handbook of Christian Feast and Customs*, 141.

⁴ Senn, "The Christmas Cycle," 325.

⁵ Augé, "The Liturgical Year in the Roman Rite," 199. Connel says that, in the beginning, this feast on January 6 commemorated the baptism of Jesus (Mk 1:9-11). Later, the focus of celebration extended to include the nativity of Christ (Lk 2:1-14) as well as his manifestations as the Son of God in the visit of the magi (Mt 2:1-12) and the wedding feast at Cana, where Jesus turned water into wine (Jn 2:1-12). Connel, "Epiphany," 167.

⁶ In the Roman calendar, the Sunday after the Epiphany is now fixed as the Baptism of our Lord.

⁷ See Senn, "The Christmas Cycle," 326.

which they celebrated on the 6th of January.”⁸ This feast of the Epiphany originated in Eastern Christianity and later spread to the Western Churches. But by that time its pastoral importance and liturgical solemnity had diminished, even though it had been a rich tradition in earlier centuries.⁹

By the middle of the fourth century, the feast of the Epiphany was imported to Spain and Gaul. An epiphany in the ordinary sense is an experience of sudden and striking realization. In ancient Greek, the word ἐπιφάνεια, *epiphaneia*, means manifestation or a striking appearance.¹⁰ There is a confluence of the themes of the adoration of the Magi and the baptism of Jesus on the feast of the Epiphany. The miracle at Cana (John 2:1-11) was another theme of Epiphany from the 5th century onwards. In the East, Epiphany was seen as the feast of the final manifestation of Christ in glory. In many European countries, Epiphany has become the feast of the Three Kings.¹¹

2. METHODOLOGY EMPLOYED USING NVIVO

In this chapter, we will be working with four texts: the Eucharistic liturgy and the Liturgy of the Hours (LH) of both the Roman Church and the Syro-Malabar Church for the feast of the Epiphany. After uploading each of these four texts to the program, NVivo, we have coded them with a pre-structured scheme of nodes. Along with this, we have derived a list of the most frequently occurring words in each source. The word that occurs most often in all four texts is ‘Lord.’ This shows that most of the prayers we consider refer to Kyrios, the Lord of salvation. Other important words repeated in the prayers include ‘God,’ ‘Christ,’ ‘Spirit,’ ‘holy,’ ‘son,’ and ‘father,’ as one would perhaps expect when analyzing liturgical texts. Besides these common words in prayers, a few other terms also catch our attention: for instance, ‘king,’ ‘light,’ ‘glory,’ ‘baptism,’ and other terms are often repeated. We provide word maps called word trees for each of these words to show the references of these words in the prayers.

In the following session, we analyze each prayer text separately, and then examine them each in the context of the liturgy of which they are a part, either the Eucharistic liturgy or the LH. Furthermore, we study the prayers of both these liturgies in the Roman and Syro-Malabar rites. After examining the historical evolution of the liturgy for the feast in each tradition we start with the prayers of the Eucharist liturgy followed by the LH of the Roman rite and then those of the SMC for the feast of the Epiphany.

3. THE SOLEMNITY OF THE EPIPHANY IN THE ROMAN RITE

⁸ Paul M. Bassett, “Epiphany,” in *Encyclopedia of Early Christianity*, eds. Everett Ferguson, Michael P. McHugh, and Frederick W. Norris (Charlotte: Garland, 1997), 381.

⁹ Connel, “Epiphany,” 166-167.

¹⁰ Latin translations of the Greek word are *manifestatio*, *apparitio*, and *adventus* (manifestation, appearance, and coming). The Greeks call this feast of Epiphany the *Theophania* (divine appearance) and Feast of Lights. Paulachan Kochappilly, “Celebration of the Feast of Epiphany among St. Thomas Christians of India,” *Journal of Dharma* 28, no. 3 (2003), 328.

¹¹ Senn, “The Christmas Cycle,” 332.

3.1 EPIPHANY IN THE WEST

In the West, the feast of the Epiphany on January 6th is a solemnity associated with the visit of the Magi. It is the manifestation of Christ to the Gentiles, as represented by the Magi (Matthew 2:1–12). This feast is considered the feast of the opening phases of the work of redemption.¹²

The Magnificat antiphon for the feast of the Epiphany reads as follows: “Three mysteries mark this holy day: today the star led the Magi to the infant Christ; today water is changed into wine for a wedding feast; today Christ wills to be baptized by John in the river Jordan to bring us salvation.”¹³ The Church teaches that in addition to Jesus’ epiphany as the Christ in his baptism, the story of the Magi exposes his epiphany as universal King, and the miracle at Cana reveals his epiphany upon earth as the incarnate Son of God.¹⁴ At Cana, the epiphany of the incarnate Word reveals the full scope of the saving activity of Christ during his earthly life as well as in the life of the Church.¹⁵

The Church calls upon the faithful to give thanks for the Christian faith on the solemnity of the Epiphany, highlighting the theme of the call of the Gentiles to the faith.¹⁶ Many people call this solemnity ‘the feast of the three kings.’ Although these three holy men played a very important role in this profound mystery, they are not identified as kings in the biblical text and even their number cannot be fixed as three on a textual basis.¹⁷ Comparing the mysteries of Christmas and of Epiphany, it seems that humility is a more prominent theme of the former while power and glory are a more prominent theme in the latter.¹⁸

In the early centuries of the Church, a ritual was celebrated on the eve of the manifestation of the Lord Jesus Christ called ‘The Blessing of the Epiphany Water.’¹⁹ It was also believed that during the night between January 5th and 6th, certain springs issued forth wine instead of water. This might have prompted the Church to include the miracle of Cana as a part of the Epiphany celebration.²⁰ The Roman ritual includes three blessings on the feast of Epiphany: 1) the blessing of gold, frankincense and myrrh; 2) the blessing of chalk; 3) the blessing of

¹² Jounel, “The Christmas Season,” 81.

¹³ *The Liturgy of the Hours According to the Roman Rite*, vol. 1, 4 vols. (New York: Catholic Book Publishing Corp., 1975), 573.

¹⁴ David M. Stanley, “Cana as Epiphany,” *Worship* 32, no. 2 (1958), 84.

¹⁵ Stanley, “Cana as Epiphany,” 88.

¹⁶ MD §156. *Mediator Dei*, ed. Pius XII, http://w2.vatican.va/content/pius-xii/en/encyclicals/documents/hf_p-xii_enc_20111947_mediator-dei.html [accessed November 21, 2015].

¹⁷ Martin B. Hellriegel, “Christmas to Epiphany,” *Worship* 30, no. 2 (1956), 149.

¹⁸ The first is the descent of the majestic God to our lowly position; the other is this little Child’s glorious and tremendous manifestation to all tribes and peoples and nations and their elevation to His divine nature. Hellriegel, “Christmas to Epiphany,” 150.

¹⁹ “This blessing comes from the Orient, where the Church has long emphasized in her celebration of Epiphany the mystery of our Lord’s baptism, and by analogy our baptism. This aspect is not neglected in western Christendom, although in practice we have concentrated on the visit of the Magi. Many years before the Latin Rite officially adopted the blessing of Epiphany water, diocesan rituals, notably in lower Italy, had contained such a blessing.” See “Blessings for special days and feasts,” in *Sancta Missa – Tutorial on the Latin Tridentine Mass of 1962 – Roman Ritual*, available at <http://www.sanctamissa.org/en/resources/books-1962/rituale-romanum/48-blessings-for-special-days-and-feasts.html> [accessed December 12, 2015]. In the fifteenth century, the rite for the blessing of water was introduced in the Roman Church. The Roman ritual also provides a rite for blessing the homes of the faithful. Senn, “The Christmas Cycle,” 333.

²⁰ Hellriegel, “Christmas to Epiphany,” 151.

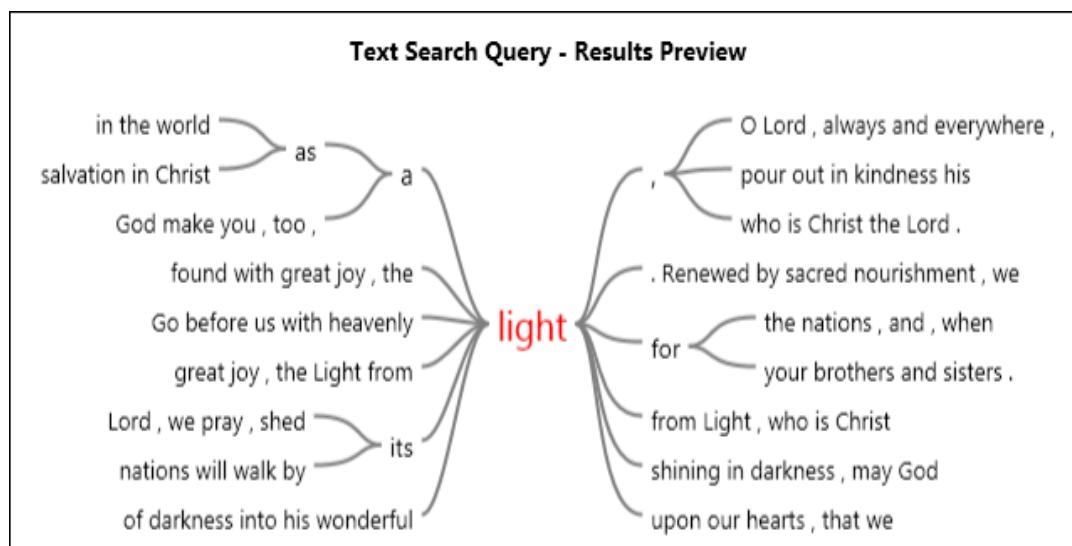
homes.²¹ Epiphany is called the resplendent manifestation of the royal Lord and Savior and is regarded as a kingship feast.²²

3.2 THE FEAST OF EPIPHANY IN THE EUCHARISTIC CELEBRATION OF THE ROMAN RITE

The Roman Church commemorates the baptism of the Lord Jesus Christ eight days after the Epiphany. In the Roman Missal, there are two groups of prayers for the solemnity of Epiphany, one for the Vigil Mass and another for the Mass during the day. In them, the preface, proper form of the *Communicatens* (when the Roman Canon is used) as well as the formula of solemn blessing is the same. But there are different entrance antiphons, collects, prayers over the offerings and prayers after communion.

3.2.1 Christ as Light to the Nations

The theme most often repeated in these prayers of the Roman rite is light. Light is a symbol of salvation and of the Savior who brings salvation. The mystery of salvation revealed as a light for the nations is the major theme of the solemnity. The word tree yielded by the text search query of the word 'light' from NVivo is given below.



As one reviews the prayers of the feast of Epiphany, one finds the word 'light' is often repeated. Other related words are 'splendor,' 'brightness,' 'shine,' 'bright,' 'clear sight,' and 'shining.' Shadows and darkness are also mentioned in the prayers under study.

The entrance antiphon at the Vigil Mass calls upon Jerusalem to look to the East.²³ The image of the East always indicates the rising of the Sun, and here it is the Sun of Righteousness²⁴

²¹ See Hellriegel, "Christmas to Epiphany," 152.

²² Hellriegel, "Christmas to Epiphany," 152.

²³ The entrance antiphon of the Vigil Mass is "Arise, Jerusalem, and look to the East and see your children gathered from the rising to the setting of the sun." USCCB, *The Roman Missal, English Translation According to the Third Typical Edition* (New Jersey: Catholic Book Publishing Company, 2011), 49.

²⁴ "But for you who revere my name the sun of righteousness shall rise, with healing in its wings. You shall go out leaping like calves from the stall." (Mal 4:2).

that appears, as the prayer over the offerings²⁵ and the prayer after communion²⁶ of the Vigil mass make clear. In the collect, the presider prays, “May the splendor of your majesty, O Lord, we pray, shed its light upon our hearts, that we may pass through the shadows of this world and reach the brightness of our eternal home.”²⁷ Here also, the light is leading the Church to the brightness of its eternal home. Light, here, indicates the glorious Christ, whose saving activity is to shed light on the hearts of all members of the Church, who are passing through the shadows of the sinful world. The prayer asks the Lord to continue bestowing this splendor of his majesty till the Church reaches the fulfillment of salvation in the brightness of its eternal home. The word ‘majesty’ here indicates the kingship of Jesus. The prayer over the offerings refers to the appearance of the only begotten Son.

This theme is repeated in the collect of the mass during the day.²⁸ This repetition emphasizes that the feast commemorates the revelation of the divinity of Jesus to the magi²⁹ (who are the first fruits of the nations) as told in the Gospel passage.³⁰ The Church, which believes in Jesus as the Christ, prays for the grace to behold his sublime glory. The Church praises the Lord for this revelation and asks that through the offerings its eternal salvation may be attained. These prayers also concern the eschatological fulfillment of redemption. The communion antiphon, taken from Rev 21:23, mentions the brightness of God, who illuminates the holy city Jerusalem and by whose light all the nations walk.³¹ In the prayer after communion for the vigil mass, the Church asks for God’s mercy and help that it may confess Christ always, with the brightness of the star of justice always shining in its mind.³² Here too, the themes of light and brightness are prominent.

The prayer after communion for the Mass during the day prays that the Lord will always and everywhere lead the Church by his heavenly light.³³ The prayer asks for this heavenly light so that it may perceive with clear sight and revere with true affection the mystery of salvation. It is this mystery in which the faithful participate in the Eucharistic celebration and which they live out in their daily lives.

The preface of the mass with the title ‘Christ the light of the nations’ illustrates the core idea mediated upon in this feast. The prayer is as follows:

²⁵ The prayer over the offerings for the Vigil Mass reads, “Accept we pray, O Lord, our offerings, in honor of the appearing of your only begotten Son and the first fruits of the nations, that to you praise may be rendered and eternal salvation be ours. Through Christ our Lord.” USCCB, *The Roman Missal*, 49.

²⁶ “Renewed by sacred nourishment, we implore your mercy, O Lord, that the star of your justice may shine always bright in our minds and that our true treasure may ever consist in our confession of you. Through Christ our Lord.” USCCB, *The Roman Missal*, 49.

²⁷ USCCB, *The Roman Missal*, 49.

²⁸ “O God, who on this day revealed your only begotten Son to the nations by the guidance of a star, grant in your mercy that we, who know you already by faith, may be brought to behold the beauty of your sublime glory.” USCCB, *The Roman Missal*, 50.

²⁹ The communion antiphon for the mass during the day also refers to Mt 2:2, which describes the arrival of the magi who come to adore the Lord after his star had appeared in the East. USCCB, *The Roman Missal*, 51.

³⁰ Mt 2:1-12.

³¹ USCCB, *The Roman Missal*, 49.

³² USCCB, *The Roman Missal*, 49.

³³ “Go before us with heavenly light, O Lord, always and everywhere. That we may perceive with clear sight and revere with true affection the mystery in which you have willed us to participate. Through Christ our Lord.” USCCB, *The Roman Missal*, 51.

For today you have revealed the mystery of our salvation in Christ as a light for the nations, and, when he appeared in our mortal nature, you made us new by the glory of his immortal nature.³⁴

Through the incarnation, human nature is renewed. Though Christ appeared in mortal nature, and it is the glory of his immortal nature or his divinity that transforms the human condition. The emphasis in the feast is on the revelation of Jesus' divine glory to the magi, who represent the kings or nations.

The formula for the solemn blessing repeats the theme of light three times, as follows: "May God, who has called you out of darkness into his wonderful light, pour out in kindness his blessing upon you and make your hearts firm in faith, hope, and charity"; "And since in all confidence you follow Christ, who today appeared in the world as a light shining in darkness, may God make you too, a light for your brothers and sisters"; "And so when your pilgrimage is ended, may you come to him whom the Magi sought as they followed the star and whom they found with great joy, the Light from Light who is Christ the Lord."³⁵ Here, Christ is called the light shining in the darkness and the Light from Light.

3.2.2 Revelation of the Only Begotten Son

In these prayers, we have seen already that Christ is equated to the Sun or light that appears in the darkness. The prayer over the offerings of vigil mass says: "honor of the appearing of your only begotten son."³⁶ The collect of the mass during the day reads: "on this day you revealed your only begotten Son to the nations."³⁷ In the preface, the presider prays, "For today you have revealed the mystery of our salvation in Christ" and "when he appeared in our mortal nature."³⁸ The proper for Roman canon repeats this: "your only begotten Son...appeared in a human body."³⁹ The formula for the solemn blessing is similar: "Christ who today appeared in the world"⁴⁰ These prayers show that it is on this day of the visit of the magi that the divinity of the Son of God is revealed to the world. Christ's manifestation is complete, though he appeared in a human body in his incarnation. The revelation at Christmas is completely shared with the Gentiles through the visit of the magi. Christ now is truly a light to the nations.⁴¹

3.2.3 Mystery of Salvation

The feast of the Epiphany most fundamentally concerns the revelation of the mystery of Christ as the eternal Son of God. The Preface makes clear the meaning of this 'mystery' as follows: "you have revealed the mystery of our salvation in Christ."⁴² This mystery includes both Christ and human beings. The prayer after communion for the Mass during the day refers to "the mystery in which you have willed us to participate."⁴³ This is the paschal

³⁴ USCCB, *The Roman Missal*, 396.

³⁵ USCCB, *The Roman Missal*, 528.

³⁶ USCCB, *The Roman Missal*, 49.

³⁷ USCCB, *The Roman Missal*, 50.

³⁸ USCCB, *The Roman Missal*, 396.

³⁹ USCCB, *The Roman Missal*, 489.

⁴⁰ USCCB, *The Roman Missal*, 528.

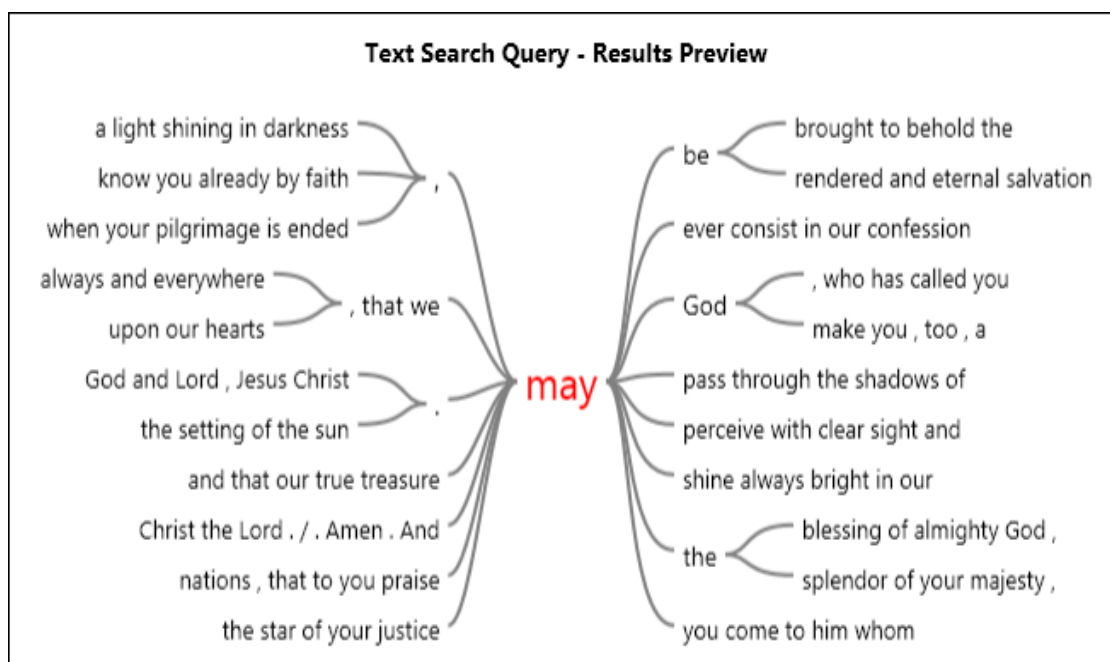
⁴¹ The evangelist calls Jesus "a light for revelation to the Gentiles and for glory to your people Israel" (Lk 2:32).

⁴² USCCB, *The Roman Missal*, 396.

⁴³ USCCB, *The Roman Missal*, 51.

mystery of Christ, through which he brought forth the salvation of humankind. Humanity participates in this mystery in the Eucharistic celebration. How this salvation could belong to humans is revealed in the prayer over the offerings of the Vigil Mass: it is by offering Christ himself in the Liturgy. This prayer addresses God, saying: “to you praise may be rendered and eternal salvation be ours.”⁴⁴ This offering is Christ himself, who is proclaimed, sacrificed and received through the symbols of gold, frankincense and myrrh offered by the magi.⁴⁵

The word ‘may’ appears many times in the prayers, which indicates the hope the Church keeps during the feast. The following word tree shows the distribution of the word ‘may’ in the proper prayers of the Roman Missal.



The Church hopes and prays that God’s plan for salvation will be fulfilled through its life. This eschatological hope for the not yet completed redemption is evident in the prayers. The sacraments of the Church carry forward the salvific plan of the God.⁴⁶ The CCC teaches that “it is this mystery of Christ that the Church proclaims and celebrates in her liturgy so that the faithful may live from it and bear witness to it in the world.”⁴⁷ Thus we note that the content of the prayers underlines the teachings of the Church. The liturgy is therefore the point where the mystery of Christ is unfolded and made effective in the lives of believers.⁴⁸

⁴⁴ USCCB, *The Roman Missal*, 50.

⁴⁵ USCCB, *The Roman Missal*, 50.

⁴⁶ See CCC 1066-1068. Catholic Church, *Catechism of the Catholic Church*, Revised ed. (London: Chapman, 1999), 244.

⁴⁷ CCC 1067. Church, *Catechism of the Catholic Church*, 244. Also see SC 2, which states that “For the liturgy, through which the work of our redemption is accomplished, most of all in the divine sacrifice of the Eucharist, is the outstanding means whereby the faithful may express in their lives, and manifest to others, the mystery of Christ and the real nature of the true Church.” *Sacrosanctum Concilium*, in *Decrees of the Ecumenical Councils*, eds. Norman P. Tanner and Giuseppe Alberigo, vol. 2 (Washington, D.C.: Georgetown University Press, 1990), 820.

⁴⁸ Josef Jungmann, “Constitution on the Sacred Liturgy,” in *Commentary on the Documents of Vatican II*, ed. Herbert Vorgrimler (New York: Crossroad, 1989), 12.

Christ is the light of the revelation of the mystery of salvation and performs many acts in the lives of the participants of the Eucharistic liturgy. He sheds light upon their hearts that they may pass through the shadows of this world and reach the brightness of their eternal home. For this gift of the revelation of the Savior, the pilgrim Church renders praise to the Lord. It hopes to behold God's sublime glory. The Church prays that the star of justice may shine brightly in the minds of all its members and that they will always confess the Lord as their true treasure. It is Jesus, present in the liturgy who actualizes salvation in all times and places.⁴⁹ He is the heavenly light who goes before all believers, always and everywhere, so all may perceive with clear sight and revere with true affection the mystery of salvation in which they participate. He makes all people new by the glory of his immortal nature and makes their hearts firm in faith, hope and charity. The Church asks for the grace to be a light to their brothers and sisters so all may come to the Light from Light, who is Christ, at the end of their pilgrimage with the same great joy of the Magi.

3.3 THE LITURGY OF THE HOURS FOR THE FEAST OF EPIPHANY

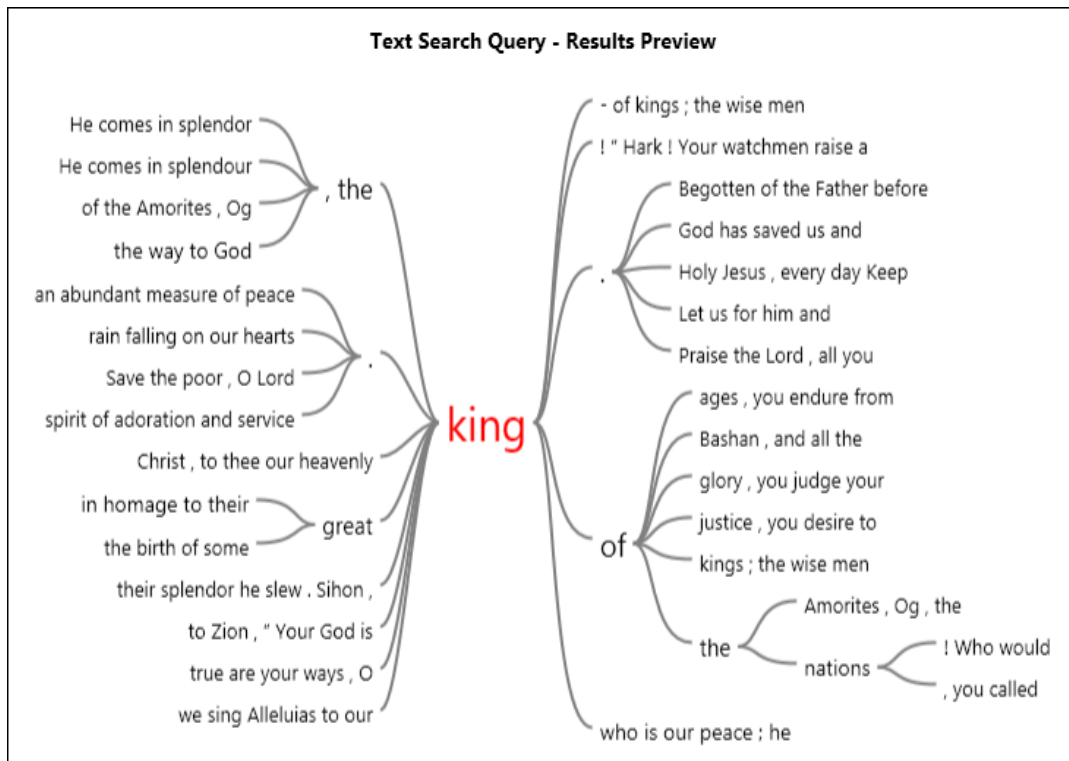
For the analysis in NVivo, we have used only the Evening prayers 1 and 2 and the Morning Prayer, since the amount of text must be equal with the amount in the prayers of the Syro-Malabar LH, in which only proper prayers for three hours are presently in use. For this reason, we had to leave aside the Office of Readings and daytime prayers to make the text comparable to the text of the Syro-Malabar LH. A word frequency query of the prayer text yielded the following list of the most frequently occurring words.

Sl. No.	Word	Count
1	king	17
2	earth	14
3	nations	14
4	light	13
5	glory	11
6	praise	11

Aside from names ('Lord,' 'God,' 'Christ,' 'son,' 'Father,' 'Spirit,' etc.), the most frequently occurring words here include 'glory,' 'king,' 'light,' 'nations,' and 'men.' The most frequently occurring verb is 'praise.' The most often repeated emotion is 'joy.' It becomes obvious from the study of the prayers that their focus is on the revelation of a 'glorious king as the light of nations' who is to be praised joyfully and adored and worshipped, as the magi did on their visit to the manger.

Next, we ran text search queries for the words 'king,' 'glory' and 'light.' This yielded a list of references, which can be seen all at one time in a single map called a 'word tree.' Word trees for these words are shown below, each offering a pictorial representation of the reference of the words in the text. Each show the nature of the revealed Savior and salvation as expressed in this particular prayer text.

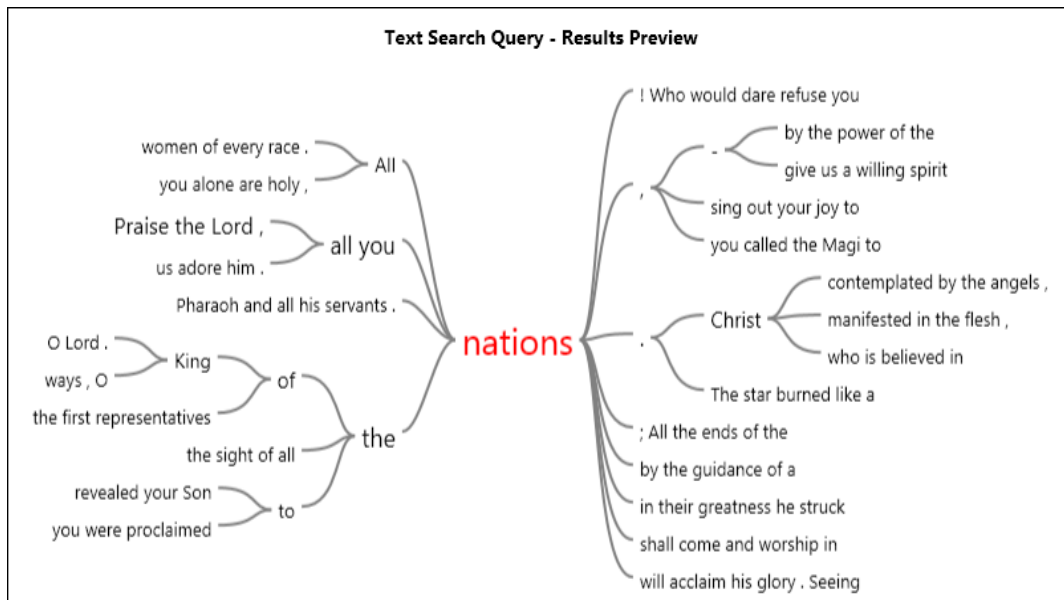
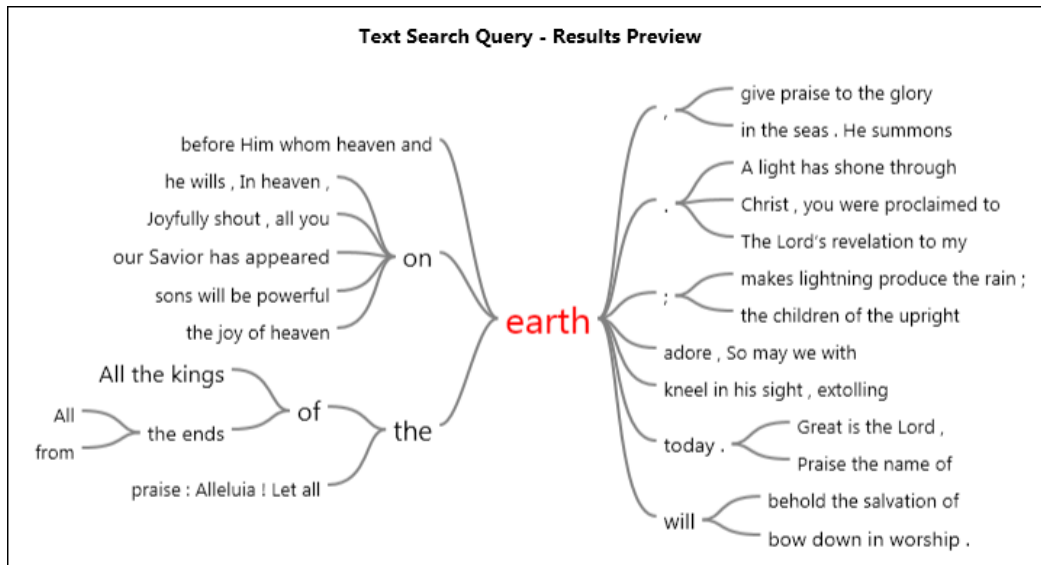
⁴⁹ Pamela E. J. Jackson, "Theology of Liturgy," in *Vatican II: Renewal within Tradition*, eds. Matthew L. Lamb and Matthew Webb Levering (Oxford: Oxford University Press, 2008), 103.



On the visit of the magi, Jesus Christ is revealed to be the king of heaven and earth, and so the Church adores him with all who live on earth and renders him praise and worship. One of the most prominent ideas repeated in these prayers of Epiphany in the Roman rite is the kingship of Jesus. Since he was adored by the wise men from afar, it is evident that he is the King of kings. Jesus is God, and the Church adores the revelation of his identity along with the Magi. Jesus is the expected anointed king in the royal line of David.⁵⁰ Prayers call him the heavenly King whom heaven and earth adore, Holy Jesus who is the light, and the joy and crown of the heavenly country.⁵¹

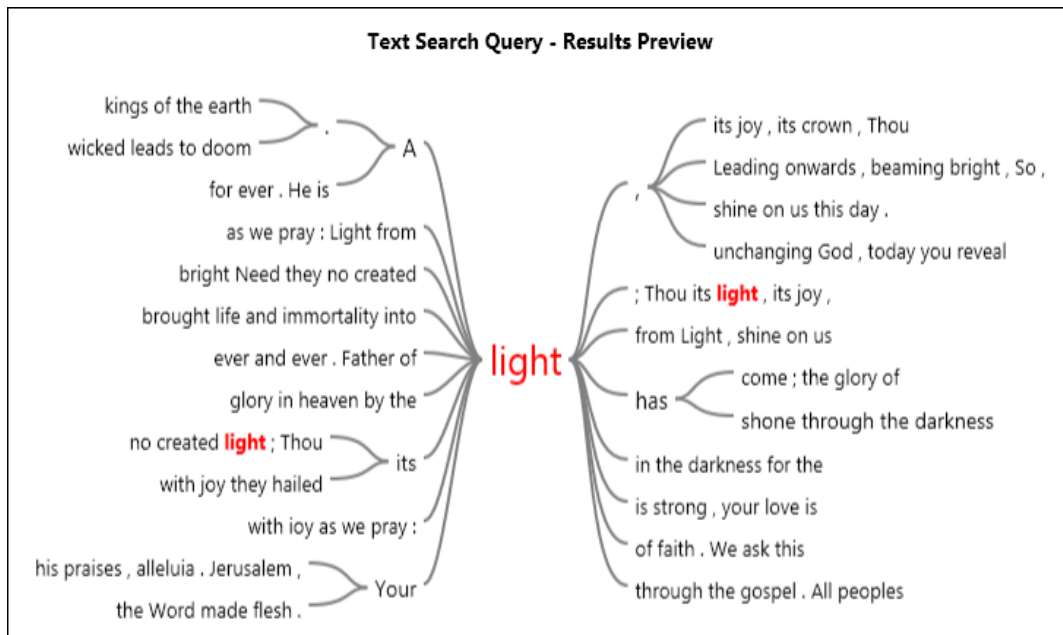
⁵⁰ Scholars distinguish between low and high Christology. In high Christology, Jesus is evaluated in terms that include an aspect of divinity, Lordship, or Sonship in relation to God. In low Christology, he is called Messiah, Rabbi, Prophet, High Priest, Savior or Master. Raymond Edward Brown, *An Introduction to New Testament Christology* (London: Chapman, 1994), 3-4.

⁵¹ The opening hymn of the evening prayer 1. *The Liturgy of the Hours According to the Roman Rite*, vol. 1, 546-547.



The aim of the prayers is to motivate the faithful to adore the King of kings, whom the wise men (men of old, or magi) worshiped. To this Savior adored by the Magi, the Church cries out: ‘save the poor, O Lord.’⁵² The Church prays for the willing spirit of adoration and service, peace and justice from the King of glory and justice who is the judge of all people. This king grants peace in abundant measure to the nations and is compassionate to all the suffering and afflicted who desire to free the poor, who have no advocate. By his might he will even save the deceased brothers and sisters. The prayers demonstrate the mighty works and wonders of the revealed Savior, who is all powerful as a great king. In response demanded to this revealed mystery, the whole earth is called upon to worship with joy, service, honor, and adoration by kneeling down and bowing down and giving thanks and praise.

⁵² *The Liturgy of the Hours According to the Roman Rite*, vol. 1, 550 and 573.



The Morning Prayer includes antiphons that again ask all nations, all people on earth and the whole of creation to sing out with joy, to praise and fall on their knees, and to extol the fame and honor of Christ's name.⁵³ Jesus is also called the sun, whose light dawns upon Jerusalem.⁵⁴ The intercessions ask Christ, the light, to shine upon the Church.⁵⁵ The intercessions praise Christ who revealed himself to the nations as well as to the angels through his redemptive works.⁵⁶ The repetition of the word 'glory,' indicates the theme of the divine glory of the revealed king in the prayers.

3.3.1 The Nature of the Revealed Savior

The theme of the glory of the king who is revealed to the nations is often repeated in these prayers. The mystery revealed is the divine glory of the incarnated Jesus. This mystery was announced by the appearance of the star. The opening hymn of the evening prayers, as well as the antiphons, intercessions, and concluding prayers of the evening and Morning Prayers all mention the guiding star that led the wise men to the revealed Christ.⁵⁷ Antiphon 3 again calls Jesus the King of kings and great king.⁵⁸ The responsory says that all peoples, men and women of every race, will be blessed in Christ and all nations will acclaim his glory.⁵⁹

The guiding star is called the sign of great King⁶⁰ and said to point to God, the King of kings.⁶¹ All the intercessions of the first and second evening prayers address the Savior as king: he is the King of nations, King of glory, King of ages, King of justice, and King of heaven.⁶² The word 'King' is often repeated in the evening prayer. For example, antiphon 1

⁵³ *The Liturgy of the Hours According to the Roman Rite*, vol. 1, 562.

⁵⁴ *The Liturgy of the Hours According to the Roman Rite*, vol. 1, 563.

⁵⁵ *The Liturgy of the Hours According to the Roman Rite*, vol. 1, 564.

⁵⁶ *The Liturgy of the Hours According to the Roman Rite*, vol. 1, 564.

⁵⁷ *The Liturgy of the Hours According to the Roman Rite*, vol. 1, 546-574.

⁵⁸ *The Liturgy of the Hours According to the Roman Rite*, vol. 1, 549.

⁵⁹ *The Liturgy of the Hours According to the Roman Rite*, vol. 1, 550.

⁶⁰ *The Liturgy of the Hours According to the Roman Rite*, vol. 1, 550.

⁶¹ *The Liturgy of the Hours According to the Roman Rite*, vol. 1, 549.

⁶² *The Liturgy of the Hours According to the Roman Rite*, vol. 1, 550 and 573-574.

in the Psalmody of the second evening prayer reads: “He comes in splendor, the King who is our peace; he is supreme over all the kings of the earth.”⁶³ This again reveals the nature of Jesus’ kingship.

3.3.2. The Nature of Salvation

The readings of Evening Prayers 1 and 2 makes it explicit that salvation is a free gift from God, who is merciful.⁶⁴ The revelation of Christ is seen as a part of God’s plan of salvation. Christ “has robbed death of its power and has brought life and immortality into clear light through the Gospel.”⁶⁵ The reading from Tit 3:4-5 repeats this idea, but here the Savior is said to have saved believers through the baptism of new birth and renewal by the Holy Spirit.⁶⁶

The example of the wise men helps the Church seek Christ by following the guiding star, to offer all costliest treasures to him and keep the narrow way till they reach the heavenly country of never-failing light.⁶⁷ The prayer during the day contains the antiphons referring the mystery hidden from earlier generations, but which has now been made clear.⁶⁸ The concluding prayers of the evening and Morning Prayers state that it is the Father who revealed to the nations his Son, who is the Word made flesh. The other two themes of Jesus’ baptism and the wedding at Cana appear only two times in the prayers of this solemnity. One occurrence is the *Benedictus* antiphon, which says about the baptism: “Today the Bridegroom claims his bride, the Church, since Christ has washed her sins away in Jordan’s waters: the Magi hasten with their gifts to the royal wedding; and the wedding guests rejoice, for Christ has changed water into wine, alleluia.”⁶⁹ The antiphon accompanying the *Magnificat* for the second evening prayer also points to all three mysteries of the feast.⁷⁰

4. THE FEAST OF *DENHA* IN THE SYRO-MALABAR RITE

4.1 EPIPHANY IN THE EAST

Denha in Syriac means rising, splendor, glory and manifestation. For the Eastern Churches, the baptism of Jesus is not only a manifestation of Christ as the Son of God but also includes the *theophany* of the Holy Trinity. It is also a celebration of the baptism of every Christian.⁷¹ In the Eastern Churches baptism is regarded as the Christian’s birth to supernatural life. Thus the term ‘illumine’ (*photizesthai*) is used more frequently by the Greek fathers than the term

⁶³ *The Liturgy of the Hours According to the Roman Rite*, vol. 1, 570-571.

⁶⁴ 2 Tim 1:9-10 says “God has saved us and has called us to a holy life, not because of any merits of ours but according to his own design.”

⁶⁵ *The Liturgy of the Hours According to the Roman Rite*, vol. 1, 549-550.

⁶⁶ *The Liturgy of the Hours According to the Roman Rite*, vol. 1, 573.

⁶⁷ See the Opening hymn of both Evening Prayers. The hymn urges the faithful to move towards the heaven with the gladness of the Magi, as with joyful steps to the manger, as they offered rare gifts and offer all their treasures to the heavenly king. *The Liturgy of the Hours According to the Roman Rite*, vol. 1, 546-547 and 569-570.

⁶⁸ *The Liturgy of the Hours According to the Roman Rite*, vol. 1, 565.

⁶⁹ *The Liturgy of the Hours According to the Roman Rite*, vol. 1, 564.

⁷⁰ *The Liturgy of the Hours According to the Roman Rite*, vol. 1, 573.

⁷¹ Kochappilly, “Celebration of the Feast of Epiphany among St. Thomas Christians of India,” 325. For the SMC, *Denha* “on the one hand, is the *theophany* of the Trinity and manifestation of Jesus Christ, the Son of God, and, on the other, it is the participation of every Christian in the baptism of Christ.” Kochappilly, “Celebration of the Feast of Epiphany among St. Thomas Christians of India,” 331.

‘washing’ (*baptizesthai*).⁷² Gregory of Nyssa, in one of his orations, called the feast of Epiphany ‘the holy light of the manifestations.’⁷³

The Eastern Churches made the feast of the Epiphany an occasion of solemn baptism. For them, it was an occasion for baptism to be celebrated publically and there were customs of blessing water for baptism, much as is done at Easter in the Roman rite.⁷⁴ Baptism is called not only the ‘sacrament of regeneration’ (as at Easter) but also the ‘sacrament of illumination’ (Epiphany).⁷⁵ There has long been a custom of solemn public baptism in the Churches of Spain and Gaul on the feast of Epiphany.⁷⁶

In the Eastern Churches, the baptismal font or of rivers are solemnly blessed, since these rites of blessing fit the theme of baptism. The St. Thomas Christians of India celebrate the feast of the Epiphany with the name *Denha*, also known as *pindipperunnal* and *rakkulipperunnal*.⁷⁷ In the southern part of Kerala, St. Thomas Christians celebrate this feast as “rakkuli” (nocturnal bath). According to the traditions, on this day, “the Thomas Christians bathed at night and people cry out *el paiya* (God is Bright) referring to the manifestation of our Lord.”⁷⁸

4.2 THE FEAST OF *DENHA* IN *QURBANA TAKSA*

In the Syro-Malabar liturgy, Epiphany has a prominent place in the liturgical calendar. It is a solemn feast as well as a liturgical season in the Church. As a feast, it celebrates the baptism of Jesus in the Jordan. During the season of Epiphany, the SMC reflects on the public life of Jesus and commemorates the lives of the apostles, martyrs and saints on the Fridays of the season.⁷⁹ An analysis of these prayers for the season of Epiphany shows that the most often repeated themes are the name of Jesus, the verb ‘may’ and baptism. The following chart presents the results of a word frequency query in NVivo.

⁷² Senn, “The Christmas Cycle,” 326.

⁷³ Oration 39. Saint Gregorius Nazianzenus, *Festal Orations*, trans., Nonna Verna Harrison (Crestwood: St. Vladimir’s Seminary Press, 2008), 79.

⁷⁴ Michael Perham and Kenneth Stevenson, *Welcoming the Light of Christ: A Commentary on the Promise of His Glory: Services and Prayers from All Saints to Candlemas* (London: SPCK, 1991), 74.

⁷⁵ Hellriegel, “Christmas to Epiphany,” 151.

⁷⁶ There was a period of preparation for the catechumens very similar to Lent. Also, there was a fast known as ‘St. Martin’s Lent’ for about six weeks before Christmas, which gave a penitential character to the Advent season. Senn, “The Christmas Cycle,” 326.

⁷⁷ Kochappilly, “Celebration of the Feast of Epiphany among St. Thomas Christians of India,” 324. There are some typical cultural and traditional celebrations for *Denha* among the St. Thomas Christians. In the northern region of Kerala, it is called *pindiperrunnal*, since on that feast they erect a plantain trunk (*pindi*) in the courtyard and attach many torches to it. The family members go around this decorated and illuminated plantain trunk, on the eve of Epiphany, singing a Syriac hymn: *el paiya*, meaning God is light. This symbolizes Jesus Christ, who is the Light of the World. It reminds the participants of the declaration of Jesus on the feast of Tabernacles: “I am the light of the world.” The theme of light is thus obviously connected with this feast. Kochappilly, “Celebration of the Feast of Epiphany among St. Thomas Christians of India,” 332. Another name for this feast is *rakkuliperrunnal*, which includes a custom or ritual bath recalling the baptism of Jesus in the river Jordan. The faithful in the southern region of Kerala perform a holy bath in rivers or lakes on the eve or early morning of the feast, remembering their baptismal consecration. Kochappilly, “Celebration of the Feast of Epiphany among St. Thomas Christians of India,” 334. See for a study on the feast of Epiphany, T. Pottampampil, “The Feast of Epiphany in the Church of the East,” Unpublished Doctoral Dissertation, Pontifical Oriental Institute, Rome, 2001.

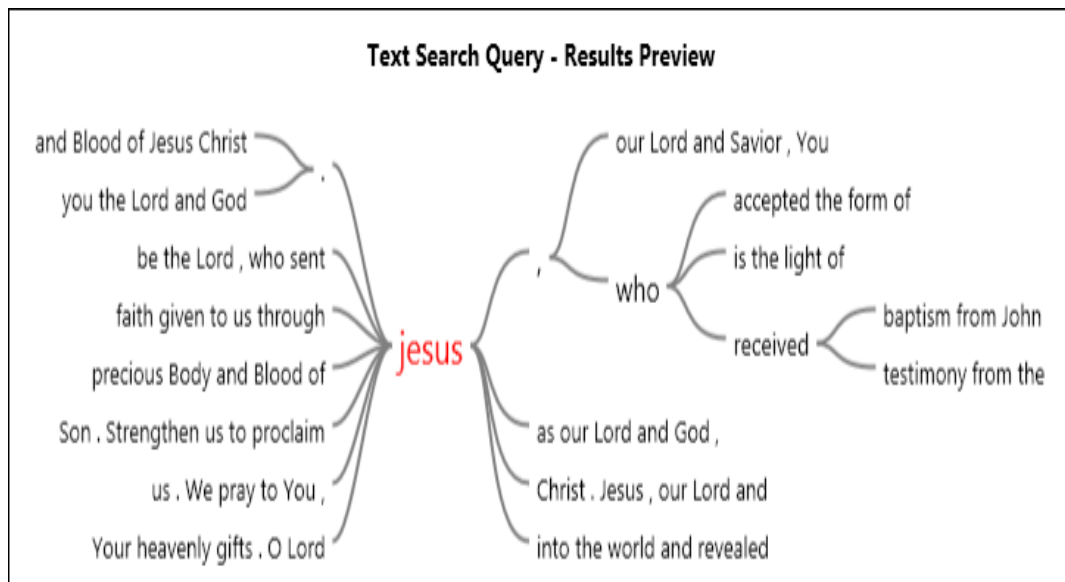
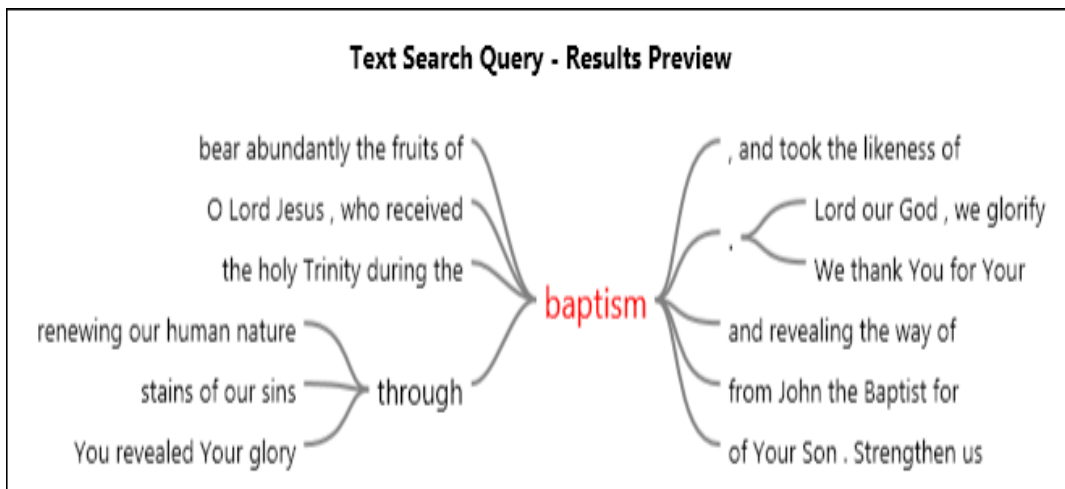
⁷⁸ Placid J. Podipara, *The Thomas Christians* (London: Darton, 1970), 94.

⁷⁹ Kochappilly, “Celebration of the Feast of Epiphany among St. Thomas Christians of India,” 328.

Sl. No.	Word	Count
1	Jesus	8
2	may	7
3	baptism	6
4	made	5
5	bless	4

4.2.1 The Baptism of Jesus and the Sacrament of Baptism

The baptism of Jesus in the Jordan is often mentioned in the prayers, and this leads to reflection on the sacrament of baptism that is received by the faithful. The following charts present the word trees of the references of the words ‘baptism’ and ‘Jesus’ in the prayers.



In many places, the word ‘baptism’ points to the baptism of Jesus.⁸⁰ in the opening prayer, the antiphon of the psalmody,⁸¹ the *Karozutha* prayers,⁸² the hymn of the mysteries,⁸³ and the

⁸⁰ “Lord God, we praise you for revealing the mystery of Holy Trinity on the occasion of the baptism of your beloved son.” SMBC, *Syro-Malabar Sabhayude Qurbana: Razakramam* (Kakkanad: Syro-Malabar Commission for Liturgy, 1989; reprint, 2011), 152.

Huttamma prayer.⁸⁴ In the concluding prayer of *Karozutha*,⁸⁵ as well as in both thanksgiving prayers,⁸⁶ the faithful are reminded of the sacrament of baptism they have received in relation to the baptism of Jesus. In the concluding prayer of *Karozutha*, the faithful ask for the strength to bear the fruits of this sacrament in their lives and thus become living witnesses to God.⁸⁷ The thanksgiving prayers after communion describe the effects of the sacrament of baptism. Baptism is said to renew human nature and reveal the way to salvation. Baptism washes away the stains of sin and sanctifies the baptized in the Spirit. Through it, the faithful are made the children of God and co-heirs of Christ by sharing in his death and resurrection. It also enables them to receive the sacred body and blood of Christ.⁸⁸ The feast of the Epiphany is presented as an occasion to renew one's baptismal vows and one's faith in Jesus as the Christ⁸⁹ revealed both by God the Father and the Holy Spirit in the river Jordan. The faithful are reminded of the privileges as well as the duties of the baptized in the prayers for this feast.

The feast of the Epiphany in the SMC is clearly much concerned with baptism, while at the same time the frequent occurrence of the name of Jesus shows that the feast also celebrates the Christ event, where Jesus is revealed to the world as the Son of God. It is these saving events in the life of Jesus unfolded in salvation history that the liturgy celebrates. Another idea often found in these prayers is that of the 'sacred mysteries,' which we discuss in the next section.

4.2.2 Revelation of Mysteries

The prayers of the feast use the words 'sacred mysteries' to indicate the mysteries of the body and blood of Jesus, which are celebrated in the Eucharist. In the opening prayer of the feast of the Epiphany, these are called the 'paschal mysteries.' In the first thanksgiving prayer of the presider after communion, the mysteries are explained as the death and resurrection of Christ

⁸¹ "Blessed are you, Christ, who has received baptism from Jordan and through this delighted the world." SMBC, *Syro-Malabar Sabhayude Qurbana*, 153,154.

⁸² "Lord, who received the testimony from the Father that 'He is my beloved Son,' we pray to bless your Church that it may confess you as the Lord and God," SMBC, *Syro-Malabar Sabhayude Qurbana*, 156. "commandments of Christ who received baptism from John to fulfill all the righteousness." SMBC, *Syro-Malabar Sabhayude Qurbana*, 157.

⁸³ "On the banks of Jordan, people saw a miracle; they saw John the Baptist standing awfully and the Lamb of God receiving baptism." SMBC, *Syro-Malabar Sabhayude Qurbana*, 158.

⁸⁴ "Glorified be God the Father, who sent Christ the Savior to this world and who revealed the mystery of Holy Trinity in the Jordan." SMBC, *Syro-Malabar Sabhayude Qurbana*, 161.

⁸⁵ "O Merciful Lord, You have incarnated for the salvation of the world and revealed your glory to us through your baptism." SMBC, *Syro-Malabar Sabhayude Qurbana*, 157.

⁸⁶ "Lord God we glorify you for renewing our human nature through baptism."; "Christ our Savior and Lord, through baptism you blotted out our sins." SMBC, *Syro-Malabar Sabhayude Qurbana*, 159 and 160.

⁸⁷ "O Merciful Lord, You have incarnated for the salvation of the world and revealed your glory to us through your baptism. Let us be filled with the fruits of the Spirit in this season of Epiphany. Strengthen us to bear plenty of fruits of the baptism and to become living witness to you." SMBC, *Syro-Malabar Sabhayude Qurbana*, 157.

⁸⁸ "Lord God we glorify you for renewing our human nature through baptism and for revealing the way to salvation to us. Through water and Spirit you have made us the Children of God and coheirs of Christ by participating in His death and resurrection. You have enabled us to receive the Body and Blood of Christ." SMBC, *Syro-Malabar Sabhayude Qurbana*, 159. "Christ our Savior and Lord, through baptism you blotted out our sins and sanctified us through the Spirit." SMBC, *Syro-Malabar Sabhayude Qurbana*, 160.

⁸⁹ Concluding prayer of the *Karozutha*. SMBC, *Syro-Malabar Sabhayude Qurbana*, 157.

Jesus. The second thanksgiving prayer states that the faithful will grow in divine life through their participation in these sacred mysteries. In the *Huttamma* prayer, the presider asks that the people of God may find favor in the sight of God and be worthy of a place at the right hand of God by partaking in these sacred mysteries.⁹⁰

Another idea frequently mediated upon during the season of Epiphany is that of the revelation of the mystery of the Holy Trinity on the occasion of the baptism of Jesus. The opening prayer of the feast praises God for revealing the mystery of the Holy Trinity. In the *Karozutha*, the deacon prays for the grace to live according to the model of the communion of the Holy Trinity revealed in the river Jordan.⁹¹ In the final blessing (*Huttamma*), the presider again praises God for revealing the mystery of the most Holy Trinity.⁹² The structure of the prayer invokes each person of the Holy Trinity one by one. First, it praises God the Father, and then it prays that Christ may bless and that the Holy Spirit may strengthen the people of God.⁹³ The prayer praises the Father, who sent Christ the Savior to the world and revealed the mystery of the Holy Trinity. It is the Son, Christ, who forgives sins through his body and blood, making the participants in the liturgy worthy of the kingdom of heaven. The Holy Spirit is the one who raises the faithful to the status of the children of God and leads them to the fullness of truth.

4.2.3 Following and Witnessing to Christ

Only by faith can one worthily serve the revealed mysteries. One receives faith in baptism and enters into the sacred mysteries celebrated in the Eucharist. The terms ‘faith’ and ‘testimony’⁹⁴ are repeated in the prayers, and the faithful who partake in the sacred mysteries ask for the strength to bear witness to Christ and confess Him as their Lord and God in faith, as John the Baptist did in the Jordan.⁹⁵ The Trinitarian mystery is revealed in the Jordan, where Jesus was proclaimed as Christ to the world, bringing joy to all humanity. In addition to the revelation of the glory of Jesus as the Son of God at his baptism, the prayers invite the faithful to imitate and follow the humble example of Jesus, who took the form of a servant and sinner.⁹⁶ Jesus is also an example of total surrender to the will of God, since he received baptism from John in order that he may fulfill all righteousness.⁹⁷ The *Karozutha* prayer asks that God grant all Church authorities the grace to dedicate themselves to the humble service of the Church.

⁹⁰ “O, People of God, through the sacred mysteries that you received, may you find favor at the sight of God and be worthy for a place at the right hand side of Him.” SMBC, *Syro-Malabar Sabhayude Qurbana*, 161.

⁹¹ “Lord, we pray that we may be able to lead a Christian life in the model of the communion of the mystery of Holy Trinity revealed in the Jordan.” *Karozutha* 4, SMBC, *Syro-Malabar Sabhayude Qurbana*, 157.

⁹² “Blessed be God the Father, who sent Christ the Savior to this world and revealed the mystery of the most Holy Trinity in the Jordan.” SMBC, *Syro-Malabar Sabhayude Qurbana*, 161.

⁹³ “Blessed be God the Father, who sent Christ the Savior to this world and revealed the mystery of the most Holy Trinity in the Jordan. Let Christ, who forgave your sins through his Body and Blood and made you inherit the heavenly kingdom bless you. May the Holy Spirit who raise you to the position of the children of God and lead you to the fullness of truth, strengthen you.” SMBC, *Syro-Malabar Sabhayude Qurbana*, 161.

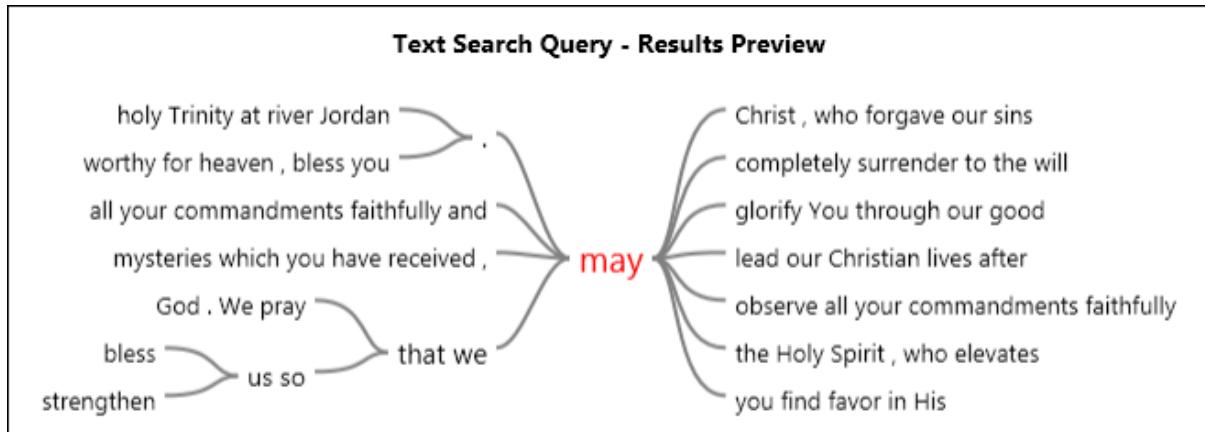
⁹⁴ Concluding prayer of the *Karozutha*. SMBC, *Syro-Malabar Sabhayude Qurbana*, 157.

⁹⁵ Opening prayer; *Karozutha* 1, SMBC, *Syro-Malabar Sabhayude Qurbana*, 152, 156.

⁹⁶ See *Karozutha* 2, SMBC, *Syro-Malabar Sabhayude Qurbana*, 156.

⁹⁷ *Karozutha* 3, SMBC, *Syro-Malabar Sabhayude Qurbana*, 157.

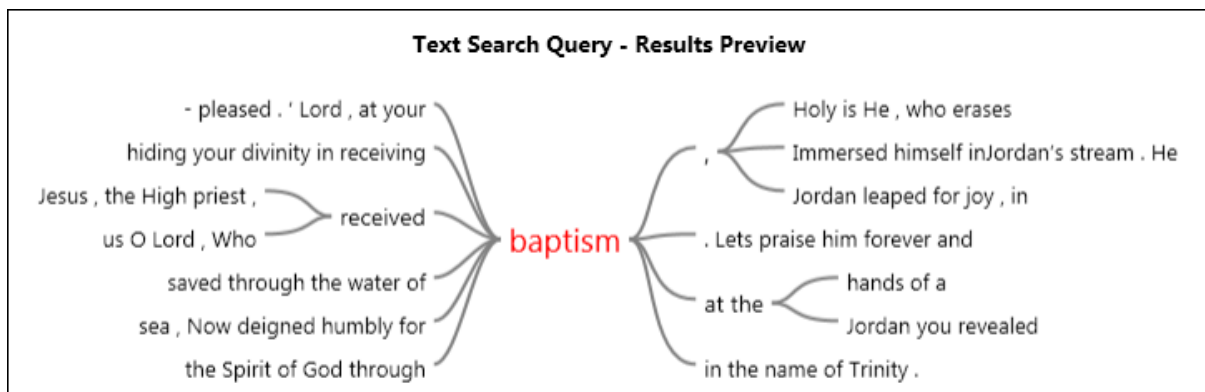
The chart below presents the word tree for the verb ‘may’ in the prayers. The very frequent occurrence of this verb in the prayers expresses the hope of the Church that it may live out its baptismal vows through the grace of God. The word tree shows the references of ‘may’ in the prayers to demonstrate this more clearly. It is Christ and the Holy Spirit who help the praying community to surrender to the will of God and glorify God by leading Christian lives, faithfully observing the commandments.



As a whole this feast commemorates the baptism of Jesus, which revealed his glory and the mystery of the Holy Trinity. Furthermore, it is an occasion for the Church to remember the gift of saving grace received through the sacrament of baptism, which opens the way to salvation and makes the faithful worthy to partake of the body and blood of Jesus. These sacred mysteries nourish the faithful and strengthen them in the faith they received at baptism to confess Jesus Christ as their only Lord and God.

4.3 YAMAPRARTHANAKAL FOR THE SUNDAY OF THE SEASON OF DENHA IN THE SMC

In this section, we analyze the Sunday proper prayers of the evening prayer (*Ramsa*), the night prayer (*Lelya*) and the Morning Prayer (*Sapra*) for the season of Epiphany. For each season and day, there are separate prayers for the *Onitha daqdam*, *Onitha d’Wasar*, *Onitha d’Ramsa*, *Slotha*, *Šuraya* in the Evening Prayer (*Ramsa*), separate *Onitha d’Mawtwa*, *ubaha*, *Tešbohta*, *Karozutha* for the Night Prayer (*Lelya*), and a separate *Onitha d’Sapra* for the Morning Prayer (*Sapra*). The most frequently occurring word here is ‘baptize’ or ‘baptism.’ This is no surprise, of course, since in the SMC the feast of Epiphany commemorates the baptism of Jesus in the Jordan by John the Baptist. Below is the word tree for the word ‘baptism’ in the text based on an NVivo text search query.



Analysis of the prayers of the LH of SMC shows that the major theme of this feast is the Christ event of Jesus' baptism in the Jordan. In this, it is held, the salvation mysteries were revealed. In line with the Gospel passages on the baptism of Jesus in the synoptic gospels, the mystery of the Holy Trinity is also held to have been revealed in this event, and this fact is noted repeatedly in the prayers.

4.3.1 The Role of the Holy Trinity

One important and distinctive topic in the prayers is the role of God the father in the fulfillment of the work of redemption. This is repeated in the hymns, where it is explained that God, by sending his Son for the salvation of the world, is the final source of the hidden plan of salvation. The role of the Holy Trinity in this salvific work is also discussed in the prayers.

The *Onitha daqdam* of *Ramsa* and *Tešbohta* of *Lelya* praise the Father for sending his Son in the fullness of time to deliver all humanity from the bondage of sin.⁹⁸ The Almighty God re-fashioned human beings in Christ by showering them with the blessings of a new spirit.⁹⁹ God sent his Son to save humankind in order to deliver them from Satan, reveal the mysteries hidden from earlier generations, and bring them peace.¹⁰⁰ The same prayer blesses God the Father, for he saves all through Jesus Christ and adorns them with everlasting bliss.¹⁰¹ The *Slotha* after the *Onitha d'Ramsa* renders praise, honor, thanksgiving and adoration to the Lord of all and to the Holy Trinity for fulfilling the work of redemption.¹⁰² The *Šubaha* prayer of night prayer is taken from Isaiah 42:15, where the prophet describes the servant and chosen one of God, who is filled in spirit and quiet in nature and establishes fair judgment on earth.¹⁰³ Humankind is saved by baptism in the name of the Trinity, according to the commandment of Jesus.¹⁰⁴ God is the revealer of hidden mysteries,¹⁰⁵ through which he himself¹⁰⁶ and his merciful love¹⁰⁷ are revealed. The *Onitha daqdam* of *Ramsa* states that it is the Holy Spirit of God who reveals the hidden mysteries.¹⁰⁸ The aim of revelation is the redemption of humankind.

⁹⁸ Commission for Liturgy, *Liturgy of the Hours* (Ujjain: Synodal Committee of Bishops for the English Version of the Liturgy of the Hours of the Syro-Malabar Church, 2012), 136 and 142; SMBC, *Yamaprarthanakal* (Thiruvananthapuram: St. Joseph's Press, 1986), 118 and 124.

⁹⁹ Onitha d'Wasar. Commission for Liturgy, *Liturgy of the Hours*, 136; SMBC, *Yamaprarthanakal*, 118.

¹⁰⁰ See *Onitha d'Ramsa* of the LH. Commission for Liturgy, *Liturgy of the Hours*, 137; SMBC, *Yamaprarthanakal*, 119.

¹⁰¹ Commission for Liturgy, *Liturgy of the Hours*, 137; SMBC, *Yamaprarthanakal*, 120.

¹⁰² "Lord our God, you wrought about the work of our redemption in Jesus Christ the first fruits of humankind. In your mercy and grace, you transformed and saved our frail human nature in such a wonderful manner, beyond all telling. For this, we render you praise, honour, thanksgiving and adoration. For you are the Lord of all, the Father, the Son, and the Holy Spirit, Forever." Commission for Liturgy, *Liturgy of the Hours*, 138.

¹⁰³ Commission for Liturgy, *Liturgy of the Hours*, 141; SMBC, *Yamaprarthanakal*, 123.

¹⁰⁴ See the prayer *Onitha d'Mawtwa* of *Lelya*. Commission for Liturgy, *Liturgy of the Hours*, 141; SMBC, *Yamaprarthanakal*, 123.

¹⁰⁵ SMBC, *Yamaprarthanakal*, 135,140.

¹⁰⁶ SMBC, *Yamaprarthanakal*, 135.

¹⁰⁷ SMBC, *Yamaprarthanakal*, 136.

¹⁰⁸ SMBC, *Yamaprarthanakal*, 135.

4.3.2 Jesus as Model and Baptism as the Gate of Salvation

It is in Christ and through Christ and with Christ that humanity is saved.¹⁰⁹ It is he who by his life, especially here by his baptism, opened the gate of heaven. The *Onitha d'Mawtwa of Lelya* presents a contrast between the baptism of Jesus in the Jordan, which manifests God's plan for salvation, and the building of the tower of Babel, which manifests humanity's own wrongful desire for a salvation independent of God. Despite being a stumbling block for the gentiles, Jesus' baptism in the Jordan is also a stepping stone to enter heaven. This stepping stone is the sacrament of baptism.¹¹⁰ Jesus' baptism points to the sacrament of baptism that is received by the faithful as the door to the divine life and sacred mysteries. The theology of the sacrament of baptism is presented in some of the prayers.¹¹¹ It is the water of baptism that washes away the stains of sin and liberates humanity from bondage to the evil spirit, who enslaved humanity by the debt of sin.¹¹² With spirit and water, the sacrament of baptism renews, re-moulds, recreates and transforms human nature.

Baptism is to be understood in relation to the mystery of the Trinity, revealed in the baptism of Jesus in the Jordan. In the *Onitha d'Wasar*, it is said that the faithful are saved not by upright acts but by the Spirit of God through baptism.¹¹³ The *Onitha d'Mawtwa of Lelya* also mentions baptism in the name of the Trinity.¹¹⁴ The *Karozutha* prayers of *Lelya* clearly state that, at the baptism of Jesus, God revealed the mystery of the Trinity.¹¹⁵ The *Onitha d'Ramsa* also portrays Jesus' baptism as a sign and symbol of his death and resurrection.¹¹⁶

Jesus is presented as a model for salvation in these prayers not only by reference to the event of his baptism: also, it is made clear that the very life and human qualities and nature of Jesus are to be followed in order to be saved. One special feature of these prayers of the SMC in this feast is the focus on the humility of Jesus during his baptism, which is presented as an example for the Church to imitate.¹¹⁷ The low Christology found in the prayers leads the Church to pray for the grace to imitate his life in obeying the commandments and doing the will of God.

¹⁰⁹ See the prayers *Onitha daqdam*, *Onitha d'Wasar*, and *Onitha d'Ramsa* of the *Ramsa*.

¹¹⁰ *Onitha d'Mawtwa of Lelya*. Commission for Liturgy, *Liturgy of the Hours*, 139-140; SMBC, *Yamaprarthanakal*, 121-122.

¹¹¹ The *Onitha d'Wasar* and *Onitha d'Mawtwa* prayers describe the work of the baptismal water and the Holy Spirit in the human soul. Baptism washes away sins and imparts holiness to all people. Thus Christians are made a new creation, just as gold comes purified from the furnace. Salvation is given through baptism since it is a step to heaven, making humans immortal and well-pleasing in the eyes of God.

¹¹² See the *Onitha d'Wasar* and *Onitha d'Mawtwa*. Commission for Liturgy, *Liturgy of the Hours*, 136, 139-140; SMBC, *Yamaprarthanakal*, 118, 122-123.

¹¹³ Commission for Liturgy, *Liturgy of the Hours*, 136.

¹¹⁴ SMBC, *Yamaprarthanakal*, 141.

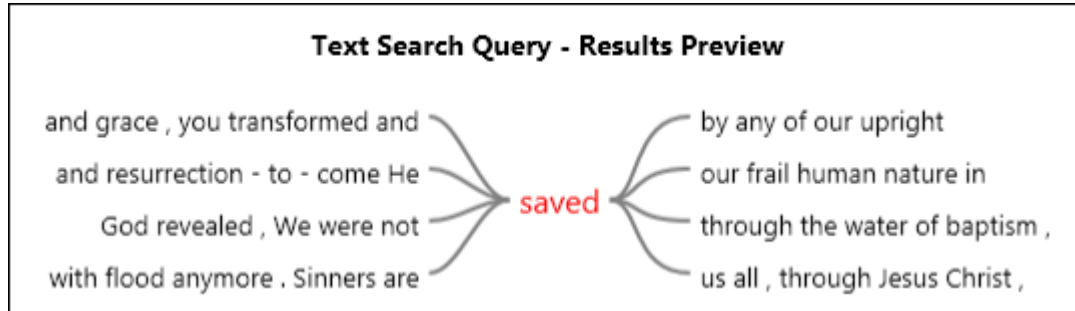
¹¹⁵ SMBC, *Yamaprarthanakal*, 143.

¹¹⁶ SMBC, *Yamaprarthanakal*, 137. Just as the baptism of Jesus points to his death and resurrection, the Apostle Paul teaches that the baptism of a Christian is a mode of participation in the death and resurrection of Jesus: "Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? Therefore we have been buried with him by baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, so we too might walk in newness of life" (Rom 6:3-4).

¹¹⁷ The *Karozutha* (Proclamation) prayers state that Jesus humbled himself before John the Baptist, who was a simple human being. The *Onitha d'Sapra* prayer notes that Jesus humbly underwent baptism, though he himself would once walk upon the sea. It continues, noting that he did not show his greatness or manifest his glory, but acted humbly as a lamb in his meekness. Commission for Liturgy, *Liturgy of the Hours*, 143 and 145; SMBC, *Yamaprarthanakal*, 125-126.

4.3.3 The Redemption of Humanity

This idea of redemption or salvation prevails throughout the prayers using various words, such as ‘deliver,’ ‘renew,’ ‘re-fashion,’ ‘save,’ ‘transform,’ ‘redeem’ and others. The word tree of the verb ‘save’ in its past tense, presented below, indicates the ‘already’ dimension of the salvation mystery.



The *Onitha daqdam* of *Ramsa* states that God revealed himself to humanity on earth according to his redemptive mission, which is to give deliverance to humankind.¹¹⁸ Later, the same prayer clarifies that the Son of God was sent to deliver humankind from the bondage of sin.¹¹⁹ The *Onitha d’Ramsa* explains that Jesus Christ was sent to do this work and save the human race.¹²⁰ In the *Slotha* prayer of *Ramsa*, the Church praises the Lord for the work of redemption in the following terms:

Lord our God, you wrought about the work of our redemption in Jesus Christ the first fruits of humankind. In your mercy and grace, you transformed and saved our frail human nature, beyond all telling. For this we render you praise, honor, thanksgiving and adoration¹²¹

This prayer explains the work of redemption, including the transformation of human nature and salvation. The concluding prayer of *Karozutha* reads: “God our Redeemer, grant peace to your Church, redeemed by your precious blood; enable us to stand on your right along with the righteous on your glorious return.”¹²² This prayer expresses the belief of the Church that redemption was achieved by the Passion and Death of Jesus, who shed his precious blood for humanity on the cross.

The following word trees for the verb ‘praise’ and the word ‘earth’ show how frequently they are repeated in the prayers. The Church praises God for the favors of salvation and the grace received through the baptism of Jesus as well as the sacrament of baptism.

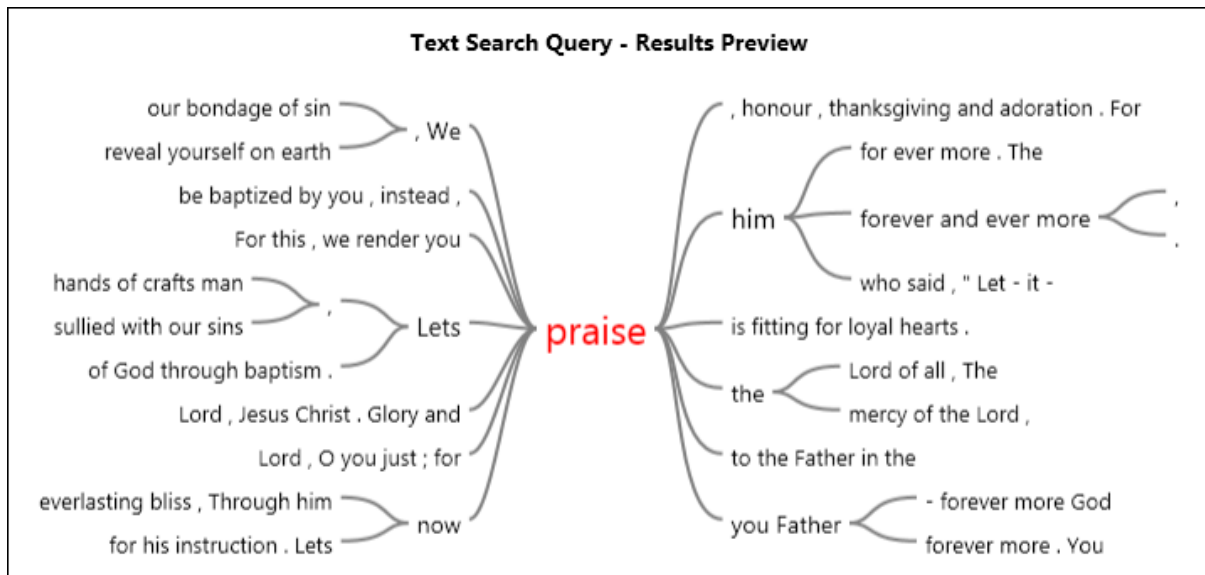
¹¹⁸ SMBC, *Yamaprarthanakal*, 135.

¹¹⁹ SMBC, *Yamaprarthanakal*, 136.

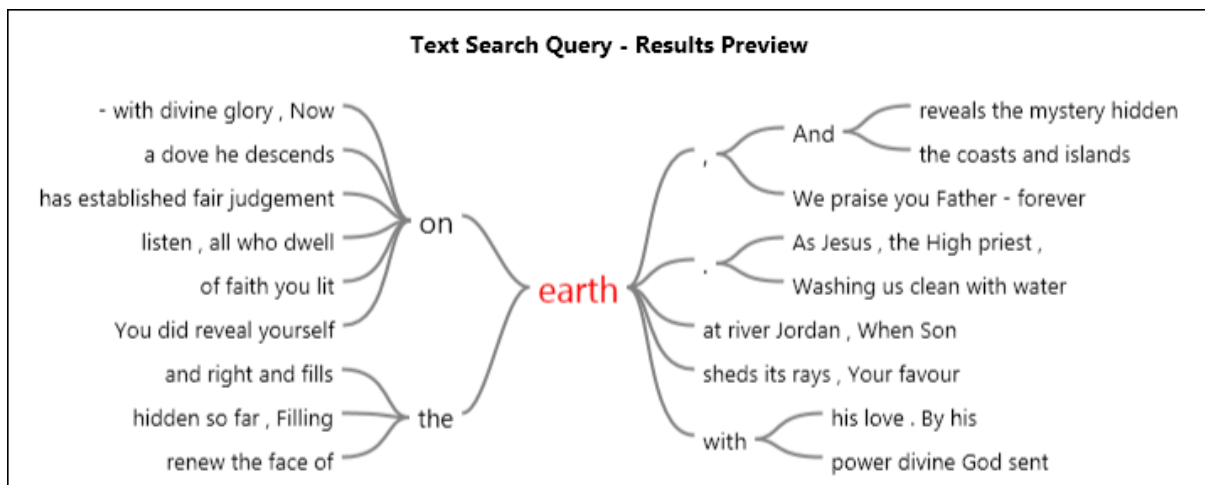
¹²⁰ SMBC, *Yamaprarthanakal*, 137.

¹²¹ SMBC, *Yamaprarthanakal*, 138.

¹²² SMBC, *Yamaprarthanakal*, 144.



The repeated occurrence of ‘earth’ in the prayers draws attention to the earthly life of Jesus. The Son of God received baptism on earth in the riven Jordan and revealed the hidden mysteries to all on earth. His light of glory fills the earth and the earth’s inhabitants are called to listen to him and rejoice with the Church on this happy commemoration of the revelation of the Holy Trinity.



In all these ways, the prayers express the theme of praising the Lord for the mysteries of his revelation, which have secured the redemption of the world. The faithful participate in this redemption through the sacraments, especially baptism.

5. COMPARING THE ROMAN AND SYRO-MALABAR LITURGIES OF THE HOURS

In analyzing the prayers of the feast of the Epiphany in the Roman and Syro-Malabar rites, we find a few differences in their emphasis of certain ideas. In the Roman rite, the revelation of Christ as the light of the world who brings salvation is commemorated with the Magi, who sought him out by the guidance of a star. Epiphany is called the resplendent manifestation of our royal Lord and Savior and it is presented as a kingship feast.¹²³ In the SMC, by contrast, the baptism of Jesus in the Jordan and the revelation of the Trinitarian mystery are the most

¹²³ Hellriegel, “Christmas to Epiphany,” 152.

prominent ideas in the Eucharistic prayers. Both rites celebrate the revelation of divine glory in the incarnated Jesus. Both, too, have as a central theme the revelation of the sacred mysteries, whether in the light of the star, as in the Roman rite, or the glory of baptism, as in the SMC. In both, the mystery is the divine nature. In the visit of the magi, the divinity of Christ is made known to all nations. In Jesus' baptism, not only is he himself revealed as the only begotten Son of God, but also the nature of God as Trinity is disclosed. In the SMC, the prayers move in a more ecclesial and pastoral direction, recalling the baptism of the faithful. The prayers reflect on the effects of baptism and duties of the baptized. The prayers of the Roman Missal, by contrast, move in an eschatological direction, expressing the hope that the faithful will see the eternal glory of God in heaven.

The prayers of the Syro-Malabar rite commemorate the Christ event while also emphasizing the need for members of the Church to participate in the salvific mysteries by living out their baptismal vows. Along with remembering the Christ event, the Syro-Malabar liturgical prayers direct the faithful to present realities and pray that they may be given the strength to participate in the saving mysteries through the sacraments. The SMC prayers relate the Christ mystery to the mysteries celebrated in the sacraments of the Church. This reminds the faithful both of their privileges and responsibilities as recipients of saving grace. Thus, the Church is nourished in faith, hope and charity through participating in these sacred mysteries and strengthened in her pilgrimage to the heavenly Jerusalem.

In the LH, the theme of the kingship of Jesus is most prominent in the Roman rite, while the Syro-Malabar rite emphasizes the humility of the Son of God, who receives baptism from a man in the Jordan. The prayers of the Roman Missal focus on the revelation of the divinity of the only begotten Son through the visit of the magi. What can be inferred from the analysis of the prayers is that the light of Jesus, which shines in the darkness, is itself the divine nature and glory of Jesus as the Son of God. This idea is made clear in the feast of the Epiphany for the St. Thomas Christians, where it is said to be a "manifestation of the Holy Trinity through the humanity of Jesus. Practically, it is the presentation of Jesus as the light and life of the world."¹²⁴ In both rites, the themes of light and glory are present. In the biblical world, light was a very significant metaphor, and so its prominence here indicates many things about God and his saving mystery. Light represents revelation and the evangelist calls God the light.¹²⁵ Light symbolizes truth, and in the Bible truth is presented as a revelation from God and revelation itself is depicted as light.¹²⁶ Water and light seem to be most essential themes in this feast, as they are essential to the Christian baptism, where the notions of sanctification and enlightenment are also emphasized. Moreover, if God and his Son are revealed as light, light becomes a natural symbol of salvation and new life.¹²⁷

6. THEOLOGICAL ANALYSIS

¹²⁴ Varghese Pathikulangara, "St. Thomas Christians and Popular Devotions," *Journal of Dharma* 15, no. 3 (1990), 266.

¹²⁵ "This is the message we have heard from him and proclaim to you, that God is light and in him there is no darkness at all" (1 Jn 1:5).

¹²⁶ For more details on the imagery of light in the Bible, see "Light," in *Dictionary of Biblical Imagery*, eds. Leland Ryken, et al. (Downers Grove: InterVarsity Press, 1998), 511.

¹²⁷ "Light," 511. The psalmist testifies that "[T]he Lord is my light and my salvation" (Ps 27:1).

In the Roman rite, the liturgical prayers focus on the visit of the Magi, who come to adore the king of the nations revealed as the light of the world. They are presented as models for the faithful in their attitude towards Christ, and the Church is encouraged to follow their example by seeking, finding and adoring the Lord through the offering of their own lives. The mood of the prayers is joy and the major theme is the praise of the glorious King with gladness. We find that the prayers of the Roman rite highlight the divine nature of Jesus and his kingly power and glory. Thus the participants in the Roman liturgy are directed to adore, praise, kneel down, bow down, worship, offer, serve, and bless the great King and King of kings who is revealed to them. They also plead that he will work his saving power in their lives. The Lord, who is all-powerful and almighty, is revealed as the light and king of glory who can and will save all humanity.

In the Syro-Malabar liturgy, by contrast, the prayers emphasize the humility of Jesus, the only begotten Son of God, who wanted to be baptized by John the Baptist in the Jordan. The faithful are reminded of their own baptism along with its saving grace and urged to live out the paschal mystery of salvation by fulfilling the baptismal duties modelled by Jesus. The faithful are saved through baptism with water and in the spirit, by witnessing and confessing Jesus. They pray for the strength to produce the abundant fruits of baptism in their earthly life.

The prayers of the Syro-Malabar liturgy take a more pastoral and practical approach. Though revealed as the Son of God, Jesus is presented from a more anthropological perspective. His humility and earthly life are to be imitated. He is an example in obeying commandments and yielding to the will of God. The communion of the Trinity is also a model for the Christian life. The prayers remind participants of the effects and fruits of the sacrament of baptism they have received. Their baptism renewed and transformed their frail human nature and made them children of God and co-heirs of Christ in his death and resurrection. The stains of their sin are washed away and they are sanctified by the Holy Spirit. The Church also thanks Jesus, the Lord and Savior, for his great mercy in making it possible to participate in the divine life through the sacred mysteries celebrated in the Eucharist. Thus the prayers concentrate on the present life of the Church, which strives to live the saving mysteries of Christ on earth. They also look to the time to come, in hope of attaining a place at the right hand of God in the heavenly Jerusalem. The Syro-Malabar liturgy focuses on the ongoing process of salvation in the present life of the Church. The Church is on its way to eternal salvation by following the model of Christ, whose life is reflected and celebrated throughout the liturgical year. Christ, who is the Son of God but appeared in human nature, is held up as the great example of Christian life. His life challenges Christians, who follow him, to imitate his life by living out their own baptismal responsibilities and leading a life in the Holy Spirit.

CONCLUSION

The feast of the Epiphany is a celebration of the mystery of God's revelation. What is revealed is the salvation of humankind. In the Roman rite, Christ is revealed as the glorious king, while in the Syro-Malabar rite it is emphasized that the same Savior is the Son of God, who appeared in humble, human form but revealed his divine glory through the exposition of the mystery of Trinity during his baptism in the Jordan. In both rites, the redemptive mystery of humanity is celebrated during this feast. Salvation is brought by the revelation of Christ as the Son of God. He can save his people as a glorious King or lead them to the Church, which

is the agent of salvation. The sacraments are presented as channels of salvation. Baptism is the door to all the saving graces. The faithful are encouraged to follow the model of the Magi in order to meet the salvation that has been revealed or imitate the humble Jesus, who is so obedient to God as to have fulfilled all righteousness in his earthly life.

CHAPTER THREE

THE CELEBRATION OF RENEWAL AND REBIRTH IN FAITH: THE PROPER PRAYERS OF THE SUNDAYS OF LENT

INTRODUCTION

In this chapter, we analyze the proper prayers for the season of Lent, especially those of the scrutiny Sundays. In the Roman rite, the third, fourth, and fifth Sundays of Lent are the days of the first, second, and third scrutinies, in which catechumens are prepared to receive the sacraments of initiation at the Easter vigil.¹ In the Roman rite, the proper prayers for the celebration of these scrutinies also include three prefaces for use during the Sundays of Lent. In the case of the SMC, the same set of proper prayers is used every day for the Eucharistic liturgy throughout the whole Lenten season since the texts translated from Syriac for each day is not yet officially promulgated. Also a single set of prayers is used for every Sunday of the LH as the revision and translation from Syriac is not yet approved for the use of the Church members. In this chapter, therefore, we examine these prayers in parallel with the scrutiny Sunday prayers of the Roman rite. In the SMC, the liturgical season after the season of Epiphany is known as the period of the Great Fast, pointing to the importance of fasting in the life of the faithful. It is a period of penance and prayer for the Church. After analyzing the prayers in each rite separately, we offer a comparative study, followed by a conclusion.

Since the time of the apostles, Christians have commemorated the resurrection of Jesus on every Sunday. By the second century, the Christian feast of Easter began to be celebrated. In the fifth century, special liturgical observances like celebrations of the Triduum and Holy week appeared.² However, a time of preparation for this feast with a purificatory fast had already spread throughout the Church by the fourth century.³ At the time of Augustine and Chrysostom, Lent had become a period of fasting and prayer; a time when the catechumens prepared for baptism and penitents for reconciliation.⁴

1 THE SUNDAYS OF SCRUTINY IN THE ROMAN RITE

A word frequency query in NVivo for the Eucharistic proper prayers of the scrutiny Sundays of Lent yields the list provided on the following page. The fact that the most frequent word is 'may' shows that the prayers express the hope to receive grace and the gifts asked for through the prayers. Faith is the second most frequent word in the prayers. The preparation for the scrutiny of baptism obviously focuses on fostering the faith of the catechumens. The renewal

¹ Evidence of this is found in a letter of a Roman deacon, John, who lived roughly fifty years after St. Leo the Great. The Gelasian Sacramentary also shows that the scrutinies were celebrated on the third, fourth, and fifth Sundays of Lent. Pierre Jounel, "The Easter Cycle," in *The Church at Prayer: The Liturgy and Time*, ed. A. G. Martimort, vol. 4 (Collegeville: Liturgical Press, 1986), 68.

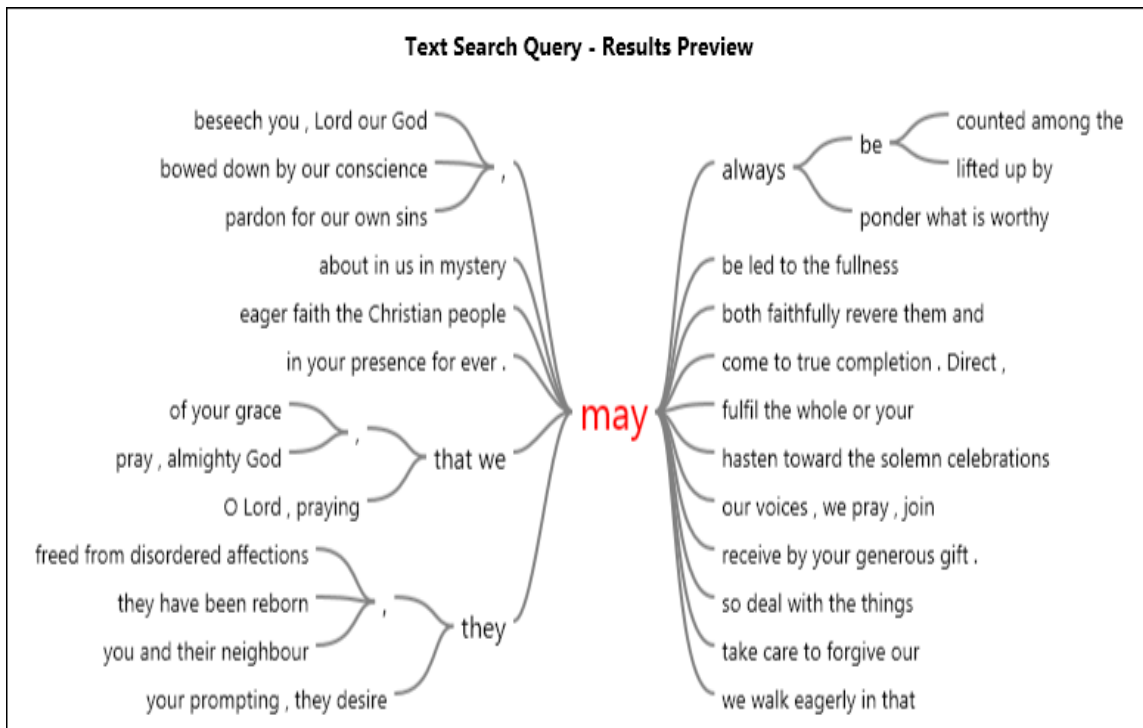
² Jounel, "The Easter Cycle," 33-34.

³ In Egypt, a forty-day fast was celebrated commemorating Jesus' own fast in the desert in the weeks following his baptism. Later, it took the form of a penitential preparation for celebrating the feast of Easter. Lent offered an appropriate framework for the final preparation of catechumens for their baptism at the Easter Vigil. In addition, Lent became a time of preparation for reconciliation, which took place on Holy Thursday. On that day sinners who had completed their period of penance were readmitted to communion. Jounel, "The Easter Cycle," 66. See also Harald Buchinger, "Towards the Origins of Paschal Baptism: The Contribution of Origen," *Studia Liturgica* 35, no. 1 (2005), 12-31.

⁴ Jounel, "The Easter Cycle," 66-67.

of baptismal vows leads the members of the Church to rekindle their faith in the risen Christ. Love and mercy are the virtues most reflected in the season of repentance and renewal of life. The word tree for the verb ‘may’ presented below was obtained from a text search query. It shows the reference of this word in the prayer texts analyzed.

Sl. No.	Word	Count
1	may	13
2	faith	5
3	love	5
4	mercy	5
5	always	4
6	gift	4



The season of Lent has a twofold character. In addition to preparing the faithful to celebrate the paschal mystery, it is a time to recall one’s baptism, or, in the case of the catechumens, to prepare for it.⁵ The twofold nature of Lent indicated in *Sacrosanctum Concilium* is evident in the proper prayers of the Sundays of Lent studied here. As noted above, these Sundays are the scrutiny Sundays in the Roman rite. Therefore, both baptismal motifs and penitential themes are present in the liturgical prayers of these Sundays. In this time of preparing for the fruitful celebration of the paschal mystery during Holy Week, the Church encourages its members to practice penance and pray for the forgiveness of their sins, reminding them of their baptismal vows. The sinful nature of humanity is of course the subject of reflection during Lent, which leads to the prayer for God’s mercy. God, the Savior, is called upon to renew the life of the faithful who are engaged in penance, prayer, and sharing with their fellow human beings. The

⁵ “The season of Lent has a twofold character: primarily by recalling or preparing for baptism and by penance, it disposes the faithful, who more diligently hear the word of God and devote themselves to prayer, to celebrate the paschal mystery.” SC 109.

key baptismal themes of rebirth, renewal, and repentance occur frequently in the prayers. The table given below presents the distribution of prominent theological themes in these proper prayers of the scrutiny Sundays for the Eucharistic celebration and the Liturgy of the Hours of the Roman rite.

Tables showing the distribution of theological themes in the liturgy of the Roman Rite for the third, fourth, and fifth Sundays of Lent⁶

PREPARATION FOR SALVATION

A) Eucharistic Liturgy

NAME OF PRAYER	WORD/GROUP OF WORDS	PART OF THE PRAYER
1. Collects 2. Prayers over the offerings 3. Prefaces 4. Prayers over the people	Fasting, prayer and almsgiving, devotion and faith, walk in charity Beseech pardon, forgive, devout way of life Minds made pure, intent on prayer, works of charity, renewing and purifying hearts, hold things eternally endure, self-denial, humble, contribute, imitate Abide in love, fulfil commands	...in fasting, prayer and almsgiving have shown us a remedy for sin...with prompt devotion and eager faith...we walk eagerly in that same charity... ...we who beseech pardon for our own sins, may take care to forgive...lead them ...by a devout way of life... ...with the joy of minds made pure... eagerly intent on prayer and on the works of charity... time for the renewing and purifying of their hearts...hold ...to things that eternally endure...self-denial... humble our sinful pride, contribute to the feeding of the poor...help us imitate you in your kindness ...abiding in the love of you and their neighbor they may fulfill the whole of your commands...

B) Liturgy of the Hours

NAME OF PRAYER	WORD/GROUP OF WORDS	PART OF THE PRAYER
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⁶ All the prayers of the Eucharistic celebration are taken from the Missal text, USCCB, *The Roman Missal, English Translation According to the Third Typical Edition* (New Jersey: Catholic Book Publishing Company, 2011), 97-99, 106-109, 116-119, 398-402. For the proper prayer for the scrutinies for the catechumens, see 969-972. For the prayers of the LH, see *The Liturgy of the Hours According to the Roman Rite*, vol. 2, 4 vols. (New York: Catholic Book Publishing Corp., 1975), 33-48, 208-220, 271-283 and 336-348.

1. Antiphons of EPs 2. Intercessions of EPs	Turn from sins, open hearts Share with others, feed the hungry, follow with zeal and perfection, hunger for word, work to build a world of peace and goodness, strip off sinful selves, do penance, serve others, help brother	...Turn away from sin and open your hearts... ...to share with others... love may grow deeper... feeding the hungry...to follow you with greater zeal and perfection...may they hunger for your word... work always to build a world of peace and goodness...help us to strip off our sinful selves... do penance ...to serve the needs of others and to be like you...brother may always help brother...
3. Concluding prayers of EP and MP	Prayer, fasting, works of mercy, sharing, eagerness of faith and love, follow his example, turn hatred to love, conflict to peace, change selfishness into self-giving	...to overcome our sins by Prayer, fasting, works of mercy...and sharing with our brothers and sisters...hasten...with eagerness of faith and love...to follow the example he gave us...may our faith, hope and charity turn hatred to love, conflict to peace...change our selfishness into selfgiving...
4. Intercessions of MP	Share concern, work to build up, fix eyes on lasting city, grow in holiness, do away with dissension	...to share your concern for the good of all...may we work together to build up the earthly city with our eyes fixed on the city that last forever... we may grow in holiness...to do away with all dissension...

FRUITS OF SALVATION

A) Eucharistic Liturgy

NAME OF PRAYER	WORD/GROUP OF WORDS	PART OF THE PRAYER
1. Entrance antiphons	Gather, rescue, give new spirit,	...will gather from all ...lands... he rescues my feet from the snare...I will give you new spirit...
2. Collects	reconcile, spiritual joy	...through your Word reconcile the human race...increase in spiritual joy...
3. Prayer over the offerings	Eternal remedy	...these offerings... bring eternal remedy...
4. Prefaces	Led human race to radiance of faith, fullness of grace	...By the mystery of incarnation, led the human race that walked in darkness into the radiance of the faith...they may be led to the fullness of grace...
5. Prayers over the people	rescued	...bring those rescued by your mercy from every evil...

B) Liturgy of the Hours

NAME OF PRAYER	WORD/GROUP OF WORDS	PART OF THE PRAYER
1. Antiphons of EPs	Justified by faith, redeemed, brought us to life, sets us free, guides, saves, we are healed	... we have been justified by faith... redeemed by the precious blood of Christ...he brought us to life in Christ Jesus...protects us and sets us free he guides and saves his people...by his wounds we are healed.
2. Intercessions of EPs	Christ became teacher, example and brother	...give glory to Christ, the Lord, who became our teacher, our example and our brother...
3. Concluding prayers of EPs and MP	reconciles, gift of reconciliation	...your Word...who reconciles us to you...your word...brought mankind the gift of reconciliation...
4. Intercessions of MP	brought all blessings, gifts of peace and love	...you have brought blessing to all mankind...rejoice in your gifts of peace and love...

SACRAMENTAL THEMES

A) Eucharistic Liturgy

NAME OF PRAYER	WORD/GROUP OF WORDS	PART OF THE PRAYER
1. Entrance antiphons 2. Collects 3. Prayer over the offerings 4. Prefaces 4. Prayer after communion	Pour water, cleanse, new spirit Chosen ones, Fashioned anew, reborn, new life at the font of baptism Purify them Waters of regeneration, adopted children, new life, reborn, renewing Pledge of things, bread from above, Members of Christ, body and blood, initiate, sacraments of eternal life, reborn	...I will pour clean water upon you and cleanse you from all your impurities...will give a new spirit... ...that these chosen ones...may be fashioned anew... may be reborn as citizens of heaven... these chosen ones... receive new life at the font of baptism... ...graciously purify them by the working of this sacrifice... ...through the waters of regeneration to make them your adopted children...leads us by sacred mysteries to new life... they have been reborn... ...receive the pledge of things...nourished... with the Bread...from on high...be counted among the members of Christ, in whose Body and Blood we have communion ...to initiate through the Sacraments of eternal life...remember in loving prayer those to be reborn...

B) Liturgy of the Hours

NAME OF PRAYER	WORD/GROUP OF WORDS	PART OF THE PRAYER
1. Intercessions of EPs 2. Concluding prayers 3. Intercessions of MP	Repentance, chosen to rebirth, reborn in baptism, bread of life, grow in unity in the body of your Son Repentance, new life New spirit, baptism, newness of life, waters of baptism, new life	...grant that those who have died the death of sin may rise again through faith and repentance...All praise to God the Father who brought his chosen people to rebirth... share the one bread of life, that they may grow in unity in the body of your Son...Look with love on all to be reborn in baptism... ...lead us through a Lent of repentance... his brothers might glory in new life... ...create a new spirit in us...through baptism we were buried with you and rose to life with you, may we walk today in newness of life...;...from the waters of baptism raise up to new life those under instruction...

1.1 ANALYSIS OF THE EUCHARISTIC PROPER PRAYERS OF THE SUNDAYS OF LENT

The first two Sundays of Lent focus on the Easter mystery and the next three Sundays are called the scrutiny Sundays. The prayers of these Sundays contain several references to the sacrament of baptism. These Sundays include readings from Year A of the cycle, with the baptismal motif based on the Gospel that dominates the entire Eucharistic liturgy. The proper prayers of these Sundays take up the theme of the scripture readings, and especially the Gospel readings for the day. It is useful, then, to consider the readings for these Sundays according to all three cycles of the lectionary.⁷ The following table shows the readings for all three cycles of the lectionary for the third, fourth and fifth Sundays of Lent in the Roman rite.

⁷ The Lectionary presents the readings and the responsorial psalm assigned for each Mass of the year (Sundays, weekdays, and special occasions). The Roman Catholic Lectionary is arranged in two cycles, one for Sundays and one for weekdays. The Sunday cycle is divided into three years, labeled A, B, and C. In Year A, the gospel readings are taken from the Gospel of Matthew; in Year B, from the Gospel of Mark and chapter 6 of the Gospel of John; in Year C, from the Gospel of Luke. The Gospel of John is read throughout Easter and is used for other liturgical seasons, including Advent, Christmas, and Lent. The weekday cycle is divided into two years, Year I and Year II. On the Sundays of Lent, the gospel readings are from the Gospel of John.

Table of Scripture Readings for the Scrutiny Sundays in the Roman Rite

Scripture Readings	Cycle	Gospel Readings	OT Readings	NT Readings
First Scrutiny Sunday	A	Jn 4:5-42	Ex 17: 3-17	Rom 5:1-2, 5-8
	B	Jn 2:13-25	Ex 20: 1-17	1 Cor 1:18, 22-25
	C	Lk 13: 1-9	Ex 3:1-8a, 13-15	1 Cor 10.1-6, 10-12
Second Scrutiny Sunday	A	Jn 9:1-41	1 Sm 16:1b, 6-7, 10-13a	Eph 5:8-14
	B	Jn 3:14-21	2 Chr 36:14-17a, 19-23	Eph 2:4-10
	C	Lk 15:1-3, 11-32	Jos 5: 9a, 10-12	2 Cor 5:17-21
Third Scrutiny Sunday	A	Jn 11:1-45	Ez 37: 12b-14	Rom 8:8-11
	B	Jn 12: 20-33	Jr 31:31-34	Heb 5:7-9
	C	Jn 8:1-11	Is 43:16-21	Phil 3:8-14

Adolf Adam argues that the new liturgy makes greater use of the baptismal motifs proper to the Lenten liturgy, in accordance with the instructions of SC. The Sunday prayer texts call for conversion and penance and support the faithful in achieving these things. On each Sunday, the Gospel pericope presents a special theme that is supported by other readings, prayers and songs.⁸ In the study of the proper prayers of each of these Sundays that follows here, we have designated each of the three according to the main theme under reflection.

1.1.1 The Sunday of Conversion

On the third Sunday of Lent, the story of the Samaritan woman whom Jesus met at Jacob's well is read. This encounter led to the conversion of the woman and her rebirth through faith in the Son of God. Most of the prayers for this Sunday concern the themes of repentance and renewal of life in Christ. Accordingly, we will refer to this here as the Sunday of conversion. The Gospel reading declares that Jesus is the Messiah, the Savior of the world who brings living water. The preface of this third Sunday states that Jesus has created the gift of faith in all believers in order to awake the fire of life in their hearts. The OT reading from Ex 17:3-17 points to the mystery of baptism, where Moses struck a rock producing water from it at God's command. The water recalls the water of baptism, and in 1 Cor 10:4 Paul states that "the rock was Christ."⁹ The NT reading from Rom 5:1-2, 5-8 presents baptism as an event of partaking in the paschal mystery.¹⁰ The second entrance antiphon¹¹ and the communion antiphon¹² both refer to the water of baptism. The same antiphons are used for the first scrutiny as entrance antiphons. The collect of the third Sunday of Lent seeks the mercy of God through repentance and the confession of sinfulness. It declares that God, who is the author of all mercy and goodness, showed that the remedy of sin is prayer, fasting and performance of the works of mercy. The collect for the first scrutiny refers to the renewal of life and restoration of the first dignity of the catechumens, which had been lost by original sin, through the sacrament of

⁸ Adolf Adam, *The Liturgical Year: Its History and Its Meaning after the Reform of the Liturgy*, trans. Matthew J. O'Connell (New York: Pueblo, 1981), 99.

⁹ Adam, *The Liturgical Year*, 101.

¹⁰ Adam, *The Liturgical Year*, 101-102.

¹¹ "I will gather you from all the foreign lands; and I will pour clean water upon you and cleanse you from all your impurities, and I will give you a new spirit, says the Lord." USCCB, *The Roman Missal*, 97.

¹² "For anyone who drinks it, says the Lord, the water I shall give will become in him a spring welling up to eternal life." USCCB, *The Roman Missal*, 99.

baptism.¹³ The prayer over the offerings reminds one, of the Lord's command to forgive one another and be pardoned for one's sins.¹⁴ In the scrutiny Sunday, the prayer over the offerings seeks the grace to be worthy to celebrate the mysteries and to live a devout way of life. The prayer over the people asks for the grace to live up to the commandment of love.¹⁵

The prayers for this third Sunday of Lent are filled with the baptismal themes of conversion and renewal. Adam claims that these themes serve both as a preparation for baptism and a reminder of the sacrament and means of renewing it for the whole community. A baptismal typology can be seen in the story of the Samaritan women.¹⁶ The Gospel for this Sunday in Year B is the account of the cleansing of the temple, where Jesus speaks about his death and resurrection. It also points to the need to cleanse one's heart and make it a temple of God and house of prayer. In Year C, the Gospel passage is Lk 13:1-9, containing Jesus' exhortation to repentance in the parable of the unyielding fig tree. Thus, one can see that the theme of this third scrutiny Sunday is the salvation to be gained through conversion.¹⁷

1.1.2 The Sunday of Light

The Gospel passage for the fourth Sunday of Lent (Jn 9:1-41) recounts Jesus' healing of the man born blind by bringing him to the light of faith. This leads us to designate this second scrutiny Sunday the Sunday of light. The prayers for this Sunday express the soteriological dimension of the sacraments. Through the sacraments of baptism and the Eucharist, the fruits of salvation reach the faithful. The collect asks for the grace to prepare well for the solemn celebrations of the paschal mystery. This prayer refers to the salvific work of the Word, who reconciled the human race with God. The Eucharistic offering "brings eternal remedy [...] for the salvation of all the world."¹⁸ As noted above, the Gospel reading for Year A is Jn 9:1-41, which tells of Jesus's healing of the man born blind, leading him to faith in the Son of man. The use of metaphors of light and darkness shows the radiance of faith and the sinfulness of humanity. The early Church referred to baptism an "enlightenment" (Greek *phōtismos*, *φωτισμός*), and the candidates for baptism as 'those being enlightened.' The preface brings out this idea in a magnificent way. The preface of the second scrutiny, celebrated on this fourth Sunday of Lent, embodies in its very structure an expression of the divine-human exchange, which is the source of the scrutiny's dynamic power to change lives.¹⁹ "The mystery of incarnation led the human race from darkness to radiance of faith," it reads, and

¹³ USCCB, *The Roman Missal*, 969.

¹⁴ "And forgive us our debts, as we also have forgiven our debtors" Mt 6:12.

¹⁵ USCCB, *The Roman Missal*, 99.

¹⁶ For example, see Nocent, *The Liturgical Year*, vol. 2, 86. Daniélou states that the water of baptismal water also brings forth a new creature. See for biblical typology of baptism, Jean Daniélou, *The Bible and the Liturgy* (Michigan: Ann Arbor, 1979), 6, 7, 71 and 195.

¹⁷ Adam, *The Liturgical Year*, 102.

¹⁸ See the prayer over the offerings for the fourth Sunday. USCCB, *The Roman Missal*, 106.

¹⁹ For a grammatical and source analysis of the preface of the second scrutiny celebrated on the fourth Sunday of Lent, see James G. Leachman and Daniel P. McCarthy, "Preparation for the Piazza: The Preface of the Second scrutiny (the fourth Sunday in Lent): The Mystagogical Formation of the Neophytes and the Assembly," *Studia Liturgica* 38, no. 1 (2008), 132-133. For another critical analysis of the Lent prefaces, see S. Joseph Lionel, *Continuity in Liturgical Renewal: A Critical Analysis of the Prefaces for the Sundays of Lent in the Editions of the Missale Romanum 1570 and 2002* (Bethesda: Bethesda Academica Press, 2012), 127-167.

brought those “born in slavery to ancient sin” through baptismal water “to make them adopted children” of God.²⁰

The OT reading is from 1 Sam 16, where David is anointed king of Israel. One can see a link between this passage and baptism, since baptism makes possible the faithful’s participation in the royal priesthood of Christ. The NT reading from Eph 5:8-14 also emphasizes the relation between light and baptism. The motif of light is found in the preface and the prayer over the people of this fourth Sunday of Lent.²¹ The entrance antiphon is a call to joy, and thus this Sunday is called *Laetare* Sunday. Its prayers express happiness in anticipation of Easter.²² The Gospel for year B tells of the conversation of Nicodemus, also addresses the salvation mystery through the symbolism of light.²³ The NT reading proclaims the faithful’s participation in the paschal mystery of Christ.²⁴ The Gospel of Year C is the parable of prodigal son.²⁵ It praises God’s merciful love. The first two communion antiphons also refer to the Gospel readings for Years A and B.²⁶ The NT reading speaks of reconciliation with God, which makes all those who are baptized a new creation.²⁷ The prayer after communion addresses God as “the one who enlightens everyone who comes to this world.” It prays that the hearts of the faithful may be illuminated “with the splendor of his grace.”²⁸ The prayer over the people also uses the metaphor of light, when it asks for life by his “unfailing light to those who walk in the shadow of death.”²⁹ For all these reasons, this fourth Sunday of Lent could well be called the ‘Sunday of Light,’ even though it is known as the ‘Sunday of Joy.’

1.1.3 The Sunday of Life

The fifth Sunday of Lent may be called the Sunday of Life, since the Gospel theme of this third scrutiny Sunday is the resurrection of Lazarus from death to life. It could also be called the ‘imitation of Christ Sunday.’ The prayers of this Sunday ask for the grace to follow the example of Jesus, in his love and human qualities. The Gospel reading for the day according to Year A tells of the raising of Lazarus from the dead.³⁰ Jesus is shown to be the resurrection and the life. The other readings speak of God’s life-giving spirit.³¹ The collect for this Sunday speaks of the charity of the Son of God, who “out of love for the world handed himself over to death.”³²

The preface of this Sunday states that “taking pity on the human race, he leads us by sacred mysteries to new life.”³³ At the same time, it shows the dual nature of Jesus Christ, who as a human being wept at the tomb of Lazarus, and as God raised him to life. Year B designates Jn

²⁰ USCCB, *The Roman Missal*, 108.

²¹ USCCB, *The Roman Missal*, 108-109.

²² USCCB, *The Roman Missal*, 106.

²³ Jn 3:14-21.

²⁴ Eph 2:4-10. Adam, *The Liturgical Year*, 103.

²⁵ Lk 15:1-3, 11-32.

²⁶ USCCB, *The Roman Missal*, 108.

²⁷ 2 Cor 5:17-21.

²⁸ USCCB, *The Roman Missal*, 109.

²⁹ USCCB, *The Roman Missal*, 109.

³⁰ Jn 11:1-45.

³¹ Ez 37: 12b-14 and Rom 8:8-11.

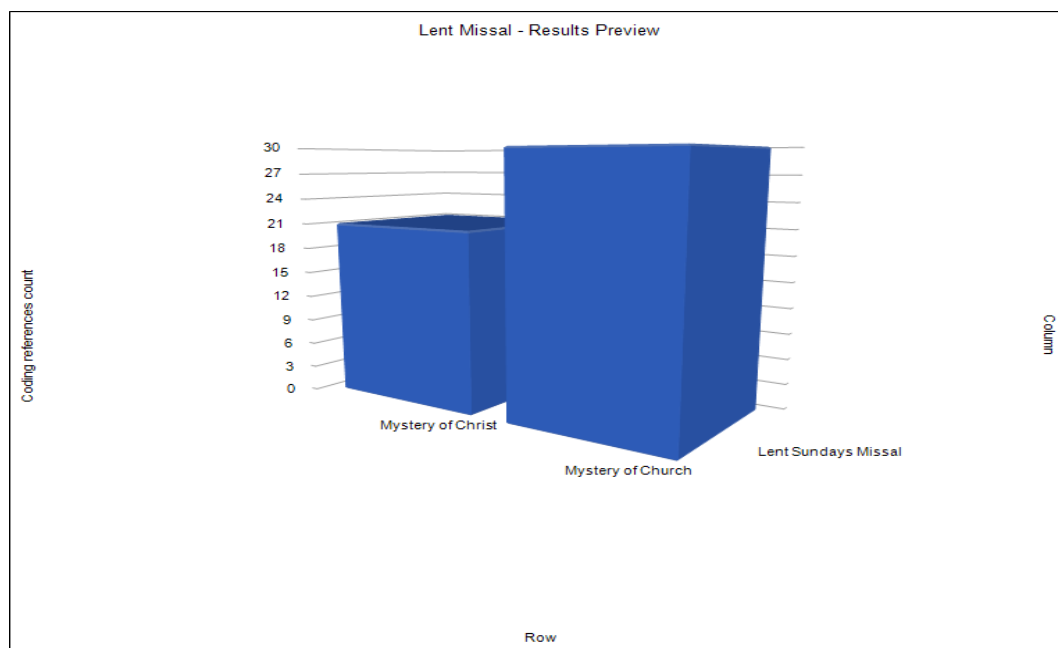
³² USCCB, *The Roman Missal*, 116.

³³ USCCB, *The Roman Missal*, 118.

12:20-33 as the reading for this day in order to convey the liberating message of the paschal mystery through the parable of the grain of wheat. The communion antiphons echo the Gospel readings of all the lectionary cycles. The NT reading points to the suffering and death of the Son of God.³⁴ The OT reading speaks of the new covenant.³⁵ The Gospel for Year C shows Jesus' mercy towards sinners in Jn 8:1-11, and the OT reading from Is 43:16-21 shows the forgiving love of God. The NT reading describes the hope of Paul that he may follow the path of suffering in order to gain the glory of the resurrection.³⁶

In an impressive way, the proper prayers for these Sundays at once present the message of salvation and provide guidance to achieve it. On the one hand, they offer the catechumens immediate preparation to receive the sacraments of initiation; on the other, they function to renew the faith and love of the community and fill them with gratitude for their calling.³⁷ Nocent, in a study of these readings, makes clear the difference between the exegetical reading and liturgical reading of the Gospel passage.³⁸

The following chart indicates the relative frequency of references to the mysteries of Christ and of the Church in these prayer texts. Based on this NVivo presentation, we see that the mystery of the Church is more often referred to than that of Christ in the proper prayers of the Roman Missal. This is because the Church is preparing its members to participate in the mystery of salvation through the sacrament of baptism. The prayers also remind believers to renew their baptismal vows in order to fully partake in the paschal mystery. So, more than the Christological dimension, the ecclesiological dimension of the paschal mystery is seen in the prayers of the scrutiny Sundays of the Lenten season.



³⁴ Heb 5:7-9.

³⁵ Jer 31:31-34.

³⁶ Phil 3:8-14.

³⁷ Adam, *The Liturgical Year*, 105.

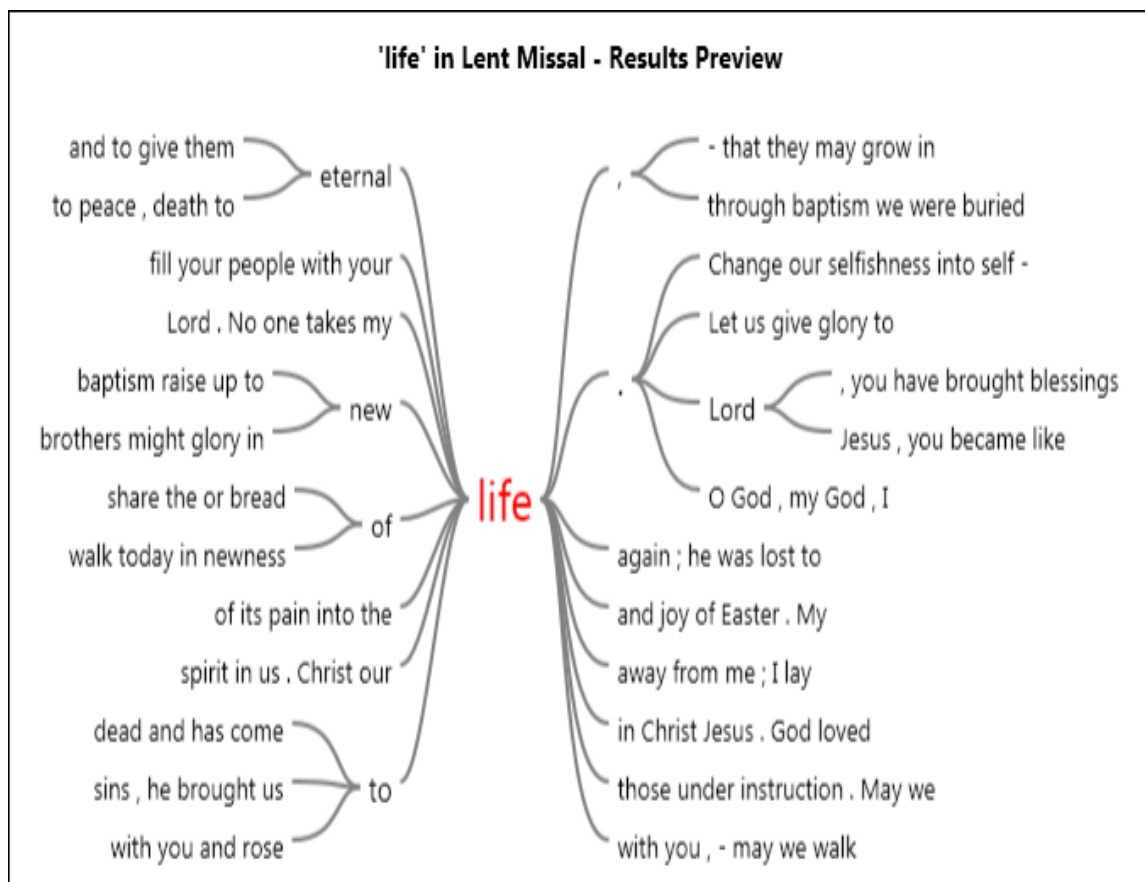
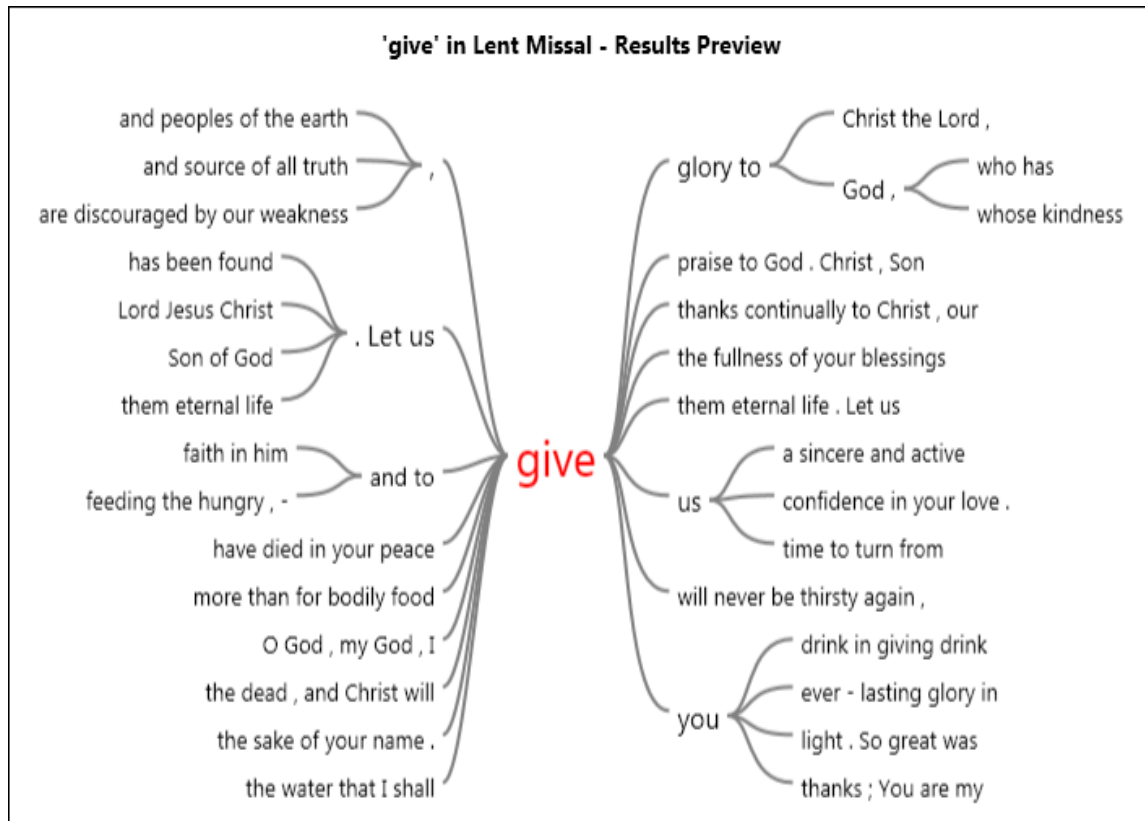
³⁸ He says that in each liturgical scriptural reading we read the whole Bible, from the first book to the last, and all of it in light of the paschal mystery. Adrian Nocent, *The Liturgical Year: Lent, the Sacred Paschal Triduum, Easter Time*, vol. 2 (Collegeville: Liturgical Press, 1977), 98-99.

1.2 ANALYSIS OF THE PROPER PRAYERS OF THE LITURGY OF THE HOURS FOR THE SUNDAYS OF LENT

The following section presents the result of a word frequency query for the proper prayers of the scrutiny Sundays of Lent for the LH. The most frequently occurring verb is 'may,' which indicates the desire or wish of the faithful for renewed life. The words 'life' and 'love' are also repeated frequently in the prayers, nearly as often as the verb 'give.' This shows the importance of new life and of the renewal of life in the season of Lent. The Church gives praise and thanks to God and hopes for the day of glory and new life with Christ. Text search queries conducted in NVivo provided the word trees presented below.

Sl. No.	Word	Count
1	may	21
2	give	15
3	life	13
4	love	13
5	people	10
6	glory	9





1.2.1 Lent as a Time of Repentance

A major theme of the season of Lent is the gaining of grace through penance, prayer, fasting, and the works of charity. The cry of the time is “Lord have mercy for we have sinned against you.”³⁹ This prayer is echoed in the responsories of all the Evening and Morning Prayers of the scrutiny Sundays. This is the acceptable time to turn away from sin and seek the mercy of God. The hymn of the Evening Prayer prays that the Lord will teach the Church to mourn its sins, to fight and conquer sin, and to die to self. Jesus is model for repentance because he did himself fast and pray for forty days.⁴⁰ The hymns show Lent to be a time for salvation, sought through prayer, fasting and penance. Jesus is addressed as the Savior of all nations, redeemer, the way of salvation, and the gate to heaven’s glory. The Church prays for the forgiveness of sins by confessing them. The antiphon of Evening Prayer 1 exhorts the faithful to turn away from sin and open their hearts to the Word of God. The first reading of the Evening Prayer of the third and fourth Sundays of Lent reminds the faithful, with Paul, that this is the acceptable time to receive God’s grace.⁴¹ The concluding prayers of the Evening and Morning Prayers of this third Sunday identify prayer, fasting, and the works of mercy as remedies for overcoming sins and healing the wounds of selfishness. By calling upon the faithful to acknowledge their guilt, the Church invites them to be led “through a Lent of repentance to the beauty of Easter joy.”⁴² The repentance of the Church prepares it to partake in the salvific mysteries of Christ.

1.2.2 Lent as a Time for Reconciliation

Reconciliation is a prominent theme of the second scrutiny Sunday. The concluding prayers of the Evening and Morning Prayers refer to Jesus Christ as the Son who reconciles humanity with the Father. It is Jesus who “brought the gift of reconciliation by the suffering and death he endured.”⁴³ Reconciliation brings joy and peace, as in the parable of the prodigal son,⁴⁴ and so the fourth Sunday of Lent is the Sunday of joy. The entrance antiphon invites the Church: “Let us go to God’s house with rejoicing.”⁴⁵ The concluding prayers of the Evening Prayer and Morning Prayer read: “Father of peace, we are joyful in your Word.”⁴⁶ The reading for the Morning Prayer of third and fourth Sundays, reminds the faithful that “today is holy to the Lord your God. Do not be sad and do not weep...do not be saddened this day, for rejoicing in the Lord must be your strength.”⁴⁷ This exhortation reveals the necessary inner attitude of a Christian, who is reconciled with the Father through the paschal mystery of the Son. The joy of Lent comes from the rebirth and renewal of life, since a new spirit is poured into the hearts of the believers. Baptismal ideas like the newness of life, rebirth, renewal of heart, the water of wisdom, the living water, and cleansing can be found throughout the prayers of the LH. This indicates the fruits of the paschal mystery that are enjoyed by the Church. Believers experience salvation in their lives through the forgiveness

³⁹ See the responsories of the EP and MP for all three of the Sundays under study.

⁴⁰ *The Liturgy of the Hours According to the Roman Rite*, vol. 2, 33.

⁴¹ 2 Cor 6:1-4a.

⁴² *The Liturgy of the Hours According to the Roman Rite*, vol. 2, 210, 216 and 220.

⁴³ *The Liturgy of the Hours According to the Roman Rite*, vol. 2, 272-273, 278-279 and 282-283.

⁴⁴ See the gospel reading of Year C for the fourth Sunday of Lent.

⁴⁵ *The Liturgy of the Hours According to the Roman Rite*, vol. 2, 271.

⁴⁶ *The Liturgy of the Hours According to the Roman Rite*, vol. 2, 272, 278 and 282.

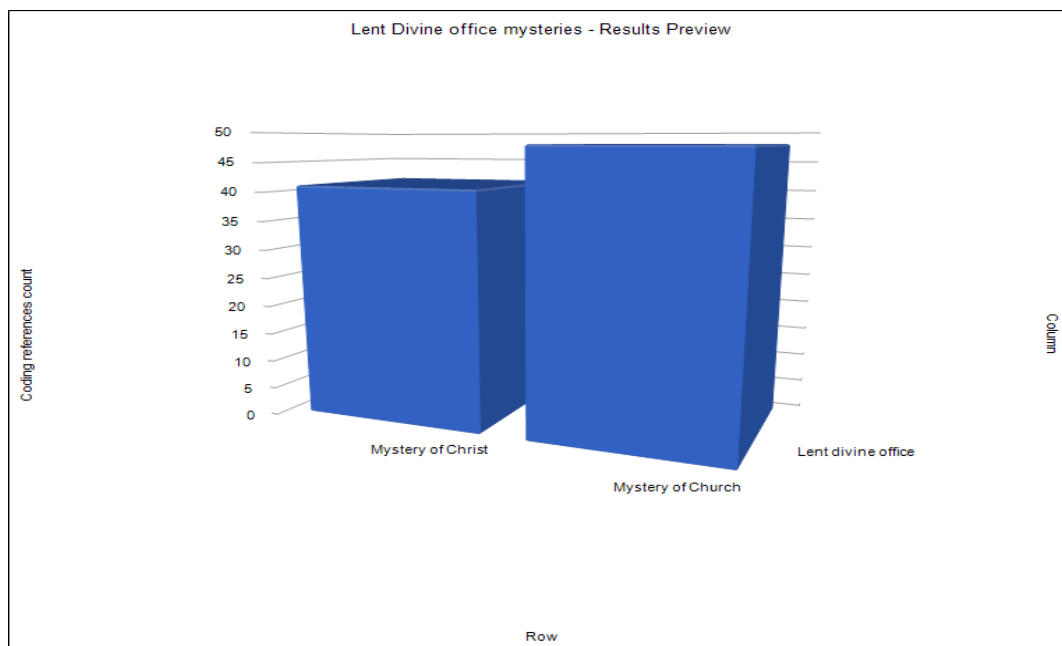
⁴⁷ Neh 8:9-10.

of sins and reconciliation with God and with each other. Thus they acquire the joy of salvation.

1.2.3 Lent as a Time for the Imitation of Christ

The third scrutiny Sunday portrays Lent as a time to live according to the example of Christ. The intercessions of the Evening Prayer of the third and fifth Sundays present Christ as “our example and our brother.” These prayers ask for grace to follow his model in sharing the joy and sorrow of others and to obey his teachings. The concluding prayer of the Evening Prayer and Morning Prayer of fifth Sunday seeks “help to be like Christ who loved the world and died for our salvation” and asks that he “guide us by his example.”⁴⁸ The concluding prayers of the Evening and Morning Prayers of the fourth Sunday of Lent ask God the Father: “teach us, the people who bear his name to follow the example” of Jesus, so Christians may “turn hatred to love, conflict to peace, death to eternal life.”⁴⁹ The prayers express the urge of the Church to follow Jesus and participate in the salvation of the humanity with him.

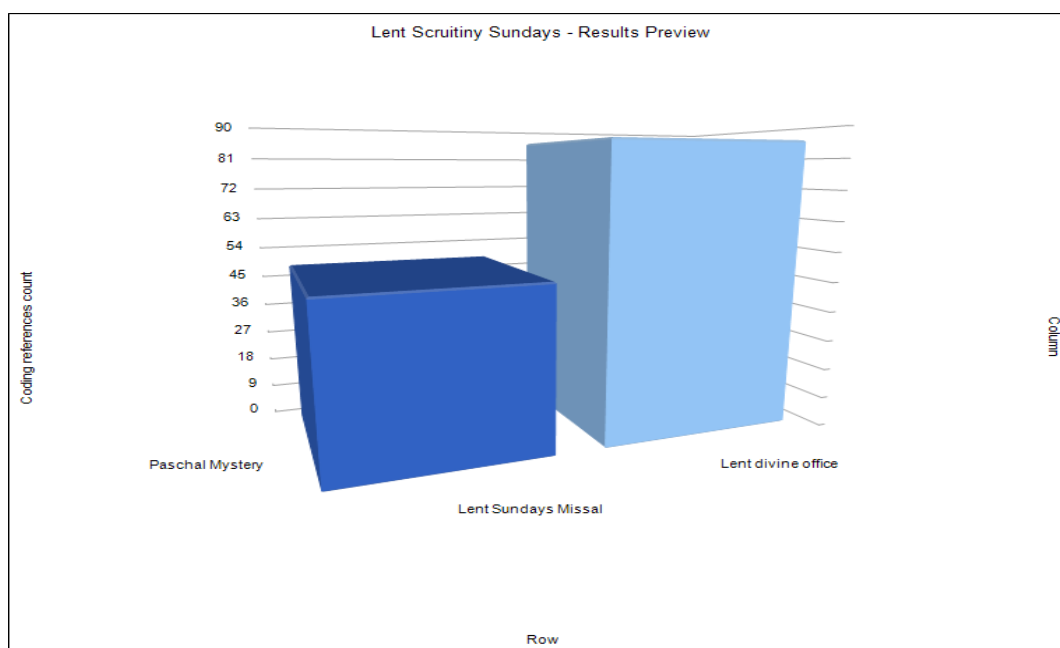
The chart below presents that the mysteries of Christ and of the Church appear almost the same number of times in the proper prayers of the LH of the scrutiny Sundays of Lent. The ecclesiological dimension of the paschal mystery appears slightly more than its Christological dimension in the prayers of the LH of the Roman rite.



The next chart displays the number of references to the paschal mystery in the prayers of the Missal and of the LH of the Roman rite when coded using the paschal mystery scheme in NVivo. The LH prayers refer to paschal mystery themes more often than the proper prayers of the Eucharistic liturgy.

⁴⁸ *The Liturgy of the Hours According to the Roman Rite*, vol. 2, 337-338, 344 and 348.

⁴⁹ *The Liturgy of the Hours According to the Roman Rite*, vol. 2, 273, 279 and 283.



2 THE GREAT FAST SEASON OF THE SYRO-MALABAR RITE

The period of Lent, called *Saumma Ramba* (the Great Fast) in the SMC, starts at midnight on the Sunday 50 days before Easter. Since the ancient St. Thomas Christians used to abstain from meat, fish and other food items for the whole period of the Great Fast, which includes the seven weeks before Resurrection Sunday, it is known as *Ambathu Nombu* (50 days fast).⁵⁰ The history of the formation of the Lenten fast is a complex matter, and starts from the early centuries.⁵¹ During this season, the Church prepares to celebrate the Passion and Death of our Lord, which leads the faithful to meditate on the reasons for his Passion and Death. Thus the Church reflects on the sin of the first parents, Adam and Eve, on the human inclination to sin and its consequences, on humanity's separation from God, on the call to repent and return to the Father, on God's infinite love and mercy, and so on.⁵² Also, the period of the Great Fast is an occasion to remember the departed souls in the SMC.⁵³

The Great Fast is a time of repentance, retreat, and reconciliation which begins at midnight on *Petrata* Sunday. The Syriac word *peturta* means retreat or recollection.⁵⁴ By fasting, the faithful are enabled to experience a real resurrection and to fight against enmity, contention, and division. Intense prayer, renunciation and almsgiving are regarded as the best expressions of fasting.⁵⁵ The participation of the faithful in the paschal events through baptism reminds

⁵⁰ Varghese Pathikulangara, *Divine Praises and Liturgical Year*, 4 vols., Chaldeo-Indian Liturgy, vol. 4 (Kottayam: Denha Services, 2000), 155 and 157. For a study on the season of Great Fast see, A. Narikulam, "Sauma Rabba: The Great Fast, An Evaluative Analysis of the Historical, Theological, Liturgical and Pastoral Dimensions of the Syro-Malabar Lectionary System of Lent: A Contribution towards Reform," Unpublished Doctoral Dissertation, Pontifical Atheneum of St. Anselm, Rome, 1982.

⁵¹ For details see John Moolan, *The Period of Annunciation – Nativity in the East Syrian Calendar: Its Background and Place in the Liturgical Year*, OIRSI 90 (Kottayam: OIRSI, 1985), 27-28. For another discussion of pre-paschal fasts in the early centuries of Christianity, see Thomas J. Talley, *The Origins of the Liturgical Year* (New York: Pueblo, 1986), 165-175.

⁵² Pathikulangara, *Divine Praises and Liturgical Year*, 157.

⁵³ See the study of All Souls Day in chapter 8 of Part II.

⁵⁴ Pathikulangara, *Divine Praises and Liturgical Year*, 158.

⁵⁵ Pathikulangara, *Divine Praises and Liturgical Year*, 159.

them of their commitment to lead a new life. The Great Fast days call the Church to greater spiritual progress through the renewal of its life.⁵⁶ Fasting and repentance are characteristics of this season.

The NVivo word frequency query shows that the verb ‘help’ is the most repeated word in the prayers. The Church calls for God’s help in renewing its life during the season of Lent. The faithful also reflect on their ‘sins’ and prepare themselves to celebrate the feast of Easter. The tables given below presents the distribution of the recurring theological themes in the proper prayers of the liturgy of the SMC for the season of the Great Fast.

Tables showing the Distribution of Different Theological Themes in the Liturgy of the Syro-Malabar Rite for the Sundays of the Season of the Great Fast⁵⁷

PREPARATION FOR SALVATION

A) Eucharistic Liturgy

NAME OF PRAYER	WORD/GROUP OF WORDS	PART OF THE PRAYER
1. Opening prayer 2. <i>Suraya</i> 3. <i>Karozutha</i>	Contrite hearts, humility fasting Repentance, fast, penance	...approach You with contrite hearts. Make us worthy to offer this sacrifice...in humility and purity of heart... ...let us praise the holy name through fasting and prayers... ...fill us with the spirit of repentance and penance...strengthen us to do penance for our sins and the sins of the whole world...help us to crucify with You, our own body with all its evil tendencies ...help us to overcome temptations...
4. Prayer after <i>Karozutha</i>	Sacrificial life, take up cross, self-denial	...to join with the suffering life...to obtain holiness...to continue the sacrificial life of Your Son by taking up our crosses with joy... through the grace of prayer, love towards our neighbors, and self-denial.
5. <i>Onitha d'Raze</i> 6. <i>Onitha d'Wemma</i> 7. <i>Onitha d'Vathe</i>	Repentance, contrition, contrite repentance fasting	...let us wash away the stains of sins by tears of repentance...pray with contrition for mercy...offer contrite spirit as an acceptable and pure sacrifice... ...let us receive this divine mystery with repentance... Come let us wash out the stains of sins and strengthened by fasting....

⁵⁶ Moolan, *The Period of Annunciation – Nativity*, 29.

⁵⁷ For the Syro-Malabar Liturgy, the prayers are taken from the *Qurbana Taksa* text, SMBC, *Syro-Malabar Sabhayude Qurbana: Razakramam* (Kakkanad: Syro-Malabar Commission for Liturgy, 1989; reprint, 2011), 162-170. For the Liturgy of the Hours, see Commission for Liturgy, *Liturgy of the Hours* (Ujjain: Synodal Committee of Bishops for the English Version of the Liturgy of the Hours of the Syro-Malabar Church, 2012), 210-227. The translation of the proper prayers of the Malayalam *Qurbana Taksa* is done by the author based on the available online English translation of the prayers at http://www.knanayaregion.usliturgyenglish_mass_sheet.pdf [accessed February 18, 2014].

B) Liturgy of the Hours

NAME OF PRAYER	WORD/GROUP OF WORDS	PART OF THE PRAYER
1. <i>Onitha daqdam</i>	Fast, repent, seek forgiveness	...Lent is known as time of grace, time to repent... to seek forgiveness of sins...
2. <i>Onithad'Wasar</i>	Repentance, repentant hearts,	Produce the fruit in keeping with repentance... with repentant hearts now longing for him...Real fasting goes beyond giving up food...
3. <i>Onitha d'Wasaliqe/ Onitha d'Ramsa</i>	fasting, penance Fasting, fasted, fast, penance	Penance with prayers remedies much illness...Fasting frees us from our sinful passions...to walk in path of fasting, By fasting and prayer... To render all helps to any one in real need...
4. <i>Onitha d'Mawtwa</i>	cleanse and sharpen mind	...Let my fast cleanse and sharpen my mind...
5. <i>Karozutha of Lelya</i>	penitential acts, listen to the word of God, to become aware of sin, to pray for the sinners	...to undertake penitential acts... may listen zealously to the word of God...to become aware that sin is evil...and to grasp its dangerous social implications, and to pray for the sinners...

FRUITS OF SALVATION

A) Eucharistic Liturgy

NAME OF PRAYER	WORD/GROUP OF WORDS	PART OF THE PRAYER
1. <i>Onitha d'Qanke</i>	Saved, cross, strength, strong fortress	...here are the people of God saved by cross... crosses render us strength...;...the humanity was saved by the cross ...cross is our strong fortress...
2. <i>Karozutha</i>	takes away sins, gave model and courage	Lamb of God, who takes away the sins of the world... Jesus, who conquered evil and gave us model and courage...
3. Thanksgiving prayers	Your deliverance	...to share the experience of Your deliverance...

B) Liturgy of the Hours

NAME OF PRAYER	WORD/GROUP OF WORDS	PART OF THE PRAYER
1. <i>Onitha daqdam</i>	Reconciled, delivered	...He reconciled them both to God...Son of God delivered the humankind from their sins..., Praise to God who reconciled us with Him...
2. <i>Karozutha of Ramsa</i>	save, salvation, hope	...save the faithful departed by forgiving their sins...;...the Lord may grant us salvation and hope...;...for he bestows on our souls good hope and salvation through Christ...
3. <i>Slotha after Karozutha of Ramsa</i>	Redemptive work, redeemed	...incomprehensible redemptive work...redeemed our weak human nature...
4. <i>Tešbohta</i>	Delivered, salvation	...By His fast, Christ delivered us all, Who are enslaved to the clutches of death...praise the Lord who gave us, life and salvation to sinful humans...
5. Prayer after <i>Karozutha of Lelya</i>	peace, redeem	...grant peace to your Church, redeemed by your precious blood, enable us to stand on your right...

SACRAMENTAL THEMES

	NAME OF PRAYER	WORD/GROUP OF WORDS	PART OF THE PRAYER
EUCHARIST	1. Opening prayer	Mysteries of salvation, sacrifice of reparation and thanksgiving Life giving medicine	...allowing us to take part in the mysteries of salvation of Your divine Son...Make us worthy to offer this sacrifice of reparation and thanksgiving... See the life-giving medicine is given...
	2. <i>Onitha d'Wemma</i>		
	3. Thanksgiving prayers	divine mysteries, Your precious Body and Blood	...to obtain...eternal life through the divine mysteries... You enabled us to receive Your precious Body and Blood...
	4. <i>Huttamma</i>	redemptive sacrifice, precious Body and Blood, eternal banquet	...through this redemptive sacrifice. Make us, who have been made holy by receiving Your precious Body and Blood, partakers in the eternal banquet in Your kingdom.
HOURS	1. <i>Karozutha of Lelya</i>	promises made at baptism, participate in the paschal mysteries	...to recall to our mind and to renew the promises we have made at our baptism... listen zealously to the word of God and pray so as to participate in the paschal mysteries...

2.1 EUCHARISTIC PRAYERS OF THE GREAT FAST

The Eucharistic liturgy highlights the theme of the repentance and penance necessary for the renewal of the sinful lives of the members of the Church. The collect of this season makes the aim of the celebration clear, by stating:

Father, we who went away from You due to sin, approach You with contrite hearts. Make us worthy to offer this sacrifice of reparation and thanksgiving with Christ in humility and purity of heart.⁵⁸

The response of the psalm prayer asks for the forgiveness of sins. Jesus' own forty-day fast is highlighted to underscore the need for fasting in the life of the faithful. Jesus is depicted and implored as the Savior, the Lamb of God who takes away the sins of the world and the one who conquered evil. The Church pleads for God's mercy and the strength to follow his model to overcome evil and sinful passions. Church leaders need blessings to guide the members of the Church in the way of prayer and penance. The prayer after *karozuthas* indicates the needs of the Church as follows:

Lord our God, look kindly on Your Church which is striving to join with the suffering life of the Lamb of God to obtain holiness. Help us to continue the sacrificial life of Your Son by taking up our crosses with joy. Help us to observe this Lenten season fruitfully through the grace of prayer, love towards our neighbours, and self denial.⁵⁹

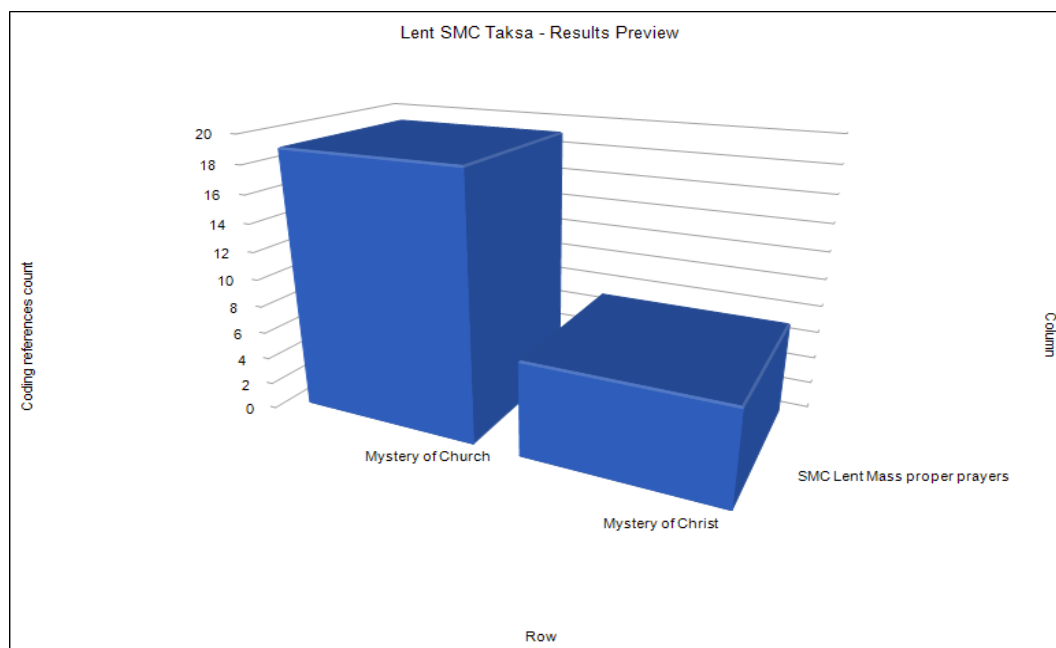
The thanksgiving and sealing prayers remind one of Jesus' claim in the synoptic gospels that he has come to call sinners to repentance.⁶⁰ The following chart, produced by coding these prayers with the paschal mystery scheme in NVivo, shows that the mystery of the Church is more often referred to in the *Qurbana Taksa* prayers than the mystery of Christ. Since the

⁵⁸ SMBC, *Syro-Malabar Sabhayude Qurbana*, 162.

⁵⁹ SMBC, *Syro-Malabar Sabhayude Qurbana*, 167.

⁶⁰ Mt 9:13b; Mk 2:17b and Lk 5:32.

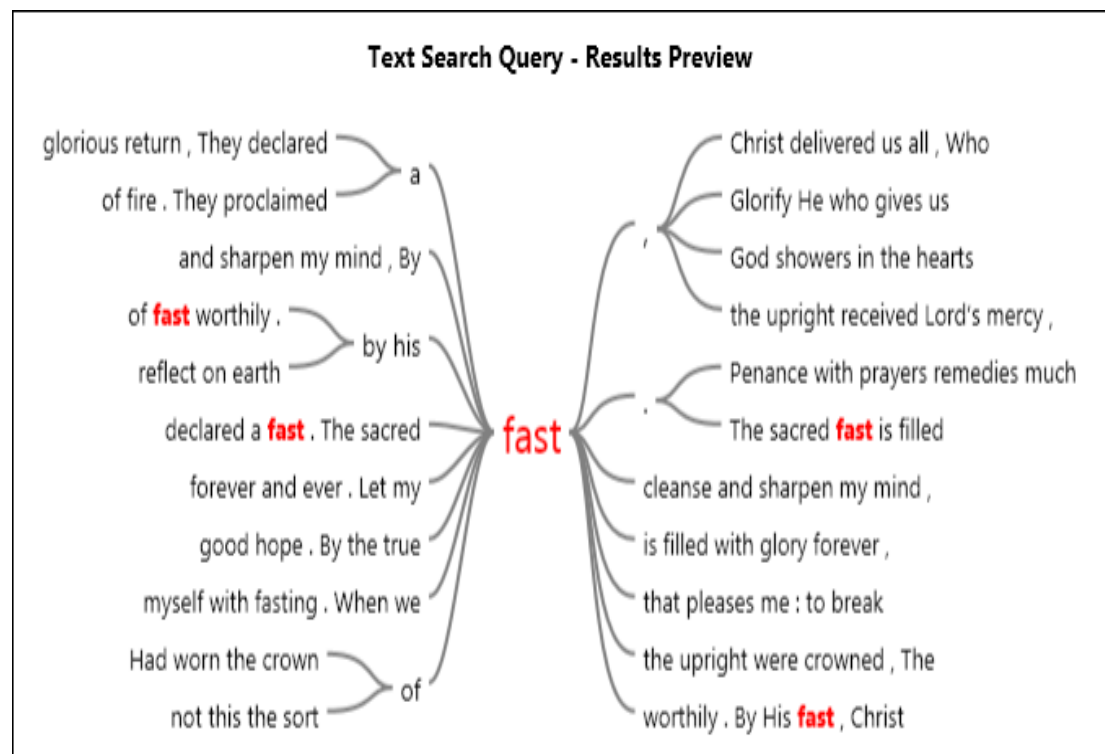
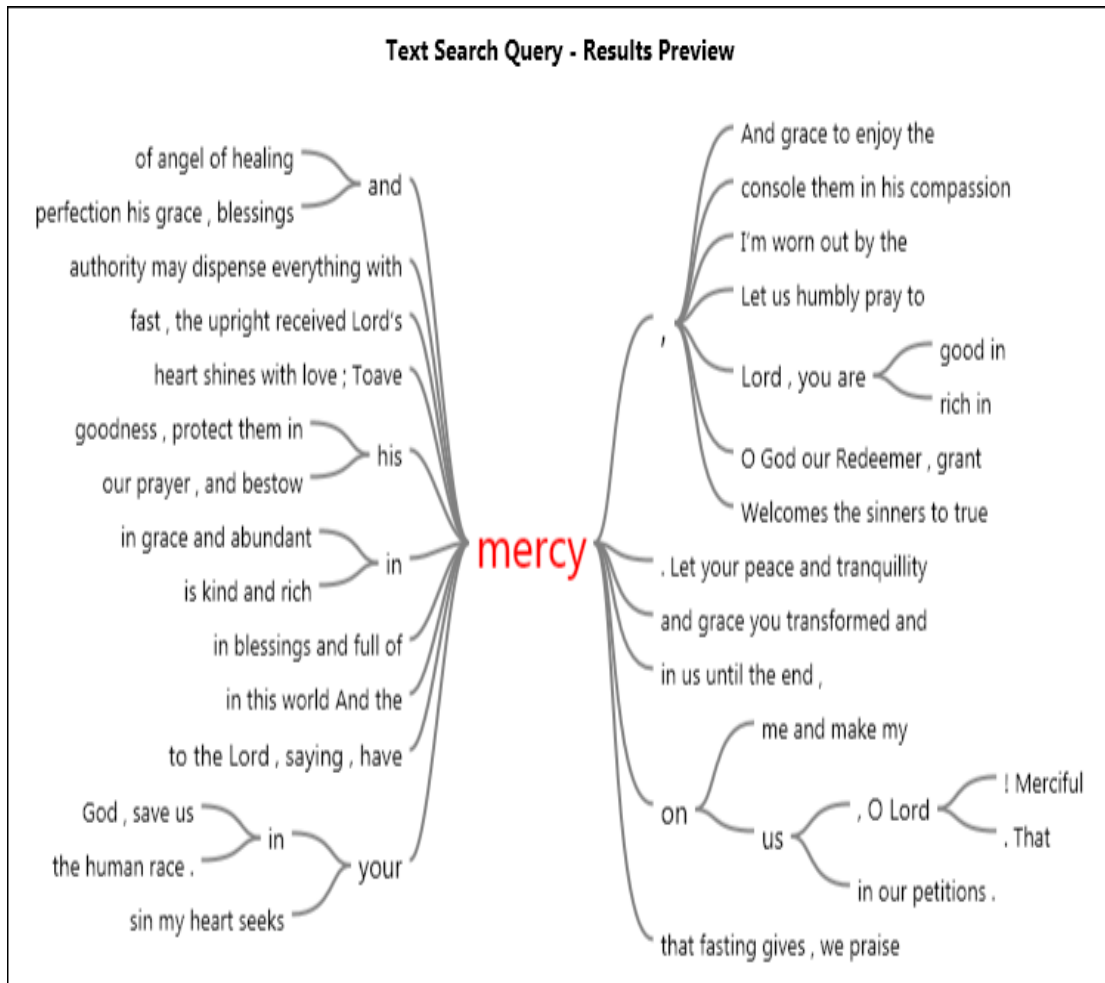
Church is reflecting on the renewal of its own life so that it may worthily enjoy the fruits of salvation, the prayers emphasize the ecclesiological dimension of the paschal mystery more than the Christological dimension.

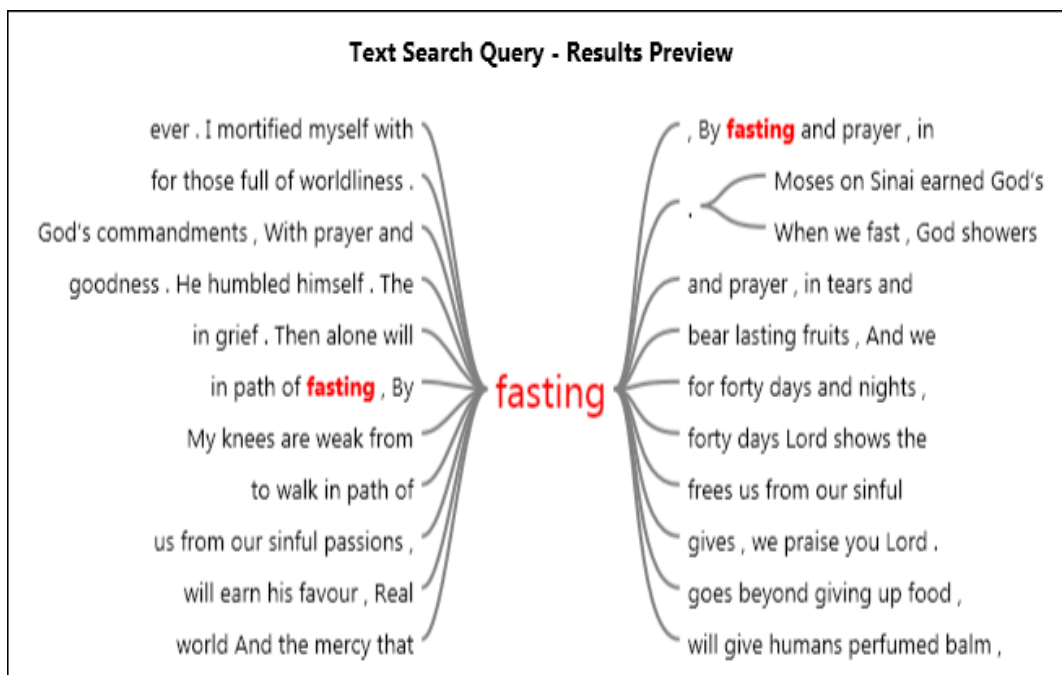
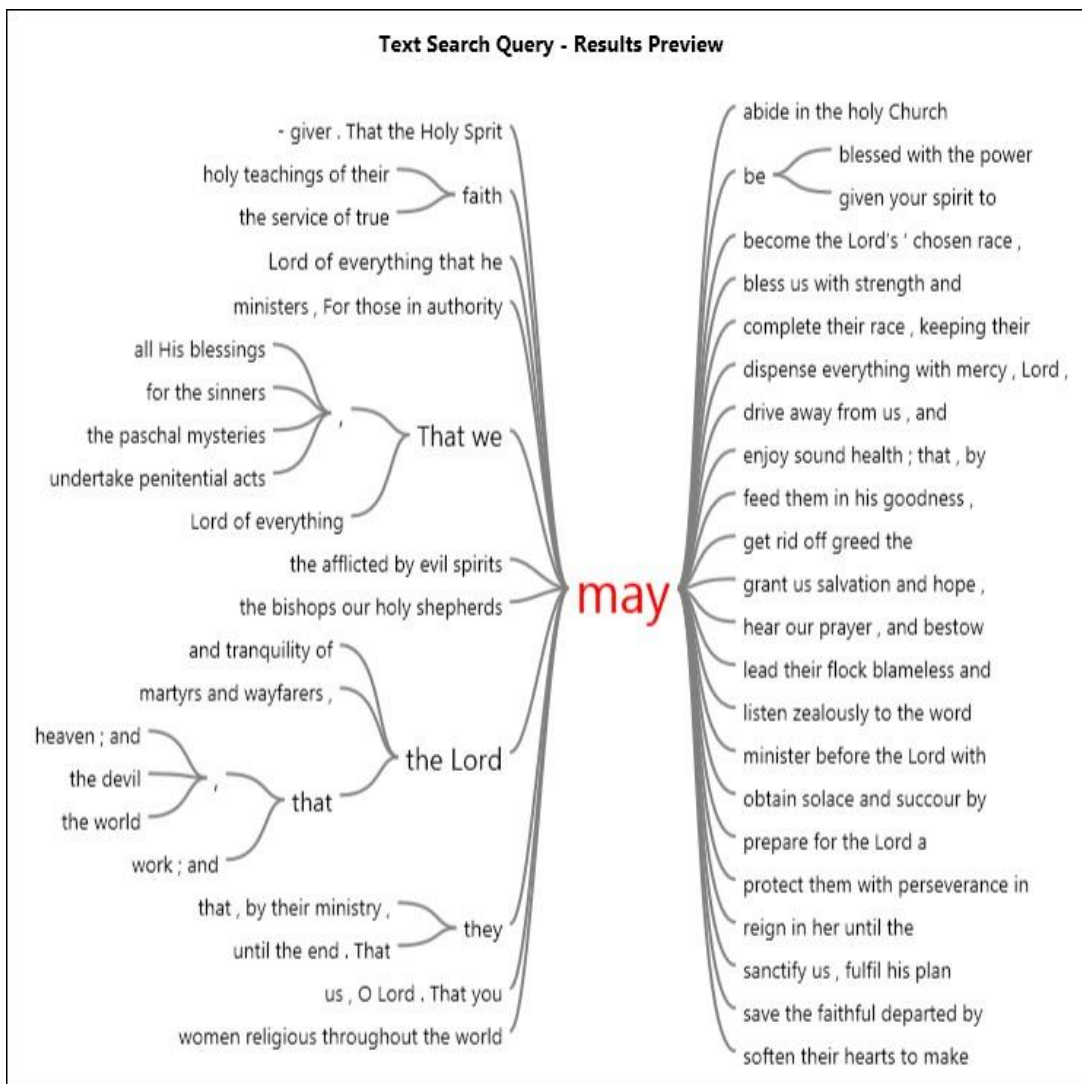


2.2 THE THEOLOGY OF FASTING IN THE LITURGY OF THE HOURS OF THE SMC

The table below shows the result of an NVivo word frequency query. The word ‘may,’ we find, is the most frequently occurring word in these prayers. By using this word, the Church expresses its expectation that it will be liberated from its sinful life and achieves salvation by personal and communal sanctification. The repeated occurrence of the word ‘mercy’ indicates that the Church asks for God’s mercy on its members for their sins. ‘Fast’ and ‘fasting’ are repeated in the prayers (together a total of 22 times), showing the spirit of the Great Fast season and emphasizing its penitential theme.

Sl. No.	Word	Count
1	May	23
2	Mercy	16
3	Fast	11
4	Fasting	11
5	Grace	9
6	Forever	8





The LH of the SMC describes the various dimensions of fasting. The degree of emphasis on the need and merits of fasting in these prayers is remarkable. The qualities and benefits as well as the true meaning of fasting are portrayed in detail, and fasting itself is glorified, since Jesus himself fasted for forty days and nights. These prayers praise fasting since it is through his own fast that the Son of God reflected heaven on earth. Fasting brings reconciliation with God. The real meaning of fasting is illustrated in the *Onitha d'Wasar*. It is not just giving up food, but a call to “get rid of anger, bitterness and envy” and seek the mercy of God.⁶¹

In order to bear the lasting fruits of fasting, the faithful should show merciful love to grieving neighbors. The prayers of the LH also list the great prophets and sages of the OT to hail the outcomes of fasting. Moses honored God’s commandments with prayer and fasting, Joshua changed the course of the Sun, and Elijah rode in a chariot of fire all throughout his fasting.⁶² Since Jesus showed “the true path” by fasting for forty days, the Church prays for the “grace to walk in the path of fasting” and “render all helps to anyone in real need,” since fasting frees one “from sinful passions.”⁶³

The effects of fasting are presented in the *Onitha d'Mawtwa* prayer. As a consequence of the fast, “God showers the nectar of his merciful love in plenty” on the one fasting and the mind of the penitent is cleansed and sharpened. Thus receiving the mercy of the Lord, the upright also gain “the grace to enjoy the heavenly sweetness.”⁶⁴ The *Šubaha* of the *Lelya* prayer also reminds the Church of the sort of fast that pleases God through the prophet Isaiah.⁶⁵ There, the Lord speaks to Israel as follows:

Is not this the sort of fast that pleases me: to break unjust fetters, to undo the thongs of the yoke, to let the oppressed go free, and to break all yokes? Is it not sharing your food with the hungry, and sheltering the homeless poor; if you see someone lacking clothes, to clothe him, and not to turn away from your own kin?⁶⁶

The real spirit of fasting is clear from the prophetic message. It leads to the liberation of the oppressed and justice for the needy. The *Tešbohta* prayer states the rewards of true fasting. By truly fasting, “the upright were crowned with divine glory,” and it was by fasting that the Lord appeared to Moses. The prayer states that the “Sages of ancient time had worn the crown of fast worthily.” Through “his fast Christ delivered humanity which was enslaved to the clutches of death.”⁶⁷ Thus the sacred fast yields the fruits of goodness and eternal life, and fasting acts as a perfumed balm, fueling the minds of the faithful in humility forever. Fasting also gives mercy, hope, and victory to souls in this world.⁶⁸

In short, the prayers of the Great Fast season express a rich theology of fasting. The following chart presents the relative frequency of references to the mystery of the Church and of Christ in the LH prayers of the SMC. It is evident that the mystery of the Church is more reflected in the prayers. This indicates that the Church is performing introspection so it may repent and be

⁶¹ Commission for Liturgy, *Liturgy of the Hours*, 211.

⁶² See the *Onitha d'Ramsa*, Commission for Liturgy, *Liturgy of the Hours*, 219.

⁶³ Commission for Liturgy, *Liturgy of the Hours*, 219-220.

⁶⁴ Commission for Liturgy, *Liturgy of the Hours*, 223.

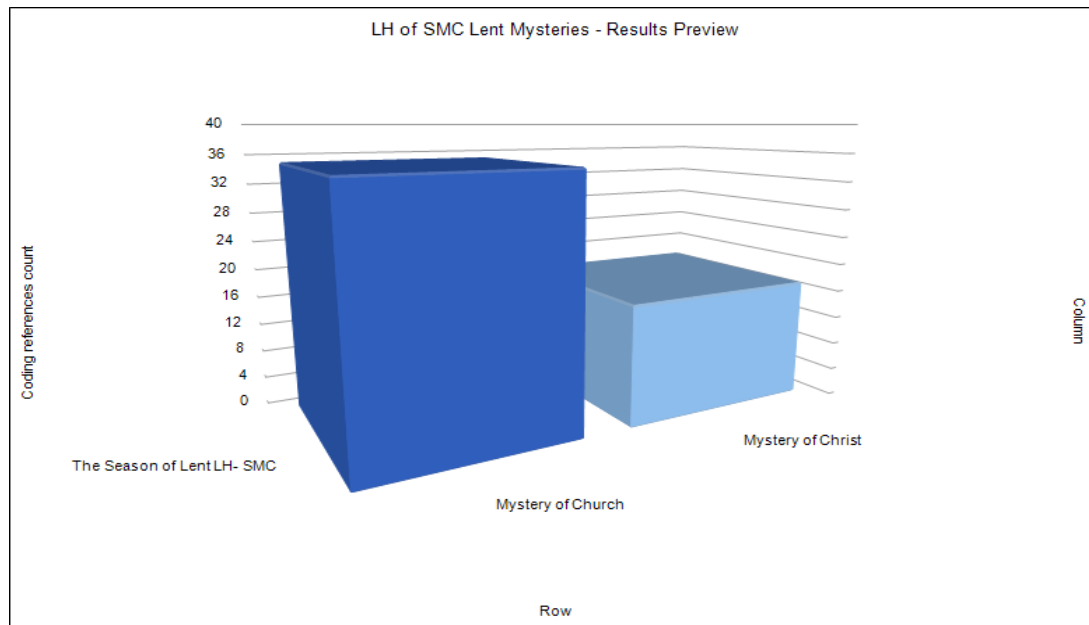
⁶⁵ Is 58:6-11.

⁶⁶ Commission for Liturgy, *Liturgy of the Hours*, 223-224.

⁶⁷ Commission for Liturgy, *Liturgy of the Hours*, 225.

⁶⁸ The *Onitha d'Sapra*. Commission for Liturgy, *Liturgy of the Hours*, 227.

renewed and thus prepare its members well to celebrate the paschal mystery on the feast of Easter.



2.3 SIN AND THE NEED FOR REPENTANCE

The proper prayers of the Great Fast point to the sinful nature of humanity and the need for repentance. Greed is said to be the root of evil, and fasting is suggested as a remedy for this evil. Lent is called a time of grace, for it is the time to repent and seek forgiveness of sins.⁶⁹ The Lord calls sinners to penance, and their repentance finds God’s favor. The days of the Great Fast are called “the days of penance.”⁷⁰ For the Great Fast season, there are three long sets of proclamation prayers that contain intercessions for the welfare of all humanity. These prayers demand more attention and contrition on the part of the faithful, as the right internal attitude of praying hearts.⁷¹ “Penance with prayers” is shown as a remedy for spiritual illness. This fact is a mystery for worldly people.⁷² The *Šuraya* of *Ramsa* recalls the sinful state of Israel as depicted in the book of Isaiah⁷³ to show the dreadful need of repentance.

The *Onitha d’Mawtwa* calls Lent the time for turning to the Lord, and the faithful ask God to cleanse them from their sins and create in them a pure heart. By seeking the mercy of God, sinners take refuge in God.⁷⁴ The *Karozutha* of *Lelya* asks God for the strength “to undertake penitential acts,” “to become aware that sin is evil against God and to grasp its dangerous social implications and to pray for sinners,” and “to enrich the interior and personal penitential acts with exterior and social services.”⁷⁵ Thus the prayers of LH are rich in the penitential themes, along with the theology of fasting.

⁶⁹ See *Onitha daqdam*. Commission for Liturgy, *Liturgy of the Hours*, 210.

⁷⁰ Commission for Liturgy, *Liturgy of the Hours*, 211.

⁷¹ Commission for Liturgy, *Liturgy of the Hours*, 212.

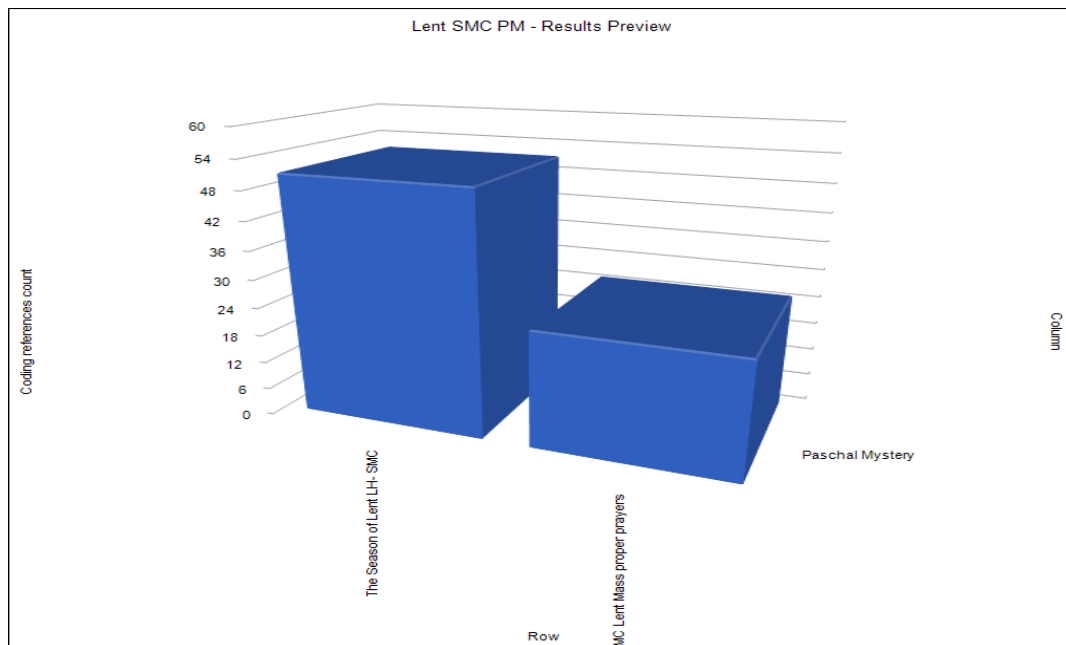
⁷² Commission for Liturgy, *Liturgy of the Hours*, 219-220.

⁷³ Is 59:2-8.

⁷⁴ Commission for Liturgy, *Liturgy of the Hours*, 222-223.

⁷⁵ Commission for Liturgy, *Liturgy of the Hours*, 226.

The following chart compares the relative frequency of references to the paschal mystery in the Eucharistic liturgical prayers of the SMC and the prayers of the LH. The prayers of the LH refer to paschal mystery themes more often than the prayers of the Eucharistic liturgy.



3 COMPARISON

A major characteristic of the proper prayers for Lent of the Roman rite is an emphasis on the ecclesiological dimension of salvation. The Church prepares its catechumens to receive the sacrament of baptism and prepares its members to renew their baptismal vows. Both baptism and the Eucharist are sacraments that immerse the faithful in the paschal mystery of Christ. The theme of dying and rising with Christ in the sacramental life of the Church is seen in the proper prayers of the Sundays of Lent. “Lent calls the baptized back to the heart of the human community, to the Body of Christ, back to the life the baptized were plunged into through the waters on the day of baptism.”⁷⁶ A profound Eucharistic theology is expressed in the prayer after communion of the third Sunday of Lent. The body and blood of Christ are called “the pledge of things yet hidden in heaven.”⁷⁷ The prayer states that those who are nourished by the Bread from on high may be brought to the true completion of what now is being brought to them in mystery. The eschatological dimension of the Eucharistic celebration is very clear in this prayer. In addition to this, in the prayer after communion of the first scrutiny Sunday, the sacraments of initiation are called the ‘Sacraments of eternal life.’⁷⁸

We can clearly see the theology of baptism in the second scrutiny Sunday proper prayers. The collect states that through baptism, those “who are born of earth are reborn as citizens of heaven.”⁷⁹ The third scrutiny collect states that the baptized “receive new life at the font of

⁷⁶ Martin Connell, *Eternity Today: On the Liturgical Year: Sunday, Lent, the Three Days, the Easter Season, Ordinary Time*, 2 vols., vol. 2 (New York: Continuum, 2006), 58.

⁷⁷ USCCB, *The Roman Missal*, 99.

⁷⁸ USCCB, *The Roman Missal*, 970.

⁷⁹ USCCB, *The Roman Missal*, 971.

baptism and will be numbered among the members of Church.”⁸⁰ The prayer over the offerings for the same Sunday proclaims that the Eucharist purifies believers and that baptism instills the first fruits of faith in them.⁸¹ In the prayer after communion, the catechumens are referred to as “those to be reborn.”⁸² The same prayer in the fifth Sunday of Lent points to the truth that those who take part in the body and blood of Christ in the Eucharist are becoming the members of Christ.⁸³ Nocent comments that the first scrutiny Sunday could be called a ‘sacramental Sunday.’⁸⁴

In the liturgy of the SMC, Jesus’ fast after his baptism is presented as a model for the Church. This liturgical season portrays the fasting of Jesus against the background of his baptism.⁸⁵ Repentance is a prominent theme of the season. It is the time to purify oneself of all sins and receive the remission of sins, thus leading to a more perfect union with Christ in the paschal mystery.⁸⁶ The *Slotha* after the *Onitha d’Ramsa* displays the already-achieved redemption of humankind in Christ.⁸⁷ The ‘already’ dimension of salvation could be seen as a peculiarity of Eastern liturgical theology. Furthermore the East emphasizes Christ’s resurrection more than his Passion. Baptism is seen as participation in the Death and Resurrection of Jesus. In the prayers for the season of Lent in the Syro-Malabar Church, by contrast, there is no explicit reference to baptism. Rather, the renewal of life through prayer and penance is the focus of these prayers. Thus the victorious aspect of the paschal mystery is more emphasized in the prayers of SMC.⁸⁸ The only reference to baptism in the SMC prayers is in the *Karozutha* of *Lelya*, where the faithful pray for the strength and inspiration to recall and renew their baptismal vows and undertake penitential acts.⁸⁹

The following chart shows the frequency of references to the paschal mystery in the four texts of the Sundays of Lent we have considered in this chapter. The LH of both the Roman and the Syro-Malabar rite include more references to the paschal mystery than the texts of the prayers in the Roman Missal and the *Qurbana Taksa*.

⁸⁰ USCCB, *The Roman Missal*, 972.

⁸¹ USCCB, *The Roman Missal*, 972.

⁸² USCCB, *The Roman Missal*, 972.

⁸³ USCCB, *The Roman Missal*, 119.

⁸⁴ Nocent, *The Liturgical Year*, vol. 2, 91.

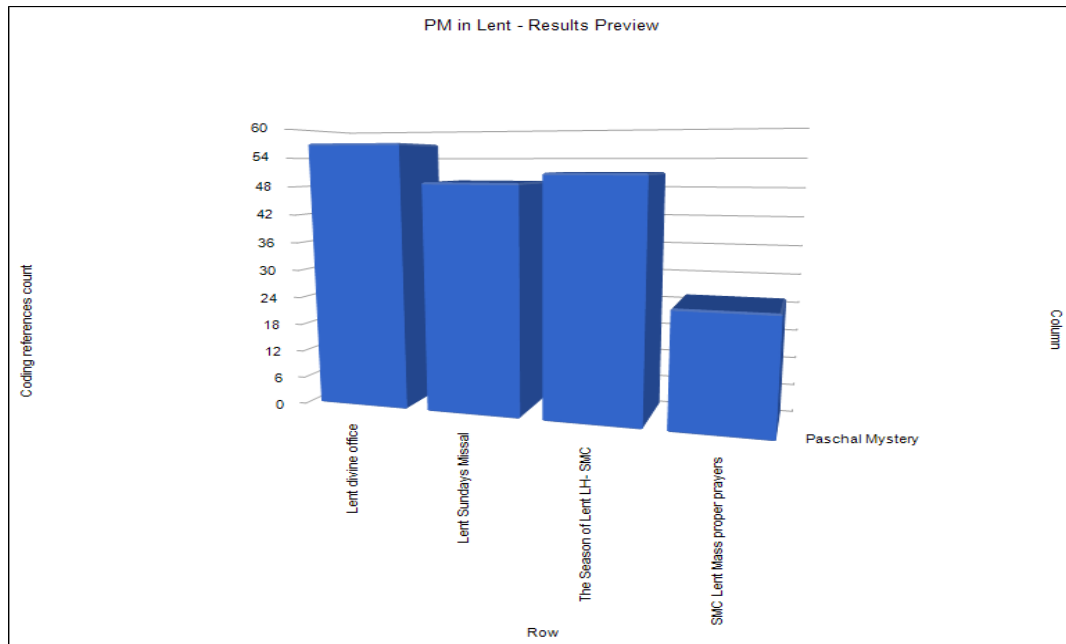
⁸⁵ Pathikulangara, *Divine Praises and Liturgical Year*, 160-161.

⁸⁶ Pathikulangara, *Divine Praises and Liturgical Year*, 160.

⁸⁷ “Lord our God, We give you praise, honor, thanksgiving, and adoration, for your wonderful and incomprehensible redemptive work that you brought to completion in Christ the first fruits of the human race. In your mercy and grace you transformed and redeemed our weak human nature.” Commission for Liturgy, *Liturgy of the Hours*, 220.

⁸⁸ Pathikulangara, *Divine Praises and Liturgical Year*, 163.

⁸⁹ Commission for Liturgy, *Liturgy of the Hours*, 225-226.



CONCLUSION

In the Roman rite, we may conclude, the proper prayers of the Sundays of Lent include both penitential and baptismal themes. This may be because we have examined the scrutiny Sundays in our study. Still, other prayers of the Sundays of Lent also contain references to the rebirth of faith in baptism. By contrast, in the SMC, the Great Fast season focuses mainly on the themes of repentance and fasting, as the name of the season itself indicates. It is a time of grace, and the sacred fast offers the faithful the blessings to follow the commandments of God and renew their lives. Succinctly, Lent or the Great Fast gives members of the Church a time to celebrate renewal and rebirth in the life of faith by delving into the mysteries of dying and rising through the sacraments and the liturgy of the Church. Thus the prayers display a more ecclesiological dimension of the paschal mystery, with its participatory and preparatory aspects on the part of the Church.

B. SELECTIONS FROM THE SANCTORALE

THE SANCTORAL CYCLE AND SALVATION MYSTERY

Tracing the history of the cult of the saints and the sanctoral cycle, Philippe Rouillard identifies two kinds of development in the liturgical calendar. One was that days commemorating the death of other saints, mainly martyrs or bishops, were added to the calendar in addition to saints of the local Church. The other was that, over time, people began to celebrate not the death anniversaries of saints, but rather the memory of all those witnesses and shepherds of the whole Church who built up the universal Church by their teaching and deeds. This led to the formation of a universal calendar, following the principle that all those saints who played an eminent role in the building of the Church were commemorated following the feast of Christmas.¹ Rouillard concludes that the cult of saints essentially belongs with the celebration of the mysteries of salvation. In his words, “the sanctoral cycle joins and completes the temporal cycle.”² It is noteworthy that the Chaldean Church celebrates only twenty-five feasts of saints, which are celebrated on Fridays in union with the Passion of Christ.³

SC 104 states that “the Church proclaims achievement of the paschal mystery in the saints who have suffered and have been glorified with Christ.”⁴ In SC 111, we read that “the feasts of the saints proclaim the wonderful works of Christ in his servants.”⁵ However in his study, Rouillard finds that in the collects of the Missal and in the LH, the wonderful works of Christ and especially the paschal mystery appear very rarely in the prayers for the feasts of the saints. The themes that appear in these prayers are the relationship of the saints to God, to the Church, to each Christian. Christ, or the proclamation of the paschal mystery, is referred to only rarely in these prayers.⁶ Rouillard proposes that the prayer texts be revised so that the person of Christ the Savior, his paschal mystery and the presence of the Holy Spirit may be expressed in them.⁷

The 1969 reform tried to restore a balance in the liturgical cult of saints. Nevertheless, in order to carry out the instruction of Vatican II, Adam recommends that the collects could be improved by showing that the saints “proclaim the wonderful works of Christ” and have lived the paschal mystery.⁸ Adam states that the ancient sequence *Dies irae*⁹ was removed in order to proclaim the paschal mystery of Christ as the foundation of Christian hope.¹⁰

¹ Rouillard finds that “in Caesarea of Cappadocia, about 380, St. Stephen, the first martyr, was commemorated on December 26, St. Peter, St. James, and St. John on December 27, and St. Paul on December 28. In a calendar of Carthage dating from 506, the feast of Christmas on December 25 was followed by the feast of St. Stephen on December 26, St. John and St. James on December 27, and the Holy Innocents on December 28.” Philippe Rouillard, “The Cult of Saints in the East and the West,” in *Handbook for Liturgical Studies: Liturgical Time and Space*, ed. Anscar J. Chupungco, vol. 5 (Collegeville: Liturgical Press, 1997), 304.

² Rouillard, “The Cult of Saints in the East and the West,” 304.

³ Rouillard, “The Cult of Saints in the East and the West,” 305.

⁴ “Sacrosanctum Concilium,” in *Decrees of the Ecumenical Councils*, eds. Norman P. Tanner and Giuseppe Alberigo, vol. 2 (Washington, D.C.: Georgetown University Press, 1990), 838.

⁵ “Sacrosanctum Concilium,” 839.

⁶ Of the 175 collects for feasts of the saints in the missal, only 50 have an explicitly Christological character, and only seven mention the paschal mystery. Of the 17 collects offered for the Common of Pastors, only three mention Christ. Rouillard, “The Cult of Saints in the East and the West,” 311-312.

⁷ Rouillard, “The Cult of Saints in the East and the West,” 312.

⁸ Also see Rouillard, “The Cult of Saints in the East and the West,” 313.

In this context of the instructions of the Vatican II and the findings of other scholars, we begin our own investigation into the theme of the paschal mystery in the liturgical prayers of the Roman rite and the Syro-Malabar rite. In this section, we study the prayers of the Eucharistic liturgy and the Liturgy of the Hours for the feasts of the Exaltation of Cross, the Assumption of Mary, St. Thomas the Apostle, All Souls' Day, All Saints' Day, and the feasts of St. Catherine of Siena and St. Alphonsa.¹¹

⁹ "Dies Irae" (Day of Wrath) is a Latin hymn of the thirteenth century. It was used in the Roman liturgy as the sequence for the Requiem Mass for centuries. It appears in the Roman Missal of 1962, the last edition before the implementation of the revisions ordered by the Second Vatican Council. In the revised liturgy, it was retained only in part by the 'Consilium for the Implementation of the Constitution on the Liturgy' – the Vatican body charged with drafting and implementing the reforms. It remains a hymn *ad libitum* in the Liturgy of the Hours during the last week before Advent, divided into three parts for the Office of Readings, Lauds and Vespers. For a detailed study of this hymn, see Robert Chase, *Dies Irae: A Guide to Requiem Music* (Lanham: Scarecrow Press, 2004). Nevertheless, the *Consilium* felt that the funeral rite was in need of reform and eliminated the sequence from the Masses for the Dead. A leading figure in the post-conciliar liturgical reforms, Archbishop Annibale Bugnini, explains it as follows: "they got rid of texts that smacked of a negative spirituality inherited from the Middle Ages. Thus they removed such familiar and even beloved texts as the "*Libera Me, Domine*," the "*Dies Irae*," and others that overemphasized judgment, fear, and despair. These they replaced with texts urging Christian hope and arguably giving more effective expression to faith in the resurrection." Annibale Bugnini, *The Reform of the Liturgy 1948-1975*, trans. Matthew J. O'Connell (Collegeville: Liturgical Press, 1990), 773.

¹⁰ Adam, *The Liturgical Year*, 239. For a detailed discussion, see also Joseph Pascher, *Das liturgische Jahr* (München: Hueber, 1963).

¹¹ It is to be noted that in the Syro-Malabar tradition the important commemorations of the saints are done on the Fridays of the season of Denha (Epiphany) and that of Kaitha (Summer) as already mentioned where we discussed the structure of the liturgical year of the Syro-Malabar Church in the first part of the dissertation. However, we could not take those Friday prayers for our analysis since the official text for LH has only one set of prayers for all Fridays and they are not proper prayers for the feasts of saints celebrated.

CHAPTER FOUR

THE FEAST OF THE EXALTATION OF THE HOLY CROSS: THE EXALTATION OF CHRIST AND HIS CROSS

INTRODUCTION

Both the Roman and Syro-Malabar rites celebrate the feast of the Exaltation of the Holy Cross. Through his death on the cross and resurrection from the dead, Jesus redeemed humanity. The cross, which was an instrument of punishment in the Roman Empire, was thus made the symbol of salvation for Christians.¹ Apparently, the cross is directly linked with the saving mystery of Christ, the crucified. After a brief sketch of the history of this feast, we analyze the proper prayers for it in the Roman rite and then those in the Syro-Malabar rite, concluding with a theological comparison of the Roman and Syro-Malabar understandings of the feast.

1 A BRIEF HISTORY OF THE FEAST

In the history of the Church, the Holy cross of Christ has been an object of veneration since the fourth century. The feast of the Exaltation of the Holy Cross is celebrated both in the East and the West on September 14. This feast was established to commemorate the Passion of Christ. Though the cross is venerated as the most significant symbol of redemption, this feast has little connection to any historical event in the life of Jesus recorded in the gospels. At least four other distinct historical events are attached to the celebration of this feast. The first is the appearance of the sign of the cross to the emperor Constantine just before the battle of the Milvian Bridge in AD 312.² The second is the alleged discovery of the true cross of Christ by Constantine's mother, Helena, in Jerusalem on September 14 in AD 320, as recorded in the Alexandrian Chronicle.³ The third event is the solemn dedication of the Basilica of the Martyrium on September 13 of that same year. The fourth event is the celebration with the exposition of the relics discovered by Helena which were available for public veneration on the next day, on September 14. This first celebration in Jerusalem was presided over by

¹ The crucifixion of Jesus on Mount Calvary is a central narrative in Christianity. The cross is the main religious symbol for Christian churches. For details, see "Cross," in *The Eerdmans Bible Dictionary*, ed. Allen C. Myers (Grand Rapids: Eerdmans, 1987), 246; Johnathan Goodall, "Cross, Crucifix," in *The New SCM Dictionary of Liturgy and Worship*, ed. Paul Bradshaw (London: SCM, 2002), 139; Joanne M. Pierce, "Veneration of the Cross," in *The New SCM Dictionary of Liturgy and Worship*, ed. Paul Bradshaw (London: SCM, 2002), 464; Christoph Auffarth, "Cross/Crucifixion," in *The Brill Dictionary of Religion*, ed. Kocku von Struckrad, et al., vol. 1 (Leiden: Brill, 2005), 470-472. The word 'cross' comes from the Latin *crux* (accusative *crucem*, genitive *crucis*) meaning the "stake" or "cross" on which criminals were hanged. It referred to a tree or any construction of wood used to hang criminals as a form of execution. Figuratively, 'cross' means torture, trouble, and misery. For more on the etymology of the word 'cross,' see "Cross" <http://www.etymonline.com/index.php?term=cross> [accessed March 12, 2016].

² Eusebius of Caesarea, *Life of Constantine*, trans. Averil Cameron and Stuart G. Hill (Oxford: Clarendon, 1999), 80-82.

³ Adolf Adam, *The Liturgical Year: Its History and Its Meaning after the Reform of the Liturgy*, trans. Matthew J. O'Connell (New York: Pueblo, 1981), 181. For detailed accounts of the discovery of Jesus' cross, see Stephan Borgehammar, *How the Holy Cross Was Found: From Event to Medieval Legend* (Stockholm: Almqvist & Wiksell International, 1991); Jan Willem Drijvers, *Helena Augusta: The Mother of Constantine the Great and the Legend of Her Finding of the True Cross* (Leiden: Brill, 1992).

bishop Macarius, who performed elevated and exalted the cross. This ritual has been repeated ever since as a part of this feast.⁴

The liturgical celebration of September 14 originated in Jerusalem in the fourth century as the commemoration of the dedication of the Church of the Resurrection. It soon came to be associated with the commemoration of the discovery of Jesus' cross by Helen, the mother of the emperor Constantine the Great who granted freedom to the Christians. When the cross was seized by the Persians in the seventh century and recaptured by the emperor Heraclius, the feast of the Exaltation of the Cross was introduced in the capital city of Constantinople. From there, it spread throughout the empire, being introduced in Rome at the end of the same seventh century by Pope Sergius.⁵

Although the origin of this feast in fourth-century Jerusalem is related to the annual feast of the dedication of the basilica on Golgotha (where the cross was found),⁶ Louis van Tongeren has shown that the beginnings of the feast in the West date to the first half of the seventh century, during the pontificate of Honorius I, 625-638. Originally, in Rome at St. Peter's, this was a veneration of a relic of the cross connected to the feast of Sts. Cyprian and Cornelius on September 14, which was developed as a separate feast itself. From Rome, this feast then spread throughout the West as a consequence of the Romanization of the Western Liturgy in the medieval period.⁷ It became the custom in the Churches of Jerusalem, Constantinople and Rome, all of which had a major relic of the cross, to show this relic to the faithful in a solemn ceremony called the *Exaltatio* (Lifting up) of the cross on September 14. It was this ceremony that gave the feast its name.⁸

The veneration of the cross on September 14 is not only older than the veneration on Good Friday in the Roman Liturgy (the oldest sources for which are the Old Gelasian Sacramentary and *Ordo Romanus* 23), but studies also show that the September 14 feast itself served as the model for the Good Friday rite.⁹ Even though the cross is closely related to the life of Jesus, the feast of the cross is not directly related to any of the Christ events. The feast is not an 'idea feast,' therefore, for it does not celebrate any theological concept like the Holy Trinity, Corpus Christi, or the Sacred Heart of Jesus. Also it is not a narrative feast, like Christmas, Epiphany and Pentecost. The feast of the cross, which falls roughly in between Easter and

⁴ Alexander Schmemmann, "The Elevation of the Cross," in *The Church Year: The Celebration of Faith: Sermons*, vol. 2 (Crestwood: St. Vladimir's Seminary Press, 1994), 41.

⁵ Thomas Hopko, "The Cross Is Exalted," in *Liturgy: The Holy Cross*, ed. Liturgical Conference, Liturgy (Washington, D.C.: Liturgical Conference, 1980), 15.

⁶ On Good Friday morning, the wood of the Cross was exhibited and venerated in Jerusalem according to Egeria's description, which has influenced the western liturgical tradition. In later years, the veneration took place on each September 14th, the second day of Encaenia, the eight-day festival of the dedication of the Martyrium. Thomas J. Talley, *The Origins of the Liturgical Year* (New York: Pueblo, 1986), 46-47.

⁷ Louis van Tongeren, *Exaltation of the Cross: Toward the Origins of the Feast of the Cross and the Meaning of the Cross in Early Medieval Liturgy*, Liturgia Condenda 11 (Leuven: Peeters, 2000), 58. This study provides a thorough analysis of the origins, historical evolution, and theological interpretation of the feast of the Exaltation of the Cross.

⁸ Adam, *The Liturgical Year*, 182.

⁹ Tongeren, *Exaltation of the Cross*, 120. Earlier the feast of the Exaltation of the Cross was seen as extension of the Good Friday adoration of the Cross. See in this regard, Cyprian Vagaggini, *Theological Dimensions of the Liturgy: A General Treatise on the Theology of Liturgy*, trans. Leonard J. Doyle and W.A. Jurgens (Collegeville: Liturgical Press, 1976), 444.

Christmas, is a reminder of the central mysteries of the Christian faith.¹⁰ The proper prayers for this feast appear in the Order of Saints of the Roman Missal. This particular feast can be seen as connecting the Temporale and Sanctorale. Patrick Prétot, in his study of the early liturgy of the veneration of the cross, argues that, in the fourth century, when Christianity became the official religion of the Empire, Christians regarded the cross of Christ as a sign of victory. By examining three basic texts of the fourth and fifth centuries, Prétot paints a vivid picture of the celebration of Christ's cross in the early days of Christianity.¹¹

The liturgical calendar of the Syro-Malabar rite includes a season named for the cross, which begins with its feast on September 14.¹² The Syro-Malabar Church also observes the feast of the Exaltation of the Cross on September 14. It falls in the season of Elijah and the Cross, which is the seventh season of the nine in the Syro-Malabar liturgical year. The period of the Cross recalls Christ's carrying of the cross, his final victory, and the miracles of the cross. It is the second half of the season of Elijah. The Feast of the finding of the cross is the center of this season.¹³ In the East, the cross (not the crucifix) symbolizes the resurrection and victory of Christ, rather than his suffering. After having recalled the spread and flourishing of the Church in the season of *Qaita* (meaning the Growth of the Church), the second coming of our Lord is recalled in this liturgical season of the SMC. The glorious victory and power of the cross are frequently recalled in this period in relation to the Parousia. The Syro-Malabar Church always celebrates the second coming of Christ as a future reality yet to be accomplished.¹⁴

The Eastern Churches regard the cross as a perfect symbol of the faith, for it gathers both in form and substance every element of God's gracious dispensation in creation and redemption. It is the tree of the cross, the life-giving wood by which humanity is healed.¹⁵ The St. Thomas Cross (*Mar Thoma Sliba*) is the only symbol on the liturgical vestments of St. Thomas Christians.¹⁶ The Syro Malabar Church also celebrates a feast of the miraculous cross, called

¹⁰ For a recent study where the author makes this statement, see Cody C. Unterseher, "'We Should Glory in the Cross': The Feast of the Exaltation of the Cross and Its Contemporary Liturgical Significance" (unpublished PhD dissertation, Saint John's University, 2006). Available at http://digitalcommons.csbsju.edu/cgi/viewcontent.cgi?article=1002&context=sot_papers [accessed March 12, 2016].

¹¹ Patrick Prétot is a French liturgical theologian and editor of the journal *La-Maison-Dieu*. See his study of the *Itinerarum Egeria*, the Armenian Lectionary and the Catechism of Cyril of Jerusalem in Patrick Prétot, *L'adoration de la Croix: triduum pascal*, Lex Orandi. Nouvelle Série, vol. 2 (Paris: Éditions du Cerf, 2014).

¹² Charles Payngot, "The Cross in the Chaldean Tradition," *Christian Orient* 2, no. 3 (1981), 106. See a study on the cross, C. Payngot, "The Cross: Its Place in the Hudra and its Sign in Baptism and Eucharist," Unpublished Doctoral Dissertation, Pontifical Oriental Institute, Rome, 1971.

¹³ John Moolan, *The Period of Annunciation – Nativity in the East Syrian Calendar: Its Background and Place in the Liturgical Year*, OIRSI 90 (Kottayam: OIRSI, 1985), 47.

¹⁴ Varghese Pathikulangara, *Divine Praises and Liturgical Year*, 4 vols., Chaldeo-Indian Liturgy, vol. 4 (Kottayam: Denha Services, 2000), 96.

¹⁵ Hopko continues that "By a tree the first Adam was cast out of paradise and by a tree the last Adam brings him back. By his disobedience to God the first Adam was cut off from the tree of life and given over unto death. By his obedience to the Father 'unto death, even death on a Cross,' the last Adam restores the humanity to communion with the tree of life the most precious tree of the Cross." Hopko, "The Cross Is Exalted," 19.

¹⁶ Pathikulangara, *Divine Praises and Liturgical Year*, 197; Moolan, *The Period of Annunciation - Nativity*, 48. The St. Thomas Cross is a symbol of the Syro-Malabar Church. It is believed to be present in the churches from the seventh century. This Cross is a decorated Cross without the corpse of the Jesus and symbolically expresses the foundation of catholic belief, which is the resurrection of Christ.

the St. Thomas Cross, on December 18.¹⁷ The veneration of the cross is not seen as idolatry, for it is a veneration of the sign of Christ. The Syriac word for cross is *sliba*, which is the passive participle of the verb *slb* and can mean ‘the Crucified’ in the masculine gender.¹⁸

2 THE FEAST OF THE EXALTATION OF CROSS IN THE ROMAN RITE

This feast appears in the sanctoral cycle of the liturgical year. When the proper prayers in the Missal and the Divine office for the feast the Exaltation of the Cross are analyzed, one finds a number of repeated themes, indicated in the following table.

Tables showing the distribution of theological themes in the liturgy of the Roman Rite for the feast of the Exaltation of the Cross¹⁹

SOTERIOLOGICAL THEMES

A) Eucharistic Liturgy

NAME OF PRAYER	WORD/GROUP OF WORDS	PART OF THE PRAYER
1. Entrance Antiphon	our salvation, saved and delivered	...Christ in whom is our salvation...through whom we are saved and delivered.
2. Collect	to save, his redemption	... Son should undergo the Cross to save the human race...may merit the grace of his redemption in heaven...
3. Prayers over the offerings	cancelled the offense, cleanse us of sins	...oblation...on the altar of the cross cancelled the offense of the whole world. Cleanse us ...of all our sins...
4. Prefaces	salvation, saving	...you placed the salvation of the human race on the wood of the cross...through the saving Passion of your son...
5. Prayers after communion	passion redeemed	...who have redeemed ...of your life-giving cross...

B) The Liturgy of the Hours

NAME OF PRAYER	WORD/GROUP OF WORDS	PART OF THE PRAYER
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¹⁷ The feast of December 18 commemorates the miraculous rock on which the St. Thomas Cross is engraved. Being the unique symbol of the St. Thomas Christians of India, this feast is very solemnly celebrated in the churches. Pathikulangara, *Divine Praises and Liturgical Year*, 149.

¹⁸ Payngot, “The Cross in the Chaldean Tradition,” 107.

¹⁹ All the prayers of the Eucharistic celebration are taken from the Missal text, USCCB, *The Roman Missal, English Translation According to the Third Typical Edition* (New Jersey: Catholic Book Publishing Company, 2011), 804-806 and 406-407. For the prayers of the Divine Office, see *The Liturgy of the Hours According to the Roman Rite*, vol. 4, 4 vols. (New York: Catholic Book Publishing Corp., 1975), 1379-1400.

1. Hymns of Evening and Morning Prayers	Redeemer , Lamb, our Savior	Hail, Redeemer...Priest and Lamb, the throne is thine...our Savior died...
2. Antiphons of the Evening prayers and Moring Prayer	Redeemed, power to save, destroy the power of hell, died on cross, wash away our sins, brought salvation, all evil is destroyed	...Lord has redeemed us... The tree of life...its leaves had power to save all the nations... you have redeemed the world...; To destroy the power of hell Christ died ... to wash away our sins in his own blood...cross which brought us our salvation...by the cross all evil is destroyed...
3. Responsories of Evening Prayers and Morning Prayer	Salvation is at hand, redeemed, washed away sins in his blood	...your salvation is at hand...; By your holy cross you have redeemed the world...he has washed away our sins in his own blood...
4. Intercessions of Evening and Morning Prayers	to save us, save us, protect from sin	...endured the cross to save us... became obedient unto death... Save us through your cross...protect us...from the deadly wound of sin
5. Concluding prayers	salvation of mankind, gift of redemption	... Son accepted death on cross for the salvation of mankind, we receive the gift of redemption...

ECCLESIOLOGICAL AND SACRAMENTAL THEMES

	NAME OF PRAYER	WORD/GROUP OF WORDS	PART OF THE PRAYER
EUCCHARIST	1. Collect	Known his mystery on earth	... we, who have known his mystery on earth...
	2. Prayer over the offerings	Oblation on altar, cleanse	...this oblation...cleanse us ...of all our sins
	3. Prayer after communion	Nourished by holy banquet	Having been nourished by your holy banquet...
LITURGY OF HOURS	1. Intercessions of Evening and Morning Prayer	Follow your example, may imitate your obedience, persevere to the end, all men join in proclaiming your glory, grant faith, holiness of life	... people may follow the example of your humility...your servants may imitate your obedience and willing acceptance of trials... persevere to the end... may join together in proclaiming your glory...grant faith to our brothers and sisters...through holiness of life we may come to share...
	2. Concluding prayer	Acknowledge the mystery of cross on earth	...we acknowledge the mystery of the cross on earth...

ESCHATOLOGICAL THEMES

	NAME OF PRAYER	WORD/GROUP OF WORDS	PART OF THE PRAYER
EUCCHARIST	1. Collect	Heaven	...may merit the grace of his redemption in heaven...
	2. Prayer after communion	Bring to the glory of resurrection	...bring those you have redeemed...to the glory of the resurrection...

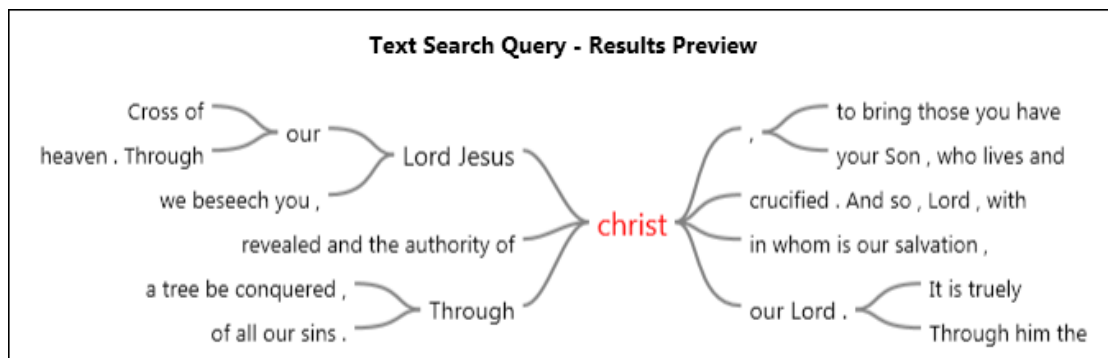
LITURGY OF THE HOURS	1. Hymn of Evening Prayers 2. Antiphons of Evening Prayer and Morning Prayer 3. Responsories of Evening Prayers 4. Intercessions of Evening and Morning Prayer	Reign never cease, Everlasting peace, Eternal light Tree of life, holy city of Jerusalem, may share in the triumph Sign will appear in heavens, King of angels was victorious Hope of a heavenly resurrection, unfailing joy of your kingdom, to share in the triumph of cross, unending life to all, joy of heaven, undying light of glory	...King whose reign shall never cease, Prince of everlasting peace...Be to us eternal light... The tree of life flourished in the midst of the holy city of Jerusalem...may we share in the triumph of Christ Jesus... This sign will appear in the heavens when the Lord comes...;...on you the King of angels was victorious... ...strengthened by the hope of a heavenly resurrection... welcome ...who have died into the unfailing joy of your kingdom...raise us up to share in the triumph of your cross...grant unending life to all who long to see you face to face...bring them on the last day to the joy of heaven...may come to share in the undying light of your glory...
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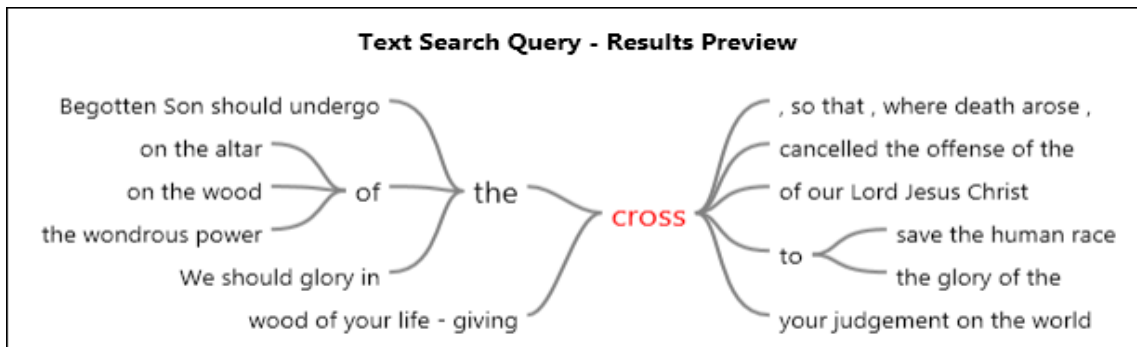
2.1 PROPER PRAYERS OF THE ROMAN MISSAL

The proper prayers for the feast of the Exaltation of the Holy cross in the Missal consists of the entrance antiphon, the collect, the prayer over the offerings, a preface, the communion antiphon and the prayer after communion. In addition to the preface proper to the feast, the first preface of the Passion of the Lord is suggested as an alternative preface for this feast.

A word frequency query in NVivo indicates that the following words occur most often in the proper prayers. The most often repeated terms are ‘Christ’ and ‘cross.’ Word trees for these terms based on text search queries are also given below.

Sl. No.	Word	Count
1	Christ	6
2	cross	6
3	holy	4





When closely examined, one finds that Christ is actually more emphasized on this feast of the cross than the cross itself. The prayers highlight the salvation brought by Christ through his cross. Jesus Christ is called the salvation, life and resurrection through whom humanity is saved and delivered. So the Church finds glory in the cross of Jesus Christ.²⁰ The collect of the feast states that the death of Jesus on the cross was part of God's plan and his will to save the human race. The Church acknowledges that it knows this mystery of Christ. But it does not fully disclose which mystery is mentioned. The Church asks to enjoy the grace of Christ's redemption in heaven.²¹ This indicates that the fulfilment of salvation is yet to happen, in the future. The prayer over the offerings displays a deep sacramental theological reflection. It equates the Church's offering on the altar with the offering of Jesus on the altar of the cross. This very oblation on the altar of the cross is Jesus himself, and it was his offering that led to the cancellation of the offenses of the whole world. The Church prays that the same oblation, now performed on the altar in the Eucharistic liturgy, may cleanse the sins of the faithful.²²

As noted earlier, this feast has both a proper preface and an alternative preface. The proper preface praises God, who has "placed the salvation of the human race on the wood of the cross."²³ One can infer that the salvation referred to here is the incarnate Son. The prayer then compares this wood of the cross with the wood of the tree in the book of Genesis, which brought death to humanity. Through this parallelism of the trees, the Church says that death arose on one tree, while life sprang forth from another. By one wood, the evil one conquered; by the other, evil was conquered by Christ. Here we may remember that the meaning of the word 'cross' in Latin is simply 'wood' or 'tree.' The alternative preface for this feast is from the Passion of the Lord. It is called "The power of the Cross."²⁴ This preface praises God for providing the world with a heart to confess the infinite power of his majesty, through the saving Passion of his Son. It further states that two things are revealed to the world by the wondrous power of the cross: namely God's judgment and the authority of Christ crucified.

The communion antiphon echoes the feast's theme of the exaltation of Christ.²⁵ This is from Jn 12:32, where Jesus says that when he is lifted up from the earth he will draw everyone to him. The prayer after communion expresses the hope of the Church in the resurrection. Having been nourished by the Eucharist, called the holy banquet, the Church prays that all

²⁰ See the Introit of the feast, USCCB, *The Roman Missal*, 804.

²¹ Collect for the feast, USCCB, *The Roman Missal*, 804.

²² USCCB, *The Roman Missal*, 804.

²³ See the preface called "The victory of the glorious Cross," USCCB, *The Roman Missal*, 806.

²⁴ Preface 1 of the Passion of the Lord, USCCB, *The Roman Missal*, 406.

²⁵ USCCB, *The Roman Missal*, 806.

those who have been redeemed by the cross may enjoy the resurrection. The cross is called a life-giving reality.²⁶

2.2 THE PROPER PRAYERS FROM THE LITURGY OF THE HOURS OF THE ROMAN RITE

In the Liturgy of the Hours of the Roman rite, this feast is called the ‘Triumph of the Cross.’²⁷ Proper to it are two evening prayers, a Morning Prayer, an Office of Readings, and Daytime prayers. For the NVivo analysis, we have used only the Evening Prayers and Morning Prayer. The NVivo word frequency query yields the following results. In the table given below, we find that the words ‘cross,’ ‘Christ,’ ‘glory,’ ‘death,’ and ‘earth’ occur most often.

Sl. No.	Word	Count
1	cross	40
2	Christ	34
3	glory	19
4	death	16
5	earth	14

The word trees for the most frequently occurring words, on the following page, indicate the reference of these words in the prayers. Along with the word ‘cross,’ we find that ‘Christ’ is attached in each prayer. This indicates that the cross, in the Roman rite, is always related to Christ who died on the cross. Along with these words, however, we find that the word ‘glory’ is often repeated in the prayers. This indicates that the death of Christ on the cross led to his glory and resurrection.

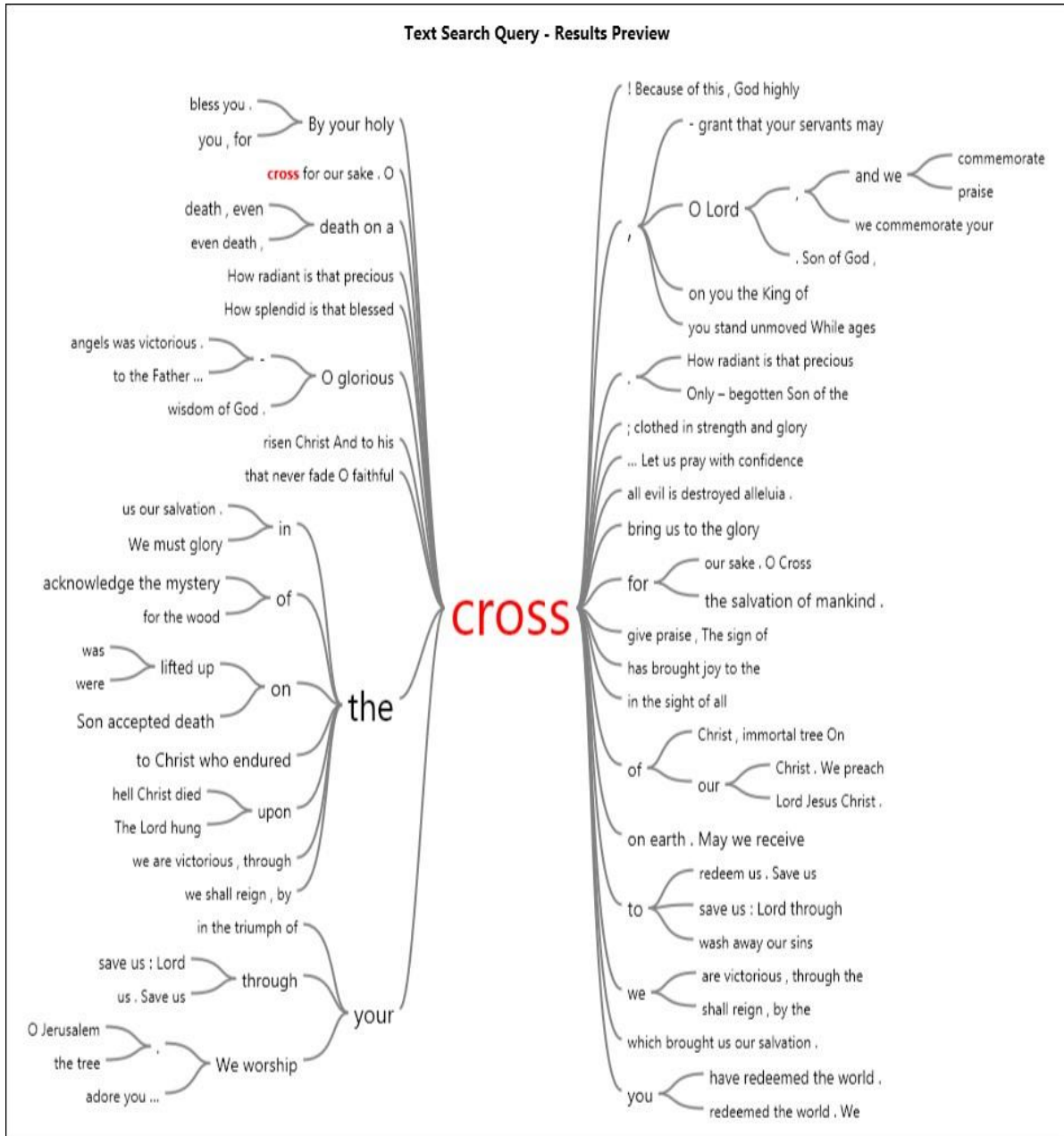
In examining the prayers, we find many scriptural references that make clear the theological meaning of the feast. The opening hymn used for both Evening Prayers depicts Christ as a victorious king.²⁸ He is called the divine king, the king of love on Calvary, the prince of everlasting peace, the king of truth and might and the King of kings. He is hailed as Savior, redeemer, priest and lamb, whom the angels, saints and all the nations praise and glorify. He is asked to become the eternal light to the Church. There is no direct reference to the victory of Christ on the cross. The antiphon of psalmody praises Christ who is crucified, for he has redeemed humanity.²⁹

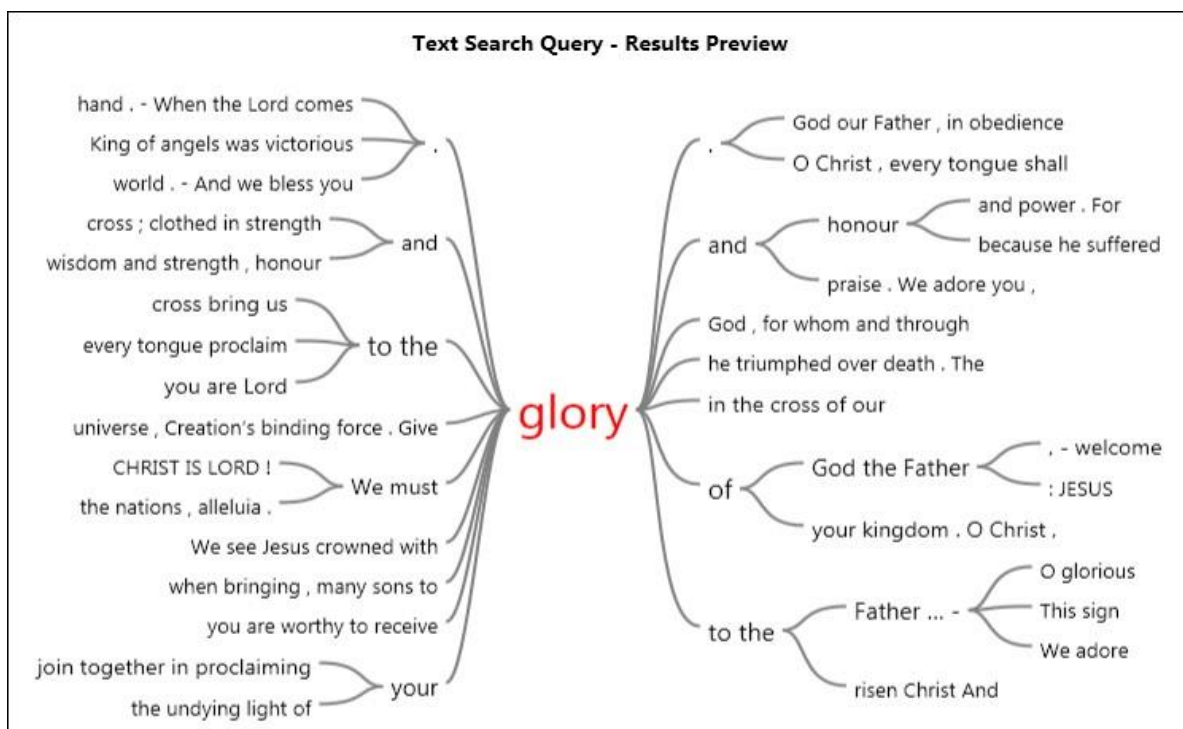
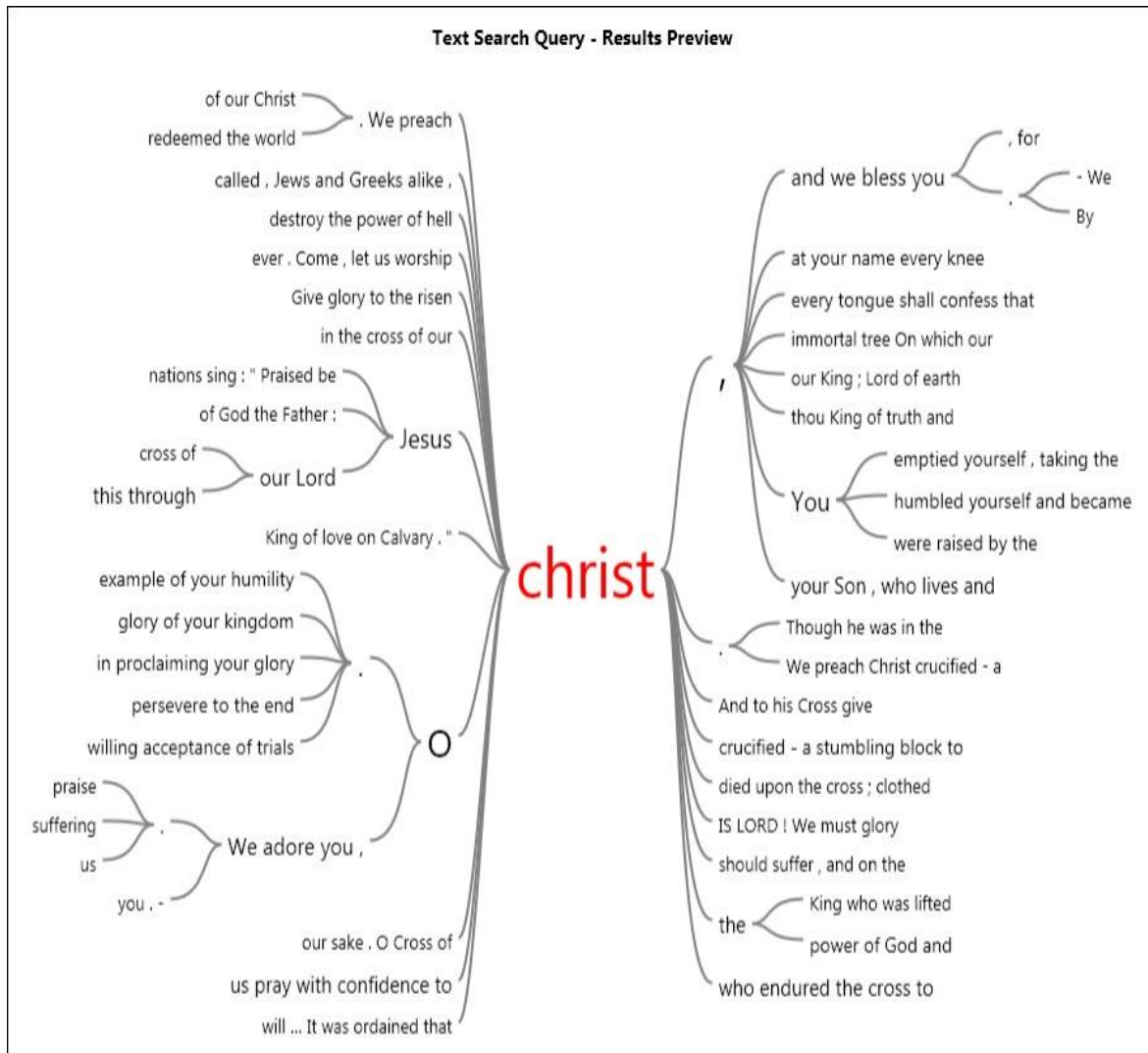
²⁶ USCCB, *The Roman Missal*, 806.

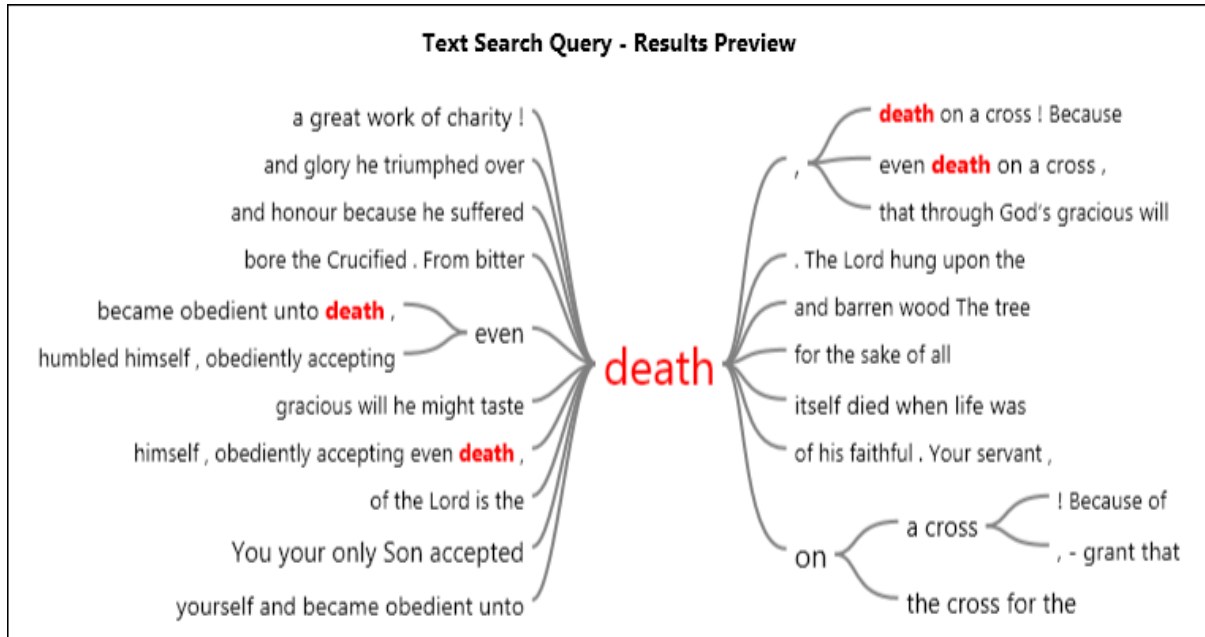
²⁷ *The Liturgy of the Hours According to the Roman Rite*, vol. 4, 1379.

²⁸ *The Liturgy of the Hours According to the Roman Rite*, vol. 4, 1396.

²⁹ *The Liturgy of the Hours According to the Roman Rite*, vol. 4, 1379-1380.







Antiphon 2 refers to the tree of life in the holy city of Jerusalem.³⁰ This tree, whose fruits are powerful to save and heal, is compared to the cross.³¹ Antiphon 3 praises the glory of the cross.³² The responsory of Evening Prayer 1 refers to the sign which will appear on the return of Christ.³³ It also declares that salvation is at hand.³⁴ The suffering of Christ on the cross is highlighted in the prayers. Intercessory prayers of both evening prayers address the redeemer, who endured the cross to save humanity.³⁵ The Church asks Christ to bring it to the glory of his kingdom through his cross. Only the cross, it is believed, can bring the glory of the kingdom. By the cross and by his suffering, Christ was made the victorious king and he conquered evil and death. The intercessions articulate the way Christ achieved his kingdom.³⁶ The results of these acts are also enumerated.³⁷ So, the Church asks for the virtues³⁸ it needs to enter into the glory of Christ. It also prays for the departed brothers and sisters, asking that they may enter the joy of the kingdom of God.

The Evening prayers and Morning Prayer have the same concluding prayer.³⁹ It resembles the collect of the Eucharistic liturgy and recalls Christ's obedient acceptance of death on the cross, to save the human race. This shows the role of the cross in the salvation plan. Here, it explicitly refers to the mystery of the cross and expresses the Church's hope to receive the

³⁰ Rev 22:2.

³¹ *The Liturgy of the Hours According to the Roman Rite*, vol. 4, 1380-1381.

³² *The Liturgy of the Hours According to the Roman Rite*, vol. 4, 1381-1382.

³³ Mt 24:30.

³⁴ *The Liturgy of the Hours According to the Roman Rite*, vol. 4, 1382.

³⁵ *The Liturgy of the Hours According to the Roman Rite*, vol. 4, 1383.

³⁶ Jesus emptied himself, took the form of servant, humbled himself, and became obedient even unto death on the cross.

³⁷ God the Father raised him up above all names, every knee shall bend and adore him, and every tongue shall confess him as Lord.

³⁸ The virtues for which the Church prays are humility, obedience, and a willingness to accept trials, perseverance, hope of heavenly resurrection, and love.

³⁹ *The Liturgy of the Hours According to the Roman Rite*, vol. 4, 1383, 1394 and 1400.

gift of redemption. The soteriological dimension of the mystery of the cross celebrated in the Eucharistic liturgy, while its Christological connection is more clearly seen in these prayers.

Evening Prayer 2 has antiphons for psalmody, which express that parallelism of the cross and the tree of life, where death died and life was slain. Christ, here, is called life.⁴⁰ Antiphon 2 exhorts the participants in the liturgy to worship Christ's cross, since he suffered for their salvation.⁴¹ Antiphon 3 adores Christ, since by the Holy cross he redeemed humanity.⁴² The responsory after the scripture reading calls the cross glorious, for the king of kings hung on it.⁴³ Christ is the king of angels and was victorious on the cross, and the cross is an instrument of his victory. There is much emphasis on the blood that Jesus shed, which washed away the sins of all. The prayers of the Roman rite draw attention to the details of the saving act of Jesus, who suffered on the cross, shed his blood by his Passion and washed away all sin. The canticle antiphon calls the cross the glorious sign of the victory of the faithful.⁴⁴ It calls for all to participate in the salvation mystery in order to gain a share in the triumph of Christ. The daily suffering that is a part of human life is compared to the cross. By carrying one's cross, one might gain a victory with Christ.

The Morning Prayer of the LH for this feast begins with a hymn praising the immortal tree of the cross.⁴⁵ The cross gained power by Christ's death upon it. Thus the cross was transformed into the tree of life, its branches giving shelter and its leaves charged with a healing power.⁴⁶ The hymn describes the cross as the faithful cross, which is the foundation of the universe as well as the binding force of creation. It is the sign of God; unfathomed love and the hope of all days. Antiphon 1 emphasizes the salvific role of the cross, which was used to destroy the power of hell and achieve the triumph over death. Jesus hanged upon it to wash away all sin by his blood. The cross brought salvation and victory, destroyed evil, and brought about the reign of God, and so the cross is precious.

The responsory asks the Church to adore Christ, since by his cross he redeemed the world.⁴⁷ The antiphon of the canticle of Zechariah states that the wood of the cross brought joy to the world. The intercessions of the Morning Prayer plead to Christ to save the faithful through his cross, who endured it to redeem them.⁴⁸ The prayers refer to the incident told of in the book of Numbers, where Moses lifts up a bronze serpent to save the children of Israel from death.⁴⁹ The cross is likewise expected to protect the Church from the deadly wounds of sin. Thus the Church prays to be raised up and so share the triumph of Christ on cross. The whole prayer is based on the Gospel reading of the mass.⁵⁰ In this passage, Jesus refers to Moses and predicts that he will be lifted up on the cross. The nature of the Savior sent by the Father is depicted in these verses. Christ loved the world not in order to judge it but to save it and grant eternal life

⁴⁰ *The Liturgy of the Hours According to the Roman Rite*, vol. 4, 1396-1397.

⁴¹ *The Liturgy of the Hours According to the Roman Rite*, vol. 4, 1397-1398.

⁴² *The Liturgy of the Hours According to the Roman Rite*, vol. 4, 1398-1399.

⁴³ *The Liturgy of the Hours According to the Roman Rite*, vol. 4, 1399.

⁴⁴ *The Liturgy of the Hours According to the Roman Rite*, vol. 4, 1399.

⁴⁵ *The Liturgy of the Hours According to the Roman Rite*, vol. 4, 1391-1392.

⁴⁶ Rev 22:2 and Ez 47:12.

⁴⁷ *The Liturgy of the Hours According to the Roman Rite*, vol. 4, 1393.

⁴⁸ *The Liturgy of the Hours According to the Roman Rite*, vol. 4, 1393.

⁴⁹ Nu 21:4b-9.

⁵⁰ Jn 3:13-17.

to all. For this reason, he was sent. One of the prayers reminds the faithful of Jesus' saying that he would cast fire on the earth, and thus the Church prays for holiness of life and the undying light of God.⁵¹ One finds many attributes of the cross in these prayers. For example, the wood of the cross and of the tree of life, the life-giving nature of the cross,⁵² the cross as a sign in heaven,⁵³ as a faithful foundation of universe and creation's binding force, as the sign of God's unfathomed love and the hope of all our days.⁵⁴

2.3 ANALYSIS OF THE PRAYERS

A careful analysis of the liturgical prayers of the Eucharist and of the Liturgy of the Hours of the Roman rite discloses the Christology of the Western Church and its understanding of the role of Christ in salvation history. Christ the Crucified, who is the Savior, is glorified in most of the prayers.⁵⁵ The cross is always linked to Christ the Savior and called an instrument for the completion of God's salvific plan. We find many expressions linking Christ and the cross: "in the cross of our Lord Jesus Christ,"⁵⁶ "Christ nailed to the cross," "Redeemer who went to the cross," "the Lord who humbled himself unto the death of the cross," "the only begotten Son endured the cross for our salvation," "the name of the Lord has been exalted on the cross," "the cross is worthy to bear the King of heaven and the Lord," "the wondrous cross upon whose branches hung the treasure and redemption," "the cross consecrated by the body of Christ," "the cross of Christ," "he who suffered on the cross, Christ...by your cross you have redeemed the world," "Christ who saved by his cross," "Save us by your cross," etc.

The cross has power and significance only because it is attached to Christ. So we read that on it hung the Son of God, its arms bore the Crucified, Christ suffered on the cross. Redemption was achieved by Christ either through or by the cross. An instrumental value is assigned to the cross in the salvific act of Christ. Apparently, the main focus is on Christ and his Passion on the cross and the salvation won by the cross. Christ is highlighted in the prayers of the Roman rite. The cross gains its significance only after Jesus' death on it.

The main themes of this feast are the death of Christ on the cross and the redemption he won for us through it. The leitmotifs of the liturgical prayers are the glory of the cross of our Lord, who is our salvation, our life and resurrection. The cross is called the tree of life and the immortal tree;⁵⁷ it is the antithesis of the tree of knowledge in the Garden of Eden. The trope of recirculation⁵⁸ is employed in the above-mentioned prayers. The central mystery of faith and salvation is seen in the response of the community to the readings: "by your cross you

⁵¹ *The Liturgy of the Hours According to the Roman Rite*, vol. 4, 1394.

⁵² Preface, the Prayer after communion, Antiphon 2 of Evening prayer, and the hymn of the Morning Prayer.

⁵³ Responsory of Evening Prayer I.

⁵⁴ The hymn of the Morning Prayer.

⁵⁵ Antiphons, readings, and intercessions.

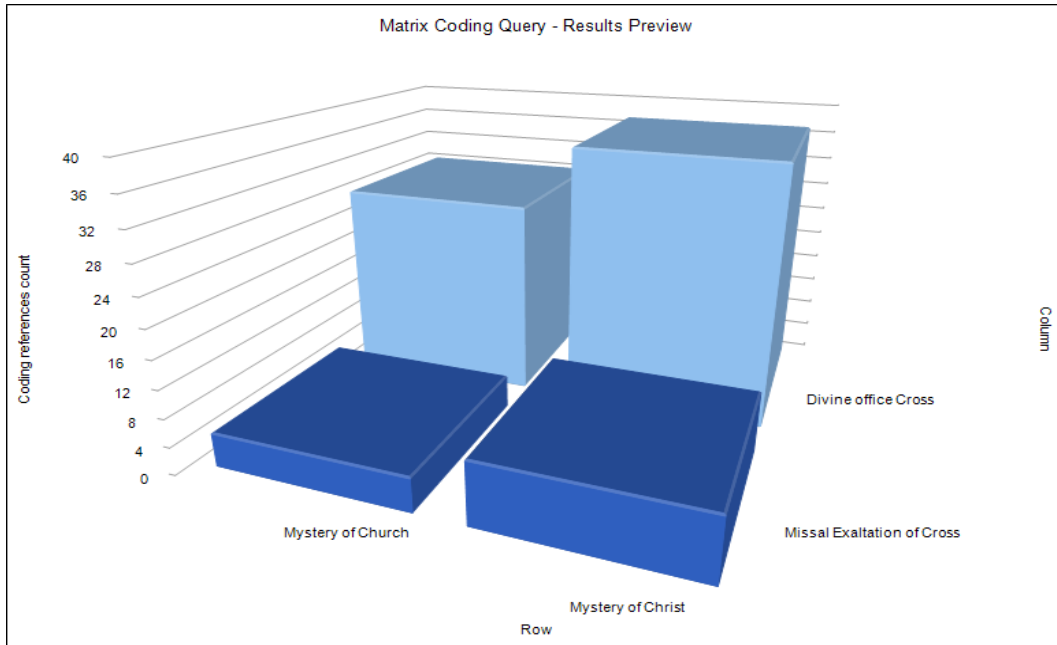
⁵⁶ Entrance antiphon of Eucharist, antiphon 3 of Evening prayer, antiphon 1, and the responsory of the Office of Readings, Hymn of Morning prayer.

⁵⁷ Antiphon 2 of Evening Prayer 1, Hymn of the Morning Prayer.

⁵⁸ The concept of recirculation means that God used the same instruments in opposite ways to bring about salvation. The fall of humankind brought about by Adam has been reversed by Christ through his salvific death on the Cross. Tongeren, *Exaltation of the Cross*, 107-108. For a detailed account of the use of this concept, see Gerard M. Lukken, *Original Sin in the Roman Liturgy: Research into the Theology of Original Sin in the Roman Sacramentaria and the Early Baptismal Liturgy* (Leiden: Brill, 1973), 360-394.

have redeemed the world.” The themes of this feast are similar to those of the Good Friday liturgy.⁵⁹

The following chart presents the result of a matrix coding query using the coded prayer texts of the Roman rite. It compares the mysteries referred to in the proper prayers for the feast of the cross. We see that the mystery of Christ is referred to more often than themes related to the mystery of the Church.



3 THE FEAST OF THE EXALTATION OF THE CROSS IN THE SYRO-MALABAR RITE

The table given shows the distribution of the repeated themes in the proper prayers of the Eucharist and the Liturgy of the Hours for the feast.

Tables showing the distribution of theological themes in the Eucharistic liturgy of the Syro-Malabar Rite for the feast of the Exaltation of the Cross⁶⁰

⁵⁹ Adam, *The Liturgical Year*, 182-183.

⁶⁰ For the Syro-Malabar Liturgy, the prayers are taken from the *Qurbana Taksa* text, SMBC, *Syro-Malabar Sabhayude Qurbana: Razakramam* (Kakkanad: Syro-Malabar Commission for Liturgy, 1989; reprint, 2011), 239-249. For the prayer for the Liturgy of the Hours, see Commission for Liturgy, *Liturgy of the Hours* (Ujjain: Synodal Committee of Bishops for the English Version of the Liturgy of the Hours of the Syro-Malabar Church, 2012), 528-538.

SOTERIOLOGICAL THEMES

A) Eucharistic Liturgy

NAME OF PRAYER	WORD/GROUP OF WORDS	PART OF THE PRAYER
1. Opening prayer	Message of Salvation, worthy offering of sacred mysteries, fruits of salvation	...to give the message of salvation through your beloved son...may...may we worthily offer the sacred mysteries and receive the fruits of salvation...
2. <i>Zumara</i>	Hope in the holy word, trust and take refuge	...I always hope in the holy word of the Lord and take refuge in him, he is my trust...
3. <i>Karozutha</i>	Live the beatitudes, witness to truth, be Apostles of love and service, to accept Christ as everything, to confess, to die for Christ	...to witness your truth by living the beatitudes...to die with you...to shine as apostles of love and service... to accept Christ as everything in life... to confess you as our Lord and God...strengthened to die for Christ...
4. Prayer after <i>Karozutha</i>	give faith, courage and mission spirit	...give us his strong faith, courage and mission spirit...
5. <i>Onitha d'Raza</i>	confess faith	... let us confess our faith in Christ...
6. <i>Onitha d'Wate</i>	Sacred mysteries	...let us glorify God by receiving these sacred mysteries
7. Thanksgiving prayers	Participating in mysteries, remission of debts and forgiveness of sins, Confess faith and witness you	...participating in the sacred, life-giving and divine mysteries...through the Eucharist you gave remission of debts and forgiveness of sins... may we too confess you on earth and witness through our lives...

B) The Liturgy of the Hours

NAME OF PRAYER	WORD/GROUP OF WORDS	PART OF THE PRAYER
1. <i>Onitha Daqdam</i>	To save, treasure your promises	All nations will acknowledge your power to save, In my heart I treasure your promises...
2. <i>Onitha d'Wasar</i>	Salvation, redeemer, redeem, rising from death, defeating death	...underwent suffering for the sake of salvation of humankind... by his own death and great rise gave salvation to humans...to redeem the humans...rising from death
3. <i>Slotha</i> after <i>Onitha d'Wasaliqe</i>	Path of salvation, merciful to sinners, to tread the path of commandments	Jesus...defeating death...bless the Redeemer of mankind... ...you sent Holy Spirit to the world to show the path of salvation...be merciful to sinners. Strengthen us...to tread the path of your commandments ever...
4. <i>Karozutha</i> of <i>Lelya</i>	Promised spirit of truth, remission of sins	Lord you promised us the spirit of truth...promised the world remission of its sins...
5. Prayer after <i>Karozutha</i> of <i>Lelya</i>	Redeemer, redeemed	O, God our Redeemer, grant peace to your Church, redeemed by your precious blood...
6. <i>Onitha d'Sapra</i>	Fulfilled the promises he make, Delivered	Offered himself...sent the Spirit divine...fulfilled the promises he make... humans delivered by baptism from sin...

SOTERIOLOGICAL THEMES

A) Eucharistic Liturgy

NAME OF PRAYER	WORD/GROUP OF WORDS	PART OF THE PRAYER
1. Opening prayer	Salvation, saved, salvific	...it as a sign of salvation...saved through the cross... celebrate these salvific mysteries of Christ worthily...
2. <i>Onitha d'Qanke</i>	Saved, Savior	...we should be saved to sing the glories...let us venerate the cross to be saved...we venerate the Savior of humanity...
3. <i>Karozutha</i>	Salvation	...bless that all the people find salvation in the cross..., ...let your cross be our salvation...
4. Prayer after <i>Karozutha</i>	Salvation	Son of God ...out of love offered himself...sacrifice of his body and blood...he is God who gives life...
5. <i>D'heelath</i>	Sacrifice, died for sinners, gives life	...Christ who established his peace in heaven and on earth
6. <i>Onitha d'Wemma</i>	Established peace	...the cross redeemed and gave victory...The living crucified searched out us and redeemed our lost life...
7. <i>Onitha d'Wate</i>	Redeemed, saved the lost life	...you strengthened us to defeat evil tricks...made us worthy to live sincerely...
8. Thanksgiving prayers	Defeat evil tricks, live sincerely	...given salvation through the cross...enlighten us to understand the salvific meaning of the sufferings...
9. <i>Huttamma</i>	Salvation, salvific	

B) The Liturgy of the Hours

NAME OF PRAYER	WORD/GROUP OF WORDS	PART OF THE PRAYER
1. <i>Onitha d'Wasaliqe</i>	Salvation	The message of cross...to him on the way to salvation...is divine and driving power.
2. <i>Onitha d'Wasar</i>	Lasting freedom of children of God	...blessed are those who give up world's pleasures for the lasting freedom of children of God...
3. <i>Karozutha of Lelya</i>	Seek first the kingdom of God, salvation, deliver from avarice	...help us to seek the kingdom of God first...increase the zeal for the salvation of our souls...deliver us from avarice...
4. Prayer after <i>Karozutha of Lelya</i>	redeemed, redeemer	O, God our Redeemer, grant peace to your Church redeemed by your precious blood...

ECCLESIOLOGICAL THEMES

A) Eucharistic Liturgy

NAME OF PRAYER	WORD/GROUP OF WORDS	PART OF THE PRAYER
1. Opening prayer	Sent to us, saved us	...sent your Beloved Son...saved... us through the cross...
2. <i>Onitha d'Qanke</i>	Shower your gifts on us, your priests	...shower your gifts on humans...your priest bless your cross...
3. <i>Zumara</i>	people confess the cross	...the people who confessed the cross were glorified...
4. <i>Karozutha</i>	To serve you, lead us to heavenly Jerusalem	...help us to serve you throughout our life... bless them...to lead us to the heavenly Jerusalem...
5. <i>D'heelath</i>	Offered for the Church	...Son of God out of love offered himself for the Church...
6. <i>Onitha d'Wemma</i>	Established peace, gave body and blood to the Church	...Christ who established his peace in heaven and on earth...gave his body and blood to the Church...
7. <i>Onitha d'Wate</i>	gave his body and blood	...Lord, you gave his body and blood as food...
8. Thanksgiving prayers	light up the righteous ones, strengthen us, made us worthy to praise	...you will light up the righteous at eschaton in your kingdom...you strengthened us to defeat evil...made us worthy to live sincerely...
9. <i>Huttamma</i>	enlighten us, bless us to live in the light of cross, to share the message	... enlighten our intellect ...let him bless us to live in the light of the glorified cross forever...burn you hearts to share the message of cross like the apostles

B) The Liturgy of the Hours

NAME OF PRAYER	WORD/GROUP OF WORDS	PART OF THE PRAYER
1. <i>Slotha</i> after <i>Onitha d'Wasaliqe</i>	confirm your Church, keep her children, render you praise in your Church	...confirm your Church on your cross, keeping her children in your providence. May we render you in your Church praise, honor and adoration...
2. <i>Karozutha</i> of <i>Lelya</i>	help us to seek kingdom of God, help us not to put our trust in wealth, deliver us	...help us to seek the kingdom of heaven first...wealth of this world...help us not to put our trust in it...not to put our hearts in perishable riches...deliver us from avarice, the root of all evil...
3. Prayer after <i>Karozutha</i> of <i>Lelya</i>	your Church, to stand on your right	...grant peace to your Church redeemed by your precious blood...make us stand on your right in heaven...

SYMBOLIC PRESENTATION OF REDEMPTION

A) Eucharistic Liturgy

NAME OF PRAYER	WORD/GROUP OF WORDS	PART OF THE PRAYER
1. Opening prayer	scandal to the Jews, foolishness to Gentiles, sign of salvation	...You have saved us through the cross which is scandal to the Jews and foolishness to Gentiles and raised it as a sign of salvation...
2. <i>Onitha d'Qanke</i>	refuge of salvation and fortress of shelter	...cross is the refuge of salvation and fortress of shelter for the mortals...
3. <i>Zumara</i>	won the reign	...cross won the reign over heaven and earth...
4. <i>Karozutha</i>	sign of cross, raised as sign of glory, power of God	...the sign of glory...Lord who made us understand that the word of cross is the power of God... your cross is our salvation and refuge...
5. Prayer after <i>Karozutha</i>	cross is salvation and refuge	cross is raised...cross which was considered as shame symbol has won victory...
6. <i>D'heelath</i>	Cross is raised, won victory	...through the cross won victory and established peace...
7. <i>Onitha d'Wemma</i>	won victory, established peace	...cross creates wonder in the inmates of heaven and earth...the cross redeemed and gave victory...cross renews and reconciles us...
8. <i>Onitha d'Wate</i>	creates wonder, cross redeems, renews and reconciles	...you will light up the righteous at eschaton in your kingdom...you strengthened us to defeat the tricks evil... make us stand on your right in heaven...
9. <i>Thanksgiving prayers</i>	light up at eschaton, defeat the tricks of evil, to stand in the right	... the Lord who revealed the glory of God ...to live in the light of the glorified cross forever...
10. <i>Huttamma</i>	revealed the glory of God, light of the glorified cross	

B) The Liturgy of the Hours

NAME OF PRAYER	WORD/GROUP OF WORDS	PART OF THE PRAYER
1. <i>Onitha daqdam</i>	Cross as source of lasting things, take refuge in it	...The cross stands ...as the source of things last, we must take refuge, seeking help in it.
2. <i>Onitha d'Wasar</i>	Life-giving symbol, weapon to fight	We always wear the life-giving symbol...cross is the weapon to fight life's battle...
3. <i>Onitha d'Wasaliqe</i>	message of the cross	...the message of the cross...is a divine and driving power.
4. <i>Onitha d'Mawtwa</i>	gave grace by the cross, Satan defeated, sin weakened, death frightened, becomes immortal, gaining everlasting life	God gave grace to humankind by the cross...he Satan was defeated, the power of sin weakened and frightened the death...Man becomes immortal, gaining everlasting life...
5. <i>Onitha d'Sapra</i>	Life of the faithful, Life-giving cross	You are the life of the faithful, O life-giving cross! You are the fortress who gives us refuge always.

3.1 QURBANA TAKSA PROPER PRAYERS FOR THE FEAST

We have conducted the NVivo analysis of the prayers of the *Qurbana Taksa* of the SMC using the Malayalam text, since the English text is not available for this feast. A close reading of the prayers of the Syro-Malabar liturgy reveals various aspects of the theology of the cross of the Eastern Churches. The opening prayer of the Eucharist calls the cross the sign of salvation and praises God for granting salvation through the cross, which was a stumbling block to the Jews and absurdity to the Gentiles. The cross is supposed to have the power of

Christ and it is praised and venerated, as seen in the *Onitha d'Qanke* and *D'heelath* hymns. The cross is more glorified than the Crucified one in the prayers.⁶¹

The *Onitha d'Qanke* is a hymn sung during the kissing of the cross. In this ritual, just after the psalmody, each member of the community approaches the cross, one-by-one, in order to venerate it. This ritual (known as *slibavandanam*) is a common part of the solemn Eucharistic celebration (*Raza*) of the East Syrian tradition. This is expressive of the traditional approach of the SMC to the cross.⁶² The hymn praises the cross as the fortress and refuge of the human race. The Church venerates the cross in order to win over the evil one and his tricks through the cross. The hymn glorifies Christ, praying that he will remove all darkness through the cross and stating that the priests of the Lord bless the cross so that all may be saved forever to sing his glories.

The prayers effectively express the many mysteries of salvation. The opening prayer thanks God for sending his beloved Son to the earth and, as usual, asks God for the grace to worthily celebrate the salvific mysteries of Christ in the Eucharist.⁶³ The antiphon of psalmody and the first two *Karozuthas* express the spirit of the liturgical season, which is the second coming of Jesus. These two *Karozuthas* point to the judgement of God on the second coming of Christ. The *Šuraya* and *Zumara* hymns praise the cross. The *Zumara* states that the cross established the reign of heaven and that all who confess the cross are glorified by the grace of the Lord.⁶⁴

In the prayers of the Eucharist for this feast in the SMC, there are only two explicit references to the Crucified.⁶⁵ The cross is portrayed as having some saving power. For example, they speak of being saved through the cross, removing the forts of darkness through the cross, the cross as the sign and refuge of salvation and as the fortress of protection for mortals, of the reign of the cross in heaven and on earth, of the glory of those who confess the cross, of the gaining of glory by travelling in the path of the cross, of the word of the cross as the power of God, of the cross as our salvation and shelter, of the cross that has redeemed us and won the victory for us, of the cross that has renewed us, reconciled us, and given us salvation, etc. The second coming of Christ is referred to explicitly only once, in connection with the sign of the cross in the sky. The fourth *Karozutha* calls Christ the resurrection and hope of humanity and asks for the grace to stand on the right side of Christ upon his return. Still, the repeated theme of glory is directed to the heavenly or eternal glory.

Karozutha 5 is based on Jn 12:32, where Jesus says that he will draw everyone to him when he is lifted from the earth. The Church asks for the grace to move in the path of the cross and gain glory. The sixth *Karozutha* states that Christ has transformed the symbol of punishment and shame into the symbol of glory. Thus the community of believers prays that all people may find salvation in the cross. The seventh *Karozutha* acknowledges that Christ has taught

⁶¹ For example, consider these parts of some prayers that refer to the Cross: saved through Cross, win with the Cross, venerate the Cross to be saved, Praise the Cross, confess the Cross, depend on the Cross, sign of glory, be proud of the Cross, mysteries of Cross, Cross crowned with victory, Cross won the victory, won through the Cross, revealed glory of God through the Cross, live in the light of the Glorious Cross, message of the Cross.

⁶² *Mar Thoma Sliba*, which is cross without the body of Christ, symbolizes the mystery of the resurrection.

⁶³ SMBC, *Syro-Malabar Sabhayude Qurbana*, 239.

⁶⁴ The *Zumara* SMBC, *Syro-Malabar Sabhayude Qurbana*, 243.

⁶⁵ The prayer after the *Karozutha* and the *Onitha d'Wate*.

the Church that the word of the cross is the power of God, and the faithful ask for the grace to live in dependence on the cross. The prayer after the *Karozuthas* addresses the crucified and asks for the grace to be proud in his cross to follow him in carrying the daily crosses of life. This theme, based on Mt 16:24, emphasizes human participation in the paschal mystery.⁶⁶ To achieve salvation, the followers of Christ must carry their own crosses daily. The faithful then confess that the cross of Christ is their salvation and protection.

Interestingly, the prayer of the sacred mysteries, called the *Onitha d'Raza*, even equates the cross with Christ. It refers to the mystery of the cross proclaimed over the earth. The prayer is as follows: "The mystery of the cross is preached and the whole creation delights in it. Because, it is Christ the Lord is proclaimed and the entire world is sanctified."⁶⁷

By the proclamation of the mystery of the cross, the whole world is sanctified. The special hymn or *D'heelath* exalts the victory of the cross, which was once the stigma of shame. All the angels and all people bless the cross, for the evil one is cursed and the cross is victorious. Therefore, the Church invites its members to approach the sacrifice of the Son of God, for he died for sinners and offered himself out of love for the Church. The prayer shows the paradox of the cross, for although Christ hung on the cross like a fragile one, it says, in fact he is God who imparts life to all.⁶⁸ The *Onitha d'Wemma* and *Onitha d'Wate* prayers enumerate the effects of the victory of Christ by and through his cross. He established peace in heaven and on earth and gave his body and blood to the Church. So the Church praises and blesses him along with the angels. The *Onitha d'Wate* states that the venerable cross generates wonder in all those in heaven and on earth. The reason is that the cross redeemed humanity and gained victory for them. The cross renewed and reconciled them. The Crucified, who is the living one, searches for the lost ones and saves them. Also the Church finds herself unable to fully thank the name of the Lord for giving his holy body and blood as food for humanity.⁶⁹

The thanksgiving prayers reflect the eschatological ideas of the liturgical season. This shows the hope of the Church in the fulfilment of the salvation mystery in the eschaton. The prayers express the hope that, in the end, the Lord will illuminate the just like the Sun. The prayers express the 'already' dimension of eschatology by acknowledging that the Lord strengthened the faithful to escape the tricks of the enemy by living in truth and justice. Thus the Church renders praise, honor and adoration to he who has made it worthy to glorify him with spiritual gifts and to live with sincerity and good will. The second thanksgiving prayer calls Christ the hope of the human race and continues to thank Christ for the opportunity to praise his glory through the sacred mysteries of the Eucharist. The Church thanks Christ for making it worthy to stand on his right side by his sanctifying body and blood.⁷⁰

The *Huttamma* prayer explicitly displays the major themes of the feast. The Church praises the Lord for revealing the glory of God and bringing salvation through the cross. It expresses the hope that Christ may enlighten the intellect of the faithful to fathom the depths of the

⁶⁶ "Then Jesus told his disciples, 'If any want to become my followers, let them deny themselves and take up their cross and follow me.'" Mt 16:24. See the parallels in Mk 8:34 and Lk 9:23.

⁶⁷ My translation of the prayer. SMBC, *Syro-Malabar Sabhayude Qurbana*, 245.

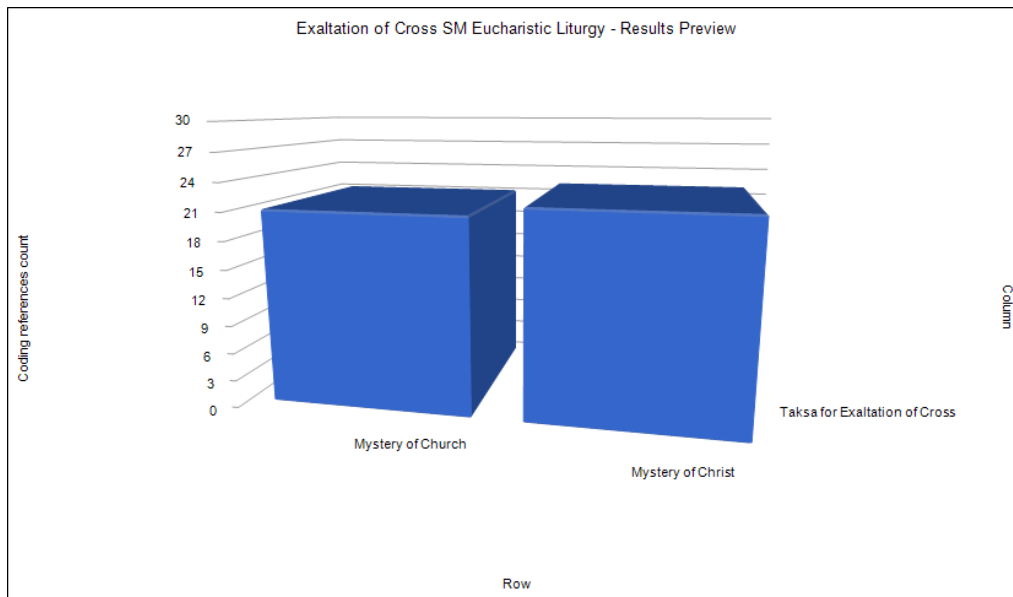
⁶⁸ The *D'heelath* prayer of the *Qurbana Taksa* in SMBC, *Syro-Malabar Sabhayude Qurbana*, 246.

⁶⁹ See the *Onitha d'Vemma* and *Onitha d'Wate* prayers, SMBC, *Syro-Malabar Sabhayude Qurbana*, 247.

⁷⁰ Thanksgiving prayers of the Eucharistic liturgy, SMBC, *Syro-Malabar Sabhayude Qurbana*, 248.

mysteries of his death and resurrection and understand the salvific value of the sufferings in their lives. The Church also prays that it may live eternally in the light of the glorious cross.⁷¹ One finds here that the cross is so glorified that it sheds light on believers as a living symbol of the risen Christ. Finally, joining the spirit of the liturgical season, the Church prays that its members may be kindled by the love of God in order to preach the message of the cross like the zealous apostles who proclaimed Christ so courageously.⁷²

As the graph below shows, the prayers of the *Qurbana Taksa* more often refer to the mystery of the Christ than the mystery of the Church. The liturgical season prepares the Church to welcome Christ on his return. The celebration of the Exaltation of the cross of Christ on this feast is an incentive for members of the Church to rekindle their faith in Christ’s glorious victory and hope for the endless joy that awaits them on the other side of the hardships of earthly life. The cross appears as the premiere symbol of salvation and many meanings are attributed to it. In these ways, the Church seeks to add significant salvific value to the daily crosses that the faithful must carry in their earthly lives. But all these sufferings of daily life lead them to join Christ in his eternal glory.



3.2 THE PROPER PRAYERS OF THE LITURGY OF THE HOURS IN THE SYRO-MALABAR RITE

Even though there is a liturgical season named for the cross in the SMC, there are no proper prayers for this feast day. The proper prayers of the LH for the feasts are not yet published in the SMC since the revision of the liturgical texts are still in progress. Therefore, we have analyzed the proper prayers of the LH for the Sundays of this season. The results of a word frequency query in NVivo are presented in the table below. More than references to ‘cross,’ the prayers remind the faithful of the temporality and mortality of human life on earth. The prayers highlight the foolishness of loving ‘the world,’ in the Johannine sense.⁷³ Most of the

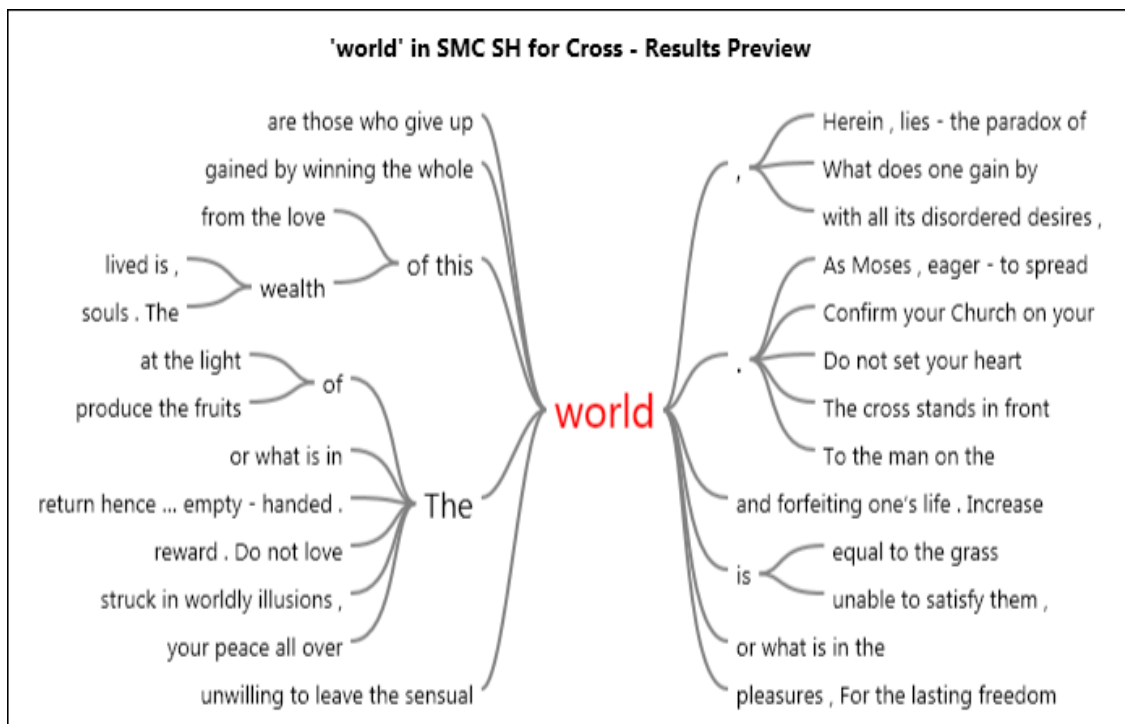
⁷¹ This could be linked with the *Onitha d’Qanke* prayer, where the Church prays that the fortress of darkness will be removed by the cross. See the prayer on SMBC, *Syro-Malabar Sabhayude Qurbana*, 241.

⁷² *Huttamma* prayer, SMBC, *Syro-Malabar Sabhayude Qurbana*, 249.

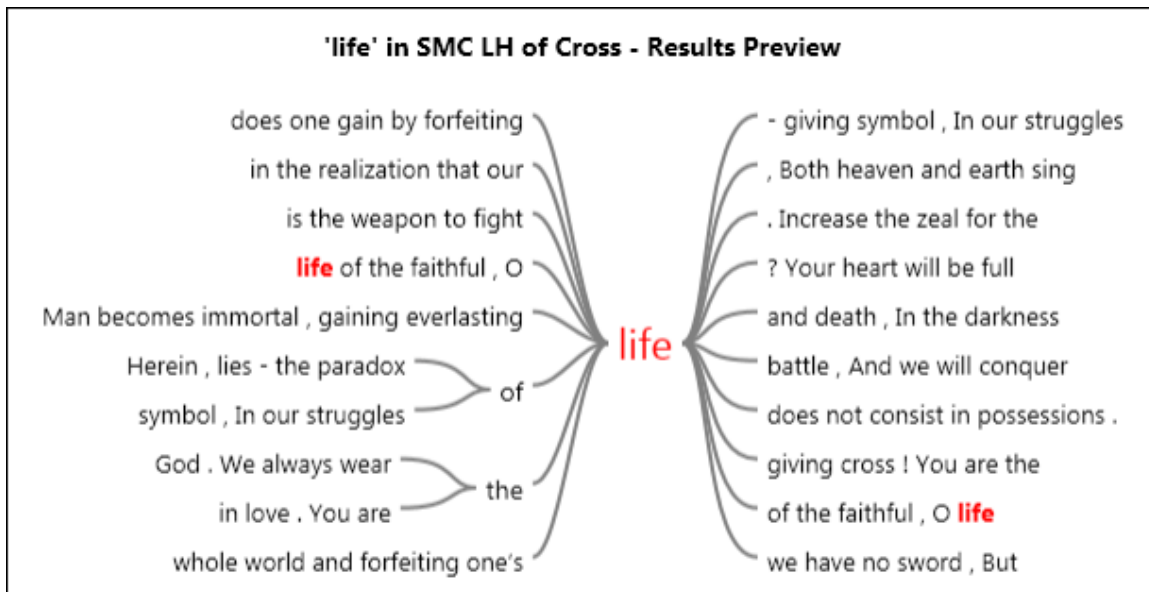
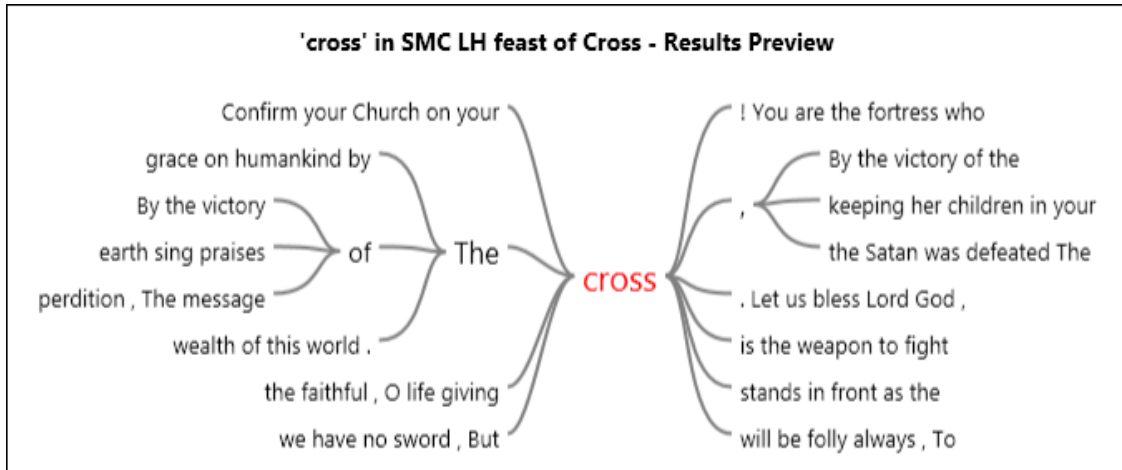
⁷³ In the gospel and in his first letter, the evangelist refers to the ‘world’ several times, but not in the ordinary sense of it. He refers to the world of humanity κόσμος, which refers to the hostile forces of the lost humanity

prayers echo the themes of the liturgical season and a few prayers are specially used from the day of the feast of the Exaltation of the cross until the end of the liturgical season of Elijah, Sliba and Moose.

Sl. No.	Word	Count
1	world	13
2	Life	10
3	cross	8
4	earth	8



arrayed against Jesus. For more discussions, see Peder Borgen, *The Gospel of John: More Light from Philo, Paul and Archaeology: The Scriptures, Tradition, Exposition, Settings, Meaning*, Supplements to Novum Testamentum, vol. 154 (Leiden: Brill, 2014), 93-95.



The majority of the prayers encourage believers to prepare themselves for the second coming of Christ. They are to give up their worldly desires and cravings for earthly pleasures and wealth. The *Onitha daqdam* explains that human beings have been given everything as gift.⁷⁴ But after death, they must leave those things behind and go away empty-handed. Thus the Church urges the faithful to leave behind their disordered desires and love for this world. The prayer directs the faithful's hearts to the shortness and temporary nature of earthly life and to the need for repentance in order to be ready to welcome the king upon his return. The *Onitha d'Wasar* also reminds the earthly Church that worldly illusions cannot satisfy their hearts. The faithful are asked to leave their comforts and worldly assets and enjoy the freedom of the children of God, just as Moses left the palace of Pharaoh. Once they reach paradise and see the eternal bliss of the Lord, they will forget the daily hardships of this life and reign with him, singing his glory in heaven.⁷⁵

The pilgrim nature of the earthly Church is also emphasized in the *Onitha d'Wasaliqe* prayer. One must leave all one's belongings on death, it says, and face the day of judgment, though it is very difficult. One bears earthly fruit by being rooted on the earth. Only when one is rooted

⁷⁴ *Onitha daqdam* of Ramsa, Commission for Liturgy, *Liturgy of the Hours*, 528-529.

⁷⁵ See the *Onitha d'Wasar*, Commission for Liturgy, *Liturgy of the Hours*, 529.

in the love of Christ can one yield spiritual fruits.⁷⁶ The prayers of *Lelya* continue to remind the Church about death and the dangers of loving the world. They direct the hearts of the believers to the joy of paradise and encourage them to beg for God's mercy for their sins so they may be granted a place in paradise through Christ.⁷⁷

The dualism of this world and the world to come, typical of John's writings, can be found throughout the prayers of this season. The *Tešbohta* exhorts the community to bless the Lord before they die. Out of love, God gave them his image, grace and the privilege to glorify him.⁷⁸ The *Karozutha* prayers also remind the faithful of the transitory nature of worldly possessions. Participants in the liturgy must work for the salvation of souls. The prayers are based on the many scriptural passages that teach the folly of putting trust in wealth instead of giving up one's earthly wealth for eternal glory.⁷⁹ The Church prays that the faithful's hearts may be set on the kingdom of God, that their zeal for the salvation of souls may be increased, that they will not put their trust in wealth, and that they will be delivered from the desire for wealth, which is the root of all evil. In every night prayer, the *Slotha* after the *Karozutha* asks for peace for the Church, which has been redeemed by the precious blood of Jesus, and that it may have the strength to stand on his right side on the day of his glorious return. The *Onitha d'Sapra* speaks of Jesus and the one who stayed on earth as an alien and went to prepare a dwelling place for human beings in heaven. It recalls Paul's teaching on the citizenship in heaven in his letter to the Ephesians.⁸⁰

3.3 ANALYSIS OF PRAYERS

In the few proper prayers of the LH for this feast, the cross is described as the source of eternal things, a life-giving symbol, a weapon to fight life's battles, a fortress giving refuge, a source of divine and driving power, etc. All the more in the *Onitha d'Sapra*, the life-giving cross is called the life of the faithful.⁸¹ The hymn of the *Onitha d'Mawtwa* lists the salvific actions of the cross. Grace was given by the cross, Satan was defeated, the power of sin was weakened, death was frightened, and eternal life was gained for all humanity. Therefore, both heaven and earth sing the praises of the cross. In the *Slotha* of the evening prayer, the faithful pray to Jesus Christ, asking that he may confirm his Church on his cross. These observations underscore the theology of the cross of the Eastern Churches and particularly of the SMC.

The early Church Fathers saw the fullest possible revelation of God in the cross. The cross is for them the all-embracing, all-encompassing manifestation of the theandric mystery at the center of being and time.⁸² It was considered a unique symbol of worship from the beginning of the Church and is also seen as a theological symbol, since it exhibits the power of Christ in

⁷⁶ Hymn of the *Onitha d'Wasaliqe*, Commission for Liturgy, *Liturgy of the Hours*, 530-531.

⁷⁷ See the *Onitha d'Mawtwa*, Commission for Liturgy, *Liturgy of the Hours*, 533-534.

⁷⁸ The *Tesbohta* of *Lelya*, Commission for Liturgy, *Liturgy of the Hours*, 535-536.

⁷⁹ The references are Lk 12:15; Mt 6:21, 30, 33, 16:28; 1 Pet 1:24; 1 Tim 6:1, 10; 1 Cor 4:7 and 1 Jn 2:15.

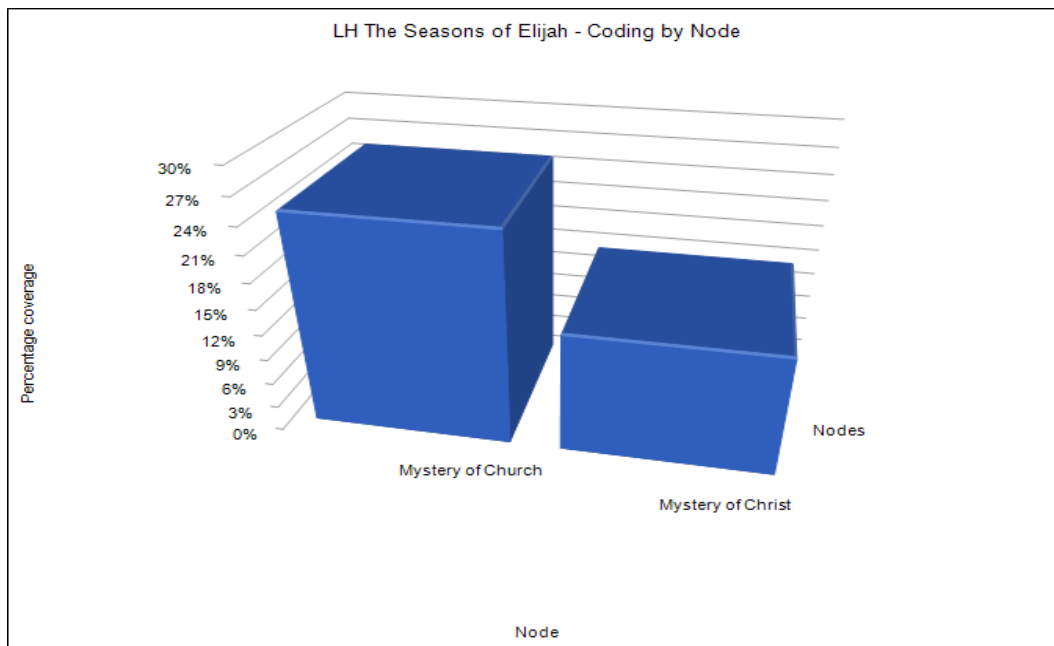
⁸⁰ "So then you are no longer strangers and aliens, but you are citizens with the saints and also members of the household of God" Eph 2:19.

⁸¹ The *Onitha d'Sapra* of Morning Prayer, Commission for Liturgy, *Liturgy of the Hours*, 538.

⁸² Hopko, "The Cross Is Exalted," 17.

his resurrection as an object of eschatological expectation and sign of the cosmic scope of the redemption.⁸³

In the second coming of the Son of man, the cross is the sign that appears in the sky. Early Christian writings identify the cross with Christ; this spiritual, mysterious and living reality accompanies the risen Lord. The cross expresses the saving power of Christ’s passion. The cross is the only symbol proclaiming the whole salvific plan accomplished in Jesus Christ.⁸⁴ It also extends the effects of salvation to the faithful. The cross thus becomes the sign of life in Jesus Christ and thus too it is the sign of salvation.⁸⁵ The chart below compares the number of references to the mystery of Church and the mystery of Christ in the prayers of the LH for the Sundays of the season of Elijah and the Cross.



It is notable too that the prayers often make reference to scripture. The table below presents the references found in the prayers of both rites.

Table showing the scriptural passages referred to in the liturgical prayers of the feast of the Exaltation of the Cross in the Roman and Syro-Malabar Rites

Roman Rite	Eucharist	Gen 3/1-7 (preface)
	Liturgy of the Hours	Rev 22/2 (Antiphon 2 of Evening Prayer (EP 1)) Phil 2/6-11 (Canticle and intercessions of EP 1) Mt 24/30 (Responsory of EP1) Gen 2/9(Hymn of MP) Jn 12/32, Jn 3/17, Lk12/49(Intercessions of MP) Eph 1/7 (Antiphon of EP 2)

⁸³ Pathikulangara, *Divine Praises and Liturgical Year*, 131.

⁸⁴ CCC 542 and 550.

⁸⁵ Pathikulangara, *Divine Praises and Liturgical Year*, 131-133.

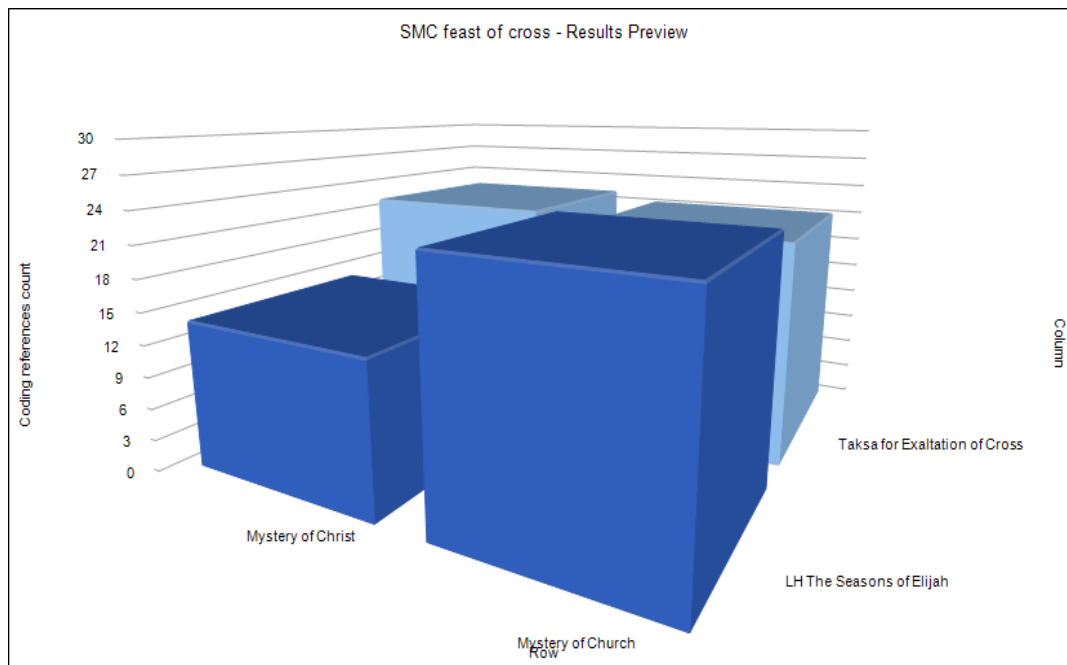
Syro-Malabar Rite	Eucharist	1 Cor 1/23 (Collect) Mt 24/30 (<i>Karozutha</i>) Jn 12/32; 1 Cor 1/18 Gal 1/14 (Prayer after <i>Karozutha</i>) Eph 2/16 (<i>Onitha d'Wate</i>)
	Liturgy of the Hours	1 Cor 1/18 (<i>Onitha d'Wasaliqe</i>)

Here we find that some verses are repeatedly used in the liturgical prayers of both rites. One is 1 Cor 1:23, where the message of the cross, which is scandal to the Jews and foolishness to Gentiles, is proclaimed as the power and wisdom of God (1 Cor 1:18). The cross or the wood of the cross is compared to the tree of life in both the books of Genesis and Revelation.⁸⁶ The cross is presented in the prayers as a sign of the Son of man, which will appear in the sky on the day of judgment.⁸⁷ This cross is compared to the serpent that Moses raised in the desert.⁸⁸ The theology of St. Paul on the cross is echoed in some prayers, especially the following text:

He has abolished the law with its commandments and ordinances, so that he might create in himself one new humanity in place of the two, thus making peace, and might reconcile both groups to God in one body through the cross, thus putting to death that hostility through it.⁸⁹

By the cross and the shedding of his blood, the redemption of humanity has been achieved.

The following chart compares the presentation of the mysteries coded in the prayer texts of the SMC using a matrix coding query in NVivo. We find that the LH more often refers to the ecclesiological dimension of the paschal mystery, while the Eucharistic liturgy includes a more balanced number of references to the Christological and ecclesiological dimensions of the paschal mystery.



⁸⁶ Gen 2:9 and Rev 22:2.

⁸⁷ See Mt 24:30 and Dan 7:13 about the coming of the Son of man on the clouds of heaven.

⁸⁸ Jn 3:14 and Nu 21:9.

⁸⁹ Eph 2:15-16.

4 COMPARISON OF THE RITES

Because the St. Thomas Christians regard the cross as the symbol of victory, including the future victory over death, they carry crosses of gold and silver in festival and funeral processions and adorn them with all possible precious metals, since this is a valuable treasure for them. Analysis of the liturgical prayers elucidates the theology of the cross expressed in the prayers of both the Eucharist and the Liturgy of the Hours in these rites. These prayers suggest a close relation between the cross and the salvation mysteries. Despite the similarity of the repeated theological themes in both rites, we also find some differences in the theology of the feast of the Exaltation of the cross in these rites. The table below presents the findings of our analyses in summary form.

Table showing the differences in focus of the theological themes in the liturgies of the feast of the Exaltation of Holy Cross in the Roman and Syro-Malabar rites

Roman Rite	Syro-Malabar Rite
Cross with Christ (Crucifix)	Cross without Christ (St. Thomas Cross)
Cross as instrument of salvation	Cross as symbol of Christ the Savior
Crucified Christ	Victorious Risen Lord
Passion on the Cross	Resurrection after passion
Past event of suffering and death of Christ	Second coming of Christ and future glory in heaven

One major difference in the theologies of the cross expressed in these rites may be surprising: it is in their different approaches to the role of the cross in the salvation process. The Syro-Malabar Liturgy focuses on the cross itself, whereas the Roman Liturgy focuses on the Savior who saved humankind with the help of the cross, or through the cross. The liturgical prayers themselves reveal this difference. This notable dissimilarity in the theologies of the prayers can be seen very clearly when one considers the use of the cross in these Churches. The Syro-Malabar Church uses the St. Thomas cross, which does not carry the body of Jesus, while the Roman Church most often uses the crucifix, which always carries the body of Jesus. Christ, who is the Savior of the world, can be viewed as the suffering Savior or the glorious Savior. Thus the cross is a sign of Passion of Christ as well as a sign of resurrection.⁹⁰

In the Chaldean tradition, to which the SMC belongs, the concept of the cross as a symbol of the suffering of Christ is alien.⁹¹ The suffering of Christ on the cross is just a particular phase of a historical fact and belongs to the past. In the Chaldean view, the Passion is a means for the realization of another, greater fact, which is the glorious resurrection.⁹² Thus, for them, the image of the crucifix places undue stress on the means and too little on the end, and so the cross is no longer a symbol of torture and death but of Christ’s great victory.⁹³ In addition to the gospels, the cross, for the Syro-Malabar Church, also represents Christ, who promised his continued presence at his ascension. It is a visible symbol of the invisible presence and grace

⁹⁰ Joseph Ratzinger, *The Spirit of the Liturgy* (San Francisco: Ignatius Press, 2000), 178.

⁹¹ Payngot, “The Cross in the Chaldean Tradition,” 108.

⁹² Payngot, “The Cross in the Chaldean Tradition,” 109-110.

⁹³ Payngot, “The Cross in the Chaldean Tradition,” 110-111. The author continues, demonstrating that the Cross is conceived as the abode of divine power by reference to examples of the vision of Constantine and some items portrayed in the Old Testament, such as the staff of Moses, the ark of the covenant, and the tree of life.

of Christ during the liturgical services. It seems to represent the glorified humanity of Christ, the humanity which his divinity has assumed. In other words, the cross symbolizes the first-fruit of humankind. It is the foundation of the Christian hope in the resurrection.⁹⁴ The cross has been a symbol of the Christian community for ages.⁹⁵

The notion behind this feast in the East is that human life and the whole of creation find their source and fulfilment, their content and purpose, in the cross of Christ. Whatever the political or historical reasons for the origin of this feast, one can say it provides a liturgical celebration for the contemplation and adoration of Christ's holy cross.⁹⁶

If in Roman rite the feast is centered more on the saving activity of God the Father through the instrumentality of the cross, in other Western traditions it is the person of Christ as Savior via the glorious cross that becomes more central.⁹⁷ Patrick Regan develops some fascinating interpretations of the present custom of venerating the crucifix instead of a relic of the true cross or a cross on its own, without Christ's suffering body.⁹⁸ In tracing the history of the veneration of the cross, Regan finds that it was not a part of the ancient Roman liturgy, but arose in Jerusalem around the time when the true cross was discovered by St. Helena.⁹⁹ He further suggests that so many different customs of venerating the cross have emerged in liturgical history because the cross is seen as a revelation of God, as the visible manifestation of God's presence and saving power.¹⁰⁰ From the fourteenth century onwards, the crucifix replaced the cross as the primary object of adoration in the Roman Church, and Regan holds that the appearance of the corpus upon the cross was linked with the decline in the reception of the *corpus Domini* sacramentally.¹⁰¹

Alexander Schmemmann takes a different, more spiritual and reflective approach. He tries to identify the real meaning of the cross and its victory, arguing that it is high time to purify the vision of the cross of Christ. In his view, this feast of the cross is the feast of Christianity's triumph over kingdoms, cultures and civilizations.¹⁰² For him, though covered or made out of

⁹⁴ Payngot, "The Cross in the Chaldean Tradition," 118.

⁹⁵ For a collection of studies on the historical and contemporary meaning of the cross in its relation to the Christian community, see Elisabeth A. Dreyer, ed. *The Cross in Christian Tradition: From Paul to Bonaventure* (New York: Paulist Press, 2000).

⁹⁶ Hopko, "The Cross Is Exalted," 16. Many systematic studies have been conducted on the theology of the cross and the mystery of the cross, but not on the liturgy of the feast of the cross. Vincent Taylor, *The Cross of Christ: Eight Public Lectures* (London: Macmillan, 1956); Jürgen Moltmann, *The Crucified God: The Cross of Christ as the Foundation and Criticism of Christian Theology* (London: SCM, 1974); S. Mark Heim, *Saved from Sacrifice: A Theology of the Cross* (Grand Rapids: Eerdmans, 2006); Graham Tomlin, *The Power of the Cross: Theology and the Death of Christ in Paul, Luther and Pascal* (Eugene: Wipf and Stock, 2006); John Behr, *The Mystery of Christ: Life in Death* (Crestwood: St. Vladimir's Seminary Press, 2006); Donald P. Senior, *Why the Cross?* (Nashville: Abingdon Press, 2014).

⁹⁷ Maxwell E. Johnson, "Exaltation of the Cross: Toward the Origins of the Feast of the Cross and the Meaning of the Cross in Early Medieval Liturgy," *Worship* 76, no. 4 (2002), 381.

⁹⁸ Patrick Regan, "Veneration of the Cross," in *Between Memory and Hope: Readings on the Liturgical Year*, ed. Maxwell E. Johnson (Collegeville: Liturgical Press, 2000), 143-153. In his investigation, Regan recommends that the tradition of the veneration of the Cross be restored, rather than the crucifix on Good Friday. He suggests this in order to make possible a deeper sacramental communion with the Crucified.

⁹⁹ Regan, "Veneration of the Cross," 143.

¹⁰⁰ Regan, "Veneration of the Cross," 147.

¹⁰¹ Regan, "Veneration of the Cross," 149.

¹⁰² Alexander Schmemmann, "The Elevation of the Cross," 41. This book is a collection of Schmemmann's sermons and so have a certain spiritual dimension. There are thus no references to the liturgical sources as such.

gold, silver or precious stones, the cross could not be stripped of its original meaning as an instrument of humiliation, torture, and execution on which a man was nailed, a man rejected by all.¹⁰³ Christian kingdoms and cultures have died, he thinks, because they have forgotten the genuine content of Christianity's most important symbol. According to Schmemmann, to honor the cross is to believe in the Crucified one and know that the cross is a sign of the staggering defeat of evil, sin and death.¹⁰⁴

The cross is the instrument of redemption, therefore, but also seen to be a royal throne, from which the divine presence reigns. Regan writes that it is the throne upon which the grace of God reigns victorious and where God's glory is revealed unto judgement and salvation.¹⁰⁵ The most important significance of the cross is that it is the sign of the Lord's eschatological presence, as the gospels attest.¹⁰⁶ Regan holds that it is through the cross that the anticipated eschatological appearance of Christ becomes the *Parousia*: the presence. Therefore the public exposition of the cross points to the dawning of the Day of the Lord.¹⁰⁷ We find that the feast of the Exaltation of the Cross, which in the SMC falls in the liturgical season focused on the second coming of Christ, is justified.

The chart compares the number of direct references to the paschal mystery of Christ in the four liturgical texts we have considered. Interestingly, the prayers of the Liturgy of the Hours of the Roman rite consists of more references while SMC refer to this more often than the liturgy of the Roman rite in the case Eucharistic liturgy. Also, we find that the Eucharistic liturgy of the SMC refers to the salvation mysteries more frequently than the Liturgy of the Hours.

However, at the beginning Schmemmann does refer to the liturgical rite: when the feast of the elevation of Cross was celebrated in cathedrals, he says, the bishop majestically raised the cross over the crowd, blessing them while the choir sang "Lord have mercy." He also mentions the lyrics of the choir's song: "the Cross is the strength of kings, the Cross is the beauty of the universe."

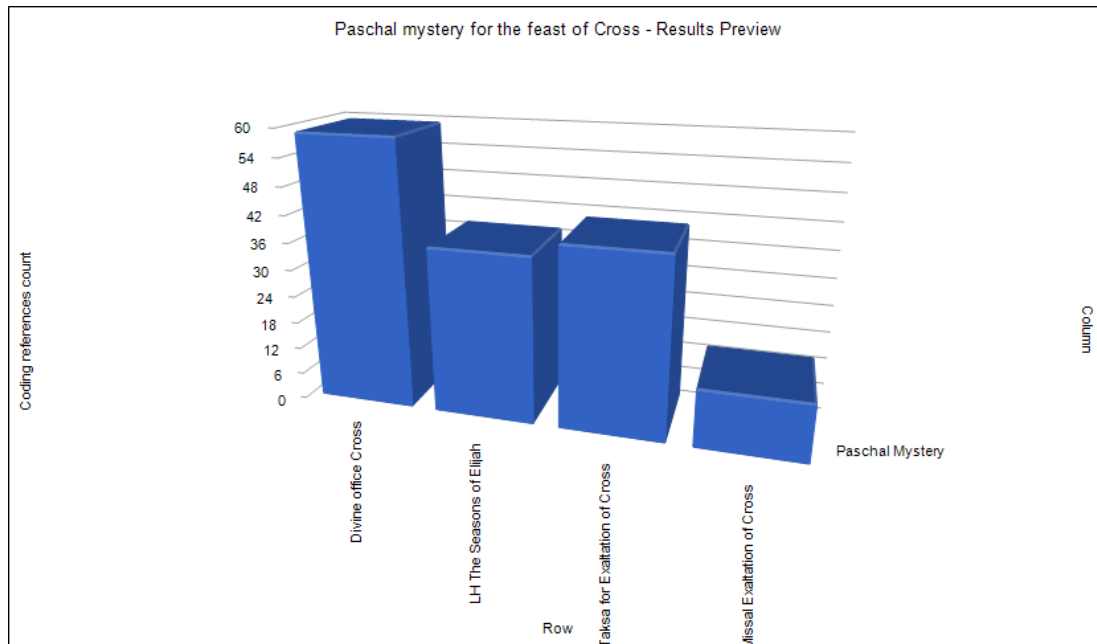
¹⁰³ Alexander Schmemmann, "The Elevation of the Cross," 42.

¹⁰⁴ Alexander Schmemmann, "The Elevation of the Cross," 43.

¹⁰⁵ Regan, "Veneration of the Cross," 150-151.

¹⁰⁶ Regan, "Veneration of the Cross," 151.

¹⁰⁷ Regan, "Veneration of the Cross," 152.



CONCLUSION

Our analysis of the liturgical prayers for the feast of the Exaltation of the cross has shown that there are no traces of the historical origin of this feast in any of the prayers: no mention of the Emperor or Empress or to the construction of the basilica. In the liturgy of the feast, the prayers are given a purely spiritual meaning. The liturgical content of this feast focuses on the mystery of salvation and its prayers are derived from the events celebrated at other times of the liturgical year. The meaning of this feast covers the whole paschal mystery of Christ, as is evident from the preceding analysis. They concern not only the mystery of the cross, but also the mystery of the resurrection. The cross symbolizes the paschal mystery, the dying and rising of Christ. Though this feast has no unique narrative to commemorate, then, its liturgy gives expression to a cumulative theology of the paschal mystery.

The prayers of both rites exhibit similarities in their theological themes. Both emphasize that salvation was brought about through the death of Jesus Christ on the cross. Thus the cross, which had been a sign of shameful death, became the insignia of salvation from death and evil. The cross is glorified and praised. Many qualities and effects are attributed to the cross of Christ, and the cross is said to glorify the sufferings of human beings. The major finding of this chapter is the obvious difference in the approaches to the cross and the Crucified in these two rites. The prayers of the Syro-Malabar Church clearly illustrate that the cross symbolizes the presence of the living and risen Christ, who is the Savior. The prayers of the Roman rite, by contrast, highlight the role of the Crucified, who won salvation with the most important instrument of salvation, the cross.

CHAPTER FIVE

QUEEN, VIRGIN AND MOTHER: A THEOLOGICAL ANALYSIS OF THE LITURGICAL PRAYERS FOR THE FEAST OF THE ASSUMPTION OF OUR LADY

INTRODUCTION

Mary, the mother of Jesus, occupies a special place in the liturgy of the Catholic Church. In the Roman liturgical calendar, there are nearly fifteen feasts devoted to her and numerous local festivals and commemorations.¹ Of the many feasts of the Blessed Virgin Mary, the feast of Assumption is one of the greatest, most popular and most important in the liturgical calendar of both the Western and Eastern Churches.² It is also widely regarded as the oldest feast of Mary.³ In addition, this feast is based on the tradition of the Church rather than on the Scripture.⁴

1 HISTORICAL BACKGROUND

The Greeks called the feast of the Assumption *Koimesis* (falling asleep), which celebrated not only Mary's Assumption but also her death. The Latins used names like *Dormitio* (falling asleep), *Depositio* (burial), *Transitus* (passage) for this feast. All these names included the idea of death but also the resurrection and Assumption.⁵ The proclamation of Mary as the Mother of God at the Council of Ephesus (431) gave impetus to the practice of honoring her

¹ Andrew Cameron-Mowat, "Marian Feasts," in *The New SCM Dictionary of Liturgy and Worship*, ed. Paul Bradshaw (London: SCM, 2002), 296.

² Nicholas Denysenko, "Mary's Dormition: Liturgical Cliché, Summer Pascha," *Studia Liturgica* 43, no. 2 (2013), 256; Kilian McDonnell, "The Marian Liturgical Tradition," in *Between Memory and Hope: Readings on the Liturgical Year*, ed. Maxwell E. Johnson (Collegeville: Liturgical Press, 2000), 390.

³ The veneration of the Mother of God existed in the Church long before the institution of any feast in her honor. However, there is no definite evidence of a liturgical cult of Mary before the fifth century. William O'Shea, "The History of the Feast of the Assumption," *Thomist: A Speculative Quarterly Review* 14, no. Jan 1 (1951), 118-119. Though the first feast with a partially Marian theme was *Hypapante*, commemorating the meeting of Christ and Simeon, the first strictly Marian feast was the commemoration of Mary, the Mother God (*Theotokos*). This feast, which was celebrated in Jerusalem on 15 August, later became the feast of the dormition and Assumption. Maurice Jourjon and Bernard Meunier, "Mary," in *Encyclopedia of Christian Theology*, ed. Jean-Yves Lacoste, vol. 2 (New York: Routledge, 2005), 1007. See also Cameron-Mowat, "Marian Feasts," 296.

⁴ A number of narratives may be found concerning the Dormition of the Virgin Mary. These are divided into two main groups. One is called the family of the 'palm of the tree of life,' and the other the 'Bethlehem' traditions. For a detailed description, see Kallistos Ware, "The Final Mystery: The Dormition of the Holy Virgin in Orthodox Worship," in *Mary for Time and Eternity: Papers on Mary and Ecumenism Given at International Congresses of the Ecumenical Society of the Blessed Virgin Mary at Chester (2002) and Bath (2004), a Conference at Woldingham (2003) and Other Meetings in 2005*, eds. William McLoughin and Jill Pinnock (Leominster: Gracewing, 2007), 222-223.

⁵ The ancient Christian writers used this word "Assumption," *ad sumptio*, to describe the death and ascension of the martyrs and other saints into heaven. St. Augustine and other fathers delivered sermons entitled *In Assumptione Episcopi* on the occasion of the death of a bishop. O'Shea, "The History of the Feast of the Assumption," 119-120. For a discussion on terminology, see Brian E. Daley, *On the Dormition of Mary: Early Patristic Homilies*, ed. Brian E. Daley (Crestwood: St. Vladimir's Seminary Press, 1998), 27-28. "Assumption" is the technical term, indicating the glorification of the Virgin Mary, body and soul, in heaven at the end of her earthly life. E. Peretto, "Assumption," in *Encyclopedia of Ancient Christianity*, ed. Angelo Di Berardino, vol. 1 (Illinois: IVP Academic, 2014), 269. See also Adolf Adam, *The Liturgical Year: Its History and Its Meaning after the Reform of the Liturgy*, trans. Matthew J. O'Connell (New York: Pueblo, 1981), 215.

in the liturgy.⁶ This feast appears in the liturgical books by the middle of the fifth century. There was no other feast of Mary in the Roman liturgy, aside from a feast of the Virgin on January 1 that was observed until the seventh century.⁷ Scholars agree that the liturgical feast of the Assumption was first celebrated at Jerusalem towards the middle of the fifth century. Thus it is Eastern in origin. By the seventh century, it had spread throughout the Latin world and been recognized as an official feast.⁸

It seems that an annual commemoration of the Holy Mother of God (*Theotokou mneme*) was celebrated in Palestine around this time.⁹ Although the precise date was not mentioned, it was a celebration on the anniversary of Mary's 'falling asleep.' According to an ancient tradition, this was celebrated on August 15.¹⁰ By the seventh century, Rome had accepted this festival and its date under the title *Dormitio Beatae Mariae Virginis*.¹¹ This feast celebrated not only Mary's Assumption into heaven, but also her 'falling asleep' and her coronation in heaven.¹² The following statements make clear the uncertainty that existed in the early liturgy about the death of the Virgin.

Around the year 650, Rome took up the feast of August 15, which already had the end of the earthly life of the Virgin as its object. The orations of the Gregorian formulary (GrH 661-664) present a theology that is still not certain about the bodily nature of the Assumption of the

⁶ O'Shea, "The History of the Feast of the Assumption," 119. After the Council of Ephesus, reflection on the newly vindicated status of the *Theotokos* led to the establishment of a full liturgical *cultus* of Mary. Four great feasts which originated in the East soon spread to the West. Two of them (The nativity of the Blessed Virgin Mary and the *Dormitio* or Assumption) evolved from the dedication of basilicas in her honor at Jerusalem. The other two (the Annunciation and the Purification or Presentation of the Lord) acquired their dates in direct dependence on the date of Christmas. Kevin Donovan, "The Sanctoral," in *The Study of Liturgy*, eds. Cheslyn Jones, Geoffrey Wainwright, and Edward Yarnold (London: SPCK, 1978), 425. See also P. Jounel, "The Christmas Season," in *The Church at Prayer: The Liturgy and Time*, ed. A.G. Martimort, vol. 4 (Collegeville: Liturgical Press, 1986), 130.

⁷ Adrian Nocent, *The Liturgical Year: Lent, the Sacred Paschal Triduum, Easter Time*, trans. Matthew J. O'Connell, Annotated ed., 4 vols., vol. 2 (Collegeville: Liturgical Press, 2013), 481.

⁸ Nocent, *The Liturgical Year*, 481; O'Shea, "The History of the Feast of the Assumption," 123. The Marian feasts and the cult of the Virgin were an importation from eastern Christianity into Western Europe. The veneration of the Virgin as the mother of the Savior began in the fourth century with the celebration of Christmas. Rebecca A. Baltzer, "Aspects of Trope in the Earliest Motets for the Assumption of the Virgin," *Current Musicology* Jan-Dec, no. 45-47 (1990), 7. See also, J. W. Langlinais, "Assumption of Mary," in *New Catholic Encyclopedia*, vol. 1 (Farmington Hills: Gale, 2003), 799.

⁹ O'Shea, "The History of the Feast of the Assumption," 123. In a eulogy on Saint Theodosius (529), Bishop Theodore of Petra wrote that each year the monks of Palestine held a memorial feast of the Blessed Virgin with great solemnity and devotion (*Theotokou Mneme*: the Memory of the Mother of God). Franz Xaverius Weiser, *Handbook of Christian Feasts and Customs: The Year of the Lord in Liturgy and Folklore* (New York: Harcourt, Brace and World, 1958), 286. See also Ware, "The Final Mystery," 224.

¹⁰ Weiser, *Handbook of Christian Feasts and Customs*, 286. See also O'Shea, "The History of the Feast of the Assumption," 123; Jounel, "The Christmas Season," 131; McDonnell, "The Marian Liturgical Tradition," 389.

¹¹ This annual commemoration of Mary soon spread throughout the Eastern Church. Emperor Mauritius in 602 established the feast as a public holiday for his entire realm. Its official title was the 'Falling asleep of the Mother of God' (*Koimesis Theotokou*). Weiser, *Handbook of Christian Feasts and Customs*, 286-287.

¹² To the memory of Mary's 'falling asleep,' a traditional belief was attached that soon after burial her body was united again with her soul, without any decay, by the miraculous action of Divine Omnipotence, and was taken up to heaven. In the Roman Church, this widespread belief brought about a change in the title of the feast. In the seventh and eighth centuries, the feast started to be called the *Assumptio* (taking up). Weiser, *Handbook of Christian Feasts and Customs*, 287-288. See also Adam, *The Liturgical Year*, 215-216.

Virgin. The collect and the post communion make no mention of it. The prayer over the gifts strongly affirms the fact of Mary's death and her role as intercessor in heavenly glory.¹³

The very earliest Marian feast began as a celebration of Mary *Theotokos*, later becoming the feast of the Dormition of the Mother of God.¹⁴ This feast is first documented in the fifth-century Armenian Lectionary.¹⁵ The definition of Mary's Assumption as dogma in 1950¹⁶ revived interest in the question about her death.¹⁷ Though a vigil and liturgical octave was given by Pope Leo IV for this feast, the octave was abolished in 1955 and the vigil was transferred to the feast of the Immaculate Conception in 1957.¹⁸

The feast of the Assumption of the Blessed Virgin Mary has very significant theological implications with respect to the role of death and resurrection in the Christian economy of salvation. Therefore, a cautious analysis of the liturgical sources is needed to understand Mary's role in the paschal mystery and the eschatological import of her Assumption. We aim to provide such an analysis in this chapter. First, we examine the prayers of the Roman rite, then the prayers of Syro-Malabar rite. The chapter concludes with a comparison of the theological themes that appear in the liturgy of the Eucharist and the Liturgy of the Hours in each of these rites.

2 THE ROMAN LITURGY FOR THE SOLEMNITY

The Assumption of Mary is one of the three solemnities of Mary in the liturgical calendar.¹⁹ In what follows, we first examine the proper prayers of the Eucharist and of the Liturgy of the

¹³ Ignazio M. Calabuig, "The Liturgical Cult of Mary in the East and West," in *Handbook for Liturgical Studies: Liturgical Time and Space*, ed. Anscar J. Chupungco, vol. 5 (Collegeville: Liturgical Press, 1997), 262. See also Jounel, "The Christmas Season," 135-136.

¹⁴ Jounel, "The Christmas Season," 131.

¹⁵ Paul F. Bradshaw and Maxwell E. Johnson, *The Origins of Feasts, Fasts, and Seasons in Early Christianity* (London: SPCK, 2011), 206-209. For a concise historical account of the emergence of the liturgical celebration of the Assumption of our Lady, see Daley, *On the Dormition of Mary: Early Patristic Homilies*, 3-4. For a study of the history of the feast of the Assumption before the proclamation of the dogma of the Assumption of Mary, see O'Shea, "The History of the Feast of the Assumption," 118-132. For a more comprehensive study of the ancient traditions concerning the Assumption of Mary, see Stephen J. Shoemaker, *Ancient Traditions of the Virgin Mary's Dormition and Assumption*, ed. Stephen J. Shoemaker, Oxford Early Christian Studies (Oxford: Oxford University Press, 2002), 58-59, 61, 116, 121-133 and 210.

¹⁶ Pope Pius XII pronounced the Assumption of Mary to be a dogma of faith on November 1, 1950. The fact to be noticed here is that the official establishment of a feast usually follows the existence of a long-established devotion. In the case of the Assumption, such devotion can be tracked back very far. The dogmatic definition of the Assumption in 1950 affirmed the traditional faith of believers in the Assumption of Mary. Nocent, *The Liturgical Year*, 481. See also Jourjon and Meunier, "Mary," 1005. An important source of Christian dogma is the liturgical piety rooted in scriptures and traditions. This fact is quite evident in the case of Mariology. Petro B. T. Bilaniuk, "The Theotokos as Pneumatophora," *Journal of Dharma* 5, no. 2 (1980), 145. In the Christian East the doctrine of the Assumption is celebrated rather than defined. It is supremely liturgical in its formulation. For an orthodox perspective, see Ware, "The Final Mystery," 219-252.

¹⁷ Walter J. Burghardt, *The Testimony of the Patristic Age Concerning Mary's Death*, ed. Walter J. Burghardt, Woodstock Papers: Occasional Essays for Theology 2 (Westminster: Newman, 1957), vii.

¹⁸ Weiser, *Handbook of Christian Feasts and Customs*, 288.

¹⁹ The other two solemnities of Mary are the solemnity of Mary the Mother of God on January 1 and the Immaculate Conception of Mary on December 8. Solemnity has the highest ranking among the four categories of liturgical days, which are, namely: solemnities, feast days, memorials, and ferial or seasonal weekdays. The Mass of a solemnity has proper readings, and the Gloria and Creed are recited. Outside of Advent, Lent, and Easter, if a solemnity falls on a Sunday, it is celebrated in place of the Sunday mass. Solemnities are counted as the principal days in the calendar and their observance begins with Evening Prayer I of the preceding day. Some solemnities also have their own vigil Mass for use when the Mass is celebrated on the evening of the

Hours of the feast of the Assumption of the Blessed Virgin Mary, then present a theological analysis of them.

The following table indicates recurring themes in the prayers of the Eucharist and the Liturgy of the Hours of the Roman rite.

Tables showing the distribution of various theological themes in the liturgy of the Roman Rite for the feast of the Assumption of the Blessed Virgin Mary²⁰

ESCHATOLOGICAL THEMES

A) Eucharistic Liturgy

NAME OF PRAYER	WORD/GROUP OF WORDS	PART OF THE PRAYER
1. Entrance Antiphons	Eternal, choirs of Angels, Heaven, Angels rejoice	...O Mary...were exalted above the choirs of Angels into eternal triumph with Christ. A great sign appeared in heaven..., the Angels rejoice and praise
2. Collects	Exalted on high, Heavenly, Things that are above	...may merit to be exalted by you on high...assumed... into heavenly glory...always attentive to the things that are above...
3. Prayers over the offerings	Perpetual, heaven	...that it may...confirm us in perpetual thanksgiving... assumed into heaven...
4. Preface	Heaven, pilgrim people	...assumed into heaven...a sign of sure hope and comfort to your pilgrim people...
5. Prayers after communion	Heavenly table, glory of resurrection	...partaken in this heavenly table...we may...to the glory of resurrection...
6. Final blessing	heavenly	...carry away with...heavenly rewards...

B) The Liturgy of the Hours

NAME OF PRAYER	WORD/GROUP OF WORDS	PART OF THE PRAYER
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preceding day. Paul VI, “General Norms for the Liturgical Year and the Calendar,” in *The Liturgy Documents: Essential Documents for Parish Worship*, ed. Catholic Church. Archdiocese of Chicago, vol. 1 (Chicago: Liturgy Training Publications, 2012), 210.

²⁰ All the prayers of the Eucharistic celebration are taken from the Missal text, USCCB, *The Roman Missal, English Translation According to the Third Typical Edition* (New Jersey: Catholic Book Publishing Company, 2011), 781-785, 534. For the prayers of the Divine Office, see *The Liturgy of the Hours According to the Roman Rite*, 4 vols., vol. 4 (New York: Catholic Book Publishing Corp., 1975), 1315-1328.

1. Hymn of Evening prayers	Queen of heaven, Queen of angels, Gate of Heaven	Hail, holy Queen of heaven... Queen of angels... Gate of Heaven...
2. Antiphons of the Evening prayer (EP) 1&2 and Morning Prayer(MP)	heaven, everlasting place, gates of heaven above all the heavens, kingdom endure forever, above the choirs of angels, taken up to heaven, heavenly bridal chamber, King of kings is seated, ascends to heaven	Christ ascended into heaven and prepared an everlasting place for...gates of heaven...were opened wide again...has been exalted above all the heavens...above the choirs of angels... Mary has taken up to heaven...taken up to heavenly bridal chamber where the King of kings is seated on starry throne...as she ascends to heaven like the rising sun...
3. Responsories of EP 1, 2 and MP	Heaven, taken up to heaven, the angels of God, choirs of angels	...Mary is taken up to heaven, the angels of God rejoice.....exalted above the choirs of angels...
4. Intercessions	glory in heaven, queen of heaven, forever, things above, lifted up, crowned and set as queen	...Mary share...Son's glory in heaven,... You crowned her queen of heaven... rejoice with the saints forever...King...you lifted up your mother...you crowned Mary and set her at your right hand as queen
5. Concluding prayers	glory of heaven, Eternal life, heaven as final goal, share glory	...crowned her with the glory of heaven...raise us up to eternal Life....,...raised...body and soul to the glory of heaven...may we see heaven as our final goal and come to share her glory...

INTERCESSION OF MARY

	NAME OF PRAYER	WORD/GROUP OF WORDS	PART OF THE PRAYER
EUCCHARIST	1. Collect	Through her prayers	...grant through her prayers, that ...we may merit to be exalted by you on high...
	2. Prayer over the offerings	Through the intercession	...through the intercession of the most Blessed Virgin Mary...
	3. Prayer after communion	Through the intercession of the Blessed Virgin Mary	...through the intercession of the most Blessed Virgin Mary...we may be brought to the glory of the resurrection...
	4. Final Blessings	through whom...found worthy	...May you know...the protection of her through whom you have been found worthy to receive the author of life...
HOURS	1. Intercessions of Evening and Morning Prayers	Intercede, through her intercessions,	Mary...intercede for us, through her intercession grant strength..., May your mother intercede for us, Through the prayers of Mary, our mother....
	2. Concluding prayers	May the prayers of Virgin Mary	May the prayers of Virgin Mary bring us to the salvation of Christ and raise us up to eternal life...

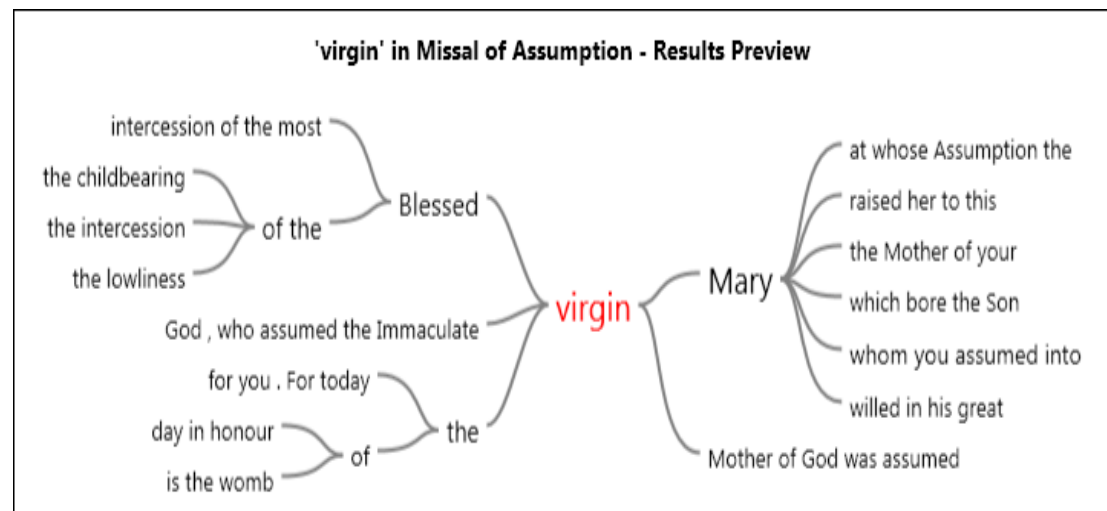
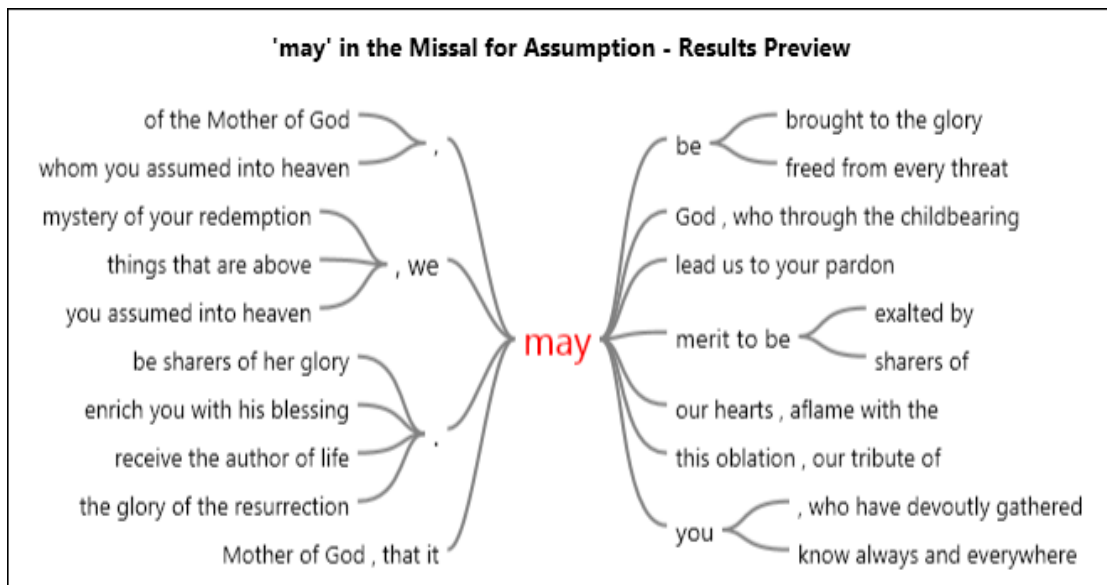
2.1 PROPER PRAYERS IN THE ROMAN MISSAL FOR ASSUMPTION

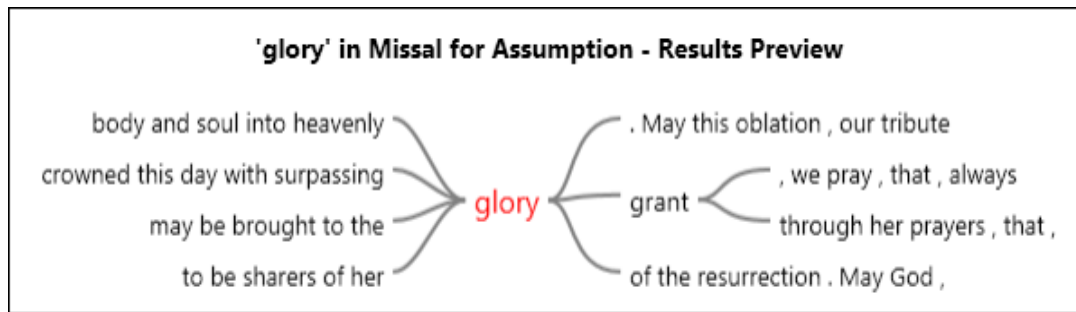
Being a solemnity of Mary, the feast of the Assumption has proper prayers both for the Vigil mass and for the mass during the day. Therefore, there are two collects, two prayers over the offerings and two prayers after communion, along with one proper preface for the solemnity. The common solemn blessing formula for Marian feasts is used in both prayers.

NVivo yields the following list of the most frequently occurring words in the euchology for this solemnity. The repetition of the verb 'may' indicates the Church's hope as it prays for the

intercession of Mary. Notably, the title ‘virgin’ occurs more than the title ‘mother.’ Other frequently occurring words such as the name ‘Mary’ and verb ‘assumed’ are proper to the day’s theme. The fact that ‘glory’ and ‘heaven’ are repeated in the prayers displays the feast’s special focus on the heavenly glory of the Blessed Virgin Mary. The word trees for some of these words are also given below, showing the reference of these words in the prayer texts.

Sl. No.	Word	Count
1	may	10
2	virgin	8
3	blessed	6
4	glory	4





The collect, prayer over the offerings, and preface all affirm that God assumed Mary's body and soul into heaven. The faith and hope of the Church and the major theological theme of the feast is clearly expressed by the prayers of the presider of the Mass. The preface reads, in part: "For today the Virgin Mother of God was assumed into heaven as the beginning and image of your Church's coming to perfection and a sign of sure hope and comfort to your pilgrim people"²¹ Mary is presented as a perfect figure and type of the Church, which strives to attain her perfection. The Assumption of Mary is seen as a sure sign of hope and comfort for the pilgrim Church. The preface praises God the Father, who rightly did not allow Mary to suffer corruption in the tomb because the incarnation of his only begotten Son, the author of life, happened in her body. In the preface for the feast of the Assumption, scholars find the language of the ancient prayer *Veneranda*.²²

The Virgin Mary is glorified or crowned with great glory and exalted above the choirs of angels.²³ Thus the earthly Church and angels rejoice in her and praise the Son of God. She was assumed into heavenly glory, both body and soul, and the Church hopes to share her glory.²⁴ Mary is glorified because the only begotten Son was born of her. This idea is found in the collects of the Vigil mass and of the mass during the day, as well as in the preface. According to the collect of the Vigil mass, God raised Mary because of her humility; the collect of the mass during the day calls her immaculate. The prayers of the mass never call her queen, but rather the Virgin Mary and Mother of God.

Remarkably, the prayers of the Missal rarely refer to the theme of redemption. In the collect of the vigil mass, the Church, which has been saved by the mystery of redemption, expresses its hopes to be exalted on high through the intercession of the Virgin Mary.²⁵ In the prayer over the offerings of the Vigil mass, the Eucharist is called the sacrifice of conciliation and praise. It prays that this sacrifice may lead the faithful to achieve the pardon of God and confirm them in perpetual thanksgiving.²⁶ The prayer after communion of the Vigil mass calls the Eucharistic table the heavenly table, while in the mass during the day that prayer describes the Eucharist as the sacrament of salvation.²⁷ The solemn blessing formula refers to

²¹ See the proper preface of the solemnity, USCCB, *The Roman Missal*, 785.

²² The prayer *Veneranda* (Gregorian Formulary, GrH 661) offers a number of vivid illustrations of the glorification of the Virgin's body. Though Mary underwent death, it states, she could not be destroyed by it. For more on the *Veneranda*, see Calabuig, "The Liturgical Cult of Mary in the East and West," 262. See also Jounel, "The Christmas Season," 150.

²³ The entrance antiphon and collect of the vigil mass, USCCB, *The Roman Missal*, 781.

²⁴ See the entrance antiphon and collect of the mass during the day, USCCB, *The Roman Missal*, 783.

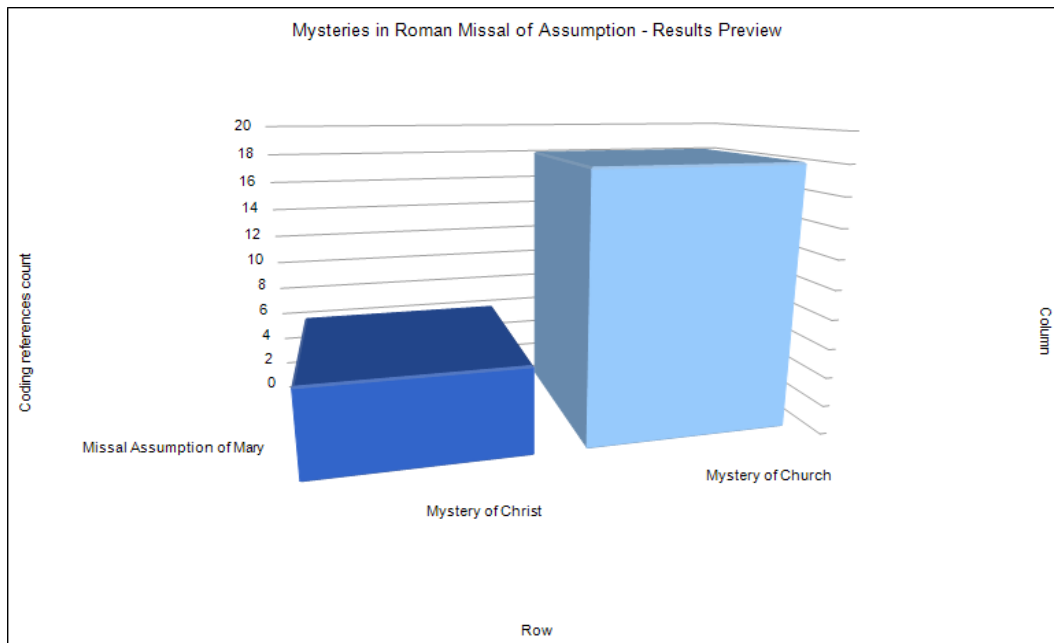
²⁵ Collect of the Vigil Mass, USCCB, *The Roman Missal*, 781.

²⁶ USCCB, *The Roman Missal*, 781.

²⁷ Prayers after Communion, USCCB, *The Roman Missal*, 782 and 785.

the kindness of God in redeeming the human race through the childbearing of the Virgin Mary.²⁸ The intercession of Mary is implored by the Church, which asks to be protected from every threat of harm, to be attentive to heavenly things, to be aflame with the fire of love and to long God constantly, to share in the glory of the resurrection and to receive the gifts of spiritual joy and heavenly reward.

We can see that the ecclesiological aspect of the paschal mystery is clearly reflected in the prayers, as the earthly Church rejoices with all those in heaven on the Assumption of Mary, implores Mary for her intercession, and hopes for a share in her heavenly glory. Along with this, the prayers acknowledge that the fruits of salvation are received through the sacrament of the Eucharist, which is both the sacrifice of conciliation, in that the faithful partake of the heavenly table, and the sacrament of salvation, in that it celebrates the mystery of the redemption of humankind. Upon coding the Missal proper prayers using the paschal mystery scheme in NVivo, we find that references to the mystery of the Church, with its intercessions for salvation and sacramental reception of salvific results, exceed references to the mystery of Christ. This is presented in the following chart.

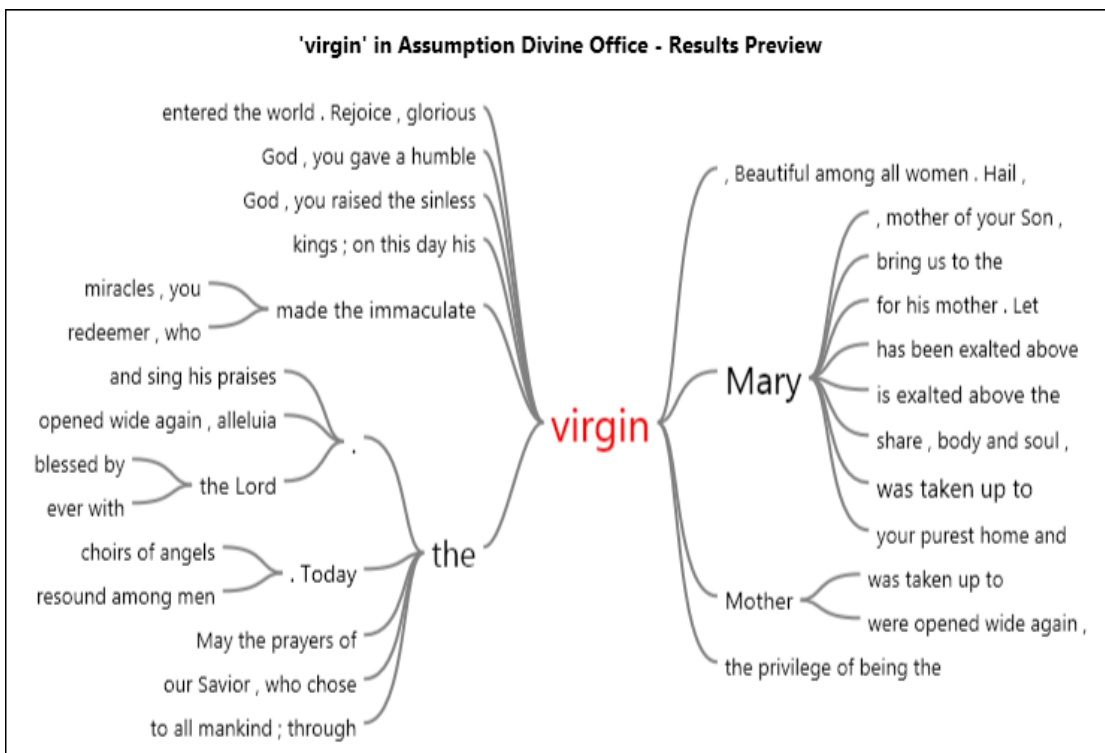
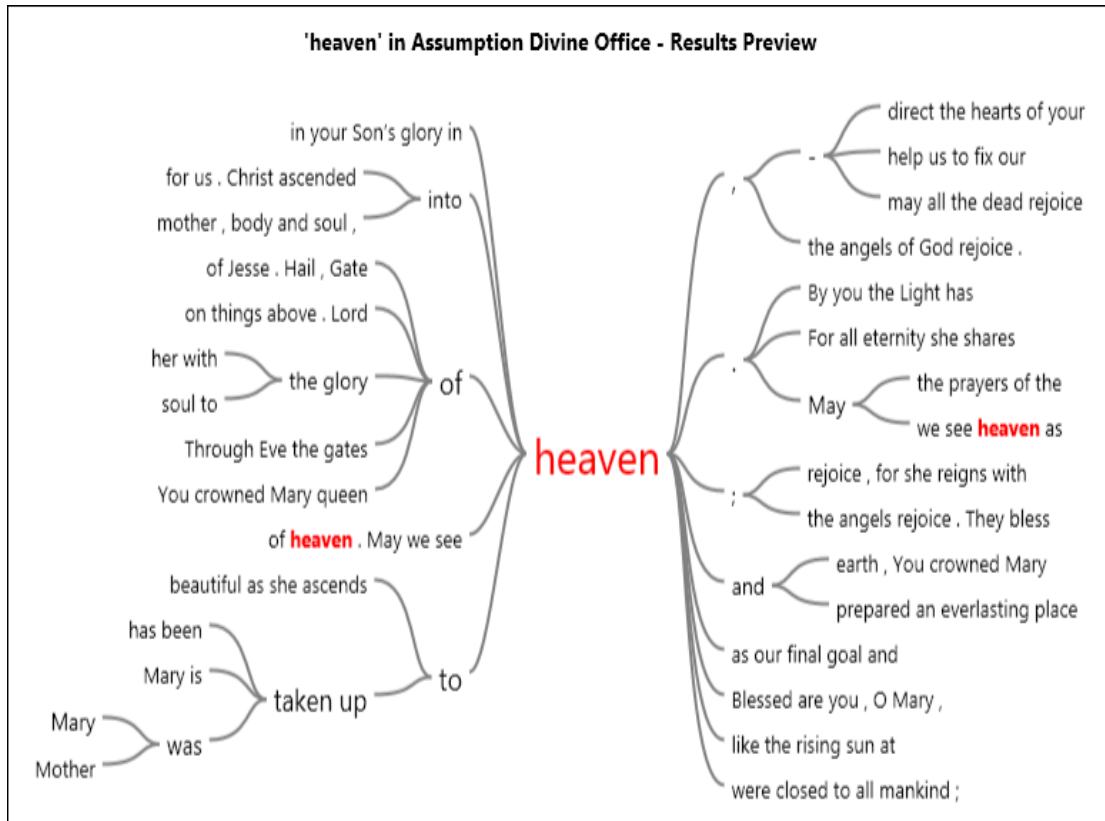


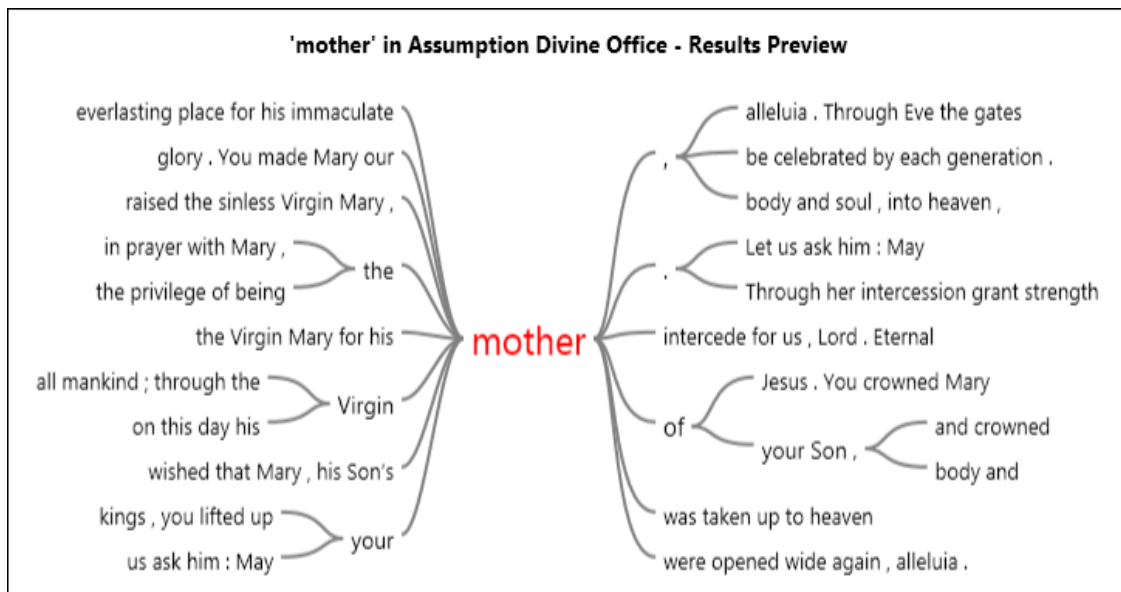
2.2 THE LITURGY OF THE HOURS OF THE ROMAN RITE

NVivo yields the following list of the most frequently occurring words in the prayers of the Liturgy of the Hours of the Roman rite. Word trees for the words ‘heaven,’ ‘virgin,’ ‘mother,’ and ‘glory’ are also provided, which show the references of these words in the prayers from the text search query. In these results, we find an emphasis on the belief that heaven rejoices in the glory of the Virgin Mother Mary, who is taken up as queen of angels.

²⁸ USCCB, *The Roman Missal*, 534.

Sl. No.	Word	Count
1	heaven	16
2	virgin	15
3	mother	11
4	glory	7





These prayers express the belief that the Virgin Mary is assumed into heaven and crowned as queen of heaven and earth. We find her glory in heaven reflected throughout these prayers. Both heaven and earth rejoice in her victory, and she is called the queen of heaven and queen of angels. The hymn of the Evening Prayer I begins as follows: “Hail, Holy Queen of Heavens. Hail, holy Queen of Angels”²⁹ These words themselves indicate the spirit of the solemnity. She is not only taken up into heaven, but crowned with the glory of heaven as the queen of heaven.³⁰ The Lord of heaven and earth has crowned Mary and set her at his right hand as queen and she is taken up to the heavenly bridal chamber where the King of kings is seated on a starry throne.³¹ The prayers of the Liturgy of the Hours praise the Virgin Mary

²⁹ *The Liturgy of the Hours According to the Roman Rite*, vol. 4, 1315.

³⁰ See the intercessions and concluding prayer of Evening Prayer I. *The Liturgy of the Hours According to the Roman Rite*, vol. 4, 1317-1318.

³¹ Intercessions of the Morning Prayer and second antiphon of Evening Prayer II. *The Liturgy of the Hours According to the Roman Rite*, vol. 4, 1324 and 1326. Commenting on Teilhard de Chardin’s poem, Henri De Lubac presents the relation between Mary and the Church as at once both eschatological and integral and Mary herself as simultaneously bride, mother, and virgin. Susan K. Wood, *Spiritual Exegesis and the Church in the Theology of Henri De Lubac* (Grand Rapids: Eerdmans, 1998), 99. For the passage in de Lubac’s own text, see Henri de Lubac, *The Eternal Feminine: A Study on the Poem by Teilhard De Chardin Followed by Teilhard and the Problems of Today* (New York: Harper and Row, 1971), 26. For the French original, see

and rejoice in her glory. Mary is exalted above all the heavens and above the choirs of angels, and so all humanity glorifies Christ the King; believers and the angels of God rejoice with her.³² Since Mary is queen of heaven, the Church hopes that the dead will also rejoice in God's kingdom, together with the saints. While Mary is called queen, Christ is called king and the King of kings, who lifted his mother into heaven, both body and soul, and whose kingdom will endure forever.³³ It is he who ascended into heaven and prepared an everlasting place for his immaculate mother.³⁴

Mary is described using many prerogatives borrowed from the litany of Mary.³⁵ She is called the root of Jesse, the gate of heaven, radiant splendor, etc.³⁶ Mary is not only the queen but also the most beautiful among women, a glorious virgin³⁷ who is full of grace, the mother of the Son, the immaculate and sinless virgin,³⁸ and a daughter blessed by the Lord.³⁹ Mary, called "daughter of Jerusalem, is lovely and beautiful when she ascends to heaven, like the rising sun at daybreak."⁴⁰ She is described as the uncorrupted ark of the Eternal Word and the purest home and sanctuary of the Holy Spirit.⁴¹ In the prayers, she is more often addressed as virgin than as mother.

Mary, the mother of Christ the Savior, is depicted as being closely related to the salvation of humanity. She has opened the gates of heaven, which had been closed to humankind by Eve.⁴² Through her intercession, the Church prays to God the Father to grant strength to the weak, comfort the sorrowing, pardon sinners and grant salvation and peace to all.⁴³ It is the hope of the Church that the prayers of the Virgin Mary will bring Christ's salvation and raise up the faithful to eternal life.⁴⁴ She intercedes with Christ,⁴⁵ since she shares his glory⁴⁶ and victory in heaven.⁴⁷ It is through her that the Light has entered the world,⁴⁸ that the world's salvation has come forth,⁴⁹ and that humanity now may share in the fruit of eternal life.⁵⁰

Henri de Lubac, *L'éternel Féminin: Préc. Du Texte De Teilhard De Chardin* (Paris: Aubier, 1983; Original edition 1968).

³² Antiphon of Morning Prayer and Evening Prayer I and responsory of Evening Prayer I. *The Liturgy of the Hours According to the Roman Rite*, vol. 4, 1316 and 1323.

³³ Antiphon of Evening Prayer I and intercession of Morning Prayer. *The Liturgy of the Hours According to the Roman Rite*, vol. 4, 1316 and 1324.

³⁴ *The Liturgy of the Hours According to the Roman Rite*, vol. 4, 1316.

³⁵ The Litany of Loreto dating from the sixteenth century praises Mary with seventy-three titles. For a historical evolution of the litany, see Josef A. Jungmann, *Christian Prayer through the Centuries* (New York: Paulist Press, 1978), 103-104.

³⁶ *The Liturgy of the Hours According to the Roman Rite*, vol. 4, 1315-1316.

³⁷ Hymn of Evening Prayer I.

³⁸ Concluding prayer of Morning Prayer and Evening Prayer II. *The Liturgy of the Hours According to the Roman Rite*, vol. 4, 1324 and 1327-1328.

³⁹ Antiphon of Evening Prayer II.

⁴⁰ Antiphon of the Canticle of Zechariah. *The Liturgy of the Hours According to the Roman Rite*, vol. 4, 1324.

⁴¹ Intercessions of Morning Prayer.

⁴² Antiphon of Evening Prayer I.

⁴³ Intercessions of Evening Prayer I.

⁴⁴ Concluding prayer of Evening Prayer I.

⁴⁵ Hymn of Evening Prayer I.

⁴⁶ Intercessions of Evening Prayer I.

⁴⁷ Responsory of Morning Prayer.

⁴⁸ Hymn of Evening Prayer I.

⁴⁹ Antiphon of Morning Prayer.

⁵⁰ Antiphon of Evening Prayer II.

The Church prays for Mary to direct the hearts of the faithful to the glory of Christ in which she shares. Since she is full of grace, the Church asks her for the joyful abundance of God's grace. The prayer calls for the unity of all Christians, that all may be one in prayer with Mary, the mother of Jesus.⁵¹ The intercessions of Evening Prayer I address God the Father, who made Mary, the immaculate virgin who is full of grace, to share in the glory of his son, made her the mother of the faithful, and crowned her as queen of heaven. But the intercessions of the Morning Prayer and Evening Prayer II address the Savior, as the one who chose the Virgin Mary as his mother and the uncorrupted ark of his dwelling place. It is Jesus who made Mary the purest home and sanctuary of the Holy Spirit and lifted her up to heaven. The Lord Jesus crowned Mary and set her at his right hand, as queen. The Church pleads that its children may be freed from the corruption of sin, made temples of Holy Spirit, and helped to fix their thoughts on heavenly things.

2.3 ANALYSIS OF THE PRAYERS OF THE ROMAN RITE

The Assumption of the Virgin Mary, both body and soul, is the central idea of these prayers. In addition, these prayers point to the eschatological destiny of humanity. Analysis of the prayers shows that the prominent biblical passage underlying the liturgy is Revelation chapter 12, where a woman, understood to be the Virgin Mary, appears in the glory of heaven. This image of a glorious woman is found in the prayers.⁵² The prayers are rich in ecclesial and Marian symbolism and depict the queen standing on the right side of the king.⁵³ Moreover, Mary is addressed as the queen of heaven, who is crowned with glory and reigns with the King of kings in heaven. All these prayers stress the glory and victory of the Virgin Mary, who has been raised body and soul into heaven. The theme of eschatological hope prevails throughout the prayers of the liturgy of the solemnity. The Church hopes for the protection of the Virgin Mary and for her help in attaining the gift of salvation the glory which she herself now enjoys.

The prayers also discuss the role of Mary in salvation history. Her participation in the earthly salvific mission of Jesus is not addressed. Instead, the Roman liturgy focuses on her role in the history of salvation after her assumption into heaven. It was by her that the Light, the world's salvation, entered the world and it was she who had the privilege of being the mother of the Son of God, the Savior. Through her, the gates of heaven, which had been closed by Eve, are opened again. Now that she has been taken up to heaven and crowned as the queen of heaven and earth, she shares in the glory of her Son. She has the role of intercessor and is the mother of all members of the Church. She intercedes to God the Father, asking him to give strength to the weak, comfort the sorrowing, pardon sinners and grant salvation and peace to all. The Church believes that Mary's prayers bring Christ's salvation to the world and raise human beings to eternal life. Mary does this work for salvation by her intercessory prayer. She is an inspiring model: as a humble virgin, she was made mother of the Savior and

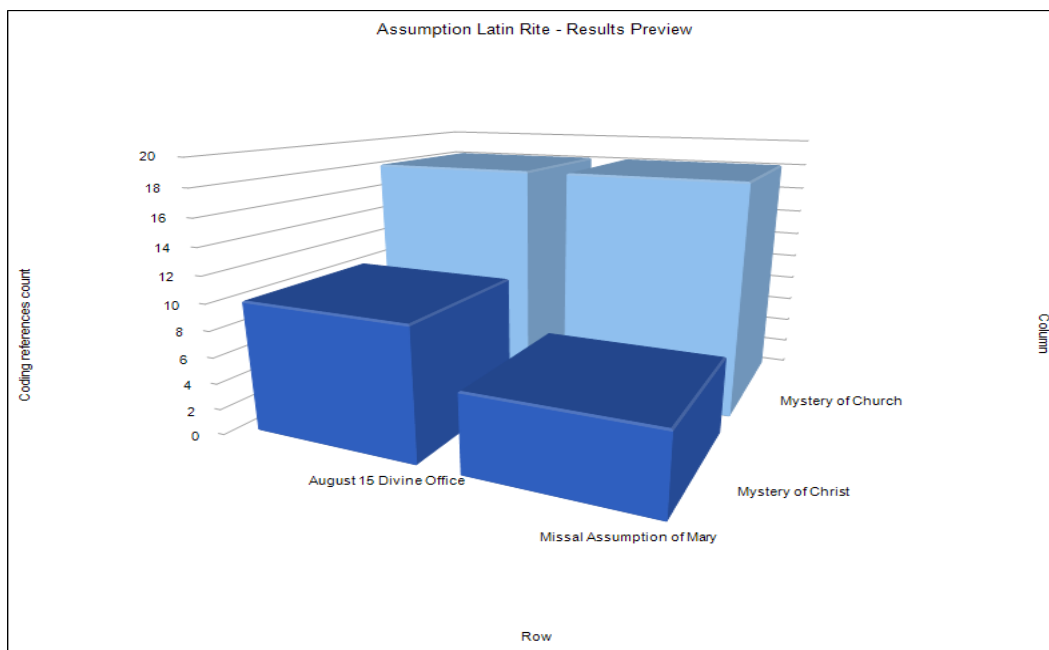
⁵¹ Intercessions of Evening Prayer I.

⁵² See for example the entrance antiphon of the mass during the day, the Hymn of Evening Prayers and Morning Prayer.

⁵³ Eamon R. Carroll, "Mary in the Western Liturgy: Marialis Cultus," *Communio* 7, no. 2 (1980), 145-146.

crowned with the glory of heaven. Her assumption to heaven encourages the earthly Church to see heaven as the final goal and look forward to sharing in her glory.

The following graph is a pictorial representation from NVivo, displaying the occurrence of references to the mysteries of the Church and of Christ in the prayers of the Roman liturgy for the feast of the Assumption. It shows that the mystery of the Church is referred to more often than the mystery of Christ.



3 THE SYRO-MALABAR LITURGY FOR THE ASSUMPTION OF MARY

In the East, the feast of *Sunaya* (*transitus*: death) of Mary is celebrated on August 15. In preparation for this feast, the faithful fast for 15 days, beginning on August 1.⁵⁴ The first known hymns and poetical prayers to Mary were written by the deacon of the Church of Ephesus, St. Ephrem the Syrian (373).⁵⁵ In this section, we first examine the proper prayers for the Eucharistic liturgy, then the Wednesday prayers of the Season of Summer for the Liturgy of the Hours. Since the proper prayers for the Eucharistic liturgy are available only in the vernacular, NVivo queries could not be performed for the *Qurbana Taksa* prayers. Coding with the paschal mystery scheme is done, however, and the results are compared.

3.1 THE PROPER PRAYERS OF *QURBANA TAKSA*

The SMC has proper prayers for this feast, as it is one of the major feasts of the Church. We analyze these prayers here to identify the most important themes which appear. The following table indicates the different theological themes reflected in the prayers of the Eucharistic liturgy of the Syro-Malabar Church.

⁵⁴ Placid J. Podipara, "The Mariology of the Church of the East," *Christian Orient* 2, no. 4 (1981), 179.

⁵⁵ Weiser, *Handbook of Christian Feasts and Customs*, 275.

Tables showing the distribution of different theological themes in the Eucharistic liturgy of the Syro-Malabar Rite for the feast of the Assumption of Blessed Virgin Mary⁵⁶

ESCHATOLOGICAL THEMES

NAME OF PRAYER	WORD/GROUP OF WORDS	PART OF THE PRAYER
1. Opening prayer	Heavenly glory, Eternal crown	Our Lord God...raised Holy Virgin Mary into the heavenly glory...and adorned with the eternal crown...
2. <i>Onitha d'Qanke</i>	In heaven	O! Holy virgin Mother...you are in heaven
3. <i>Zumara</i>	In heaven	...Lord raised the holy body of Mary in heaven...
4. <i>Karozutha</i>	Eternal bliss	...let us too gain the eternal bliss as the Holy Mother...
5. Prayer after <i>Karozutha</i>	Keep our minds in the heavenly matters, Eternal glory	...like the Holy Mother we too live by keeping our minds in the heavenly matters and to gain the eternal glory...
6. <i>Onitha d'Raze</i>	Heavenly angels, heaven	...Lord order the heavenly angels... carried her to heaven with joy and respect...
7. <i>Onitha d'Wate</i>	Heaven	...give joy to heaven....
8. Thanksgiving prayers	Heavenly blessing, Eternal bliss	... grace to enjoy the heavenly blessing to Holy virgin Mary...the Eucharist ...the source and sign of eternal bliss
9. <i>Huttamma</i>	Heavenly glory, heavenly gifts	...to enter with body and soul to the heavenly glory....bless us with heavenly gifts...

RESURRECTION OF BODY

NAME OF PRAYER	WORD/GROUP OF WORDS	PART OF THE PRAYER
1. Opening prayer	Raised with body and soul	...raised Holy Virgin Mary into the heavenly glory with body and soul...
2. <i>Onitha d'Qanke</i>	Along with body and soul	...O Holy virgin Mother...you are in heaven along with body and soul...
3. <i>Zumara</i>	Raised the holy body	...Lord raised the holy body of Mary in heaven...
4. <i>Karozutha</i>	Shared bodily, our bodies, the body of Virgin Mary, our body	Lord who shared your perfect glory even bodily to Virgin Mary...also share your glory with our bodies... Lord who glorified the body of Virgin Mary...help us keep our bodies in holiness...
5. <i>Onitha d'Raze</i>	Respect the body	...ordered the angels to respect the body of his mother... God who blessed Holy Virgin Mother to enjoy the heavenly bliss with body and soul..., ...let our bodies be worthy to receive the glory of resurrection...
6. Thanksgiving prayers	With body and soul, our bodies	...Almighty God who entered Mother of God, Virgin Mary into the heavenly glory with body and soul...
7. <i>Huttamma</i>	With body and soul	

⁵⁶ For the Syro-Malabar Liturgy, the prayers are taken from the *Qurbana Taksa* text, SMBC, *Syro-Malabar Sabhayude Qurbana: Razakramam* (Kakkanad: Syro-Malabar Commission for Liturgy, 1989; reprint, 2011), 250-258; for the Liturgy of the Hours, see the Commission for Liturgy, *Liturgy of the Hours* (Ujjain: Synodal Committee of Bishops for the English Version of the Liturgy of the Hours of the Syro-Malabar Church, 2012), 485-495.

3.2 ANALYSIS OF THE PRAYERS

In the prayers of *Qurbana Taksa*, the theme of the Assumption of Mary, body and soul, is frequently repeated.⁵⁷ The crowning of the Holy Virgin Mother is mentioned only in the opening prayer. She is not addressed as the Queen of heaven or earth, though it is acknowledged that she has been raised to heavenly glory.⁵⁸ The Assumption of Mary is praised as a great blessing,⁵⁹ a gift from her beloved Son,⁶⁰ her victory,⁶¹ her participation in the perfect glory of the Lord,⁶² her heavenly grandeur,⁶³ and her participation in the glory of the resurrection of Christ.⁶⁴ The Church thanks God with joy and praises him for having assumed Mary into heaven.⁶⁵ The *Huttamma* prayer blesses God almighty for taking up the Virgin Mary, the Mother of God, to heavenly glory in her body and blood. It refers to the love of God the Father, who made Mary to share in the glory of the resurrection of Christ. The Church praises the grace of the Son, who gave his beloved mother to be the mother of humanity, as well as the fellowship of the Holy Spirit, who led the Virgin Mary in the way of perfection.⁶⁶

Along with the theme of the Assumption of Mary, the proper prayers display the spirit of the liturgical season in which this feast falls: namely the season of Summer, which is a time for reflection on the growth of the Church after the season of the Apostles. The Church prays to the Lord to nurture the Church in prosperity and protect it with the fortress of faith.⁶⁷ The *Karozutha* prayers refer to the growth of the Church through the sacrifice of the martyrs. It consists of prayers for Church leaders, pleas that the Church be strengthened to continue the mission of Christ, and prayers for Christian unity.⁶⁸ The first intercessory prayer asks for the strength for the Church to face difficulties and opposition in the world. The second *Karozutha* asks for the faithful to think with the Church in good will and wholeheartedly collaborate in her ministries. One of the *Karozuthas* of the Eucharistic liturgy is offered for India.⁶⁹

⁵⁷ See for example the opening prayer, *Onitha d'Qanke*, *Zumara*, *Karozutha* prayers, *Onitha d'Raza*, Thanksgiving prayers and *Huttamma* prayer.

⁵⁸ Opening prayer of the feast. SMBC, *Syro-Malabar Sabhayude Qurbana*, 250.

⁵⁹ See the opening prayer.

⁶⁰ *Onitha d'Qanke*.

⁶¹ *Zumara* Hymn.

⁶² *Karozutha* 6.

⁶³ Thanksgiving prayer 1.

⁶⁴ *Huttamma* prayer.

⁶⁵ See the opening prayer, *Onitha d'Qanke*, *Zumara*, *Onitha d'Wate*, Thanksgiving prayer 1, and *Huttamma*.

⁶⁶ SMBC, *Syro-Malabar Sabhayude Qurbana*, 259.

⁶⁷ Antiphon of the psalm after opening prayer, SMBC, *Syro-Malabar Sabhayude Qurbana*, 251.

⁶⁸ SMBC, *Syro-Malabar Sabhayude Qurbana*, 254.

⁶⁹ *Karozutha* 8, SMBC, *Syro-Malabar Sabhayude Qurbana*, 255. The Syro-Malabar Church thanks God for the grace given to celebrate the Independence Day of their mother country on this same day and asks for his blessings on the citizens of India through the intercession of Holy Mary to grow into the freedom of the children of God. Mother Mary is seen as the one who enjoyed real freedom of body and soul by her Assumption into heaven. The Republic of India is called Mother India, and it gained its independence after a long period of colonial slavery on August 15, 1947. On the same date, the Church celebrates the Assumption of Mary, and so the Syro-Malabar Church celebrates and reflects on the material and spiritual freedom of both mothers on this date.

Reading these prayers, one is struck by the remarkable inclusion of salvific themes alongside the main theme of the Assumption. In the opening prayer, the Church prays for the grace to celebrate the salvific, sacred mysteries in a worthy manner on this feast of the Assumption of the mother of God.⁷⁰ The first *Karozutha* calls on Christ the Savior to strengthen the Church, which has been ransomed by his precious blood. The fifth *Karozutha* states that Holy Mary closely cooperated in the redemptive work of the Lord Jesus and now is glorified with him.⁷¹ In the *Onitha d'Wemma* hymn, the Church invites the community to receive the immortal body and precious blood of Jesus. Also, the Church expresses its faith and trust in the death and resurrection of Christ the Savior for humanity.⁷²

The first thanksgiving prayer thanks God for making the faithful worthy to participate in the Holy Eucharist, which is called the font and pledge of eternal blessing. The second prayer addresses Christ as Lord, God, Savior and giver of life. God is praised for this ineffable gift, since he gave the Church his treasured body and blood. Because it has received these sacred mysteries, the Church hopes to be made worthy of the resurrection of the body.⁷³ The prayers also highlight the sacramental dimension of the salvation mystery.

The prayers make no reference to the death or falling asleep of Mary. Their focus is rather the taking up of her body. All prayers that mention the Assumption underscore that Mary was taken up whole, both in body and soul. The *Zumara* hymn states that the Lord raised her holy body into heaven by his mercy.⁷⁴ The whole earth therefore proclaims her victory. *Karozutha* prayers 6 and 7 refer to the glorification of the Virgin Mother's body. She bodily participated in the perfect glory of the Lord Jesus. It was in her body that the Holy Spirit made its dwelling. The Church thus prays for the grace to keep human bodies pure, as the body is the temple of the Holy Spirit.

Mother Mary is glorified because she cooperated in the salvific mission of Christ. Thus, the Church prays for the grace to fulfil the will of God and attain the eternal glory that is hers as the Holy mother.⁷⁵ Another reason for her eternal glory is that she focused her mind on heavenly things during her earthly life. The Church prays for the fullness of grace through the intercession of Mother Mary, since she is blessed and full of grace. Mother Mary's prayers are a sure help and protection for the members of the Church.⁷⁶ Her assumption cannot be regarded as a direct consequence of her motherhood, but rather was the fruit and fulfilment of her holiness and purity. Her final glorification is seen as the crowning and reward of her life-long, exceptional sanctity.⁷⁷

Another notable feature of the prayers is that whenever the Assumption of Mary is referred to, she is described as a virgin: the Virgin Mary, Virgin Mother and Holy Virgin. The virginity, holiness and purity of her body is highlighted whenever her having been taken up to heaven is mentioned. By contrast, whenever her relation to and intercession for the Church

⁷⁰ SMBC, *Syro-Malabar Sabhayude Qurbana*, 250.

⁷¹ See *Karozutha* prayers, SMBC, *Syro-Malabar Sabhayude Qurbana*, 254.

⁷² SMBC, *Syro-Malabar Sabhayude Qurbana*, 257.

⁷³ See the thanksgiving prayers, SMBC, *Syro-Malabar Sabhayude Qurbana*, 258.

⁷⁴ SMBC, *Syro-Malabar Sabhayude Qurbana*, 253.

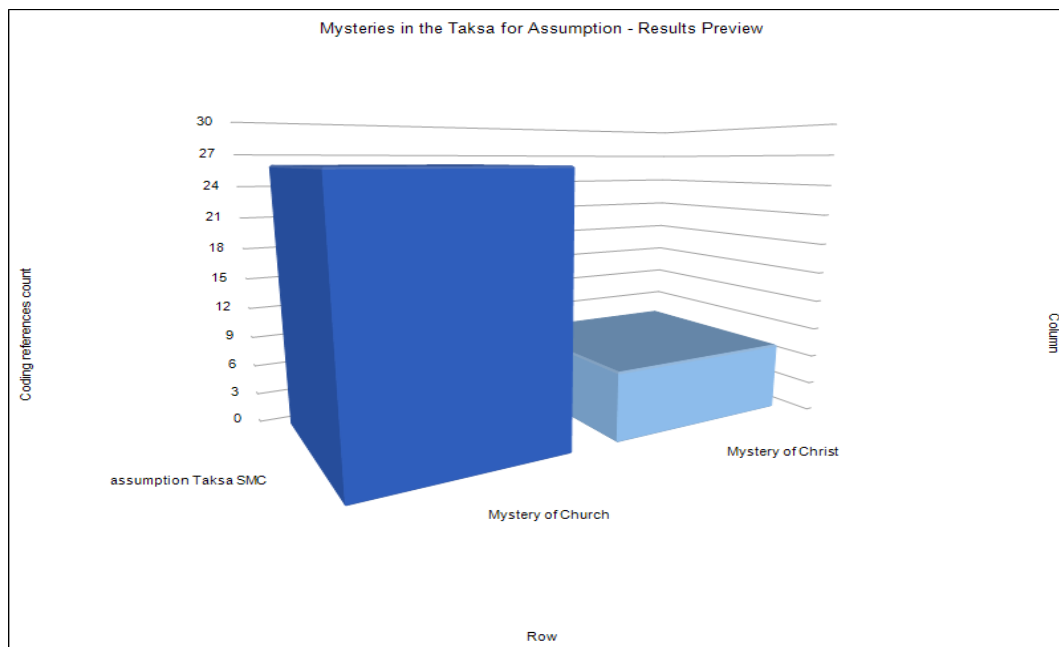
⁷⁵ *Karozutha* prayer 5, SMBC, *Syro-Malabar Sabhayude Qurbana*, 254.

⁷⁶ Prayer after *Karozutha* prayers, SMBC, *Syro-Malabar Sabhayude Qurbana*, 255.

⁷⁷ Ware, "The Final Mystery," 242.

and the faithful are discussed, she is addressed as Mother.⁷⁸ She is the Mother of God, Virgin Mother, Mother of humanity and Mother of the Church, all at the same time.

The following chart presents the relative frequency of references to the ecclesiological and Christological dimensions of the paschal mystery in the Eucharistic liturgy of the SMC. The mystery of the Church is referred to far more frequently than the mysteries of Christ.



3.3 WEDNESDAY PROPER PRAYERS OF THE SEASON OF SUMMER IN THE *YAMAPRARTHANAKAL*

No proper prayers are now available for the Liturgy of the Hours for this feast of the SMC. The Syro-Malabar tradition greatly venerates the Blessed Virgin Mary. In the Liturgy of the Hours, Wednesdays throughout the liturgical year are set apart to exalt the Blessed Mother.⁷⁹ In this section, we thus examine the proper prayers of the Wednesdays of the Season of the summer in which this feast falls. Though there are many references to Mother Mary in the Wednesday prayers, none refers particularly to the Assumption. We thus find that there is a difference in theological themes in the SM liturgy for the feast of the Assumption of Mary, between the prayers in the Eucharistic liturgy on the one hand, and the Liturgy of the Hours on the other. The following table shows the distribution of the main themes in the prayer of the Liturgy of the Hours.

Tables showing the distribution of theological themes in the Liturgy of the Hours of the Syro-Malabar Rite for the feast of the Assumption of the Blessed Virgin Mary

THEM E OR IDEA	NAME OF PRAYER	WORD/GROUP OF WORDS	Part of the PRAYER
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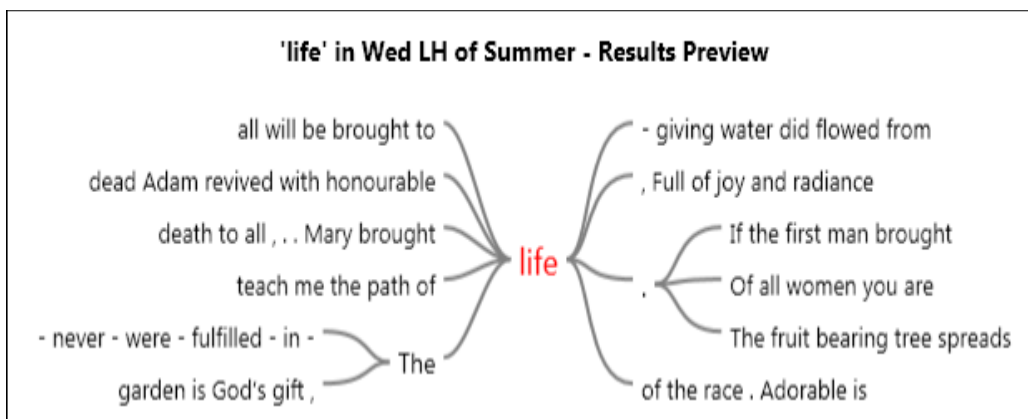
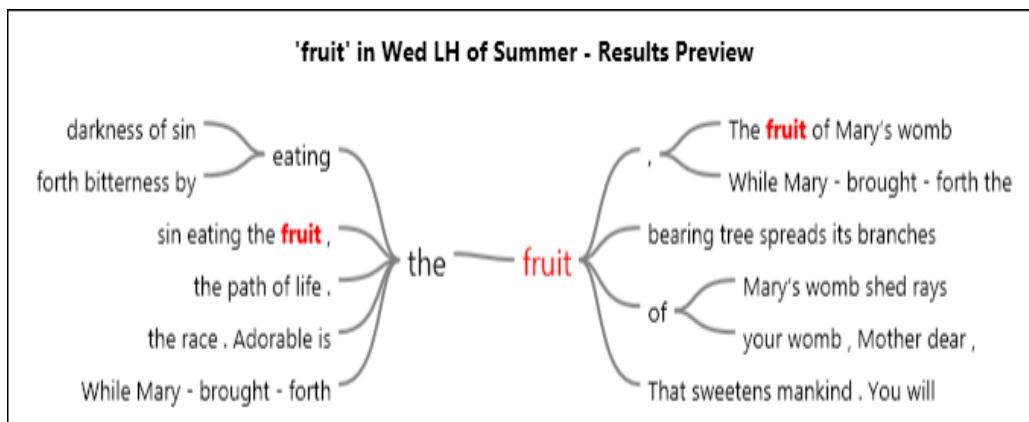
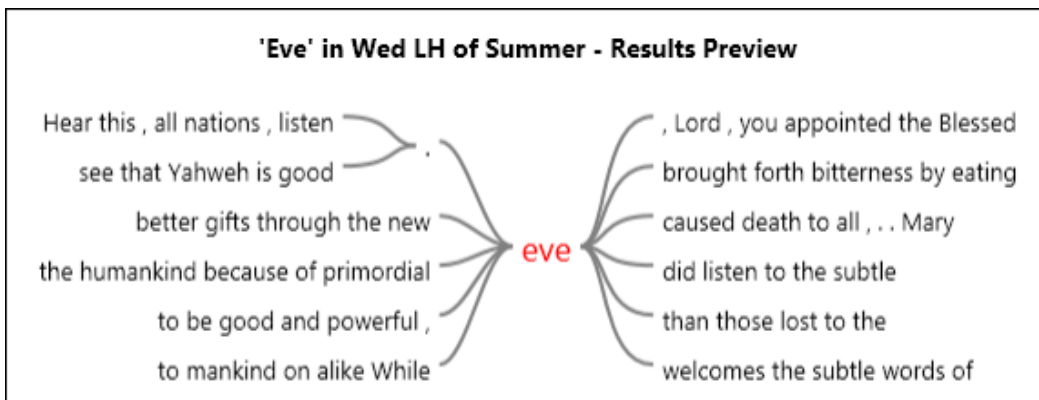
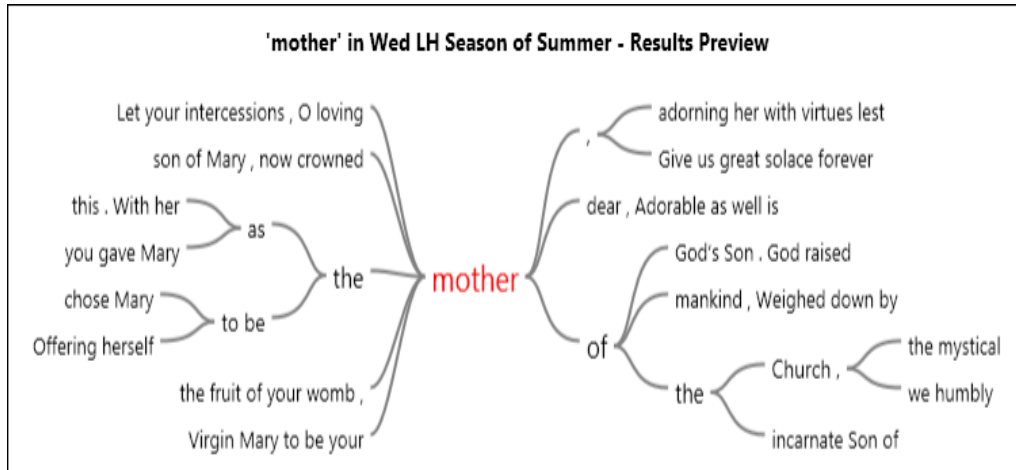
⁷⁸ See for example the opening prayer, *Onitha d'Qanke, Zumara, Karozutha* 6, 7, and 8, prayer after *Karozuthas, Onitha d'Raza, Onitha d'Wate*, Thanksgiving prayer 1, and *Huttamma*.

⁷⁹ In the West, Saturdays were consecrated to Mary, and from antiquity people used to fast on this sacred day. Masses and offices were celebrated in honor of Mary on Saturdays. McDonnell, "The Marian Liturgical Tradition," 393.

Eve-Mary Parallelism	<p>1. <i>Onitha daqdam</i></p> <p>2. <i>Onitha d'Wasar</i></p> <p>3. <i>Onitha d'Mawtwa</i></p> <p>4. <i>Karozutha of Lelya</i></p>	<p>Fruit, tree, mothers of mankind</p> <p>Adam, his beloved spouse, daughter Mary</p> <p>Eve, Mary believed</p> <p>New Eve, Primordial Eve</p>	<p>Eve brought...bitterness by eating fruit...Mary brought forth the fruit that sweetens the mankind, Fruit-bearing tree...,Both women are mothers to mankind...Eve caused death to all, Mary brought life.</p> <p>Adam was humbled by his beloved spouse, but regained the innocence by his daughter, Mary</p> <p>Eve did listen to the subtle words of deceit, Mary did ask humbly,... Mary believed God to be good and powerful, Eve welcomes the subtle words of the serpent...</p> <p>Lord, you bestow on us better gifts through the new Eve than those lost to the humankind because of primordial Eve...</p>
Symbols and Names of Mary	<p>1. <i>Onitha daqdam</i></p> <p>2. <i>Onitha d'Wasar</i></p> <p>3. <i>Slotha</i></p> <p>4. <i>Onitha d'Mawtwa</i></p> <p>5. <i>Karozutha of Lelya</i></p>	<p>Fruit bearing tree</p> <p>Daughter of Adam</p> <p>Mother of the Church</p> <p>Well-irrigated garden, pride of humankind</p> <p>New Eve, Morning star, Mother of the Church</p>	<p>...The fruit bearing tree spreads its branches in Mary...</p> <p>Adam...regained the innocence by his daughter Mary...</p> <p>With her as the Mother of the Church...</p> <p>Mary the well-irrigated garden...She is the pride of humankind ever.</p> <p>Lord, you bestow on us better gifts through the new Eve...Blessed Virgin as the morning star announcing... gave Mary as the Mother of the Church...</p>
Salvific themes	<p>1. <i>Karozutha</i></p> <p>2. <i>Slotha</i></p> <p>3. Prayer after <i>Karozutha</i></p> <p>4. <i>Onitha d'Sapra</i></p>	<p>Redeemer</p> <p>Instruments of salvation</p> <p>Our Redeemer, redeemed</p> <p>Redemptive work</p>	<p>...as the morning star announcing the advent of the Redeemer of humankind...,Lord, by the merit of the advent of the Redeemer you glorified Mary...</p> <p>Make us instruments of salvation of the world as you did with her.</p> <p>O God our Redeemer, grant peace to your Church, redeemed by your precious blood...</p> <p>God raised Mary in the redemptive work...</p>

A word frequency query for the Wednesday prayers of the season of Summer of SMC using NVivo yields the following results. Among the most frequently occurring words, we see that 'mother' occurs especially often. Other frequently repeated words include 'Eve,' 'fruit' and 'life.' Word trees for the most frequently occurring words are given below.

Sl. No.	Word	Count
1	mother	9
2	blessed	7
3	word	6
4	brought	6
5	eve	6
6	fruit	6
7	life	6



In the Liturgy of the Hours, the prevailing theme is the parallelism between Eve and Mary.⁸⁰ In the prayers, we find many titles and symbols of Mary: she is called the daughter of Adam, a well-irrigated garden, the new Eve, the Morning star, the mother of the Church and the mother of humankind. Mary is the tree of life and has brought forth the fruit of life, which is sweet.⁸¹ Both Eve and Mary are mothers of humanity, but Eve caused death while Mary brought life. *Onitha d'Wasar* states that the Son of Mary crowned Eve, who was humiliated by sin, and how Adam, who was humbled by his spouse, has regained his greatness through his daughter Mary. It was the fruit of Mary's womb that brought light to the world, as it lay in the darkness of sin after Eve ate the fruit in the Garden of Eden.⁸² All these metaphors direct the faithful to the plan of salvation of God and to the salvific mysteries unveiled in history by the Christ event.

In the *Onitha d'Ramsa*, the Son of Mary is called the second Adam who has brought freedom to the world, whereas the first Adam brought a curse.⁸³ Christ destroyed death by his death on the cross, crushing the ruler of hell, and now he reigns in glory. The Son of God, who once made Mary's womb his dwelling place, now is held high at the altar by the priest in the form of bread. These prayers reflect the salvific work of Jesus and also point to the sacramental presence of the Son of Mary in the liturgical celebration. The *Slotha* after the *Onitha d'Ramsa* describes Jesus Christ as the hope of ancestors. It is he who chose Mary as his mother and preserved her from every stain of sin. Giving thanks to Jesus for the gift of Mary as Mother of Church, the prayer asks that all members of the Church be made instruments of salvation of the world, as Mary is.⁸⁴ The *Šuraya* of *Ramsa* is taken from the book of Wisdom, which praises the good things that wisdom brings.⁸⁵ Mary is compared with wisdom and referred to as the mother of wisdom.⁸⁶

Onitha d'Mawtwa calls Mary a well-irrigated garden from which life-giving water flows into the tomb of Adam, who is thus revived to life.⁸⁷ The prayer then compares the responses of Eve and Mary to the words of the serpent and angel, respectively. Though Eve immediately believed the serpent's subtle words of deceit, Mary humbly questioned the angel to dispel her doubt. Once she heard that nothing is impossible for God, Mary never disbelieved God's word. Eve, by contrast, accepted the words of the serpent without any proof. The prayer then praises the Holy Trinity for the gift of Jesus, who was given by the Father and revealed by the Holy Spirit. *Tešbohta* describes Mary as the blessed woman through whom God reveals his

⁸⁰ See the prayers *Onitha daqdam*, *Onitha d'Wasar*, *Onitha d'Ramsa*, *Onitha d'Mawtwa*, and *Karozutha* one of Lelya.

⁸¹ *Onitha daqdam*, Commission for Liturgy, *Liturgy of the Hours*, 485-486.

⁸² Commission for Liturgy, *Liturgy of the Hours*, 486.

⁸³ Commission for Liturgy, *Liturgy of the Hours*, 487.

⁸⁴ See the prayer, Commission for Liturgy, *Liturgy of the Hours*, 488.

⁸⁵ Wis 7:9-12.

⁸⁶ This recalls another important relation between the Katholieke Universiteit Leuven and the mother and seat of wisdom. The *Sedes Sapientiae*, or the Seat of Wisdom, one of the medieval titles of the Virgin, is also known as Our Lady of Louvain. It is a medieval wooden statue of the Virgin Mary, located in St. Peter's Church in the heart of the city of Leuven, Belgium. It is the symbol of the KU Leuven, in whose seal it is enclosed in a *vesica piscis* shape whose margin bears the text '*Universitas catholica Lovaniensis. Sedes sapientiae*' Arie-Jan Gelderblom, et al., eds. *The Low Countries as a Crossroads of Religious Beliefs* (Leiden: Brill, 2004), 70-71. See also "Our Lady of Louvain" <http://www.roman-catholic-saints.com/our-lady-of-louvain.html> [accessed April 3, 2016].

⁸⁷ Commission for Liturgy, *Liturgy of the Hours*, 489.

glory. He showers his mercy and graces on her. The light that dispelled the darkness rose upon her, and she became the golden link between heaven and earth. All generations sing her praises and proclaim her blessedness. The Church finds solace in her intercessions.⁸⁸

The *Karozutha* prayers thank the Lord for Mary, the second Eve, through whom God bestows better gifts.⁸⁹ The Blessed Virgin is compared to the morning star that announced the advent of the redeemer of humankind. The third *Karozutha* refers the dogma of the Immaculate Conception of Mary. It says that by the merit of the advent of the redeemer, the Lord freed Mary from the stain of original sin and rendered her immaculate. The prayers give thanks to God for choosing Mary to be the mother of the incarnate Son of God and for making her the Mother of the Church. The seventh *Karozutha* praises Mary's maternity, which was realized without loss of her virginity. The final *Karozutha* asks for the grace to surrender to the will of God as Mary did and that God may enable the faithful to keep their baptismal promises and so win the crown of victory. The prayer after *Karozutha* addresses the redeemer, asking that he grant peace to the Church that has been redeemed by his precious blood. This prayer is repeated every night in *Lelya*, and asks for the strength to stand at the right hand of the Lord alongside the just at the time of his glorious return.⁹⁰ *Onitha d'Sapra* exalts Mary's humility before God's will, for she offered herself to be the mother of God's Son. The prayer depicts Mary as a coworker in the redemptive work of Christ and calls for all generations to bless her for this gift.⁹¹

In contrast to the title 'queen,' which is often used to refer to Mary in the Roman liturgy, the prayers of the SMC more often call Mary the Virgin Mother or Mother of God's Son. The theme of salvation or redemption is often implicitly present in the prayers. While Eve brought bitterness, death, humiliation, darkness, sin and a curse to humanity, Mary brings sweetness, life, dignity, light, innocence and blessings. The Son of Mary delivered humanity from sin and death by defeating death through his own death on the Cross. The Church prays that its children might also be made instruments of salvation. The life-giving water that flows from Mary gave life to Adam in the grave. God revealed his power through Mary, and the divine light that expels darkness rose up from her. The Spirit of God prepared Mary to be the bright golden link bonding heaven and earth. The gifts of salvation are thus bestowed on humankind through Mary, the new Eve. As a morning star, she announced the advent of the redeemer. In her surrender to the will of God, Mary is the model for the Church, and the faithful hope that by keeping their baptismal promises they might come to share in her crown of glory. The Church, which is redeemed by the precious blood of Christ, prays that God the redeemer will grant it peace. Mary is the co-worker in the redemptive work of God in Christ. Thus she is an example for Christians, modelling for them how to play an active role in the salvation of the whole human race.

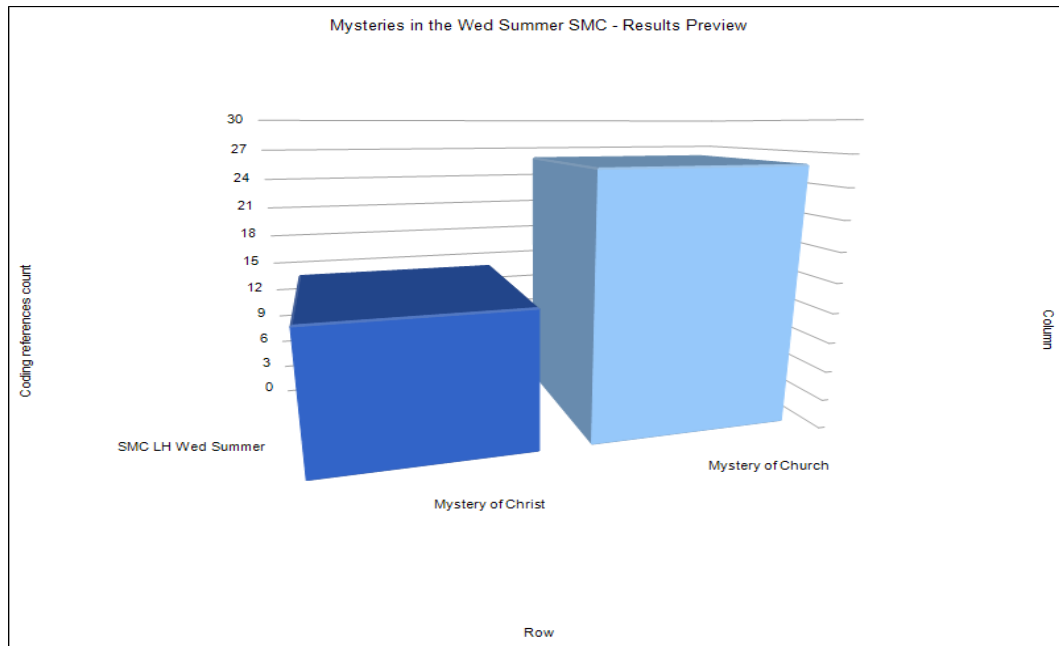
The following chart, created using NVivo, compares the relative frequency of references to the mysteries of Christ and of the Church in the Wednesday prayers of this season of the SMC. Clearly, the mystery of the Church is referred to more often than the mystery of Christ.

⁸⁸ Commission for Liturgy, *Liturgy of the Hours*, 491-492.

⁸⁹ Commission for Liturgy, *Liturgy of the Hours*, 493-494.

⁹⁰ See the prayer, Commission for Liturgy, *Liturgy of the Hours*, 494.

⁹¹ Commission for Liturgy, *Liturgy of the Hours*, 495.



3.4 REFLECTIONS

Every prerogative of Mary is found in these prayers. She is addressed as the Virgin Mother of the Son of God, the Lord, and implored for all kinds of help.⁹² The prayers of the Liturgy of the Hours exhibits the contrast between Eve and Mary very strongly in all its prayers (*Onitha daqdam*, *Onitha d'Wasar* and *Onitha d'Ramsa* of *Ramsa*, *Onitha d'Mawtwa* and *Karozutha* of *Lelya*).⁹³ From the second century onward, Mary has been called the new Eve, and many authors have noted the parallel between Eve and Mary.⁹⁴ In the liturgy of the SMC, we find that Mary is acknowledged as the co-worker in the redemptive work of God (*Onitha d'Sapra*) or, in other words, as Co-Redemptrix.⁹⁵

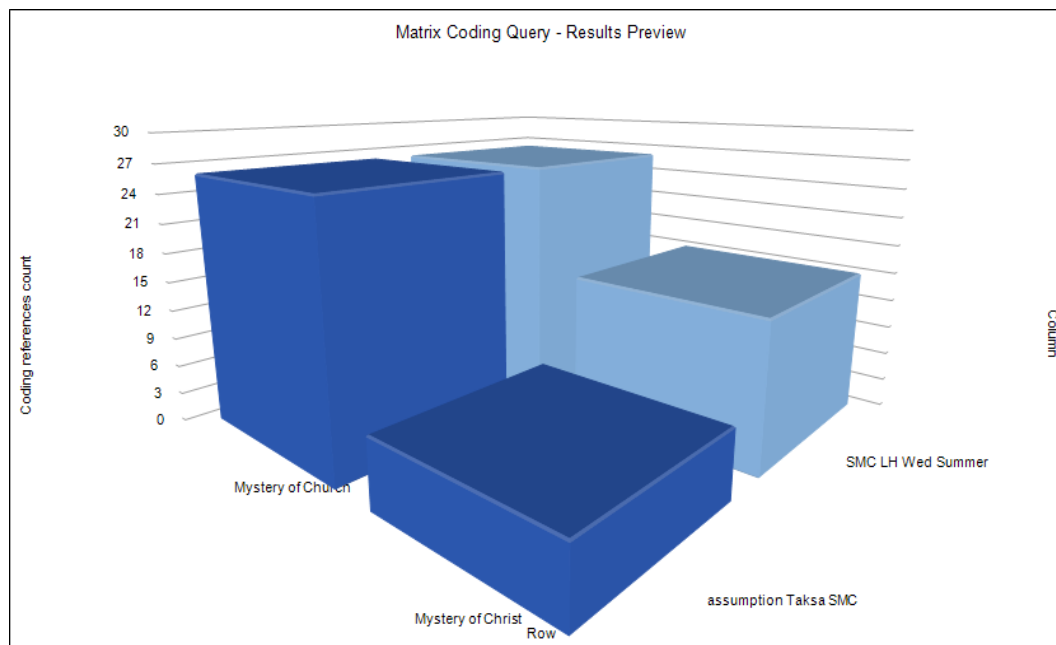
⁹² Pauly Kannookadan, "The Liturgy of the Hours in the Syro-Malabar Church," *Word and Worship* 40, no. 2 (2007), 92.

⁹³ Except in the second antiphon of Evening prayer and in the second reading of the Office of Readings, which is from the apostolic constitution of Pope Pius XII on the Assumption of the Blessed Virgin Mary.

⁹⁴ Justin Martyr, the second century Christian apologist, compared the virginity of the two women, opposing disobedience and corruption (Eve) with obedience and joy (Mary). Epiphanius, a fourth century Church Father declared that the title of the Mother of the living (Gen 3:20) should be applied to Mary, who engendered life, rather than to Eve, who caused death. LG 56 recalls the parallel between Eve and Mary by quoting the Fathers. Jourjon and Meunier, "Mary," 1002-1003. See also Podipara, "The Mariology of the Church of the East," 181-182. In Eastern Mariology, Mary is called Mother of God the Son, Ever Virgin, sinless, and the new Eve who was assumed into heaven with body and soul.

⁹⁵ LG 62 teaches that "the Blessed Virgin is invoked by the Church under the titles of Advocate, *Auxiliatrix*, *Adjutrix*, and *Mediatrix*. This, however, is to be so understood that it neither takes away from nor adds anything to the dignity and efficaciousness of Christ the one Mediator. For no creature could ever be counted as equal with the Incarnate Word and Redeemer." For a study of this title, see Mark I. Miravalle, *With Jesus: The Story of Mary Co-Redemptrix* (Goleta: Queenship, 2003), 7-16. Though there is a strong appeal in declaring Mary Co-Redemptrix as the fifth Marian dogma, the Catholic Church has not yet approved it. For a discussion of the objections and replies on this matter, see "A Response to 7 Common Objections on Mary Co-redemptrix." http://www.voxpopuli.org/response_to_7_common_objections_part1.php [accessed April 5, 2016].

When coded using the paschal mystery scheme in NVivo, the matrix coding query yields the following chart. The chart displays the relative frequency of references to the mysteries of the Church and of Christ in the liturgical prayers of the SMC. We can see that the mystery of the Church is referred to far more frequently than the mystery of Christ both in the Eucharistic liturgy and in the Liturgy of the Hours.



4 COMPARISON

Although the feast of the Assumption of the Blessed Virgin Mary includes the falling asleep or the natural death of our Lady, as well as her resurrection and glorious Assumption in body and soul and her unceasing mediation in heaven for humankind, we find that her death played a more prominent role in the feast in the East.⁹⁶ In the West, her *dormitio* was initially its major focus, though later the *assumptio* became more prominent.⁹⁷ The study of the liturgy of the Dormition in the patristic age reveals that the Church at that time believed in the death of Mary as both a historical and theological fact.⁹⁸ This is evident in the Eastern liturgy, where Mary's death was regarded as analogous to or imitative of the death of her Son and the idea of Mary's incorruption included the lifelessness of her body.⁹⁹

One interesting difference between the prayers of the two rites is in the way each rite addresses Mary. In the Roman rite, the title 'Virgin' is preferred, whereas in the Syro-Malabar rite we find the title 'Mother' emphasized. While the West tends to highlight the virginity of Mary, it seems, the East tends to exalt her for her motherhood of Jesus, even though one *Karozutha* states that the "Lord gave Mary motherhood without losing her virginity in order to show the world its merit and your appreciation of it." In the Syro-Malabar rite, two prayers of the Liturgy of the Hours explicitly refer to Mary as Mother of the Church (*Slotha* of *Ramsa* and *Karozutha* of *Lelya*). She is not explicitly given this title in the

⁹⁶ Burghardt, *The Testimony of the Patristic Age Concerning Mary's Death*, 20.

⁹⁷ Burghardt, *The Testimony of the Patristic Age Concerning Mary's Death*, 21.

⁹⁸ Burghardt, *The Testimony of the Patristic Age Concerning Mary's Death*, 23.

⁹⁹ Burghardt, *The Testimony of the Patristic Age Concerning Mary's Death*, 24.

Roman prayers. This might be seen as an inclusion of the new theological insight concerning the relation between Mary and the Church, as illustrated in chapter 8 of LG, in the liturgy of the SMC.¹⁰⁰ Most of the prayers of the SMC address Mary as our Mother, Virgin Mother, or the mother of humanity.¹⁰¹ Mary is consistently depicted as the second Eve who brought life to humankind, while the first Eve brought death upon all.

The prayer of the Roman rite directly refers to Mary as the Mother of God¹⁰² whereas in the SM rite we find it emphasized that Mary is the mother of Jesus, the Son of God.¹⁰³ In the Eastern Churches, Mary is always depicted with her child Jesus in hand.¹⁰⁴ In the Second Vatican Council, Mary was identified as the highest example of faith for the Church. She is a model for the Church both in her maternity and her virginity.¹⁰⁵ Many biblical symbols are used for Mary, and she is seen as a type of the Church.¹⁰⁶ This feast of the Assumption is thus a liturgical commemoration that can give one hope and confidence in one's eschatological future.¹⁰⁷ The feast is in this sense a sign of the fulfilment of the common Christian hope.¹⁰⁸ The bodily Assumption of Mary is a safeguard and guarantee of the hope of all humanity.¹⁰⁹

A number of similarities in the content of the prayers of the two rites are also apparent. One may reasonably hold that the Roman rite prayers exerted some influence on the compilation of the SM prayers. Especially the *Karozuthas* and following prayers echo the intercessory Morning and Evening Prayers of the Liturgy of the Hours of the Roman Church.¹¹⁰ The

¹⁰⁰ See LG 63, which describes Mary's intimate union with the Church as follows; "the Blessed Virgin is also intimately united with the Church. As St. Ambrose taught, the Mother of God is a type of the Church in the order of faith, charity and perfect union with Christ. For in the mystery of the Church, which is itself rightly called mother and virgin, the Blessed Virgin stands out in eminent and singular fashion as exemplar both of virgin and mother. By her belief and obedience, not knowing man but overshadowed by the Holy Spirit, as the new Eve she brought forth on earth the very Son of the Father, showing an undefiled faith, not in the word of the ancient serpent, but in that of God's messenger. The Son whom she brought forth is He whom God placed as the first-born among many brethren, namely the faithful, in whose birth and education she cooperates with a maternal love."

¹⁰¹ See the discussion of Henri de Lubac's comments on the eschatological image of Mary in footnote 31 above.

¹⁰² Prayer over the offerings and prayer after communion of the Vigil Mass, Preface, Second reading of the Office of Readings, antiphons of Prayer before noon and afternoon of the Prayer during the day.

¹⁰³ See prayers *Onitha d'Ramsa*, *Karozutha of Lelya*, *Onitha d'Sapra*.

¹⁰⁴ Wall paintings in the Roman catacombs, dating from the first half of the second century, picture Mary holding the divine child, usually with a biblical scene in the background. Weiser, *Handbook of Christian Feasts and Customs*, 275.

¹⁰⁵ Mary is also called Advocate, *Auxiliatrix*, *Adjutrix*, and *Mediatrice*, affirming the traditional view of her interceding role. The Second Vatican Council recommended the veneration of Mary because of her unique role in salvation history and her place in heaven. However, theologians are asked to explain all the offices and privileges of Mary in relation to Christ. Frank C. Senn, "Mary in Ecumenical Dialogue and Liturgical Convergence," *Dialog* 31, no. 4 (1992), 255.

¹⁰⁶ See for a detailed discussion, see Henri de Lubac, "The Church and Our Lady," in *The Splendour of the Church* (Glen Rock: Paulist Press, 1963), 317-320.

¹⁰⁷ A study of the Byzantine tradition concerning Mary's Dormition calls the feast of Assumption a summer Pascha for the faithful, which helps them to reshape their dispositions towards the mystery of death and resurrection. Denysenko, "Mary's Dormition," 279-280.

¹⁰⁸ Carroll, "Mary in the Western Liturgy," 145.

¹⁰⁹ Ware, "The Final Mystery," 243.

¹¹⁰ See *Karozutha* prayers of *Qurbana Taksa*, SMBC, *Syro-Malabar Sabhayude Qurbana*, 254-255. See the prayer for the unity of the Church, for the abundance of grace, for the strength to fix one's thoughts on things above and to make the body a temple of the Holy Spirit. *The Liturgy of the Hours According to the Roman*

liturgy of the SMC was Latinized about three centuries prior to Vatican II, and this may be the source of this Latin influence one finds in the prayers. In the Syro-Malabar liturgical prayers, one does not find that Mother Mary is exalted above all the heavens or all angels, but rather that she is the queen who reigns with her son, the King of kings in the Roman liturgy.¹¹¹ By comparison, one finds a close association between the doctrine of the Assumption and Mary's title identity as Queen of heaven in the Roman rite liturgy. The scriptural readings of the feast include reference to the women clothed with the sun in Rev 12, and to 'the queen in gold of Ophir' in Psalm 25, who stands at the right hand of the king. Many biblical scholars question the use of these scriptural texts to support the Assumption of Mary, yet these texts have long shaped Western devotion and artistic representations of the Assumption and coronation of the Virgin Mary.¹¹² The influence of imperial culture is very evident in the prayers of the Roman rite, which often refer to Jesus as the King and Mary as the Queen of heaven.

The veneration of Mary remains a matter of controversy among Christians.¹¹³ The Catholic Church has never adored her or accorded her any honors reserved for Divinity. Nevertheless, the veneration of Mary, the Mother of God (*Theotokos*), was widespread and popular in the Church long before the institution of any feast in her honor. The honor accorded to her is veneration (*hyperdulia*), which transcends the honor given to any other saint (*dulia*). Though she is a human being, a mere creature, she is raised beyond all other creatures to be the 'Queen of all Saints' due to her dignity as the mother of the Incarnate Word of God, and the spiritual privileges conferred on her by reason of this dignity.¹¹⁴

The following chart represents the results of a matrix coding query comparing the paschal mystery themes in the four liturgical texts we have studied. As we can find, the mystery of the Church is more prominent than the mystery of Christ in the prayers of all four sources of the feast. This shows that in the proper prayers for the Assumption of Mary, the liturgy tends to emphasize the ecclesiological dimension of the paschal mystery more than the Christological dimension. Here Mary, the mother of the Church, appears as a model for the members of the Church due to her participation in the salvation mystery. Her intercession as the Queen of heaven and earth is implored in the prayers. In addition, her example as a fully

Rite, vol. 4, 1317, 1324 and 1327. See also the collect for the mass during the day in the Roman missal and the solemn blessing formula for the feasts of the Blessed Virgin Mary, USCCB, *The Roman Missal*, 783.

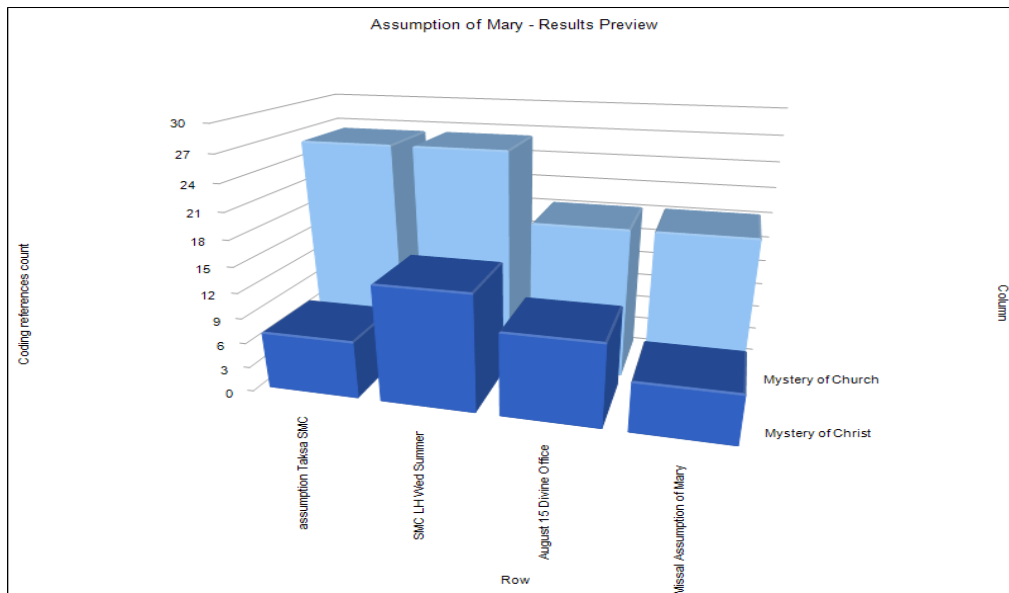
¹¹¹ In the Divine office of Roman rite, see the hymn which calls Mary Queen of heaven and Queen of the angels, Antiphon 3, intercessions, and concluding prayer of evening prayer 1, *The Liturgy of the Hours According to the Roman Rite*, vol. 4, 1315-1317. See also antiphon 2, and intercessions of the Morning Prayer and Evening Prayer II, *The Liturgy of the Hours According to the Roman Rite*, vol. 4, 1323-1324; 1326-1327.

¹¹² Tina Beattie, "Assumption," in *The Cambridge Dictionary of Christian Theology*, eds. Ian A. McFarland, et al. (New York: Cambridge University Press, 2011), 39.

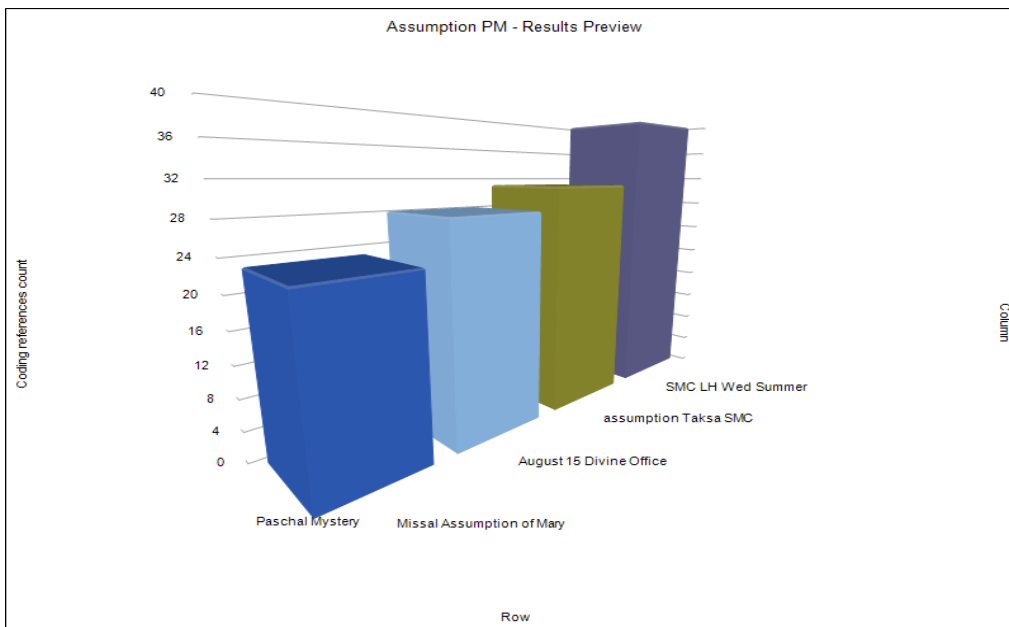
¹¹³ Gerhard Müller, the German Cardinal and present Prefect of the Congregation for the Doctrine of the Faith (CDF), says that Mary attributed nothing to her own merit and laid no claim to her work, but rather attributed to God the praise and glory which are God's alone. In his words, Luther interprets the *Magnificat* in this way: "he was not particularly interested in Mary, as the author of the hymn; nor was he primarily concerned here with God's son, whose mother Mary was; his attention was focused instead on God himself." See Gerhard Müller, "Protestant Veneration of Mary: Luther's Interpretation of the Magnificat," in *Humanism and Reform: The Church in Europe, England, and Scotland, 1400-1643: Essays in Honour of James K. Cameron*, ed. James Kirk, Volume 8 of *Subsidia, Studies in Church History* (Oxford: Blackwell, 1991), 100-101.

¹¹⁴ Weiser, *Handbook of Christian Feasts and Customs*, 275.

saved human person who shares in the glory of the risen Christ inspires the earthly Church to follow her example and look forward to eternal glory.



The chart below compares the relative frequency of the theme of the paschal mystery in the four liturgical sources analyzed. Salvific themes are found most often in the Liturgy of the Hours of the SMC, we find, and least often in the Roman Missal. But the Liturgy of the Hours in both rites are rich in their reflections on the paschal mystery. This indicates the importance of the Liturgy of the Hours as a celebration of the salvation mystery in the Church.



CONCLUSION

Our study in this chapter has shown that the most important theological theme in the prayers of both the Roman and the SM rites is the role of Mary in salvation history. The unique place of the Virgin Mary in the scheme of salvation, as mother both of the Christ and of the Church, is displayed throughout the prayers. She is unique as well as universal. By virtue of

her divine maternity, she is exceptionally close to the Savior and closely involved in the plan of salvation. Her distinctiveness lies in the fact that she is the second Eve, the real mother of the living who brought forth the fruit of life on earth. She opens the gates of heaven which had been closed by the first Eve. Since now she is crowned as Queen of heaven, her prayers aid in the salvation of the earthly Church. At the same time, Mary is the archetype and representative of the human race, being the fullest and highest example of humanity's true vocation, second in this only to Christ Jesus. She is a model for the Church in its pilgrimage to eternity.

The Assumption of the Virgin Mother into heaven is believed to prefigure the future glory of the Church. This feast is a sign of the hope of all who believe in the resurrection of body and soul with and through Christ the Savior, who defeated death and raised his Holy mother into heaven, both body and soul. Though both the Roman and SM rites seek the intercession of Mary for protection from evil and aid in remaining attentive to heavenly things, the prayers of the Roman rite place more emphasis on the glory of the queen Virgin Mary in heaven. Her prayers bring redemption to her children on earth. By contrast, the Syro-Malabar Liturgy tends to present Mary as the mother of humanity and an example for believers. By imitating her life and virtues one might achieve salvation and share in the glory she gained in heaven. All are called to be the instruments of salvation for their fellow human beings by imitating her humility and her total surrender to the will of God. Succinctly, the liturgical prayers of this solemnity of the Virgin Mary affirm at once both the singularity and the universality of the Mother of Son of God.

In one sense, the feast of the Assumption of the Blessed Virgin Mary is a mariological feast, for it honors the Virgin Mary. Yet it is also an eschatological feast, for it provides assurance of the resurrection; it is an anthropological feast, for it reminds human beings of the integral unity of soul and body; it is an ecological feast, for it teaches humanity about the spiritual significance of matter. In this feast, we honor the union of matter and spirit, of earth and heaven, accomplished in the person of the Mother of God.¹¹⁵ It is not only mariological, then, but also eschatological, anthropological and ecological. For the Orthodox Churches, the feast of the Assumption of Mary is not a dogma but a fruit of faith. As Schmemmann puts it:

It is not an object of faith, but its fruit; not a *nota ecclesiae* but the self-revelation of the Church; not even a doctrine, but the life and fragrance of doctrine in us.¹¹⁶

Here we see that Mary's role as the type and mother of the Church is reflected in the liturgy of the Church. The future glory and victory of the Church is seen in the glory of Mary, who is at once the mother of Christ and mother of the Church. In short, the liturgy of the feast of the Assumption calls the Church to reflect on the ecclesiological and eschatological dimensions of the paschal mystery, which is, at the same time, a reflection on the history of salvation.

¹¹⁵ Ware, "The Final Mystery," 244.

¹¹⁶ Alexander Schmemmann, *The Virgin Mary, The Celebration of Faith*, vol. 3 (Crestwood: St. Vladimir's Seminary Press, 1996), 93.

CHAPTER SIX

DOUBTING DISCIPLE AND FATHER OF FAITH: A THEOLOGICAL STUDY OF THE LITURGICAL PRAYERS FOR THE FEAST OF ST. THOMAS THE APOSTLE

INTRODUCTION

Although St. Thomas is recognized only as one of the twelve Apostles of Jesus by the Roman Church, he is the father of faith and founder of the Syro-Malabar Church. Saint Thomas the Apostle, whom the Gospel of John refers to several times, was called *Didymos*, ‘the twin.’¹ He preached the Gospel in Persia and India and suffered martyrdom there.² The Gregorian Sacramentary lists December 21 as his feast day.³ Frankish liturgists added the feasts of the Apostles and saints to the Roman copy of the Gregorian Sacramentary, and it was they who set the date for St. Thomas’s feast.⁴ Today, the Latin liturgical calendar celebrates his feast on July 3. Among the Syro-Malabar Christians, the feast of St. Thomas is celebrated solemnly as ‘Dukrana,’ or ‘the Remembrance’ of his martyrdom at Mylapore in India, on this same date.⁵ Devotion to the Apostle is very deep among the St. Thomas Christians of India, and the Syro-Malabar liturgical calendar commemorates him on four separate days.⁶ When one considers

¹ The name Thomas comes from the Aramaic *Teoma* and the Greek *Thomas*. In Aramaic *teoma* (in Hebrew *teom*) is an epithet meaning ‘twin.’ Based on the apocryphal *Acts of Thomas*, some call him Judas Thomas or Judas the twin, who was regarded as the twin of Jesus himself. Mathew Vellanickal, “Faith and Character of St. Thomas,” in *The Saint Thomas Christian Encyclopaedia of India*, ed. George Menachery, vol. 2 (Trichur: Saint Thomas Christian Encyclopaedia of India, 1973), 2.

² Four places are related to the mission and preaching of St. Thomas: namely, Persia, India, Edessa and Seleucia. But he is believed to have been martyred in India in AD 72. John Moolan, “Martyriology of St. Thomas the Apostle with Special Reference to Syro-Malabar Church,” *Christian Orient* 26, no. 2 (2005), 18. For a brief historical account, see Placid J. Podipara, “The Indian Apostolate of St. Thomas,” in *The Saint Thomas Christian Encyclopaedia of India*, ed. George Menachery, vol. 2 (Trichur: Saint Thomas Christian Encyclopaedia of India, 1973), 7-12. The preaching and martyrdom of St. Thomas are two deep-rooted traditions among the Syro-Malabar Christians of India. For a detailed list of studies on this, see footnotes 5 and 6 of the article by Moolan, “Martyriology of St. Thomas the Apostle,” 19. The Church historian Eusebius records that Thomas preached in India. Some of his relics were supposedly brought to Edessa on July 3, 384; some of them passed from Edessa to Ortona in Apulia in the thirteenth century. According to the *Liber pontificalis*, Pope Symmachus (498-514) built a small chapel in the saint’s honor in St. Peter’s Basilica. Thomas J. Talley, *The Origins of the Liturgical Year* (New York: Pueblo, 1986), 243.

³ Because the Advent liturgies of December 17-24 are so important, St. Thomas’ feast was moved in 1969 back to the traditional date (that of the transfer of his relics to Edessa). Talley, *The Origins of the Liturgical Year*, 243. See also Philippe Rouillard, “The Cult of Saints in the East and the West,” in *Handbook for Liturgical Studies: Liturgical Time and Space*, ed. Anscar J. Chupungco, vol. 5 (Collegeville: Liturgical Press, 1997), 309.

⁴ Rouillard, “The Cult of Saints in the East and the West,” 306.

⁵ The Apostle Thomas suffered martyrdom in Mylapore, Madras (today’s Chennai). The Tomb in Mylapore is regarded as a proof of his martyrdom in India. For more details about his life and death in India, see Moolan, “Martyriology of St. Thomas the Apostle,” 22-25. It was the custom among the St. Thomas Christians to celebrate this feast as the death anniversary of the father of a family. Varghese Pathikulangara, *Divine Praises and Liturgical Year*, 4 vols., Chaldeo-Indian Liturgy, vol. 4 (Kottayam: Denha Services, 2000), 189. In local language, this day is also known as *Thoraana*, which is a derivation of Syriac term *Dukrana* meaning ‘commemoration.’ An ancient practice of this feast was the preparation of an annual funeral meal known as *Chaatham* or *Sraadham*, which was originally a Hindu custom of satiation in honor of deceased ancestors. Moolan, “Martyriology of St. Thomas the Apostle,” 32.

⁶ The first one is Mar Thoma Day (St. Thomas Day), which is on the seventh Friday of the season of Epiphany. This Friday is dedicated to the patron saint of the Church. In the East Syrian Church, Mar Thoma is the patron saint of both Persia and India. John Moolan, “Friday Commemorations in the East Syrian Tradition,” *Christian Orient* 30, no. 2 (2009), 45. The second is Mar Thoma Sunday, which falls on the second Sunday of

the liturgical prayers of these days, one finds repeated references to Gospel passages related to St. Thomas the Apostle. He is mentioned on three different occasions in John's Gospel. One of these is in chapter 11, where St. Thomas expresses his willingness to travel to Jerusalem with Jesus and to die with him there.⁷ In chapter 14, St. Thomas asks Jesus to explain his meaning about the 'way' during his discourse to the disciples at the Last Supper.⁸ Finally, in chapter 20, Jesus appears to Thomas after the resurrection, which results in his well-known confession of faith in the risen Lord: 'My Lord and my God.'⁹

1 THE ROMAN LITURGY

The following table presents the distribution of repeated theological themes in the prayers of the Eucharist and the LH of the Roman rite for the feast of St. Thomas. In what follows in this section, we analyze the prayers and identify the most frequently repeated ideas. We then gather and examine more closely these words or groups of words to uncover the underlying theology of these prayers.

Tables showing the distribution of theological themes in the liturgy of the Roman Rite for the feast of St. Thomas the Apostle¹⁰

PARTICIPATION IN SALVATION

A) Eucharistic Liturgy

NAME OF PRAYER	WORD/GROUP OF WORDS	PART OF THE PRAYER
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the season of Resurrection. On that day, the Church commemorates the memory of his proclamation of faith in the risen Lord. This is also known as New Sunday, since it was the day of proclamation of a new Christian faith in the risen Christ declared by the Apostle. The third one is the commemoration day of the martyrdom of the Apostle on July 3. The fourth is the memorial day of the miraculous stone cross known as the Mar Thoma *Sliba* Day on December 18. Moolan, "Martyriology of St. Thomas the Apostle," 31-33.

⁷ On the occasion of Lazarus' death, when Jesus decides to go to Judea even though some Jews were trying to stone him, "Thomas, who was called the Twin, said to his fellow-disciples, 'Let us also go, that we may die with him.'" Jn 11:16.

⁸ In the John 14, "Thomas said to him, 'Lord, we do not know where you are going. How can we know the way?' Jesus said to him, 'I am the way, and the truth, and the life. No one comes to the Father except through me.'" Jn 14:5-6.

⁹ After his first appearance to the Apostles in the absence of Thomas who refused to believe in Jesus' resurrection, Jesus appears a second time when Thomas was present "A week later his disciples were again in the house, and Thomas was with them. Although the doors were shut, Jesus came and stood among them and said, 'Peace be with you.' Then he said to Thomas, 'Put your finger here and see my hands. Reach out your hand and put it in my side. Do not doubt but believe.' Thomas answered him, 'My Lord and my God!' Jesus said to him, 'Have you believed because you have seen me? Blessed are those who have not seen and yet have come to believe.'" Jn 20:26-29.

¹⁰ All the prayers of Eucharistic celebration are taken from the Missal text USCCB, *The Roman Missal, English Translation According to the Third Typical Edition* (New Jersey: Catholic Book Publishing Company, 2011), 743, 446-449 and 535. For the prayers of the Divine Office, see *The Liturgy of the Hours According to the Roman Rite*, vol. 3, 4 vols. (New York: Catholic Book Publishing Corp., 1975), 1516-1520 and 1656-1674.

1. Entrance antiphon	Confess, exalt and thank	You are my God, and I confess you...exalt you...thank you for you became my Savior.
2. Collect	Believing, acknowledge	...believing, may have life in the name of Jesus...whom Thomas acknowledged as the Lord...
3. Prayer over the Offerings	Render service, offer sacrifice of praise	We render you ...the service that is your due...offer you a sacrifice of praise...
4. Prayer after communion	Recognize, Proclaim	...receive...the Body of ...Son...we may recognize him...as our Lord and our God...and proclaim him by our deeds and by our life.
5. Solemn Blessing	Witnesses, inherit eternal homeland, possess firmness of faith	...make you...witnesses to the truth before all...you may inherit the eternal homeland...you possess firmness of faith.

B) The Liturgy of the Hours

NAME OF PRAYER	WORD/GROUP OF WORDS	PART OF THE PRAYER
1. Antiphons of EP I (Evening Prayer) and MP	Follow, remained steadfast in my love, bear fruit, not seen and yet believe	... left their nets to follow the Lord and Redeemer... you have remained steadfast in my love, ...go forth and bear fruit that will last forever,...blessed are they who have not seen me and yet believe.
2. Responsory of EP I	Living as I taught you	... world will know, you are living as I taught you.
3. Intercessions of EP I & II	Make witnesses, preach Gospel, sow seed and harvest, achieve reconciliation	...make us his witnesses...help us to preach this Gospel... work at sowing the seed may share the joy of the harvest...to work towards achieving this reconciliation...

ROLE OF THE APOSTLES

	NAME OF PRAYER	WORD/GROUP OF WORDS	PART OF THE PRAYER
EUCCHARIST	1. Collect	Intercession	...so that we may always be sustained by his intercession...
	2. Solemn Blessing	Through the glorious merits, intercession	...bless you through the glorious merits of the holy apostles...So that through the intercession of the Apostles...
LITURGY OF THE HOURS	1. Intercessions of EP and MP	Foundation of Church, sacraments and word given through the apostles	... we built on the foundation of the apostles... Christ's body and blood given us through the apostles... feast of your word prepared for us by the apostles...the holy Church founded on the apostles...the cleansing power of baptism and penance ...entrusted to your apostles...
	2. Morning Hymn	bore light of Gospel truth	...Of Gospel truth they bore the light to brighten earthly night...
	3. Responsory of MP	rulers over all the earth	You have made them rulers over all the earth.
	4. Antiphon of MP	foundation stones of heavenly Jerusalem	On the foundation stones of the heavenly Jerusalem, the names of the twelve apostles of the Lamb are written...
	5. Concluding prayer of EP and MP	Experience the help of his prayers	... let us always experience the help of his prayers...

ECCLESIOLOGICAL THEMES

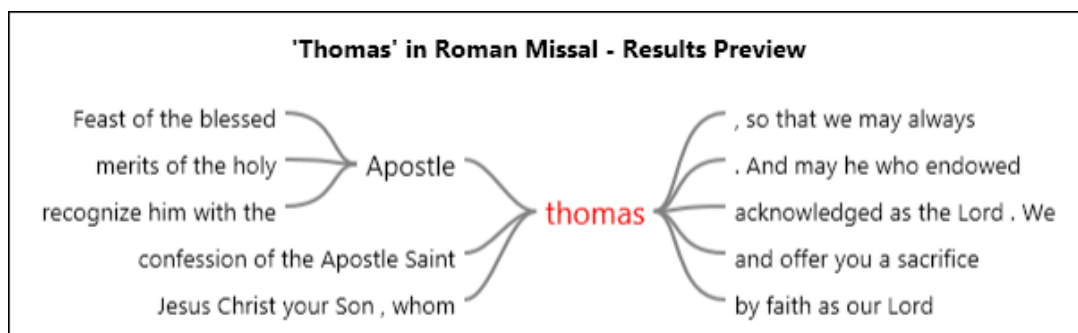
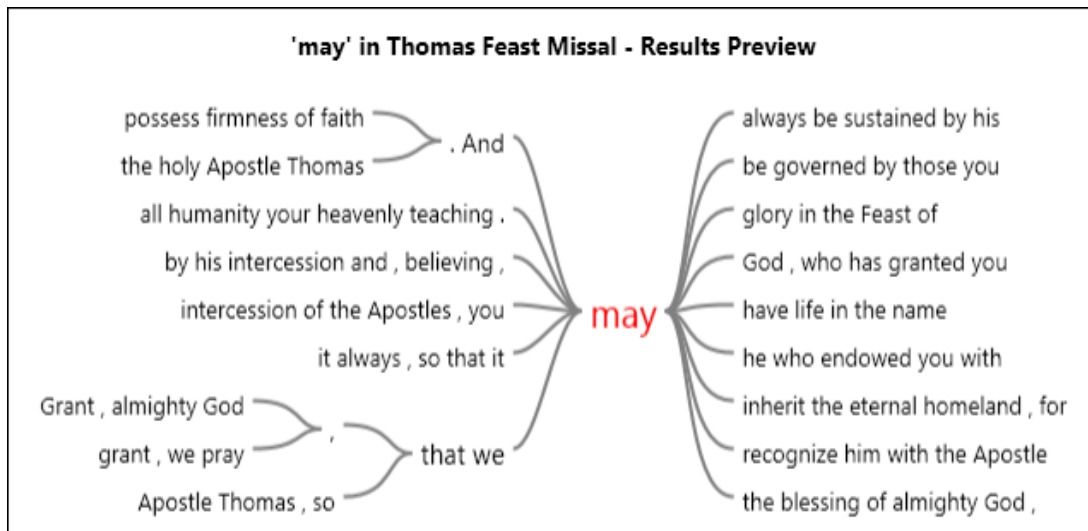
	NAME OF PRAYER	WORD/GROUP OF WORDS	PART OF THE PRAYER
EUCCHARIST	1.Preface 1	Your flock, watch over it, appointed shepherds Built your Church,	...through the blessed Apostles watch over it and protect it...may be governed by those you have appointed shepherds...to lead it...
	2.Preface 2	Apostolic foundations, lasting sign of holiness, heavenly teaching	...built your Church...on apostolic foundations, to be a lasting sign of your holiness on earth and offer all humanity your heavenly teaching.
	3.Solemn Blessing	Apostolic foundations, Teaching	...to stand firm on apostolic foundations....with the teaching and example of the Apostles....by their teaching you possess firmness of faith.
LITURGY OF THE HOURS	1.Intercessions of Evening Prayer	built on the foundations, mindful of the Church	...built on the foundations of the apostles...be mindful of your Church...
	2.Intercessions of Morning Prayer	banquet of Christ's body and blood, feast of your word, holy Church founded, cleansing power of baptism and penance	Praise be to you Lord for the banquet of Christ's body and blood....for the feast of your word prepared for us....for your holy Church founded on the apostles....for the cleansing power of baptism and penance...

1.1 THE PROPER PRAYERS OF THE ROMAN MISSAL

The Roman Missal includes proper prayers for the collect, prayer over the offerings, and prayer after communion, as well as entrance and communion antiphons. Two prefaces of the Apostles are also given, along with and a solemn blessing formula for the feast of the Apostles. In our NVivo queries, we have left aside the rubrics and titles of the prayers. The table below presents the results of a word frequency query for the proper prayers of the Roman Missal. This query shows that the verb 'may' is most often repeated in the prayers, as it expresses the hope of the Church. The name of the Apostle Thomas is the next most repeated word.

Sl. No	Word	Count
1	may	9
2	Thomas	5
3	apostle	4
4	apostles	3
5	teaching	3

Word trees for these two words showing their context in the prayers are given below.



The collect, prayer over offerings, and prayer after communion refer to the Apostle Thomas and his confession of faith in the risen Lord. The prefaces and solemn blessings of the feast are taken from the common of the Apostles. The main theme found in those prayers is thus the foundation of the Church on the Apostles and their teaching role in the Church.

1.1.1 Participation in Salvation

Faith in the risen Lord and the confession of that faith by word as well as deed is displayed as the necessary conditions for attaining salvation. The prayers of the Eucharist echo the apostolic teaching that salvation comes by confessing Jesus as Christ and believing in him with one’s whole heart.¹¹ The Entrance antiphon proclaims Christ as God and thanks him for becoming the Savior of humanity.¹² The collect for the feast expresses the idea that one will have life by believing in the name of Jesus Christ. It points to the confession of the Apostle Thomas, who acknowledged Christ as the Lord. The prayer over the gifts refers to the sacrifice of praise which again leads one to think of the letter to the Hebrews, where the author speaks of the fruits of the lips which confess the name of the Lord, calling it “the sacrifice of praise.”¹³ The prayer after communion is a very good instance of the spirit of the

¹¹ The proper prayers of this feast seem to be based on scriptures. See for example “[B]ecause if you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. For one believes with the heart and so is justified, and one confesses with the mouth and so is saved” Rom 10:9-10; “They answered, ‘Believe on the Lord Jesus, and you will be saved, you and your household” Acts 16:31.

¹² USCCB, *The Roman Missal*, 743.

¹³ “Through him, then, let us continually offer a sacrifice of praise to God, that is, the fruit of lips that confess his name” Heb 13:15.

feast being combined with the aim of liturgy in general, which is to live out one's faith in the risen Lord. The Church prays that, as it receives the body of the only begotten Son in the sacrament of the Eucharist, it may recognize Christ by faith as the Lord and God, as the Apostle Thomas did. It does not stop there, but asks for help in proclaiming Christ by their lives and deeds. The prayer asks implicitly for the grace to live the faith by proclaiming the Savior and his merciful love. The communion antiphon refers to Jesus' advice to Thomas, that he should believe in the risen one by touching his wounds, and includes a reading from John, chapter 20. Thus the prayers call upon the faithful to achieve salvific grace as the Apostle did, by faith in the Lord Jesus Christ.

1.1.2 Intercession, Teaching and Example

The collect of the feast prays that as the Church glories in the feast of the blessed Apostle Thomas, it may be sustained by his intercession. The solemn blessings for the feast of Apostles praise the glorious merits, teachings, example, and intercession of the Apostles. The life and faith witness of the Apostle Thomas is held up as an example. St. Thomas is presented as an ideal for the Church, in his proclamation of his faith in the Lord. The Apostles who are now in the eternal homeland intercede for the members of the Church and help the Church to follow their teachings and witness to the truth by being missionaries of the Good News in the world.

1.1.3 Ecclesiological Themes

The prayer over the gifts honors the confession of the Apostle St. Thomas. It asks God for the grace to keep his gifts safe in the faithful, recalling Paul's exhortation to Timothy.¹⁴ There are two prefaces for the feasts of the Apostles in the Roman Missal. The first preface thanks God, the eternal Shepherd, who appointed the Apostles to watch over and protect his flock. It also refers to the apostolic succession of bishops, who govern the Church and have been appointed as shepherds by the Apostles.¹⁵ The second preface for the feast of the Apostles renders God thanks for establishing his Church, which stands firm on apostolic foundations. This prayer illustrates the nature and function of the Church on earth. It calls the Church a lasting sign on earth of God's holiness. It is the Church that offers the heavenly teaching to the whole human race.¹⁶ In the solemn blessings for the feast of the Apostles, the Church hopes it will be blessed and protected by their prayers and inherit the eternal homeland by their powerful intercession. It hopes that all who have participated in the celebration will be made witnesses of the truth and possess firmness of faith.¹⁷

The proper prayers for the feast of the Apostle and the prefaces, as well as the solemn blessing for the Apostles' feast, explicitly refer to the salvation mysteries unfolded in the life of the Church. The mystery of the Church is more prominent than the mystery of Christ, even if it was Christ who appointed the Apostles. It is Christ who saves all through the sacraments of the Church, which is his own body. Faith in the risen Christ and confession of him as the Lord is the necessary condition for salvation. The role of the Apostles in building up the

¹⁴ See 2 Tim 1:14 "Guard the good treasure entrusted to you, with the help of the Holy Spirit living in us."

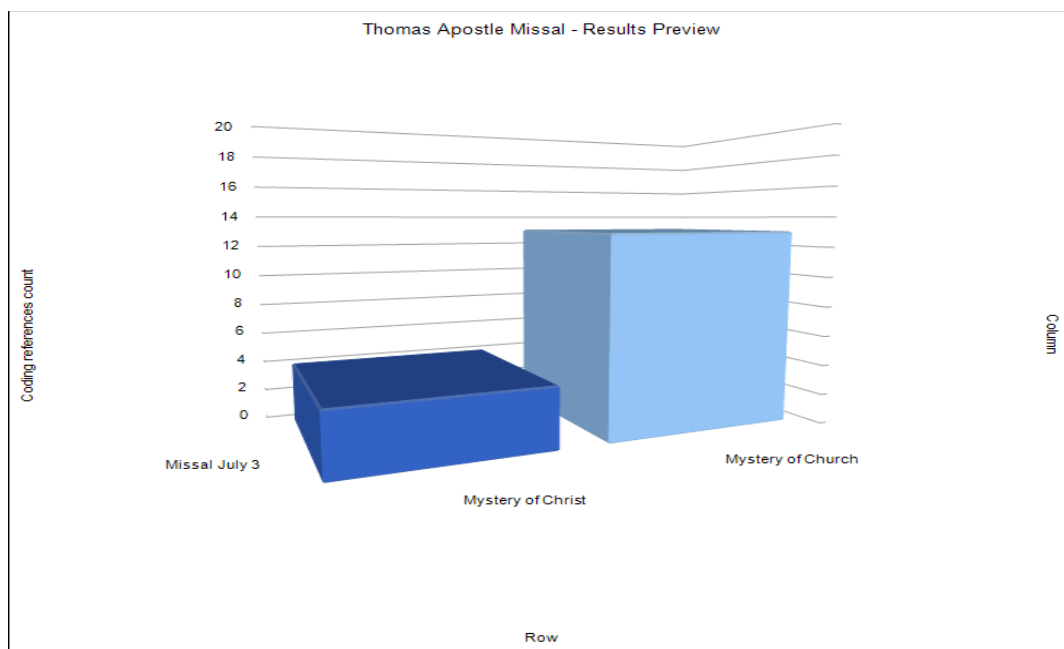
¹⁵ USCCB, *The Roman Missal*, 446.

¹⁶ USCCB, *The Roman Missal*, 448.

¹⁷ USCCB, *The Roman Missal*, 535.

Church as the sign of God’s holiness is expressed throughout the prayers. The Lord who founded the Church on the faith of the Apostles continues to impart his teachings and saving grace to the Church. The function of sacraments in the Church is highlighted. The message conveyed to the Church is that the confession of faith in Christ and proclamation of him through one’s life and deeds will lead one to salvation.

We have coded the proper prayers of the Missal for the feast of St. Thomas the Apostle with the paschal mystery scheme and run the matrix coding query in NVivo. The following chart presents the result. One finds more reflections on the mystery of the Church than explicit references to the Christ events of salvation history. The participatory aspect of salvation for the earthly Church is thus dominant in the prayers of this feast. The Church is encouraged to follow the example of St. Thomas by living their faith and achieving salvation by confessing the risen Lord.



1.2 THE LITURGY OF THE HOURS FOR THE FEAST OF THOMAS THE APOSTLE

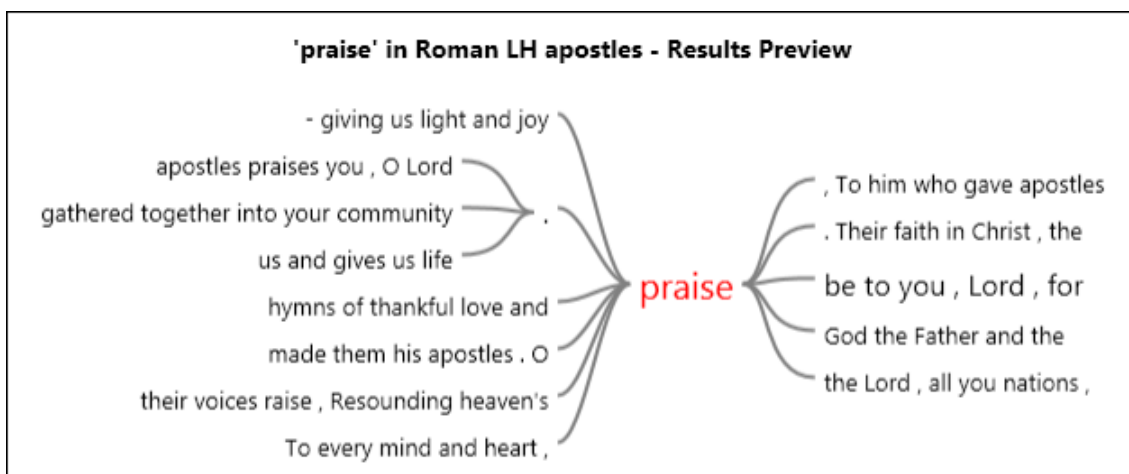
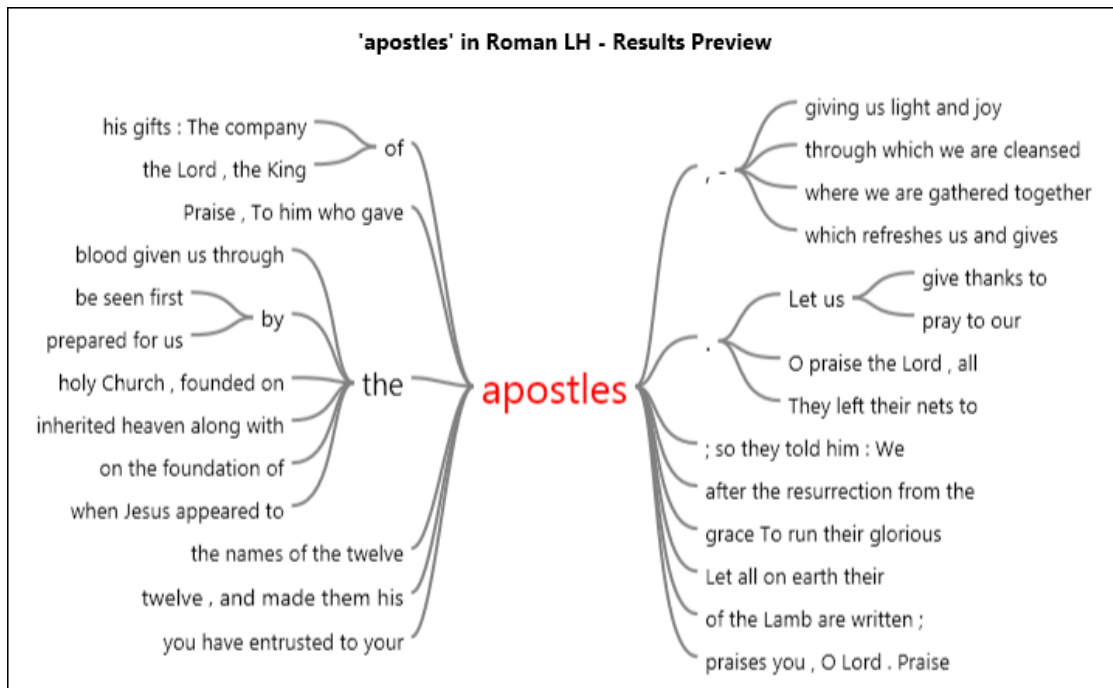
In the LH of the Roman rite, the Apostle Thomas is often remembered for his incredulity. He proclaimed the Easter faith of the Church only after meeting the risen Lord.¹⁸ There are few proper prayers in the LH of the Roman rite, and so prayers from the common of the Apostles are studied for this feast. Though there are prayers for each Hour in the common of the Apostles, we have used only the two Evening Prayers and the Morning Prayer to make the text comparable in length with the prayer text of the SMC for this feast. Thus only the antiphons, intercessions, responsories and other prayers are considered in our analysis here.

The results of the word frequency query of NVivo for the Liturgy of the Hours prayers of the Roman rite show that the most often repeated word is ‘Apostles.’ The next two most often

¹⁸ The short description given before the prayers says that nothing certain is known about his life, but that he is said to have preached the gospel to the people of India. It does certify that since fourth century, however, the celebration of the transference of St. Thomas’s body to Edessa has been commemorated on July 3. *The Liturgy of the Hours According to the Roman Rite*, vol. 3, 1516.

used words are the verbs 'praise' and 'love.' The Church praises God for the glory of the Apostles and reminds its children to follow the commandment of love in order to achieve the salvific fruits, as the Apostles were instructed to do so by their master. The following word trees offer a map of the texts, showing where these repeated words occur in them based on a text search query in NVivo.

Sl. No	Word	Count
1	Apostles	14
2	praise	8
3	love	7





1.2.1 Soteriological Themes

The antiphons of the Evening Prayers present the relationship between Jesus and the Apostles as an example for the believer, showing one how to grow in grace. One must be steadfast in the love of Christ to remain his friend. This love for one another will make the world know that they live as Jesus taught them. In the concluding prayer, the Church hopes that it may be granted eternal life by believing in Jesus, whom the Apostle acknowledged as Lord.¹⁹ Faith in the risen Lord and love for one another are thus presented as necessary conditions to achieve salvation and eternal life. The intercessory prayers of the Evening Prayer implore the Father to make all members of the Church witnesses to the risen Christ, even in the farthest corners of the world. Since Christ was sent to preach the Good News to the poor, the Church also asks for the grace to preach his Gospel to every creature. It also expresses its desire to share the joy of the harvest together with Christ, who sows the seeds of unending life. The Church desires to work towards achieving the reconciliation brought by the blood of Jesus. It also pleads for the dead, that they may enter the kingdom of joy with Christ who sits at the right hand of the Father. Pointing to the example of doubting Thomas, the Church assures the faithful that they are even more blessed than he, for they have believed without seeing. Yet their faith will be fruitful only if they express it through good deeds in their lives.

1.2.2 The Role of the Apostles

The prayers of the LH of the Roman rite present the lives of the Apostles as exemplary for the Church as it strives to follow Christ and keep his commandments. St. Thomas the Apostle is not exactly held up as an ideal to be imitated, because of his doubt in the resurrection. In the common of the Apostles, we find that the antiphons of Evening Prayer I recall the discourse of Jesus at the Last Supper and the installation of the twelve Apostles, the mandate to preach the Gospel, and the need to imitate the Apostles.²⁰ Jesus chose twelve of his followers to be the Apostles. They left their nets and followed Jesus, their Lord and Redeemer. The members of the Church are reminded of the need to leave behind their own possessions and follow Jesus. The prayers of the LH for this feast shed light on the intimate

¹⁹ *The Liturgy of the Hours According to the Roman Rite*. vol. 3, 1519 and 1520.

²⁰ For example the antiphon 1 and 2 of the Evening Prayer reads “Jesus called his disciples to him and from among them he chose twelve and called them Apostles” and “[T]hey left their nets and followed their Lord and Redeemer.” *The Liturgy of the Hours According to the Roman Rite*. vol. 3, 1656.

relationship of the Apostles with Christ, who called them friends and revealed the heavenly mysteries to them. The Morning Prayer antiphons proper to the feast refer to the Gospel passages that mention the Apostle Thomas.²¹ The antiphon for the canticle of Mary refers to the confession of St. Thomas when he touched the mark of the nails in Jesus' body and put his hand in his side.²² The responsory indirectly indicates that the Lord has made the Apostles rulers over all the earth and that they will always remember his name.²³ The noteworthy element found in all these prayers is that all the gifts the faithful enjoy in the Church have been received through the Apostles, which shows the very significant role they play in the salvific work of Christ in the Church, which is founded upon them. The concluding prayer of the Morning Prayer is the same as in the Evening Prayer. In this prayer, the Church asks for the grace to experience the help of the prayers of Apostle Thomas.

The invitatory of the LH in the common of the Apostles calls the Church to worship the Lord, the King of the Apostles. The Evening Prayer includes a hymn, psalms and a canticle from the common of the Apostles, as well as the same antiphons as in the Morning Prayer. The hymn offers thankful praise to God for the eternal gifts of Christ the King, the Apostle's glory. It was the Apostles' faith, hope and love that led them to the eternal God. The Holy Trinity rejoices in them. The Church cries out to its Redeemer, begging to join the Apostles in heaven.²⁴ The antiphons of the psalmody also recall the Apostles, who were called the friends of Jesus and to whom he ministered, as described in the Gospel of John.²⁵ The responsory points to Jesus' call for the Apostles to preach the Good News to all nations and glorify God for his wonders.

1.2.3 The Church as a Medium of Salvation

The intercessions of the Morning Prayer are taken from the common of the Apostles.²⁶ These prayers express with great care how God accomplished his salvific plan through the life and work of the Apostles in the Church. The Church is exhorted to give thanks to the Father for all his gifts and praise him with the company of the Apostles. The prayer asserts that the faithful have inherited heaven along with the Apostles. This is the 'already' dimension of the Church's eschatological hope. The prayers praise God for the banquet of Christ's body and blood, the feast of his word, the Church, and the cleansing power of the sacraments, especially baptism and penance. The intercessions of the Evening Prayer are again taken from the common of the Apostles. They pray for the Church, which is built on the foundation of the Apostles, and pray to the almighty Father to be mindful of his Church.²⁷ The Apostles are the chosen ones and Christ built his Church on the foundation of their faith. The Church prays for the grace to continue the work of salvation, which started with the Apostles preaching the Good News and the Gospel of redemption to the ends of the earth. Paul is also counted among the Apostles, and the Church urges its members to imitate him as he imitated Christ. The role of the sacraments and of the apostolic tradition in the Church is demonstrated

²¹ Jn 14:5-6 and Jn 20:24-25; 27. The antiphon for the Canticle of Zechariah is also from Jn 20:29.

²² Jn 20:27-28.

²³ *The Liturgy of the Hours According to the Roman Rite*, vol. 3, 1519.

²⁴ *The Liturgy of the Hours According to the Roman Rite*, vol. 3, 1669-1670.

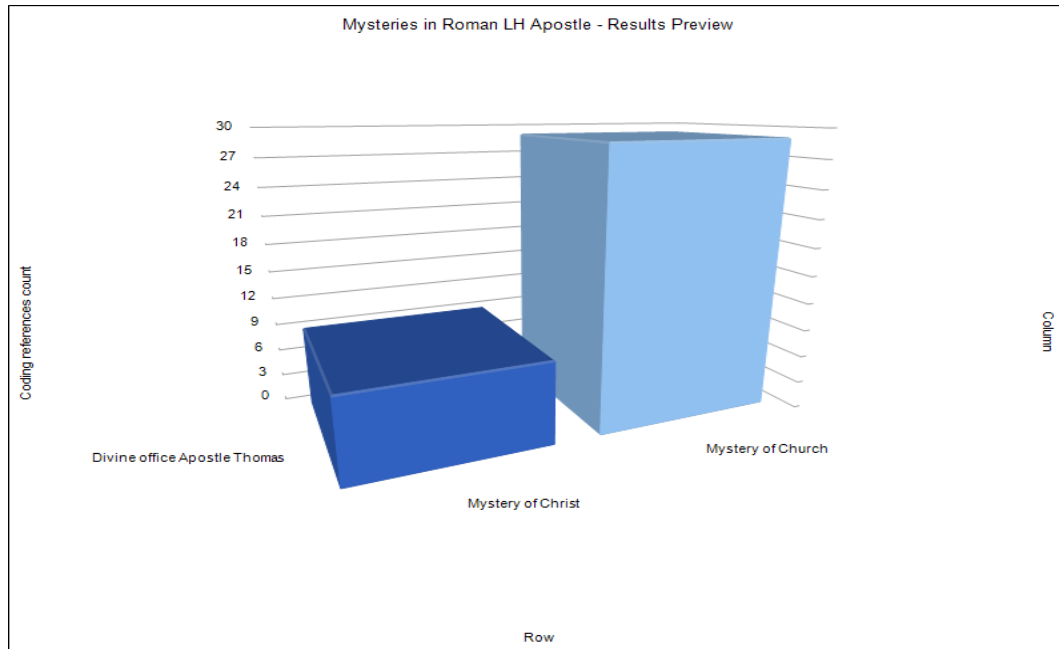
²⁵ See Jn 15:15.

²⁶ *The Liturgy of the Hours According to the Roman Rite*, vol. 3, 1667-1668.

²⁷ *The Liturgy of the Hours According to the Roman Rite*, vol. 3, 1673-1674.

in these prayers. The major role of the Apostles in building up the body of Christ, as well as their own glorious status in heaven, is revealed in these prayers. The Church pleads that God’s salvation plan will be fulfilled and acknowledges the interceding power of the Apostles, hoping to join them with God in heaven.

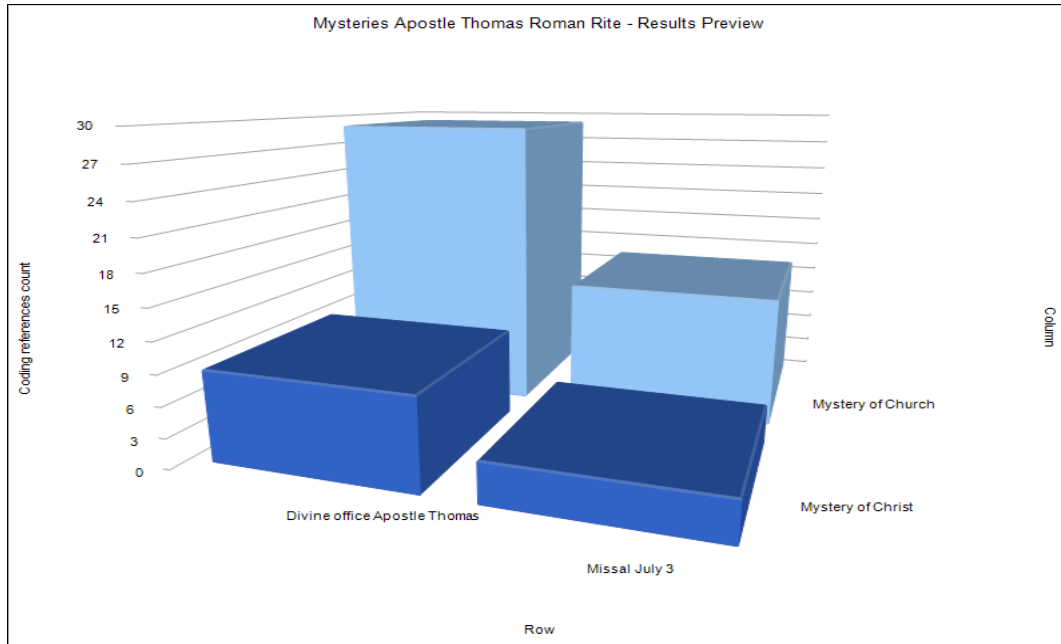
The following chart compares the relative frequency of reference to the mysteries of Christ and of the Church in the prayers of the LH for the feast of St. Thomas in the Roman rite.



The main theological themes found in the prayers of both the Eucharist and the LH for this feast of St. Thomas in the Roman rite are the role of Apostles in setting up the Church as the channel of salvation and belief that one can achieve salvation by participating in the activities of the Church. Similar themes are repeated in both liturgies. In the Roman rite, the feast of St. Thomas is an ordinary feast, not a solemnity. Most parts of the prayers therefore come from the common of the Apostles. This is evident in the repetition of the idea of the apostolic foundation of the Church. The Church thanks God for all the graces and great gifts of salvation it has received through the Apostles. In addition, though, the confession of faith of St. Thomas is explicitly remembered and his intercession is requested for the living, as they strive to witness to Jesus Christ as Lord as the Apostle himself did. In general, the Church praises and thanks God for the gift of faith, as well as for his divine teaching, for the sacraments, and for the word of God in the Church handed down to the by the Apostles.²⁸

The following chart compares the two liturgies in the Roman rite for the feast of St. Thomas. We can see that references to the mystery of the Church are more frequent in the prayers than references to the mystery of Christ.

²⁸ See for example the solemn blessing formula in the Missal and the intercessory prayers of the Morning Prayer in the common of the Apostles. USCCB, *The Roman Missal*, 535; *The Liturgy of the Hours According to the Roman Rite*, vol. 3, 1667-1668.



2 THE SYRO-MALABAR LITURGY

This section examines theological themes in the liturgy of the Eucharist and the LH of the Syro-Malabar rite for the feast of St. Thomas the Apostle, who is the founder and ‘father of faith’ of this Church. The proper prayers of the Eucharist for the feast of St. Thomas is already in use in the Church and available only in Malayalam. The proper prayers for the LH have not yet been translated and approved for use in the SMC.²⁹ The liturgical calendar of the SMC includes a season dedicated to the Apostles. Therefore, the prayers of the Sunday of the season of the Apostles³⁰ are studied here and compared with the prayers of the Roman rite.

The table of prominent theological themes occurring in the prayers of the Syro-Malabar liturgy for the feast of St. Thomas is given below.

Tables showing the distribution of theological themes in the liturgy of the Syro-Malabar Rite for the feast of St. Thomas the Apostle³¹

SOTERIOLOGICAL THEMES

A) Eucharistic Liturgy

²⁹ Since there is no English translation of the proper prayer of the Malayalam Mass, the prayers given in this text are free translations of the author from the Malayalam *Qurbana Taksa* text.

³⁰ This is the fifth season of the nine seasons of the liturgical year of the Syro-Malabar rite. It is called the *Slihe*, the Apostles. It lasts for seven weeks and begins with the feast of Pentecost. The season recalls the advent of the Holy Spirit on the Apostles, the proclamation of the gospels by them, the hardships they had to encounter and the establishment and growth of the Church despite all barriers. Pathikulangara, *Divine Praises and Liturgical Year*, 186-187.

³¹ For the Syro-Malabar Liturgy, the prayers are taken from the *Qurbana Taksa* text, SMBC, *Syro-Malabar Sabhayude Qurbana: Razakramam* (Malayalam) (Kakkanad: Syro-Malabar Commission for Liturgy, 1989; reprint, 2011), 297-306. For the LH, see Commission for Liturgy, *Liturgy of the Hours* (Ujjain: Synodal Committee of Bishops for the English Version of the Liturgy of the Hours of the Syro-Malabar Church, 2012), 379-387.

NAME OF PRAYER	WORD/GROUP OF WORDS	PART OF THE PRAYER
1. Opening prayer	Message of Salvation, worthy offering of sacred mysteries, fruits of salvation	...to give the message of salvation through your beloved son...may...may we worthily offer the sacred mysteries and receive the fruits of salvation...
2. <i>Zumara</i>	Hope in the holy word, trust and take refuge	...I always hope in the holy word of the Lord and take refuge in him, he is my trust...
3. <i>Karozutha</i>	Live the beatitudes, witness to truth, be Apostles of love and service, to accept Christ as everything, to confess, to die for Christ	...to witness your truth by living the beatitudes...to die with you...to shine as apostles of love and service... to accept Christ as everything in life... to confess you as our Lord and God...strengthened to die for Christ...
4. Prayer after <i>Karozutha</i>	give faith, courage and mission spirit	...give us his strong faith, courage and mission spirit...
5. <i>Onitha d' Raza</i>	confess faith	... let us confess our faith in Christ...
6. <i>Onitha d'Wate</i>	Sacred mysteries	...let us glorify God by receiving these sacred mysteries
7. Thanksgiving prayers	Participating in mysteries, remission of debts and forgiveness of sins, Confess faith and witness you	...participating in the sacred, life-giving and divine mysteries...through the Eucharist you gave remission of debts and forgiveness of sins... may we too confess you on earth and witness through our lives...

B) The Liturgy of the Hours

NAME OF PRAYER	WORD/GROUP OF WORDS	PART OF THE PRAYER
1. <i>Onitha Daqdam</i>	To save, treasure your promises	All nations will acknowledge your power to save, In my heart I treasure your promises...
2. <i>Onitha d'Wasar</i>	Salvation, redeemer, redeem, rising from death, defeating death	...underwent suffering for the sake of salvation of humankind... by his own death and great rise gave salvation to humans...to redeem the humans...rising from death
3. <i>Slotha</i> after <i>Onitha d'Wasaliqe</i>	Path of salvation, merciful to sinners, to tread the path of commandments	Jesus...defeating death...bless the Redeemer of mankind...you sent Holy Spirit to the world to show the path of salvation...be merciful to sinners. Strengthen us...to tread the path of your commandments ever...
4. <i>Karozutha</i> of <i>Lelya</i>	Promised spirit of truth, remission of sins	Lord you promised us the spirit of truth...promised the world remission of its sins...
5. Prayer after <i>Karozutha</i> of <i>Lelya</i>	Redeemer, redeemed	O, God our Redeemer, grant peace to your Church, redeemed by your precious blood...
6. <i>Onitha d'Sapra</i>	Fulfilled the promises he make, Delivered	Offered himself...sent the Spirit divine...fulfilled the promises he make... humans delivered by baptism from sin...

ROLE OF THE APOSTLES

A) Eucharistic Liturgy

NAME OF PRAYER	WORD/GROUP OF WORDS	PART OF THE PRAYER
1. Opening Prayer	Total surrender, Apostle of India, father of faith	...We praise you for giving St. Thomas, who by saying let us die with him, fully surrendered to Christ, as the Apostle of India and our father of faith...
2. <i>Onitha d'Qanke</i>	Witness, received the gifts of Gospel, Lifted lamp of faith in India	...through your beloved disciple St. Thomas received the gifts of Gospel...St. Thomas lifted the lamp of faith in the land of India and witnessed his faith through his death...
3. <i>Karozutha</i>	To proclaim the Gospel of salvation, model of St. Thomas, confessed faith, followed Christ	...send apostles to proclaim the Gospel of salvation...to die with you following the model of St. Thomas...confessed his faith by calling 'My Lord and My God'...as St. Thomas followed you without fear...
4. Prayer after <i>Karozutha</i>	gave as father and Apostle	...thank you for giving St. Thomas as our father and apostle...
5. <i>Onitha d' Raza</i>	confess faith	...blessed are you since you confessed your faith by proclaiming My Lord and my God...
6. <i>Huttamma</i>	to give light of Gospel	...who send St. Thomas to give the light of Gospel to India

B) The Liturgy of the Hours

NAME OF PRAYER	WORD/GROUP OF WORDS	PART OF THE PRAYER
1. <i>Onitha Daqdam</i>	Witness the Gospel, suffer for their faith	...to witness the Gospel to the whole world...the gifts of the Spirit accompanied their witnessing and immense strength to suffer for their deep faith.
2. <i>Onitha d'Wasar</i>	Gave apostles to redeem the humans	...the Redeemer...who gave the apostles...to redeem the humans
3. <i>Onitha d'Wasaliqe</i>	Filled with graces lived their lives, rejoice at the words of the disciples	...filled with graces the apostles lived their lives on earth in truth...all in this world rejoice...at the splendid words of the disciples...
4. <i>Tešbohta of Lelya</i>	Witness, holy apostles are rivers of divine blessings, grace in response to their prayers	...became the witnesses to the kingdom's Gospel...the holy apostles in the Church ...are rivers flowing with divine blessings now...give us grace...in response to their prayers for us on this earth...
5. <i>Karozutha of Lelya</i>	appointed apostles, sent Apostle Thomas	...you appointed the apostles and sent them out to preach the Gospel...you sent the apostle Thomas to lead us to the path of eternal life...

ECCLESIAL MISSION

	NAME OF PRAYER	WORD/GROUP OF WORDS	PART OF THE PRAYER
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EUCCHARIST	<p>1. Antiphon of psalmody</p> <p>2. <i>Karozutha</i></p> <p>3. <i>Huttamma</i></p>	<p>Nurture your Church, protect by the fortress of faith</p> <p>Missionary, India , apostles of love and service</p> <p>light of faith, way of Gospel, missionaries and witnesses to Gospel</p>	<p>Lord Nurture your Church in prosperity and protect by the fortress of faith.</p> <p>...Bless India with many missionaries who are ready to die with you in the model of our father St. Thomas...</p> <p>...may the light of faith become brighter through the Church and let many find out the way of Gospel...Let all the St. Thomas Christians grow deep in faith and become missionaries and witnesses of Gospel around the world...</p>
LITURGY OF THE HOURS	<p>1. <i>Onitha Daqdam</i></p> <p>2. <i>Onitha d'Wasaliqe</i></p> <p>3. <i>Karozutha of Lelya</i></p>	<p>All nations</p> <p>Show the world the path of salvation</p> <p>Promised world remission of its sins through the apostles</p>	<p>All nations acknowledges your salvation</p> <p>...send the Holy Spirit to the world to show it the path of salvation...</p> <p>...you promised the world remission of its sins through the apostles</p>

As the table illustrates, the theme of witnessing or confession is repeated in the prayers of the feast. Along with that, soteriological themes also prevail in the prayers of the SMC. Another major focus of the prayers is the missionary spirit of the Apostle Thomas and the Church.

2.1 PROPER PRAYERS IN THE *QURBANA TAKSA* FOR *DUKRANA*

Since the prayers are available only in the vernacular, we could not use the NVivo program to perform the queries. Word frequency and text queries are possible in the program only with English text. However, we have been able to code the prayers using a pdf file of the original Malayalam text using the paschal mystery scheme. One of the major and repeated themes of the prayers is the confession of faith by the Apostle Thomas and his courage to die for Christ. The Church is admonished to follow the example of the Apostle in order to attain salvation and spread the Good News.

2.1.1 Soteriological Themes

The opening prayer of the feast starts by praising the Lord God for the message of salvation given to the world through his beloved son.³² Grace is asked to celebrate the sacred mysteries worthily on the feast of *Dukrana* (commemoration) of St. Thomas, so that the participants may receive the fruit of salvation through the liturgy. Along with this remembrance of the blessed Apostle, a main thread of thought in the prayer is the salvation brought about through the celebration of the liturgy. This Christological focus and soteriological significance are reflected in the opening prayer, though the Apostle himself is also commemorated here and receives due attention. The prominent theme is the salvation of the world, which is achieved by worthy participation in the liturgical celebration. It is the Son who was first sent by the Father to give the message of salvation to the world, not the Apostle. Thomas is a secondary messenger, sent by Jesus to preach the Gospel in India. The prayer directs Church's attention to the need to take part in sacramental and liturgical celebrations to be granted salvation.

³² SMBC, *Syro-Malabar Sabhayude Qurbana*, 297.

The *Onitha d'Qanke* praises and venerates the cross, the refuge of salvation and protecting fortress that withstands the Evil one and all his tricks. Here too, one can see that the prayers remain focused on the main soteriological thought. The *Zumara* song mentions the confession of the Apostle, 'My Lord and my God.' In the *Zumara*, the Church proclaims with the Apostle that it puts its trust in the word of God and takes refuge in the Lord who is its hope.³³ The *Onitha d'Raze* calls Thomas blessed, since he could touch the side of the risen Christ and express his faith in Christ as 'My Lord and my God.'³⁴ The Church is urged to confess its faith in Christ together with the Apostle. The *Onitha d'Wate* draws attention to Christ, who prepared his own body and blood on this memorial day of St. Thomas. The Church is asked to glorify God by taking part in these sacred mysteries.³⁵ Thanksgiving prayers render praise and thanks to God for the grace to commemorate Thomas the Apostle by participating in the holy and life-giving mysteries.³⁶ The second thanksgiving prayer points to the salvific effects of the Holy Eucharist. Christ who is the hope of the Church has forgiven sins, remitted all debts and made all partakers of eternal life. So the Church prays that it too may confess him on earth and witness to him through their lives. The concluding prayer expresses the hope that those who glorify God by participating in the Holy Eucharist may be made worthy to praise God in heaven along with their father St. Thomas.

2.1.2 The Role of St. Thomas the Apostle

The opening prayer praises God for the gift of the Apostle Thomas, the Apostle and father of faith for India. Thomas is described as the one who totally surrendered to Christ by saying 'let us also go and die with him.'³⁷ The *Onitha d'Qanke* calls Thomas a beloved disciple of Jesus and states that Christ has lifted the lamp in India by the Gospel.³⁸ The song blesses Thomas, the father of faith, who won the crown of victory by testifying to his faith by his death. The psalmody of the Eucharistic celebration consists of Psalms 25, 26, and 27.³⁹ They present God as the powerful Savior, leader, protector, hope and fortress for the faithful and confess trust in him.

The *Karozutha* prayers demonstrate the life and deeds of the Apostle Thomas as an example for all members of the Church.⁴⁰ The prayers are addressed to Christ and ask for the grace of

³³ SMBC, *Syro-Malabar Sabhayude Qurbana*, 301.

³⁴ SMBC, *Syro-Malabar Sabhayude Qurbana*, 303-304.

³⁵ SMBC, *Syro-Malabar Sabhayude Qurbana*, 305.

³⁶ SMBC, *Syro-Malabar Sabhayude Qurbana*, 305.

³⁷ Jn 11:16.

³⁸ SMBC, *Syro-Malabar Sabhayude Qurbana*, 300.

³⁹ SMBC, *Syro-Malabar Sabhayude Qurbana*, 297-299. It is noteworthy that these psalms are used in the funeral liturgy. This coincides with the theme of the feast, since it is the commemoration of the martyrdom of Thomas the Apostle. Psalm 27 is suggested as the responsorial psalm for the Vigil Mass of the deceased OCF 75. The Order of Christian Funerals suggests Psalm 25, with given antiphons, for the processions and rites of the funeral. OCF 127, 176 and 203. *Order of Christian Funerals: Approved for Use in the Dioceses of England and Wales, and Scotland*, ed. Bishops' Conference of England, Wales Liturgy Office, and International Commission on English in the Liturgy, study edition (London: Chapman, 1991), 46 and 429. See also *The Rites of the Catholic Church*, ed. International Commission on English in the Liturgy and National Conference of Catholic Bishops of United States, study edition, vol. 1 (New York: Pueblo, 1990), 947 and 1060; *The Roman Ritual Revised by Decree of the Second Vatican Ecumenical Council and Published by Authority of Pope Paul VI*, ed. International Commission on English in the Liturgy (Collegeville: Liturgical Press, 1989), 29-30, 224, 252, 262 and 268.

⁴⁰ SMBC, *Syro-Malabar Sabhayude Qurbana*, 302-303.

God to live according to the Gospel, following the example of the Apostle. They ask for the grace to witness the truth by living the beatitudes; that many missionaries will come from India, ready to die with Jesus as Thomas the Apostle was; that the faithful may receive the gifts of the Holy Spirit and be Apostles of love and service in their daily lives; that all may accept Jesus, who is the way, the truth and the life, as their everything, and confess him as Lord and God, as Thomas proclaimed him to be; that all may be given strength to die for Christ, as Thomas did, who was fearless in following Jesus: ‘let us also go and die with him.,’ he says in the gospel of John. Thomas is the father and Apostle of the Church, who deeply believed in Christ Jesus. Therefore, the SMC thanks the eternal mercy of God for this Apostle and asks for the strong faith conviction, courage and missionary spirit of Thomas in the prayer after the *Karozuthas*.⁴¹ However, in these prayers we find no intercessory prayers directly addressing the Apostle. The *Onitha d’Wemma* praises the martyrdom of Thomas the Apostle, who received the throne of glory for his faith.⁴² The Holy Trinity prepared the crown of victory for him. The cherubim glorify God for choosing Thomas and enriching him with gifts. The Church also joins them in singing alleluia.

2.1.3 The Mission of the Church

As the Church commemorates the martyrdom of their father of faith, the liturgy reminds its members of their responsibility to spread the Good News. The prayers seek blessings in order to continue the mission of the Church by following the courageous example of St. Thomas. The antiphon of the psalmody pleads with God to nurture the Church in prosperity and protect it by the fortress of faith.⁴³ The concluding prayer explicitly point to the ecclesiological dimension of the salvation mystery.⁴⁴ In the beginning, it blesses the merciful God for sending Thomas the Apostle to bring the light of the Gospel to India. Then, the Church prays that the light of faith be kindled more through the Church and that many find the way of the Gospel in their life. It continues by expressing hope that all St. Thomas Christians may be united in faith and become Apostles and missionaries of the Gospel all around the world.

Succinctly, the Church pleads for the blessings to imitate their father St. Thomas and live as faithful children of the Church. No intercessory prayer appeals to this Apostle here, nor is it suggested that the faithful depend on his merits to achieve salvation. Instead the life, faith and acts of this Apostle and his relationship with Christ Jesus are presented as a standard to the Church as they strive to follow and gain salvific grace. These prayers show that the liturgy celebrates the salvation mysteries, and place no concept or saint in the place of Jesus Christ the Savior.

The following chart presents the result of coding the prayer text from the *Qurbana Taksa* of the SMC with the paschal mystery scheme in NVivo. It compares the relative frequency of references to the ecclesiological and Christological dimensions of the paschal mystery in these proper prayers. As we have seen in the preceding analysis, the role of the Apostle

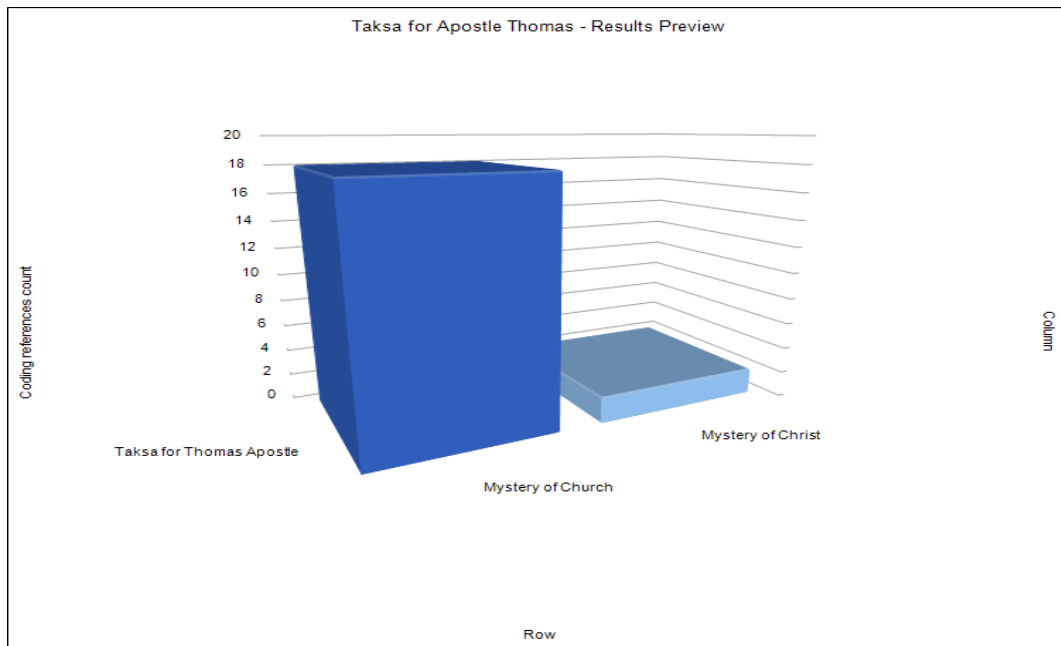
⁴¹ SMBC, *Syro-Malabar Sabhayude Qurbana*, 303.

⁴² SMBC, *Syro-Malabar Sabhayude Qurbana*, 304.

⁴³ SMBC, *Syro-Malabar Sabhayude Qurbana*, 299.

⁴⁴ SMBC, *Syro-Malabar Sabhayude Qurbana*, 306.

Thomas and his example for the mission work of the Church are the prominent themes in this feast. Therefore, we find only a few explicit references to the Christ events.

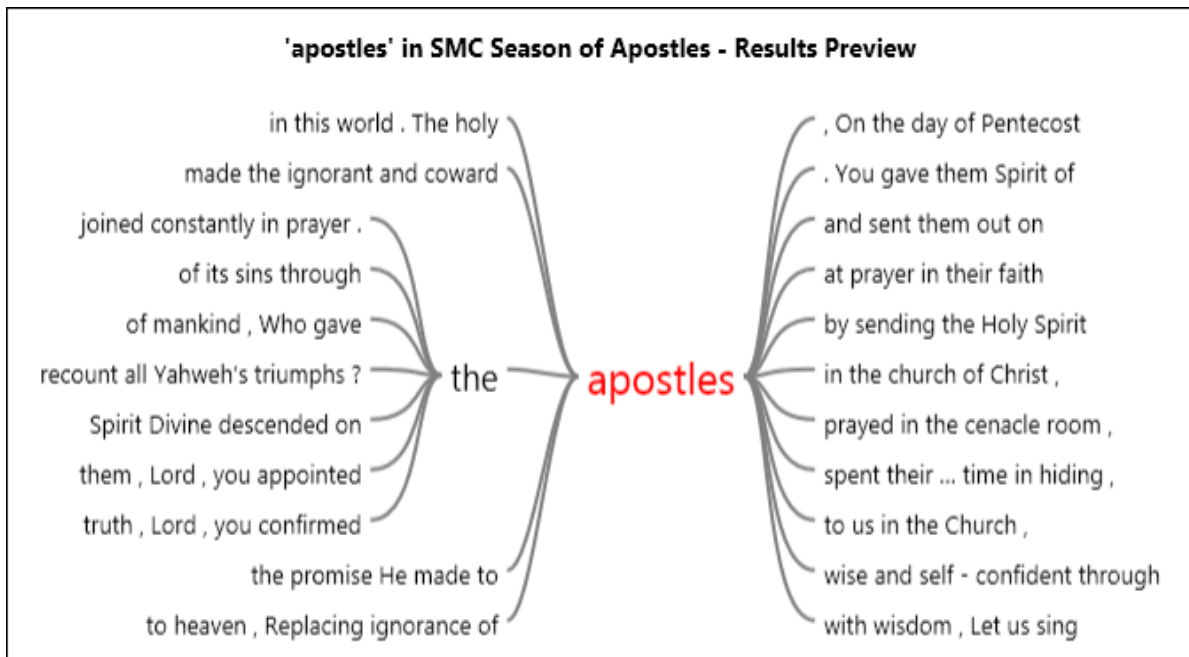
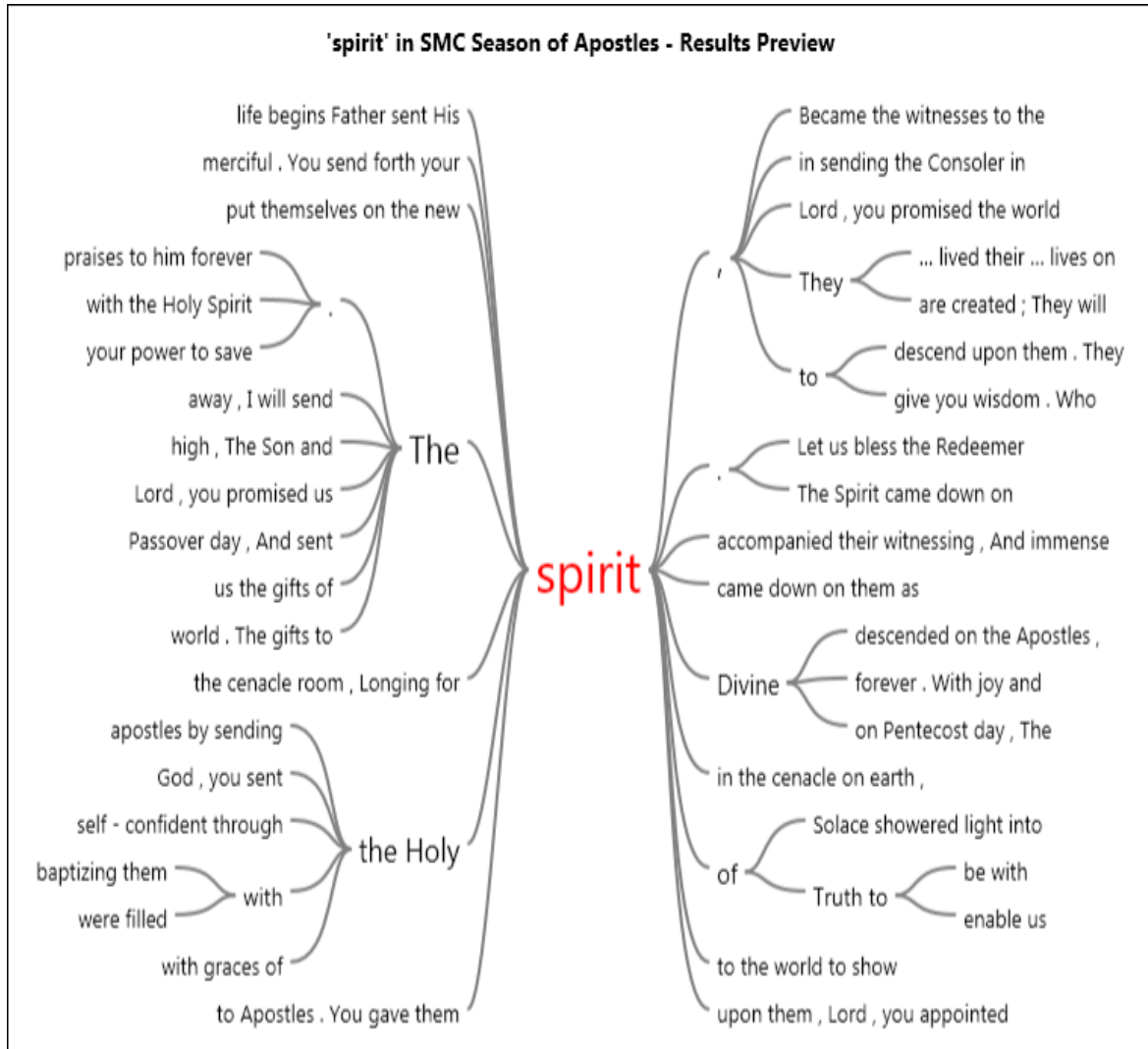


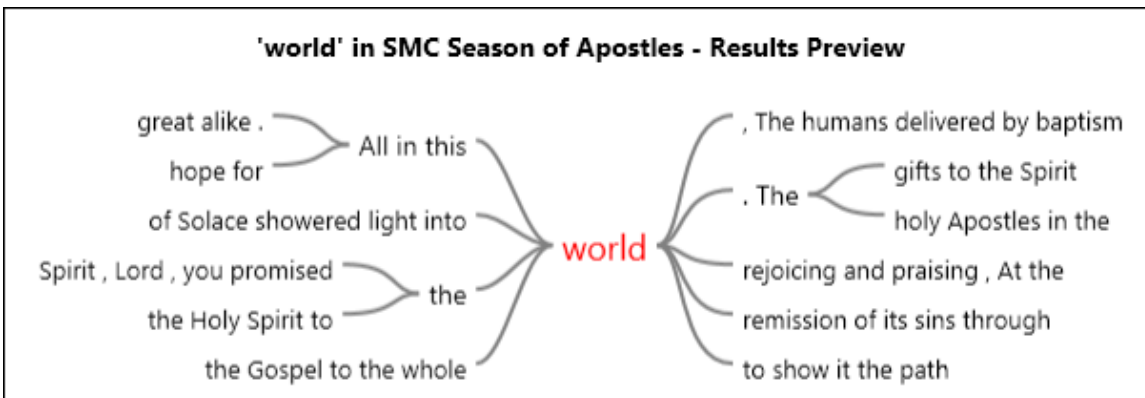
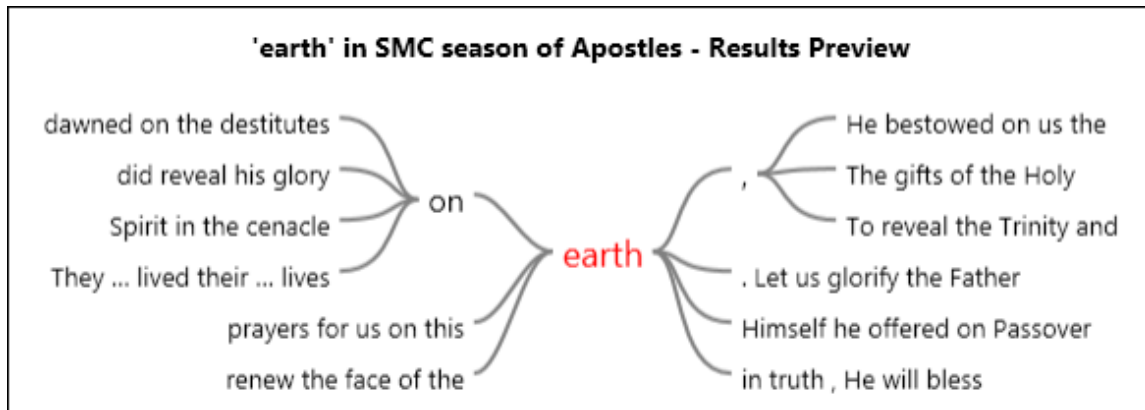
2.2 YAMAPRARDHANAKAL FOR THE SUNDAY OF THE SEASON OF THE APOSTLES

Since the proper prayers for this feast are not available in English, we have analyzed the Sunday prayers of the season of the Apostles. The major theme of the prayers is the descent of the Holy Spirit on the Apostles, which gave them the strength to preach Christ and witness to the Gospel. Given below are the query results from the NVivo program.

Sl. No	Word	Count
1	spirit	20
2	apostles	11
3	earth	6
4	world	6
5	sent	5

The word frequency query reveals that the Holy Spirit is the major player in the season of the Apostles, for the name of the Holy Spirit is repeated most often in the prayers. The Apostles are mentioned in all the prayers. The Spirit sent to earth renews the earth. The descent of the Spirit on the Apostles on Pentecost is the fulfilment of the promise of Jesus Christ. It is here denoted as the realization of an important phase in God’s salvation plan for the humanity.





2.2.1 Soteriological Themes and the Action of the Holy Spirit

The *Onitha daqdam* for the Sunday of the season of the Apostles refers to Pentecost, when the divine Spirit descended on the Apostles as forked tongues of fire.⁴⁵ This is depicted as the revelation of God's power to save and the fulfilment of his promises. The *Onitha d'Wasar* illustrates that the function of the Church now is to continue the work of the Savior, which is to redeem human beings who are in deep sorrow and give them eternal peace and the bliss of heaven. Here Christ is acknowledged as the author of salvation; it is he who gave the Apostles and the Church to the faithful, for the salvation of all. The soteriological role of the Church and the central role of Christ in the redemption of humanity is obvious in the prayer. In the *Onitha d'Wasaliqe*, the Church salutes the Lord Jesus, who is the giver of solace and refuge to the destitute. It is not the Apostles or the Church but the Lord himself who is the source of all salvation. The *Slotha* after the *Onitha d'Wasaliqe* repeats the idea that it is the Lord who sent the Holy Spirit to the world to show it the path of salvation. So the Church prays to him to be merciful to sinners and strengthen them to follow the path of his commandments, since they are weak and frail.⁴⁶ The *Tešbohta* prayer repeats the belief that the Son of God Jesus Christ kept his promise to the Apostles by sending the Spirit of truth⁴⁷

⁴⁵ Commission for Liturgy, *Liturgy of the Hours* (Ujjain: Synodal Committee of Bishops for the English Version of the Liturgy of the Hours of the Syro-Malabar Church, 2012), 379.

⁴⁶ Commission for Liturgy, *Liturgy of the Hours*, 381.

⁴⁷ For a detailed discussion on the Spirit of truth in relation to the sacramentology, see Lambert Leijssen, "When the Spirit of Truth Comes, He Will Guide You into All the Truth..." (Jn 16:13). Sacraments: God's Revelation in Word and Spirit," *Questions Liturgiques/Studies in Liturgy* 94, no. 1-2 (2013), 7-12. Based on a biblical-exegetical analysis of the gospel of John, the author concludes that the spirit of truth is the Holy Spirit.

upon them. The prayers of *Sapra* recount the events of the day of Pentecost.⁴⁸ The Father is praised, for he sent his Spirit to the Apostles to perform three works: to reveal the Trinity, to show the way to heaven, and to replace the ignorance of the Apostles with wisdom.

2.2.2 The Apostles as Witnesses to the Gospel

On Pentecost, the Holy Spirit filled the hearts of the Apostles with joy and new vigor. They were strengthened to witness to the Gospel throughout the world. It was from the gifts of the Spirit that they got the energy to witness to their faith and suffer for it. The *Onitha d'Wasar* brilliantly displays the relation of the Apostles to the history of salvation.⁴⁹ The prayer starts by recalling the suffering that Christ undertook for the sake of the salvation of humankind. It repeats that the Son of God, through his death and resurrection, granted salvation to all who were wandering in darkness. By his death he defeated death, and now he is seated at the right hand of the father. The descent of the Holy Spirit with gifts on Pentecost is the revelation of Jesus' glory on earth. It is this Redeemer of humanity who gave the Apostles to the Church. The *Onitha d'Wasaliqe* again recalls the day of Pentecost, when the Apostles spent time in prayer, hiding for the fear of Jews.⁵⁰ The prayer focusses on the Apostles, who are weak even by human standards. They were chosen by Jesus and made strong by the grace of the Holy Spirit. This strengthened them to live their lives in truth and preach the Gospel. Therefore, the world rejoices and praises the splendid words and works of the disciples of Jesus.

The *Lelya* prayers show the wonderful change that came to the Apostles, who were ignorant and weak. After the descent of the Spirit on Pentecost, they were filled with wisdom and all were amazed at their eloquence. The descent of the Spirit was the fulfilment of the promise of Christ, who made them the heirs of the kingdom.⁵¹ The *Tešbohta* glorifies the Holy Trinity for making the Apostles rivers flowing with divine blessings in the Church of Christ.⁵² The Apostles, who were drowned in the sea of sadness, were made confident and able to witness to the Gospel and the kingdom. The prayer asks that the power which filled the Apostles should be a source of hope for all humanity. Grace is asked for the faithful on earth in response of the prayers of the Apostles. The prayer represents the Apostles as channels of divine blessings, and calls the Church to put their trust in the grace of God. The only explicit reference to the Apostle Thomas in the LH of the SMC for the Sundays of this season is in the *Karozutha* of *Lelya*, where the Church declares that Jesus sent the Apostle Thomas to lead the Church to the path of eternal life.

2.2.3 A Christological Focus

The *Karozutha* prayers thank the Lord for his ineffable gifts and plead for God's mercy on the Church.⁵³ All prayers are addressed to the Lord Jesus Christ and recall his salvific acts. He promised the Church the spirit of truth, so that they may walk in truth.⁵⁴ Jesus confirmed the Apostles in their faith by baptizing them with the Holy Spirit.⁵⁵ He made the ignorant and

⁴⁸ Commission for Liturgy, *Liturgy of the Hours*, 387.

⁴⁹ Commission for Liturgy, *Liturgy of the Hours*, 380.

⁵⁰ Commission for Liturgy, *Liturgy of the Hours*, 380-381.

⁵¹ Commission for Liturgy, *Liturgy of the Hours*, 383.

⁵² Commission for Liturgy, *Liturgy of the Hours*, 384.

⁵³ Commission for Liturgy, *Liturgy of the Hours*, 385-386.

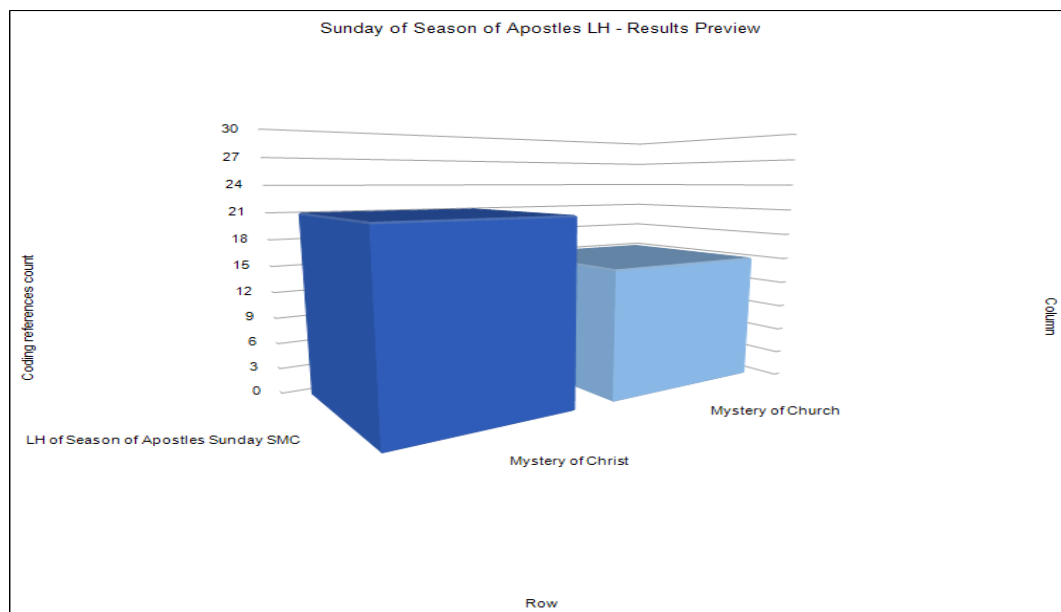
⁵⁴ Jn 16:13.

⁵⁵ Jn 3:8.

cowardly Apostles wise and confident through the Holy Spirit.⁵⁶ It is Jesus who promised the world remission of sins through the Apostles by breathing the Spirit upon them.⁵⁷ It is Jesus who appointed the Apostles and sent them out to preach the Gospel. One of the main features of these prayers is that the sole actor of all these salvific actions is the Lord Jesus himself. It is he who promises, confirms converts, appoints, and sends the Apostles for the redemption of all humanity. The Apostles are only instruments in the hands of the Lord. It was he and only he who redeemed the Church by his precious blood. Thus, the Church prays for peace and for the grace to stand on Jesus' right with the just upon on his return.

The *Onitha d'Sapra* states that Jesus, who offered himself on Passover, fulfilled his promise on Pentecost by sending the Holy Spirit.⁵⁸ This prayer blends with the salvation mystery in a very articulate way. It is the Christ events and the promised Holy Spirit that bring salvation to humanity through the sacraments of the Church. It shows the role of the Spirit of solace in the sacrament of baptism, where people are delivered from sin. So the Church finds that new hope has dawned on the destitute of the earth by the gift of the Holy Spirit.

The NVivo matrix coding query yielded the following chart, which compares the relative frequency of references to the mysteries of Christ and of the Church in the Sunday prayers for the season of the Apostles. These prayers contain more references to Christ than to the Church, which contrasts with the Eucharistic liturgical prayers for the feast of St. Thomas the Apostle. This may be because the season reflects on Pentecost, which is the completion of the work of the historical Christ on earth. It is the fulfilment of Christ's promise to send the Holy Spirit and baptize the Church in that Spirit.



Given that St. Thomas is a more important figure for the SMC than for the Roman Church, the prayers of the SMC for the feast of St. Thomas show different emphases and accents. Here St. Thomas is the model for his faith confession. He is the Apostle who witnessed to Jesus in the far-away country of India, and in this he inspires future missionaries. The

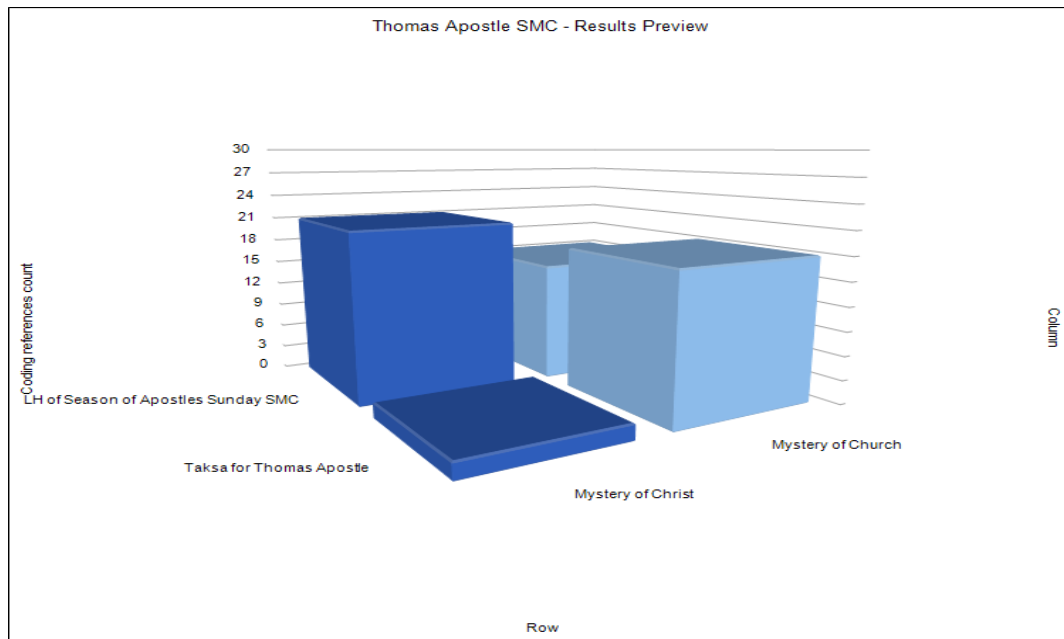
⁵⁶ 1 Cor 1:27-28; Acts 2:2.

⁵⁷ See Jn 20:22.

⁵⁸ Commission for Liturgy, *Liturgy of the Hours*, 387.

mission spirit of St. Thomas and his courage in following Jesus and facing the challenge of evangelization and of dying as a martyr, which was his wish (Jn 11:16), are all enlightening for the St. Thomas Christians of the SMC. The liturgical prayers for his feast repeatedly mention these ideas.

The following chart compares the relative frequency of reference to the mysteries of Christ and of the Church in the prayer texts of the SMC. The LH of the SMC, we find, more often refers to the mystery of Christ than to the mystery of Church. On the other hand, references to the mystery of the Church are more prominent in the Eucharistic liturgy of the SMC than references to the mystery of Christ.



3 COMPARISON OF THE RITES

The prayers for this feast exhibit some differences, which is not a surprise. In the West, St. Thomas is known as the “doubting” Apostle, whereas in the SMC he is the father of their faith. In the Roman rite the Church seeks his intercession and hopes to receive grace by the merits of his life and death.⁵⁹ In the SMC, he is presented as an example to missionaries, inspiring them to travel far and even die for Christ to spread his Good News. This is a major difference of emphasis in the prayers of the two rites.

In the proper prayers of the Eucharistic liturgy for the feast of St. Thomas in the SMC, there are clear statements identifying St. Thomas as the Apostle of India. The opening prayer calls him “the Apostle of India and father of faith.” In the hymn of sanctuary (*Onitha d’Qanke*), we hear that St. Thomas raised the light of faith in the land of India and gave witness through his death. In the *Karozutha*, he is presented as an example for missionaries, who lay down

⁵⁹ Though the Church does not encourage the divinization of saints or any kind of deviation from the liturgical worship due to the cult of saints, some prayers of the Roman rite seems to have that tendency. Sometimes the prayers concentrate more on the intercession of the saints than on highlighting their life as practical examples for the faithful. Nevertheless, there are critics who do not support the imitation of saints who are believed to have had supernatural qualities and to play a unique role in the Church. For a discussion, see Rouillard, “The Cult of Saints in the East and the West,” 310-311.

their lives with Jesus. In the final blessing, the Church praises God for his mercy in sending his beloved disciple to India to shed the light of faith.⁶⁰

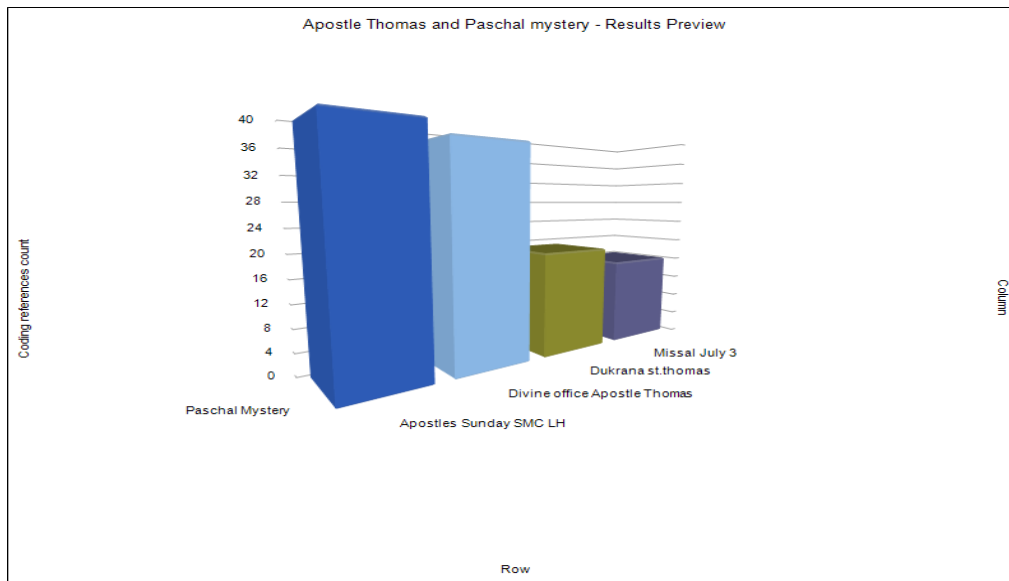
In the SMC, the life and acts of the Apostle Thomas demonstrate the way to salvation. He is presented as an example of the faith journey of all Christians. In the prayers of the Roman rite, in the prayers of the saints, the salvation mystery is mainly reflected in its ecclesiological aspect.⁶¹ This is true also in the proper prayers of the feast of the Apostle Thomas. The Roman rite prayers highlight the apostolic foundation of the Church, emphasizing the Apostles' role in establishing the Church and protecting it with their teaching. In the SMC, the Apostle Thomas is taken as a model for preaching the Gospel. The LH of the SMC speaks of the coming of the Holy Spirit on the ignorant Apostles, as promised by Jesus, which made them witnesses and strong missionaries of Christ. The Apostles, like other saints in the Roman rite are seen to be glorious and powerful in their position in heaven, and so able to intercede for the Church. For the SMC, the saints are instruments of salvation in the hands of Christ, who animates them with his Spirit to fulfil his mission on earth.

One can say that the ecclesiological dimension of the salvation mystery is more reflected in the liturgy of the feast of St. Thomas. The Church, founded on the Apostles and their teaching, discloses the fruits of salvation through the sacraments. Although the intercession of the Apostles helps the Church attain salvation, it is only the faithful's worthy participation in the liturgy of the Church that can ultimately secure this attainment.

The following chart presents the degree to which the paschal mystery is present in the four liturgical texts for the feast of St. Thomas the Apostle we have considered. The salvation mysteries are a more prominent theme in the LH than in the Eucharistic liturgical proper prayers. The prayers of the *Qurbana Taksa* of the SMC are found to be rich with the content of the mysteries of salvation, as compared to the prayers of the Roman Missal for this feast, where this content is less prominent. However, in the case of the LH this is reversed. The prayers of the Liturgy of the Hours of the Roman rite for this particular feast often refer to the mystery of redemption.

⁶⁰ SMBC, *Syro-Malabar Sabhayude Qurbana: Razakramam* (Kakkanad: Syro-Malabar Commission for Liturgy, 1989; reprint, 2011), 297-306.

⁶¹ Though this is the case in general, for this particular feast we find that the prayers include implicit references to the mystery of Christ. There are prayers that seek the intercession of the Apostles, but none directly addressed to them. For a general study on this matter, see Rouillard, "The Cult of Saints in the East and the West," 311-312.



CONCLUSION

Both similarities and differences are apparent in the theological approaches of the Roman and Syro-Malabar rites. The Syro-Malabar Church praises St. Thomas as exemplary for Christian life, due to his total surrender expressed in the confession, ‘My Lord and My God,’ as well as a great missionary who travelled to far-away India to witness to the resurrection of the Lord. He is the father of faith and Apostle of India for Syro-Malabar Christians. These notions are clearly expressed in the liturgy of the Church. In the liturgy of the Roman rite, however, he is depicted as the doubting Apostle, who refused to believe in the resurrection until he saw it with his own eyes. He was healed of this doubt by Jesus, who let him touch his wounds. The Church teaches that faith in the risen Lord and confession of him as the Lord is a fundamental condition for salvation.

The Roman liturgy exalts the Apostles who built up the Church on earth. Their role in the establishment of the Church’s sacramental life is acknowledged. It was to them that Christ entrusted the cleansing power of baptism and penance. They are called rulers of the earth. A noteworthy element in the Syro-Malabar liturgy is its focus on the salvation of humanity, which comes through the celebration of the sacred mysteries and through the Gospel preached by the Apostles. The salvation mysteries are celebrated on this feast day, only because of the mercy of God in sending the Apostle St. Thomas to India. Therefore, the Church is always grateful to the Lord. It continually prays that the same spirit and courage will give the faithful the strength to spread the Good News and invite all humanity to share the Gospel of salvation brought about by the paschal mysteries of Christ.

CHAPTER SEVEN

THE HOLY CATHOLIC CHURCH AND THE COMMUNION OF SAINTS: REMEMBERING ALL SAINTS TOGETHER

INTRODUCTION

Saints are believed to have led a holy life or to have served the Church through their suffering and death out of love for Jesus Christ. For this reason, they are believed to enjoy eternal glory in heaven, and the earthly Church venerates them. SC 8 teaches that

[I]n the earthly liturgy we take part in a foretaste of that heavenly liturgy which is celebrated in the holy city of Jerusalem...we sing a hymn to the Lord's glory with all the warriors of the heavenly army; venerating the memory of the saints, we hope for some part and fellowship with them[...].¹

In the liturgy, the Church community joins the company of saints in worship and praise of God. In the book of Revelation, one finds a range of saints who participate in the heavenly liturgy: the virgins (14:1-5), the prophets and apostles (18:20), the martyrs for the word of God (6:9), the martyrs of Jesus (17:6), and all those who died in the Lord and whose good works follow them (14:13).²

The mystery of the Church implies not only the earthly Church but also the presence of God and his chosen ones anywhere they may be. The Church is the mystical body of Christ, who is seated at the right hand of the Father, and his body consists of the people of God, both living and dead.³ The presence of Christ cannot be limited to heaven alone. Christ might be present inside a Church building, among the gathered people of God, in the Eucharist, in the word of God, or in a human body, since it is the temple of the Holy Spirit. The presence of God brings with it the experience of holiness, which is shared by the saints and angels. The glorified Church, which is the eschatological fulfilment of salvation history, is closely linked to the glory of all the saints, who enjoy the presence of God. The saints of the Church are a guarantee of the future glory of the whole Church and each of its members.

1 A BRIEF HISTORY OF ALL SAINTS' DAY

The Sanctoral cycle of the liturgical year includes the feasts of saints who are of universal significance. Other saints are also listed on the calendar for optional celebration or left to the veneration of some particular Church, nation, or religious family. Not each and every saint of the Church can be commemorated with a particular day of liturgical celebration, since, as SC teaches, the proper of the time should be given preference on the feast of saints in order to

¹ SC 8. "Sacrosanctum Concilium," in *Decrees of the Ecumenical Councils*, eds. Norman P. Tanner and Giuseppe Alberigo, vol. 2 (Washington, DC: Georgetown University Press, 1990), 822-823.

² Franz Xaverius Weiser, *Handbook of Christian Feast and Customs: The Year of the Lord in Liturgy and Folklore* (New York: Harcourt, Brace and World, 1958), 275.

³ In his study, Connell finds that in Paul's theology all the baptized were regarded as saints. Today, by contrast, the members of the Church do not regard themselves as saints. In Connell's view, the reason for this is that the preaching in the Church is not sufficient to lead them to trust in God's love and mercy. Martin Connell, *Eternity Today*, 2 vols., vol. 2 (New York: Continuum, 2006), 238.

direct the minds of the faithful to the mysteries of salvation.⁴ Also, it specifies that there should be no other celebrations on Sundays, which celebrate the paschal mystery.⁵ Consequently the Church has reserved one day in the liturgical calendar to remember all the saints together.

All Saints Day, which commemorates all the saints of the Church, both canonized and not officially canonized, is celebrated on November 1 in the Western Churches. The historical evolution of the feast of All Saints has often been studied. Different hypotheses have been put forward concerning the history of the dating of the All Saints Day.⁶ As the number of martyrs increased, only a few outstanding ones were included on the list of annual memorial services. All other martyrs shared one great feast in common, which was the ‘feast of All Martyrs.’⁷ This feast, instituted in the Eastern Churches in the fifth century, rendered due honor and recognition to all the martyrs who were not included on the liturgical calendar. May 13 was celebrated as the feast of all martyrs from the time of Pope Boniface (608-615) in Rome.⁸ Later in the seventh century, this feast was adopted by Rome, and the title eventually became the ‘Feast of All Saints.’⁹ November 1 was set as the date of celebration for this feast during the reign of Pope Gregory III (731-741), who dedicated a chapel, in St. Peter’s, Rome, on November 1, in honor of all saints. In 800, All Saints’ Day was kept by Alcuin on November 1. In 837, Pope Gregory IV ordered its general observance.¹⁰ By the middle of the eighth century, November 1 was established as the feast of all saints with a vigil. The vigil and octave added by the end of fifteenth century were abolished in the reform of 1955.¹¹

⁴ “The minds of the faithful must be directed primarily toward the feasts of the Lord whereby the mysteries of salvation are celebrated in the course of the year. Therefore, the proper of the time shall be given the preference which is its due over the feasts of the saints, so that the entire cycle of the mysteries of salvation may be suitably recalled.” SC 108. “Sacrosanctum Concilium,” 839. Furthermore, SC 111 demands that “[L]est the feasts of the saints should take precedence over the feasts which commemorate the very mysteries of salvation, many of them should be left to be celebrated by a particular Church or nation or family of religious; only those should be extended to the universal Church which commemorate saints who are truly of universal importance.” “Sacrosanctum Concilium,” 839.

⁵ SC 106 instructs that “[O]ther celebrations, unless they be truly of greatest importance, shall not have precedence over the Sunday which is the foundation and kernel of the whole liturgical year.” “Sacrosanctum Concilium,” 838.

⁶ Robert Chase, *Dies Irae: A Guide to Requiem Music* (Lanham: Scarecrow Press, 2004), 493-496. For more on studies on the historical development of the cult of the saints, see Kevin Donovan, “The Sanctoral,” in *The Study of Liturgy*, ed. Cheslyn Jones, et al. (London: SPCK, 1978), 419-431; Elizabeth A. Johnson, *Friends of God and Prophets: A Feminist Theological Reading of the Communion of Saints* (London: SCM, 1998), 49-79. See Page 137, footnote 9.

⁷ It was in the East that Christians first had the idea of celebrating all the martyrs together on one day. There was such a feast celebrated at the end of the fourth century on the first Sunday after Pentecost. A similar feast was celebrated on May 13 at Edessa and another in eastern Syria at the beginning of the fifth century, during the Easter octave. Adrian Nocent, *The Liturgical Year: Lent, the Sacred Paschal Triduum, Easter Time*, trans. Matthew J. O’Connell, Annotated ed., 4 vols., vol. 2 (Collegeville: Liturgical Press, 2013), 483.

⁸ Adolf Adam, *The Liturgical Year: Its History and Its Meaning after the Reform of the Liturgy*, trans. Matthew J. O’Connell (New York: Pueblo, 1981), 228.

⁹ See Weiser, *Handbook of Christian Feast and Customs*, 278. A lectionary from the sixth or seventh centuries indicates that such a celebration was observed in the West on the first Sunday after Pentecost. Finally, in 835, Pope Gregory IV decreed a feast of All Saints for November 1, in the territory of Louis the Pious. Nocent, *The Liturgical Year*, 483.

¹⁰ “All Saints’ Day,” *Encyclopedia Britannica*. Available at <http://www.britannica.com/topic/All-Saints-Day> [accessed May 09, 2014].

¹¹ Adam, *The Liturgical Year*, 229.

The list of martyrs was elaborated by adding the name of confessors, and it became an even more universal calendar when the saints of other local Churches were added.¹² But the Eastern Churches were slow to adopt the Western martyrs and saints, and so only a few of them are celebrated in the East.¹³ This feast is celebrated on the Friday after Easter in the East Syrian Churches.

2 LITURGY ON ALL SAINTS' DAY

In this section, we analyze the proper prayers of All Saints' Day in the Roman rite and compare these with the proper prayers for the season of the Dedication of the Church in the Syro-Malabar rite.¹⁴ All Saints Day is celebrated on November 1 in the Roman rite, which falls in the last season of the Syro-Malabar Church, namely the season of the Dedication of the Church. In the Syro-Malabar rite, the feast of All Saints is celebrated on the first Friday after Easter in the season of Resurrection. The aim of this study is to identify any correspondence between the All Saints Day prayers of the Roman rite and the proper prayers of the period of the Dedication of the Church in the Syro-Malabar rite.

The Catholic Church teaches that the Church is a communion of three different Churches.¹⁵ The Catechism of the Catholic Church affirms that "[T]he communion of saints is the Church."¹⁶ In the Apostles' Creed, the Church professes the communion of saints (*communio sanctorum*), which is the spiritual union of the members of the Christian Church. All members of the Church, living or dead, are part of a single Church, which is the mystical body of Christ.

The season of the Dedication of the Church (*Qudas Edta*)¹⁷ celebrates the final glorification of the Church. Eastern Syrians also use this term (*Edta*) to signify the Church building, the place of worship.¹⁸ The term's origin is attributed to the dedication of the Church of Edessa

¹² In the third century, the bishops began to list the names of persons who had been persecuted but died a natural death later. They were called 'confessors,' since they heroically confessed their faith before the tribunals. Weiser, *Handbook of Christian Feasts and Customs*, 278.

¹³ Weiser, *Handbook of Christian Feasts and Customs*, 278-279.

¹⁴ The SMC has no proper prayers for this feast adds to our reason to select the Sunday prayers of the season of the Dedication of the Church which falls in the month of November.

¹⁵ The universal Church is traditionally believed to be comprised of the Church Militant (*Ecclesia Militans*), including all the living faithful who struggle against sin, the devil and death on earth; the Church Triumphant (*Ecclesia Triumphans*), including all the saints in heaven who overcame struggles on earth; and the Church Penitent (*Ecclesia Penitens*) or Church Expectant (*Ecclesia Expectans*), including those Christians who are in Purgatory for purification after their death. Pope Pius V, *The Catechism of the Council of Trent*, ed. Pius, trans. J. Donovan (New York: Catholic Publication Society, 1870), 93-94. See for details, CCC 954-959, Catholic Church, *Catechism of the Catholic Church*, Revised ed. (London: Chapman, 1999), 218-219. LG 49-50, "Lumen Gentium," in *Decrees of the Ecumenical Councils*, eds. Norman P. Tanner and Giuseppe Alberigo, vol. 2 (Washington, D.C.: Georgetown University Press, 1990), 888-891. See also Raymond Edward Brown, *The Churches the Apostles Left Behind* (New York: Paulist Press, 1984), 49.

¹⁶ CCC 946. *Catechism of the Catholic Church*, 217.

¹⁷ The Syriac term *Edta* indicates generally the Church, the bride of Christ. The same term in Hebrew means also the encounter, meeting, assembly, or congregation of Yahweh, or the congregation of the Israelites (Ex 12:3; Num 27:17). John Moolan, "Period of the Dedication of the Church (Qudas Edta)" <http://dukhrana.in/period-of-the-dedication-of-the-church-qudas-edta/> [accessed February 17, 2016]. See for a study on the season of dedication of the Church, J. Theckeneth, "The Church Bride of Christ: Historical, analytical and theological study of the season of the consecration of the church in the East Syrian tradition," Unpublished Ph.D. Dissertation, Pontifical College of St. Anselm, Rome, 1987.

¹⁸ Jacob Vellian, "Church as Bride in the East Syrian Liturgy," *Studia Liturgica* 11, no. 1 (1976), 59.

and it is also regarded as a Christian version of the Jewish feast of *Hanukkah*.¹⁹ The Church, the bride of Christ sanctified and saved by Christ, eagerly awaits union with Him. It is the new heavenly Jerusalem and the city of God seen in the book of Revelations.²⁰ This Church is a communion of saints. The fulfilment of God's salvific plan and the glory of the Church are illustrated in the scriptures using various images, such as the wedding feast of the Lamb, the new heaven and new earth, and the holy city of God.²¹ The Church is glorified in her saints, who make her a holy and pure bride for the Lamb of God. It is reasonable, therefore, to compare the prayers of All Saints' Day with the prayers of the season of the Dedication of the Church. We wish to identify the extent to which various aspects of the paschal mystery are present in the euchology of the Roman and Syro-Malabar rites.

2.1 ALL SAINTS' DAY IN THE ROMAN RITE

The solemnity of All Saints has a complete set of proper prayers in the Roman Missal, with an Entrance antiphon, a Collect, a Prayer over the offerings, a Preface, and a Prayer after communion. The following table shows the different themes repeated in the prayers of the Roman Missal along with the prayers of the Liturgy of the Hours (LH) for All Saints' Day.

Tables showing the Distribution of Theological Themes in the Liturgy of the Roman Rite for the All Saints' Day²²

ECCLESIOLOGICAL THEMES

	NAME OF PRAYER	WORD GROUP OF WORDS	PART OF THE PRAYER
EUCCHARIST	1. Preface	Festival of your city, our brothers and sisters, pilgrims, Church	...we celebrate the festival of your city...our mother, where the great array of our brothers and sisters...we eagerly hasten as pilgrims advancing by faith...those exalted members of the Church...
	2. Solemn blessing	Holy Church, her children	...homeland where the Holy Church rejoices and her children are admitted in perpetual peace...

¹⁹ *Hanukkah* is an eight-day Jewish holiday commemorating the rededication of the Holy Temple in Jerusalem at the time of the Maccabean Revolt of the 2nd century BCE. It is also known as the Festival of Lights and the Feast of Dedication. This festival is observed for eight nights and days, starting on the 25th day of Kislev according to the Hebrew calendar, which may occur at any time from late November to late December in the Gregorian calendar. Moolan, "Period of the Dedication of the Church" [accessed].

²⁰ "And I saw the holy city, the New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband." Rev 21:1.

²¹ See the Book of Revelation, Chapters 21 and 22.

²² All the prayers of Eucharistic celebration are taken from the Missal text, USCCB, *The Roman Missal, English Translation According to the Third Typical Edition* (New Jersey: Catholic Book Publishing Company, 2011), 837-840; 535; 1212-1213. For the prayers of the Liturgy of the Hours of the Roman rite, see *The Liturgy of the Hours According to the Roman Rite*, 4 vols., vol. 4 (New York: Catholic Book Publishing Corp., 1975), 1515-1537.

LITURGY OF THE HOURS	1.Hymn of Evening Prayer 1 (EP1)	Blest communion, fellowship divine	...O blest communion, fellowship divine! We feebly struggle, they in glory shine, yet all are one in thee, for all are thine...
	2. Antiphon of EP1	City of God, your children	...Jerusalem, city of God, you will rejoice in your children...be blessed and gathered together...
	3. Intercessions of EP1 &EP2	Your Church , your faithful people, all Christians, holy virgins, those consecrated, all who have died, fellowship	...you built your Church ... your faithful people ... powerful witnesses...help all Christians to give faithful witness...gave holy virgins the gift...all those consecrated...steadfast witnesses ...bring all who have died in the company of heaven...unending fellowship of your kingdom ...the children of Israel...chosen as his own...
	4. Antiphon MP	Children of Israel	

SOTERIOLOGICAL THEMES

	NAME OF PRAYER	WORD GROUP OF WORDS	PART OF THE PRAYER
EUCCHARIST	1. Collect	Reconciliation	...bestow on us...an abundance of the reconciliation with you...
	2. Prayer over the offerings	Salvation	... their concern for our salvation...
	3. Preface	Strength and good example	...through whom you give us, in our frailty, both strength and good example...
	4.Prayer after communion	Perfect holiness, fullness of love	...coming to perfect holiness in the fullness of your love...
	5.Solemn blessing	Strengthened by prayers, freed from present ills, formed by the example	May God,...caused you to be strengthened by means of their...prayers...Freed through their intercession from present ills and formed by the example of their holy way of life...
LITURGY OF HOURS	1.Canticle of EP1	Salvation	Salvation, glory, and power to our God
	2. Intercessions of EP1 & EP2	Save	Lord, save your people
	3.Concluding prayers of EP1&2 and MP	Bring us forgiveness and love	...May their prayers bring us your forgiveness and love...
	4. Intercessions of MP	Draw closer, courage to follow, show the way to Christ	...through their example may we draw closer to him...given us the courage to follow after your Son...to imitate the example of the saints who show us the way to Christ

ESCHATOLOGICAL THEMES

A) Eucharistic Liturgy

NAME OF PRAYER	WORD/GROUP OF WORDS	PART OF THE PRAYER
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1. Entrance antiphon	Angels	...at whose festival the angels rejoice...
2. Prayer over the offerings	Immortality	...Saints to be already assured of immortality...
3. Preface	Heavenly Jerusalem, eternal praise, Saints and Angels	...we celebrate the festival of your city, the heavenly Jerusalem...gives you eternal praise... with the multitude of Saints and Angels...
4. Prayer after communion	Pass from pilgrim table, heavenly homeland,	... we may pass from this pilgrim table to the banquet of our heavenly homeland...
5. Solemn blessing	perpetual peace, company of the citizens of heaven	...possess the joys of the homeland ...her children are admitted in perpetual peace to the company of the citizens of heaven...

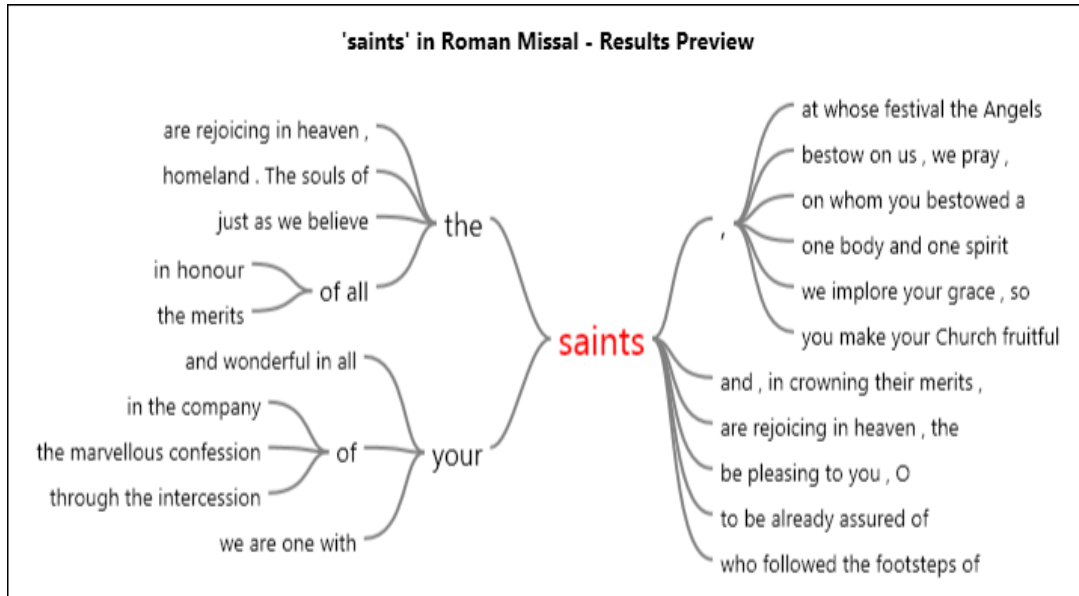
B) The Liturgy of the Hours

NAME OF PRAYER	WORD/GROUP OF WORDS	PART OF THE PRAYER
1. Antiphons of EP1 & EP2	Eternal light, live forever, company of apostles, fellowship of prophets, martyrs, crown of glory, kingdom	Eternal light will shine upon your saints... they will live forever... glorious company of apostles praises you ...fellowship of prophets praises you... army of martyrs praises you... a vast crowd of countless numbers from every nation... receive a crown of glory... kingdom where all the saints rejoice...
2. Canticle of EP1	Wedding feast of the Lamb, his bride	...The wedding feast of the Lamb has begun and his bride is prepared to welcome him...
3. Intercessions of EP1 & EP2	See face to face, hope of coming at last, company of heaven, fellowship of your kingdom	...your saints now see you face to face... the hope of coming at last into your presence... died into the company of heaven... give us also a place in the unending fellowship of your kingdom.
4. Antiphons of MP	Kingdom of heaven, eternal peace, kingdom	The saints find their home in the kingdom of heaven; their life is eternal peace... the sun in the kingdom of their Father...
5. Intercessions of MP	King of heaven, kingdom, eternal banquet	...King of heaven... with those who now live in your kingdom... Your Son brings us to the company of the eternal banquet...

2.1.1 Analysis of the Proper Prayers of the Missal

A word frequency query for the proper prayers of the Roman Missal yields the following list of repeated words. The word trees for these words are also provided below. This indicates that the saints are commemorated in the prayers and that the Church hopes to join them by imitating their model. They are great examples for the earthly Church on pilgrimage.

No.	Word	Count
1	saints	11
2	may	6
3	great	4



The proper prayers of the solemnity of All Saints’ Day display the ecclesiological, soteriological and eschatological aspects of the paschal mystery. The praying Church is invited to commemorate and experience the example, communion, and intercession of all the saints. The prayers of the liturgy of All Saints’ Day highlight the eschatological role of the saints. Let us examine each prayer component of the Eucharistic liturgy.

A) Entrance antiphon

The antiphons express the joy of the earthly Church in the glory of its exalted members. The Church rejoices as it celebrates the feast of All Saints. It is remembered that the angels also rejoice and praise the Son of God on this day.²³ It shows that heaven is happy in the victory

²³ USCCB, *The Roman Missal*, 837.

the saints have won by their life on earth, witnessing to Jesus Christ. The antiphon for the votive mass of All Saints also repeats the idea of rejoicing.²⁴ Here, the souls of all saints, who followed the footsteps of Christ and now exult with him forever, are rejoicing in heaven.²⁵ The communion antiphon for both masses is taken from the beatitudes.²⁶ All saints are blessed, it says, since they are pure in heart, peacemakers, and have been persecuted for righteousness, they now see God, are called the Children of God and inherit the kingdom of heaven.

B) Collects

The collect prays for the salvific gift of reconciliation through the intercession of all the saints.²⁷ In the collect of the votive mass, the Church prays to God, the fount of all holiness, for the grace to walk worthily in their vocation through the intercession of his saints.²⁸ It also states that all the saints have the same single glorious reward in heaven, indicating that they all are equal without the discrimination that is found on earth among human beings.

C) Prayer over the Offerings

This prayer expresses the belief that the saints, who are enjoying immortality, are concerned for the salvation of the members of the earthly Church.²⁹ The communion of saints is strongly evident here, as the prayer shows the Church militant's belief that the saints are already assured of immortality. The earthly Church seeks to have a share in the triumphant Church's concern for the salvation of the members of the Church militant. This reveals the fundamental dynamics of the liturgy. The whole Church as a communion longs for and works towards the fulfilment of the salvific acts of God. Liturgy is an explicit expression of that wish and work of the members of the Church, both in heaven and on earth, for the salvation of the whole human race.

D) Preface

The preface of the solemnity of All Saints articulates the unity of the members of the Church and the communion of saints in a splendid way. All Saints' Day is called the festival of God's city, the heavenly Jerusalem who is the mother Church.³⁰ A great array of brothers and sisters of this city is already involved in the eternal praise of God. Towards this city, the pilgrims on earth advance in faith. They rejoice in the glory of the glorious members of the communion and, in their frailty, receive strength and a good example from these members. The sinful nature of the earthly Church is implied here. Also, this prayer makes clear that the saints of this feast are not only those who are canonized but all the faithful departed who have entered into the eternal joy of heaven.³¹

²⁴ For the proper prayers of the votive mass of all saints, see pages 1212-1213 in the *Roman Missal*.

²⁵ USCCB, *The Roman Missal*, 1212.

²⁶ Mt 5:8-10. The gospel reading for this feast is Mt 5:1-12a, introduction to the Sermon on the Mount which consists of the beatitudes.

²⁷ See USCCB, *The Roman Missal*, 837.

²⁸ USCCB, *The Roman Missal*, 1212.

²⁹ The votive mass also has the same prayer over the offerings. See USCCB, *The Roman Missal*, 837 and 1212.

³⁰ USCCB, *The Roman Missal*, 839.

³¹ Adam, *The Liturgical Year*, 229.

The preface for All Saints recalls imagery from the vision in the Book of Revelation and depicts the saints as the extended family of the earthly Church. They are witnesses who have already entered the heavenly Jerusalem and now inspire and encourage others.³² During the liturgy, the Church prays for itself in the communion of saints. This vibrant realization of the communion of saints in both the living and the dead is observed in the preface.³³ According to Martin Connell, the baptized are holy not by their merits but by sharing the inheritance of the community of heavenly saints.³⁴

Two other prefaces can also be used for the masses of All Saints.³⁵ The first is entitled ‘the glory of the Saint.’ This preface shows the status and role of the company of Saints in heaven and their relation to the earthly Church. They praise God in heaven and by crowning their merits God crowns his own gifts. Their way of life is an example for the pilgrim Church and their communion provides companionship to the faithful. Their intercession and support help the members on earth to run the race for the crown of glory. These saints are described as a great cloud of witnesses.³⁶ The second alternative preface is called ‘the action of the Saints.’ This prayer exhibits the participatory role of the saints in the fulfillment of the saving mysteries. Their confession makes the Church fruitful with new strength and offers sure signs of God’s love. Their example lends courage to the faithful and their fervent prayers sustain them in all their deeds.³⁷

E) Prayer after Communion

The prayer after communion asks God to extend the grace to pass from the pilgrim table to the banquet of the heavenly homeland.³⁸ This eschatological wish is possible, however, only when one comes to perfect holiness in the fullness of God’s love as the prayer makes obvious. In the votive mass, this prayer expresses the idea of the communion of saints.³⁹ The faithful pray that since they are one with the saints, who are one body and one spirit in Christ, they may be strengthened to rise with Christ in glory. The members of the Church on earth are united since they are refreshed by one bread and sustained in one hope.

F) Solemn Blessings

The graces the Church militant receives through the prayer and intercession of the saints are demonstrated in the solemn blessings of All Saints’ Day.⁴⁰ The faithful are strengthened by the outstanding prayers of the saints and freed from present ills through their intercession. The members of the Church militant are formed by the example of their holy way of life and inspired to serve God and neighbor devotedly. It is the hope of the Church in the communion of saints that all together will share the joys of the homeland where the Holy Church rejoices. The Church prays that their children may be admitted in perpetual peace to the company of the citizens of heaven. The prayers maintain a tension and balance between intercession and

³² Costa, “‘For All the Saints’: A Feast for All People and All Time,” 503.

³³ Connell, *Eternity Today*, vol. 1, 238.

³⁴ Connell, *Eternity Today*, vol. 1, 237.

³⁵ USCCB, *The Roman Missal*, 450-453.

³⁶ USCCB, *The Roman Missal*, 450.

³⁷ USCCB, *The Roman Missal*, 452.

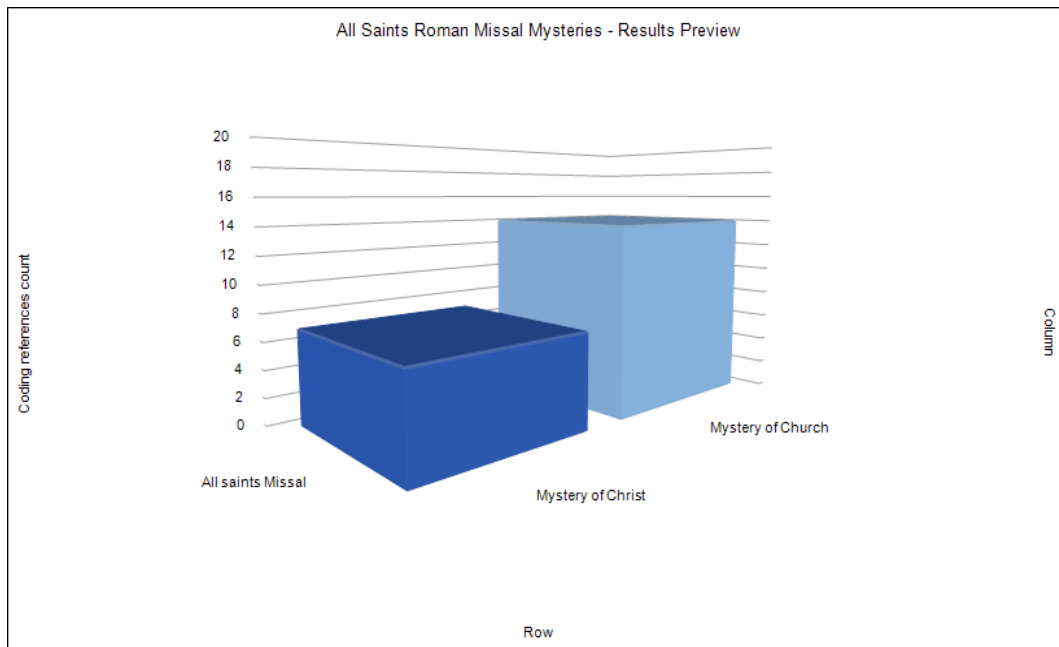
³⁸ See USCCB, *The Roman Missal*, 840.

³⁹ USCCB, *The Roman Missal*, 1213.

⁴⁰ See USCCB, *The Roman Missal*, 535.

example which fails to recognize the living members of the Church as saints. The example and companionship expressed through the liturgy for All Saints are mostly predicated on the heavenly destination.⁴¹

The following chart is the result of a matrix coding query of the proper prayers of the Roman Missal, such that only the euchology proper to the solemnity of All Saints is considered. It displays a comparison of the Christological and ecclesiological dimensions of the paschal mystery, as these are referred in the prayers. We can see that the mystery of the Church is reflected almost twice as often as the mystery of Christ. This analysis of the prayers reveals that the major theme of the feast is the concept of the Church as a communion of saints. The intercession and example of the glorious saints in heaven strengthen and inspire believers who celebrate their victory in the liturgy. The role of the saints in the salvific journey of the earthly Church is also illustrated in the prayers.



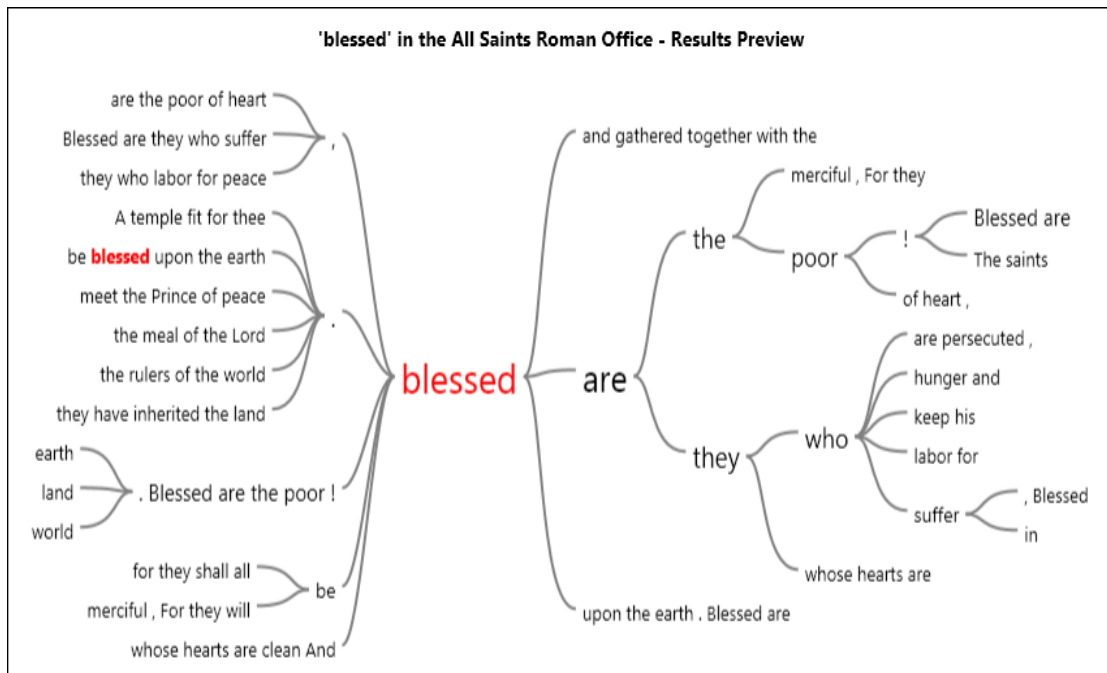
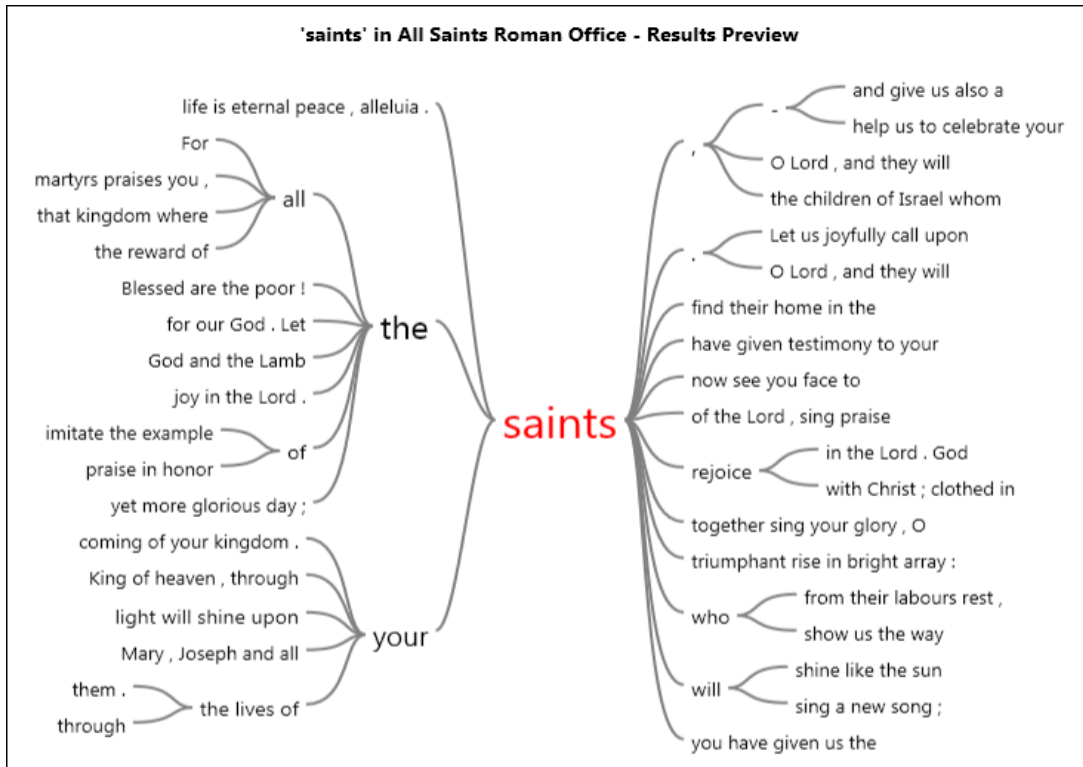
2.1.2 Liturgy of the Hours

The NVivo results for the word frequency query of the proper prayers for the solemnity of All Saints are given below. The most frequently recurring word is ‘saints,’ who are said to be ‘blessed.’ They are the ones of whom the Church sings with joy and glorifies God and with whom it longs to join in the kingdom of God. Following the table is given the text frequency query charts showing the references of these most frequently occurring words in the prayers.

No.	Word	Count
1	Saints	19
2	blessed	15
3	sing	9

⁴¹ Costa, “For All the Saints’: A Feast for All People and All Time,” 504.

4	rejoice	8
5	glory	7
6	kingdom	7



Now let us analyze each element of the prayer of the Liturgy of the Hours for All Saints' Day in more detail.

A) Hymns

The first few stanzas of the traditional processional hymn for All Saints' Day⁴² is the opening hymn of Evening Prayer I for All Saints' Day. Here, we find a clear distinction between the saints who shine in glory and the praying faithful who struggle feebly. However, both are in blessed communion and divine fellowship. Together with these saints, the pilgrim Church too will win a crown of gold in victory over death. It is the culmination of the struggle to live out the paschal mystery that is reflected in Christian life. A two-fold "Alleluia!" is the cry at the end of each stanza.⁴³ It is the Easter cry of victory over the grave, over suffering and death. The hymn avoids intercession and depicts the Christian life using martial imagery.⁴⁴ The focus of the hymn is on Jesus, whom the saints confess. Jesus has been their rock, fortress, might and captain in their fight. The Church looks forward to the glorious day when the triumphant saints rise in bright array and the King of glory passes on his way. There are two options for the hymn, both depicting the life of the saints on earth, which resulted in their blessed status.⁴⁵

B) Antiphons

The antiphons of EP concern the glory of the saints, who live in eternal light. They express the eschatological aspect of the paschal mystery. Saints rejoice in Jerusalem, the city of God. They are her children gathered, who sing a new song before the throne of God and the Lamb.⁴⁶ The antiphon for the Cantic of Mary draws the attention of the Church to the Holy Trinity, who is praised by the apostles, the prophets and the white-robed army of martyrs and all the saints, echoing the vision presented in Rev 14.⁴⁷ God has crowned the saints with glory and honor and set them over the works of his hands. God has shown the saints the path of life and filled them with the joy of his presence. The saints find a home in the kingdom of heaven and live in eternal peace. The antiphon of the Morning Prayer exhorts the saints to sing praise to the Lord, and the children of Israel to sing praise in honor of the saints. Evening Prayer II includes antiphons from the eschatological vision of the glorious Church in the revelation to John. Countless people from every nation stand before the throne of God; since God has tried and found them to be worthy, they will receive a crown of glory from the Lord. They have been won by the blood of the Lamb and made into a kingdom. In this glorious kingdom, all the saints, clothed in white robes, rejoice with Christ and follow the Lamb wherever he goes.⁴⁸

C) Intercessions

The intercessions of Evening Prayer I and II pray to the Lord to save his people.⁴⁹ Each prayer recalls a different group of saints – apostles, martyrs, virgins – and prays to receive the same graces they received from God. Since the Church is built on the foundation of the

⁴² The hymn "For All the Saints" was written in the late nineteenth century by William W. How. See Costa, "For All the Saints": A Feast for All People and All Time," 504.

⁴³ *The Liturgy of the Hours According to the Roman Rite*, vol. 4, 1515.

⁴⁴ Costa, "For All the Saints": A Feast for All People and All Time," 505.

⁴⁵ *The Liturgy of the Hours According to the Roman Rite*, vol. 4, 1528-1529.

⁴⁶ This echoes the vision in the Book of Revelation (Rev 14:2-3). See *The Liturgy of the Hours According to the Roman Rite*, vol. 4, 1516-1518.

⁴⁷ *The Liturgy of the Hours According to the Roman Rite*, vol. 4, 1519.

⁴⁸ Rev 14:4.

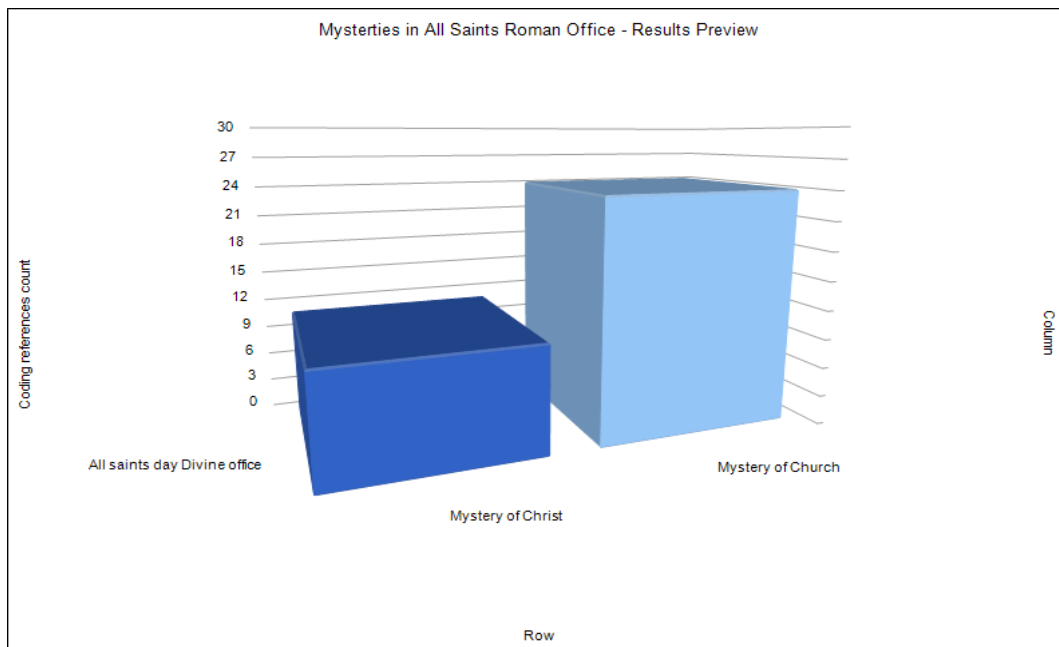
⁴⁹ *The Liturgy of the Hours According to the Roman Rite*, vol. 4, 1519 and 1536-1537.

apostles, their teaching should be kept secure among the faithful. As the martyrs died for their witness to Christ, all Christians need help to witness to the Son of God. The Holy virgins imitated the virginity of Christ, and so all who are consecrated to virginity must be strengthened to be steadfast witnesses to the coming of his kingdom. The prayer also asks for the grace to hope that one may come to be in God’s presence and receive a place in the unending fellowship of his kingdom. The Church intercedes for all souls departed to the company of heaven, together with Mary, Joseph and all the saints. The different kinds of life witnesses of the saints are set as examples before the earthly Church that they may be inspired to live according to them and so be granted a place in the unending fellowship of God’s kingdom. The intercessions of the Morning Prayer also ask the Lord to save his people. God, who is holy and who made the saints holy, is asked for the grace to celebrate his greatness in his saints.⁵⁰ The example of the saints should draw those who are praying nearer to Jesus Christ and lead them to imitate the saints’ lives. The communion of saints is a reality in the Eucharistic sacrifice, and by sharing in the body and blood of Christ the praying Church is brought to the eternal banquet.

D) Concluding Prayers

The concluding prayer of both the Evening and Morning Prayers briefly commemorate the feast day and the intercessory powers of the saints. The Church rejoices in the holy men and women of every time and place. Their prayers bring salvific gifts of forgiveness and love.⁵¹ The saints are clearly differentiated from the praying faithful. Saints are depicted as offering specific examples of holiness and as playing the role of intercessors.

Coding the proper prayers of the LH of the Roman rite yields the following chart, which compares the ecclesiological and Christological references in the text.

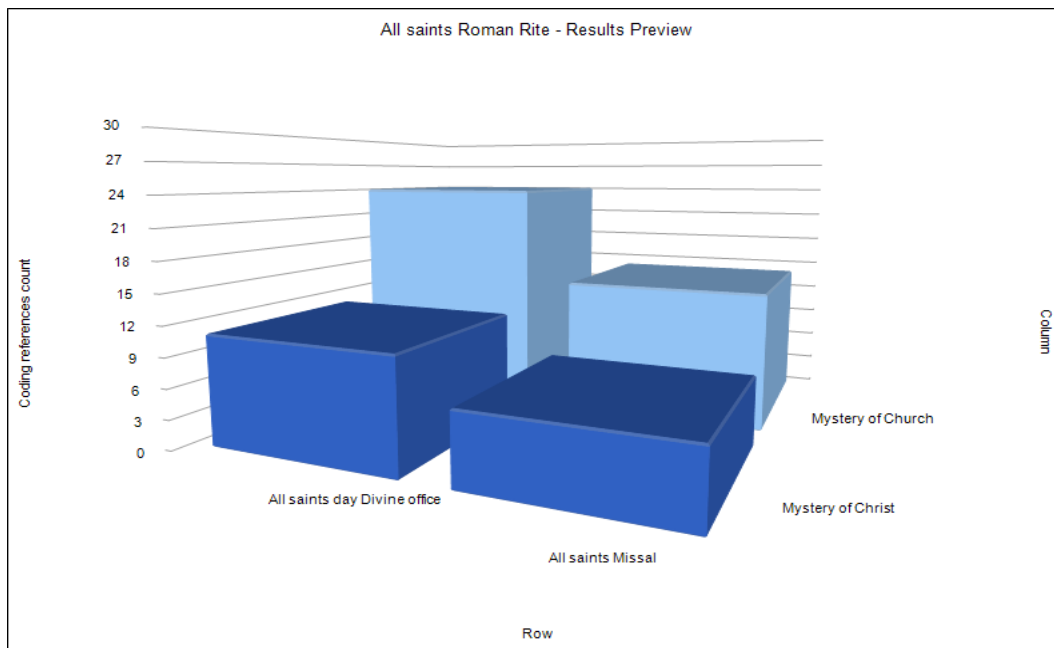


⁵⁰ *The Liturgy of the Hours According to the Roman Rite*, vol. 4, 1530-1531.

⁵¹ *The Liturgy of the Hours According to the Roman Rite*, vol. 4, 1519-1520; 1531 and 1537.

The proper prayers of the Roman rite for the solemnity of All Saints’ Day use the image of the holy city of Jerusalem from the book of Revelations to describe the glorious condition of the saints in heaven. The communion of saints is spoken of in relation to the city of God, divine fellowship, the unending fellowship of the kingdom, the heavenly Jerusalem and the heavenly homeland, the wedding feast of the Lamb, and others. The beatitudes in the gospels are presented as the lifestyle of the saint, and set as a model for the pilgrim Church. Major theological ideas reflected in the prayers include the role of the saints in the salvific journey of the earthly Church towards communion in heaven and the unity of the Church as the body of Christ, who is the holiness of all saints. The salvation achieved by the saints encourages the Church militant. The saints intercede for the faithful who are struggling to witness to and follow Christ in their earthly lives. The prayers draw the pilgrim Church towards heaven by illustrating the glory of the saints and their joyful dwelling in the presence of God. The participatory testimony of the saints in the paschal mystery imbues the Church militant with a preparatory urge to run their race with greater hope and strength.

A comparative presentation of the mysteries referred to in the Eucharistic liturgy and in the Liturgy of the Hours of the Roman rite is given below. The mystery of the Church, which is the communion of saints, is referred to far more than the mystery of Christ.



2.2 THE SEASON OF THE DEDICATION OF THE CHURCH OF THE SYRO-MALABAR RITE

In the Syro-Malabar rite, the season of Dedication of the Church includes the last four weeks of the liturgical year. This season mediates the mystery of the eschatological fulfillment of the history of salvation. A study of the proper prayers for this season shows the repeated occurrence of ecclesiological, eschatological, and soteriological themes, as indicated in the following table.

Tables showing the Distribution of Different Theological Themes in the Liturgy of the Syro-Malabar Rite for the Sundays of the Season of Dedication of the Church⁵²

ECCLESIOLOGICAL THEMES

A) Eucharistic Liturgy

NAME OF PRAYER	WORD/GROUP OF WORDS	PART OF THE PRAYER
1. Opening prayer	Founding the Church,	...for founding the Church through Christ
2. <i>Onitha d'Qanke</i>	Chosen and owned Church, remember	...remember the Church you have chosen and owned ...remember the Church with mercy... own Church...
3. <i>Šuraya</i>	remember the Church	...let us remember the glorious Church...
4. <i>Zumara</i>	Your dwelling place, your holy house	...how beautiful is your dwelling place...blessed are the inmates of your holy house...
5. <i>Karozutha</i>	love the Church,	...Lord, You love Your Church...
6. Prayer after <i>Karozutha</i>	Holy Church	...Christ who died so that the holy Church may become your spotless bride ...
7. <i>Onitha d'Raze</i>	Protected your Church	... protected your Church with your precious blood...
8. <i>Onitha d'Wemma</i>	Built his Church	...who built his Church on the rock of faith...
9. <i>Onitha d'Wate</i>	Holy Church	...Holy Church the beloved daughter of heavenly father...
10. Thanksgiving prayers	Church, sacred house	...chosen the Church as the new Jerusalem...to gather in this sacred house...
11. <i>Huttamma</i>	Church as beloved bride, house, house of God	...the Church as Your most chaste spouse...accepted the Church as His beloved bride...gathered us together in this house...for the house of God...

B) The Liturgy of the Hours

NAME OF PRAYER	WORD/GROUP OF WORDS	PART OF THE PRAYER
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⁵² In our discussion of the Syro-Malabar Liturgy, the prayers are taken from the *Qurbana Taksa* text, SMBC, *Syro-Malabar Sabhayude Qurbana: Razakramam* (Kakkanad: Syro-Malabar Commission for Liturgy, 1989; reprint, 2011), 209-217; for the Liturgy of the Hours, SMBC, *Yamaprarthanakal* (Thiruvananthapuram: St. Joseph's Press, 1986), 520-529, and from the Commission for Liturgy, *Liturgy of the Hours* (Ujjain: Synodal Committee of Bishops for the English Version of the Liturgy of the Hours of the Syro-Malabar Church, 2012), 607-617. The translation of the proper prayers Malayalam *Qurbana Taksa* is done by the author based on the available online English translation of the prayers at http://www.knanayaregion.us/liturgy/english_mass_sheet.pdf [accessed February 18, 2014]. This English text is used for NVivo analysis of the *Qurbana Taksa* prayers for this season.

1. <i>Onitha daqdam</i>	Your house, the house, holy house	...door of your house constantly, Protect the house ...beauty of Your house...
2. <i>Onitha d'Wasaliqe</i>	Holy Church, your Church, your house	...shelter to...sinners...in this holy house...nurture your holy Church...watch over your Church...come into your house...
3. <i>Šuraya</i>	House of the Lord, his temple, his tent	...to live in the house of the Lord...to behold his temple...safe in the tent...hides me in the shelter of his tent...offer within his tent a sacrifice of joy.
4. <i>Onitha d'Mawtwa</i>	beloved mother, holy abode, Mother Church, holy abode, Mother Church	...Save the Church, the symbol of eternal life...takes shelter, as their beloved mother...this holy abode...The Church beckons her children...Mother Church of immaculate beauty...raised you up as the source of all blessing...
5. <i>Karozutha of Lelya</i>	New people of God, God's household,	...choosing us as the new people of God... made us fellow-citizens...part of God's household...
6. <i>Onitha d'Sapra</i>	children, temple, loving Church	...As your children come into your temple.....protect and guide your loving Church...

SOTERIOLOGICAL THEMES

	NAME OF PRAYER	WORD GROUP OF WORDS	PART OF THE PRAYER
EUCHARIST	1. Opening prayer	Salvation	...for assuring salvation in the Church through the sacraments...
	2. <i>Karozutha</i>	Savior, symbol of salvation	...all human races confess you as the Savior...the Church as a symbol of salvation...
	3. <i>Onitha d'Raze</i>	Our Savior	...God, our Savior and our Lord...
	4. Thanksgiving prayers	salvation	...may the entire human race accept her as the sacrament of salvation...
	5. <i>Huttamma</i>	fulfillment of promise	...gave His only begotten Son for the fulfillment of the promise...
LITURGY OF THE HOURS	1. <i>Onitha d'Wasar</i>	Redeemed, salvation	God...redeemed from darkness of our own sins...we who have obtained salvation and life...
	2. <i>Onitha d'Wasaliqe</i>	Redeemed	...the holy Church on this earth redeemed with your holy precious blood...
	3. <i>Onitha d'Mawtwa</i>	Save, forgiveness of sins, washed	...Save the Church...for forgiveness of sins; Lord Jesus washed you clean in his holy blood...
	4. <i>Karozutha of Lelya</i>	Shed blood to unite, saved, redeemed	Lord, you shed your blood to unite the scattered children of God...who were to be saved...Lord, you redeemed your Church with your precious blood ...

ESCHATOLOGICAL THEMES

A) Eucharistic Liturgy

NAME OF PRAYER	WORD/GROUP OF WORDS	PART OF THE PRAYER
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1. Opening prayer	Heavenly, company of the angels	Founding the Church ...with heavenly beauty... praising you in the company of the angels...
2. <i>Karozutha</i>	Future glory, everlasting glory, heavenly Jerusalem	...future glory of the Church...leading the Church to everlasting glory...the Church to the heavenly Jerusalem...
3. Prayer after <i>Karozutha</i>	Everlasting joy	...bless us as we are waiting for the everlasting joy...
4. <i>Onitha d'Raze</i>	Company of angels	...praise you ...with the company of angels...
5. <i>Onitha d'Wate</i>	Everlasting life	...let us own the everlasting life by receiving the holy mysteries of Christ...
6. Thanksgiving prayers	Company in heaven, eternal life	...make us worthy to join the company in heaven ...become heirs to eternal life.
7. <i>Huttamma</i>	Heavenly Jerusalem, gather at his right, king and judge	...to lead her to the heavenly Jerusalem during the ends of the ages...you all gather at His right side, when Jesus comes as king and judge...

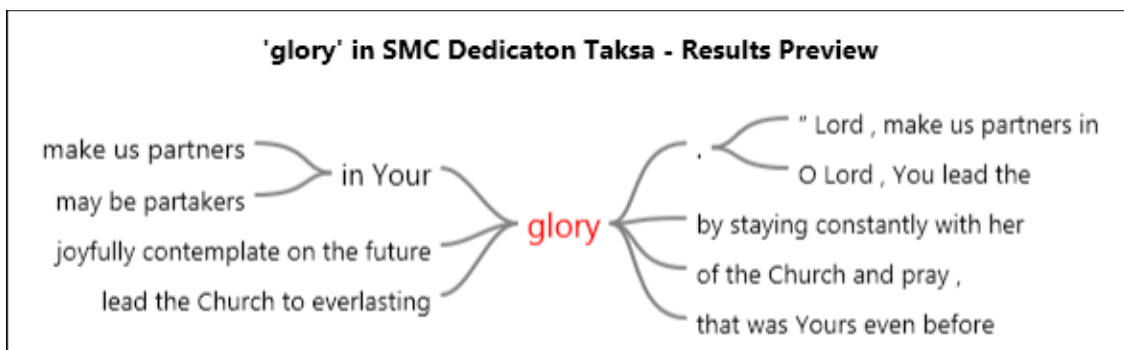
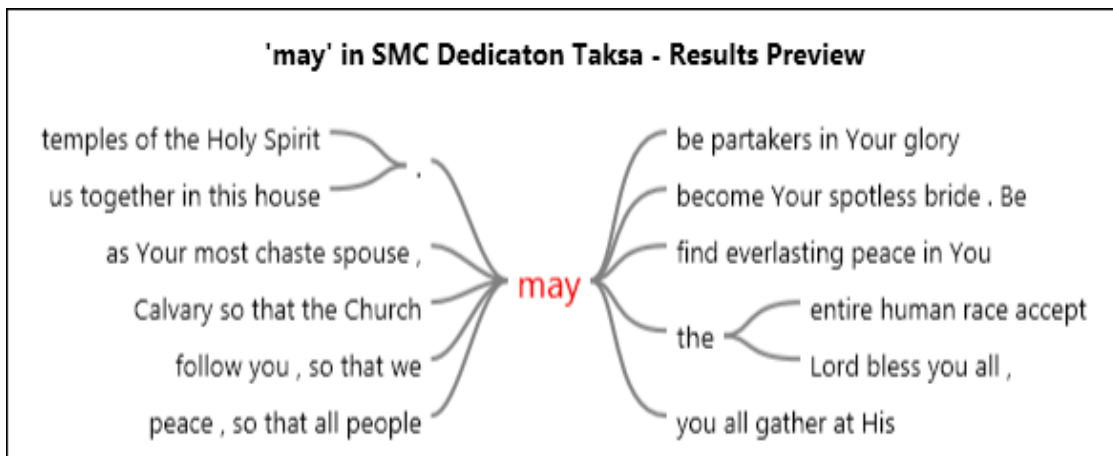
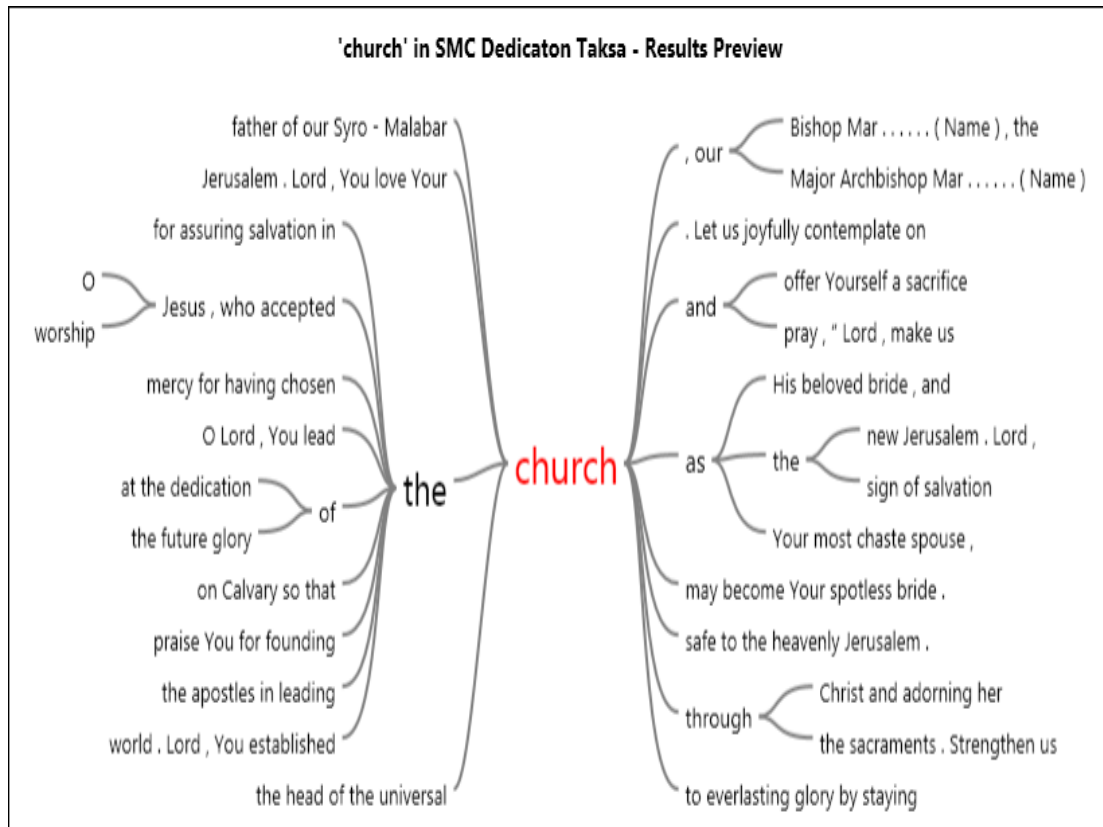
B) The Liturgy of the Hours

NAME OF PRAYER	WORD/GROUP OF WORDS	PART OF THE PRAYER
1. <i>Onitha d'Wasar</i>	Heavenly choirs	... The heavenly choirs of angels all sing, "Holy are you, the Lord of armies"...
2. <i>Onitha d'Wasaliqe</i>	Angels adore	...The angels adore you and the Church reveres you... ...Church, the symbol of eternal life...With-the-choirs-of angels, bless the Church...bless him who invites for eternal banquet...
3. <i>Onitha d'Mawtwa</i>	Eternal life, Choirs of angels, eternal banquet	...partnership in the inheritance of the saints by choosing us...built us up on the foundations of the prophets and saints and made us fellow-citizens with the holy people of God and part of God's household...
4. <i>Karozutha of Lelya</i>	Inheritance of the saints, prophets and saints, fellow-citizens, part of God's household	The Church will be radiant, at Lord's coming in glory...and the angels in heaven will sing praise...
5. <i>Onitha d'Sapra</i>	Lord's coming in glory, angels in heaven	

2.2.1 Reflections on the Proper Prayers of *Qurbana Taksa*

A word frequency query for the proper prayers of the *Qurbana Taksa* yields the following result on NVivo. The Church and its glory appear repeatedly in the prayers and the earthly Church expresses its hope to attain fullness of salvation for the whole humankind by the verb 'may'. The word trees produced by the text search queries in NVivo show the references of these frequently occurring words in the prayer texts.

Sl. No.	Word	Count
1	Church	14
2	may	6
3	glory	5



Analyzing the prayers, we find repeated references to various places denoting the Church like the dwelling place, holy house, harbor of peace, sacred house, temple, tent, and heavenly Jerusalem. These point to the holy presence of God and the glory of the Church with God dwelling in it. There are mainly three types of houses having the presence of God in the

prayers: the Church, as the house of God; the Heavenly Jerusalem; and the human body, as the temple of the Holy Spirit. The local Church community and the universal Church, along with the individual body of the faithful, are the dwelling places of the Holy God. Holiness is another theme found in the prayers: the holiness of God, of the Church and of the people of God. The Christological aspect of salvation is recalled and celebrated in this season because Christ has died for his beloved bride to keep her spotless. His precious blood has won the Church for himself.

2.2.1.1 *The Church and the Presence of God*

The collect states that the Lord has built the Church through Christ and adorned her with heavenly beauty.⁵³ The holiness of the Church demands that its members maintain the same purity of mind and body. The Church is chosen and owned by God from the beginning. He is asked to remember the Church with mercy, therefore, to protect her children from divisions and quarrels, to keep them in love, and to help them grow in faith and peace.⁵⁴ God is praised in the Church since he made his abode in Zion.⁵⁵ The Church is called the dwelling place of God in the hymns of the proper prayers of the Eucharistic liturgy. Because of God's presence, all those in his holy house are blessed.⁵⁶ The proclamation prayers assert that the living God is present in the Church and will stay, as he promised, to the end of the age.⁵⁷ The Church is called faithful and the beloved daughter of the King of kings.⁵⁸ The final blessing thanks the Holy Spirit for gathering the faithful in this holy temple of God. It asks for the zeal to burn for the temple of God and to live with holiness and sanctity as temples of the Holy Spirit.⁵⁹

2.2.1.2 *The Church as an Extension of Christ, the Savior*

The sacraments of the Church distribute the fruits of salvation brought by Christ. This idea is clearly expressed in the collect of the proper prayer of the season of the dedication of the Church. Christ loved the Church and sacrificed himself to keep her as his chaste bride.⁶⁰ It is Christ who has chosen, loved, and made his own, built, protected, and sustained the Church with his continuous presence.⁶¹ The holy blood of Christ purified the Church. He suffered and died on Calvary out of love for her and to make her his pure bride. He established the Church as a sign of salvation and harbor of peace in this world. This is repeated in the proclamation prayers and the concluding prayer that follows. The Church carries forward the mission of the salvation of humanity. Therefore the Church prays that all nations and tribes should confess Jesus as Savior and find eternal peace in him.⁶² The second thanksgiving prayer calls the Church a sacrament of salvation and implores that all humanity may enter it and so become

⁵³ SMBC, *Syro-Malabar Sabhayude Qurbana*, 209.

⁵⁴ See the *Onitha d'Qanke*. SMBC, *Syro-Malabar Sabhayude Qurbana*, 211.

⁵⁵ Hymn *Šuraya*. SMBC, *Syro-Malabar Sabhayude Qurbana*, 211.

⁵⁶ *Zumara* Hymn. SMBC, *Syro-Malabar Sabhayude Qurbana*, 212.

⁵⁷ Mt 28:20. *Karozutha* 1. SMBC, *Syro-Malabar Sabhayude Qurbana*, 213.

⁵⁸ *Onitha d'Wate*. SMBC, *Syro-Malabar Sabhayude Qurbana*, 216.

⁵⁹ SMBC, *Syro-Malabar Sabhayude Qurbana*, 217.

⁶⁰ SMBC, *Syro-Malabar Sabhayude Qurbana*, 209.

⁶¹ See the opening prayer; the *Onitha d'Qanke*; *Karozutha* 2, 3 and 5; prayer after *Karozuthas*; *Onitha d'Raze*; *Onitha d'Vemima*; Thanksgiving prayers 1 and 2; *Huttamma* prayer. SMBC, *Syro-Malabar Sabhayude Qurbana*, 209; 211-213; 214; 215; 216 and 217.

⁶² *Karozutha* 5. SMBC, *Syro-Malabar Sabhayude Qurbana*, 213.

heirs of eternal life.⁶³ The concluding prayer (*Huttamma*) of the Eucharist makes it explicit that the coming of the only begotten Son was the fulfilment of God's promise.⁶⁴ Thus, the sending of his Son and the building of the Church are both parts of the salvific plan of the Father.

2.2.1.3 Participatory and Preparatory Facets of the Salvation Mystery

The divine mysteries of the body and blood of Christ in the Church help those who worthily partake in them to inherit eternal life.⁶⁵ The thanksgiving prayer praises Christ for purifying the faithful with his precious blood. It thanks him for making them worthy to hear his word and enjoy his holy body and blood.⁶⁶ It is through following him by carrying the cross that the Church will partake in the glory of the Son, which has been his from before the creation.⁶⁷ The Church asks for strength to protect all human bodies as temples of Holy Spirit.⁶⁸ The holiness of the members of the Church is a recurring theme in the prayers, since the Church is a pure bride whom Christ received through the paschal mysteries. The Church asks for the grace to offer its sacrifice with holiness of both body and soul and with a pure and holy heart; always to fulfil the will of God; to keep holy the body, which is the temple of the Holy Spirit, and to live innocently so as to inherit eternal life.⁶⁹

2.2.1.4 The Eschatological Dimension of the Church

The pilgrim Church offers praise to God together with the angels.⁷⁰ Church leaders guide it to the heavenly Jerusalem.⁷¹ The pilgrim Church longs to share in the glory of the heavenly Church in the eschaton.⁷² The faithful pray for perseverance as they wait for everlasting joy and union with Christ, as the Son is in union with the Father. With a pure heart, the praying community joins with the choirs of angels in heaven to proclaim God as the Holy one.⁷³ The Church is chosen as the New Jerusalem and as those who have been blessed to adore God in this holy temple. In the thanksgiving prayer, the praying Church expresses its gratitude for being allowed to experience the steadfast love of God and the sweetness of his fatherly care. Those who enjoy the divine mysteries in this holy house ask for the grace to join all those in heaven to praise God as holy.⁷⁴ Christ is adored in the final blessings, since he accepted the Church as a spotless bride and will usher her into the heavenly Jerusalem at the end of the

⁶³ SMBC, *Syro-Malabar Sabhayude Qurbana*, 216.

⁶⁴ SMBC, *Syro-Malabar Sabhayude Qurbana*, 217.

⁶⁵ This idea appears in the Opening prayer, the prayer after *Karozuthas*, *Onitha d'Raze*, and thanksgiving prayers. SMBC, *Syro-Malabar Sabhayude Qurbana*, 209; 214 and 216.

⁶⁶ Thanksgiving prayers. SMBC, *Syro-Malabar Sabhayude Qurbana*, 216.

⁶⁷ This prayer recalls Jesus' exhortation in the gospels: Mt 16:24; Mk 8:34 and Lk 9:23. See *Karozutha* 4. SMBC, *Syro-Malabar Sabhayude Qurbana*, 213.

⁶⁸ Thanksgiving prayer 2 and *Huttamma* prayer. SMBC, *Syro-Malabar Sabhayude Qurbana*, 216-217.

⁶⁹ See opening prayer, *Onitha d'Raze*, Thanksgiving prayer 2, and the *Huttamma* prayer. SMBC, *Syro-Malabar Sabhayude Qurbana*, 209; 214; 216 and 217.

⁷⁰ See the opening prayer and the *Onitha d'Raze*. SMBC, *Syro-Malabar Sabhayude Qurbana*, 209 and 215.

⁷¹ *Karozutha* 2. SMBC, *Syro-Malabar Sabhayude Qurbana*, 213.

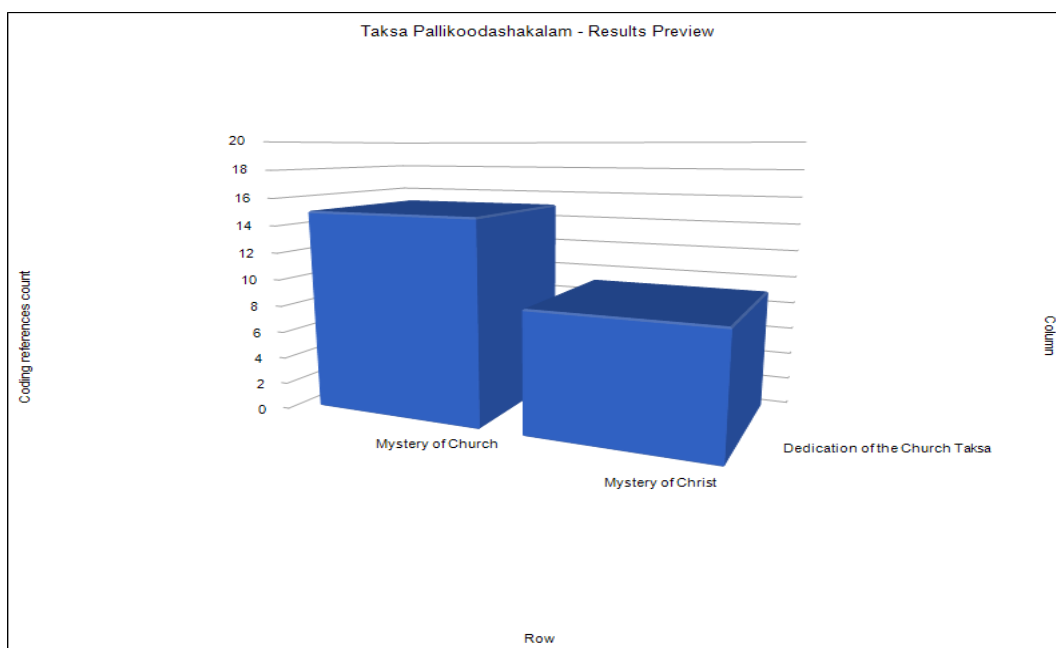
⁷² The Church prays to share in the glory of the Lord by commemorating the future glory of the Holy Church. See *Karozutha* prayers. SMBC, *Syro-Malabar Sabhayude Qurbana*, 213.

⁷³ The prayer after *Karozuthas*. SMBC, *Syro-Malabar Sabhayude Qurbana*, 214.

⁷⁴ See the first Thanksgiving prayer. SMBC, *Syro-Malabar Sabhayude Qurbana*, 216.

age. The prayer concludes with the eschatological wish that the faithful might take a position at the right hand of Christ when he comes again as king and judge.⁷⁵

The Church as a corporate reality and a communion of saints is addressed through the images of the bride of Christ and the holy city of God, called the New Jerusalem. The saints who constitute the glorious communion of the holy Church are not referred to explicitly. The chart below depicts the NVivo coding of the text with the paschal mystery scheme. It shows that the ecclesiological dimension of the salvation mystery is cited in the prayers more often than the Christological dimension of the paschal mystery.

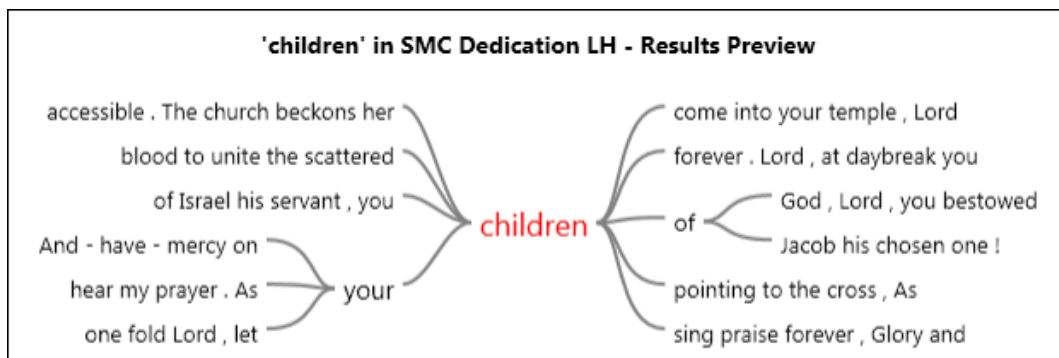
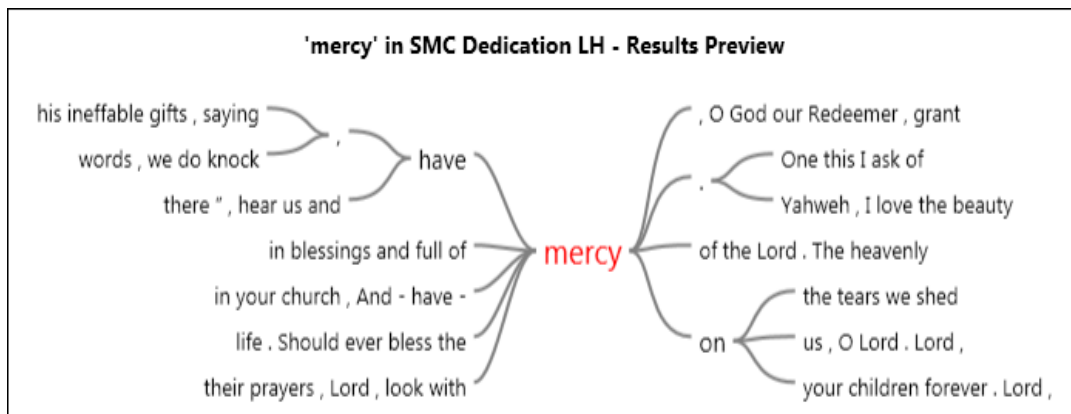
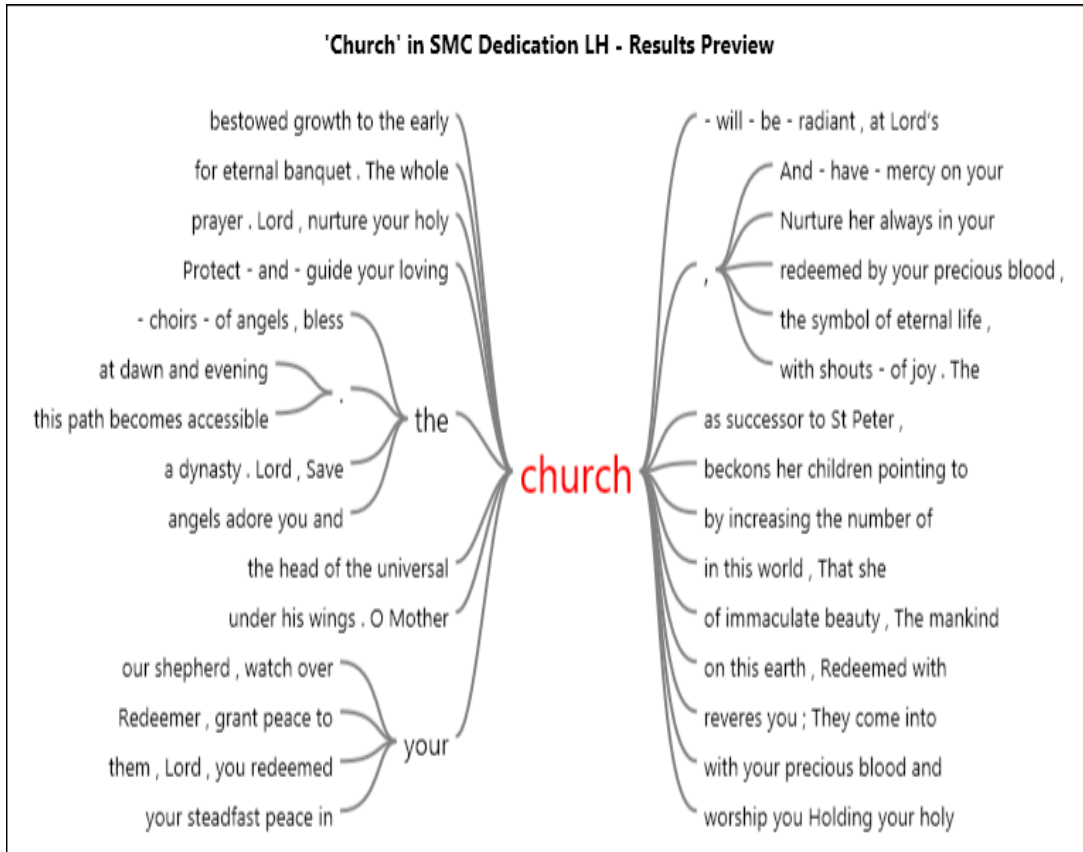


2.2.2 The Liturgy of the Hours (*Yamaprarthanakal*)

We have been examining the Sunday proper prayers for the season of the Dedication of the Church from the Syro-Malabar Church (SMC) in order to compare with the LH of the Roman rite for All Saints’ Day. We have used the English text for NVivo analysis. The word frequency query results given below show that the term ‘Church’ occurs most often, followed by ‘mercy,’ ‘children,’ and ‘glory.’ The text search queries indicate the references of these words in the prayer text. The Church is the mother who is universal and holy; she calls upon God to have mercy on her children so they might be gathered from the scattered places. The children of the mother Church are the children of God who wish to praise God in his eternal home.

Sl. No.	Word	Count
1	Church	15
2	mercy	7
3	children	6
4	glory	6

⁷⁵ The *Huttamma* prayer. SMBC, *Syro-Malabar Sabhayude Qurbana*, 217.



Let us analyze each of the hours of the LH for the proper prayers of All Saints' Day.

2.2.2.1 *Ramsa (Evening Service)*

Onitha daqdam depicts the Church as a house of prayer.⁷⁶ The Church is called the house of God, which is a holy house because of God's presence within it.⁷⁷ It is in this temple that the faithful pray and cry for protection, shelter and mercy with contrite hearts. This house is a shelter for sinners and a place where their prayers are heard. This reminds us of the words of Jesus: "my house shall be called a house of prayer."⁷⁸

In the prayer, the faithful ask for help in keeping the commandments in faith and doing good works in *Onitha d'Wasar*.⁷⁹ The presence of God in the earthly Church gives the faithful help and guidance. The members are redeemed from sins and granted salvation and life. They are the chosen people to whom the glory of God is revealed. In this Church, the heavenly choirs of angels sing *Sanctus* and the militant Church is in the position of the prophet Isaiah, who cried out, being aware of his sinful nature. The Church wishes to join the heavenly liturgy and sing praises with angels.

In *Onitha d'Wasaliqe*, prayer is offered for the Church on earth. The Lord is asked to nurture, guide, watch over the Church, and impart his true peace to the Church, which is redeemed by his holy precious blood.⁸⁰ Here also we find the heavenly liturgy, where the angels adore and the Church reveres the Lord as they come to his house with songs of gratitude. The earthly Church and the heavenly choirs join in the liturgical prayers. The *Slotha* after *Onitha d'Wasaliqe* prays that God will remain in the Church and dwell with it, so the faithful may better "obey your commandments and precepts and tread your path always."⁸¹

The *Šuraya* is taken from Psalm 27, which asks only that the Lord live in his house till the end of days. This house is the Church and it is called the tent which keeps the believer safe from evil and acts as a shelter. In this tent, the faithful joyfully offer sacrifice and sing and make music for the Lord.

2.2.2.2 *Lelya (Night Service)*

The *Onitha d'Mawtwa* of the night service contains many references to the Church. Here, the Church appears as a symbol of eternal home, the place where the Holy Trinity dwells, a beloved mother and the shelter of humankind, a holy abode, Mother Church of immaculate beauty, and the source of all blessing. It calls for the Church to be saved and perfected with peace, beauty, the Father's glory and shouts of joy.⁸² The Church, the holy abode, is rich with the message of the cross. This shows that the Cross and the saving mystery of Christ is the treasure of the Church. The cross is said to be the way to heaven and the heavenly Father. Humanity comes to the Church for the forgiveness of sins. The Church has immaculate beauty since Jesus washed her with his holy blood. Thus the Church is now the source of all blessing. Through the sacraments, she is fed with the body of Jesus as a pledge of her future

⁷⁶ SMBC, *Yamaprarthanakal*, 520-521; Commission for Liturgy, *Liturgy of the Hours*, 607.

⁷⁷ This refers to the Thanksgiving prayer of King Solomon after building the house of the Lord, where God promised that his name shall always be (1 Kg 8:28-30).

⁷⁸ Mt 21:13.

⁷⁹ Commission for Liturgy, *Liturgy of the Hours*, 608; SMBC, *Yamaprarthanakal*, 521-522.

⁸⁰ SMBC, *Yamaprarthanakal*, 522; Commission for Liturgy, *Liturgy of the Hours*, 609.

⁸¹ Commission for Liturgy, *Liturgy of the Hours*, 610; SMBC, *Yamaprarthanakal*, 523.

⁸² SMBC, *Yamaprarthanakal*, 524-526; Commission for Liturgy, *Liturgy of the Hours*, 611-613.

glory, and she is invited to the eternal banquet. The prayer expresses Jesus' promise and hope: "I have other sheep that do not belong to this fold. I must bring them also, and they will listen to my voice. So there will be one flock, one shepherd."⁸³

Šubaha is taken from 1 Chr 16:8-14, which exhorts the faithful to seek the presence of the Lord on earth. It urges them to sing about his wonders and seek his strength, and it calls the Church the "chosen one," like Israel in the Old Testament. The *Tešbohta*⁸⁴ prayer confesses that there is no God other than the Lord and affirms the presence of God in the Church, where the prayers of his people are raised to him through the Liturgy of the Hours. It asks that he fill the Church with the righteousness to sing and worship God and grant its members wisdom to keep his commandments.⁸⁵ The prayer continues with the wish that everyone may know and worship the Son as the truth, the light, and the way.

The *Karozutha* prayers are rich with ecclesiological themes as well as eschatological ones.⁸⁶ Jesus shed his blood in order to unite the scattered children of God, and he bestowed growth on the early Church by increasing the number of those who were saved. The Church is given partnership in the inheritance of the saints. To grow the communion of saints is the aim of choosing the new people of God. This Church has its foundation in the prophets and saints, who are made fellow citizens with the holy people of God and a part of God's household. The theology of Paul is explicitly found in a reference to Eph 2:19-20.⁸⁷ The promised presence of Jesus in the gathering of the faithful is also referred to, along with the dwelling of the Holy Spirit in the Church.

2.2.2.3 *Sapra* (Morning Service)

Onitha d'Sapra of the Sundays of this season shows that the Liturgical prayers were recited in the morning and evening by the community of the faithful. The Church prays that God will "listen to our prayer that we bring to you at dawn and evening."⁸⁸ As the children are gathered in the temple, comfort is shed upon them and steadfast peace is showered upon his Church by Lord Jesus. The community prays for protection and guidance for the Church in this world, scattering the forces of the evil one in order to live in peace and joy. The prayer hopes for the future radiance of the Church in the glorious coming of the Lord. Crowned with glory, she wants to sing the praises to the Holy Trinity, with gladness joining all humans on earth and angels in heaven. The earthly Church as a community takes shelter in the prayers of the liturgy. It waits for the day of glorification, joining with all those in heaven in the worship of God.

A main feature of these prayers is their focus on the Church on earth rather than the heavenly Church, which includes the saints. The presence of God and the graces the faithful receive by taking part in the liturgy of the community is reflected in the prayers. This Church on earth is

⁸³ Jn 10:16.

⁸⁴ The hymn of praise.

⁸⁵ SMBC, *Yamaprarthanakal*, 527; Commission for Liturgy, *Liturgy of the Hours*, 614.

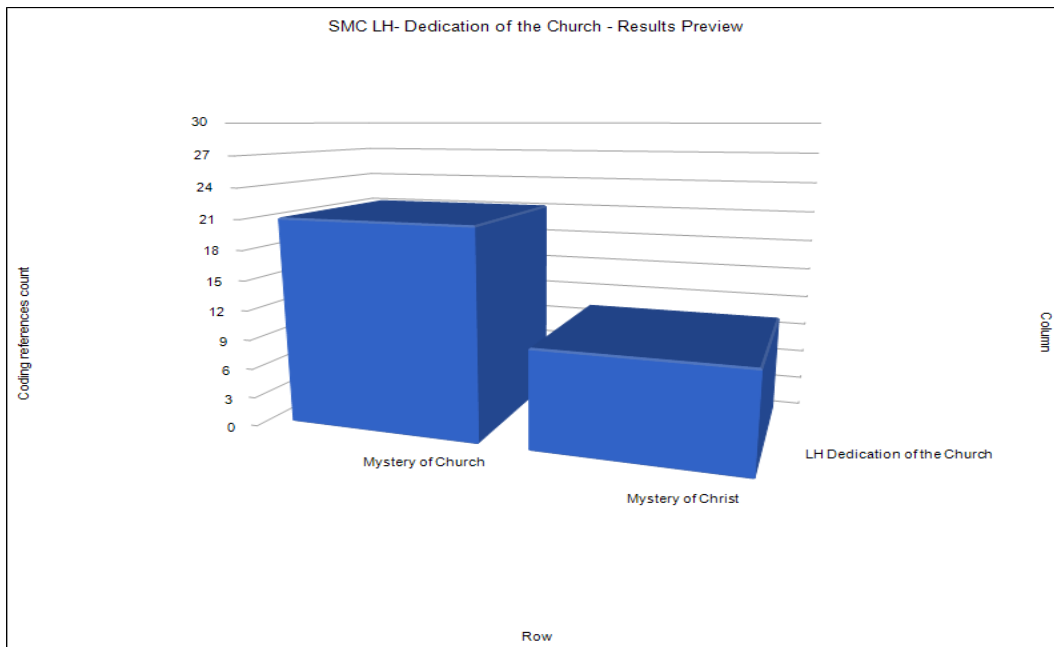
⁸⁶ Commission for Liturgy, *Liturgy of the Hours*, 614-616; SMBC, *Yamaprarthanakal*, 527-528.

⁸⁷ "So then you are no longer strangers and aliens, but you are citizens with the saints and also members of the household of God, built upon the foundation of the apostles and prophets, with Christ Jesus himself as the cornerstone."

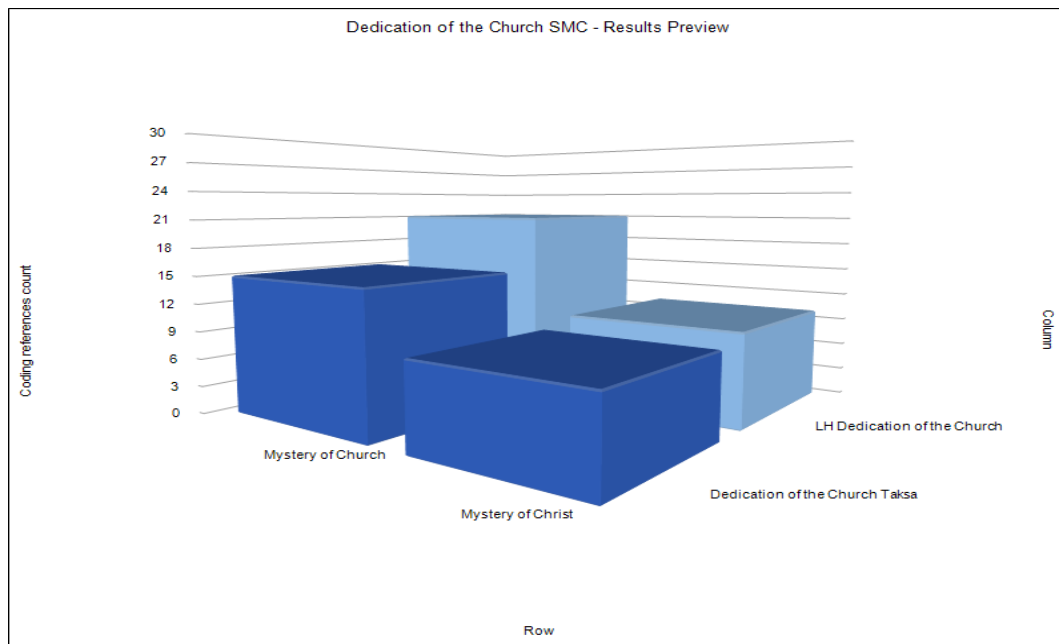
⁸⁸ Commission for Liturgy, *Liturgy of the Hours*, 617; SMBC, *Yamaprarthanakal*, 529.

the chosen people of God who have been saved from the darkness of sin. Though not yet fully holy, the members of the earthly Church long to join the heavenly liturgy. This pilgrim people are travelling toward perfection and need the grace and peace of God. The Church is a great gift from God to the world, and as a mother she nurtures her children and guides them in the path of cross. The sacraments grant forgiveness of sins and the nations are fed with the body and blood of Christ. The Savior invites them to the eternal banquet. The prayers also ask for unity among the Churches, that they may become one sheepfold. The Church is the new people of God redeemed by the precious blood of Christ and sharing in the inheritance of the saints.

The following chart shows the clear difference in the number of references to the mysteries of Christ and of the Church in this prayer. The ecclesiological dimension of the paschal mystery is more present in the LH of the SMC for the proper prayers of the Sundays for the season of the dedication of the Church. This indicates that the LH is a celebration of the paschal mystery as it is the case with the Eucharistic liturgy. In addition the Church is reflecting on its own mystery and final glorification during this last season of the liturgical year.



The following chart depicts both the Eucharistic liturgical prayers and the LH of the SMC. In both liturgies, the mystery of the Church is more often referred to than the mystery of Christ. During this season of the Dedication of the Church, the SMC reminds the believers about the mystery of the Church which is the continuation of the mystery of Christ. Also the analysis reveals that the LH of the Church displays more richness in themes related to the paschal mystery.



3 COMPARING THE LITURGIES OF THE ROMAN AND SYRO-MALABAR RITES

The season of the Dedication of the Church celebrates the ultimate goal of redemption, which is the Church's final glorification. This union of all the faithful with the heavenly bridegroom is a reality yet to be fulfilled.⁸⁹ In the Syro-Malabar tradition, Fridays, the day of the Passion of the Lord, are dedicated to the commemoration of the saints. The first Friday of the season of the Resurrection is the Friday for all saints.⁹⁰ Saints enjoy new life with the risen Christ and are glorified with him. This feast celebrated at the start of the season of the resurrection is an assurance of the Church's hope for future glory and a guarantee of its redemption in Christ Jesus.⁹¹

According to Nathan Costa, the liturgy presents the duality between hierarchical and companionship models of understanding the saints. The tension between these contributes to the difficulty many faithful have in seeing themselves as saints.⁹² Adam states that this feast of All Saints focuses on the intercession of the saints in heaven for those still on earth.⁹³ Its prayers have a strongly eschatological tone.⁹⁴ This eschatological vision is presented as a source of encouragement for the earthly Church as she walks by faith, assisted by the example of the saints.⁹⁵ In the readings from the book of Revelation, the saints are "from every nation, from all tribes and peoples and tongues." They stand before the throne and the

⁸⁹ John Moolan, *The Period of Annunciation - Nativity in the East Syrian Calendar: Its Background and Place in the Liturgical Year*, OIRSI 90 (Kottayam: OIRSI, 1985), 53.

⁹⁰ In analyzing the Friday prayers of the season of the Resurrection, we found that the major theme reflected is the resurrection of Jesus. The resurrection of Jesus is depicted as the victory over death and sin by his suffering and death on the cross. There are no explicit or implicit references to the saints of heaven or the communion of saints as the Church.

⁹¹ Moolan, *The Period of Annunciation - Nativity*, 56.

⁹² Nathan Costa, "For All the Saints': A Feast for All People and All Time," *Worship* 81, no. 6 (2007), 499.

⁹³ The collect and prayer over the offerings of the Eucharistic liturgy mention this intercession.

⁹⁴ The preface describes the saints as singing eternally the praises of the Father. The prayer after Communion hopes that the community may pass from the table of pilgrims to the heavenly banquet.

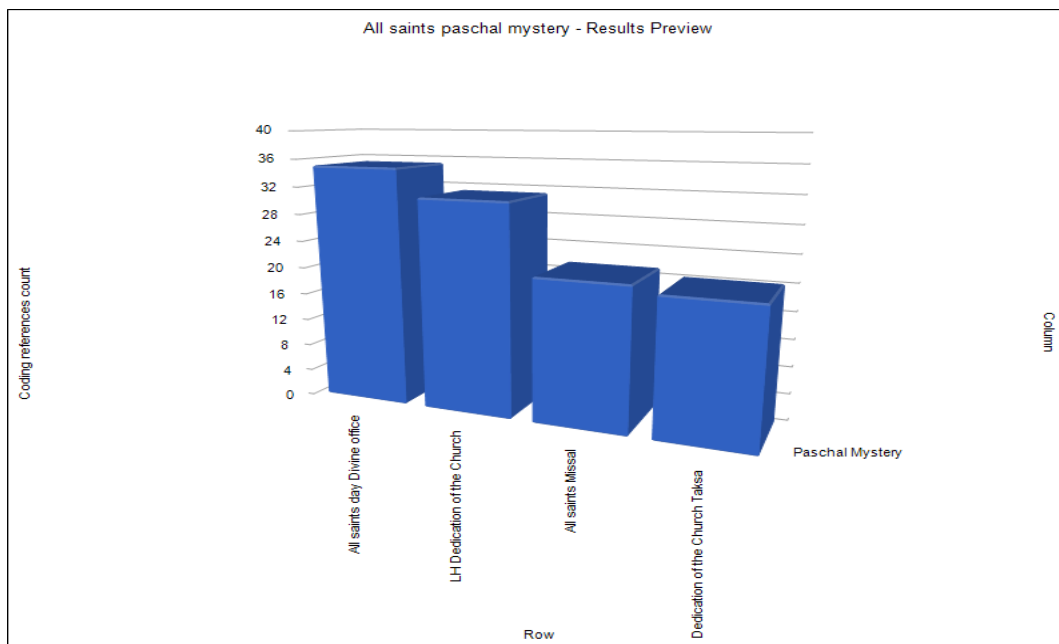
⁹⁵ Nocent, *The Liturgical Year*, 483.

Lamb in white robes, with palm branches in their hands. According to Adam, they are the fruits of the paschal mystery, since they have come through great affliction and washed their robes white in the blood of the Lamb.⁹⁶ The praying Church relies on the intercession of all of the saints. Vatican II teaches the following:

Raised up to perfection by the manifold grace of God, and already in possession of eternal salvation, they sing God’s perfect praise in heaven and offer prayers for us. By celebrating the passage of these saints from earth to heaven the Church proclaims the paschal mystery achieved in the saints who have suffered and been glorified with Christ; she proposes them to the faithful as examples drawing all to the Father through Christ, and through their merits she pleads for God’s favors.⁹⁷

In the solemnity of All Saints’ Day, the Church celebrates the paschal mystery achieved in the saints through their death and resurrection in Christ. The ecclesiological dimension of the paschal mystery is referred to in the prayers more often than the Christological dimension. The saints of the Church are in communion with the other members of the Church and not only provide a model for the imitation of Christ, but also intercede for them and share their glory and eternal gifts with those who are needy. The heavenly saints are much involved in the salvific journey of the Church on earth. They help the earthly Church with their prayers and their intercession for graces. When the Church glorifies the saints by celebrating and commemorating their victory, they in turn intercede for the militant Church and strengthen it in its struggle to reach its goal. The proper prayers of the Roman rite express the strong eschatological orientation of the Church on earth, while the SMC prayers focus on the present earthly Church and its struggles to grow in holiness following the commandments of God.

The following chart compares the references to themes related to the paschal mystery in all four source texts. In both rites, the LH includes more references to the paschal mystery than the Eucharistic liturgy.



⁹⁶ Adam, *The Liturgical Year*, 229-230.

⁹⁷ SC 104. “Sacrosanctum Concilium,” 838.

CONCLUSION

This chapter has sought to show the profound correspondence between the commemoration of all saints in the Roman rite and in the season of the dedication of the Church in the Syro-Malabar rite. The communion of saints is at the core of the mysteries mediated through the liturgy of this solemnity of the Roman rite, as well as through the last liturgical season of Syro-Malabar liturgical year. The future glory of the Church is anticipated and the pilgrim Church is stimulated by the example of those saints who already enjoy eternal joy. The eschatological hope of the Church militant is expressed in calling to mind the glory of the saints of the Church triumphant. The culmination of salvation is shown through the fulfilment of the paschal mystery in the lives of the saints.

The living people of God in the Church are helped by the intercession of their forerunners. Since the holiness of the Church and its members is due to the presence of God, both human communities as well as individual human bodies, being the temples of God, are to be kept pure for the dwelling of the Holy Spirit. The members of the Church are the chosen people of God, won by Christ with his precious blood. The Pauline understanding of the saints of the Church is revived as the Church celebrates and teaches that each one is called to holiness.

The Roman rite prayers highlight the glory of the saints and their intercessory power for the pilgrim Church. Whereas, the Syro-Malabar rite prayers look forward to the glory of the people of God as they head towards holiness through their daily participation in the mysteries of salvation. The focus of the eucharist of the Roman rite is to remind the believers about the eternal glory in heaven now enjoyed by the saints. The prayers of the SMC urge the community of faithful to organize their earthly life in such a manner that they may be glorified in the end all together as a communion of saints of the Church. Succinctly prayers of both the rites show that by commemorating all the saints in the Church aims to encourage the Church members to strive towards the realization of the paschal mystery in their own lives. This paschal mystery is the mystery of salvation celebrated in the Church and lived in and through each person's daily life.

CHAPTER EIGHT

THE FORGIVENESS OF SINS AND THE RESURRECTION OF THE BODY: COMMEMORATION OF ALL THE FAITHFUL DEPARTED (ALL SOULS' DAY)

INTRODUCTION

The feast of All Souls is celebrated in the Church in order to remember the departed souls of Christians, all of whom are saints in the Pauline sense.¹ In the Roman rite, this feast falls on November 2.² It was first set by Abbot Odilo of Cluny (994-1048) in 998.³ According to Martimort, the feasts of All Saints and All Souls are closely related. "The cult of the saints," he writes, "had originally developed out of the cult of the dead; now it had led back to it again, since there is but a single City of the living."⁴ The two feasts suggest a clear delineation between the saints who are celebrated and the ordinary faithful departed.⁵ In Europe, many civil rituals emerge in relation to the All Souls' Day.⁶ In what follows, we shall first study the prayers for this feast in the Roman rite, then the prayers in the Syro-Malabar rite.

1 ALL SOULS' DAY IN THE ROMAN RITE

¹ In his letters, Paul addresses Christians as saints in Christ Jesus. William Barclay, *The Letters to the Philippians, Colossians, and Thessalonians* (Edinburgh: Saint Andrew Press, 1973), 14. For more on this, see Stanley E. Porter, "Saints and Sinners: The Church in Paul's Letters," in *The Church, Then and Now*, eds. Stanley E. Porter and Cynthia Long Westfall, McMaster New Testament Studies (Eugene: Pickwick, 2012), 50; Edwin D. Freed, *The Apostle Paul and His Letters* (Oxford: Equinox, 2005), 10.

² This day commemorates all the dear and near departed souls of the Church community, who according to Catholic teaching are on their way to achieve eternal rest. "All who die in God's grace and friendship, but still imperfectly purified, are indeed assured of their eternal salvation; but after death they undergo purification, so as to achieve the holiness necessary to enter the joy of heaven. The Church gives the name Purgatory to this final purification of the elect, which is entirely different from the punishment of the damned. The Church formulated her doctrine of faith on Purgatory especially at the Councils of Florence and Trent. The tradition of the Church, by reference to certain texts of Scripture, speaks of a cleansing fire. From the beginning the Church has honoured the memory of the dead and offered prayers in suffrage for them, above all the Eucharistic sacrifice, so that, thus purified, they may attain the beatific vision of God. The Church also commends almsgiving, indulgences, and works of penance undertaken on behalf of the dead." CCC Nos. 1030-1032. Catholic Church, *Catechism of the Catholic Church*, Revised ed. (London: Chapman, 1999), 380.

³ Adolf Adam provides a short history of All Souls' Day in his book. See Adolf Adam, *The Liturgical Year: Its History and Its Meaning after the Reform of the Liturgy*, trans. Matthew J. O'Connell (New York: Pueblo, 1981), 237-238.

⁴ A. G. Martimort, *The Church at Prayer: Principles of the Liturgy*, trans. Matthew J. O'Connell, vol. 1 (Collegeville: Liturgical Press, 1987), 117.

⁵ Nathan Costa, "'For All the Saints': A Feast for All People and All Time," *Worship* 81, no. 6 (2007), 497.

⁶ An interesting phenomenon in relation to All Souls' Day is the popular Requiem concerts, which has emerged as a kind of civil ritual in the Netherlands. For a detailed study of this, see Martin Hoondert, "All Soul's Day Requiem Concerts as Civil Rituals," *Questions Liturgiques* 94, no. 3-4 (2013), 330-346. For studies of the revival of Requiem concerts in the Netherlands, see Eric Venbrux, "New Identity of All Souls' Day Celebrations in the Netherlands: Extra-Ecclesiastic Commemoration of the Dead, Art, and Religiosity," in *Emotion, Identity and Death: Mortality across Disciplines*, eds. C.W. Park and P.D.J. Davies (Farnham/Burlington: Ashgate, 2013), 161-173; Thomas Quartier, "Mourning Rituals – between Faith and Personalisation: Changing Ritual Repertoires on All Souls' Day in the Netherlands," *International Journal for the Study of the Christian Church* 10 (2010), 334-350; Thomas Quartier et al., "Kreatives Totengedenken: Rituelle Erinnerungsräume in Einem Niederländischen Kunstprojekt," *Jaarboek voor liturgie-onderzoek/Yearbook for Liturgical and Ritual Studies* 24 (2008), 155-176; William Arfman, "Innovating from Traditions: The Emergence of a Ritual Field of Collective Commemoration in the Netherlands," *Journal of Contemporary Religion* 29, no. 1 (2014), 17-32.

All Souls' Day is not a solemnity or a feast. Still, it belongs to the list of liturgical days with "solemnities of the Lord, the Blessed Virgin Mary, and saints listed in the General Calendar."⁷ Four prefaces of Christian death were added to the ancient preface of the dead. The liturgy of the Mass for the dead has been reformed according to instructions given at the second Vatican Council.⁸ Even if November 2 falls on a Sunday, preference is to be given to the Mass of the commemoration of all the faithful departed.⁹ When November 2 falls on Sunday, the office is taken from the current Sunday in Ordinary time and the Office for the Dead is not said. However, when Morning Prayer and Evening Prayer are celebrated with the people, these hours may be taken from the Office for the Dead.¹⁰ The table below shows the distribution of various prominent themes that appear in the proper prayers of the Eucharistic liturgy of All Souls' Day and the prayers of the Office for the dead in the Roman rite.

Tables showing the distribution of theological themes in the liturgy of the Roman Rite for the All Soul's day¹¹

SOTERIOLOGICAL THEMES

A) Eucharistic Liturgy

NAME OF PRAYER	WORD/GROUP OF WORDS	PART OF THE PRAYER
1. Entrance Antiphon 1	brought to life	...in Christ will all be brought to life.
2. Collect 2	Redeemed	...Son we have been redeemed...
3. Collect 3	Redeemer	...on you their Creator and Redeemer.
4. Prayer over the offerings 2	Wash away sins, purify unceasingly, cleansed	...wash away...in the Blood of Christ, the sins of your departed servants... purify unceasingly by your merciful forgiveness...once cleansed in the waters of Baptism...
5. Prayer over the offerings 3	Set free	...set free from the bonds of death...
6. Preface 2	Escape from dying	... we might all escape from dying...
7. Preface 3	Salvation	...he is the salvation of the world...
8. Preface 4	Redeemed, raised up	...who have been redeemed by the Death of your Son shall be raised up...
9. Preface 5	Redeemed, called back into life	...we are redeemed through Christ's great victory and with him called back into life...
10. Prayer after communion 2	Cleansed	...cleansed by the paschal mysteries they may glory
11. Solemn blessing	Pardon for our sins	...may God grant pardon for our sins...

⁷ *General Norms for the Liturgical Year and the Calendar*, Chapter III, Table of Liturgical Days according to their order of precedence, 15. Available at http://www.liturgyoffice.org.uk/Resources/GIRM/Documents/GN_LY.pdf [accessed June 2, 2014].

⁸ SC 81 says "The rite for the burial of the dead should express more clearly the paschal character of Christian death."

⁹ USCCB, *The Roman Missal, English Translation According to the Third Typical Edition* (New Jersey: Catholic Book Publishing Company, 2011), 841.

¹⁰ *The Liturgy of the Hours According to the Roman Rite*, vol. 4, 4 vols. (New York: Catholic Book Publishing Corp., 1975), 1537.

¹¹ The prayers of Eucharistic celebration are taken from the Missal text, USCCB, *The Roman Missal*, 837-840; 535; 1212-1213. For the prayers of the Divine Office, see *The Liturgy of the Hours According to the Roman Rite*, vol. 4, 1537-1540 and Office for the Dead, 1906-1926.

B) Office of the Dead

NAME OF PRAYER	WORD/GROUP OF WORDS	PART OF THE PRAYER
1. Concluding prayers of MP and EP	Redeemed, redeemer, source of forgiveness and salvation	... Your Son redeemed us... our creator and redeemer...; Father, source of forgiveness and salvation for all mankind...
2. Hymn of MP	burst the gates of hell, opened paradise	... Christ hath burst the gates of hell... Christ hath opened paradise...
3. Antiphons of MP	Rescue	... rescue me, Lord.
4. Responsory of MP	Rescued	I will praise you, Lord, for you have rescued me...
5. Intercessions of MP	Gives new life, free from punishment	... Father... who gives new life to our mortal bodies...; ... free your faithful ones from the punishment they suffer for their sins...
6. Antiphon of EP	Raises the dead, gives them life	... Father raises the dead and gives them life...
7. Intercessions of EP	Redeemed, Savior, destroy the reign of sin, Redeemer	... the dead whom you have redeemed... Savior, destroy the reign of sin in our earthly bodies... Christ, Redeemer, look on those...

ESCHATOLOGICAL THEMES

A) Eucharistic Liturgy

NAME OF PRAYER	WORD/GROUP OF WORDS	PART OF THE PRAYER
1. Entrance antiphon	Eternal, perpetual	Eternal rest grant unto them... let perpetual light shine upon them.
2. Collect 1	Hope of resurrection	... may our hope of resurrection
3. Collect 2	Eternal happiness	... merit to receive the joys of eternal happiness...
4. Collect 3	Eternally	... they may gaze eternally on you...
5. Prayer over the offerings 1	Taken up into glory	... your departed servants may be taken up into glory with your son...
6. Prayer over the offerings 3	Eternal life	... they may merit eternal life.
7. Preface 1	Hope of resurrection, immortality, life is changed, eternal dwelling, heaven	In him the hope of blessed resurrection has dawned... consoled by the promise of immortality to come... life is changed not ended... an eternal dwelling is made ready for them in heaven...
8. Preface 2	Live forever	... so that in your sight we might live forever...
9. Preface 4	Glory of his Resurrection	... shall be raised up to the glory of his Resurrection...
10. Prayer after communion 1	Dwelling place of light and peace	... may pass over to a dwelling place of light and peace...
11. Prayer after communion 2	Glory in the gift of the resurrection	... they may glory in the gift of the resurrection to come...
12. Prayer after communion 3	Eternal joy	... grant also the fullness of eternal joy...
13. Solemn blessing	Hope of rising again, place of light and peace, live forever	... he has given believers the hope of rising again... to all the dead, a place of light and peace... may we all live happily forever with Christ...

B) Office of the Dead

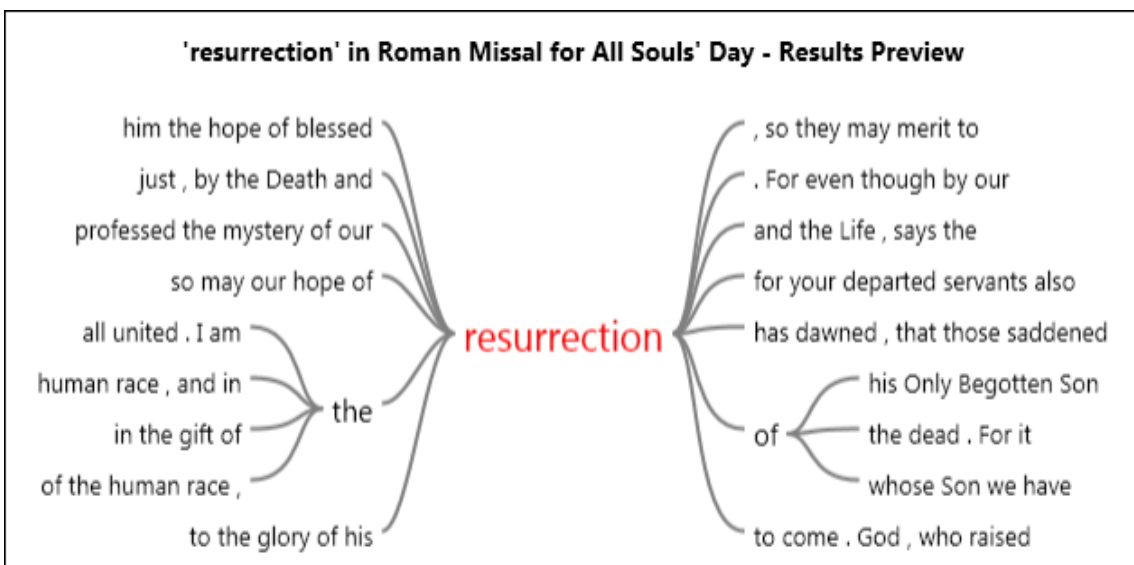
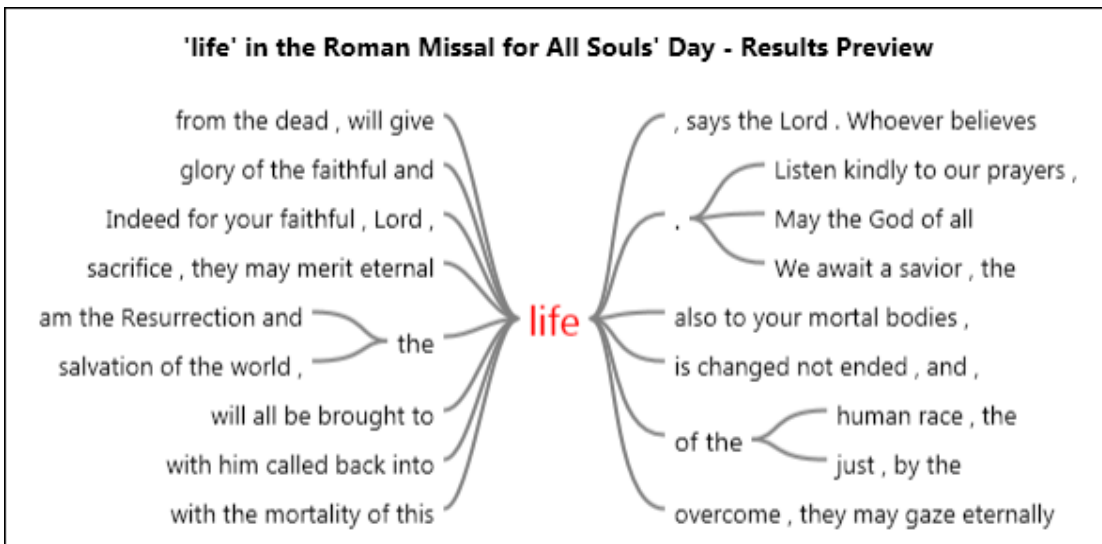
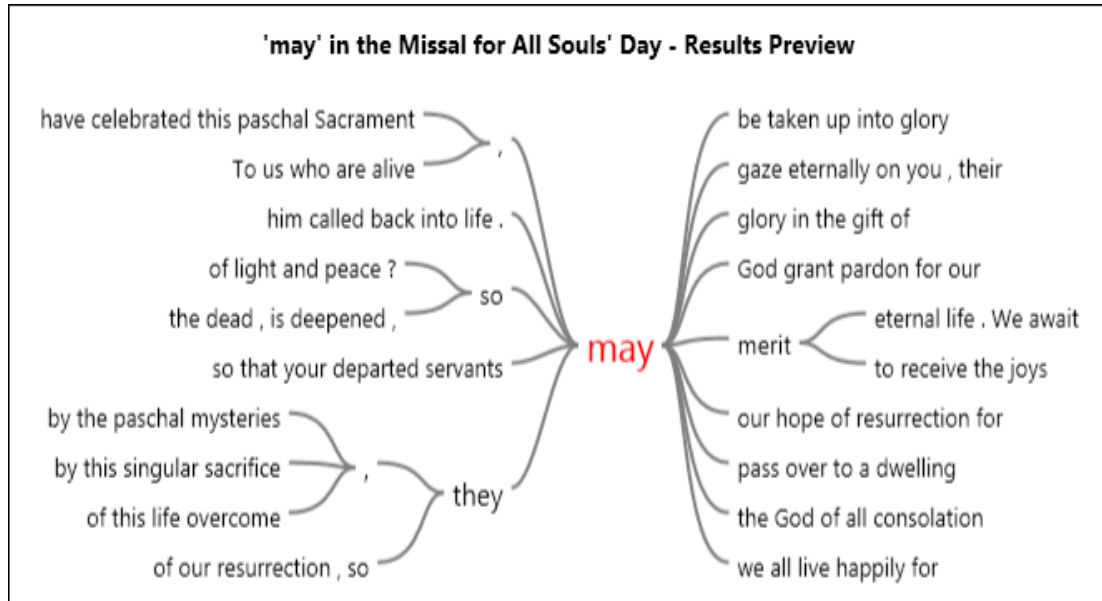
NAME OF PRAYER	WORD/GROUP OF WORDS	PART OF THE PRAYER
1. Concluding prayers of MP and EP	Kingdom of peace and light, saints live in glory, vision of your glory forever, eternal happiness	...enter the kingdom of peace and light, where your saints live in glory...enjoy the vision of your glory forever...;...who have gone from this world come to share eternal happiness with all your saints...
2. Intercessions of MP	Live with Christ forever, raised up to eternal life, share eternal glory	... we may live with Christ forever...be raised up to eternal life on the last day...we may share eternal glory with them...
3. Hymn of EP	Saints who rest, blest communion, fellowship divine, the saints triumphant, the king of glory, flights of angels, paradise, heaven's eternal day, Zion's light, choirs of angels, last day, live forever	For all the saints who from their labors rest...O blest communion, fellowship divine...they in glory shine...there breaks a yet more glorious day; the saints triumphant rise in bright array; The king of glory passes on his way...May flights of angels lead you on your way to paradise and heaven's eternal day... and bid you enter into Zion's light, May choirs of angels sing you ...I will raise him up on the last day... he shall live forever...
4. Responsory of EP	Eternal rest, to judge the living and the dead	Lord...give them eternal rest...You will come to judge the living and the dead...
5. Intercessions of EP	raise up to life and glory, eternal life, life of the world to come, built of eternity in heaven	... bodies will be made like his in glory...raise up to life and glory the dead...we may gain eternal life...receive faith in resurrection and in the life of the world to come...give us a home...built of eternity in heaven...

1.1 ANALYSIS OF THE PROPER PRAYERS OF THE MISSAL

Three masses may be celebrated on All Souls' Day. Thus, we find three sets of proper prayers for November 2. The proper prayers for the commemoration of all the faithful departed display the hope for their resurrection, based on the resurrection of Jesus Christ.

A word frequency query on NVivo yields the following result. The table shows that the hope of the Church is expressed in the prayers by the repetition of the verb 'may.' The word 'life' appears more often than 'death' or 'dead.' Resurrection is another repeated theme in the prayers. These are clear indications of the Church's faith and hope that all departed souls will take part in the resurrection and life after death. The departed ones are addressed as 'departed servants' who served God and his Church. Following the table, word trees are given to present the results of text search queries. These word trees show that part of the prayers where the references of the repeated words occur in the text source.

Sl. No.	Word	Count	Sl. No.	Word	Count
1	may	10	6	death	6
2	life	9	7	dead	5
3	resurrection	9	8	eternal	5
4	servants	9	9	glory	5
5	departed	8	10	grant	5





1.1.1 Entrance antiphons

For the first set of proper prayers for the All Souls' Day, the entrance antiphons are 1 Thes 4:14 and 1 Cor 15:22.¹² This establishes the idea that it is through the death and resurrection of Jesus that those departed souls will be brought to life. It expresses the Christological as well as the soteriological dimension of the paschal mystery. In Adam all die, yet in Christ all will rise from the dead. The second entrance antiphon is from 4 Esdr 2:35-36.¹³ Rom 8:11 forms the third antiphon, which expresses the hope that God, who raised Jesus, will give life to the mortal bodies of the faithful through his indwelling Spirit.

1.1.2 Collects

The collects manifest the basic theology of the commemoration of the departed faithful. These souls are called the “departed servants” of God. This name indicates their fidelity in the service of God. Also, all Christians are supposed to be servants of God like Mary declared during her annunciation.¹⁴ The hope of their resurrection is based on the resurrection of Christ. All three collects express the hope that since Christ died and rose from the dead, conquering death, the departed servants of God will also enjoy resurrection after death. The first collect prays that the faithful’s hope in the resurrection of departed souls will be strengthened as their faith in the risen Christ is deepened.¹⁵ The second addresses God as “the glory of the faithful and life of the just.” It proclaims that the Church is redeemed by the death and resurrection of Jesus. It also intercedes for the departed souls before God, asking that he look with mercy upon them. The Church prays that they may merit eternal happiness since they professed the mystery of the resurrection during their earthly life.¹⁶ In the third

¹² USCCB, *The Roman Missal*, 841.

¹³ 2 Esdras (also called 4 Esdras or Latin Esdras) is the name of an apocalyptic book of the Old Testament. “Eternal rest grant unto them, O Lord, and let perpetual light shine upon them.” This introitus of the traditional Requiem Mass in the Catholic Church is based on 4 Esdr 2:34-35. For a commentary on the book, see Michael A. Knibb and Richard J. Coggins, *The First and Second Books of Esdras: Commentary, the Cambridge Bible Commentary on the New English Bible* (Cambridge: Cambridge University Press, 1977) 95-96.

¹⁴ “Then Mary said, ‘Here am I, the servant of the Lord; let it be with me according to your word.’” Lk 1:38.

¹⁵ USCCB, *The Roman Missal*, 841.

¹⁶ USCCB, *The Roman Missal*, 842.

collect, the Church prays for the departed ones so that they “may eternally gaze on” God “their Creator and Redeemer,” overcoming the mortality of this life.¹⁷ The prayer states that it was the will of God that his only begotten Son should pass over into the realm of heaven, conquering death.

1.1.3 Prayer over the Offerings

A rich sacramental theology is articulated in all three prayers over the offerings. The first prayer speaks about the sacrament of unity, which brings communion in love. The Eucharist is called the “great mystery of love” and said to unite the Church.¹⁸ This prayer intercedes for the departed servants, asking that they be “taken up into glory” with Christ. The second prayer demonstrates the purifying capacity of the Eucharist and the remission of sins that occurs in the Eucharistic celebration. It also refers to baptism. The faithful departed were “once cleansed in the waters of Baptism.”¹⁹ These sacrificial offerings of the Eucharist “wash away” the sins of departed souls “in the Blood of Christ,” for God purifies the Church “unceasingly by his merciful forgiveness.”²⁰ The third prayer intercedes for those “who sleep in Christ” so that they may be “set free from the bonds of death by this singular sacrifice” and “may merit eternal life.”²¹ The Eucharistic sacrifice is presented as powerful enough to break the bonds of death and free the faithful departed.

1.1.4 Prefaces

There are five prefaces to commemorate the dead in the Roman rite. All confirm the theology that the hope of the resurrection of the dead is based on the person of Christ, who is called, in the third preface, the “salvation of the world, the life of the human race and the resurrection of the dead.”²² The first preface states, in Christ, that “the hope of blessed resurrection has dawned,” and so those who are “saddened by the certainty of dying” are “consoled by the promise of immortality to come.”²³ For the departed souls, “life is changed not ended,” because “when this earthly dwelling turns to dust, an eternal dwelling is made ready for them in heaven.” The second preface reminds the Church that the faithful escape from dying since Christ accepted death, and goes on to say that “as one man he chose to die so that in your sight we might live forever.”²⁴ The fourth and fifth prefaces present death as the result of sin, but the faithful are “redeemed by the Death” of Christ.²⁵ God is the author of life, who creates, governs, and destroys.

1.1.5 Prayer after Communion

These prayers display the effect of the paschal sacrament on the departed souls. The Eucharist is celebrated so that the departed servants of God “may pass over to a dwelling

¹⁷ USCCB, *The Roman Missal*, 843.

¹⁸ USCCB, *The Roman Missal*, 841.

¹⁹ USCCB, *The Roman Missal*, 842.

²⁰ USCCB, *The Roman Missal*, 842.

²¹ USCCB, *The Roman Missal*, 843.

²² Preface III for the dead USCCB, *The Roman Missal*, 478.

²³ USCCB, *The Roman Missal*, 474.

²⁴ Preface II for the dead USCCB, *The Roman Missal*, 476.

²⁵ USCCB, *The Roman Missal*, 480 and 482.

place of light and peace.”²⁶ The second prayer after communion refers to the cleansing power of the paschal mysteries and asks that all the departed faithful “may glory in the gift of the resurrection to come.”²⁷ The third prayer asks that all departed souls be granted mercy and the fullness of eternal joy through these sacrificial gifts of Eucharist.²⁸

1.1.6 Solemn Blessings

The solemn blessings for the celebration for the dead reiterate the idea that hope in the rising of believers depends on the resurrection of Christ.²⁹ The Eucharistic celebration pardons the sins of the living, and the Church prays that God may grant a place of light and peace to all the faithful departed. The hope to live happily with Christ forever is recapitulated in the blessings.

1.2 THEOLOGICAL OBSERVATIONS

1.2.1 Theology of Death

According to St. Paul, to die is to fall asleep in Christ.³⁰ For the faithful departed, their lives are not ended, therefore, but changed.³¹ For when their earthly dwelling turns to dust, an eternal dwelling is made ready for them in heaven.³² Solemn blessings in the celebrations for the dead state that God grants the dead a place of light and peace.³³ Thus the death of Christians is not an end but a change of dwelling. The second preface for the dead displays the theology of death according to St. Paul.³⁴ Also, the relation between sin and death is made explicit in the fourth and fifth prefaces.³⁵ St. Paul discusses the intimate link between sin and death at length in his letter to the Romans.³⁶ The Church awaits the Savior Jesus Christ to change the mortal bodies to conform with his glorified body.³⁷ The work of the Holy Spirit, who gives life to mortal bodies, is mentioned in the entrance antiphon.³⁸

²⁶ USCCB, *The Roman Missal*, 841.

²⁷ USCCB, *The Roman Missal*, 842.

²⁸ USCCB, *The Roman Missal*, 843.

²⁹ Solemn blessings in the celebrations for the dead. USCCB, *The Roman Missal*, 536.

³⁰ 1 Thes 4:14; 1 Cor 15:22. See the entrance Antiphon of Mass I and the Prayer over the offerings of Mass III. USCCB, *The Roman Missal*, 841 and 843.

³¹ 1 Cor 15:42-44. For a detailed discussion of the transformation that happens in death and the role of the Holy Spirit in it, see Henry L. Novello, *Death as Transformation: A Contemporary Theology of Death* (Farnham: Ashgate, 2011), 71-110.

³² Preface I for the dead. USCCB, *The Roman Missal*, 474.

³³ USCCB, *The Roman Missal*, 536.

³⁴ Preface II for the dead, USCCB, *The Roman Missal*, 476. See what Paul says in 1 Thes 5:10 and 2 Cor 5:15. The death of one who chose to die for all gave life to all humankind. James D. G. Dunn, *The Theology of Paul the Apostle* (Edinburgh: Clark, 1998), 211.

³⁵ Preface I for the dead, USCCB, *The Roman Missal*, 478.

³⁶ St. Paul refers to both together 18 times in Rom 5:12-8:2. Dunn, *The Theology of Paul the Apostle*, 125.

³⁷ Communion Antiphon of Mass III from Rom 8:11. USCCB, *The Roman Missal*, 843.

³⁸ See the Entrance Antiphon of Mass II from Phil 3:20-21. USCCB, *The Roman Missal*, 843.

1.2.2 Christ and the Resurrection

Faith in the risen Christ is the basis of the Christian's hope in the resurrection.³⁹ This hope has dawned in Christ. His own resurrection consoles "those saddened by the certainty of dying" by "the promise of immortality to come."⁴⁰ Those saddened may be the relatives and friends of the departed souls or in general anyone who is human, for all human beings are mortal. Christ is called the salvation of the world since he is the life of the human race and the resurrection of the dead.⁴¹ This echoes the declaration of Jesus himself in the Gospel of John.⁴² Preface IV for the dead displays the creative and life-giving power of God. It states that God calls humans to birth, governs by his will and then, when they die due to their sin, he raises them up, for they have been redeemed by the death of his Son. The concluding blessing for the celebrations for the dead reiterates this idea.⁴³ Preface V also repeats that humans when seized by death are redeemed through the great victory of Christ, and with him they are called back into life.⁴⁴ The Eucharist is the singular sacrifice through which the souls of the faithful merit eternal life.⁴⁵ We see that the mystery of Christ is more reflected in the prayers of the All Souls' Day.

1.2.3 Offerings for the Departed Ones

In the prayers of these liturgical celebrations, we see a communion of three communities – of the Holy Trinity, the community of the departed ones, and the Church on earth. We find that focus is on the departed ones but the earthly Church is united with them through the liturgy. The Eucharist is called the great mystery of the love of Christ, which unites the communities.⁴⁶ It is the paschal sacrament, celebrated so that the departed ones may pass over to a dwelling place of light and peace.⁴⁷ The Church prays that the sacrificial offerings of the Eucharist will wash away the sins of the dead in the blood of Christ. God is the almighty and merciful who unceasingly purifies the faithful who are baptized. This shows the cleansing of sins that happens in the sacramental celebrations.⁴⁸ The Church believes that by being cleansed by the paschal mysteries the departed souls will receive the gift of the resurrection.⁴⁹ The sacrificial offerings, which the earthly community makes for these souls, set them free

³⁹ The collect of Mass I. USCCB, *The Roman Missal*, 841.

⁴⁰ Preface IV and V for the dead, USCCB, *The Roman Missal*, 480 and 482.

⁴¹ Preface III for the dead, USCCB, *The Roman Missal*, 478.

⁴² "I am the resurrection and the life." Jn 11:25.

⁴³ God created the human race in his unfathomable goodness and in the resurrection of his only begotten Son has given the faithful hope that all will rise again. USCCB, *The Roman Missal*, 536.

⁴⁴ Preface V for the dead, USCCB, *The Roman Missal*, 482.

⁴⁵ Prayer over the offerings of Mass III. USCCB, *The Roman Missal*, 843.

⁴⁶ Prayer over the offerings of Mass I. USCCB, *The Roman Missal*, 841.

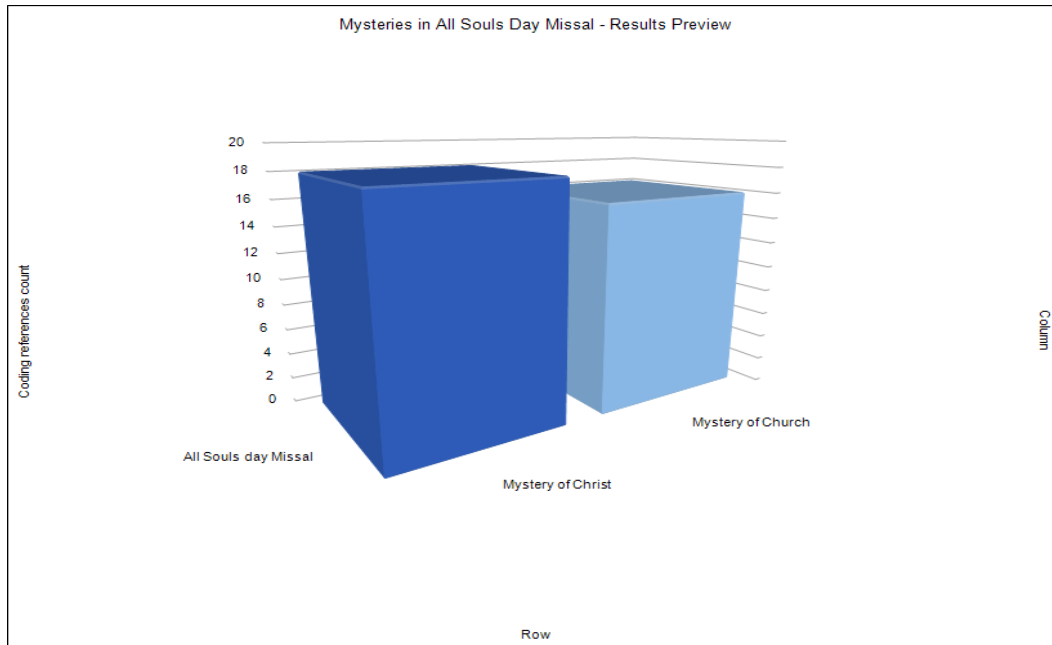
⁴⁷ Prayer after communion of Mass I. USCCB, *The Roman Missal*, 841.

⁴⁸ Here also the sacramental theology of Eucharist and baptism is clear in the prayer over the offerings of Mass II. USCCB, *The Roman Missal*, 842.

⁴⁹ Prayer after communion of Mass II. USCCB, *The Roman Missal*, 842.

from the bonds of death and grant them eternal life.⁵⁰ The souls are called departed servants of God, which shows their intimate relationship with God.⁵¹

After coding the Euchological texts of the Missal for the All Souls' Day, we ran the matrix coding query which yielded the following chart. This shows that the mystery of Christ is more often referred to in the text source than the mystery of the Church.



1.3 ANALYSIS OF THE PRAYERS OF THE OFFICE FOR THE DEAD

Instructions for the celebration of the Liturgy of the Hours of the Roman rite state that if November 2 falls on a Sunday, the office is to be taken from the current Sunday in Ordinary Time, which means that the Office for the Dead will not be said.⁵² Thus the Church gives more importance to the celebration of the Lord's Day than remembering the departed souls on Sunday. When celebrated with the people, the Morning and Evening Prayers may be taken from the Office for the Dead.⁵³ One can see that the Church community, which commemorates their departed relatives, is given preference in the services when they are present.

A word frequency query for the Morning and Evening Prayers of the Office for the Dead using NVivo yielded the following list of most often repeated words. In fact the word 'life' occurs most frequently in the prayers, nearly twice as often as the word 'death,' indicating that the life and resurrection of the departed souls fills the Church with hope. The Church

⁵⁰ Prayer over the offerings of Mass III. USCCB, *The Roman Missal*, 843.

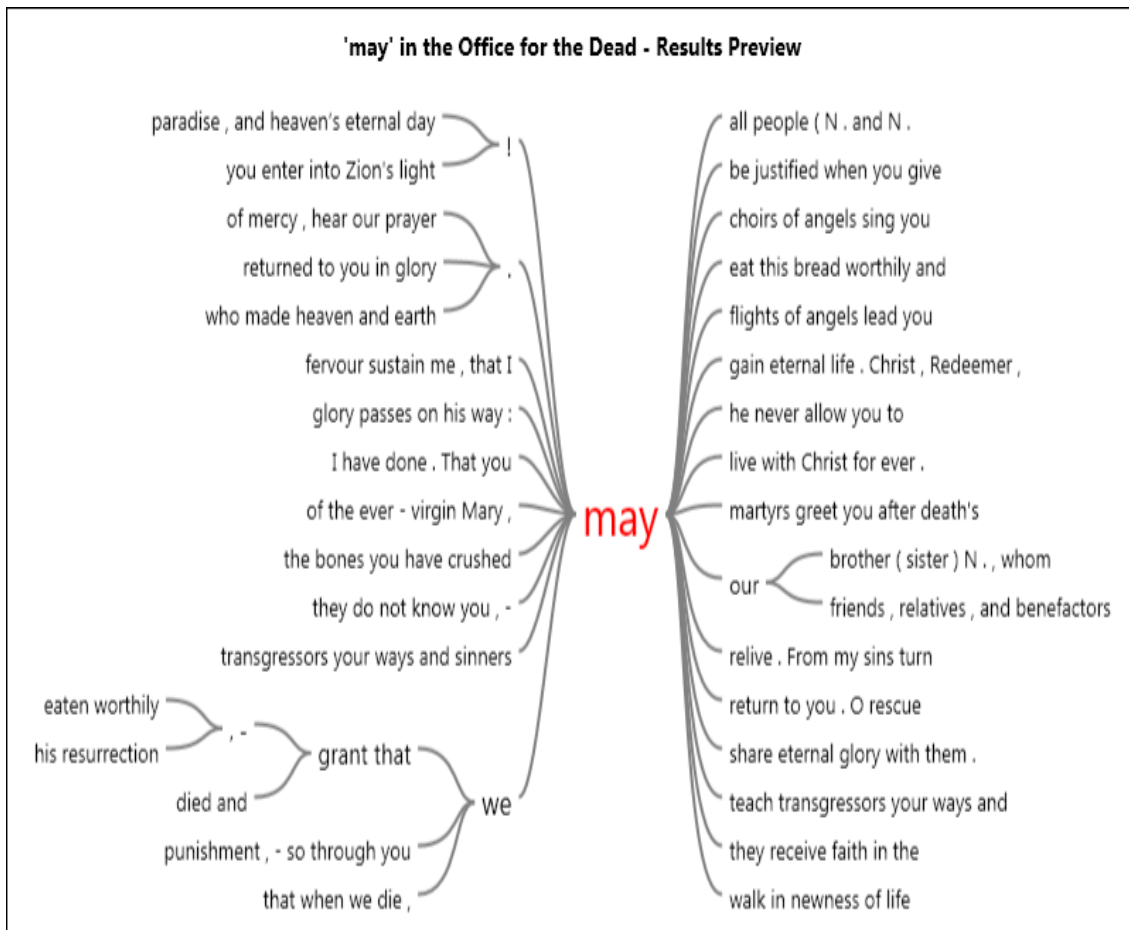
⁵¹ The collect, Prayer over the offerings, Prayer after communion of all the three masses except the prayer over the offerings of Mass II, where they are called servants who sleep in Christ. USCCB, *The Roman Missal*, 841-843.

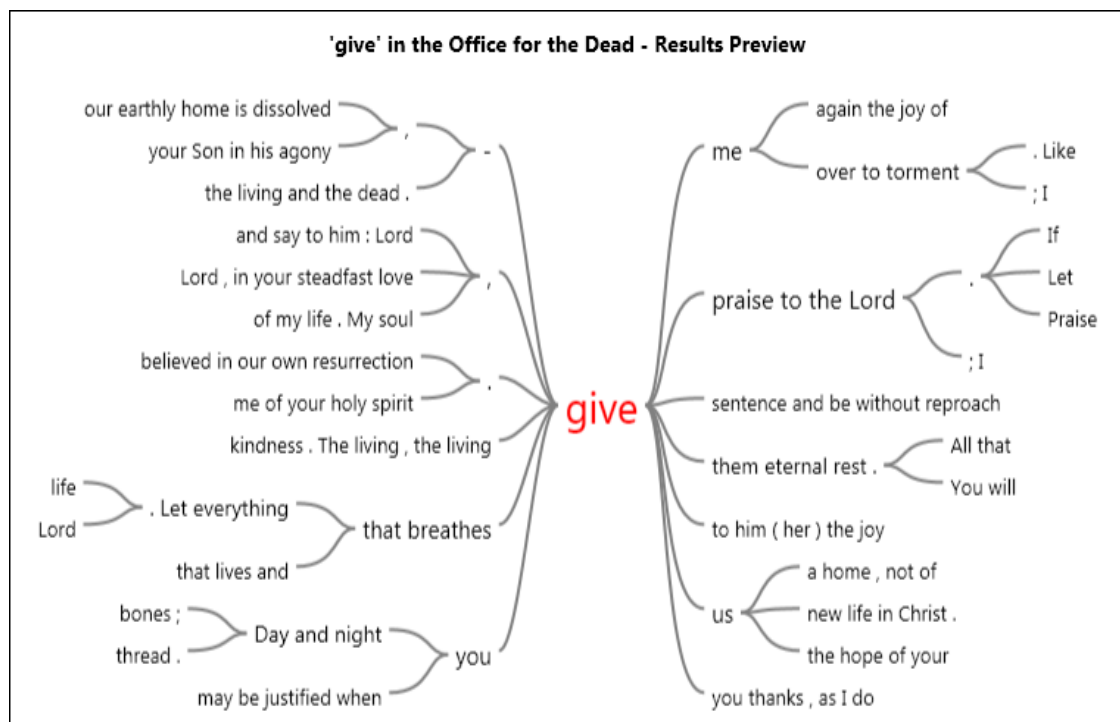
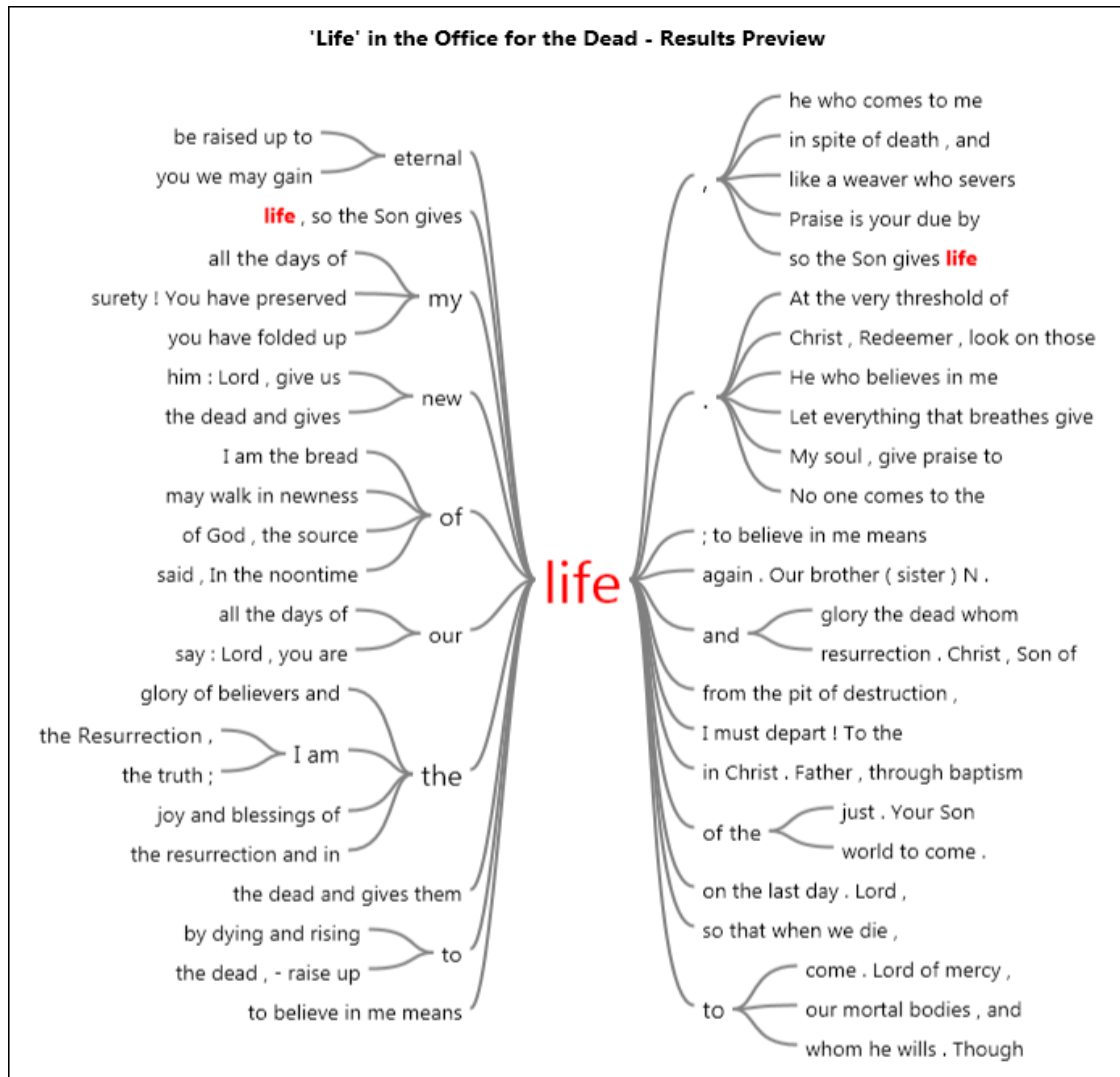
⁵² The Mass for All Souls' Day may be celebrated even if it falls on a Sunday, however. *The Liturgy of the Hours According to the Roman Rite*, vol. 4, 4 vols. (New York: Catholic Book Publishing Corp., 1975), 1537.

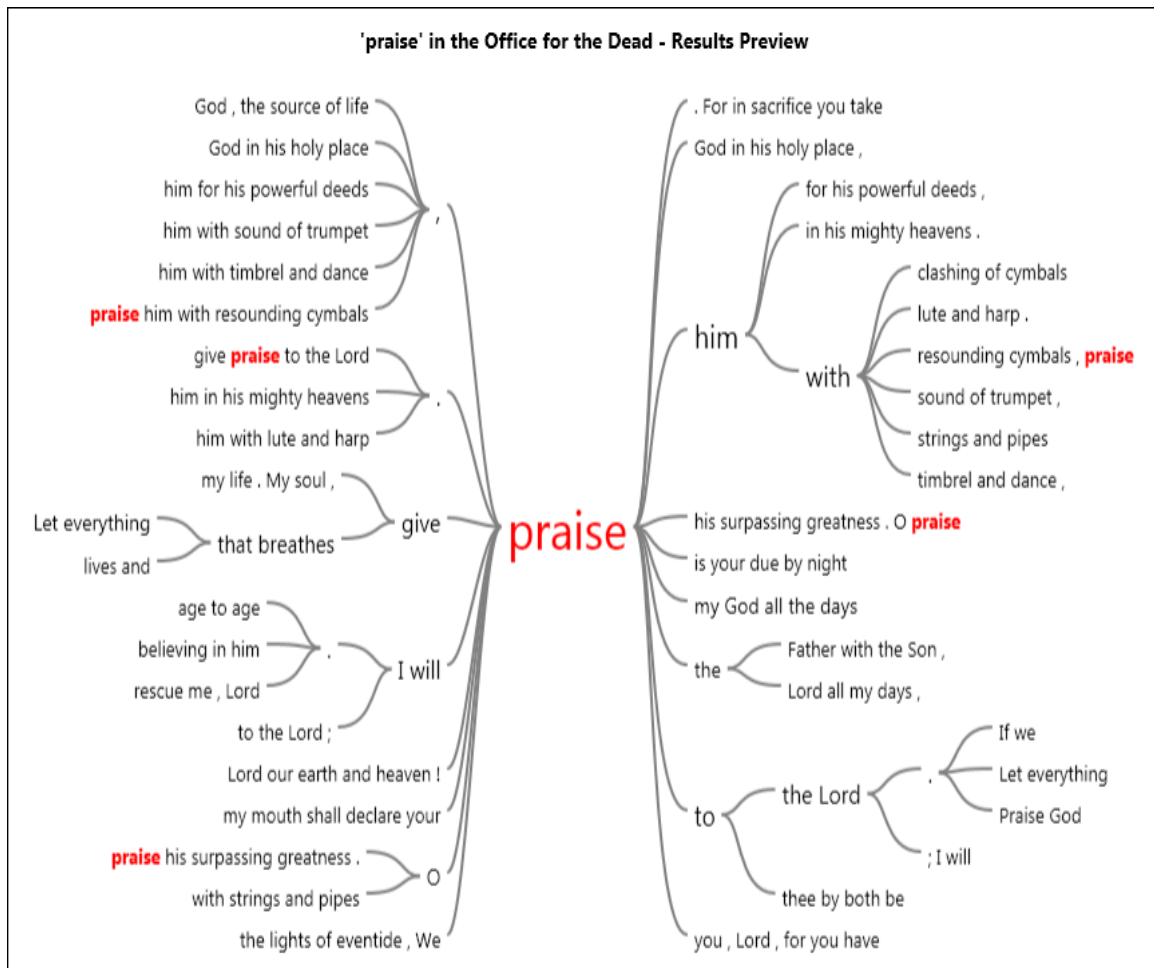
⁵³ *The Liturgy of the Hours According to the Roman Rite*, vol. 4, 1537. For the present study, we have used only the Morning and Evening prayers for the NVivo analysis.

praises God for the life given and the prayers express its hope with the verb ‘may,’ which is often repeated as it was in the Eucharistic liturgical prayers for the All Souls’ Day. The Church gives praise and prays that the souls departed be granted eternal rest. The word trees showing the reference of the words ‘life,’ ‘praise,’ ‘may,’ and ‘give’ in the prayer texts are given following the table below. They display the part of prayer text where these repeated words occur.

Sl. No.	Word	Count
1	life	25
2	praise	22
3	may	17
4	give	15
5	come	13
6	death	13







In what follows, we present an analysis of the different prayer elements in the liturgy, and then we offer some theological observations concerning the prayers.

1.3.1 Hymns

There are separate hymns in the Morning Prayer and Evening Prayer. In the Morning Prayer, the hymns express the joy of the resurrection of Jesus since he opened the gates of hell and entered paradise.⁵⁴ Jesus is called the radiant Light, divine sun, and source of life that shows God’s deathless face. There are three choices for the Evening Prayer hymn.⁵⁵ The first hymn praises God, for all the saints, who take rest after their labor. These saints confessed the name of Jesus by faith. This hymn praises the blessed communion of saints. This divine fellowship strengthens the living ones who struggle, since they are one in God. It expresses the hope that on the glorious day when “the king passes on his way” the “saints triumphant” will rise in glory. The second hymn asks that the “flights of angels lead” the dead in their “way to paradise and heaven’s eternal day,” that the martyrs greet them “after death’s dark night,” and that choirs of angels sing them to their rest. The departed are compared to the poor Lazarus.⁵⁶ The third hymn recalls the promises of Jesus concerning eternal life from the Gospel of John

⁵⁴ *The Liturgy of the Hours According to the Roman Rite*, vol. 4, 1906-1907.

⁵⁵ See *The Liturgy of the Hours According to the Roman Rite*, vol. 4, 1919-1921.

⁵⁶ Lazarus is the poor man in the parable of Jesus about the rich man and Lazarus. After his death, the angels carried him away to be with Abraham and there he enjoyed comfort. Lk 16:19-31.

(6:35, 44; 11:25; 14:6). The hymn *Dies irae* is permitted to be recited or sung at the various hours.⁵⁷

1.3.2 Antiphons

The antiphons of the Morning Prayer express the faithful's hope for joy and healing. The bones that have been crushed shall leap for joy in the presence of Lord. At the threshold of death, the souls ask for help so that all the days of their lives they can praise God. The antiphon of the canticle of Zechariah recalls Jn 11:25, where Jesus declares that "I am the resurrection and the life. Those who believe in me, even though they die, will live." The prayers during the daytime have antiphons which seek rescue, freedom, and healing from sin and call upon the Lord, the true salvation. The Evening Prayer antiphons express hope for protection from evil and for the forgiveness of sins. They also recall the promises of Jesus (Jn 5:21; 6:44).

1.3.3 Intercessions

In the Morning Prayer intercessions, the Church prays for new life in Christ. It lists the reasons for this plea one by one. Since God is all-powerful and raised Jesus from the dead, since the faithful share in the paschal mysteries of Christ through baptism, since the members of the Church share in the living bread of life, the Church looks for new life to be given to mortal bodies.⁵⁸ Here the prayers are for the whole Church, including its living members. They ask for hope and consolation as death draws near and for the forgiveness of sins to be spared punishment. The intercessory prayers of the Evening Prayer acknowledge that Jesus is the life and resurrection and hopes for the resurrection from death. It recalls those whom Jesus raised from death during his earthly life: Lazarus, the widow's son, and the daughter of Jairus.⁵⁹ Christ the redeemer is asked to help the Church grow in faith in the resurrection and in the life of the world to come.

1.3.4 Concluding Prayers

The concluding prayers of the Morning Prayer and Evening Prayer of the Office of the dead are the same. There are three choices for the commemoration of a single soul, as well as a fourth one, to commemorate several people, and a fifth one, for relatives, friends, and benefactors.⁶⁰ The first and second prayers express ideas similar to those found in the collects of Mass I and II, and the fourth prayer, for several people, resembles the third collect. The third concluding prayer is different in its content. In it, the Church asks for the entrance of the dead soul into the kingdom of peace and light, since this person was called the child of God on earth. The concluding prayer addresses God as the source of forgiveness and salvation for

⁵⁷ *Dies Irae* (Day of Wrath) is a Latin hymn attributed to either Thomas of Celano or to Latino Malabranca Orsini dates from thirteenth century. This hymn might have been inspired by Zph 1:15-16 and Rev 20: 11-15 describes the Day of Judgment. Siobhán Dowling Long and John F. A. Sawyer, *The Bible in Music: A Dictionary of Songs, Works, and More* (Lanham: Rowman & Littlefield, 2015), 66. *The Liturgy of the Hours According to the Roman Rite*, vol. 4, 1537; for the hymn, see pages 2013-2015. See Page 137, footnote 9.

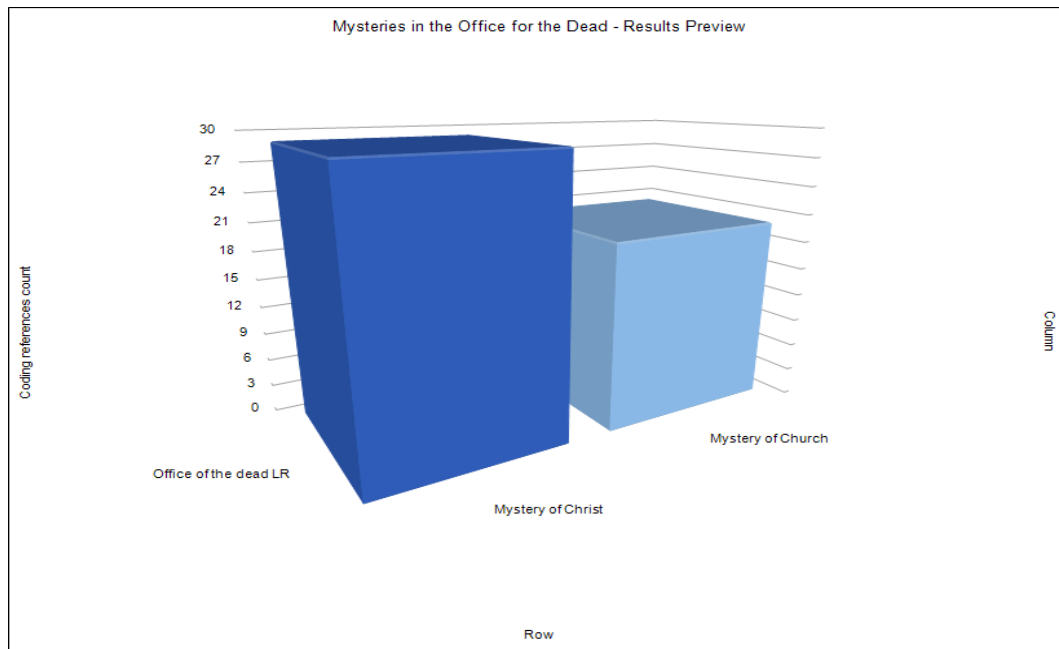
⁵⁸ *The Liturgy of the Hours According to the Roman Rite*, vol. 4, 1912.

⁵⁹ See *The Liturgy of the Hours According to the Roman Rite*, vol. 4, 1924.

⁶⁰ *The Liturgy of the Hours According to the Roman Rite*, vol. 4, 1912-1914; 1925-1926.

all humankind. It seeks the intercession of the ever-virgin Mary for deceased friends, relatives, and benefactors so that they may share eternal happiness with the saints.

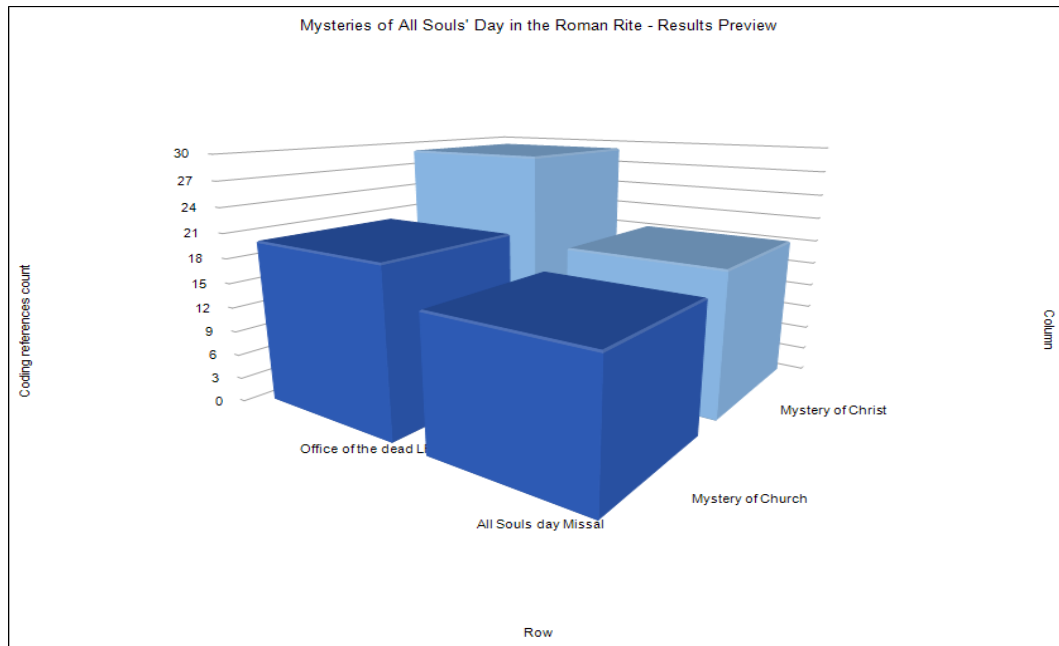
The following chart shows the coding of the prayers of the Office for the Dead with the paschal mystery scheme using NVivo. As we see the mystery of Christ is more present than the mystery of the Church in the Liturgy of the Hours of the Roman rite. The reason is that Christ and his resurrection are more referred in the prayers when compared to the departed members of the Church.



1.4 THEOLOGICAL OBSERVATIONS

The prayers of the Office for the Dead express a high Christology and praise God for the great victory of Christ over death. Christ is blessed and glorified for his resurrection, breaking the gates of hell and opening paradise. Heaven and earth rejoice for the triumphant Son of God. He is the divine Son of God, the deathless face of God the Father, the sublime light that fills heaven. Christ is the source of life and everyone praise him day and night. The dead are saved through Christ alone and by their faith in him share in his victory over death. The prayers express hope for the resurrection of those who live and die in Christ. The resurrection of Christ gave new life to the faithful, and the sacraments help them take part in the paschal mystery, which leads to salvation. Only a few explicit passages present the need for believers to actively participate in their salvation. They need to have faith in the risen Lord who is the Son of God; the baptized must walk in the newness of life and worthily receive the bread of life in the Eucharist in order to be raised up to eternal life. The Church asks for new life in Christ for the mortal bodies of the faithful. The saving works of God in the events of the Old Testament are recalled and the community prays that God will show them mercy for their sins. Jesus' promises of eternal life are repeatedly referred to in the prayers, at times so much as to give the impression that the justification of the faithful departed can happen only through faith and hope in Christ.

The chart given below presents a comparison of the coding using the paschal mystery scheme in the Eucharistic liturgy and the Office for the Dead of the Roman rite. In both sources, the mystery of Christ, and especially the Christ event of the resurrection, is reflected more often than the ecclesiological dimension of the saving mystery. The prayers of the liturgy for the commemoration of the All Souls' Day affirms the faith of the Church that Christ, who died and risen from death, will raise all who believe in him. Thus prayers show slightly more Christological themes of paschal mystery in comparison to other dimensions of the mystery.



2 THE COMMEMORATION OF THE DEPARTED SOULS IN THE SYRO-MALABAR RITE

The Syro-Malabar Church commemorates all the souls departed on the last Friday of the period of the Epiphany.⁶¹ This is the Friday just before the commencement of the Great Fast (*Sauma Ramba*), or Lent according to the Roman rite. *Sauma Ramba* is a period of intense prayer, fasting, penance, almsgiving, and reconciliation with others. During this season, the Church meditates on the suffering and death of the Lord on the Cross in preparation for Easter. Remembering all the departed faithful before the commencement of the season of the Great Fast reminds the members of the community of the reality of death and of their eternal goal in heaven. Friday calls to the mind of a Christian the suffering and death of the Lord. Hence, the Friday just before the commencement of the Season of the Great Fast is an especially apt day to remember those departed. Moreover, according to the liturgical spirit of the East Syrian and thus also of the Syro-Malabar tradition, the faithful ought to pay homage to their departed dear ones during the weeks of the Great Fast.⁶² The faithful departed are recognized to have been witnesses of Christ during their earthly sojourn. This regulation of the commemoration of departed souls reminds the Church of its responsibility to help them

⁶¹ Varghese Pathikulangara, *Divine Praises and Liturgical Year*, 4 vols., Chaldeo-Indian Liturgy, vol. 4 (Kottayam: Denha Services, 2000), 157. See for a study on resurrection, V. Pathikulangara, *Resurrection, Life and Renewal*, (Rome-Bangalore-Kottayam: ORISI and DP, 1982).

⁶² Thomas Kalayil, "Commemoration of the Departed Faithful," http://www.nasranifoundation.org/calendar/dr/reflection_9fri_denha.html [accessed February 17, 2016].

through prayers, penance and acts of charity during the forthcoming period of the Great Fast. Thus, through this Friday commemoration, the period of the Great Fast also fosters the communion of saints, inviting all to fast, repent, and perform charitable works not only for the forgiveness of their own sins, but also for the departed souls.⁶³

The following tables display the proper prayers for the Eucharistic liturgy of the day and the distribution of themes repeated in these prayers.

Tables showing the distribution of theological themes in the Eucharistic liturgy of the Syro-Malabar Rite for the commemoration of all departed souls⁶⁴

THEME OR IDEA	NAME OF PRAYER	WORD GROUP OF WORDS	Part of the PRAYER
Forgiveness of sins	1. <i>Onitha d'Qanke</i>	To remove the debts of sin	...Jesus the Lord did sacrifice on Calvary to remove the debts of sin...
	2. <i>Zumara</i>	Debts of sin	...I see my debts of sin before my eyes...
	3. <i>Karozutha</i>	Release the debts	...have mercy to release the debts of dead because of the Passion of Christ...
	4. Prayer after <i>Karozutha</i>	Forgive the sins	...Lord God...forgive the sins of our dead...
	5. <i>Onitha d'Raze</i>	Release of debts and forgiveness of sins	...we pray daily for the release of debts and forgiveness of sins...
	6. Thanksgiving prayers	Released our sins and debts	...through this Eucharist which is the medicine of immortality you released our sins and debts...
Salvation	1. Opening prayer	Salvation	...worthily celebrated these sacred mysteries for the renewal and salvation of human race... Eternal redeemer, Lord Jesus did sacrifice... to grant salvation to mortals...source to gain salvation and life...
	2. <i>Onitha d'Qanke</i>	Eternal redeemer, salvation	...Lord...give eternal salvation to us...
	3. <i>Šuraya</i>	Eternal salvation	...the dead live and raise up...one who announces the salvation ...
	4. <i>Onitha d'Wate</i>	Salvation	Blessed be Christ who defeated death by his death on the cross and gained eternal life for us...
	5. <i>Huttamma</i>	Defeated death, gained eternal life	

The next table shows the eschatological themes referred in the proper prayers of *Qurbana Taksa* of the SMC.

Eschatological Themes

⁶³ John Moolan, “The Period of Denha (Epiphany)” <http://dukhrana.in/period-of-denha-epiphany/> [accessed February 17, 2016].

⁶⁴ For the Syro-Malabar Liturgy, the prayers are taken from the *Qurbana Taksa* text, SMBC, *Syro-Malabar Sabhayude Qurbana: Razakramam* (Kakkanad: Syro-Malabar Commission for Liturgy, 1989; reprint, 2011), 348-357. See also English version at http://www.knanayaregion.us/liturgy_english_mass_sheet.pdf, [accessed February 18, 2014].

1. Opening prayer 2. <i>Karozutha</i>	Eternal life Kingdom of heaven, eternal rest, hope of resurrection, glory of resurrection last judgment day	...grant eternal life to our departed brethren... ...inherit the kingdom of God ...bless those in purgatory with eternal rest...may those who died ...be given share in the glory of the resurrection of Christ...be raised up on the day of last judgment...kingdom of God prepared for the just ...adore our dead with the eternal glory...
3. Prayer after <i>Karozutha</i> 4. <i>Onitha d'Raze</i>	Eternal glory Just judgment, judge	...come for just judgment...judge the good and evil...you are the eternal judge... ...his voice raises the dead from the tombs... ...Christ opened the path to heaven for us...the dead live and raise up hearing the voice...let us proclaim the resurrection of the dead... ...Eucharist which is the medicine of immortality...
5. <i>Onitha d'Wemma</i> 6. <i>Onitha d'Wate</i>	raises the dead path to heaven, dead live, resurrection of the dead	...Eucharist which is the medicine of immortality... Christ...gained eternal life for us...inherit kingdom of heaven...partake in the glory of resurrection
7. Thanksgiving prayers 8. <i>Huttamma</i>	medicine of immortality Eternal life, kingdom of heaven, glory of resurrection	

2.1 REFLECTIONS ON THE PROPER PRAYERS OF *QURBANA TAKSA*

The prayers reflect the three major themes displayed above. God is addressed as the Lord who raises the dead and as the Lord of life and death. The Eucharistic mysteries are celebrated for the forgiveness of sins and release the debts of the living and the dead. Hope for the resurrection of the faithful departed is based on Jesus Christ's promise. The departed souls are called brethren who left the living by death.

2.1.1 Prayer for the Forgiveness of Sins

The *Marmitha*⁶⁵ consists of psalm 130 or 88. Psalm 130 expresses the hopeful waiting of a soul for the forgiveness of sins and its trust in the mercy of God. The sacrifice of Jesus on Calvary removed the sins and debts of humanity, according to the *Onitha d'Qanke*. As the faithful see their own failings before their eyes, the *Zumara* pleads for God to shower his mercy upon them. The forgiveness of sins and debts of the departed members is asked for because of the Passion of Jesus Christ, as the *Karozutha* prayer makes clear. In the prayer following the *Karozutha* prayer, the Church prays to the Lord to forgive the sins of the dead and to adorn them with eternal glory. The daily prayer of the Church in the Eucharist is for the release of debts and forgiveness of sins, as presented in the prayer of *Onitha d'Raza*. The thanksgiving prayers after communion make their Eucharistic theology explicit. It is through the Eucharist, which is the 'medicine of immortality,'⁶⁶ that sins and debts are forgiven and the souls of the faithful are nourished. For this exquisite gift, the Church thanks Jesus.

⁶⁵ Set of psalms.

⁶⁶ This notion was first used by the Church father Ignatius of Antioch. "The medicine of immortality" was a technical term used by physicians of the ancient world. Owen F. Cummings, *Eucharistic Doctors: A Theological History* (New York: Paulist Press, 2005), 16. In the twentieth chapter of the letter to the Ephesians, we read that the Eucharist is "the medicine of immortality, and the sovereign remedy by which we escape death and live in Jesus Christ evermore." See Maxwell Staniforth and Andrew Louth, *Early Christian Writings: The Apostolic Fathers*, Penguin Classics (London: Penguin Books, 1987), 66. Kevin Irwin in his study observes that the *Catechism of the Catholic Church* (CCC no. 1331) names the Eucharist as medicine of

2.1.2 Salvation through the Paschal Mystery

Christ, who defeated death by his own death on the cross, is the Savior of departed souls. The collect states that the sacred mysteries are celebrated so that the human race might be saved and renewed. God forgives sins and is the redemption and hope of the Church. It is in God alone that the faithful can find complete salvation. Jesus is called the eternal redeemer in the *Onitha d'Qanke*, and his Passion on Calvary was for the salvation of humanity. The same prayer presents the cross as the source of goodness, from which life and salvation flow into the Church. The *Šuraya* prays that the Spirit will descend upon the dead and shower them with mercy so they might attain eternal salvation.

The role of the sacraments in the process of salvation is demonstrated in the *Karozutha* prayers. Through baptism, the faithful inherit the kingdom of heaven. Those who are nourished by the body and blood of Christ in the Eucharist are promised eternal life. It is the paschal mysteries of Jesus that bring forgiveness and resurrection. In the *Onitha d'Raza*, Jesus is called the Savior who has the greatest love for human beings. The *Onitha d'Wate* states that it is the voice of the one who proclaims salvation that gives life to the dead. The Eucharistic celebration is the proclamation of the resurrection of the dead (*Onitha d'Wate*), and these mysteries are said to be both divine and life-giving (in the thanksgiving prayers).

2.1.3 Eternal Life and the Kingdom of God

The prayers ask that all the departed faithful of the Church be granted eternal life. God, who is the Lord of life and death, is the one who raises the dead, and so his holy name is praised (Antiphon of Psalm). The *Karozutha* prayers state that one inherits the kingdom of God through baptism, and in this way the faithful are admitted to eternal glory. The communion of the Church is seen through the prayer of the earthly Church for the eternal rest of the souls who suffer in purgatory. The faithful ask that God's favor will rise more radiantly than the sun on the day of the Last Judgment, since the kingdom of heaven has been prepared for the just from the beginning of the world. In the *Onitha d'Raza*, the Church asks that mercy be shown to those who were nourished by the body and blood of Christ when they stand for judgment according to their good and evil deeds. Death is referred to as sleep in Christ. So, those who have died in Christ will be raised by his voice from their graves or elsewhere.⁶⁷

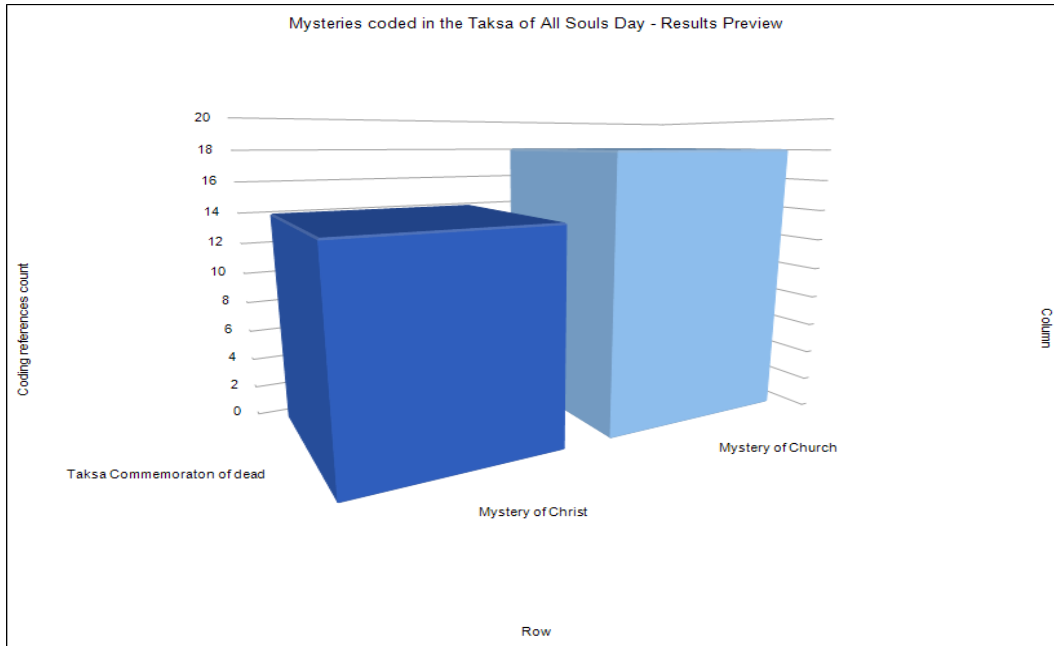
The *Onitha d'Wate* compares Adam and Jesus. The fruit of the wood opened the path to the grave, whereas the hope of the human race opened the path to heaven. The solemn blessings present the promises Jesus made about eternal life and the kingdom of heaven to those who believe in him and who receive his body and blood. The Church prays that this promise will be fulfilled in those who sleep in the Lord, and that these departed brethren may stand at the right hand of God, sharing in the glory of the resurrection.

The following chart shows the mysteries coded in the *Qurbana Taksa* of the SMC. The mystery of the Church is more often referred to in the prayers than the mystery of Christ. The

immortality among the various names used to call the Eucharist. See Kevin W. Irwin, *Serving the Body of Christ: The Magisterium on Eucharist and Ordained Priesthood* (New York: Paulist Press, 2013), 31; Fagerberg, *On Liturgical Asceticism*, 121.

⁶⁷ See the *Onitha d'Vemma* and *Onitha d'Wate* prayers.

Church is active in the commemoration of the dead and prays that the departed souls may attain salvation by the forgiveness of their sins.



2.2 THE LITURGY OF THE HOURS (YAMAPRARTHANAKAL)

There are no proper prayers of the LH at present available in Malayalam in the SMC for the commemoration of the dead. This may be because this feast falls on the Friday before the season of the Great Fast.⁶⁸ This season of the SMC celebrates the Passion and Death of our Lord and invites the faithful to meditate on the reasons for these events. Sin leads to death, and by meditating on death one is led to repentance and reconciliation. In what follows in this section, we analyze the prayers of the Friday of the season of the Epiphany along with the proper prayers of the season of the Great Fast.⁶⁹ It is to be noted, however, that according to the liturgical tradition of the SMC, all the departed are remembered especially during the Great Fast, and not in the month of November.⁷⁰

2.2.1 Last Friday before the Great Fast

The table below presents the word frequency query result from NVivo for the All Souls' Friday of the season of Denha. The most often repeated word in the proper prayers of the LH of the SMR is 'love.' The verb 'may' expressed the prayers' theme of hope and the verb 'blessed' is repeated in the beatitudes, which appear in the hymn of the *Onitha d'Ramsa*. The text search query results for these repeated words are shown in the charts following the table.

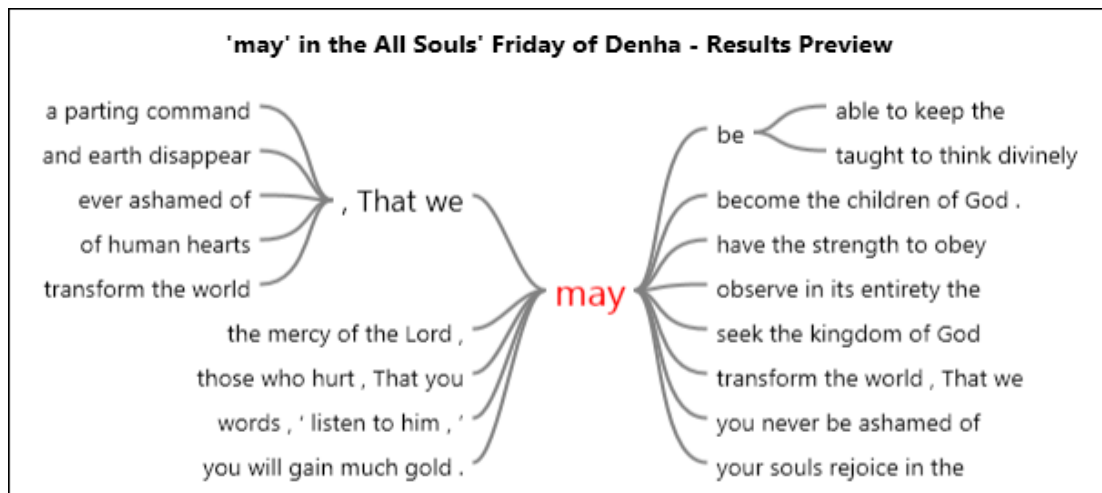
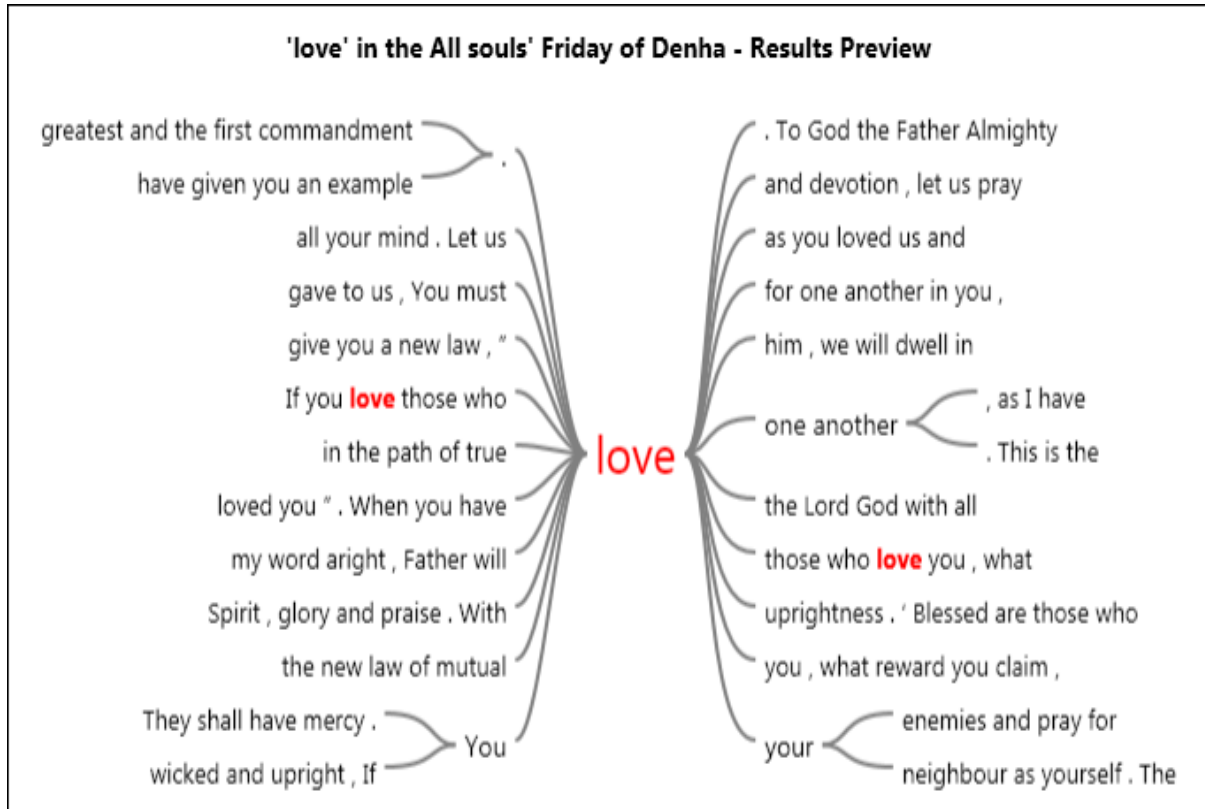
Sl. No.	Word	Count
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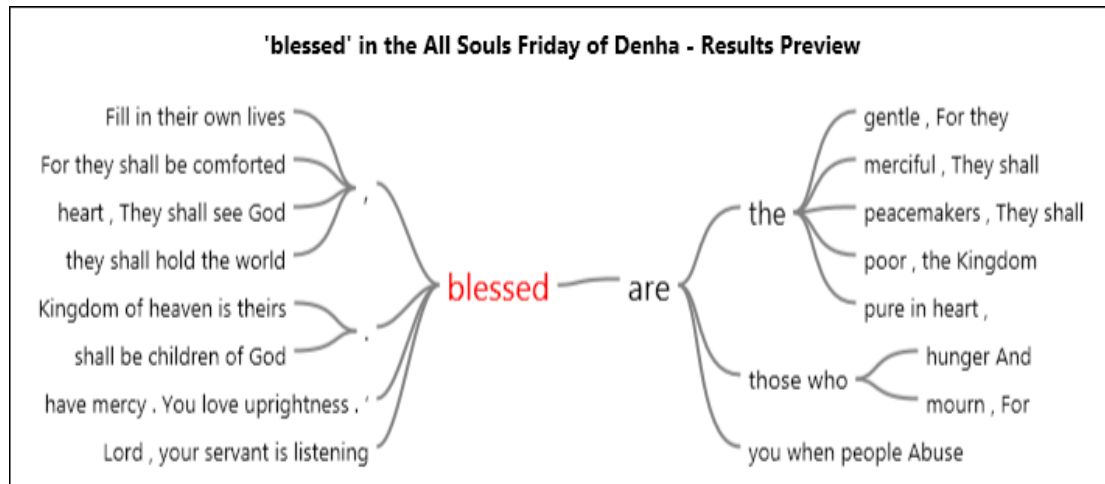
⁶⁸ In the SMC, the feasts fall on Fridays. The rite follows a different Sanctoral cycle, as described in the introduction of the dissertation.

⁶⁹ For the prayers of the Liturgy of the Hours, see Commission for Liturgy, *Liturgy of the Hours* (Ujjain: Synodal Committee of Bishops for the English Version of the Liturgy of the Hours of the Syro-Malabar Church, 2012), 190-200; 210-296.

⁷⁰ Pathikulangara, *Divine Praises and Liturgical Year*, 158.

1	love	13
2	may	9
3	blessed	8
4	eternal	7
5	words	7
6	mercy	6





These Friday prayers are for the season of the Epiphany, and so express theological themes related to the mystery of revelation. The *Onitha daqdam* of *Ramsa* presents Jesus as the Sun and the teaching of the Lord as showing the right path to eternal life.⁷¹ The teachings in the Sermon on the Mount are repeated in the next hymn.⁷² The *Onitha d'Ramsa* states the beatitudes.⁷³ But the *Slotha* after the *Onitha d'Ramsa* offers a perfect indication that the Church commemorates departed souls on Fridays. This prayer is repeated on Fridays in every season of the liturgical year because Fridays of the Syro-Malabar liturgy are dedicated to commemorate the Passion and Death of Jesus. Along with reflecting the death of Jesus the Church remembers the souls died in Christ. It reads as follows:

Lord of mercy and compassion, make all the faithful departed stand at your right along with the righteous on their being raised up. Clothe them in the glory of your kingdom and delight them with the just in heavenly Jerusalem.⁷⁴

The *Šuraya* is taken from Psalm 72: 21-28, which depicts the aspirations and trust of a faithful soul in the presence of God.⁷⁵

The *Onitha d'Mawtwa* again reminds the Church of the instructions of Jesus and the commandment to love.⁷⁶ *Šubaha* is taken from Sir 51:23-29, which is the call of wisdom to receive instruction from her school and explains the merits of knowledge.⁷⁷ The *Tešbohta*⁷⁸ prayer asserts that the path of the Gospel, which is the path of true love, is the way to eternal life.⁷⁹ The *Karozutha* prayers repeatedly ask for the grace and strength to follow the words of eternal life given in the Gospel and obey the teachings and commandments of Jesus.⁸⁰ The *Onitha d'Sapra* also repeats the commandment of love the Lord has given to the Church.⁸¹

⁷¹ Commission for Liturgy, *Liturgy of the Hours*, 190-191.

⁷² *Onitha d'Wasar*. Commission for Liturgy, *Liturgy of the Hours*, 191.

⁷³ Commission for Liturgy, *Liturgy of the Hours*, 192-193.

⁷⁴ *Slotha* after the *Onitha d'Ramsa* for Fridays. Commission for Liturgy, *Liturgy of the Hours*, 193.

⁷⁵ Commission for Liturgy, *Liturgy of the Hours*, 193-194.

⁷⁶ *Onitha d'Mawtwa* of *Lelya* (Night Service). Commission for Liturgy, *Liturgy of the Hours*, 194-195.

⁷⁷ Commission for Liturgy, *Liturgy of the Hours*, 196-197.

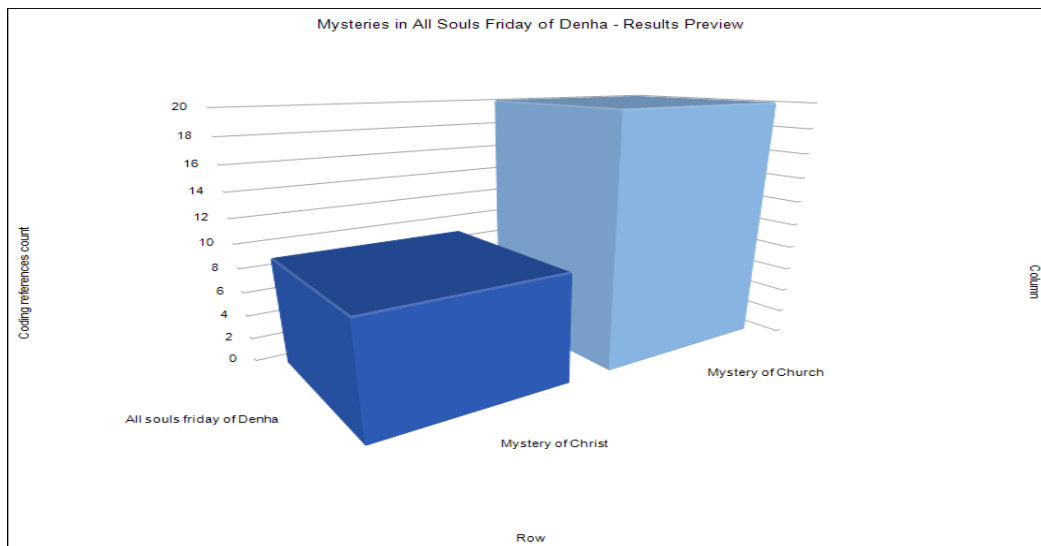
⁷⁸ The hymn of praise.

⁷⁹ Commission for Liturgy, *Liturgy of the Hours*, 197.

⁸⁰ Commission for Liturgy, *Liturgy of the Hours*, 198-199.

⁸¹ *Onitha d'Sapra* of the *Sapra* (Morning Service). Commission for Liturgy, *Liturgy of the Hours*, 200.

These prayers more clearly express that one must lead a life obedient to the commandments of Jesus and in accord with Gospel values in order to enter eternal life. The focus is not on the departed souls, but on the living members of the earthly Church who are encouraged to prepare themselves for life after death. The faithful who are still living must order their earthly life according to the exhortations of Jesus and the Sermon on the Mount. This will enable them to sit at the table of the eternal banquet. The path to the kingdom of God is the way of the cross, and the pilgrim Church should live always with a view toward the world beyond the present one. Correspondingly, the mystery of the Church on earth is more often referred to than the Christological aspect of the paschal mystery in the prayers of the SMC on this commemoration of the dead. The living Church remembers the departed members and offers prayers for them. Also the militant Church is exhorted to live in Christ to be raised with risen Christ after death. When coded with the paschal mystery scheme, the following chart is obtained for the Liturgy of the Hours of the SMC for the last Friday of the season of Denha. It shows that the mystery of the Church is reflected much more often in the prayers than the mystery of Christ.



2.2.2 Proper Prayers for the Great Fast

Since the whole season of the Great Fast preserves the Church's memory of the souls departed, we have analyzed the prayers of the whole season. The word 'death' occurs 12 times in the prayers of the season. On examination, it is found that the *Tešbohta* of Sunday *Lelya* prays that "By His fast, Christ delivered us all, who are enslaved to the clutches of death."⁸² The second reference in the *Karozutha* prayer of the same day of *Lelya* concerns the death of our Lord and asks for the grace to meditate on the Passion, Death and Resurrection of Jesus.⁸³ The *Onitha d'Wasar* of Monday *Ramsa* calls sin an accidental death.⁸⁴ It reads, in

⁸² Commission for Liturgy, *Liturgy of the Hours*, 225.

⁸³ Commission for Liturgy, *Liturgy of the Hours*, 226.

⁸⁴ "The earthly body is tormented by sins and pain of various plagues. When I meet with an accidental death, O Lord, have mercy and cleanse my soul." Commission for Liturgy, *Liturgy of the Hours*, 229.

part: “Lord, who forgives a penitent’s sins, Eternal friend of people, you are. Save those who fall into pit of death, Lord, remove the stains from the depth of my heart.”⁸⁵

The *Onitha daqdam* of Tuesday *Ramsa* exhorts the Church to “Wake up from your sleep before death comes” and strive for eternal life with a contrite heart.⁸⁶ The *Onitha d’Wasar* of Tuesday *Ramsa* recalls that no one can live without facing death, and since death makes no distinction between rich and poor, the prayer reminds the faithful of the need for a contrite heart.⁸⁷ The *Onitha d’Mawtwa* of Wednesday *Lelya* compares Eve and Mary. Eve’s act led to the loss of paradise, but “with Mary’s help mankind threw away death’s fear.”⁸⁸ *Tešbohta* of Wednesday *Lelya* salutes the Virgin Mary for the paschal mysteries of her son, who defeated Satan and death once and for all and thus freed humankind.⁸⁹ The *Karozutha* prayer of the Wednesday *Lelya* states that it was through the first woman that death spread to the entire human race.⁹⁰ The *Onitha d’Ramsa* of Thursday compares sin to death and asks God for new life by a change of heart, since like the prodigal son, the soul is put to death by sin.⁹¹ The *Šubaha*⁹² of Thursday *Lelya* proclaims that almsgiving will deliver the faithful from death.⁹³ The *Onitha d’Sapra* of Friday expresses the contrition of the heart that lays bare all its sins to God before death steals away its life.⁹⁴ The Saturday *Onitha d’Ramsa* seeks God’s pardon and mercy before the arrival of death.⁹⁵ Most of the references to death remind the faithful of their own death and exhorts them to repent and be saved from death. Death is presented as an effect of sin. The below given table shows the list of the first 16 most repeated words from the prayers of this season.

Sl. No.	Word	Count	Sl. No.	Word	Count
1	mercy	87	9	soul	26
2	life	39	10	repentance	25
3	sin	38	11	just	18
4	evil	29	12	merciful	17
5	sins	29	13	death	14
6	hope	28	14	sinful	14
7	heaven	27	15	fast	13
8	sinner	27	16	eternal	11

⁸⁵ Commission for Liturgy, *Liturgy of the Hours*, 229.

⁸⁶ Commission for Liturgy, *Liturgy of the Hours*, 239.

⁸⁷ Commission for Liturgy, *Liturgy of the Hours*, 240.

⁸⁸ Commission for Liturgy, *Liturgy of the Hours*, 256.

⁸⁹ “Let us salute the Blessed Virgin Mary. The one, born of/her conquered heaven and earth, He reconciled us with him and the Father; by baptism he prepared a new path to heaven. He defeated Satan and death once for all; wearing the crown of victory the Lord freed mankind. He rose again in glory; Mediator of all humans, by his ascension, the Lord lifted us up high. Praise to the son of Mary, and Father’s mercy, Glory to Father, Son and the Spirit Divine.” Commission for Liturgy, *Liturgy of the Hours*, 258.

⁹⁰ Commission for Liturgy, *Liturgy of the Hours*, 259-260.

⁹¹ Commission for Liturgy, *Liturgy of the Hours*, 265.

⁹² Praising hymn.

⁹³ Commission for Liturgy, *Liturgy of the Hours*, 270.

⁹⁴ Commission for Liturgy, *Liturgy of the Hours*, 285.

⁹⁵ Commission for Liturgy, *Liturgy of the Hours*, 288.

The words 'sin' and sins' together occur 67 times in the prayers of the season as a whole. The adjective 'sinful' occurs 14 times. The Church reminds its members of the effects of sin in their lives and asks them to change their ways to escape eternal death. However, the prayers contain 87 uses of the word 'mercy.' The Church asks for God to show mercy to sinners. There are 26 occurrences of the word 'soul' and the prayers clearly distinguish between soul and body. The only reference to the resurrection is in the *Karozutha* prayers of the Sunday *Lelya*.⁹⁶ Another frequently repeated word is 'body.' It appears 9 times in the entire season, where twice it refers to the body of Christ given as food for life.⁹⁷ On other occasions it refers to the human body, which is vulnerable to sin and the harms of the evil one.⁹⁸ The Church thus prays for the grace to discipline the body, which is enslaved to sin, by fasting and other acts of mortification. Soteriological references to words such as 'save,' 'salvation,' 'Savior,' 'deliver,' and 'redeem' occur 8, 8, 3, 2 and one time respectively in the prayers of this season. The word 'heaven' occurs 27 times and 'eternal' 11 times.

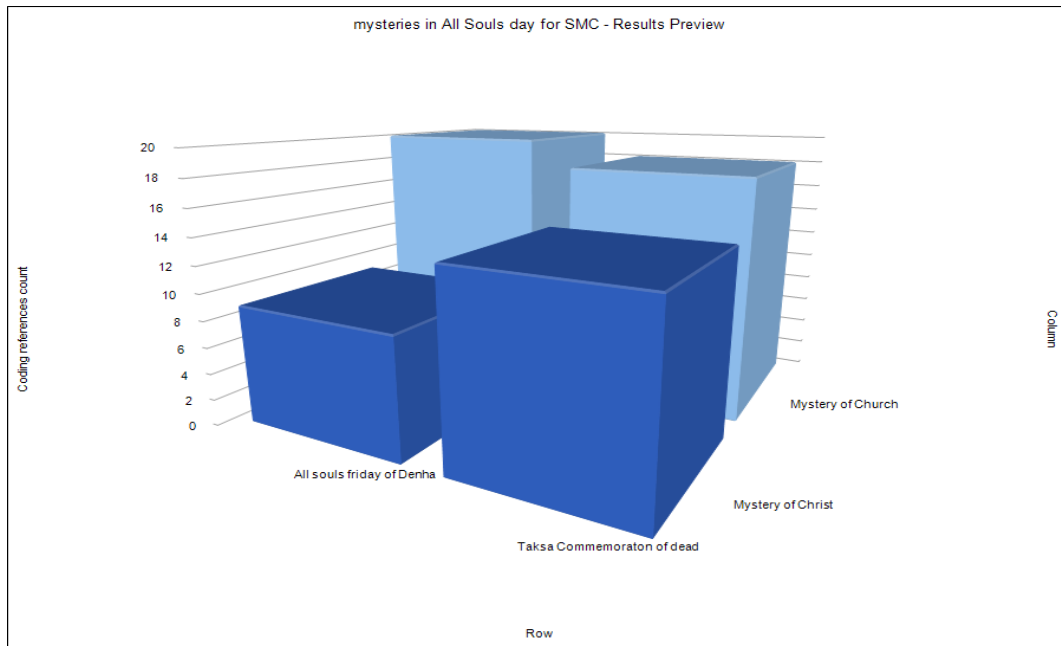
These numbers and references indicate the major themes of the prayers under study. The season of Lent leads the faithful to reflect on their sins and seek God's mercy and forgiveness. They are encouraged to leave behind sinful ways of life and look to life eternal. But there are few explicit references to the souls of the departed.

The chart below compares the coding of the four source texts. In the Syro-Malabar liturgy, the mystery of the Church is referred to more often than the mystery of Christ. While remembering the departed souls the Church reflects more on the sinful character of its members and seeks God's mercy. The faithful are advised to exercise more virtues in life obeying the commandments of God to reach the eternal glory.

⁹⁶ "That we may be given your spirit to meditate on your passion, death and resurrection and to enrich the interior and personal penitential acts with exterior and social services, we pray to you, Lord." Commission for Liturgy, *Liturgy of the Hours*, 226.

⁹⁷ The two instances are in the *Onitha daqdam* of Friday *Ramsa* and the *Onitha d'Sapra* of Saturday. Commission for Liturgy, *Liturgy of the Hours*, 274 and 296.

⁹⁸ See Commission for Liturgy, *Liturgy of the Hours*, 216; 228; 229; 230; 233; 236 and 254.

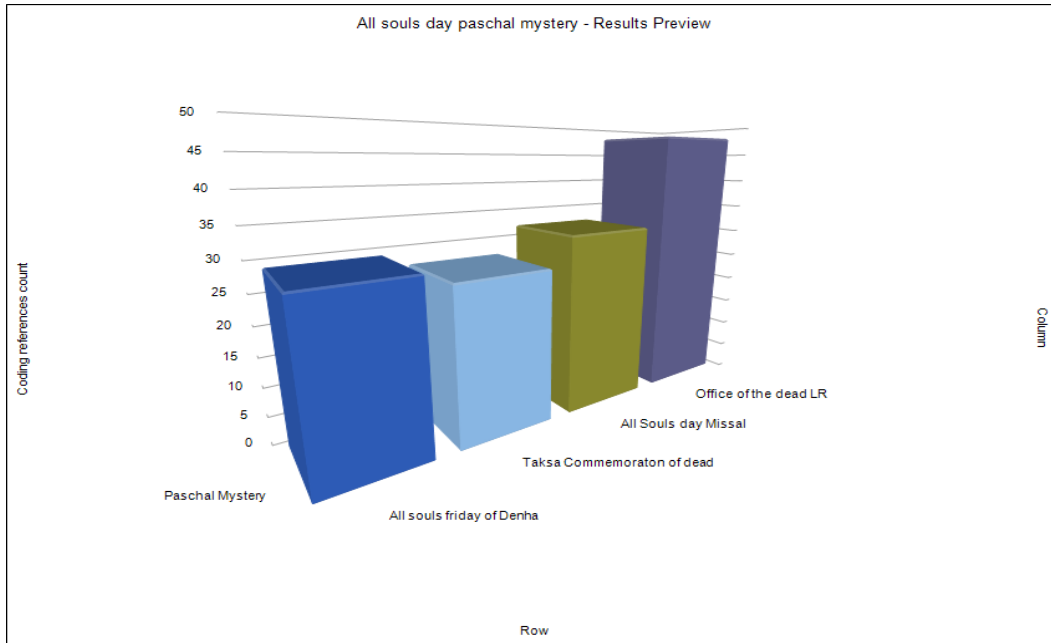


3 COMPARISON OF THE ALL SOULS' DAY PROPER PRAYERS OF BOTH RITES

In both rites, prayers are offered for the dead so that they may be raised to eternal life. Also, the members of the Church who are still living ask that the sins of the faithful departed will be forgiven through the sacrificial offerings. In the SMC, the sacramental life is the condition for the resurrection of the body after death. For the Roman rite, the risen Christ and his promises are the basis of the Church's hope that those who have died may enjoy eternal life. The SMC makes the faith and life in Jesus conditions of the resurrection of the departed souls, as its prayers indicate. Those who believe in Jesus and live in Eucharistic communion by eating his body and drinking his blood will have eternal life. This is promised by Jesus in the gospels.⁹⁹ The Eucharist is called the medicine of immortality. Thus we can say that, of the prayers studied here, the Roman rite prayers emphasize the Christological dimension of the paschal mystery, while the SMC liturgy emphasizes its ecclesiological dimension. Both rites express the eschatological dimension of the paschal mystery in their liturgies, along with sacramental references to the celebration of the mystery.

The following chart compares the frequency of references to the paschal mystery in the four liturgical texts studied in this part. The Office for the Dead of the Roman rite refers to it most frequently.

⁹⁹ "I am the resurrection and the life. Those who believe in me, even though they die, will live, and everyone who lives and believes in me will never die." Jn 11:25-26; "Those who eat my flesh and drink my blood have eternal life, and I will raise them up on the last day." Jn 6:54.



CONCLUSION

The proper prayers of All Souls’ Day in both rites express the Church’s hope in the resurrection of the dead. In the Roman rite, the basis of this hope is the resurrection of Christ. The risen Christ is the Savior and he raises the departed souls from death. He is the only source of life for the human race. Those who have died attain eternal life thanks to their faith in the risen Lord and hope in his promises. Thus the Christological dimension of the paschal mystery is more emphasized in the prayers of the Roman rite. Faith and hope are also needed for the resurrection of the departed faithful, along with the new life in Christ they have gained through baptism, yet the risen Son of God, who has the deathless face of God, is the focus of the Roman liturgy.

By contrast, in the Syro-Malabar rite, the resurrection of the dead is held to depend on the sacramental communion of the departed faithful, even though Christ won eternal life for the human race through his life and death. The faithful inherit the kingdom of heaven through baptism, and are nourished by the body and blood of Jesus Christ in the Eucharist. The SMC prayers therefore go a step further than the Roman rite prayers to explain how the faithful are to acquire the resurrection won by Jesus through the paschal mysteries. The sacraments of the Church are held to be channels of grace and salvation, leading to eternal life. It is perhaps this sacramental dimension of the paschal mystery in the SMC that leads it to emphasize the ecclesiological dimension of the paschal mystery in its liturgical prayers.

CHAPTER NINE

LIVING THE PASCHAL MYSTERY TO TEACH AND BUILD THE CHURCH: AN ANALYSIS OF THE PROPER PRAYERS FOR THE FEASTS OF ST. CATHERINE AND ST. ALPHONSA

INTRODUCTION

The *sanctorale*, or sanctoral cycle of the Christian liturgy, has received less attention in academic and liturgical studies than the other cycle of the liturgical year, the *temporale*, largely because it concerns the cult of the saints and is often seen as a part of ‘popular religion.’¹ Though it started with the veneration of martyrs, the cult of the saints was later extended to include the veneration of ascetics, bishops and virgins.² Virginity consecrated to the Lord has been seen as a high form of asceticism.³ The Christian cult was enriched by reflection on the mystery of Christ through the veneration of martyrs, saints and virgins.⁴ Members of the Church commemorate the saints to be inspired by their exemplary lives on earth and seek their help as the Church treads towards the eternal glory the saints enjoy. The liturgy joins the earthly Church with the heavenly community in the worship of God. The foretaste of heaven, believers gain through the liturgical celebrations strengthens them to live a more holy life in fellowship with heavenly beings. The fathers of the Second Vatican Council taught:

In the earthly liturgy, we take part in a foretaste of that heavenly liturgy which is celebrated in the holy city of Jerusalem toward which we journey as pilgrims [...] we sing a hymn to the Lord’s glory with all the warriors of the heavenly army; venerating the memory of the saints, we hope for some part and fellowship with them.⁵

This teaching of the Council shows that the veneration and commemoration of the saints fills the pilgrim Church with great hope and courage to move on, and so join the heavenly company at the end of time. SC explains why the Church celebrates the passage of the saints and martyrs in the following way:

The Church has also included in the annual cycle days devoted to the memory of the martyrs and the other saints. Raised up to perfection by the manifold grace of God, and already in possession of eternal salvation, they sing God’s perfect praise in heaven and offer prayers for

¹ Paul F. Bradshaw and Maxwell E. Johnson, *The Origins of Feasts, Fasts, and Seasons in Early Christianity*, Alcuin Club Collections 86 (London: SPCK, 2011), 171. Bradshaw and Johnson note a recent scholarly shift in studies about the history of the cult of martyrs and later saints. For a long time there was not much research on these topics on a theological level, though we find a few from an historical perspective. For example, see Peter Brown, *The Cult of the Saints: Its Rise and Function in Latin Christianity* (London: SCM, 1981); see also Chapters 7 and 8 of the volume edited by Virginia Burrus, *Late Ancient Christianity* (Minneapolis: Fortress, 2005). These examples notwithstanding, not many academic studies of the liturgical cult of the saints have been done. A few studies have been done of the history of the sanctoral cycle: for example, see Adolf Adam, *The Liturgical Year: Its History and Its Meaning after the Reform of the Liturgy*, trans. Matthew J. O’Connell (New York: Pueblo, 1981), 199-272; Pierre Jounel, “The Year,” in *The Church at Prayer: The Liturgy and Time*, ed. A. G. Martimort, vol. 4 (Collegeville: Liturgical Press, 1986), 108-129. The liturgical celebrations on the feast days of the saints have received virtually no scholarly attention.

² Jounel, “The Year,” 111.

³ Jounel, “The Year,” 112.

⁴ Jounel, “The Year,” 116.

⁵ SC 8.

us. By celebrating the passage of these saints from earth to heaven the Church proclaims the paschal mystery achieved in the saints who have suffered and been glorified with Christ; she proposes them to the faithful as examples drawing all to the Father through Christ, and through their merits she pleads for God's favors.⁶

The Church believes that martyrs and saints already possess eternal salvation, take part in the heavenly liturgy, and intercede for the earthly Church. Through the celebration of the feasts of these victorious warriors, the Church proclaims the paschal mystery, which has been achieved in the lives of these saints. These saints are models for the pilgrim Church, for they have suffered and been glorified with Christ. Hence these saints draw the faithful towards God, and the Church prays for God's blessings through their merits.

Also, SC clearly states the objective of the feasts of the saints as follows:

The saints have been traditionally honored in the Church and their authentic relics and images held in veneration. For the feasts of the saints proclaim the wonderful works of Christ in His servants, and display to the faithful fitting examples for their imitation.⁷

These feasts actually proclaim the salvific action of Christ in his faithful servants. They also display examples for imitation by the followers of Christ who celebrate these feasts. The songs and prayers for the feasts of the saints show the place these holy people occupy in the Christian mystery.⁸ Our aim in this chapter is to examine the proper prayers for the feast of two saints in particular, St. Catherine and St. Alphonsa, and consider how they manifest these teachings of the Church.

1 THE FEASTS OF SAINTS CATHERINE AND ALPHONSA

This part of the dissertation examines the proper prayers of the liturgy of the feast of virgin saints in the Roman and Syro-Malabar rites. St. Alphonsa of the Immaculate Conception, who lived in the twentieth century, is the first canonized woman saint of the Syro-Malabar Church.⁹ Her feast is celebrated on July 28. The liturgical prayers for her feast are analyzed along with those for the feast of one of the famous women saints of the Roman Church and one of the three women doctors of the Church, who lived in the fourteenth century, namely St. Catherine of Siena.¹⁰ Her feast is celebrated on April 29. There are obvious similarities

⁶ SC 104.

⁷ SC 111.

⁸ Also see for details, Jounel, "The Year," 128.

⁹ Saint Alphonsa of the Immaculate Conception (19 August 1910 – 28 July 1946), was a Syro-Malabar Catholic Franciscan nun, who became the first native Indian to be canonized [October 12, 2008 by Benedict XVI]. Two more native Indian saints were canonized by Pope Francis on November 23, 2014, namely Chavara Kuriakose Elias and Euphrasia. With a loving appreciation of Jesus' suffering for humanity, St. Alphonsa accepted her illnesses and sufferings. She showed that the sufferings accepted for the love of the crucified Lord are saving and redeeming. Her life teaches the redemptive value of suffering and death with the Lord. For a study of this saint, Corrine. G. Dempsey, *Bringing the Sacred Down to Earth: Adventures in Comparative Religion* (Oxford: Oxford University Press), 21-48. See biographies of St. Alphonsa, Aloysius Kattady, *St. Alphonsa: A Woman of the Beatitudes* (Bombay: St. Pauls, 2008); Giuseppe Segalla, *St. Alphonsa, the First Indian Woman Saint* (Ernakulam: Franciscan Clarist Congregation, 2008). For a list of books published on the life of Alphonsa, see *Books on Alphonsa*, <http://stalphonsa.com/books.php> [accessed March 10, 2016].

¹⁰ Saint Catherine of Siena (March 25, 1347 in Siena – April 29, 1380 in Rome), was a member of the third order of Saint Dominic. She worked to bring the papacy of Gregory XI back to Rome from its displacement in France and to establish peace among the Italian city-states. Since June 18, 1939, she has been recognized as one of the two patron saints of Italy, together with St. Francis of Assisi. On October 3, 1970, she was

between the lives and renown of these two saints, Catherine and Alphonsa, in the two traditions compared in this research. Both were lovers of penance and fasting who led mystical lives filled with bodily sufferings. These saints inspired the Church by their zealous love of God and shared God's wisdom through their life and teachings. For these reasons, we have chosen to focus on the feasts of these saints in the following comparative study.

For the feast of St. Catherine of Siena, the Roman rite has proper prayers for the Eucharistic liturgy and the Liturgy of the Hours (LH).¹¹ The feast of St. Alphonsa in the SMC also has proper prayers for the LH, but these have not yet been published in the official liturgical text of the Syro-Malabar Church. Therefore, we have made use of an unofficial liturgical text of the LH for the feast of St. Alphonsa that is currently in use by a few communities of SMC.¹² Along with the proper prayers for the LH for the memorial of Catherine, we have included prayers taken from the Common of Virgins to make it quantitatively comparable with the LH prayers for the feast of St. Alphonsa.

2 SAINT CATHERINE OF SIENA (1347-1380)

St. Catherine of Siena is venerated as a virgin and doctor of the Church.¹³ She advocated for the rights of the Roman Pontiff.¹⁴ Catherine also composed works on doctrine and the

proclaimed the third female Doctor of the Church by Paul VI, along with St. Teresa of Avila. In 1997, St. Thérèse of Lisieux was also proclaimed a Doctor of the Church. In 1999, John Paul II named St. Catherine of Siena as one of the six patron saints of Europe, together with Benedict of Nursia, Sts. Cyril and Methodius, St. Bridget of Sweden, and St. Edith Stein (St. Teresa Benedicta of the Cross). See Thomas McDermott, *Catherine of Siena: Spiritual Development in Her Life and Teaching* (New York: Paulist Press, 2008), 10. Also see for details, John Paul II, *Apostolic Letter Proclaiming Saint Bridget of Sweden Saint Catherine of Siena and Saint Teresa Benedicta of the Cross Co-patronesses of Europe*, dated October 1, 1999, http://w2.vatican.va/content/john-paul-ii/en/motu_proprio/documents/hf_jp-ii_motu-proprio_01101999_co-patronesses-europe.html [accessed January 22, 2016].

¹¹ Besides being the co-patroness of Europe, another reason for the selection of St. Catherine of Siena for this comparative study is liturgical. There is no proper prayers for the LH of St. Edith Stein (Teresa Benedicta of the Cross), while the proper prayers for the Eucharistic liturgies of both St. Edith Stein and St. Bridget of Sweden, both patron saints of Europe, consist of only the collect. The feast of St. Catherine, however, includes proper prayers for both the Eucharistic liturgy and the LH.

¹² These liturgical prayers are prepared by Denha services, who are engaged in the translation of liturgical books from Syriac sources. "Marth Alphonsa," in *Nasrani Sabha Soonangal: "Divine Praises" or "Liturgy of the Hours" for the Memorial Days of Mar Quriaqos Elijha, Marth Alphonsa and Marth Euphrasia (Malayalam)*, ed. Varghese Pathikulangara (Kottayam: Denha Services 89, 2014), 81-100. This book contains the proper prayers for the feast of the three new saints of the SMC and is used by religious communities on the feast days of these saints.

¹³ Catherine was born as the twenty-fifth child of a wool dyer in Siena and joined the third Order of St. Dominic. Clemens Jöckle, "Catherine of Siena," in *Encyclopedia of Saints*, ed. Clemens Jöckle (London: Alpine Fine Arts Collection, 1995), 88.

¹⁴ She is famous for her defense of the papacy and orthodox fidelity to the magisterium. See Jöckle, "Catherine of Siena," 88-90. She is known as a great mystic. Read more in Aubrey Richardson, *The Mystic Bride: A Study of the Life-Story of Catherine of Siena* (London: Forgotten Books, 2011). Catherine is called a "pastoral genius grounded in a discipleship that seeks ultimate truth only in the truth that is God. That pastoral genius expresses itself in writings that are at once theologically sound, faithful, and humanly sensitive." Suzanne Noffke, "Catherine of Siena, Justly Doctor of the Church?," *Theology Today* 60, no. 1 (2003), 62. For a bibliography of works on Catherine of Siena in English, see Suzanne Noffke, *Catherine of Siena: Vision through a Distant Eye* (Collegeville: Liturgical Press, 1996), 233-267.

spiritual life.¹⁵ First, we analyze the proper prayers of the Eucharistic liturgy for the feast of St. Catherine, then the proper prayers for the LH.

2.1 PROPER PRAYERS OF THE EUCHARIST FOR THE MEMORIAL OF ST. CATHERINE

In this section we analyze the proper prayers of the liturgy of the Roman rite for the feast of St. Catherine of Siena.¹⁶ This feast includes only a few proper prayers: the entrance antiphon, the collect, the prayer over the offerings, the communion antiphon and the prayer after communion. Since there is thus a very small amount of text, we did not use NVivo queries for this prayer text. Instead we did a thorough qualitative analysis of the prayers.

The entrance antiphon of the Eucharist recalls the parable of the virgins and the bridegroom from Mt 25. St. Catherine is described as one of the wise virgins who were prudent enough to go forth with a lighted lamp and extra oil to meet their beloved spouse, Christ. The collect asks for the intercession of this virgin. The saint was set aflame with divine love in her contemplation of the Passion of the Lord and in her service of the Church. Thus the Church prays that those who participate in the Eucharist may rejoice in the revelation of Christ's glory. The celebration of the Eucharist is presented as participation in the mystery of Christ, which leads the Church to rejoice in the salvific acts of God.

The Eucharist is called the saving sacrifice in the prayer over the offerings. The soteriological value of the sacrifice offered in the Eucharist is affirmed by this prayer. The Church expresses its desire to be more thankful to the one true God as instructed by St. Catherine. The communion antiphon is taken from the first letter of St. John, which recalls that the blood of Jesus cleanses the sins of the believers.¹⁷ It also refers to walking in the light. Light is often used as an image of holiness and union with God, since God is in the light and is light. The wise virgins who welcome the bridegroom with lighted lamps also associate the image of light with prudence or wisdom and vigilant love for Christ. The prayer after communion displays the eschatological dimension of the liturgy. The Eucharistic table is called the heavenly table, which confers eternal life upon the participants. The prayer states that this Eucharist nourished the earthly life of St. Catherine.¹⁸

The major theological themes in the prayers include eschatological expectation, soteriological promise, and St. Catherine's deep involvement in the paschal mystery. The proper prayers reflect on this last theme especially. The Church urges its members to reflect on the salvific value of the sacraments. It also reminds the faithful that the liturgy calls for worthy and active

¹⁵ *The Liturgy of the Hours According to the Roman Rite*, vol. 2, 4 vols. (New York: Catholic Book Publishing Corp., 1975), 1793-1794. For her major writings translated into English, see Catherine of Siena, *The Dialogue*, ed. Suzanne Noffke (New York: Paulist Press, 1980); Suzanne Noffke, ed. *The Letters of Catherine of Siena*, 4 vols., Medieval and Renaissance Texts and Studies (Tempe: Arizona Center for Medieval and Renaissance Studies, 2000).

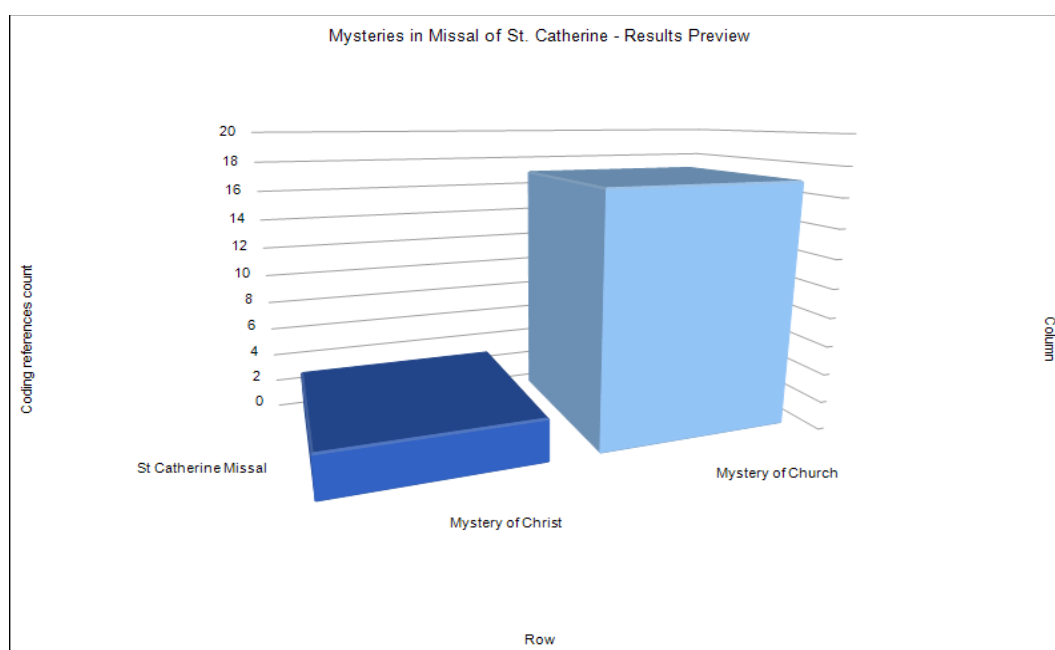
¹⁶ All prayers of Eucharistic celebration are taken from the Missal text, USCCB, *The Roman Missal, English Translation According to the Third Typical Edition* (New Jersey: Catholic Book Publishing Company, 2011), 702. For the prayers of the Divine Office, see *The Liturgy of the Hours According to the Roman Rite*, vol. 2, 1793-1796.

¹⁷ 1 Jn 1:7.

¹⁸ It is recorded in her biographies that she was fed on the Eucharist and water alone for many years. St. Catherine lived on bread alone for years. Raimundus de Capua, *The Life of Catherine of Siena*, trans. Conleth Kearns (Dublin: Dominican Publications, 1980), 55.

participation in the mysteries it celebrates. St. Catherine is counted as a wise virgin who loved God and served the Church by her life. She inherited the kingdom of God because she understood divine truth. She was enriched by the Holy Spirit and cleansed in the blood of Christ. She shared the power and wisdom of Christ. Meditation on the Passion of Christ led her to the fullness of divine love and holiness. St. Catherine is presented as a model for the Church. Through her sacramental and holy life on earth, she participated in the paschal mystery. Therefore the Church seeks the grace to participate in the saving mystery of Christ so that the faithful may enjoy salvation and eternal life through her intercession.

When coded using the paschal mystery coding scheme, the matrix coding query of NVivo gave the following result. It shows that the ecclesiological dimension of the paschal mystery is more frequently referred to than the Christological dimension in the proper prayers of the Eucharistic liturgy.



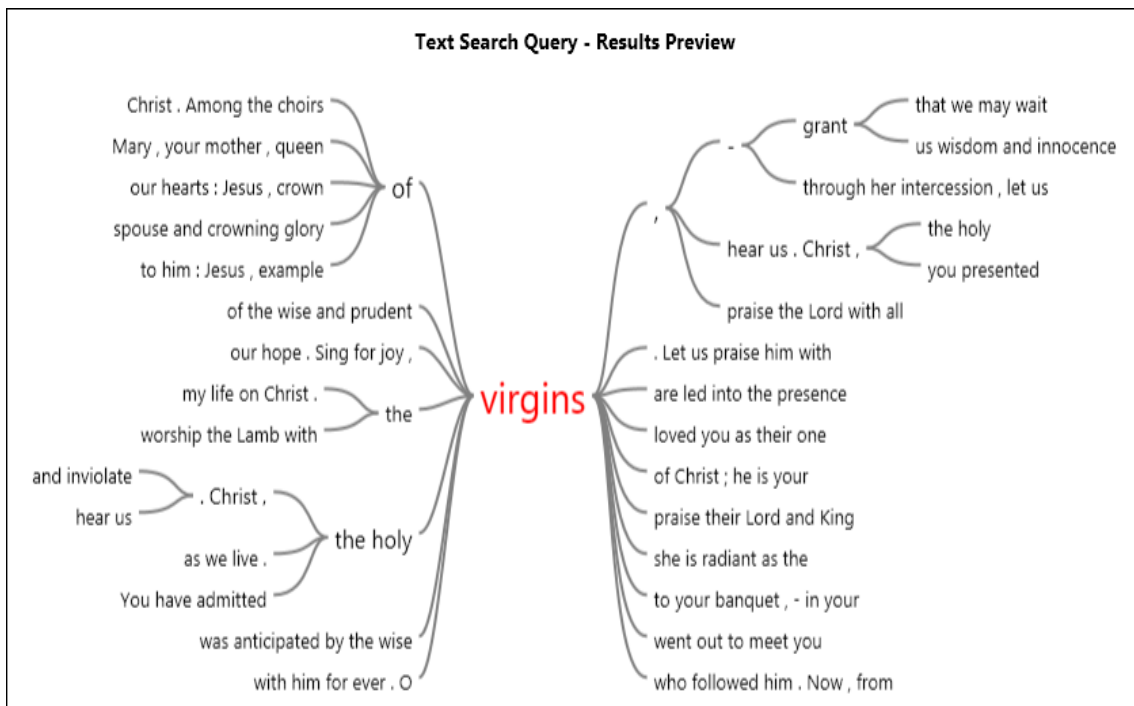
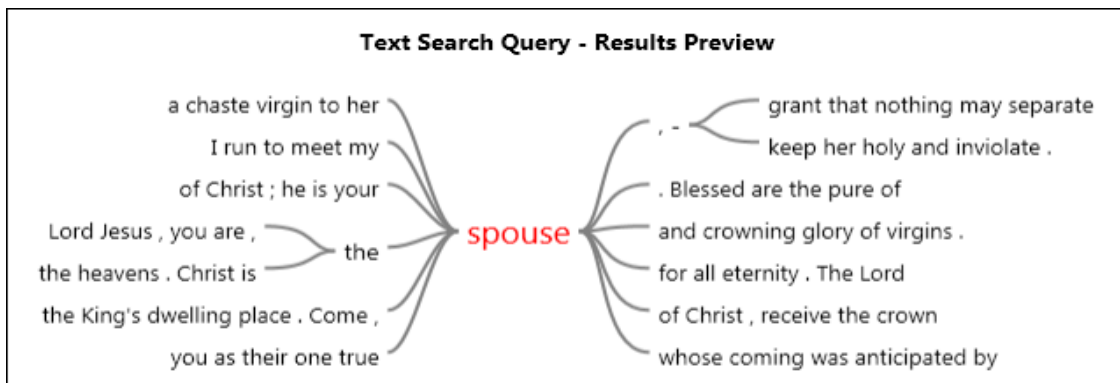
2.2 THE LITURGY OF THE HOURS FOR THE MEMORIAL OF ST. CATHERINE

In this section, we analyze the proper prayers of the LH for the feast of St. Catherine. Like the proper prayers for the Eucharistic liturgy just considered, these prayers have only a few elements: the second reading of the Office of Reading, a responsory, the antiphon of the Canticle of Zechariah, the concluding prayer of the Morning liturgy and the antiphon for the Canticle of Mary of the Evening prayer. To supplement these, we might have considered the prayers for the Common of Doctors of the Church or the Common of Virgins. We have chosen to focus on the Common of Virgins, so we can compare them with the prayers for the feast of the virgin Saint Alphonsa, who is not a doctor of the Church. For the NVivo analysis, we have added the proper prayers for the Common of Virgins into the proper prayers of the memorial of St. Catherine. We have included the antiphons, intercessions and concluding prayers of the Evening prayers and Morning prayers from the Common of Virgins along with the proper prayers of the feast, namely the responsory, the antiphons and the concluding prayer.

The word frequency query for the prayers indicated above from the LH of the Roman rite provided the results shown below.

No.	Word	Count
1	virgins	15
2	virgin	8
3	joy	7
4	love	7
5	spouse	7
6	face	6

The word ‘virgin’ or ‘virgins’ is most often repeated after the name of Christ. The Church praises God with joy for the gift of the virgins’ holiness. The prayers also prominently display the love of God in the lives of the virgins of whom Christ is the spouse. The word trees from the text search queries are presented below. They examine the occurrence of the words ‘virgins’ and ‘spouse’ in the prayer texts analyzed.



The proper prayers of the LH for the feast of St. Catherine include the second reading for the Office of Readings from St. Catherine’s *The Dialogue on Divine Providence*. This

hagiographical reading¹⁹ speaks about the great mystery of God, which St. Catherine tasted, and recalls the salvation brought forth by the blood of Christ, which made her a new creation. In line with this, the responsory that follows calls her a co-heir of the kingdom of God, since she understood the hidden mysteries of truth. It also refers to the cleansing power of the blood of Christ and encourages the faithful to contemplate and bear witness to the truth known through it.

The antiphon of the Morning Prayer speaks about St. Catherine, who prayed that the peace of the Holy Church would be restored. The concluding prayer of the MP echoes the collect of the Eucharistic liturgy.²⁰ It reiterates that Catherine was filled with the fervor of divine love by her meditation on the Passion of Christ and service to the Church. Interestingly, this prayer calls for her intercede and help secure for the faithful the grace to share in the mystery of Christ's death. In the collect of the Eucharist, this mystery was only Christ's mystery. Here it is the mystery of his death. It may be inferred that the prayers refer to the paschal mystery and the community's participation in it, through which it rejoices in the revelation of Christ's glory. The antiphon of the Evening Prayer for the memorial praises the vigorous love of St. Catherine, who always sought for and found God.²¹ It adds that, through this love, she entered into union with God. The active role of the saint in her search for and union with God is depicted in the prayer.

The common prayers for the feast of virgins show the significance of virginity for the sake of the kingdom of God. Christ is called the spouse of virgins. The virgin saints are called by many names: daughters, virgins of Christ,²² wise virgin,²³ holy virgins,²⁴ consecrated handmaidens,²⁵ wise and prudent virgins,²⁶ and spouses of Christ.²⁷ Their life and role in the salvific plan of God are demonstrated in the prayers. The virgins, who loved Christ with all their heart, imitated him and dedicated their life to him, now rejoice with him in heaven. They drew close to the Lord in their earthly lives, shared in the splendor of his light and followed him with a whole heart. They longed to see him face to face.²⁸ Christ is their spouse

¹⁹ A hagiographical reading in the liturgy consists of a text by a Church Father or other Church writer that speaks of the saint being honored, or an excerpt from the writings of the saint him/herself. Aimon-Marie Roguet, *The Liturgy of the Hours: The General Instruction on the Liturgy of the Hours* (Collegeville: Liturgical Press, 1971), 52. Here, the reading is taken from the writings of St. Catherine. *The Liturgy of the Hours According to the Roman Rite*, vol. 2, 1794. See the original version of the reading in Siena, *The Dialogue*, 277-279.

²⁰ See the concluding prayer of the Morning Prayer, *The Liturgy of the Hours According to the Roman Rite*, vol. 2, 1796.

²¹ *The Liturgy of the Hours According to the Roman Rite*, vol. 2, 1796.

²² Antiphon of psalmody of the Evening Prayer I. *The Liturgy of the Hours According to the Roman Rite*, vol. 2, 2099.

²³ Antiphon of the Canticle of Mary and Zachariah, intercessions of Morning Prayer. *The Liturgy of the Hours According to the Roman Rite*, vol. 2, 2102-2103 and 2116-2118.

²⁴ Intercessions of the Evening prayer, Invitatory antiphon and intercessions of Morning Prayer. *The Liturgy of the Hours According to the Roman Rite*, vol. 2, 2103, 2104 and 2117.

²⁵ Intercessions of the Evening prayer I and II and Morning Prayer. *The Liturgy of the Hours According to the Roman Rite*, vol. 2, 2103, 2125 and 2117.

²⁶ Intercessions of Morning Prayer. *The Liturgy of the Hours According to the Roman Rite*, vol. 2, 2118.

²⁷ Antiphon of the Canticle of Mary of the Evening Prayer II. *The Liturgy of the Hours According to the Roman Rite*, vol. 2, 2125.

²⁸ Antiphons of the psalmody of Evening prayer I. *The Liturgy of the Hours According to the Roman Rite*, vol. 2, 2100.

for eternity²⁹ and he is their inheritance.³⁰ These wise virgins looked and waited for the bridegroom to come so that they could enter the wedding feast with him.³¹ In the intercessions of Evening prayer I, Christ is called the great example for virgins. He extolled those saints who practiced virginity for the sake of the kingdom. The Church is presented as a chaste virgin, who prays to Christ, her spouse, to keep the fidelity of the consecrated handmaids and grant all Christians a whole and untarnished faith. The Blessed Virgin Mary is asked to intercede and provide endless joy in life. The Church also prays for the dead, asking that they may be led to the heavenly feast as the virgins have been admitted to the wedding feast of Christ.³² The Concluding prayers of the Evening and Morning liturgies refer to the indwelling of the Holy Spirit in the hearts of the chaste. The Church asks the virgin to intercede and help all the faithful to live and to remain as temples of God's Spirit.

Invitatory antiphons invite believers to join with the holy virgins in praising their Lord and King. These virgins follow the Lamb, as written in Revelation 14:4.³³ The hymn of the Morning Prayer illustrates the glory of the Bride of Christ, which is the Holy City whose radiance is the grace of all the saints in glory. The hymn is based on Revelation chapter 21, where the author describes his vision of the new creation and the wedding feast of the Lamb.³⁴ The antiphons of psalmody express the undivided love of the virgins, who worship Christ and desire to be with him forever. They love God with their whole being and whole heart, longing to see him face to face.³⁵ The antiphon accompanying the canticle of Zechariah says that the wise virgin has gone to Christ, and that in heaven she is as radiant as the sun among the choirs of virgins.³⁶

The intercessions of the Morning Prayer refer to Christ the spouse and crowning glory of virgins.³⁷ The Church prays to Jesus, the crown of virgins, that he may grant it wisdom and innocence, like that of the wise virgins, to wait for his return with hope. These prayers call Mary, the mother of Jesus, the queen of virgins and ask for her intercession in helping the faithful to serve God with a pure heart.³⁸ The holy virgins loved Jesus with whole and undivided attention and were holy both in body and spirit. The praying community asks for the grace not to be distracted by the lure of this passing world so that they may not be separated from the love for Christ.

The hymn of Evening Prayer II indicates that the community joins in the heavenly worship of the angels and saints through the liturgy. The angels of God are said to assist in earthly praise, and the souls of the saints, who now rest after their earthly race and see the face of the

²⁹ Antiphon of Evening Prayer I. *The Liturgy of the Hours According to the Roman Rite*, vol. 2, 2100-2101.

³⁰ Responsory after the reading of Evening prayer I. *The Liturgy of the Hours According to the Roman Rite*, vol. 2, 2102.

³¹ Antiphon of the Canticle of Mary of Evening prayer I. *The Liturgy of the Hours According to the Roman Rite*, vol. 2, 2102.

³² Intercessions of Evening Prayers I and II. *The Liturgy of the Hours According to the Roman Rite*, vol. 2, 2103 and 2125-2126.

³³ "[F]or they are virgins; these follow the Lamb wherever he goes. They have been redeemed from humankind as first fruits for God and the Lamb" (Rev 14:4).

³⁴ See Rev 19:5-10 and 21:1-5.

³⁵ Responsory of the Morning Prayer. *The Liturgy of the Hours According to the Roman Rite*, vol. 2, 2116.

³⁶ *The Liturgy of the Hours According to the Roman Rite*, vol. 2, 2117.

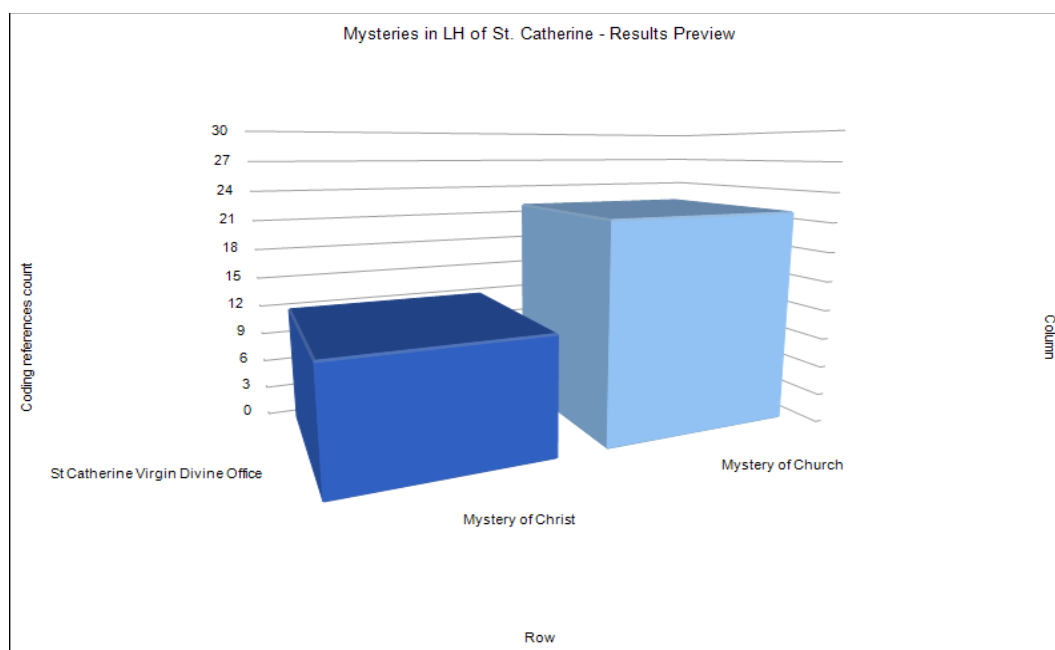
³⁷ *The Liturgy of the Hours According to the Roman Rite*, vol. 2, 2117-2118.

³⁸ *The Liturgy of the Hours According to the Roman Rite*, vol. 2, 2117.

Savior, sing God's praises. The hymn adds that the saints have been released from sin. This points towards the fulfilment of salvation attained by the blessed souls. The earthly Church, which adores the heavenly King in the liturgy, sings joyful songs of love. The praying souls ask for the grace to praise God in times both good and ill, till the end of their lives.³⁹ The antiphons of the psalmody of Evening Prayer II states that the virgin who has been offered to God alone ran to meet her spouse with lighted lamp. These virgins are pure in heart, and therefore they could see the face of God. They built their life on Christ.⁴⁰ The responsory after the scripture reading says that the virgins have been led into the presence of the King in his dwelling place. The antiphon of the canticle of Mary in Evening Prayer II invites the spouse of Christ to receive the crown the Lord has prepared for her from all eternity.⁴¹

For all these reasons, the prayers mostly reflect on the glory of the virgin saints, who participated in the salvation mystery on earth by their love and holy lives. The Church is encouraged to join in their glory by celebrating with the saints who enjoy their bliss in heaven.

An NVivo matrix coding query of the prayers of the LH of the Roman rite for the feast, coded with the scheme of the paschal mystery, yielded the following chart. One sees that the mystery of the Church is more often referred to in the prayers than the mystery of Christ on the feast of this saint.

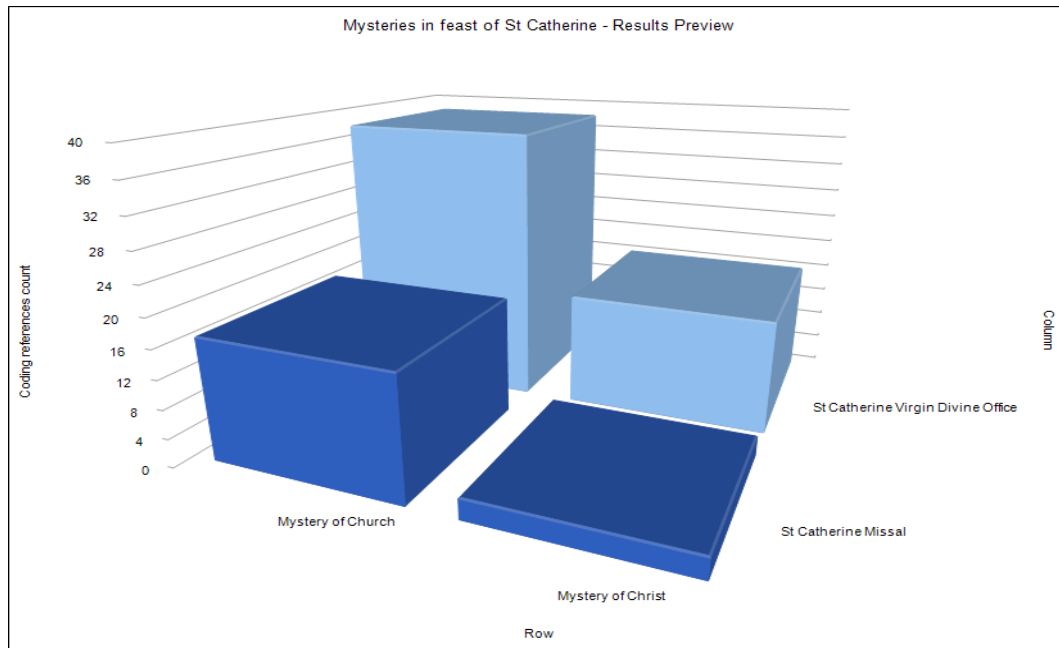


The next chart, also based on the matrix coding query, compares the number of references to the mystery of Christ and to the mystery of the Church. It shows that in the Eucharistic liturgy and in the LH, the ecclesiological dimension of the salvation mystery is more prominent in the prayers than the Christological dimension.

³⁹ *The Liturgy of the Hours According to the Roman Rite*, vol. 2, 2120-2121.

⁴⁰ This echoes the last part of Jesus' Sermon on the Mount, where he speaks about the house built on rock or sand Mt 7:21-28.

⁴¹ *The Liturgy of the Hours According to the Roman Rite*, vol. 2, 2125.



Here we see that the mystery of the Church is more often referred to than the mystery of Christ in both liturgical prayer forms of the Roman rite. The paschal mystery lived by St. Catherine is reflected in the prayers more often than the Christ event itself. So the ecclesiological dimension of the salvation mystery is more prominent in the prayers of the Roman rite for the feast of St. Catherine than the Christological dimension.

3 SAINT ALPHONSA OF THE IMMACULATE CONCEPTION (1910-1946)

Alphonsa of the Immaculate Conception was a member of the Franciscan Clarist Congregation (F.C.C.). She is the first woman of Indian origin to be canonized by the Catholic Church and the first canonized saint of the SMC. In this section, we analyze the proper prayers for the feast of Saint Alphonsa and examine the theological themes of the Eucharistic liturgy and the LH. Since the English translations of the prayers for this feast are not yet available, we could not use NVivo queries to analyze the liturgy of the SMC. We have done the coding using pdf files of the Malayalam texts.

3.1 PROPER PRAYERS FOR THE FEAST OF ST. ALPHONSA FROM *QURBANA TAKSA*

For the Eucharistic liturgy, we do have a complete set of proper prayers for the feast of St. Alphonsa in the vernacular. This is found in the official *Qurbana Taksa* of SMC.⁴² The opening prayer of the Eucharistic liturgy for the feast of St. Alphonsa demonstrates the participatory role of the saint in the paschal mystery of Christ.⁴³ This prayer reminds the Church of Jesus' call for his disciples to follow him by denying themselves and carrying their own cross in Mt 16:24. St. Alphonsa, it reads, followed this exhortation out of love for Jesus Christ. Hence the Church prays that as the feast of this virgin is celebrated, the faithful may

⁴² For the Syro-Malabar Liturgy, the prayers are taken from the *Qurbana Taksa* text, SMBC, *Syro-Malabar Sabhayude Qurbana: Razakramam* (Kakkanad: Syro-Malabar Commission for Liturgy, 1989; reprint, 2011), 338-347.

⁴³ SMBC, *Syro-Malabar Sabhayude Qurbana*, 338.

remain in the love of Christ. It also seeks grace to “worthily participate in the salvific sacrifice of the beloved Son of God.”⁴⁴

The *Onitha d’Qanke* reminds the Church that the blessed ones are those who live innocently. The memorial of saints invites the Church to take refuge in the prayer and intercession of these saints in order to receive the mercy of God.⁴⁵ Alphonsa suffered many illnesses during her life, leading to her early death. She is compared with the dying grain of wheat that Jesus uses to illustrate his own life and death.⁴⁶ The *Zumara* hymn describes the saints as blessed, for they follow the holy way, keep the sacred word of the Lord and seek the path of God without fault.⁴⁷

In the *Karozutha* prayers, St. Alphonsa is depicted as one who suffered troubles of ill-health out of love for God and found delight in it. Thus, the Church prays for the grace to face the trials and troubles of life in the same heroic way and surrender to the will of God. These prayers ask that those who are consecrated will be given grace to yield good fruit in the Church, like the grain of wheat that falls upon ground and dies to yield more grain.⁴⁸ The parable of the grain of wheat is used repeatedly in the prayers since St. Alphonsa suffered much due to physical illness. She left the world after suffering huge pain in her earthly life. But after her death, the memory of her life yielded much spiritual fruit in the Church. Following the model of this saint, the Church prays for vocations to the consecrated life in order that many more may be inspired to choose the path of prayer and penance.

The prayer after *Karozutha* states that the Lord gave St. Alphonsa the strength to renounce everything for him and to suffer the difficulties she had.⁴⁹ This consecrated life of great faith and divine love is a model for the faithful. The Church, which seeks her intercession, asks for a spirit of prayer and penance and grace, for the love of God. The *Onitha d’Raze* expresses the joy of the Church, which rejoices with the angels on the feast of St. Alphonsa.⁵⁰ The eschatological dimension of the liturgy is apparent here, as the earthly Church joins the heavenly hosts to praise God.

The *Onitha d’Wemma* calls the Eucharistic body and blood of Christ the sweet and great mystery and the insignia of eternal life.⁵¹ This spiritual table supplies the body and blood of Christ for the forgiveness of sins. Those who receive them will be made the inheritors of the kingdom of heaven. In the *Onitha d’Wate*, the Eucharist is described as a great mystery that supplies every good thing. It has a hidden life within it.⁵² Accordingly, the faithful are exhorted to receive these divine mysteries with a pure heart so their thoughts may be purified and their sicknesses cured. The Church invites believers to receive these mysteries in order to enjoy the forgiveness of sins and gain eternal life. This prayer acknowledges that the Eucharist is the medicine of body, mind and soul.

⁴⁴ Opening prayer in *Qurbana Taksa*. SMBC, *Syro-Malabar Sabhayude Qurbana*, 338.

⁴⁵ SMBC, *Syro-Malabar Sabhayude Qurbana*, 340.

⁴⁶ Jesus speaks of the grain of wheat that dies to yield the harvest in Jn 12:24.

⁴⁷ SMBC, *Syro-Malabar Sabhayude Qurbana*, 341.

⁴⁸ SMBC, *Syro-Malabar Sabhayude Qurbana*, 343.

⁴⁹ The *Sloth* after the *Karozuthas*. SMBC, *Syro-Malabar Sabhayude Qurbana*, 343.

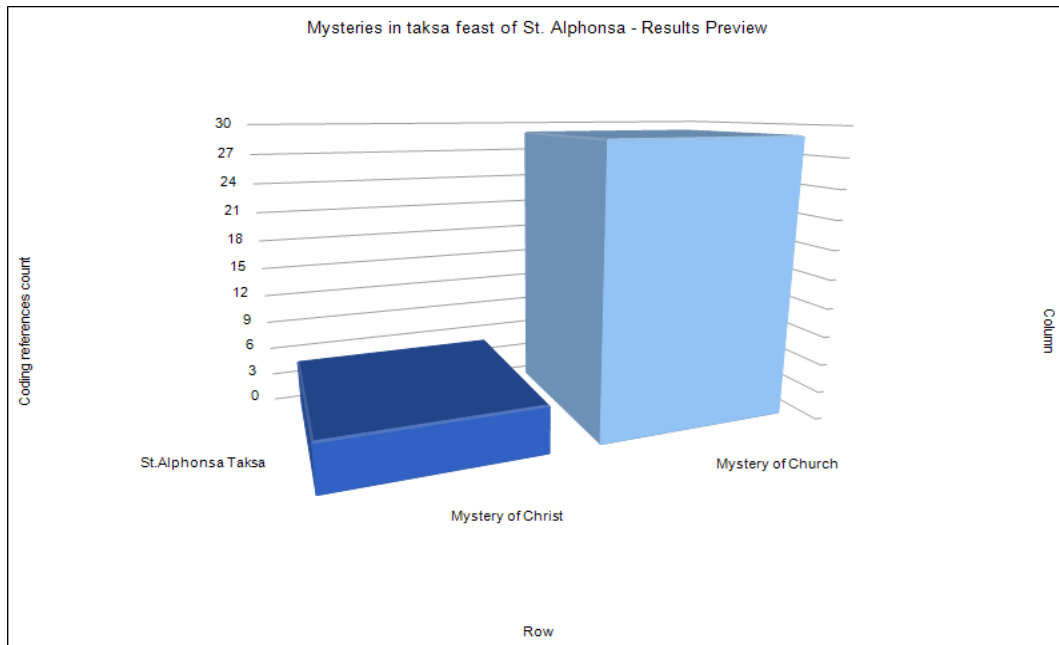
⁵⁰ SMBC, *Syro-Malabar Sabhayude Qurbana*, 344.

⁵¹ SMBC, *Syro-Malabar Sabhayude Qurbana*, 345.

⁵² SMBC, *Syro-Malabar Sabhayude Qurbana*, 345-346.

The Thanksgiving prayers call the celebration of the Eucharist praiseworthy, holy, life-giving, and an expression of divine mystery. The Church renders praise, thanks, respect, and adoration to God for this great gift. Jesus is called the hope of humanity; he forgave sins and paid the debts of all.⁵³ This echoes the propitiatory understanding of the Eucharist as a sacrifice. Subsequently the Church asks for the grace to confess him on earth and witness to him, as Alphonsa did, through one's life. *Huttamma* prayer presents St. Alphonsa as an example in imitating Christ and carrying the cross of life trials. The Church asks for the strength to make sacrifices for the salvation of others. The celebrant prays that God may bless the participants of these salvific holy mysteries and enable them always to live and act in union with God.⁵⁴

A coding of the proper prayers of the Eucharistic liturgy using NVivo yields the following chart. It shows that the prayers more often refer to the mystery of the Church than to the mystery of Christ.



3.2 THE LITURGY OF THE HOURS FOR THE FEAST OF ST. ALPHONSA

In this section, we examine the proper prayers of the LH for the feast of St. Alphonsa.⁵⁵ These include the proper prayers for the Evening prayer, the Night prayer and the Morning Prayer.

The *Onitha daqdam* recounts the struggles of St. Alphonsa, who won the battle of life and now shines like refined gold from a furnace.⁵⁶ She saw the presence of God in creation and praised his glory. By loving God, she became a temple of the Holy Spirit. St. Alphonsa fought the spiritual fight vigorously till the end of her life and was herself a precious sacrifice

⁵³ SMBC, *Syro-Malabar Sabhayude Qurbana*, 346.

⁵⁴ Concluding prayer of the Eucharistic liturgy. SMBC, *Syro-Malabar Sabhayude Qurbana*, 347.

⁵⁵ As already mentioned in footnote no. 12, we have used an unofficial prayer text since the official proper prayers are not yet available in the Church.

⁵⁶ See the *Ramsa* for the feast. "Marth Alphonsa," 81.

before God. So she blesses the Lord now with the entire heavenly host and the Church asks for her prayers. The *Onitha d'Wasar* describes the life of St. Alphonsa as an inspiration for the faithful.⁵⁷ She served the Lord through her religious life and received divine glory. She was faithful in her duties of life and lived in fidelity to the Church and its leaders. The *Karozutha* prayers of *Ramsa* plead for the needs of the Church.⁵⁸ They ask for grace for religious people, for lay people, for good vocations to the consecrated life, and for hope in afterlife. These prayers depict St. Alphonsa as one who loved the Church and consistently prayed for it. The relation between the life and merits of the saints and the life of the Church can be seen in these prayers.

The *Onitha d'Wasalige* points to the life of St. Alphonsa as a model for all consecrated people.⁵⁹ The life of the consecrated is said to be an imitation of the life of Jesus, who was poor and chaste. It asks for St. Alphonsa's aid in helping all the faithful see the value of renunciation and the holy life, so that believers may humbly surrender as a sacrifice to God. The Church asks her to intercede and help secure the gift of perseverance for all consecrated people, so that they may remain faithful to the Church and grow in holiness.

The *Onitha d'Mawtwa* expresses the joy of the Church in the victory of St. Alphonsa, who now has joined the array of virgins in heaven.⁶⁰ The Church celebrates and rejoices in the memory of the righteous who pleased God. The believers on earth praise Jesus Christ, since he is the crown of the upright and bridegroom of virgins. These holy people won divine glory, it is said, through their hard work in the vineyard of the Son of God and by vigilantly keeping his commandments. They prayed with hope, often without sleep, and with a burning love for the Church, which they served through their benevolent actions. The Church further prays for the grace to stand on the right side of the Lord on the last day. The Lord received St. Alphonsa into his bridal chamber and granted her a share in his saints' glory.

The same prayer illustrates the life of St. Alphonsa, which so pleased the Lord. She obeyed the commandments of the Savior strictly, kept her soul pure and free of malice, and constantly sang God's praises in her life.⁶¹ Now she is in glory, and the Church asks for her prayers so that all its members might reach heaven and be redeemed from their sinful lives. The final stanza of the hymn expresses a theology of the feast days of the saints in general. The Church prays that it may become a sacrifice along with St. Alphonsa, who offered herself as a pure paschal lamb to the Lord. The Lord himself was a sacrifice for the salvation of the human race. Believers now seek the intercession of the saint, who has won the eternal bliss promised to the faithful ones, in order that they themselves might reach heavenly glory. St. Alphonsa thus can be said to have achieved the paschal mystery in her life, as SC 104 indicates the saints have done. The Church teaches that the saints achieved the paschal mystery through their suffering, and that now they are glorified with Christ. St. Alphonsa participated in the dying and rising of Christ through her suffering and thus realized the mystery of salvation in her life.

⁵⁷ "Marth Alphonsa," 82.

⁵⁸ "Marth Alphonsa," 82-83.

⁵⁹ "Marth Alphonsa," 84.

⁶⁰ This hymn is also called the *Onitha d'Lelya*. See the *Lelya* for the feast. "Marth Alphonsa," 86-87.

⁶¹ "Marth Alphonsa," 87.

The *Tešbohta* prayer offers a brief synopsis of St. Alphonsa's life to show how she gained the victorious crown.⁶² St. Alphonsa never sought any worldly pleasures nor desired any position or fame in her lifetime. She found joy in her bodily afflictions and hardships out of love of God. She was truthful to Jesus' exhortation that the faithful should carry their cross daily and climb the Calvary of pain.⁶³ Her prayers give shelter to the Church on earth. The *Karozutha* prayers of the *Lelya* repeat the idea that St. Alphonsa walked the way of the cross of Christ and won the victorious crown. It also states that she bore the sufferings of others during her life and, being a saint, even today continues to help the afflicted.⁶⁴ The prayers ask for the intercession of the saint and highlight the merits of suffering in earthly life. The fifth *Karozutha* states that St. Alphonsa thought with the Church and offered herself for it as a burnt offering.⁶⁵ Therefore, the Church prays that it may receive the same ecclesial spirit for all its children. The final prayer addresses the Savior Jesus Christ, and asks for peace in the worshipping community and that all the faithful may enter into the communion of the saints by God's mercy.⁶⁶

In the *Onitha d'Sapra*, St. Alphonsa and her life is presented to the liturgical community as an example.⁶⁷ She was granted strength to become a sacrificial offering to the Lord from the severe training she received in her childhood, which she thankfully accepted. Although her life of ten years in a convent was imprinted with great pain and suffering, she joyfully received this in a manner pleasing to God. The final stanza of this prayer reiterates the saint's participatory role in the paschal mystery. St. Alphonsa participated in the salvific acts of Christ for the reparation of the sins of humanity. She herself became the paschal lamb, and the Father received her sacrifice and rendered glory to her by bestowing blessings on those devoted to her.

In short, in these prayers we notice that the life of St. Alphonsa is presented as a model for the Church in its effort to follow Christ. The Church celebrates the feast to encourage its members to grow in holiness and achieve salvation in their lives. The lives of the saints illustrate how they participated in the salvific work of Jesus Christ. The major theme of the prayers is the mystery of the Church, which prepares the liturgical participants for a holy life.

The following chart from NVivo compares the frequency of references to the mysteries of Christ and the Church in the proper prayers of the LH for the feast of St. Alphonsa. It shows that the ecclesiological dimension of the paschal mystery is more often referred to than the Christological dimension in the prayers of the LH of the feast.

⁶² "Marth Alphonsa," 88.

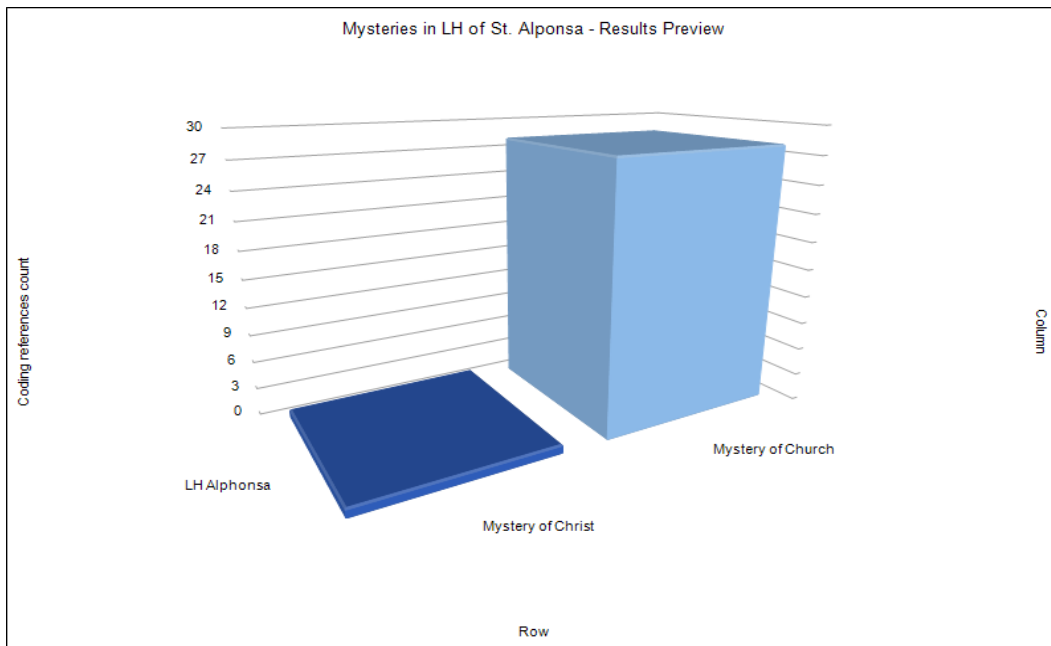
⁶³ Mt 16:24, Mk 8:34, and Lk 9:23.

⁶⁴ "Marth Alphonsa," 89.

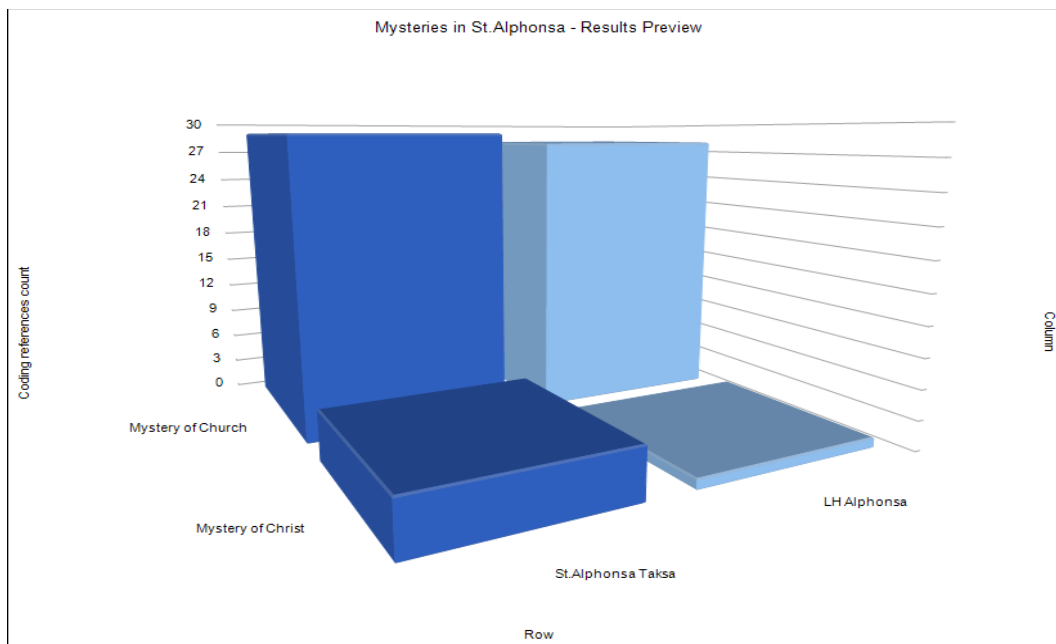
⁶⁵ "Marth Alphonsa," 90.

⁶⁶ The *Slotha* after *Karozutha* of *Lelya*. "Marth Alphonsa," 90.

⁶⁷ "Marth Alphonsa," 93-94.



The following chart presents the result of a matrix coding query in NVivo for the prayers of the Eucharistic liturgy and the LH for the feast of St. Alphonsa. It compares the frequency of references to the mysteries of Christ and of the Church in the proper prayers of the Syro-Malabar liturgy.



As we observe, references to the mystery of the Church exceed those to the mystery of Christ in the Eucharistic liturgy and in the LH. In both liturgies, the ecclesiological dimension of the paschal mystery is more often reflected in the proper prayers for the feast of St. Alphonsa than its Christological dimension.

4 COMPARING THE PROPER PRAYERS OF THE TWO LITURGICAL CELEBRATIONS

Both feasts considered here are feasts of virgin saints of the Church. The proper prayers exhibit certain thematic similarities. Also, however, the prayers of both rites show a possible

difference in theological understanding of the significance of the life of the saints within the Church.

4.1 THE PATH OF WISDOM AND THE PATH OF PASSION

The entrance antiphon of the Eucharistic liturgy calls St. Catherine a wise virgin. St. Alphonsa's life is compared to the grain of wheat described in Jn 12:24.⁶⁸ The collect of the Eucharistic liturgy states that God "set Saint Catherine of Siena on fire with divine love in her contemplation of the Lord's Passion and in her service" to the Church. Prayer and contemplation thus led to a revelation of the truth and to wisdom in the case of St. Catherine. By contrast, in the case of St. Alphonsa it was piety and suffering, due to penance and illnesses, that led her to experience Jesus on the cross and filled her with divine love. Both saints grew in the love of God through prayer and penance.⁶⁹

In the collect of the Eucharistic liturgy of the SMC, St. Alphonsa is presented as one who denied herself out of love for Jesus Christ and followed him by carrying her own cross. The *Onitha d'Qanke* mentions the grain of wheat to indicate the nature of the life of St. Alphonsa, who humbly suffered physical sickness. The *Karozutha* prayers again show her as one who underwent every difficulty in life out of love for God and even found joy in them. The prayer after the *Karozutha* praises God, who gave St. Alphonsa the strength to renounce everything for God and to suffer all trials for him. Her life is referred to as one of prayer and penance, which bears the rich fruits of the kingdom of God. St. Alphonsa lived a life marked by the cross from its very beginning.⁷⁰ Due to her unhealthy body and other spiritual sufferings, she herself became an oblation, a sacrifice of suffering. Thus it can rightly be said that while St. Catherine is recalled on her feast day primarily for having walked the path of wisdom, St. Alphonsa walked the path of Passion and participated in the paschal mystery of Christ in a very tangible way.

4.2 CONTEMPLATING AND PARTICIPATING IN THE MYSTERY

The paschal mystery was revealed to St. Catherine through her prayer and meditation on the Passion of Christ. A certain participatory wisdom about the mystery was gained by St. Alphonsa through her suffering. In the Office of Readings of the LH for the feast of St. Catherine, the second reading from her writings exhibits the heavenly wisdom she acquired through her prayer and contemplation. The eternal Trinity is called the great mystery, which St. Catherine has tasted since God illuminated her mind with light and led her to know the truth. The responsory after the reading states that Catherine opened herself to God and that she thereby came to understand the hidden mysteries of the truth. Being cleansed of all sin by

⁶⁸ See the *Onitha d'Qanke* and *Karozutha* prayer.

⁶⁹ Both saints were lovers of penance and offered themselves to God at a very young age. Both loved God and neighbor with zeal. Catherine taught that the two feet on which one must walk are the love of God and the love of neighbor. McDermott, *Catherine of Siena*, 131.

⁷⁰ For a detailed biography of this saint, see "Alphonsa of the Immaculate Conception (1910-1946)." http://www.vatican.va/news_services/liturgy/saints/2008/ns_lit_doc_20081012_alfonsa_en.html [accessed October 25, 2014].

the blood of Jesus, she is a co-heir of God's kingdom and was led to "go forth from the quiet of contemplation and courageously bear witness" to this truth.

The proper prayers for the feast of St. Alphonsa show that this saint explicitly lived the paschal mystery in her life. She suffered physically and extensively due to various illnesses which she accepted out of her love for God. The Collect of the SMC mass states that she carried her cross, denying herself and followed Jesus Christ. Like the crucified one, her own life is compared to the grain of wheat which falls and dies to yield more grain. The *Zumara* states that St. Alphonsa followed a holy and innocent path by keeping the holy word of God and avoiding all unlawful things. The fact that St. Alphonsa participated in the paschal mystery is made explicit in the *Karozutha* prayers. She renounced all worldly pleasure and bore all the troubles of life in order to take part in the Passion of her bridegroom, Jesus. As the thanksgiving prayer of the Eucharistic liturgy states, St. Alphonsa confessed Christ and bore witness to him through her life on earth.

4.3 UNION WITH GOD AND THE IMITATION OF CHRIST

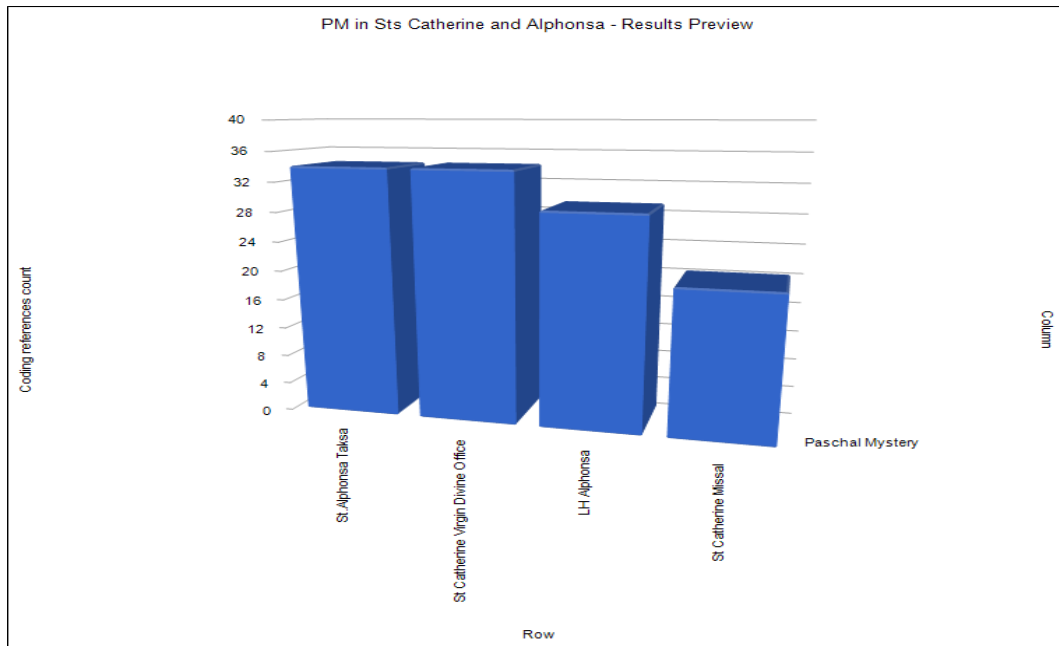
Both St. Catherine and St. Alphonsa imitated Christ and advanced towards union with God. The antiphon of the Evening Prayer of the feast of St. Catherine states that "always and everywhere Catherine sought and found God. Through the strength of her love she entered into union with him."⁷¹ It shows that St. Catherine, who searched for God, lived in profound divine love and was united to God. The second reading of the OR offers another example of her longing for union with God. In that reading, St. Catherine searches for God's mystery and light with great hunger. She tasted the depth of the mystery of the eternal Trinity, thus sharing the power and wisdom of Christ. She became a new creation in the blood of Jesus. God has given himself as a gift to St. Catherine, illuminating her mind with light and leading her to experience God as the fire of love, beauty and wisdom.

The renunciation and sufferings of St. Alphonsa's life are rooted in her love for the Son of God, Jesus Christ, as the collect and *Karozutha* of the Eucharistic liturgy states. In the prayer after the *Karozutha*, her life is presented as a model for the consecrated life, since her life testifies to her deep faith and love of God. In the *Huttamma* prayer, the faithful ask for God's help as they follow St. Alphonsa's example by imitating Christ and bearing the burdens of life. St. Alphonsa is taken as a model of sacrifice for others and the Church prays that God may help the faithful to follow her life of self-sacrifice. The same prayer asks that by taking part in the great mystery of the Eucharist, the participants may be blessed to live and act in constant union with God.

The following chart compares the frequency of references to the paschal mystery in all four of the source texts we have studied. The proper prayers of the LH of the Roman rite clearly include more references to the themes of the paschal mystery than the proper prayers of the Eucharistic liturgy for the feast of St. Catherine. The glory of virgin saints who achieved paschal mystery in their earthly lives is more often reflected in the prayers of the Common for virgins in the LH of the Roman rite. By contrast, for the feast of St. Alphonsa, the *Qurbana Taksa* of the SMC is richer with references to the paschal mystery than the prayers

⁷¹ *The Liturgy of the Hours According to the Roman Rite*, vol. 2, 1796.

of the LH. In the SMC, the Eucharistic liturgy refers to the sacramental participation of the faithful in the salvific mysteries. The LH for the feast of St. Alphonsa mostly reflects the saint's life on earth. This may be a reason for the difference displayed in the chart below.



4.4 OTHER OBSERVATIONS

4.4.1 The Eschatological Orientation of the Liturgy

The prayers considered above display strong eschatological themes. The hope to participate in the heavenly liturgy and join the company of saints is clearly expressed in the proper prayers of the feast of St. Catherine. The prayer after communion explicitly refers to the heavenly table at which the faithful are fed, conferring eternal life upon them.

The *Onitha d'Raze* of the feast of St. Alphonsa states that, in the Eucharist, the Church praises God along with the angels in the highest. Thus heaven and earth both join together in the liturgy in praise of God. The prayer also adds that God willed to be praised by lowly human beings. The Eucharist is called the security of eternal life in the *Onitha d'Wemma*. Those who receive it are made members of the kingdom of heaven. The Thanksgiving prayers state that the community takes part in eternal life through participation in the Holy Eucharist.

4.4.2 The Ecclesiological Role of the Saints

St. Catherine is a doctor of the Church and thus one of its great teachers. The collect refers to her service to the Church of God, which she undertook with divine love. Following the instructions of St. Catherine's teaching, the faithful are encouraged to offer fervent thanks to the one true God in the prayer over the offerings. As the biography of St. Catherine attests, she was involved in debates concerning the authority of the Pontiff of Rome and took an

active role in ecclesial matters.⁷² St. Alphonsa, by contrast, offered her suffering to strengthen the Church and helped Church authorities without their knowledge.⁷³ The antiphon of the Morning Prayer states that “the holy virgin Catherine steadfastly begged the Lord to restore peace to his holy Church.” The concluding prayer of the Morning Prayer repeats an idea found in the collect of the Eucharistic liturgy: that St. Catherine was filled with the fervor of God’s love in her service to his Church.

The collect of the Eucharistic liturgy prays that the Church, which commemorates the memory of the virgin St. Alphonsa, will be preserved in its love for God. When the memory of the saints is celebrated, according to the *Onitha d’Qanke*, the Church takes refuge in their valuable prayers. The *Karozutha* prays especially for those who are consecrated, that they may yield more to the Church by falling on the ground and dying like a grain of wheat. The Church also prays for vocations to the consecrated life from worthy and interested young people able to lead a life of prayer and penance. The prayer after *Karozutha* asks that St. Alphonsa help the faithful maintain a spirit of prayer and penance and grant them the grace of divine love. The *Onitha d’Raze* of the Syro-Malabar Eucharistic liturgy states that the holy Church rejoices on the commemoration day of St. Alphonsa. Our analysis of the liturgical prayers for the feast of St. Catherine sets in relief the eschatological hope of the pilgrim Church on earth. It constantly reminds the members of the destination of their journey and fills their mind with the hope and expectation that they will join the saints in the heavenly liturgy.

4.4.3 Soteriological Models for the Church

St. Catherine and St. Alphonsa are presented as models who achieved salvation for the present Church. The Church presents St. Catherine as a model for the faithful of how to participate in the mystery of Christ and exult in the revelation of God’s glory. The saving sacrifice of the Eucharist is offered by the Church so that it might nourish the Church as it nourished St. Catherine during her earthly life, and lead to eternal life. The role of the Eucharist in the lives of saints is shown as a typical example for the contemporary Church. The people of God who seek salvific fulfillment on their earthly voyage are directed to the Eucharist.

In denying herself and carrying her cross, St. Alphonsa was a true disciple who followed Jesus out of love. This is stated in the collect of *Qurbana Taksa*. The *Zumara* praises her as one who followed a holy path, kept the holy word of God and sought the way of God without fault. The *Karozutha* prayers present St. Alphonsa as a model of offering one’s life to the will of God and facing the trials and troubles of life heroically, for though she suffered she found joy in her suffering due to her love of God. St. Alphonsa produced much fruit in the Church by sacrificing herself for her fellow beings. According to the prayer after the *Karozutha*, she is an inspiring example of the consecrated life and of strong faith in God and love for him. In

⁷² Augusta Theodosia Drane, *The History of St. Catherine of Siena and Her Companions: With a Translation of Her Treatise on Consummate Perfection*, 2nd ed. (London: Burns and Oates, 1888), 359-389.

⁷³ The bishop Msgr. James Kalacherry entrusted his diocese Changanassery to Alphonsa for her prayer and support, then later, when the same bishop was sick, she asked for and obtained that same sickness and suffered it instead of him. Damianose FCC, ed. *Alphonsammayude Likhithangal* (Bharananganam: Seraphic Press, 2008), 53.

her life on earth, she confessed Christ and bore witness to him, as the thanksgiving prayers reiterate.

4.4.4 Eucharistic Theology

The proper prayers for the feast of St. Catherine display a theology of the Eucharist. The collect for the feast asks for St. Catherine's intercession for the Church, that is may come to exult in the revelation of God's glory by "participating in the mystery of Christ." This mystery of Christ is the paschal mystery, which is celebrated in the Eucharist. In the prayer over the offerings, the Eucharist is called "the saving sacrifice." Here, the teaching capacity of St. Catherine as a Doctor of the Church is referred to, in the expressed hope that the Church "may give ever more fervent thanks to ... the one true God." This implicitly recalls the fact that the Eucharist is *Eucharistia*, the thanksgiving sacrifice.

The prayer after communion describes the Eucharistic table as "the heavenly table," at which the community is fed and prays and where God may "confer eternal life" upon the participants. The prayer testifies that it was this heavenly banquet which "nourished the life of Saint Catherine" in this world. Thus, the Eucharist is shown as the food which leads to eternal life, while nurturing the earthly life of the Church. The eschatological dimension of the Eucharistic liturgy is also made clear in this prayer.

In the collect of the SM Eucharistic liturgy, the Eucharist is referred to as "the salvific sacrifice." The *Onitha d'Wemma* says of the Eucharistic table that it is "the spiritual table which the faithful approach and receive the body of blood of Christ for the forgiveness of sins." The Eucharist is called a great mystery full of sweetness and a way of securing eternal life. All who receive it in love will be sanctified and made heirs of the kingdom of God, according to the promise of the Lord. The *Onitha d'Wate* expresses an excellent Eucharistic theology, in which the Eucharist is called a great mystery full of hidden life and said to distribute every blessing to the worthy.⁷⁴ The faithful are invited to receive these sacred mysteries in order to gain forgiveness of their sins and find eternal life. A pure heart is demanded of those who approach this mystery, for through the Eucharistic communion thoughts are purified and diseases are healed. The thanksgiving prayers call the Eucharistic mystery praiseworthy, holy, life-giving and divine. Through the Eucharistic celebration, Christ forgives the debts and sins of the participants. *Huttamma* calls the Eucharist a salvific and divine mystery which helps the faithful lead a life in union with God.

4.4.5 Paschal Mystery in the Prayers

The Eucharistic liturgy of the SMC for the feast of St. Alphonsa emphasizes the present Church. St. Alphonsa is presented as a model for the Church and her prayers are sought. However, the prayers focus on the mystery of salvation celebrated in the liturgy. Prayers urge the worshipping community to participate worthily in the mystery of the Eucharist and live the paschal mystery by following the example of St. Alphonsa, who imitated Christ in her sacrificial life. The Church prays that its members may be kept in the love of God and heroically face the struggles of life with prayer, penance and divine love in order to yield to the will of God. There are prayers for more vocations to the consecrated life and to strengthen

⁷⁴ SMBC, *Syro-Malabar Sabhayude Qurbana*, 345-346.

the consecrated ones, enabling them to die like the grain of wheat in Jesus' parable. The Church reminds its members of what a privilege it is to praise God with the angels who worship him in heaven. The liturgy directs the community towards the spiritual table, which sanctifies them by forgiving their sins. All attention here is on the great mystery celebrated in the liturgy. This mystery is the stamp of eternal life. It makes the faithful heirs of the promised heavenly kingdom. The hidden richness and blessings of the great saving mystery are reflected in the Eucharistic prayers. The thanksgiving prayers also express the community's gratitude for being able to share in the divine and life-giving mysteries. The role of the Holy Spirit in the salvation process is noted in the concluding prayer. The Spirit sanctifies everything and fulfils all salvific activity. The Church hopes that all those who participate in the divine and salvific mysteries may live in union with God.

In a different vein, the LH for the feast of St. Alphonsa emphasizes how this saint participated in the paschal mystery in her earthly life. The prayers detail the life of the saint in order to inspire and urge the members of the Church to imitate her. Alphonsa saw the Lord in every creature, loved God, praised him, and became a temple of the Holy Spirit. She fought courageously until her death and her sufferings purified her like gold in a furnace. Alphonsa shared in the sacrifice of Christ through her life of mortification, penance and prayer for the Church. She imitated the poor Christ through her life as a Franciscan Clarist nun and led a life faithful to her superiors. Now, she is victorious and shines like a sun, since God has accepted her valuable life sacrifice. Additionally, the proper prayers call her the virgin who has entered the bridal chamber of Christ, her bridegroom. The prayers point to the glory and eternal life enjoyed by St. Alphonsa after her life and death and promote the consecrated life as a path that shows a way to heaven and the cultivation of holiness in one's earthly life.

CONCLUSION

The liturgy of the memorial of the saints displays the eschatological dimension of salvation, as the particular proper prayers we have studied in this chapter demonstrate. In our analysis, the Church's longing to follow the model of Sts. Catherine and Alphonsa on its pilgrim journey towards heaven and to join in their company there is quite evident. The ideas of participating in the heavenly liturgy and sharing the heavenly table often recur. Saints are presented as models for the faithful in their lives of prayer, suffering for the Church and service to the Church. Their intercession is sought and the Church on earth hopes to join the community of saints in heaven through their prayers. These prayers show that meditating on the paschal mystery and striving in faith to participate in it during their lives helped the saints attain the glory they now enjoy.

That the paschal mystery was lived by these saints of the Church is apparent in the analysis of the proper prayers of the feasts of St. Catherine and St. Alphonsa. The paschal mystery is to be lived by the members of the Church. Saints and martyrs give witness to the paschal mystery in their lives. Thus they share in the salvific work of Christ by joining in his sacrificial offering for the salvation of humanity. And now the Church invites its members to live this mystery in their earthly lives by following the example of saints and hoping to join them in heaven. St. Catherine grew in divine wisdom through her contemplation of this mystery, while St. Alphonsa acquired experiential wisdom of the same mystery by delving into the Passion of Christ and carrying the cross of suffering with him. The wise virgin St. Catherine and the paschal virgin St. Alphonsa are two icons of the same lived paschal

mystery. The divine wisdom attained by St. Catherine through her penitential and charitable life teaches the Church. At the same time, the participatory wisdom displayed in St. Alphonsa's life, so filled with physical suffering, builds up the Church. These two saints are presented as wise and holy virgins, who by cultivating especially feminine qualities like perseverance and will-power, served the Church and achieved eternal glory.

The Roman rite highlights the virginity of saints as a symbol of their holiness and urges the Church by exalting in their eternal glory. The prayers for the feast of St. Alphonsa underscore the role of family members and the training one receives in childhood as a foundation for holiness. The formation of a saint depends largely on the lived contexts of family and Church community. Thus the laity is also exhorted to build holy and worthy families that can help to mould saints in the Church. The study of the liturgy for the feasts of these two saints shows the range of different lifestyles and kinds of participation that are possible in the Church as a way to achieve salvation. The teaching of the Church that the saints are lived models of the paschal mystery is evident in the analysis of the proper prayers of the sanctoral cycle. The faithful who celebrate the feasts of saints in the Church are inspired by their lives and exemplary imitation of Christ and motivated to practice the virtues of these saints and live their own lives according to Gospel values.

C. MAJOR CONCLUSIVE OBSERVATIONS

CHAPTER TEN

FINDINGS BASED ON THE EUCHOLOGICAL ANALYSIS

So far in this second part of the dissertation, we have presented a euchological analysis of the Eucharist and the Liturgy of the Hours. We have offered a synchronic and comparative study of liturgical prayer texts in the Roman and Syro-Malabar rites.¹ To this end, we have carefully selected feast days and seasons to get a cross section of the entire liturgical year.² Additionally we have used the qualitative data analysis program NVivo to quantitatively assess the extent to which paschal mystery themes are present in the prayers.

In this chapter we state our main findings based on this analysis. In the first three chapters, we examined the temporal cycle of both the Roman and Syro-Malabar rites, analyzing the Sundays of Advent/Annunciation, the solemnity of Epiphany, and the scrutiny Sundays of Lent and the Great Fast. In the next six chapters, we examined the sanctoral cycle, analyzing the feasts of the Exaltation of the Cross, the Assumption of Mary, St. Thomas the apostle, All Saints Day, All Souls Day, and the feasts of St. Catherine and St. Alphonsa. After discussing our main findings concerning these cycles, we identify some correspondences, similarities and distinctions between them. In addition we provide NVivo charts comparing the coding of different liturgies and rites along with our textual investigation.

1 THE TEMPORAL CYCLE

The advent mystery is a mystery of hope for the coming of Christ. It may be interpreted as a commemoration of Christ's incarnation as an event that has already happened, or a period of waiting for his return as a king and judge, still to come. The Christological dimension of the salvation mystery is highlighted in the liturgy, even though some prayers also emphasize its ecclesiological dimension, concerning the preparation of the Church to receive the Savior. The main difference in the theological foci of the Roman and Syro-Malabar rites concerns their emphasis on the 'already' and 'not yet' dimensions of the coming of Christ. The Roman liturgy for the Sundays of Advent emphasizes the interconnection of all three dimensions of the liturgical celebration: it recalls the past in the present for the sake of what is to come. In this way the euchology of the Roman rite on these Sundays transcends time. Advent is filled with eschatological aspects of the salvation mystery in the Roman rite. The mystery lived in

¹ As already made clear in the introduction part, the study employs a liturgical theological methodology. Therefore, only officially approved liturgical texts in use and prayed in the present celebrations are investigated. Also the analysis done is not a philological or semantic study of the prayers. Though a certain amount of historical background of the prayers are taken into account as context, other linguistic, historical, cultural, and evolutionary background of the prayers are not considered in the study. For comparative purpose, the available official English translation of liturgical texts of both rites are taken for analysis. Primary texts were analyzed in the study with necessary supplementary secondary sources. Commentaries or other writings of the Church fathers were not the major focus of our investigation since we wanted to extract theological ideas found within the liturgical prayers of the current liturgical celebrations.

² In the case of the LH of the SMC, only one week's prayers are translated from Syriac into the Malayalam language and also the proper prayers of the feasts studied are not yet included in the official prayer text. Therefore the prayers chosen were not exactly the proper prayers of the particular feasts. Also in the case of Eucharistic liturgy of SMC, though there are four volumes of proper prayers for all days of all different liturgical seasons available in Malayalam, only prayers for one Sunday are given in the official *Qurbana Taksa* with common prayers. So we have selected these prayers for analysis. We have studied only the proper prayers of selected seasons and feasts of both rites. This was done intentionally in order to get a whole picture of the yearly cycle of liturgical celebrations.

the Church is reflected, and the mystery of the coming of Christ is celebrated. The sacramental effects of the salvation mystery are displayed in the prayers.

The mystery of the incarnation also recurs in the euchology of the SMC for the season of Annunciation. The incarnation is presented as a fulfillment of the promised salvation. Jesus' humility in taking on human nature is said to have required that he give up his divinity for the sake of the human race. This is praised in the prayers. Humanity was exalted, as the Son of God assumed human flesh in the incarnation. The second coming of Christ is not mentioned in the prayers of the Syro-Malabar rite. Rather, it is emphasized that the Church must prepare itself for the celebration of the realized promise of salvation through a life of mortification. The Syro-Malabar liturgy reverberates with the idea of a realized eschatology. In the Syro-Malabar rite, the concluding season of the liturgical year is the Dedication of the Church. In this season the Church reflects on the mystery of the future glory of the Church at the time of his second coming. This may be why there is so little thematic overlap between the season of the Dedication of the Church and of Annunciation in the SMC as in the prayers of the Roman rite for the season of Advent.

The mystery of God's revelation is celebrated in the feast of Epiphany. The divinity of God revealed in Jesus Christ is reflected in the euchology of both rites. The Roman rite prayers display the divinity revealed in the majesty and power of the Son of God as a glorious king at the visit of the Magi. By contrast, the Syro-Malabar rite prayers highlight the humility of the Divine who appeared in human nature in his baptism in the Jordan, where the mystery of the Trinity was revealed. The prayers of this feast emphasize the soteriological dimension of this revelation. The Magi, who search for Jesus, and Jesus himself, who is obedient and humble at his baptism, are presented as examples to inspire believers.

The ecclesial dimension of the mystery of salvation is more prominent in the prayers for the Sundays of Lent. In the Roman rite, the sacramental participation of the Church in salvation is reflected in baptism and the Eucharist, which prepare the members of the Church to enjoy the fruits of redemption. The Great Fast season of the Syro-Malabar Church focuses on the Church's preparation to celebrate the feast of the resurrection. This season is primarily a time of repentance and fasting to renew one's life. The faithful prepare themselves to celebrate a rebirth in the life of faith by plunging into the mystery of dying and rising – of Christ and of themselves – through sacraments and liturgy of the Church.

2 THE SANCTORAL CYCLE

The feast of the exaltation of the cross celebrates not only the mystery of the cross but also the mystery of the resurrection. The cross symbolizes the mystery of salvation, the dying and rising of Christ. The liturgy of the feast demonstrates a cumulative theology of the paschal mystery. The theme of salvation is brought out through reflection on the death of Jesus Christ on the cross. Thus, the cross becomes the paradigm of salvation from death and evil. There are obvious differences in the approaches to the cross and the Crucified in the Roman and Syro-Malabar rites. In the prayers of the Syro-Malabar rite, the cross symbolizes the presence of the risen Christ. The Roman rite emphasizes the role of the Crucified, who used the cross as a powerful instrument to achieve salvation. The Syro-Malabar liturgy displays the theology of the cross in its prayers. It shows the salvific value of suffering in life, as when the

faithful carry their daily crosses with Jesus, as he did. The liturgy points to the glory beyond the earthly difficulties through the example of the risen Christ.

Although this feast of the exaltation of the cross has Christological content in its liturgical celebration in the Roman rite, it belongs to the sanctoral cycle of the liturgical year. One can situate this feast at the crossroads of these two cycles, connecting the temporal and sanctoral cycles. It is a temporal feast in that it relates to the Christ event of the crucifixion, but also it is a sanctoral feast in that it concerns the cross, which is now exalted in the Church as a sign and symbol of the salvation of humanity. This feast, which occurs during Ordinary Time in the Roman rite, offers the Church an apt occasion to celebrate the Christological aspect of the paschal mystery.

The unique role of Mary in salvation history, as mother both of the Christ and of the Church, is displayed throughout the prayers of the solemnity of Mary's Assumption. The Assumption of the Virgin Mother into heaven prefigures the future glory of the Church. The prayers of the Roman rite mostly emphasize the glory of the Virgin Mary as queen in heaven. Her prayers bring redemption and grace to her children on earth. The Syro-Malabar rite presents Mary as the mother of humanity and an example for believers. Christians achieve salvation and share in the heavenly glory of Mary by imitating her life and virtues.

Thomas the apostle is the father of faith and apostle of India in the Syro-Malabar Church and is presented as an example for the Christian life. The Syro-Malabar Church is ever-grateful to the Lord who sent the apostle Thomas to India. It prays for the same spirit and courage to spread the Gospel of salvation throughout the world. In the Roman rite, the apostle Thomas is just one of the twelve apostles. The proper prayers for his feast day are drawn mainly from the common of apostles. The Roman liturgy thus exalts all the apostles to whom Christ entrusted the cleansing power of baptism and penance. These apostles built up the Church's sacramental life. The Church seeks their intercession, and teaches that faith in the risen Christ and confession of him as Lord is a fundamental condition for salvation.

In our study of the prayers of All Saints' Day, we identified a close correspondence between the commemoration of all saints in the Roman rite and in the season of the dedication of the Church in the Syro-Malabar rite. The communion of saints is a core mystery expressed in the liturgy of this solemnity. The pilgrim Church is inspired by the example of those saints who already enjoy eternal joy. The eschatological hope of the Church militant is expressed in its appeal for the prayers and intercession of the saints, who are its forerunners. The Roman rite prayers highlight the glory of the saints and their intercessory power for the pilgrim Church. In the Syro-Malabar liturgy, the Church looks forward to the glory of the people of God as they head towards holiness through their daily participation in the mysteries of salvation.

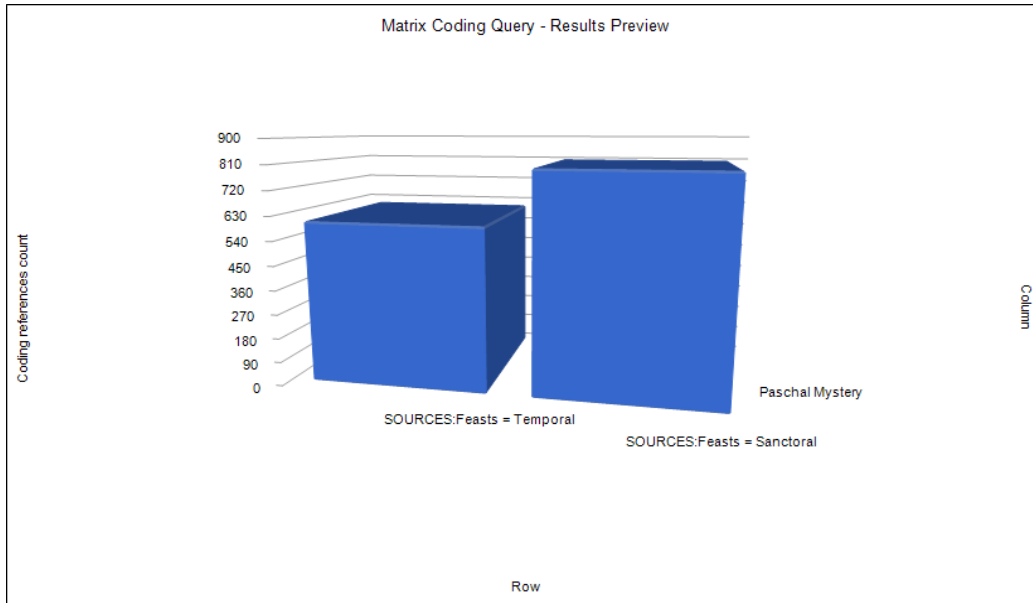
Our study of All Souls' Day showed that hope for the resurrection of the dead, in the Roman rite, finds its basis in the resurrection of Christ. The Christological dimension of the paschal mystery is more explicit in the prayers of the Roman rite than in those of the Syro-Malabar rite. The risen Christ, who is the source of life, raises the departed souls from death, and the euchology of the Roman rite highlights the resurrection of Jesus. In the Syro-Malabar liturgy, the resurrection of the dead is believed to depend on the sacramental communion of all the departed faithful. The sacramental dimension of the paschal mystery lived in the Church is explicitly expressed in the prayers of the Syro-Malabar Church.

The liturgy of the memorial of the saints displays the eschatological aspect of salvation. The prayers demonstrate the Church's longing to follow the saints' model on its pilgrim journey towards heaven and to join their company there. The paschal mystery achieved through the lives of these saints is the mystery to be lived by the members of the Church. St. Catherine of Siena acquired divine wisdom through contemplation of the salvific mystery. She shared it through her penitential and charitable life and her teaching in the Church. St. Alphonsa of the Immaculate Conception gained experiential wisdom of this same mystery through her sufferings and shared it to build up the Church.

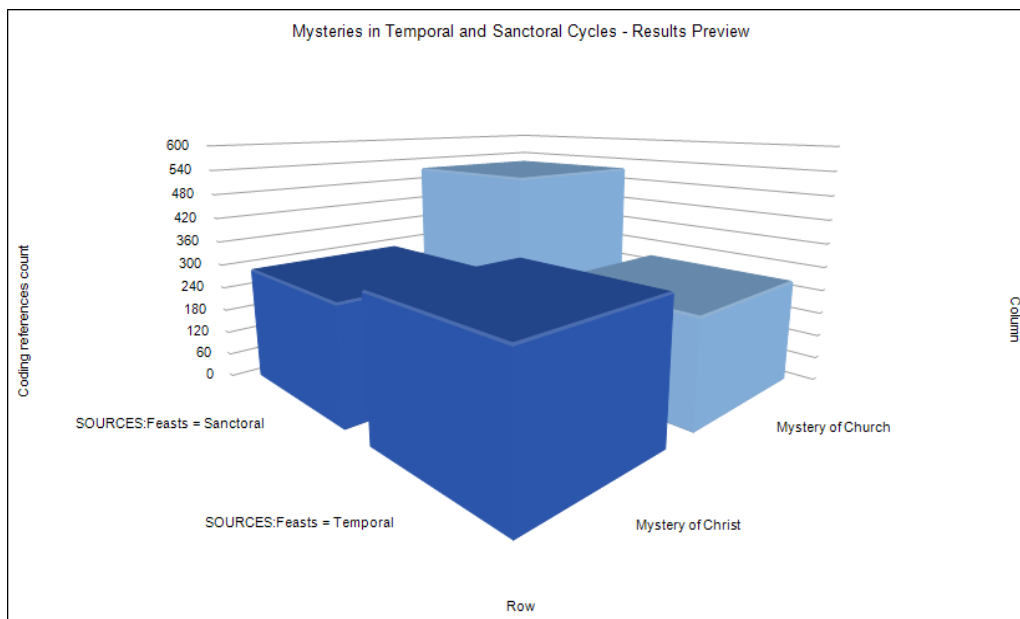
The following table shows the major theological aspects of the salvation mystery as it appears in the liturgy of the Roman and Syro-Malabar rites, along with some salient differences in focus.

Feast/Season	Theme	Theological Aspect	<i>PM Dimension in focus</i>	
			Roman Rite	Syro-Malabar Rite
Advent/Annunciation Sundays (Dec)	Coming of Savior	Christological	Eschatological	Historical
Epiphany (Jan 6)	Revelation of Divinity	Soteriological	Historical & Glorious	Sacramental & Humble
Lent Scrutiny/Great Fast Sundays (Feb-Apr)	Repentance	Ecclesiological	Sacramental & participatory	Penitential & Preparatory
Exaltation of the Cross (Sep 14)	Salvation	Soteriological	Christological	Symbolic
Assumption of Mary (Aug 15)	Resurrection	Eschatological	Participatory	Preparatory
St. Thomas the Apostle (July 3)	Apostles of Church	Ecclesiological	Participatory	Preparatory
All Saints' Day (Nov 1)	Communion of saints	Eschatological	Participatory	Preparatory
All Souls' Day (Nov 2)	Death	Ecclesiological	Christological	Preparatory
St. Catherine (Apr 29) and St. Alphonsa (Jul 28)	Holiness	Ecclesiological	Participatory	Preparatory

The first chart below compares the relative frequency of references to the paschal mystery in the prayer texts of the temporal and sanctoral cycles of both rites. Since we studied six feasts from the sanctoral cycle and three from the temporal cycle, some difference in quantity is to be expected.



The second chart presents the Christological and ecclesiological dimensions of the paschal mystery in both cycles. It shows that the temporal cycle prayers tend to emphasize the Christological dimension, while the sanctoral cycle prayers focus on the ecclesiological dimension of the paschal mystery.

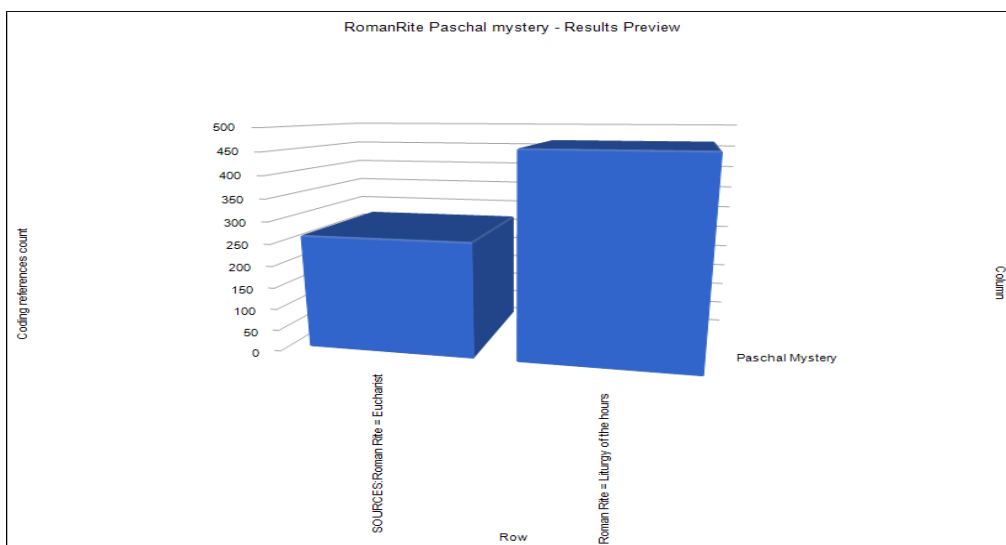
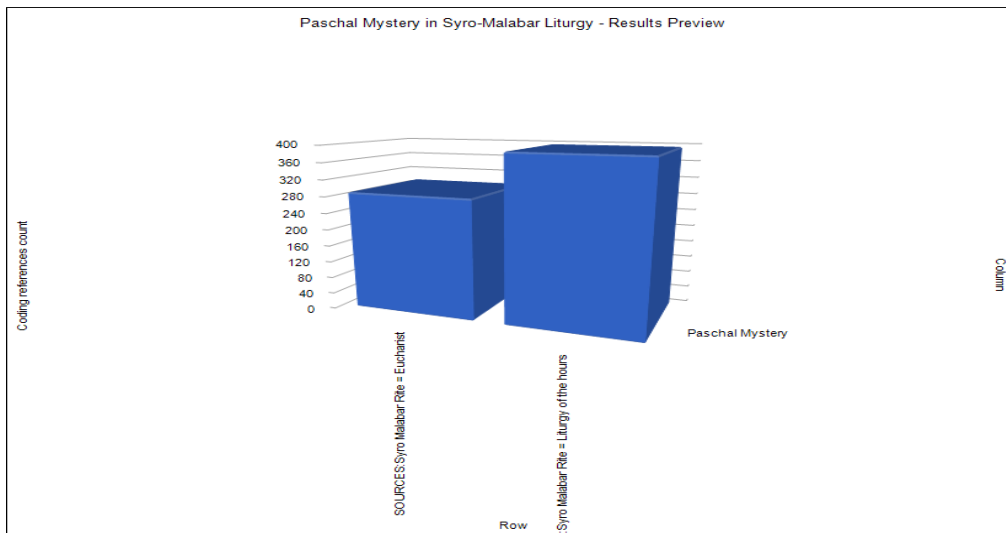


3 COMPARING THE ROMAN AND SYRO-MALABAR LITURGIES

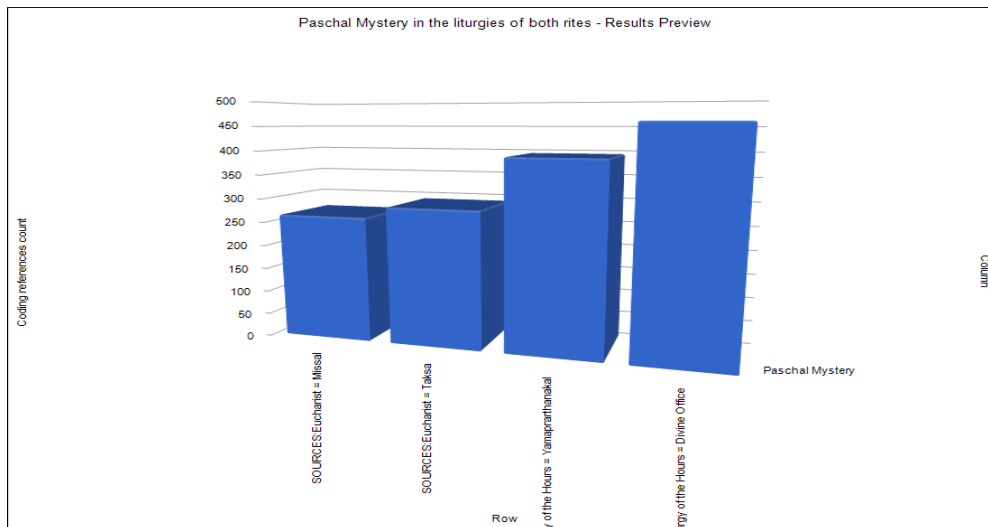
A notable feature of the prayers of the Roman rite is the use of a certain imperial language. Its prayers call God and Christ the King, and King of kings, who is glorious and victorious in heaven. Mary is likewise addressed as queen of heaven and earth. She is queen of the angels, saints, and apostles. The apostles and saints are depicted as glorious heavenly beings with the power to intercede for members of the earthly Church. By contrast, the prayers of the Syro-Malabar Church rarely use such titles. God, for them, is Almighty, Lord and merciful. Mary is a compassionate mother who is to be imitated along with the apostles and the other saints. Their lives on earth are reflected in the prayers to show the virtues they practiced. These heavenly members are presented examples for the members of the Church to follow and a

help to them in their hope to achieve eternal glory. The sanctoral cycle of the Roman rite highlights the saints' participation in the glory of Christ and the Church. They participate in God's salvific plan and now enjoy the victory with Christ in heaven. The feasts of the saints in the Syro-Malabar rite remind living members of the Church to prepare themselves for the glory of heaven by cultivating virtue and imitating the salvific acts of the saints, who are the forerunners of the pilgrim Church.

The following charts compare the coded texts of both rites using the paschal mystery scheme. The first and second charts show that the Liturgy of the Hours refers to the paschal mystery more often than the prayers of the Eucharistic liturgy. This underscores the importance of this official liturgical prayer, which refers to the paschal mystery nearly as often as the prayers of the Eucharistic liturgy. Even until now, this official prayer of the Church has not been given adequate attention in the daily life of the Church. But our study shows that the Liturgy of the Hours of both the Roman and Syro-Malabar rites displays the theological richness of this liturgy of the Church. The paschal mystery, which is the mystery of salvation, is celebrated throughout the day in the Liturgy of the Hours.



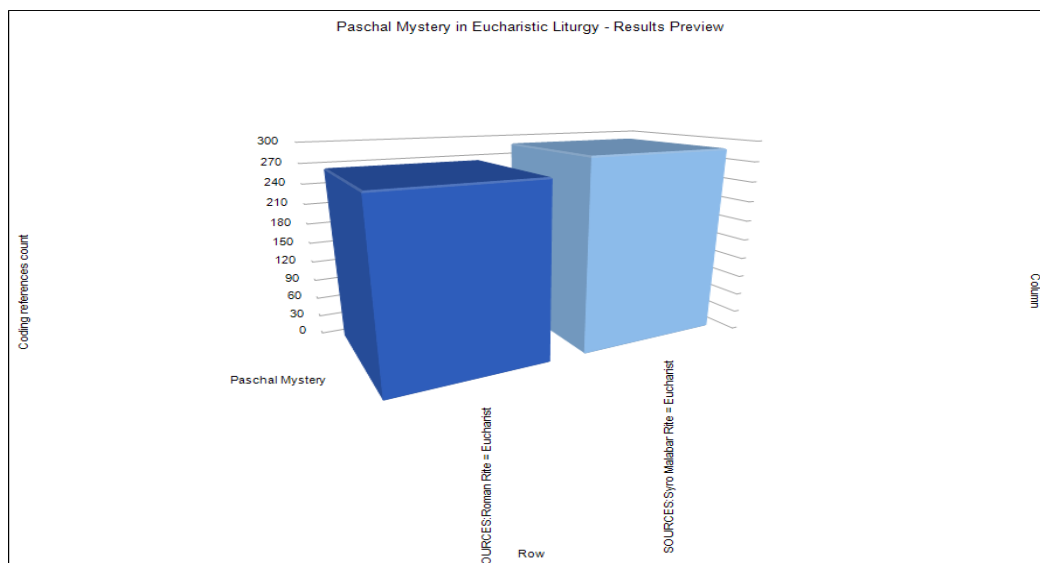
The next chart is a comprehensive representation of the frequency of references to the paschal mystery in the four prayer texts we have considered from the Roman and Syro-Malabar rites.



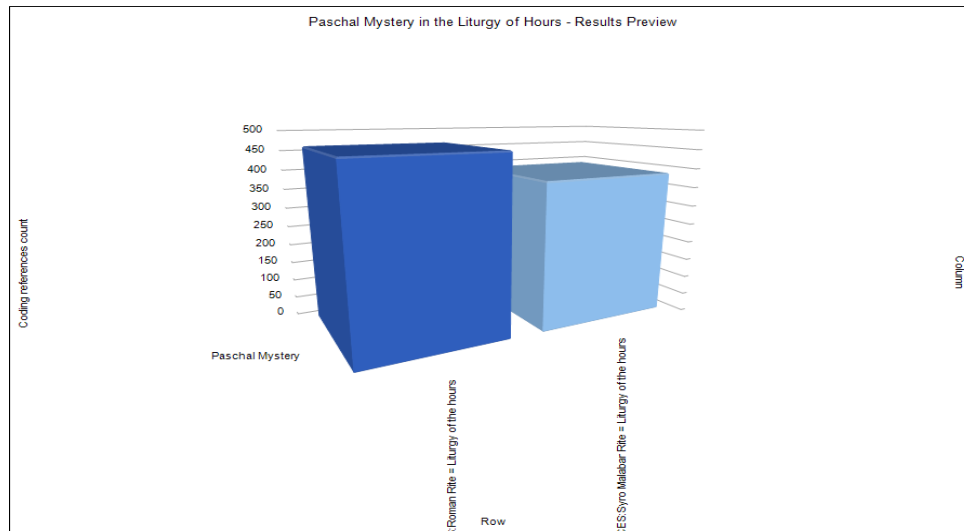
The Liturgy of the Hours of the Roman rite especially emphasizes paschal mystery themes. The *Yamaprarthanakal* of the SMC is also rich in these references. The Eucharistic liturgy also celebrates the paschal mystery, but the prayers of the LH refer to it more often. This finding indicates the significance of this neglected part of the liturgy of the Church.

4 THE EUCHARIST AND THE LITURGY OF THE HOURS

A matrix coding query performed for both the Eucharistic liturgy and Liturgy of the Hours, separately for both rites, yields the following charts in NVivo. Here we see that the SM *Qurbana Taksa* contains more references to the paschal mystery than the Roman Missal.



The next chart compares the relative frequency of references to the paschal mystery in the Liturgy of the Hours of both rites. Here we see that the euchology of the Roman rite includes more references to paschal mystery themes than the *Yamaprarthanakal*.



Robert Taft argues that the theology of any Christian liturgical prayer will be rooted in the death and resurrection of Christ for human salvation.³ Our study shows that his observation is correct. According to Odo Casel, “when the Church year fashions and forms a kind of unfolding of the mystery of Christ,”⁴ the entire saving mystery is presented more concretely before the eyes of the Christian on each occasion. We have also seen the truth of this claim in our own study: a more nuanced picture of the salvation mystery is present in the euchology of each of the selected feasts and seasons, both in the Roman and Syro-Malabar rites. Both the temporal and sanctoral cycles of the liturgical year celebrate the same paschal mystery, even though with varied emphases on its different aspects. The paschal mystery is a multifaceted reality, therefore, present throughout the whole liturgical year in a diverse manner. So we may conclude that liturgy as a whole can be called a sacrament of this mystery.

Catherine Pickstock describes liturgy as a continuation of the original drama of salvation and a perpetuation of the mystery revealed in Christ by the Church. Each human contribution to this mystery, she claims, presents a new stage of its unfolding. As she writes: “within the Christian mysteries, humanity is thought to be redeemed through participation in the liturgical process.”⁵ Liturgy continues the salvific plan of God through the enactment of the paschal mystery in its celebrations.

Even though liturgical celebrations offer the faithful an opportunity for in-depth participation in the paschal mystery, the contemporary Church needs to take some very practical and pastoral steps in order to better involve its members in the liturgy. The following part of the dissertation examines these pastoral implications. We provide some practical suggestions concerning how to promote the active, full, and conscious participation of believers in the liturgy.

³ Robert F. Taft, “The Theology of the Liturgy of the Hours,” in *Handbook for Liturgical Studies: Liturgical Time and Space*, ed. Anscar J. Chupungco, vol. 5 (Collegeville: Liturgical Press, 1997), 119.

⁴ Odo Casel, *The Mystery of Christian Worship*, ed. Burkhard Neunheuser, Milestones in Catholic Theology (New York: Crossroad, 1999), 67.

⁵ Catherine Pickstock, “Sense and Sacrament,” in *The Oxford Handbook of Sacramental Theology*, eds. Hans Boersma and Matthew Levering (Oxford: Oxford University Press, 2015), 660-661.

PART III

**THEOLOGICAL OBSERVATIONS, PASTORAL IMPLICATIONS AND
PRACTICAL RECOMMENDATIONS**

THEOLOGICAL OBSERVATIONS, PASTORAL IMPLICATIONS AND PRACTICAL RECOMMENDATIONS

INTRODUCTION

In the chapters of Part Two, we have investigated the theological concept of the paschal mystery in the liturgies of two rites of the Catholic Church. We have found that the paschal mystery is present in a nuanced way in the liturgical celebrations of the various seasons and feasts of the Roman and Syro-Malabar rites throughout the liturgical year, in different dimensions, forms, and degrees. The aim of this part is to make some theological observations about the findings of this study, to examine some pastoral implications, and to offer some practical recommendations for the contemporary liturgy of the Church.

The liturgy can be thought of as a dynamic reality consisting of three interrelated layers: namely, its form, its actual practice and its essence. These correspond to the liturgical year, the liturgical celebrations and the paschal mystery respectively.¹ In what follows, we not only consider the significance of these three layers of the liturgy but also uncover certain neglected facets of each.

1 LITURGY: A MULTI-LAYERED REALITY

Based on the textual analyses of liturgical prayers in the preceding part, one might well conclude that the liturgy is a sacrament of the paschal mystery.² Various scholars have seen the layers or dimension of the liturgy in different ways. Johannes Emminghaus has distinguished between the Form, Celebration and Essence (*Gestalt*, *Vollzug*, and *Wesen*) of the Eucharist, while David Fagerberg has employed a comparison of the *sacramentum tantum*, *sacramentum et res*, and *res tantum*.³ In the same vein, we believe that the liturgical year of the Church denotes the *Gestalt* and *sacramentum tantum* of liturgy, since it presents the form and shape of the sacrament, namely the liturgy itself. It is the outermost level of the liturgy that provides a framework for the celebration of liturgy. In place of *Vollzug* and *sacramentum et res*, we see the real celebration of the liturgy in the sacraments and in other liturgical forms, especially in the Liturgy of the Hours. The rituals, prayers and euchologies form the second practical, dynamic and middle layer of the liturgy. It is at this level that we participate in the liturgy of the Church. The third, innermost layer of the liturgy, however, or what is called its essence, is the paschal mystery itself. The paschal mystery is the *Wesen* and

¹ In his well-known book on the Eucharist, Johannes Emminghaus makes an interesting distinction between the level of sheer practice (i.e. the celebration itself, *Vollzug*), the level of the form or shape of the liturgy (i.e. the structural similarities between different celebrations' euchologies, rites, and ritual families, *Gestalt*), and the level of their essence (i.e. what they have in common and express beyond the differences in their rites, *Wesen*). Johannes H. Emminghaus, *The Eucharist: Essence, Form, Celebration* (Collegeville, Minnesota: Liturgical Press, 1978), x. See also the conference statement of LEST IX, <https://theo.kuleuven.be/en/lest/lest-ix/lestix-conference-statement> [accessed May 25, 2015].

² Elsewhere, I have presented the liturgical year as the sacrament of the paschal mystery. Here, I extend this to include the whole realm of the liturgy. See Maryann Madhavathu, "A Comparative Study of the Theology of the Liturgical Year in the Roman and the Syro-Malabar Rite," *Questions Liturgiques/Studies in Liturgy* 96, no. 1-2 (2015), 120.

³ David Fagerberg, "What Is Primary Theology (Good for)? The Challenging Legacy of Alexander Schmemmann and Aidan Kavanagh," in *Mediating Mysteries, Understanding Liturgies*, ed. Joris Geldhof, BETL 278 (Leuven: Peeters, 2015), 232-233.

res tantum of the liturgy and the final reality towards which it points. Essentially, liturgical celebrations invite the faithful to participate in the paschal mystery, in union with the dying and rising Christ who is present in the liturgical community. In this way, the Church joins her spouse through the paschal mystery, which is the mystery of Christ as well as of the Church.

Our aim at this juncture is to underscore these significant but often neglected parts of the liturgy within its form, celebration and essence. First we examine the liturgical year, which is the form of the sacrament, liturgy. Among the yearly, weekly and daily cycles of the liturgical year, we notice that the daily cycle of liturgy, which celebrates the Liturgy of the Hours, is the most overlooked part of the liturgical form. With regard to the liturgical celebrations, secondly, our aim is to promote the liturgy of the Hours, the traditional prayer of the Church. This prayer is rightly called the school of prayer, because of its formational capacity. As we have categorically stated in our textual analysis, the paschal mystery is celebrated in all the liturgical forms of the Church, not only in the sacraments but also and much more in the Liturgy of the Hours.⁴ Thirdly, we discuss the different dimensions of the paschal mystery, which is the essence of the Liturgy of the Hours.

1.1 THE LITURGY'S *GESTALT*: THE LITURGICAL YEAR

Not only the liturgy but Christian faith as a whole finds a concrete and effective underpinning in the liturgical year. The notion of the liturgical year appears to belong to the level of the form or shape of the liturgy (*Gestalt*). As water flows from a wellspring, the paschal mystery of Christ is the point around which the entire liturgical year turns.⁵ Adam compares the dynamism of the liturgical year to the thread of a screw: each turn leads to a point, and in this case toward Christ.⁶ Odo Casel also provides a substantial theological vision of the liturgical year that differs from its usual pedagogical understanding. He endorses the same view: “the entire holy year,” he writes, “is an image of the eternal sign of God, contains the mystery of Christ; within this circle the mystery unfolds to the vision that cannot yet see the whole as it is in the world to come.”⁷

The liturgical year is the ritual celebration of Christ's saving work over the course of a calendar year.⁸ In accord with this, Franz Rosenzweig, for example, has described liturgy as “the reflector which focuses the sunbeams of eternity in the small circle of the year.”⁹ From this point of view, the liturgical calendar offers a form that intensely focuses the rays of eternity. As time renews itself in the regular movement of the years, events celebrated each

⁴ See for more details the conclusions of Part II in chapter ten.

⁵ Adolf Adam, *The Liturgical Year: Its History and Its Meaning after the Reform of the Liturgy*, trans. Matthew J. O'Connell (New York: Pueblo, 1981), 23.

⁶ Adam, *The Liturgical Year*, 26.

⁷ Odo Casel, *The Mystery of Christian Worship*, ed. Burkhard Neunheuser (New York: Crossroad, 1999), 70.

⁸ Anscar J. Chupungco, “The Liturgical Year: The Gospel Encountering Culture,” *Studia Liturgica* 40, no. 1-2 (2010), 50.

⁹ Franz Rosenzweig (1886-1929) was a German Jewish thinker and theologian. Franz Rosenzweig, *The Star of Redemption*, eds. Franz Rosenzweig and William W. Hallo, reprint ed. (Notre Dame: University of Notre Dame Press, 1985), 308.

year in a way become eternal. The salvation mysteries celebrated according to the same rhythm of time each year in this way become eternally real.¹⁰

The celebration of the paschal mystery is carried out according to daily, weekly and yearly cycles. The Eucharist on the Lord's Day brings a person into direct and life-giving contact with the paschal mystery of Christ.¹¹ Each feast and each Sunday is rooted primarily in the paschal mystery, since each celebration of the Eucharist proclaims the Lord's death until he comes.¹² The paschal mystery is surely the core and high point of the entire Eucharistic celebration.¹³ Paschal life finds its symbolic expression in the Eucharist.¹⁴ The daily cycle is based on the Liturgy of the Hours (LH). But over time, liturgical reformers have come to focus their attention primarily on the yearly and weekly cycles of the liturgy. Thus, their efforts to renew the liturgy have at times neglected the daily cycle.

The liturgical prayers of the Church have a unique frame of reference with respect to time; their ritual rhythm shatters *chronos* and advances *kairos*. Liturgical time modifies human experience of the past, present, and future so that, in the here-and-now, the faithful are present both to the events in the life of the historical Jesus as well as to these events' eschatological fulfilment.¹⁵ The celebration of the hours is the regular, ordered, and rhythmic consecration of time; "of the whole course of the day."¹⁶ In addition to the sacramental acts, these prayers "relate, through the 'liturgy of time,' all time, all cosmos – its time, matter and life – to Christ who is to 'fill all things with Himself.'"¹⁷ This is to be understood as the fulfilment of the very nature of the Church and of her cosmic and eschatological vocation. Schmemmann, in stating the meaning of the liturgy as *loci theologici*, writes that "in the 'liturgy of time,' in the cycles aimed at the sanctification of life ... one first experiences the true content of Christian doctrine of the world and the true meaning of Christian eschatology."¹⁸ Undoubtedly, the liturgical year unfolds the mysteries in its celebration and enables the Church to experience eternal salvation.

Certainly, the prayer of the hours is characterized by its relationship to various times of the day. Many of its prayers proclaim the mystery proper to the seasons and feasts of the liturgical year, which has been amply investigated in Part II. Sacred Scripture is read throughout the liturgical year, not only in the Eucharist but also in the LH. In the LH and in the cycles of the year, the Spirit brings the time of the world to perfection by making the fullness of time present within it. In this way, the faithful are delivered from the domination

¹⁰ Casel, *The Mystery of Christian Worship*, 89.

¹¹ See the introduction by A. Bugnini to Roguet, *The Liturgy of the Hours: IGLH with a Commentary*, 11.

¹² Thomas J. Talley, *The Origins of the Liturgical Year*, ed. Thomas J. Talley (New York: Pueblo, 1986), 237.

¹³ Stanislaus Campbell, "The Paschal Mystery in the Eucharistic Prayer," *Liturgical Ministry* 10, Winter (2001), 53-57.

¹⁴ Campbell, "The Paschal Mystery in the Eucharistic Prayer," 57.

¹⁵ Joyce Ann Zimmerman, "Liturgy of the Hours," *Liturgical Ministry* 2 (1993), 118.

¹⁶ SC 84. "Sacrosanctum Concilium," in *Decrees of the Ecumenical Councils*, eds. Norman P. Tanner and Giuseppe Alberigo vol 2 (Washington, D.C.: Georgetown University Press, 1990), 835. See also Roguet, *The Liturgy of the Hours: IGLH with a Commentary*, 101.

¹⁷ Alexander Schmemmann, *Church, World, Mission* (Crestwood: St. Vladimir's Seminary Press, 1979), 136.

¹⁸ Schmemmann, *Church, World, Mission*, 143.

of linear time and dullness of cyclical time.¹⁹ Succinctly, the LH offers a unique reflection of the liturgical year.²⁰ The Church wants to continue the rhythm of time in the spirit of the Church, which derives from the paschal cycle.²¹

The paschal mystery is said to be the heart of both the entire liturgy and of the liturgical year.²² The theology of any Christian liturgical prayer is rooted in Christ's death and resurrection, which have won salvation for all humanity.²³ The whole of sacred history is recapitulated, "personified" and assumed into the person of Christ incarnate. The paschal mystery leads one to the heart of Jesus' person and work. For instance, the Pauline notion of the mystery of Christ²⁴ equates with the ideas of 'sacred history,' 'mystery,' and 'the mystery of Christ' with Christ Himself.²⁵ This shows that the liturgical year is not just a calendar, but a theological entity that infuses the saving mystery of Christ into the present day.²⁶ It was the liturgical movement, in the early twentieth century, that developed a deeper theological reflection on the liturgical year and renewed it so; Christians might live the mysteries celebrated in the liturgical cycle more effectively.²⁷ In any event, the paschal mystery is not just the center of the liturgical year but also its very origin.²⁸ Our analysis of its prayers has shown that the paschal mystery is the essence of the whole liturgy.

1.1.1 Comparing the Latin and Syro-Malabar Liturgical Years

To undertake a comparative study of the Liturgical Years of the Latin and Syro- Malabar rites is to presume that the essence of the liturgical year is the same but their structure is different. The theology of the *Gestalt* of the liturgical year thus differs in these two rites. The Roman liturgical year highlights the Christmas and Easter cycles. In the remaining 33-34 weeks of Ordinary Time, the sanctoral cycle celebrates the feasts of saints.²⁹ The growth of popular piety and over-emphasis of the veneration of the saints may have resulted from this structure

¹⁹ Patrick Regan, "Pneumatological and Eschatological Aspects of Liturgical Celebration," *Worship* 51 (1977), 349.

²⁰ Adam, *The Liturgical Year*, 284.

²¹ Vincent Ryan, "The Liturgical Year," in *Vatican II: The Liturgy Constitution*, ed. Austin Flannery (Dublin: Scepter Books, 1964), 74.

²² Adam, *The Liturgical Year*, 19 and 23.

²³ Robert F. Taft, "The Theology of the Liturgy of the Hours," in *Handbook for Liturgical Studies* ed. Anscar J. Chupungco (Collegeville, Minnesota: Liturgical Press, 1997-2000), 119-132 and 119.

²⁴ Eph 3:1-13; Rom 16:25; 1 Cori 2:7; Eph 3:9, 5:2, and Col 1:26. Ryan states that this mystery of faith is Christ. Ryan, "The Liturgical Year," 67.

²⁵ Cipriano Vagaggini, *Theological Dimensions of the Liturgy: A General Treatise on the Theology of Liturgy*, (Collegeville, Minnesota: Liturgical Press, 1976), 14.

²⁶ Adam, *The Liturgical Year*, 23.

²⁷ Augé, "A Theology of the Liturgical Year," 317.

²⁸ Thomas J. Talley, *The Origins of the Liturgical Year*, ed. Thomas J. Talley (New York: Pueblo, 1986), 3, 231-237.

²⁹ CCC teaches that a Christian learns the example of holiness and recognizes its model and source in Virgin Mary and discerns it in the authentic witness of the saints, who have gone before him and whom, the liturgy celebrates in the rhythms of the sanctoral cycle. CCC 2030. Catholic Church, *Catechism of the Catholic Church*, Revised ed. (London: Chapman, 1999), 440. In her study on the gender differences in the liturgical history, Teresa Berger discusses gender imbalance in the sanctoral cycle of the Catholic Church. See Teresa Berger, *Gender Differences and the Making of Liturgical History: Lifting a Veil on Liturgy's Past*, Liturgy, Worship, and Society (Farnham: Ashgate, 2011), 175.

of the liturgical year. However, Vatican II repeatedly insisted that the feasts of Christ be given precedence over the other feasts.³⁰

The occurrence of Ordinary Time between the two cycles in the Roman liturgical calendar seems to create a discontinuity in the persistent meditation on the mysteries of the history of salvation. This interpolation of Ordinary Time place more emphasis on the two great feasts of Christmas and Easter, while the remaining part of the year is not properly organized. The recommendations of the Council have led to some reduction in the number of the feasts of saints, but still it seems that the other events of Christ's life are not given a proper place in the Church calendar. Against this background, we raise a fundamental question: could one say that this led the Roman Church to the present situation, where the faithful tend to attend liturgy only on the great feasts of Christmas and Easter?

The Syro-Malabar rite, by contrast, celebrates nine seasons throughout the year. In this structure, the systematic flow of the seasons helps to emphasize the continuity of the journey through the saving mysteries in a single, whole year. These seasons concentrate on the historical life of Jesus and his continued presence in the Church on earth. Through this special arrangement of liturgical seasons, the faithful are led to meditate upon the eschatological glory of the Church. Each season with its special prayers transmits the spirit of the mystery reflected in that season. This structure of the liturgical year holds forth an eternal sign of God and enables the faithful to make a kind of helical advancement in assimilating the paschal rhythm of dying and rising; of salvation history. The Church seems to move in a regular pattern towards its eschatological fulfilment. The vision of Odo Casel finds that the entire mystery is consistently represented throughout the liturgical year and it is progressing in steps to develop that mystery.³¹ This may be seen in the structure of the liturgical year of the SMC.

Nonetheless, as this study reveals, the liturgical year in both rites turns on the same axis of the paschal mystery. The paschal mystery is the origin and core of every liturgical celebration. Even though the external appearance is different, the celebrations of the liturgical year in both rites are similar in their content. The Ordinary Time of the Roman rite celebrates the paschal mystery achieved by the saints and inspires the earthly Church showing the eternal glory of them. The communion and intercession of saints serves as an incentive for the militant Church to acquire the fruits of salvation. Thus, the liturgical year moves beyond history as the "great deed of God upon mankind, the redeeming work of Christ which wills to lead mankind out of the narrow bounds of time into the broad spaces of eternity."³² The mode of time of liturgical celebrations is *kairotic*, leading to manifesting the moment when salvation is offered and made actual.³³ The structure of the liturgical year moreover transcends time and maintains an opening for eternity. Although there are differences in the structure of the liturgical year of the East and the West, its celebration in both rites aims to provide an eschatological vision through its public prayers. This vision is emphasized

³⁰ SC 108; 111. "Sacrosanctum Concilium," 839.

³¹ Augé, "A Theology of the Liturgical Year," 318.

³² Casel, *The Mystery of Christian Worship*, 67.

³³ Augé, "A Theology of the Liturgical Year," 320.

somewhat differently in each rite with respect to on its ‘already’ and ‘not yet’ dimensions, but every concrete liturgical celebration will transmit the paschal mystery as its essence to those members of the Church who are present.

1.1.2 Theology of the Liturgical Year

The liturgical year is not merely a tool for organizing or arranging the various liturgical services and feasts. Neither should it be reduced to an instrument for demonstrating the major events of salvation history to the faithful. On the contrary, the liturgical year in and of itself is a mysterious theological entity. Obviously, the aim of the cyclic structure of the liturgical year is to help the Church to progress in a helical movement towards its eschatological fulfilment. However, it is to be examined how far the rhythmic structure of liturgical celebrations helps the assimilation of the saving mysteries into the lives of the faithful. The liturgical year thus moves beyond history and appears as an image of the eternal icon of God. Since it offers the actualization of the paschal mystery in a specific moment of time, it manifests itself as a mysterious as well as sacramental entity. Being a sign and symbol of the mystery of Christ, the liturgical year transmits the person of Christ himself and his saving grace throughout the whole cycle of the year and orients one towards the fullness of salvation in the eschaton.

1.2 THE LITURGY’S *VOLLZUG*: CELEBRATIONS

The *Vollzug* or actual practice of the liturgy is the celebration of the liturgy that happens through liturgical events like the sacraments and the LH. The presence of Christ emits rays of salvation over all the gathered communities of liturgical celebration as a new Sun of salvation.³⁴ As we consider this celebration layer of the sacramental liturgy, we will focus on the LH, which has often been neglected by liturgists, as noted, but plays a very significant part in the liturgical year. Specifically, we discuss what this prayer offers particularly in the formation of the faithful as the community of the disciples of Christ.

1.2.1 School of Prayer

The faithful need ongoing, ever-deeper immersion in the salvific mysteries of Christ. Worship provides a context of Christian formation. During the liturgy, God assembles and forges a people daily, weekly and yearly – through prayer, word, praise, and intercession – for Christ’s mission in the world. This liturgy is cumulative: it is done over a succession of weeks, which together make up the liturgical year. What is said about the Eucharistic liturgy below is applicable to the LH also:

³⁴ Adam, *The Liturgical Year*, 22.

In this ritual prayer of the Church we are schooled in the most fundamental attitudes and habits needed for Christian living. The pedagogy of the paschal mystery comes to shape the logic of our daily lives.³⁵

By praying the LH, the members of the Church learn to pray with the whole Church. It is worth considering, indeed, to what extent the Church's law of prayer (*lex orandi*) is formative of its law of belief (*lex credendi*), as well as of the law of Christian living (*lex vivendi*).³⁶ We call the Liturgy of the Hours the Church's school of prayer,³⁷ and in order to understand the peculiarities of this school we will employ the analogy of the school and its curriculum.

In what follows, we first explore the preparatory course of liturgical asceticism as a requirement for admission to this school. Then we describe the five interconnected lessons or courses which form the essential curriculum of this school. These are ecclesial relationality, eschatological anthropology, scriptural morality, doxological ontology, and soteriological mission. Finally, we explain that by attending to this school regularly and responsively, the members of the Church transform into primary theologians and acquire their true identity as *homo adorans*.³⁸

1.2.2 Liturgical Asceticism as an Introductory Course

The formation of disciples of Christ demands discipline of both mind and body. To pray with the Church in solidarity with the world and its needs requires discipline. The LH is prayed according to a fixed timetable, thus joining the rhythm of the cosmos and symbolically joining the paschal rhythm. The liturgy as the Church's school of formation will not be effective if there is no proper discipline of life. This disciplinary aspect of the liturgy is expressed by the concept of liturgical asceticism.

Liturgical asceticism enables one to develop a contemplative awareness of the practices of the worshipping community as *leitourgia*, the work of the people of God in service to the world.³⁹ Schmemmann sought to conceive in a single account the three realities of theology, liturgy, and piety. Fagerberg interprets piety in relation to spirituality or asceticism. Active participation in the liturgy should help the Christian to develop discipline. As Fagerberg writes: "celebrating the liturgy isn't something we do after we become Christians; we become

³⁵ Richard R. Gaillardetz and Catherine E. Clifford, *Keys to the Council: Unlocking the Teaching of Vatican II* (Collegeville: Liturgical Press, 2012), 6.

³⁶ The third term *lex vivendi* was added to this relationship by Kevin Irwin in his book. For his explanation, see Kevin W. Irwin, *Models of the Eucharist* (New York: Paulist Press, 2005), 29-30 and 294. This points to the connection between the practices of prayer, belief and the ethical action of a person. This means that Christian liturgical practice is not only oriented toward Christian belief, but also toward the lives of Christian persons and communities in and with the world. See E. Byron Anderson and Bruce T. Morrill, eds., *Liturgy and the Moral Self: Humanity at Full Stretch before God: Essays in Honor of Don E. Saliers* (Collegeville: Liturgical Press, 1998), 4-5.

³⁷ It is not a new thing that the LH is called the Church's school of prayer. Taft uses this term in his book on the LH. Robert F. Taft, *The Liturgy of the Hours in East and West: The Origins of the Divine Office and Its Meaning for Today*, Second Revised ed. (Collegeville: Liturgical Press, 1993), 367.

³⁸ Human beings are called *homo adorans* by Schmemmann. See Alexander Schmemmann, *For the Life of the World: Sacraments and Orthodoxy*, 2nd rev., and expanded ed. (Crestwood: St. Vladimir's Seminary Press, 1973), 15. This idea is further developed by David Fagerberg.

³⁹ Margaret R. Pfeil, "Liturgy and Ethics: The Liturgical Asceticism of Energy Conservation," *Journal of the Society of Christian Ethics* 27, no. 2 (2007), 134.

Christians by celebrating the liturgy.”⁴⁰ This “becoming” requires that one undergo a preparatory course, which Fagerberg calls liturgical asceticism. He continues:

[I]f liturgy means sharing the life of Christ (being washed in his resurrection, eating his body) and if *askesis* means discipline (in the sense of forming), then liturgical asceticism is the discipline required to become an icon of Christ and make his image visible in our faces.⁴¹

The specific *telos* of liturgical asceticism is participation in the life of Christ as a member of his Body.⁴² Liturgical asceticism gives one the capacity to participate, through the body of Christ, in the perichoresis of the Trinity.⁴³ As Fagerberg puts it, “liturgical asceticism is the preparatory discipline to more fully conform the Christian to Jesus.”⁴⁴ The result of this schooling in liturgy is a certain, very real experiential knowledge, gained through participation in the perichoresis of the Trinity. This practice forms the participant Christologically. Believers fulfill their baptismal commitments through the liturgical practices of *askesis*. This asceticism itself flows from the theological virtues of faith, hope, and charity the believer has received through baptism and organizes his or her discipline in such a way that “the Christian can participate in the liturgical life this sacrament initiates.”⁴⁵

The English term ‘liturgy’ is denoted in Malayalam by the term *Aaradhanakramam*, meaning the Order(ing) of worship or Regulation of worship. It is rituality, or the use of prayer texts that have been sanctioned by ecclesial authorities, and the presence of the Church community that makes a prayer a liturgical prayer. The disciplinary nature of the LH demands that one live an ascetic life in order to pray the LH at regular intervals. It promotes an awareness that in praying the daily cycle one is praying with the cosmic rhythm or the rhythm of nature. Liturgical asceticism thus indicates the scope of the influence of liturgy on the ethical life. Yet the action of the faithful should extend beyond the limits of any discrete worship experience in space and time. According to Fagerberg, “there is also an asceticism that has liturgy as its ontological condition.” As he continues: “The whole aim of such asceticism is to capacitate a person for prayer, and the highest experience of prayer is *theologia*. Theology is knowing the Trinity, but in the Biblical sense of ‘knowing.’”⁴⁶ Once one is competent to participate in the liturgy through ascetic practices, the liturgical prayer leads a person to the higher courses in the school of the Church.

⁴⁰ David Fagerberg, “What Is the Subject Matter of Liturgical Theology?,” *Roczniki Liturgiczno-Homiletyczne* 2 (57), (2010), 45.

⁴¹ David W. Fagerberg, “A Century on Liturgical Asceticism,” *Diakonia* 31, no. 1 (1998), 41.

⁴² Pfeil, “Liturgy and Ethics: The Liturgical Asceticism of Energy Conservation,” 134.

⁴³ David Fagerberg, *On Liturgical Asceticism* (Washington, D.C.: Catholic University of America Press, 2013), 11.

⁴⁴ Fagerberg, “What Is the Subject Matter of Liturgical Theology?,” 47.

⁴⁵ David W. Fagerberg, *Theologia Prima: What Is Liturgical Theology?*, 2nd ed. (Chicago: Liturgy Training Publications, 2004), 30.

⁴⁶ Fagerberg, “What Is the Subject Matter of Liturgical Theology?,” 48.

1.2.3 The Curriculum of this School of Prayer

The Liturgy of the Hours, also referred to as Divine Praises, is a privileged source of prayer in the Church comprising the many treasures of authentic doctrine and theology.⁴⁷ This source is authentic since it remains faithful to the origins and aims the glorification of God in Christ as one Body (as the Church) in union with and by the example of Christ. The master of this school of prayer is the Holy Spirit, as Paul states in his epistle to the Romans.⁴⁸ Its students are the members of the Church. They have a model of prayer before them: Jesus Christ himself. Christ stays with the faithful and prays with them. They are formed in his transforming presence. The divine presence brings changes to their thoughts, words and deeds. They are transformed by the experience of salvific grace that flows from the community of prayer. In what follows, we aim to elucidate the five different kinds of courses in this school that lead the faithful to an ever-deeper and more integral Christian formation.

1.2.3.1 Ecclesial Relationality

Among the most important results of attending the school of prayer is growth in what one can call ecclesial relationality. Unlike private devotional prayers, liturgical prayers add a communal formative context to the formation of the members of the Church. The faithful are nurtured so deeply in their relationship with Christ and Christ's body that their roots are planted deep. Their involvement in daily public prayer furthers their individual spiritual formation both knowingly and unknowingly. The prayers of the Liturgy of the Hours foster relationality within the hearts of the participants. It forms the community to become a corporate body serving the world.

Through liturgy, the worshipping community is made more than the sum of its parts. It becomes the mystical body of Christ.⁴⁹ The communitarian culture nurtured by liturgy and the school of prayer is evident in the intercessory prayers of the Evening Prayers of the Roman rite.⁵⁰ These prayers foster a deep sense of belonging to the Church as well as a closer sense of relationship with each suffering member of humanity. The school of the LH inculcates the virtue of solidarity and immediate fellow-feeling by its training in traditional

⁴⁷ *Instructions for applying the liturgical prescriptions of the CCEO for Eastern Churches*, §98. Henceforth denoted as Instructions. Available at http://www.vatican.va/roman_curia/congregations/orientchurch/Istruzione/pdf/istruzione_inglese.pdf [accessed December 12, 2015]. See also OIRSI, *Roman Documents on the Syro-Malabar Liturgy*, Updated and Enlarged ed., OIRSI, vol. 173 (Kottayam: OIRSI, 1999), 249.

⁴⁸ “Likewise the Spirit helps us in our weakness; for we do not know how to pray as we ought, but that very Spirit intercedes with sighs too deep for words. And God, who searches the heart, knows what is the mind of the Spirit, because the Spirit intercedes for the saints according to the will of God.” Rom 8: 26-27.

⁴⁹ Also see SC 2, 7, 41. “Sacrosanctum Concilium,” 820, 822 and 829.

⁵⁰ For some examples, see the intercessions of the Friday *Vespers* of week I of Ordinary Time for the suffering members of the Church and for widows and orphans, as well as the intercessions of the *Vespers* of Sunday of week II of Ordinary Time where the faithful pray for the whole human race, for the safety of travelers and for the souls of the dead. The prayers of *Vespers* of Thursday of week II of Ordinary Time remember Church leaders, nations, consecrated people, while the intercessions of the *Vespers* of Monday of week IV of Ordinary Time pray for priests and ministers, married couples, and departed souls. *The Liturgy of the Hours According to the Roman Rite*, vol. 3, 806, 846, 936 and 1164. For the intercessions of *Ramsa* in the SMC, see Commission for Liturgy, *Liturgy of the Hours* (Ujjain: Synodal Committee of Bishops for the English Version of the Liturgy of the Hours of the Syro-Malabar Church, 2012), 13-17.

prayers. Furthermore, daily prayers for world peace and the unity of the Church instill a profound sense of relationality with the cosmos in those who participate in this course of the school of prayer. According to Taft, the Liturgy of the Hours is the celebration of the Christian life. It is the celebration of what we are, of what we have become and of what we are ever becoming in Christ.⁵¹

The Liturgy of the Hours is known as the prayer of the Church assembled.⁵² The Second Vatican Council declared the liturgical prayer of the hours to be the prayer of all the people of God. The LH celebrates the ‘graced encounter of love’ between God and God’s creation. Christian worship bears witness to the assembly’s beliefs about their communal role in the world. The liturgical anamnesis of God, of healing, reconciling, and uniting all creation to God’s self in Christ, effects what it signifies. Thus, the liturgical celebration restores creation’s unity with its Creator, both in the heart of each member of the community and in the cosmos. The relationality of the faithful with creation is clearly apparent in the praising hymns, psalms and canticles of the Liturgy of the Hours.⁵³ Thus the communal celebration of liturgy develops the ecclesiastical awareness of the worshipers. Yet also, insofar as this celebration is also a form of participation in the heavenly liturgy, it converges their vision in an eschatological direction. We find that the Church develops an eschatological vision of human existence by praying the LH.

1.2.3.2 Eschatological Anthropology

The Liturgy of the Hours is a highly eschatological prayer, since it is an icon of salvation by its manner of relating the ‘already’ and ‘not yet’ dimensions of salvation history. By partaking in the divine hymn and joining the heavenly beings in praise, the Church experiences a foretaste of heaven. SC 83 teaches that the LH is the hymn sung in heaven, the canticle of divine praise.⁵⁴ Numerous psalm prayers express the hope of the earthly Church to join with the fellowship of the saints in praising God in their homeland.⁵⁵ All these are indications that the liturgical life of the Church forms an eschatological consciousness. Put

⁵¹ Taft, “The Theology of the Liturgy of the Hours,” 122.

⁵² John Barry Ryan, “The Revised Roman Liturgy and the Gospel Restored: The Problems and Promises of a Crucial Reform,” *Horizons* 7, no. 1 (1980), 38.

⁵³ See for example, the Hymn of *Lauds* of Thursday of week I of Ordinary Time, which praises Christ with the whole creation. *The Liturgy of the Hours According to the Roman Rite*, vol. 3, 768. See also the canticle of the Sunday morning prayer of week IV, taken from the book of Daniel (3:52-57). *The Liturgy of the Hours According to the Roman Rite*, vol. 3, 1131.

⁵⁴ Geldhof explains the the eschatological nature of the LH in his paper “‘Hymnum illum, qui in supernis sedibus per omne aevum canitur’ (SC 83). Réflexions théologiques sur l’eschatologie de la Liturgie des Heures,” Conference paper presented at the conference “Nous attendons ta venue dans la gloire - Eschatologie et liturgie,” Paris and to be published soon in *La Maison-Dieu*.

⁵⁵ See for example the prayer of the Evening prayer of Sunday of week I of Ordinary Time. “Father [...] We look forward to praising you in the fellowship of all your saints in our heavenly homeland.” *The Liturgy of the Hours According to the Roman Rite*, vol. 3, 698. See also the prayer from week II of the Sunday Evening prayer: “Lord Jesus ... [may we] deserve to be among the saints at your right hand.” *The Liturgy of the Hours According to the Roman Rite*, vol. 3, 824. From Tuesday of week II, the daytime prayer: “Lord you raise us up from our lowliness by giving us the hope of eternal life. May we always serve you in this pilgrimage and come to enjoy the happiness of our home with you.” *The Liturgy of the Hours According to the Roman Rite*, vol. 3, 882.

differently, one can say that the pilgrim nature of the Church is apparent in the prayer.⁵⁶ This prayer shifts the attention of the Christian community from the last things to “the *lastness* of things.” The eschatological vision embraces the future while at the same time calling forth a contemplative attention to the present. All things in the present moment are seen in light of the eschatological hope of the faithful. Together with the sanctification of their earthly life, the faithful anticipate the life of heaven and already savor a foretaste of eternal life.⁵⁷ In the liturgy of the Church, Jesus extends his once and for all death and glorification into the present time of celebration, thereby sanctifying this present time. He transforms the time and space of the world into that of the heavenly kingdom.⁵⁸

Waiting in hope of salvation has a definite outline in scripture, which speaks of redemption from the evil and death that are so prevalent in the individual and social human condition.⁵⁹ This hope that infuses the faithful’s ‘waiting’ for liberation from fear is a key part of the deep structure of Christian faith. This hope defines the liturgical experience of the paschal mystery and, in turn, this experience is defused throughout all the feasts and seasons of the liturgical year through the celebration of the *pascha*.⁶⁰ All human history develops in the helical movement of the liturgical years in the direction of its eschatological end. In this school, the formation of the eschatological community occurs through table fellowship and sharing one’s experiences with one’s fellows. In Fagerberg’s view, “[T]he liturgy is eternal life, ritualized and sacramentalized, as a visible sign to invite the world to holiness.”⁶¹ Thus the liturgy invites the world to holiness by making eternal life symbolically present on earth. Moreover, liturgical prayer not only informs but transforms human views into an eschatological vision.

1.2.3.3 Scriptural Morality

Scripture readings, hagiographical readings, homilies, psalms, hymns and other prayers based on scriptures play an instructive role in the liturgy. During liturgical services it is first and foremost the Word of God that is proclaimed. This word is the inescapable source of all types of formation in Christian life.⁶² The LH must enable the formation of faith, because faith comes from hearing the word of God.⁶³ This happens not only in homilies but also in real praying contexts using the Scriptures.

⁵⁶ “Lord, we are citizens of this earth and ask to be made citizens of heaven by your free gift. Help us to run in the way of your commandments and to set our hearts on you alone.” From the daytime prayer of Friday of week I of Ordinary Time. *The Liturgy of the Hours According to the Roman Rite*, vol. 3, 796. “Lord Jesus Christ, you chose to suffer and be overwhelmed by death in order to open the gates of death in triumph. Stay with us to help us on our pilgrimage; free us from all evil by the power of your resurrection. In the company of your saints, and constantly remembering your love for us, may we sing of your wonders in our Father’s house.” Psalm prayer of the Office of Readings on Saturday of week I of Ordinary Time. *The Liturgy of the Hours According to the Roman Rite*, vol. 3, 810.

⁵⁷ SC 8 and 83. Roguet, *The Liturgy of the Hours: IGLH with a Commentary*, 89-90.

⁵⁸ Patrick Regan, “Encountering Christ in Common Prayer,” *Worship* 59, no. 1(1985), 51.

⁵⁹ Garth Gillian, “Psalmody and the Celebration of Advent,” *Worship* 80, no. 5 (2006), 403.

⁶⁰ Gillian, “Psalmody and the Celebration of Advent,” 404.

⁶¹ Fagerberg, “What Is the Subject Matter of Liturgical Theology?,” 45.

⁶² Liturgical theologian Gordon W. Lathrop discusses the formational role of gospel readings in the liturgical assemblies in his book on Sunday readings. Gordon W. Lathrop, *The Four Gospels on Sunday: The New Testament and the Reform of Christian Worship* (Minneapolis: Augsburg Fortress, 2011).

⁶³ Rom 10:17 reads, “So faith comes from what is heard, and what is heard comes through the word of Christ.”

SC provides some norms based on the didactic and pastoral nature of the Liturgy. It exhorts that the sacred liturgy should contain much instruction for the faithful. This is because God speaks to his people, Christ proclaims his Gospel, and people reply to God by song and prayer in liturgy.⁶⁴ SC 33 teaches that the minds of participants in the liturgy are nourished when they hear the word of God. In response, they pray or sing. SC 35 calls for an extensive use of scriptural readings. A major part of the Liturgy of the Hours consists of scriptural readings, mainly from the psalms. The Psalms thus constitute a major part of the LH and offer a foretaste of the fullness of time that is revealed in Christ.⁶⁵ When sung properly, the psalms move the hearts of the faithful with the Spirit and prepare them to receive grace.⁶⁶ As a result of the liturgical reforms at Vatican II, the psalms are distributed over a four-week cycle in the Roman rite and the selection of psalms is made according to the hour, day and time of the year.⁶⁷ They are presented in relation to the New Testament. Harmon explains that praying the psalms stretches the Church's awareness of its identity and sense of relatedness to all of humanity.⁶⁸ While praying the psalms during liturgy, individuals are invited to shift from an emphasis on their own personal feelings to an awareness of the feelings and needs of others.⁶⁹

The community is called to give thanks for the gift to celebrate in the presence of the Spirit.⁷⁰ In the liturgy, one encounters God's very presence, which has the power to transform. The faithful encounter the mystery of salvation during worship.⁷¹ Sailors writes that "in corporate worship, Christians engage in activities which articulate and shape how they are to be disposed toward the world."⁷² Hughes explains the transformative power of genuine worship.⁷³ If one perceives the Christian moral life as a dynamic of call and response, one can see that the Liturgy of the Hours preserves the dialogical nature of morality. It has the potential to shape a worldview and form dispositions through a response of praise to God as Creator and Lord. One cannot dissociate the liturgy from the moral life. How one lives one's daily life is integrally connected to the way one worships.⁷⁴ In this light, discipleship could be

⁶⁴ SC 33. "Sacrosanctum Concilium," 827.

⁶⁵ IGLH 101. Roguet, *The Liturgy of the Hours: IGLH with a Commentary*, 40.

⁶⁶ IGLH 104. Roguet, *The Liturgy of the Hours: IGLH with a Commentary*, 41.

⁶⁷ Penitential psalms or psalms relating to the Passion are assigned to Fridays. Ps. 77, 104 and 105, which unfold the history of salvation in the OT and prefigure its outcome in NT, are reserved for Advent, Christmas, Lent, and Eastertide. IGLH 129-130. Roguet, *The Liturgy of the Hours: IGLH with a Commentary*, 46.

⁶⁸ Harmon, "Toward a Spirituality of Singing the Psalms in the Liturgy of the Hours," 171.

⁶⁹ The praying of the psalms in the liturgy during the cycle of the hours follows a rhythm which is broader than that of individual lives. See IGLH 108.

⁷⁰ Lamoureux, "Liturgy of the Hours and the Moral Life," 42.

⁷¹ Joyce Ann Zimmerman, "Editor Notes," *Liturgical Ministry* 8, Summer (1999), 156.

⁷² Donald E. Saliers, "Liturgy and Ethics: Some New Beginnings," in *Introduction to Christian Ethics*, eds. Ronald P. Hamel and Kenneth R. Himes (Mahwah: Paulist Press, 1989), 177.

⁷³ "The liturgy of the Christian community is simultaneously an expression of its experience of faith and a summons to conversion and transformation in Christ [...]. The summons to transformation is intrinsic to genuine worship. Only as we open ourselves to the event of Jesus' death and rising and as we allow ourselves to be purified in the abundant and life-giving divine presence shall we grow in holiness and justice." Kathleen Hughes, "Liturgy and Justice: An Intrinsic Relationship," in *Living No Longer for Ourselves*, eds. Kathleen Hughes and Mark R. Francis (Collegeville: The Liturgical Press, 1991), 49.

⁷⁴ Patricia Ann Lamoureux, "Liturgy of the Hours and the Moral Life," *New Theology Review* 10, February (1997), 41.

understood as a response to the presence of God that is realized most fully in Jesus Christ. It requires a creative and total response, but the gift is primary. So, morality is first and foremost a response to the empowering and transforming gift of the Holy Spirit.

1.2.3.4 Doxological Ontology

An ontology based on doxology is another major course in this school of prayer of the Church. Praising and glorifying God always brings peace and hope to humanity.⁷⁵ All creatures are called to praise God for the endless mercy and love he shows them both in creation and in their daily sustenance. Instruction and training for this formation is provided by the Liturgy of the Hours. In the tradition of the Eastern Churches, the Liturgy of the Hours is known as the “Divine Praises.” Instructions for applying the liturgical prescriptions of the CCEO⁷⁶ in the Eastern Churches refer to this prayer as the Church’s school of prayer.⁷⁷

The prayers of the common daily *Sapra* (Morning Prayer) of the SMC make clear the doxological character of the *homo adorans*.⁷⁸ In the same prayer, after the psalm 104 the deacon proclaims “Let us praise the Lord in our every breath.” The following prayer demonstrates the duty of the whole creation to praise God for his mercy, “Lord, because of your infinite and immeasurable mercy, the whole creation owes you its praise and adoration. For, you are the Lord of all, the Father, the Son, and the Holy Spirit, forever.”⁷⁹ In the Roman rite, the responsory of the Sunday Vespers of week IV of Ordinary Time prays, “From the rising of the Sun to its setting may the name of the Lord be praised...His splendor reaches far beyond the heavens; may the name of the Lord be praised.”⁸⁰ These prayers reveal the true purpose of the very being of the human race. Human beings exist to praise and worship God, their creator and Savior. Christians grow in the perfection of their doxological existence by glorifying God.⁸¹ And one cannot find a more apt context for this growth than the LH of the Church.

The constitution SC proclaims that in Christ, the fullness of divine worship was introduced to earth.⁸² Christ offers worship to the Eternal Father in union with the Church and the sacred liturgy is above all things the worship of the divine Majesty.⁸³ Music has always played an essential role in the worship of God and of the Church. Jesus introduced into this earthly exile

⁷⁵ The angels sang at the birth of Jesus, “Glory to God in the highest heaven, and on earth peace among those whom he favors.” Lk 2:14.

⁷⁶ The Code of Canons of the Eastern Churches (CCEO) came into force of law on October 1, 1991.

⁷⁷ “The Divine Praises are each Church’s school of prayer, instructing in the ancient way of glorifying God in Christ as one Body, in union with and by the example of its Head.” *Instructions* §96. OIRSI, *Roman Documents on the Syro-Malabar Liturgy*, 247.

⁷⁸ “Lord, the hope of humankind and the haven of peace, bestow your peace and tranquility on us that we may sing your praises all our life, Lord of all, forever.” *Slotha* or prayer after psalm 51 in the common Morning prayer for the ordinary days. Commission for Liturgy, *Liturgy of the Hours*, 54.

⁷⁹ *Slotha* or prayer after Psalm 104 in the common and Sunday Morning prayers of SMC.

⁸⁰ *The Liturgy of the Hours According to the Roman Rite*, 1121-1122.

⁸¹ Boersma speaks about the sacramental ontology which means that historical realities of the created order served as divinely ordained, sacramental means leading to eternal divine mysteries. Hans Boersma, *Nouvelle Theologie and Sacramental Ontology: A Return to Mystery* (Oxford: Oxford University Press, 2009), 289. But he does not consider the doxological ontology of the liturgy as a whole including the LH. We underscore the doxological ontology of human beings who are ordained to praise and worship God.

⁸² SC 5.

⁸³ SC 7 and 33.

that hymn which is sung throughout all ages in the halls of heaven and he joins the entire community of humankind to himself, associating it with his own singing of this canticle of divine praise.⁸⁴

In the liturgy, the Church celebrates the paschal mystery in ritualized form, and in every liturgical celebration the body of Christ dies and rises.⁸⁵ Music contributes to the liturgical enactment of the paschal mystery and the singing of the assembly embodies the mystery of dying and rising in Christ. In liturgical singing, the natural dialectic of force and resistance needed to produce sound is revealed to be a paradigm for and embodiment of the ritual enactment of the paschal mystery.⁸⁶ Vatican II teaches that the purpose of sacred music is the glory of God and the sanctification of the faithful.⁸⁷ Liturgical worship is given a more noble form when the Liturgy of the Hours are solemnly celebrated in song, with the assistance of sacred ministers and the active participation of the people.⁸⁸ Thus human race sing praises in the LH and express their true nature joining the worshipping beings of heaven.

1.2.3.5 Soteriological Mission

The members of the Church who stand before God in the liturgy represent all of humanity. They thank God for the salvation they have received, plead for the salvation of the whole world and are granted the energy they need to carry out the soteriological mission of the Church. The LH also continues the priestly work of Jesus. The heavenly priesthood of Jesus is described in the letter to the Hebrews.⁸⁹ The Risen Christ himself, in his dynamic post-ascension ministry, stands forever before the throne of the Father, making intercession for all.⁹⁰ The Liturgy of the Hours is an extension of this ministry of the risen Jesus, the high priest of the new and eternal covenant.⁹¹

The Liturgy of the Hours is “principally a prayer of praise and petition.”⁹² The Church glorifies God and intercedes for the needs of the world through the LH. Furthermore, it is “the prayer of the Church with Christ and to Christ.”⁹³ The Church, as it prays the LH, offers itself “to the ministry of love toward God and neighbor, identifying [...] with the action of Christ, who by his life and self-offering sanctified the life of all humanity.”⁹⁴ The Liturgy of the Hours makes the Church aware of its identity and mission. Participants are fostered in their baptismal identity and strengthened to carry out their mission of salvation in the world.

⁸⁴ SC 83.

⁸⁵ Kathleen Harmon, “Music Notes,” *Liturgical Ministry* 8, Summer (1999), 162.

⁸⁶ Harmon, “Music Notes,” 162.

⁸⁷ SC 112.

⁸⁸ SC 113.

⁸⁹ Letter to the Hebrews chapters 4, 8 and 9.

⁹⁰ Austin Fleming, “Theology, Styles, and Structures of the Liturgy of the Hours,” *Liturgical Ministry* 2, Summer (1993), 106.

⁹¹ Fleming, “Theology, Styles, and Structures of the Liturgy of the Hours,” 106.

⁹² IGLH 2. A. M. Roguet, *The Liturgy of the Hours: The General Instruction on the Liturgy of the Hours with a Commentary*, trans. Peter Coughlan and Peter Purdue (Collegeville: Liturgical Press, 1971), 90.

⁹³ IGLH 2.

⁹⁴ Lc 8. Pope Paul VI, “Laudis Canticum” in *The Liturgy of the Hours According to the Roman Rite*, vol. 1 (New York: Catholic Book Publishing Corp., 1975), 18.

In joining with Christ to offer a “sacrifice of praise,”⁹⁵ the Church also prays with Christ for the salvation of the whole world in the LH.⁹⁶ Through the LH, the Church is built up “to the measure of Christ’s fullness” and given greater strength to do the work of Christ in the world.⁹⁷

Liturgical formation assumes the regular attendance of the faithful at worship. The faithful gather for praise, pleading and sharing. The people of God experience how the Word of God assembles, encourages, refreshes, challenges, and empowers the Church as a community on its mission and in service of the kingdom. Each offers up their work for that day as a sacrifice for the salvation of the world.⁹⁸ The Church stands before God, asking to be faithful messengers of his kingdom.⁹⁹ This is the vicarious presence of the people of God to the world, as most of the intercessory prayers disclose. See for example the intercessions for the sick, the homeless, the leaders of the world and those who are discriminated against because of their race, color, class, language or religion.¹⁰⁰ These prayers show how in the Liturgy of the Hours the faithful stand vicariously for the world struggling to attain the salvation won by Jesus Christ through his paschal mystery. This school of the LH trains the liturgical assembly to worship God in spirit and truth¹⁰¹ in the real temple which is the Church.¹⁰² It helps to build the dwelling place of God, which is the kingdom of God on earth. In all these ways, the praying community itself turns out to be the real place of worship.

1.2.4 Becoming a Primary Christian Theologian

Along with being informative and didactic, liturgy has formative, reformatory and transformative power. The integral or holistic formation of the people of God happens through their regular and active participation in the liturgy. One becomes a Christian only when one thinks and feels with the Church which is the body of Christ. This requires submission to the tradition of the Church. Fagerberg argues that to receive the *lex orandi* of the Church, one needs to be submissive to the tradition. By tradition he means “the mind of the Church.”¹⁰³ The primary speech of the Church “is prayer, praise, sacrifice, the Gospel proclamation that tells us that death has been conquered, [and] words of reconciliation that

⁹⁵ IGLH 15.

⁹⁶ IGLH 17.

⁹⁷ IGLH 18.

⁹⁸ The prayer for the mid-afternoon of the Wednesday of week II of Ordinary Time is “Lord Jesus Christ, to save all mankind you stretched out your arms on the cross. Let our work be pleasing to you: may it proclaim your salvation to the world.” *The Liturgy of the Hours According to the Roman Rite*, vol. 3, 908.

⁹⁹ One of the intercessions in the evening prayer I of the Sunday of week IV of Ordinary Time prays, “You called men to be heralds of your good news, make them strong and faithful messengers of your kingdom.” *The Liturgy of the Hours According to the Roman Rite*, vol. 3, 1122.

¹⁰⁰ *The Liturgy of the Hours According to the Roman Rite*, vol. 3, 826, 1122.

¹⁰¹ Jn 4:22, 24. On this, see the discussion on worship in spirit and truth by Lambert Leijssen, where he says that to worship in spirit and truth is to worship the Father in and through Jesus by the power of the Spirit. Lambert Leijssen, “When the Spirit of Truth Comes, He Will Guide You into All the Truth...” (John 16:13). Sacraments: God’s Revelation in Word and Spirit,” *Questions Liturgiques/Studies in Liturgy* 94, no. 1-2 (2013), 12.

¹⁰² SC 102. “Sacrosanctum Concilium,” 838.

¹⁰³ David Fagerberg, “Liturgical Theology,” in *T&T Clark Companion to Liturgy*, ed. Alcuin Reid (London, Bloomsbury: T&T Clark US, 2016), 14.

tell us our sin has been cleansed.”¹⁰⁴ This tradition and primary speech of the Church is accumulated in the Liturgy of the Hours. “Liturgical theology occurs when we step into tradition, receive a power of sight from it, and theologize in obedience to the mind of the Church.”¹⁰⁵ Schmemmann also suggests that liturgical participation leads to theological and spiritual nourishment. “All of theology is there” in the Liturgical celebrations, he writes: “[A]ll that is needed for one’s spirit, heart, mind and soul ... It’s all in these services. Not only is it revealed, it simply flows in one’s heart and mind.”¹⁰⁶

The liturgical lives of the faithful are formed by hourly, daily, weekly, and yearly participation in the liturgical celebrations of the Church. In this way, the one formed in liturgy reaches the source of the Church’s belief and learns to see the world through the liturgy. Fagerberg says that “the baptized Christians being formed by a life of liturgy do qualify to be called theologians.”¹⁰⁷ Liturgical theology sees liturgy as a training place for theologians and working space for primary theologians. The Liturgy of the Hours especially forms primary theologians, who theologize in the real presence of God and build up an experiential wisdom of God. Their theology becomes the traditional treasure of the worshipping community and is transferred to new generations through the liturgy of their lives.¹⁰⁸ Accordingly, active participants in the liturgy become worthy to be called primary theologians of the Church.

1.3 THE LITURGY’S *WESEN*: THE PASCHAL MYSTERY

Every liturgical celebration has only one objective: the full, conscious, and active participation of all those present in the paschal mystery, i.e. one’s death and resurrection in Christ.¹⁰⁹ The early Christians who gathered for prayer in the mornings and evenings followed a specific paschal rhythm. The paschal mystery celebrated in the liturgy has both Christological and ecclesiological dimensions, as we have seen in the analyses of the prayers in part two of this study. Though the Eucharist celebrates the paschal mystery in its Christological aspect, our study of the proper prayers of selected feasts and seasons has shown that the prayers also display the ecclesiological dimension of the paschal mystery. This may be in a reference to the preparatory or participatory phase of the Church in the salvation mystery, or an eschatological aspect, expressing the hope of the Church to join the glory of the saints in heaven. Furthermore, we have noticed that the LH of the Church is rich in paschal mystery themes, although this liturgy of the Church has not yet received adequate

¹⁰⁴ David Fagerberg, “Liturgical Theology as Point of Synthesis,” *Roczniki Liturgiczno-Homiletyczne*, no. 2 (58) (2011), 31.

¹⁰⁵ Fagerberg, “Liturgical Theology as Point of Synthesis,” 31.

¹⁰⁶ Alexander Schmemmann, *The Journals of Father Alexander Schmemmann, 1973-1983* (Crestwood: St. Vladimir’s Seminary Press, 2000), 13.

¹⁰⁷ Fagerberg, “What Is the Subject Matter of Liturgical Theology?,” 49.

¹⁰⁸ For an interesting study of the liturgy of life, see Ricky Manalo, *The Liturgy of Life: The Interrelationship of Sunday Eucharist and Everyday Worship Practices* (Collegeville: Liturgical Press, 2014). Also see Don E. Saliers, *Worship as Theology: Foretaste of Glory Divine* (Nashville: Abingdon Press, 1994).

¹⁰⁹ Harmon, *The Ministry of Music*, 3.

attention in efforts of liturgical reform. The following section highlights the various aspects of paschal mystery present in the essence of the celebration of the LH.

1.3.1 The Christological Dimension of the Paschal Mystery

The Liturgy of the Hours orders each day according to a rhythm of dying and rising. Celebrating the daily prayer enables one to participate in the mystery of Christ's death and resurrection.¹¹⁰ Taft affirms that the "aim of Christian life is to enter ever more fully into the mystery of Jesus Christ" and so "as a memorial of this mystery, the Liturgy of the hours is a true and efficacious encounter with the Father through Jesus in the Spirit."¹¹¹ He explains how repeated reflection on the salvation mysteries enables one to participate in the paschal rhythm of the pilgrim Church.

No other form of prayer is so rooted in the mysteries of salvation history as they are unfolded day by day in the Church's annual cycle. Through this constant diet of Sacred Scripture not only does God speak his Word to us, not only do we contemplate over and over again the central mysteries of salvation, but our own lives are gradually attuned to this rhythm, and we meditate again and again on this history of Israel, recapitulated in Jesus, that is also the saga of our own spiritual odyssey. The march of Israel across the horizon of history is a metaphor for the spiritual pilgrimage of us all.¹¹²

In the cosmos of the liturgy, the LH has a prominent place, as it opens wide the treasures of salvation conveyed through the paschal mystery of Christ.¹¹³ In the temporal cycle of the liturgical year, the Church reflects on the salvific acts of Christ through the various seasons and feasts. The prayers of these seasons and feasts make clear that the liturgy remembers not only the Christ events related to the incarnation, but the whole of salvation history, from creation onwards including each act of Christ as Logos till his second coming to fulfill the salvific plan of God. All of these are subjects of contemplation for the Church. Christ as the Savior of humanity is present in the liturgical celebrations in different forms, and his presence grants the fruits and effects of salvation to all the faithful present.

The Morning Prayers recall the resurrection of the Lord Jesus Christ: he is the true light who enlightening every day and "the Sun of Justice," "arising on high."¹¹⁴ In the Evening Prayers, the faithful recall their redemption offer prayers "like burning incense"; here "the raising of hands" becomes "an evening sacrifice." Hope is placed in the never-setting Sun, and the faithful pray that his light may shine on earth again and he may return bringing the grace of eternal light.¹¹⁵

¹¹⁰ Gregory W. Woolfenden, *Daily Liturgical Prayer: Origins and Theology* (Aldershot: Ashgate, 2004), 2. See also Arnaud Join-Lambert, *La Liturgie des Heures par tous les Baptisés: L'expérience quotidienne du Mystère Pascal*, Liturgia Condenda 23 (Leuven: Peeters, 2009).

¹¹¹ Taft, *The Liturgy of the Hours in East and West*, 368.

¹¹² Taft, *The Liturgy of the Hours in East and West*, 368-369.

¹¹³ Adam, *The Liturgical Year*, 286.

¹¹⁴ Jn 1:9; Mal 4:2; Lk 1:78. *The Liturgy of the Hours According to the Roman Rite*, 4 vols., vol. 3 (New York: Catholic Book Publishing Corp., 1975), 706. Also see IGLH 38. Roguet, *The Liturgy of the Hours: IGLH with a Commentary*, 30 and 103.

¹¹⁵ *The Liturgy of the Hours According to the Roman Rite*, vol. 3, 678-679. IGLH 39. Roguet, *The Liturgy of the Hours: IGLH with a Commentary*, 30.

The dynamic of the paschal mystery consists of God's salvific action and humanity's response to it. In the LH, this dynamic is expressed through psalmody and intercessions. These elements of the prayers make the worshiping and sanctifying aspects of the paschal mystery operative in the celebration of the LH.¹¹⁶ The psalmody is also expressive of humanity's response to God, in the case of laments.¹¹⁷ However, they manifest more distinctly the eschatological and salvific action of God. The intercessory element in the Morning and Evening Prayers represents the other major dynamic of the paschal mystery: the human response of obedience in faith, or worship.¹¹⁸ The LH takes on a paschal character from the acclamation of *Alleluia* that concludes most antiphons. Other hymns, antiphons, and special prayers, and the proper readings assigned to each hour, also add to this paschal quality.¹¹⁹

1.3.2 The Eschatological Dimension of the Paschal Mystery

What makes the liturgical context of the LH unique for formation is the presence of the heavenly community along with the real presence of Christ, who promised to be amidst those who gather in His name. The image of Christ, who now sings his canticle of divine praise in heaven and calls on his Church to join him in song, must become the hallmark catechesis. This prayer of praise, thanksgiving, and intercession is offered to the Father, through Christ, with Christ, and in Christ, in the power of the Spirit.¹²⁰ The members of the Church exercise their common priesthood by celebrating the Liturgy of the Hours along with Christ the eternal priest. The LH cultivates an eschatological consciousness in the participants of liturgy. "The liturgy is eternal life, ritualized and sacramentalized, as visible sign to invite the world to holiness."¹²¹ The LH adds hope to the life of the Church, since it directs them to the eschatological telos of humanity.

The Church wants to continue the rhythm of time in the Christian spirit, which finds its source in the paschal cycle.¹²² Each week the Church renews the paschal mystery, giving thanks for the gift of salvation.¹²³ The faithful attain the natural rhythm of the day, week and year through the prayers of the different seasons of the liturgical year. The LH offers balance, as its rhythms are set by the Church and not influenced by subjectivity of individuals. In the age-old pedagogy of the Church's office, each of its aspects, such as penance, festivity, contrition, praise, petition and thanks, gets proper weight. Also, in its seasonal and festive proper prayers, a definite proportion of attention is accorded to devotion to the Mother of God, fasting, the saints, and the mysteries of Jesus' earthly life. All of these give a balanced

¹¹⁶ Stanislaus Campbell, "The Paschal Mystery in the Liturgy of the Hours," *Liturgical Ministry* 15 (2006), 54.

¹¹⁷ In Jewish practice, the psalms are referred to as Tehillim, meaning the praises where God's saving actions are described.

¹¹⁸ Campbell, "The Paschal Mystery in the Liturgy of the Hours," 54.

¹¹⁹ IGLH 214. A. M. Roguet, *The Liturgy of the Hours: The General Instruction on the Liturgy of the Hours with a Commentary*, trans. Peter Coughlan and Peter Purdue (Collegeville: Liturgical Press, 1971), 59.

¹²⁰ Fleming, "Theology, Styles, and Structures of the Liturgy of the Hours," 106.

¹²¹ Fagerberg, "What Is the Subject Matter of Liturgical Theology?," 45.

¹²² Vincent Ryan, "The Liturgical Year," in *Vatican II: The Liturgy Constitution*, ed. Austin Flannery (Dublin: Scepter Books, 1964), 74.

¹²³ Ryan, "The Liturgical Year," 72.

and objective comprehensiveness to the Church's prayer.¹²⁴ Each liturgical cycle of the Church year leads the Church to its eschatological end in a single, helical movement.¹²⁵

The prayers of the sanctoral cycle remind the participants of the lives of the saints, who achieved salvation in their lives. Their lives on earth are presented as models for the faithful, while their eternal glory inspires the earthly Church to tread ahead with hope. All heavenly beings are still engaged in the effort to save humanity as they intercede for struggling members of the pilgrim Church. Each time they celebrate the feast of these saints, the members of the Church are better prepared to receive and attain salvific grace by ordering and disciplining their lives on earth. The communion of saints is made real through liturgical celebrations, for the liturgy is a participation in heavenly worship.

1.3.3 The Ecclesiological Dimension of the Paschal Mystery

All baptized Christians become children of God and a priestly people through the anointing of the Holy Spirit.¹²⁶ This enables them to be partners in the paschal mystery and to offer sacrifice to God in gratitude and praise.¹²⁷ The Liturgy of the Hours is a participation in the priestly work of Christ. It has two objectives: to praise the Lord and to intercede for the salvation of the whole world. It is the voice of the bride addressed to her bridegroom and also the prayer of Christ made together with his body, the Church, that is addressed to the Father.¹²⁸

A strong sense of community is awakened through liturgical celebrations. In a situation of growing individualism, involvement in liturgy and the liturgical life of the faithful appears as a kind of counterculture. Members of this counterculture are marked by their commitment to the good of their fellow beings. To pray for the other is a Christian privilege. In liturgy, one prays in communion with the saints and the angels, the inmates of heaven, and the heavenly creatures, and one prays for all departed souls. The rich multiplicity of saints is to be understood against the background of the unity of the paschal mystery, the coming of the Lord to his community, and each person's encounter with and participation in salvific grace.¹²⁹

Taft affirms this point, writing that

prayer according to the common offices of the Church is an unending school of prayer that constantly pulls us out of whatever bourgeois sentimentalism and inverted egoism that may be in our 'private' devotions, and draws us inexorably into the objective spiritual values of a life lived according to the mystery of that Christ.¹³⁰

¹²⁴ Taft, *The Liturgy of the Hours in East and West*, 369.

¹²⁵ The liturgical year moves forward along with its circular repetition of yearly cycles, in the form of a helix or spiral.

¹²⁶ 1 Pet 2:9.

¹²⁷ Paul J. Philibert, *The Priesthood of the Faithful: Key to a Living Church* (Collegeville: Liturgical Press, 2005), 127-130.

¹²⁸ SC 84. "Sacrosanctum Concilium," 835.

¹²⁹ Adam, *The Liturgical Year*, 26.

¹³⁰ Taft, *The Liturgy of the Hours in East and West*, 369.

The analysis of the prayers we have undertaken in part two shows that members of the Church participate in the saving mysteries of Christ through their lives. The faithful prepare themselves to celebrate the feasts, and this helps them receive salvific grace. They participate in the salvific mysteries celebrated and gain the fruits of salvation. In their daily lives, they are inspired to pray and work for the salvation of all humanity. The earthly Church intercedes for all departed souls. Also, all Christians share in the missionary spirit of the Church in their effort to spread the Good News by participating in the liturgy.

2 LITURGY AND CHRISTIAN LIFE

For Schmemmann liturgy is the main business of the Church.¹³¹ Christian life is so profoundly interwoven with the liturgy of the Church that one can never fully live a life in Christ without liturgical participation. Jesus came so that humans may have life, and have it abundantly. To grow in this life, he declared, one needed to have a close relationship with him, like that of the branches to a vine.¹³² Through baptism, a Christian begins a new life in the risen Christ.¹³³ The old self of the believer is set aside and the person is reborn. While awaiting the fullness of the divine life at the end of time, the Church already enjoys the first fruits of that life here and now.¹³⁴ The liturgy should be explicated and understood as providing the context and means for the faithful to grow in the divine life, in response to the mysteries of salvation. As an icon of that new life, a Christian should be able to challenge and renew his or her old life in and around the Church. It is liturgy that builds up the body of Christ and makes it the temple of the Holy Spirit.

One cannot be simply reduce liturgy to a ritual to be performed. Liturgy is a dynamic reality that celebrates a lived and living mystery. Put in another way, liturgy is about encountering the living and saving God. It is also about the transformation and salvation of humanity, which is effected by the faithful's participation in the celebrated mystery.¹³⁵ Liturgy is about one's encounter with the triune God in word and sacrament, about offering praise and thanksgiving, about enacting the paschal mystery, about celebrating God's love and care for us. At the heart of this mystery, then, is God, the creator and Savior of humankind.¹³⁶

One's encounter with saving mystery must lead to participation in that mystery. For Alexander Schmemmann, to be a Christian implies that one is a communicant who participates in the death of Christ in order to rise with Him into eternal life.¹³⁷ Personal death in the life of a Christian is necessary to live the paschal mystery. Christians encounter the paschal mystery in everyday living.¹³⁸ Apparently, there is a paradox involved in the paschal mystery: the

¹³¹ Alexander Schmemmann, *Church, World, Mission: Reflections on Orthodoxy in the West*, ed. Alexander Schmemmann (Crestwood: St. Vladimir's Seminary Press, 1979), 131.

¹³² See Jn 10:10 and Jn 15:1-6.

¹³³ Rom 6:3-4.

¹³⁴ Gaillardetz and Clifford, *Keys to the Council*, 7.

¹³⁵ Joyce Ann Zimmerman, "Editor Notes," *Liturgical Ministry* 8, Summer (1999), 156.

¹³⁶ Zimmerman, "Editor's Notes," 156.

¹³⁷ Schmemmann, "The Mystery of Easter," 17.

¹³⁸ See in this regard a detailed study by Arnaud Join-Lambert, in which the author advocates the LH as a privileged means of all the baptized people to live the gospel daily by following Christ. Join-Lambert, *La Liturgie des Heures par tous les Baptisés*.

paradox of a death that leads to life. This paradox is closely related to Jesus' earthly life.¹³⁹ Death presupposes a radical change demanded by Christian life. This is described using various concepts: one is to be born anew and lose one's life to gain it. The parable of the grain of wheat that falls and dies to bear more fruit displays the logic of this change.¹⁴⁰ The inner unity and dialectic that exists between dying and rising is the core of the paschal mystery. To be a Christian implies that one practices the implications of the paschal mystery. It requires that one share in the life, death and resurrection of Christ through one's own life.

Given this, we conclude that the paschal mystery is the heart of Christian life as well as the heart of the liturgy. The Church celebrates the paschal mystery again and again in order to deepen its understanding and appreciation of the mystery.¹⁴¹ Christians make contact with the glorified risen Christ and participate in his paschal mystery through the sacraments.¹⁴² Indeed all liturgical celebrations deepen and sustain the Christian's immersion in the paschal mystery. Especially the Liturgy of the Hours makes it possible to renew this participation at every hour of the day.

Furthermore, the paschal mystery calls for one to live a life according to the great commandment of love. Love demands that one die to one's selfish motives and care for others. This requires a paschal movement of dying to personal sinfulness.¹⁴³ It is an ongoing process, directed towards perfect union with the Divine and with the fullness of Divine life in the eschaton. Consequently, the paschal mystery is lived out in terms of Christian hope. The paschal mystery as experienced in Christian life thus produces a certain tension between that which is and that which is yet to come, between the present and the future, and between being and becoming.¹⁴⁴

In the following section, we examine the current status of the Liturgy of the Hours in the Church. Additionally, we consider various scholarly evaluations of the reform of this liturgical prayer in the time since Vatican II. Along with this, we discuss the nature, form and constituent elements needed for a fruitful liturgical renewal in the Church with regard to the restoration of the Liturgy of the Hours.

2.1 VATICAN II AND THE LITURGY OF THE HOURS

SC 100 calls for the renewal of the LH and its more frequent use by the people of God. IGLH 21 recommends the common celebration of the LH in parishes in particular. Zimmermann

¹³⁹ This is the paradox of power in weakness and of life in death. Lane, "The Paschal Mystery," 288.

¹⁴⁰ Jn 12:24. See Lane, "The Paschal Mystery," 288.

¹⁴¹ Maury Schepers, "An Integral Spirituality of the Paschal Mystery," *Worship* 75, no. 2 (2001), 98.

¹⁴² SC 6 recalls that in baptism, men are plunged into the paschal mystery of Christ: they die with him, are buried with him, and rise with him (cf. Rom 6:4, Eph 2:6, Col 3:1, 2 Tim 2:11). "Sacrosanctum Concilium," 821.

¹⁴³ Lane, "The Paschal Mystery," 290. Fagerberg calls the asceticism as the art of practicing death and resurrection ahead of the final judgement. So for him it is preemptive mortification. Fagerberg, *On Liturgical Asceticism*, 100-101; 121. Bouyer says that Christ's death makes a Christian capable of dying efficaciously. Louis Bouyer, *The Paschal Mystery: Meditations on the Last Three Days of Holy Week* (Chicago: Regnery, 1950), xiv.

¹⁴⁴ Lane, "The Paschal Mystery," 290.

wonders “why a liturgical rite as important as the Liturgy of the Hours could end up with such a poor revision in face of all the good work that followed Vatican II.” She finds the reason for this “in a significant shift in understanding of the Liturgy of the Hours that has resulted from recent scholarship.” In her analysis, the revised rite of 1971

reflects the tension between understanding the Liturgy of the Hours as (practically) the private, daily prayer of the clergy, and a desire to implement the Hours for the whole Church. In fact, praying alone and praying in community demand two very different styles of prayer. The revised rite favors the former and discourages the latter. The Constitution on the Sacred Liturgy doesn’t give us much impetus for a widespread implementation of the Liturgy of the Hours in our parishes. Chapter IV is titled “The Divine Office” and devotes a scant eighteen sections to it (§83-101). Although described as “the public prayer of the Church” (§90), the focus is on priests (cf. §84, 86, 90, 96, 98) and those required to pray it (cf. §84, 95, 98, 101). There are oblique references to others who are not clerics or members of religious congregations (§84, 90), and only one clear reference to its restoration as a parochial prayer (§100). Notice, however, the limitations of §100: Pastors should see that Morning and Evening Prayer are implemented in parishes “on Sundays and the more solemn feasts.” There is no clear understanding here that the Liturgy of the Hours is the daily prayer of all the baptized.¹⁴⁵

Some practical reforms were called for in SC, however, to aid in the apostolic work of those who pray these Hours.¹⁴⁶ Zimmerman regrets that the pastoral implementation of these reforms of the LH was not sufficiently encouraged.¹⁴⁷ According to Crichton, SC recommends the Liturgy of the Hours as a source of piety and the personal spiritual life of the priest, but does not consider its public nature. The Council also emphasizes that the purpose of the Hours is to sanctify the day.¹⁴⁸ SC 90 states that one of the purposes of the Liturgy of the Hours is to nourish the spiritual life.¹⁴⁹ Furthermore, we read in SC 21:

[I]n this restoration, both texts and rites should be drawn up so that they express more clearly the holy things which they signify; the Christian people, so far as possible, should be enabled to understand them with ease and to take part in them fully, actively, and as befits a community.

This instruction indicates two vital areas to be attended to while revising and restoring liturgical texts. Kees Waaijman,¹⁵⁰ in a discussion of the Vatican II liturgical renewal in his handbook on spirituality, distinguishes two related fields important for liturgical

¹⁴⁵ Joyce Ann Zimmerman, “Liturgical Notes,” *Liturgical Ministry* 2, Summer (1993), 117.

¹⁴⁶ Prime was suppressed, and it was suggested that those praying the LH select from one of three other hours: from Terce, Sext, and None. Here, Ryan emphasizes the intention of the Council that consecrated people who are engaged in active ministry be helped so that the liturgical Hours should not turn out to be an *onus diei* (daily burden) but become an *opus dei* (work of God), as St. Benedict called it. Ryan, “The Divine Office,” 62.

¹⁴⁷ Joyce Ann Zimmerman, “Overview of General Instruction of the Liturgy of the Hours,” in *The Liturgy Documents: A Parish Resource*, ed. David Lysik, Liturgy Documents Series (Chicago: Liturgy Training Publications, 2000), 262.

¹⁴⁸ Crichton, *The Church’s Worship*, 188.

¹⁴⁹ Crichton, *The Church’s Worship*, 191.

¹⁵⁰ Kees Waaijman is a Carmelite monk and professor of spirituality at Radboud University in Nijmegen.

spirituality.¹⁵¹ He speaks of the texts and rites as the liturgical form. He calls for a renewal of the liturgical form in relation to its meaning (the significance of the form) and in relation to the Christian community (the actual participation in the form).¹⁵² Any renewal of liturgical form, therefore, in Waaijman's view, must consider its meaning in itself as well as with respect to its appropriateness for conveying that meaning to participants.

The next sections address the question of how to overcome this unfortunate limitation of the reform in the case of the LH by ensuring that appropriate attention is paid to the relation between the LH and its significance for and relation to the participation of the praying Church.

2.2 RENEWAL IN RELATION TO THE MEANING OF THE LITURGY OF THE HOURS

2.2.1 Adequate Forms Ensuring Organic Development

According to Paul Bradshaw, historical evidence not only makes clear the twofold nature of the Liturgy of the Hours, but also shows that there are at least four different patterns of daily prayer in the history of the Church. It is not enough, he thinks, just to point to the cathedral tradition as the authentic expression of Christian daily prayer in the conditions of the twenty-first century.¹⁵³ Although the cathedral form could be seen as a liturgical expression of the nature of the Church, the daily assembly of people with a number of ministers is not a real possibility for the Church today. When celebrated occasionally on Sundays or solemnities, it will not fit with the nature of daily prayer.¹⁵⁴

The rediscovery of the Cathedral tradition reveals the expressions of anamnesis and intercessory prayer in liturgical forms besides the Eucharist.¹⁵⁵ After Vatican II, there was a recognition that the Eucharist does not exhaust the possibilities of the Church for the expression of daily prayer. Even though the Eucharist is the sign of unity for the body of Christians, daily prayer can also be regarded as a daily bread that nourishes and strengthens the Church. Sunday Eucharist should indeed be seen as the expression of the eschatological banquet on earth,¹⁵⁶ but Ryan finds that the "revised Liturgy of the Hours that puts the psalms in a New Testament context challenges the daily celebration of the mass alone as the normal practice in a parish."¹⁵⁷ He perceives a tension between these two thanksgiving liturgies, namely the daily mass and daily Liturgy of the Hours. First of all, there should be consensus regarding what form of the LH is to be restored. Also, any reform should ensure that the

¹⁵¹ He describes these as two dimensions of Catholic liturgy, the liturgical form and the actual execution of it. Kees Waaijman, *Spirituality: Forms, Foundations, Methods*, trans. John Vriend, Studies in Spirituality Supplement 8 (Leuven: Peeters, 2002), 138-139.

¹⁵² Explaining the participation in the liturgical form, Waaijman identifies four layers, namely 1) participation in the execution of liturgy, 2) participation of the people, 3) participation in the mysteries, 4) participation in God-relatedness. Waaijman, *Spirituality: Forms, Foundations, Methods*, 138-139.

¹⁵³ Paul F Bradshaw, *Reconstructing Early Christian Worship* (London: SPCK, 2009), 101.

¹⁵⁴ He suggests that since the cathedral office is only one form among the many of the fourth century forms of daily prayer, it could not be seen as a normative expression of early Christian prayer. Bradshaw, *Reconstructing Early Christian Worship*, 115.

¹⁵⁵ Andrew Dominic Ciferni and Laurence A. Mayer, "Liturgy of the Hours," *Worship* 50, no. 4 (1976), 335.

¹⁵⁶ Ciferni and Mayer, "Liturgy of the Hours," 335.

¹⁵⁷ Ryan, "The Revised Roman Liturgy and the Gospel Restored," 39.

liturgy is developed organically, without breaking the continuity of tradition. This organic development of liturgy is not in the sense what Alcuin Reid argues for. For Alcuin Reid, it was retention of the so called traditional form of liturgy.¹⁵⁸ But what we propose here is a development which is natural and integrating the different phases of evolution of the liturgy. It could be more close to what Chupungco calls by organic progression.¹⁵⁹ The Cathedral form may be suitable for a parochial celebration of the LH, but any adequate revision of texts must take into account the circumstances of the local community.

2.2.2 The Nature of the Liturgy of the Hours

By its very nature, the Liturgy of the Hours has been a solemn and communal celebration from its very beginnings. Later, it became a private prayer of the clergy and took on an obligatory connotation, which ended with the clericalization of the Liturgy of the Hours.¹⁶⁰ Roguet notes that, in the ecclesiology of LG, the Church is no longer held to be a hierarchal society, but rather a communion of the people of God sharing the priesthood of Christ.¹⁶¹ Here lies the fundamental reason for the recommendation of the liturgical reform that the Liturgy of the Hours be solemnly celebrated in communities. It should also encourage the participation of the laity.¹⁶² Leonel L. Mitchell, a liturgical scholar of the Episcopal Church, observes that there is a wide gap between the theology of the Liturgy of the Hours and its practice, mostly due to a defective understanding of the Liturgy of the Hours. He explores the basic problems in the understanding of the nature and theology of the Liturgy of the Hours.¹⁶³

SC recommends the communal celebration of the LH, extending beyond the clerical or monastic obligation to observe them. It should be the prayer of the whole Church, and the faithful should assemble to pray it. Nevertheless, proper catechism and formation in the praying of the Hours is necessary for it. This area of liturgical renewal was neglected and priests were not convinced of the pastoral adaptability of the LH, since they tended to see it as a choral or monastic office.¹⁶⁴ To overcome this tendency, the people of God must be made aware of their duty and privilege to pray the public prayer of the Church. Priests and other religious leaders should promote the LH as the daily prayer of the Church and encourage its communal celebration wherever possible.

¹⁵⁸ Alcuin Reid, *The Organic Development of the Liturgy: The Principles of Liturgical Reform and Their Relation to the Twentieth-Century Liturgical Movement Prior to the Second Vatican Council*, 2nd ed. (San Francisco: Ignatius Press, 2005). See also Alcuin Reid, "Sacrosanctum Concilium and the Organic Development of the Liturgy," in *The Genius of the Roman Rite: Historical, Theological, and Pastoral Perspectives on Catholic Liturgy*, ed. Uwe Michael Lang (Chicago: Hillenbrand Books, 2010), 198-215.

¹⁵⁹ In the case of SMC, the liturgy of the Church had a strong Syriac connection for many centuries. At the same time, liturgical reform must also take into account the contemporary situation of the Church. The diversity in the liturgical celebrations i.e. in the Vollzug should be incorporated and the liturgy should be allowed to grow forward. Anscar J. Chupungco, "Inculturation and the Organic Progression of the Liturgy," *Ecclesia Orans* 7 (1990), 7-21.

¹⁶⁰ Roguet, *The Liturgy of the Hours: IGLH with a Commentary*, 87.

¹⁶¹ Roguet, *The Liturgy of the Hours: IGLH with a Commentary*, 87-88.

¹⁶² Roguet, *The Liturgy of the Hours: IGLH with a Commentary*, 88.

¹⁶³ Mitchell, "Theology and Praxis of the Daily Office," 41.

¹⁶⁴ Edmond Cullinan, "Evening Prayer in the Parish," *The Furrow* 38, no. 11 (1987), 701.

2.2.3 Contents of the Liturgy of the Hours

Bradshaw rightly points out that the LH is a reminder of the real nature of prayer, to which all Christians are called. The Liturgy of the Hours is the prayer of the Church, the royal priesthood; it is a participation in the prayer of Christ, who is the great high-priest, and a sacrifice of praise and intercession for the salvation of all. Moreover, the primary focus of the Liturgy of the Hours is praise and intercession, and it should not be wholly replaced by meditation on the psalms or other portions of Scripture.¹⁶⁵ However, the history of the monastic office shows the danger of adding or replacing the praise of God and intercession for the world with Scriptural readings. These characteristics of praise and intercession are found in earlier forms of the Liturgy of the Hours. But a balance between praise and intercession with the Scriptural elements is needed.

For the majority of the people of God, their only encounter with the Word of God is during the Sunday Eucharistic celebration. The laity's participation in praying the Liturgy of the Hours has not yet been adequately encouraged, however.¹⁶⁶ This observation indicates that the Liturgy of the Hours is regarded as a liturgical prayer celebrating the Word.¹⁶⁷ But it is also a pure form of praise and worship. Nevertheless, it could be an excellent means of communicating the Word of God, thus making it more accessible to the faithful.¹⁶⁸ One cannot call this a reductionist view of the Liturgy of the Hours. It is only a claim that the LH should be so revised that it contains the praise and worship elements, intercessory prayers, and also Scriptural readings.

2.3 RENEWAL IN RELATION TO THE PEOPLE OF GOD

The first question an ordinary believer might ask about the Liturgy of the Hours would likely be about the pastoral and spiritual significance of these prayers, which are neither sacramental nor private. The General Instruction of the Liturgy of the Hours claims:

If the faithful come together and unite their hearts and voices in the Liturgy of the Hours, they manifest the Church celebrating the mystery of Christ [...] Pastors of souls should see to it that the faithful are invited and helped by requisite instruction to celebrate the chief Hours in common, especially on Sundays and feasts. They should teach them to draw sincere prayer from their participation and so help them to understand the psalms in a Christian way that they may gradually come to use the prayer of the Church more fully.¹⁶⁹

¹⁶⁵ Bradshaw, *Reconstructing Early Christian Worship*, 116.

¹⁶⁶ *Instrumentum Laboris*, for the Twelfth Ordinary Assembly scheduled for October 2008. The subject of this Assembly was "The Word of God in the Life and Mission of the Church." An *Instrumentum Laboris* is a summary of responses to the *Lineamenta* (an introduction and outline of the subject for discussion at an upcoming General Assembly of the World Synod of Bishops) sent to all Episcopal Conferences, Eastern churches, Departments of the Curia, and the Union of Superiors General. The document summarizes information returned to the General Secretariat in preparation for an Ordinary Assembly. *Instrumentum Laboris* 33, Available at http://www.vatican.va/roman_curia/synod/documents/rc_synod_doc_20080511_instrlabor-xII-assembly_en.html [accessed February 23, 2012].

¹⁶⁷ Ryan, "The Revised Roman Liturgy and the Gospel Restored," 38.

¹⁶⁸ *Instrumentum Laboris* 37 [accessed].

¹⁶⁹ IGLH, 21-22.

All these instructions remained confined to specialized papers, however, and thus the LH has not been accorded its proper place in the liturgical life of the Church at large. John Crichton has commented: “[T]he Church holds a high doctrine of the Divine Office, yet its practice must be said to be low.”¹⁷⁰ What can be done to improve the lamentable situation of this liturgical form to make it more popular in the Church?

2.3.1 The Status of the Liturgy of the Hours in the Liturgical Milieu of the Church

The monastic West has always accorded a special place to the celebration of the Liturgy of the Hours. “Let nothing be preferred to the work of God,” we find in the Rule of Saint Benedict.¹⁷¹ IGLH finds that this prayer is a primary responsibility of the Church. Understanding the internal logic of the Liturgy of the Hours and its theological foundations will make it possible to better appreciate the power and beauty of the Church’s liturgy. Since the prayers of the liturgy are for the people, it is right that the Liturgy of the Hours, and especially the Morning and Evening Prayers, which are a part of the prayer of the Church, has been restored in parish worship.¹⁷²

Furthermore, the Liturgy of the Hours is a remedy to the subjective devotionalistic tendencies so often seen today especially in the SMC. The LH ensures that one’s piety is in agreement with the intentions of the Church community. According to Taft, “objective ecclesial piety is not all penitential, not all Eucharistic not all Marian nor all devotion to the passion. It is not just Christological nor just Trinitarian. It is a balanced synthesis of all of this.”¹⁷³ Accordingly, one can find a balanced and ecclesial piety in the Liturgy of the Hours. As a matter of fact, there is little chance of a return to a supposed golden age and any perfect, original liturgical shape of the office. As Woolfenden says, quoting Paul Bradshaw, what we can rather do is make choices and decisions on the basis of a clear theology instead of a supposed antiquity.¹⁷⁴ The ancient status of the LH as the daily prayer of the Church is to be restored. For this, there should be a corporate effort on the part of those responsible for liturgical reform and renewal. Research and studies in this area must be encouraged and the results should reach the level of actual practice.

2.3.2 The Liturgy of the Hours in the East

The East long had a strong tradition of communal celebration of the Divine Praises in parishes. The clergy were obliged to recite the divine office in public in the East Syrian

¹⁷⁰ J. D. Crichton, *The Church’s Worship: Considerations on the Liturgical Constitution of the Second Vatican Council* (London: Chapman, 1964), 187.

¹⁷¹ RB 43.3. Timothy Fry, ed. *RB 1980: The Rule of St. Benedict in English* (Collegeville: Liturgical Press, 1982), 65.

¹⁷² Bryan Cones, “Mass Instruction: Fr. Robert Taft on Liturgical Reform,” *U.S. Catholic* 74, no. 12 (2009), 27. Graham Woolfenden agrees that even after Vatican II, the Church failed to communicate the genuine vision of the Liturgy of the Hours as a possible model of daily worship in Roman Catholic parishes. Graham Woolfenden, “The Ancient Cathedral Office and Today’s Needs,” *Worship* 67, no. 5 (1993), 389.

¹⁷³ Taft, *The Liturgy of the Hours in East and West*, 369.

¹⁷⁴ Paul Bradshaw presented this in a paper given to the Annual General Meeting of the Alcuin Club, held in the Jerusalem Chamber, Westminster Abbey, March 10, 1992. See footnote 49 in Woolfenden, “The Ancient Cathedral Office and Today’s Needs,” 404.

Church, to which the SMC belongs, and the faithful were encouraged to participate in it.¹⁷⁵ OE 22 demands the restoration of the ancient communal celebration of the LH in the Eastern Churches.¹⁷⁶ The instruction for applying the CCEO demands the restoration of the communitarian celebration of the Divine Praises in accord with the liturgical books.¹⁷⁷ Since the LH was upheld with care in the East, not only in monastic communities but also in parishes, the CCEO emphasizes the obligation to celebrate them in the cathedrals, parishes, rectorial Churches, religious communities and seminaries.¹⁷⁸ In addition to the need to observe the prescriptions of the liturgical books,¹⁷⁹ there should be a true mystagogical program¹⁸⁰ to make the faithful understand the meaning and value of this prayer.¹⁸¹ In the SMC, the tradition of the parochial celebration of the LH is now being restored. However, three long centuries of latinization of the liturgy of the SMC and the influence of other devotional prayers in the lives of the faithful have made restoration of the LH very difficult.

Against this backdrop, Bradshaw proposes a more informal style of prayer that can be performed communally as well as individually as needed. One should not prescribe a specific time of prayer, but only the desirability of frequent prayer, even in the absence of ordained ministers.¹⁸² More positively, the prayer of the Church should not be restricted to certain fixed hours and forms, but should mainly point to a life in communion with God, punctuated by specific moments of prayer whenever and wherever possible. These prayers should not be regarded as the special possession of certain members of the Church, but every member of the Church should have the privilege and duty to perform or lead and pray on behalf of the entire human race as well as the cosmos.¹⁸³ Some regulation of the public liturgy of the Church is needed, though also the private recitation of the LH should be encouraged whenever communal celebration is not possible.

¹⁷⁵ Thomas Mannoorampampil, "Orientalium Ecclesiarum and the Syro-Malabar Liturgy: Historical and Theological Perspective," *Christian Orient* 28, no. 3 (2007), 101.

¹⁷⁶ "Orientalium Ecclesiarum," in *Decrees of the Ecumenical Councils*, eds. Norman P. Tanner and Giuseppe Alberigo, vol. 2 (Washington, D.C.: Georgetown University Press, 1990), 906.

¹⁷⁷ "The ancient tradition of celebrating the Divine Praises with the people should be restored without delay so as not to deprive the faithful of a privileged source of prayer, nourished by treasures of authentic doctrine." Instruction for Applying the Liturgical Prescriptions of the Code of Canons of the Eastern Churches (CCEO) §98 (January 6, 1996), in OIRSI, *Roman Documents on the Syro-Malabar Liturgy*, Updated and enlarged ed., OIRSI, vol. 173 (Kottayam: OIRSI, 1999), 248-249.

¹⁷⁸ Canon 199 §2; 309; 377, 473 of CCEO. *Code of Canons of the Eastern Churches: New English Translation* (Washington, D.C.: Canon Law Society of America, 2001), 77; 123-124; 152 and 187.

¹⁷⁹ Canon 309 of CCEO, *Code of Canons of the Eastern Churches*, 124.

¹⁸⁰ Nowadays the term *mystagogy* means catechetical instruction on the sacraments. But in broader sense it means the explanation of liturgical rites. It could be applied to every type of liturgical celebration. The word *mystagogy* probably derives from the Greek verb *mueō*, which was used in a sacral context to mean the teaching of a doctrine and initiation into the mysteries. *Mystagogia* is always connected with *mystērion*, *mystikos*, and *mystēs*. See T. Federici, "La Mistagogia Della Chiesa. Ricerca Spirituale," in *Mistagogia e direzione spirituale*, ed. E. Ancilli (Milan: Pontificio Istituto di spiritualità del Teresianum, 1985), 165. For the Greek fathers, *mystagogy* was 1) the performance of a sacred action and 2) the oral or written explanation of the mystery hidden in the Scriptures and celebrated in the liturgy. Enrico Mazza, *Mystagogy: A Theology of Liturgy in the Patristic Age* (New York: Pueblo, 1989), 1-2.

¹⁸¹ Instruction, §98. OIRSI, *Roman Documents on the Syro-Malabar Liturgy*, 249.

¹⁸² Bradshaw, *Reconstructing Early Christian Worship*, 115.

¹⁸³ Bradshaw, *Reconstructing Early Christian Worship*, 116.

2.4 HOW TO PROMOTE THE LITURGY OF THE HOURS?

Renewal is feasible only if the Church starts with a desire to learn the tradition of the Liturgy of the Hours. In suggesting ways to promote the Liturgy of the Hours in parishes, Storey says that these are the best occasions for instruction and fellowship. During Lent and Advent, it helps to discover concrete ways of renewing the mysteries of the incarnation, *parousia* and passion in the minds and hearts of the faithful. It is an occasion for those about to be initiated and those already baptized to meet and pray together, as they are discouraged from attending the Eucharist before baptism.¹⁸⁴ Casel argues that since no other prayers of the Church have the status of liturgical prayer, as the Liturgy of the Hours have, it is the Church's duty to return this prayer to its proper place.¹⁸⁵

Storey has some suggestions for how the Church can reform the present form of the Liturgy of the Hours. They are the following: the deliberate abandonment of the monastic principle of the recitation of the entire Psalter and the *lectio continua* of the Bible; the restoration of the principle of the fixed psalm and discrete readings; the restoration of the clear-cut principle that the clergy are responsible for restoring the Hours, presiding at them, preaching and teaching about them, and helping people understand the psalms in a Christian way; and the restoration, wherever possible, of a classic cathedral celebration of the Hours.¹⁸⁶ This seems partially adoptable for the contemporary Church. However, the declining number of clergy and secularized society make it challenging to see how these proposals could be successful.

As Ephrem Carr emphasizes, solid liturgical formation is the best way to ensure a good liturgical celebration. That calls for good preparatory liturgical catechesis for the faithful, along with the pastors, clergy, seminarians, and young religious people.¹⁸⁷

2.5 PRACTICAL SUGGESTIONS

At this juncture, we would like to suggest some practical ideas for how to promote the Liturgy of the Hours in the daily life of the Church as a whole. Being most familiar with the context of India, and particularly that of the Syro-Malabar Church, my suggestions may be most suitable for that context.

A) New, More Appropriate Liturgical Texts

First, in order to implement the Liturgy of the Hours as the daily prayer of the members of the Church, it is essential that the prayer texts be revised. Churches need simpler prayer texts, yet texts that comprise the rich praying tradition of the Church. They should have a fixed psalmody and other scripture readings and be easy to follow for the laity. It may be best to start with only the major hours; all the same, a small book with prayers for all other hours would help people who have enough time to pray with the Church in a comprehensive way. In the case of the SMC, the revision must take into account the different versions and popular

¹⁸⁴ Storey, "Parish Worship: The Liturgy of the Hours," 11.

¹⁸⁵ Casel, *The Mystery of Christian Worship*, 93.

¹⁸⁶ William G. Storey, "Liturgy of the Hours: Cathedral Versus Monastery," *Worship* 50, no. 1 (1976), 69-70.

¹⁸⁷ Carr, "Sacrosanctum Concilium and Its Consequences," 193.

editions of the LH now in use. The organic development of liturgy must be taken as a guiding principle, and tendencies to merely ‘restore’ the texts, in a way that disregards renewal, must be avoided.

B) Training and Formation of the Leaders of the Church

Priests and the religious who are called to serve the people of God are responsible to provide Christian formation to the people of God. In order to implement the decisions of the liturgical commissions and promote the liturgical life of the faithful, first of all the formation of clerics and the religious needs to be based on sound liturgical training.¹⁸⁸ They should be trained to gain the real spirit of liturgy and the experiential wisdom to pray and help laypeople to pray the rich Liturgy of the Hours which is both traditional and spiritual in nature. They must be convinced of the spiritual benefits and formational power of this public prayer of the Church. This will help the clergy and the consecrated to appreciate and promote a culture of praying with the Church in their parishes and communities.

C) Slow and Steady Training of the Laity

Praying the Divine Praises demands appropriate catechetical information and formation from the time of one’s childhood onward. Catechetical classes, which are still popular as Sunday school classes in the Syro-Malabar Church, provide the best context for this. A strategy of step-by-step training is required to implement this prayer in the parishes. It should include promoting study of and research into the theological and spiritual richness of the prayers of the LH among the laity. This will introduce laypeople into the rich spiritual heritage hidden in the traditional prayers of the Church. The leadership of priests and religious communities will play a significant role in the training of the laity, as they pray together with believers. Musical praying or the singing of the psalms and intercessions of the LH will help to ensure the faithful’s full and active participation.¹⁸⁹ The words prayed during the LH take time to have an effect in the lives of the participants. So, it is important to slow down the pace of the recitation and breathe together as one body. Chanting of the psalms and other prayers during the LH at the shrine of St. Alphonsa in Bharananganam, Kerala is an example of applying music effectively.¹⁹⁰

D) Start Praying with the Church

One of the best ways to implement something is to start straight away. It is recommended to start the morning and evening prayer services on feast days and other special occasions when parish communities gather. Once started in tandem with these other devotional practices, the LH could easily replace the novenas or other popular devotions and the faithful might become aware of the prominence of the prayer of the Church. One might list many examples

¹⁸⁸ SC 15-17.

¹⁸⁹ Active participation is not simply external in nature but it is the intelligent participation. It is more internal and contemplative participation as the Latin word *actuosa* means. Ratzinger, *The Spirit of the Liturgy*, 171-177; Reid, “*Sacrosanctum Concilium* and the Organic Development of the Liturgy,” 200.

¹⁹⁰ Starting in the Lent season of 2013, the evening liturgy of *Ramsa* of the SMC is prayed daily in the St. Alphonsa pilgrim centre at Bharananganam. Many devotees and other pilgrims from all over the world attend them and experience the richness of this liturgical prayer of the Church. See the *Ramsa* (Divine Office), <http://alphonsa.net/holy-mass-time/devotions/> [accessed March 28, 2016].

the lives of Christians, as a school of prayer of the Church. The paschal mystery, which is the essence of the liturgy, is to be accomplished in the lives of believers. This demands a revision and renewal of the LH in the Church. In the second section, we have examined the pastoral dimension of liturgy to show how the renewal ought to take place. The Liturgy of the Hours has been shown to be a most neglected part of the Church's liturgy, yet among the most powerful formative liturgical contexts of the Church. Hence, we have proposed some recommendations for how practically to promote this significant liturgical form in the lives of the faithful today with more focus on the SMC.

GENERAL CONCLUSION

Most often, liturgy is studied from a historical or pastoral point of view, and sometimes from a merely practical point of view. This is likely due to a limited understanding of liturgy as a set of ritual practices of the Church. This dissertation has adopted a *theological* perspective on the study of liturgy in order to establish that it should be regarded as a primary source of theology in the Church.

1 LITURGY AND THEOLOGY IN THE CHURCH

The liturgy of a Church, which is the primary bearer of Christian faith, reveals its theology in a comprehensive and integral mode. Alexander Schmemmann regrets that many have failed to see in the liturgy an all-embracing vision of life, a power to judge, inform and transform the whole of existence, and a philosophy of life shaping and challenging all ideas, attitudes and actions of believers in the totality of the Church's *leitourgia*. Liturgy is alienated from the life of the Church and from the life of the Christian individual. It is confined to the temple, but beyond that has little influence and no power.¹ Our own study of the liturgy in these pages, by contrast, has explored the theological depth of the prayer life of the Church. Analyses of liturgical prayers have disclosed the various dimensions of God's salvation plan, enfolded in the paschal mystery. In our analyses of the prayers, we have uncovered the soteriological, ecclesiological, eschatological, Christological and anthropological elements of salvation that are involved in the liturgy. Methodologically, we have been engaged in liturgical theology: not in its strict sense, as Kavanagh and Fagerberg say, but as a heuristic journey intended to extract theology from the liturgical texts used in actual liturgical celebrations today. In these ways, we hope to accelerate a restored recognition of liturgy as the theological norm par excellence, as an ontological condition for theologizing, and as the original as well as primary context of all theologies. The all-encompassing nature of liturgy and its capacity to integrate academic theology is advocated in this study.

We also have claimed that liturgy is the sole and most real context for theology, and that the paschal mystery is a uniquely powerful concept that can bring theology and liturgy together. This study is a concrete proof of our assertion and a pioneering attempt to develop it, as we know of no other study with a consistently liturgical theological methodology. The academic world of theology today is struggling to support the Christian religion and the Church with adequate theological reflections in a challenging multi-religious and secularized environment. Our claim here is that liturgical theology is not just an alternative way of theologizing, but a methodology with great potential to assist theological academia in its efforts.

2 THE LITURGICAL YEAR: A THEOLOGICAL REALITY

Our analysis of prayers in the dissertation shows that the celebration of the liturgy sanctifies and transcends present time and earthly life. These liturgical celebrations, where the paschal mystery is lived, lead the faithful to eternity and enrich their hope in it. Thus, the liturgical year may be seen as a mysterious theological reality that guides the Church on its pilgrimage towards eternal glory through the celebration of liturgy. The liturgical year not only provides

¹ Alexander Schmemmann, "Theology and Liturgy," in *Church, World, Mission: Reflections on Orthodoxy in the West*, ed. Alexander Schmemmann (Crestwood: St. Vladimir's Seminary Press, 1979), 131.

a framework for the annual celebration of the mysteries of faith, but transforms the Church for eternity.

In the context of liturgy, the various seasons of the liturgical year all revolve around the mystery of Christ as the central event and essential theme of every feast and celebration. The liturgical year is also described as Christ himself, who is alive in His Church.² The whole Church year is organized as an annual celebration of the mystery of Christ and of the saints, whose lives offer examples of the concrete realization of this mystery. And this celebration supports the growth of Christian communities and individuals. The liturgical year is seen as the manifestation of Jesus Christ and his mysteries in the Church and in the faithful soul. The liturgical year, with the paschal mystery of Christ as its focal point, shapes the theology of every liturgical celebration of the Church. The prayers of the liturgy invite the faithful to plunge into the paschal mystery. The celebrations connect participants to the paschal mystery in a significant way.

3 THE FORMATIONAL CAPACITY OF THE LITURGY OF THE HOURS

After the devastating world wars of the last century, Christians wondered about the occurrence of such events in the context of a supposedly Christian Europe. Many theologians examined how people are formed in Christian mores and values in the context of extreme cultural and national values antithetical to Christian reality. Catholic theology seriously discussed the role of the liturgy as a formative element of Christian life.³

In the contemporary world, liturgy, which is source of all activities of the Church, often lacks a real and meaningful connection with all the other aspects of the Church's life. Nevertheless, this study has shown the power of liturgy to inform, shape and guide the consciousness of the Church as well as the self-understanding of every Christian as an individual and as a member of the Christian community. In the school of prayer of the LH, participants slowly transform into primary theologians by experiencing communion with God and with their fellow beings. This process of learning continues till the ongoing formation of the Body of Christ reaches its fulfillment at the second coming of Christ.

One may well ask how the process of liturgical formation works in our age of secularization. The secular and individualistic culture of the present day forms people to be free, oriented to their own self-interest, and negligent of the surrounding community in need. How can a person be made to be bound in love, united in common cause with others and responsible for the welfare of all? This is the challenge for the Church today. Human beings are created to be member of single family, a single great community, including all humanity and the whole cosmos. They are called to be in union with God and in communion with their fellow beings. They should become eco-friendly as well as responsible for human life, irrespective of race, color and religion. The Christian must transform his or her life from being self-centered life to being Christ-centered. Christians are supposed to imitate Christ Jesus, in their readiness to sacrifice their lives for the good of others. They should look beyond this earthly life and lead

² *Mediator Dei* §165; Odo Casel, *The Mystery of Christian Worship*, ed. Burkhard Neunheuser, Milestones in Catholic Theology (New York: Crossroad, 1999), 65.

³ Jeffrey M. Kemper, "Liturgy Notes," *Liturgical Ministry* 8, no. Summer (1999), 158.

a life focused on the future, with an eschatological hope.⁴ How can the LH lead one to have a passionate and committed liturgical life in society? It must lead the Christian to live a more disciplined life, marked by a liturgical asceticism. This asceticism is achieved by praying the LH. It is not a personal prayer but the prayer of the Church and for the Church, and a prayer with Christ, in Christ, and through Christ. Liturgical experience and one's encounter with the living presence of God in the forms of the liturgy reforms and transforms the worldview and lifestyle of the faithful.

4 THE SIGNIFICANCE OF THE CHURCH'S PRAYER

The Liturgy of the Hours can be described according to any of its many attributes. It is a sacrament of time and of the paschal mystery, a sacrifice of praise, a school of traditional prayer, the informing and transforming context of Christian formation, a didactic tool to understand the doctrines and dogmas of the Church, a theological norm, training in spirituality, and so on. It is a prayer of the parish as well as the family, a prayer connecting local Churches to the universal Church, the daily cycle of the liturgical year, a means to join the rhythm of the cosmos, an extension of the sacraments, a biblical way of praying and living, a celebration of the paschal mystery and a prayer prayed together with the mystical body of Christ that draws out the doxological identity of humankind as *homo adorans*.⁵

Since the paschal mystery is the underlying theological principle of the liturgy of the Church, daily or frequent as well as active and full participation in the liturgical prayers of the Church leads members of the Church to participate in the paschal rhythm of dying and rising. This renewing experience achieved through liturgical engagement strengthens them to move ahead in their earthly pilgrimage towards participation in the heavenly liturgy. The psalms show that the praising and lamenting of the human condition is adequately expressed in the prayers of the Israel.⁶ By praying the LH and participating in the liturgical life of the Church, the new Israel achieves the paschal experience of passing through the sea of sorrows with evil behind it, to enter the promised land of the resurrection.

The significance of this official Church prayer in the formation of the faithful, individually and communally, has not been well or often explored. The active participation of the faithful in the LH supports a Christ-centered liturgical formation. By immersion in the community's liturgical life in Christ and in the praying tradition of the Church, participants gain a focus on their life's essential purpose and a paschal rhythm of dying and rising in the Lord. They are absorbed by the paschal mystery of Christ in the Church's school of prayer. We claim that liturgy is the ontological condition for the Christian formation of the faithful within the Church. Liturgy is the verb, Church is the noun. It is thus a dynamic context for Christian formation. What makes it dynamic is the presence of the living God. The formation of Christians is an ongoing process, and liturgy is the most apt place for it. Liturgy shapes the gathered community into the Body of Christ.

⁴ This eschatological act of hope in the Resurrection is made possible by liturgical asceticism. David Fagerberg, *On Liturgical Asceticism* (Washington, D.C.: Catholic University of America Press, 2013), 82-84.

⁵ Alexander Schmemmann, *For the Life of the World: Sacraments and Orthodoxy*, 2nd rev. and expanded ed. (Crestwood: St. Vladimir's Seminary Press, 1973), 15.

⁶ Sailors call the hymns, psalms and other spiritual songs as sung theology. See his study Don E. Saliers, *Music and Theology* (Nashville: Abingdon Press, 2007), 33-41.

To think and feel with the Church, it is necessary to pray with the Church. The LH is the best way to learn to pray with the Church. This nature of this prayer is Christological, therefore, as well as ecclesiological. Participation in the heavenly liturgy through the divine praises gives it an eschatological dimension as well. As a liturgical prayer, it has a communal aspect that fosters the bond of communion in the Church. The LH is prayed in the name of the Church for the good of all humanity and it presents itself as a perfect intercessory prayer. This is the 'worship in spirit and truth' mentioned in the Gospel of John, since this worship is performed through Christ under the guidance of the Holy Spirit. True worship in the LH must become a dynamic part of the daily life of the Church. This celebration of faith in the community leads to the growth of the body of Christ that is the Church.

In the context of the various spiritualities that sprout and spread in the Church, the need for a genuine liturgical spirituality is clear. Such spirituality could be promoted by popularizing the LH. The Liturgy of the Hours is to be promoted since it is the official school of prayer. The faithful need to be trained in the Divine Praises in order to think and feel with the Church (*sentire cum ecclesia*). The daily worship of every Christian is to be founded in the LH. We have examined the status of this theologically rich and spiritually enriching liturgical prayer, the Liturgy of the Hours, after the reforms of Vatican II, and made some proposal concerning how the practice of this prayer in the public life of the Church can be promoted. However, it is essential to begin a genuine revision of the liturgy in order to provide a structure of the Liturgy of the Hours that is suitable for the contemporary Church.

5 DIVERSITY AND UNITY OF THE CATHOLIC CHURCH

This study has compared two rites of the Catholic Church: the Roman rite and Syro-Malabar rites. The liturgical traditions of these rites have different histories and have developed in different ways. The prayers of both rites, however, show the underlying unity of the Churches in the Catholic communion. The liturgy of both Churches proclaims the truth: though different in their rites, both are parts of the same Catholic Church. Despite differences in their cultures, the same faith is lived and celebrated in both. Although each rite seems to display a different theology, both have as their center *the same Christ Jesus, and the same mystery of salvation that is revealed through his life, death, and resurrection.*