

Inculturation of the Eucharistic Celebration

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Abstract

Just as Christianity has been reduced to a religion in the course of centuries, the eucharistic celebration too has become for many Christians a ritual action. The image of the eucharist which we have today is not the same as the one projected by the early Church. Just as the Last Supper was for Jesus the symbolic synthesis of his whole life and mission, our eucharistic celebrations should be the expressions of our Christian life and commitment. The purpose of inculturation is to make this life and commitment become existentially relevant. This can be achieved only if the celebrations are situated in the social and cultural context and not merely through replacement of symbols which are just taken from the religious and cultic milieu. In order to effect this we need pastors and the faithful who are involved in the life of the community and society around. We do not celebrate our eucharist at the foot of the cross, but in the midst of the world. The celebration of the eucharist with the altar facing the people is a very good beginning of the inculturation of the eucharistic celebration provided that both the priest and the people understand its genuine significance.

Keywords

Last Supper, Inculturation, symbols, early Church, Indian Church.

Just as Christianity has been reduced to a religion in the course of centuries, the eucharistic celebration too has become for many Christians a ritual action. The image of the eucharist which we have today is not the same as the one projected by the

early Church. The New Testament writings do not present the eucharist as a cultic action, but as an expression of discipleship using symbols taken from human relationship. The first Christian communities went to the temple for their worship and gathered in their homes for the Eucharist (Acts 2, 46). What was required for the celebration of the Eucharist was fellowship expressed in human sharing. The leader of the eucharistic assembly was called 'president' and not 'priest'. The eucharist was celebrated around a table and not an 'altar'. All these indicate that eucharistic celebration did not belong to the category of ritual acts. This is perfectly in line with the New Testament understanding of worship described in the letter to the Hebrews, 10: 5-10. The community that participated in the eucharist was a community of reconciliation which partook in a fraternal meal. The risen Lord manifested himself in the midst of this community through the symbol of breaking the bread and sharing the cup. When the symbols of sharing the meal disappeared, the eucharist lost its community dimension and its ritualization began: the 'priest' replaced the 'president'; the 'altar' replaced the 'table'; the 'church' as a sacred place for worship replaced the 'church' as the house of the community. People gathered as a group of worshippers rather than as a community of fellowship; cultic rituals taken from religious cultures replace the symbols of human relationship.

In our efforts towards inculturation of the eucharistic celebration, our starting point has been the eucharist as a cultic action and not as a community action. In the early period when the liturgical families began to grow, differentiate and develop, ritual elements from Mediterranean cultures were introduced into the eucharistic celebration; in the same way, after Vatican II, in the implementation of liturgical inculturation in Asia, there has been a tendency to introduce the ritual elements of the religious traditions of the people. As is evident, this approach to inculturation will only perpetuate the distortion of the eucharistic celebration as it took place in the Mediterranean world. In the light of these considerations, our approach to inculturation of the eucharist needs to be reviewed in order to make sure that we bring

out the authentic meaning of the eucharist. This means that our efforts towards eucharistic inculturation should manifest more clearly its secular, human, communitarian and socially transformative character than its cultic character. This takes place under the impulse of the Holy Spirit who is the primary agent both in the eucharistic action and in inculturation¹. I intend to present my reflections on the inculturation of the eucharist in this perspective.

1. The symbolic elements of the Last Supper

We need to examine the symbols which Jesus used in the institution of the eucharist before we take any step towards the inculturation of the eucharist. This is required in order to be faithful to the command of the Lord and to be relevant to the context in which we are putting into practice what he told us to do.

A. Was the Last Supper a paschal meal?

Whether the Last Supper was a ritual paschal meal is a question that is still debated. The Gospel narratives of both the Synoptics and St. John seem to pose a problem with regard to the paschal character of the last meal which Jesus took with his disciples. However, irrespective of the paschal character of this meal, from the Gospel narratives we can derive one conclusion, namely, the eucharistic institution was not linked to any of the ritual elements of the paschal meal. "In fact, whether the supper was this special paschal meal or another, there is no doubt that Jesus did not connect the eucharistic institution of the new covenant to any details that are proper to the Passover meal alone. The connection is solely with what the Passover meal has in common with every meal, that is, the breaking of the bread in the beginning and the rite of thanksgiving over the cup of wine mixed with water at the end. And we may add, this is what made it possible for the Christian eucharist to be celebrated without any problem, as often as one might wish, and not only once a year"².

The eucharistic symbols, given during the Last Supper of Jesus, be it a Paschal meal or not, are not taken from the ritual elements of the Passover meal. In the Gospel of John it is explicitly stated at the beginning of the Last supper that it was an expression of Jesus' love for his disciples; it was an *agape*; it was related to the Passover of Jesus from this world to the Father and not to the ritual Passover rites of the Jews." Now before the festival of the Passover, Jesus knew that his hour had come to depart from this world to the Father. Having loved his own who were in the world, he loved them to the end" (John 13, 1). In order to understand the meaning of this meal more clearly, it is necessary to relate this meal to the many meals which Jesus had during his life-time. He ate with sinners; he multiplied the loaves to offer a meal to the hungry crowd; he had meals with his disciples. The Last Supper was the climax of all these meals; all of them were ordinary meals marked by feelings of human relationship; all of them implied the involvement of Jesus in the lives of those with whom he shared these meals. This last meal indicated his total and definite involvement – his death and resurrection.

B. The meals of the risen Lord

For the disciples, after the resurrection, the Last Supper became the Lord's Supper, i.e., they recognized him as the risen Lord in the breaking of the bread which was a continuation of the meals which they took with him before he died. These meals, too, were not ritual meals as is evident from the contexts within which they took place. Jesus ate with them after the resurrection in order to convince them that he is truly human and he still shares his life with them in a human way. Hence, we may say that the eucharist does not have its origin in a ritual meal, but in a meal of human relationship.

C. The Eucharistic celebrations of the early Church

The first Christian community celebrated the Lord's Supper in a secular context. There were no sacred or religious rituals connected with it. In fact some of the people around considered

them atheists, because in their gathering together as Christians they did not have any sacrifice or acts of religious worship as commonly understood by their religious neighbours. From the Acts of the Apostles and the writings of Paul it is clear that “the house-church was the centre of their existence, where their bonding and communion were forged...There is no specific information about presidency of the Eucharist either in the Pauline letters or elsewhere in the New Testament. From Luke’s supper account we know that it was considered a service rather than a holding of rank and since it had to involve teaching and blessing, it is classified as a word ministry requiring appropriate charisms...Since the model of worship was at first deliberately non-priestly there was no parallel with levitical cult”³. The Eucharistic celebration is called an act of proclamation rather than a ritual act.

D. The Eucharist in the later Period

With the change in the understanding of the Church, from community to a religious institution, the eucharistic celebration also underwent a change. Cultic expressions taken from the Old Testament tradition and from the religious background of the peoples in the midst of when the Church existed, began to enter into the celebration of the Eucharist. This resulted in the loss of the human and secular characteristics of the Eucharist. It became more and more an act of worship of the Lord rather than the proclamation of his death and resurrection. The symbols of celebration acquired meanings that indicated orientation to God in a vertical manner rather than those of the early celebrations which indicated communion with God through human relationships. The typical Christian religiosity which consisted in discovering the divine within the human was replaced by a religiosity that consisted in the performance of rituals that were meant to establish communication with God whose abode was in a mysterious world. The symbols of the eucharist are no more the table around which people sat, but an altar placed away from the people and accessible only to the priest; the leader of worship

was separated from the rest of the community in the way he dressed and through a language that was unintelligible to the people. The eucharistic bread is no more the bread of human sharing, but a ritually prepared bread, distinct in appearance and form from the bread that is used for expressing human fellowship. In other words, we may say that human and secular symbols are replaced by religious and cultic symbols.

2. The meaning of inculturation

In the Christian understanding inculturation is not mere cultural adaptation. Taking the Incarnation as the paradigm for inculturation, it implies the assumption of all that is human. The Word became truly flesh in its existential reality. This was clearly shown by Jesus when he became one with the poor and the down-trodden. This has its consequences in all areas of human life. “The Gospel must impregnate the culture and the whole way of life of man”⁴. The encounter between the Word and the world, Gospel and culture is a dynamic process. The involvement total and unconditional will be followed by a prophetic critique and a re-interpretation of the assumed reality. When this happens inculturation will result in the creation of a new society in a given historical and geographical area manifesting the vitality of Word of God within particular contexts. We may call this the process of creating authentic local churches. The Christian community that emerges from this course of action will be able to share its experience with its contemporaries, in the context of the world and history from within, fully in the socio-cultural-religious milieu. Seen in this light inculturation will not consist merely in replacing a set of existing symbols with another set taken from the local culture, nor does it consist in adapting some existing formulations with a view to making them more intelligible to different mentalities. It will call for changes that affect the lives of the people and will pose challenges that question the existing structures. There will emerge a new way of being and acting with its consequences in on all the spheres of life. “The good news of Christ constantly renews the life and culture of fallen men. It

combats and removes the errors and evils resulting from sinful allurements which are a perpetual threat. It never ceases to purify and elevate the morality of peoples. By the riches coming from above, it makes fruitful, as it were from within, the spiritual qualities and gifts of every people and of every age”⁵. Modern liturgical renewal initiated by Vatican II has stated the following as general criteria for the reform of liturgy: “Liturgy is made up of unchangeable elements divinely instituted, and elements subject to change. The latter not only may but ought to be changed with the passing of time if features have by chance crept in it which are less harmonious with the intimate nature of the liturgy, or if existing elements have grown less functional”⁶ Inculturation is one of the general norms for this renewal: “Even in the liturgy, the Church has no wish to impose a rigid uniformity in matters which do not involve the faith or the good of the whole community. Rather she respects and fosters the spiritual adornments and gifts of the various races and peoples. Anything in their way of life that is not indissolubly bound up with superstition and error she studies with sympathy and, if possible, preserves intact. Sometimes in fact she admits such things into the liturgy itself, as long as they harmonize with its true and authentic spirit”⁷. We need to see now how we can apply these principles and norms to the inculturation of the Eucharist.

3. Inculturation of the Eucharistic Celebration

a) The source of the symbols in the inculturation of the Eucharistic celebration

We have already seen that the symbols used by Jesus at the Last Supper are not cultic symbols. We also know that Jesus abolished the rituals of worship of the Old Testament with a new set of symbols which have their source in human relationship (Heb. 10, 5-10). Besides, rituals are artistic expressions of faith. When they express the divine too much they can become superstitious. In the eucharist we affirm the originality of the Christian faith, namely, the discovery of the divine in the human.

The Christian economy of salvation which the eucharist celebrates begins with the humanizing of the divine. God descends in the midst of the human community and expresses Himself through human symbols. When we use rituals, we tend to reverse the movement; we divinize the human divinize straight away. "If we are to interpret the ritual of the eucharist accurately, we need a sacramental language that will take seriously the humanness of the action and the finiteness of the people and objects involved in it."⁸ The symbols used for the inculturation of the eucharist have to be carefully selected. The question is: to what extent should we respect a people's culture? The history of the Church is the history of both cultural adaptation and cultural imperialism. Some of the symbols of religious worship in India can indicate not only the vertical character of worship, but also the discriminatory caste system which is prevalent in the religious life of the peoples of this country. The borrowing of such symbols from the cultic practices can distort the very meaning of the Eucharist which is a celebration of brotherhood/sisterhood, equality and sharing. We need, therefore, to look for a symbol system which indicates human relationships and communion of persons. It is necessary to adopt symbols in the celebration of the eucharist which challenge the unjust structures of society. Then the prophetic critique which is characteristic of inculturation modelled on Incarnation will become operative and this will facilitate the emergence of a new society that is to be transformed by the Gospel. It will be a proclamation of the death and resurrection of Christ in the context of a society that must be liberated from sin and injustice; it will be a proclamation that truly announces the coming of the Lord, 'until the Lord comes', a proclamation that heralds the emergence of the new earth and the new heaven.

b) The methodology for the inculturation of the Eucharist

When one speaks of the inculturation of the liturgy, the first thing that comes to the mind of many people is the change of the symbols used in the celebration. This does not seem to be a correct

approach. Every celebration presupposes a life. We celebrate what we are trying to live. Seen in this perspective, our inculturation of the eucharist should start not from the ritual of the celebration, but from the life of the people who celebrate it. The symbols used will not only reenact a historical event of the past or point to a future world of happiness to come, but they will be capable of challenging the lives of those who are engaged in celebration. In fact the renewal of the liturgy of the eucharist after Vatican II has this as its objective. The altar facing the people is not merely a change meant to perform the rituals in front of the people; it is proclamation of the death and resurrection in the midst of the people, challenging their lives and urging them to interpret their lives in terms of the Mystery that is celebrated. "Our symbols affect the way we perceive and respond to our environment. As symbols are an interpretative filter, they both express and shape our experience. Symbolic relevance means the ability of the ritual to engage its participants at the level of their consciousness which awakens their sensibilities"⁹. Another area where the eucharistic liturgy can challenge the participants is the use of symbols at the offertory or the preparation of gifts. The people should bring to the eucharist their life that is committed to sharing everything with their brothers and sisters. The gifts that are brought at the offertory in order to express participation of the people in the eucharist must indicate their self-gift. To make the inculturation of the eucharist authentic we need to make sure that the symbols which are chosen are related to the life situation of the people; they should indicate their readiness to build up the body of Jesus, the community where there is was no one in need as we read in the Acts of the Apostles (Acts 4, 34) We celebrate in the eucharist the Mystery of Jesus' death and resurrection actually taking place in the midst of the community. The symbols used in the celebration should be capable of expressing this reality. "Rituals and sacraments are not discourses. They originate as expressive actions and it is the action that always remains basic...Indeed such actions as breaking the bread and sharing the cup say what a thousand sentences could not say. But such actions are symbolic

in many contexts; so words enter to fix the context and interpret the precise meaning of the action”¹⁰. The inculturation of our Eucharistic liturgy should enable us to interpret our lives in the variety of contexts in which we celebrate them. The symbol which is the language of such celebrations should be adequate enough to fulfil this role.

4. The efforts towards the inculturation of the Eucharist in the Indian Church

a) What has been done already?

The inculturation of the eucharistic celebration began in India almost immediately after Vatican II. The National Biblical, Catechetical and Liturgical Centre (NBCLC), under the direction of the CBCI, took the initiative in this matter already in 1968. The Second All India Meeting held at Bangalore in January 1969, suggested to do this in different stages: at the first stage, it was proposed to introduce some minor adaptations with a view to creating an Indian atmosphere of worship, chiefly the adoption of Indian postures and gestures, Indian objects and elements, vestments and decorations, forms of homage and veneration; the second stage was to consist in the composition of an Indian anaphora (Eucharistic Prayer) which would proclaim the marvels done by God not only in Israel, but also in India and in the world. This was to be composed in a language and way of praying specific to India. The meeting also proposed a schema for an Indian liturgy of the Mass¹¹.

The implementation of these proposals began immediately after the meeting. The meeting itself suggested twelve points of adaptation to be introduced into the liturgy of the Mass. These were approved by Rome in the same year¹² and were proposed for optional implementation all over India. An Indian anaphora was composed following the above directive; however, it was not approved by the CBCI and hence it was not sent to Rome. Later on in the late 80s the text of the anaphora was revised and approved

by the CCBI during one of its General Body Meetings and sent to Rome for approval. But no reply has been received from them up to now. The preparation of an Indian Liturgy of the Mass was taken up by a subcommission of the CBCI Liturgy commission in 1971. Taking into account the 12 points of adaptation and others given by the Second All India Meeting, an Order of the Mass was prepared. It is being used on an experimental basis in some parts of India.

b) A critique of the efforts already made

The 12 points of adaptation which were approved by Rome and implemented in some places have served their purpose to some extent, namely, the creation of an Indian atmosphere of worship. But it must be admitted that they have not fully served to achieve the true goal of inculturation which we have described above. They have remained mainly on the level of rituals and have not succeeded in bringing out the community building and social thrust of the Eucharist. Some people have labelled these changes brahminical and hence unpalatable to the Dalits who see in them symbols of oppression and discrimination. However, it must be admitted that those who have participated in eucharistic celebrations in which they have been introduced after a proper catechesis, have found them capable of communicating an experience of God. It depends on the celebrant or the animator of worship to relate these symbols to actual life-situations and thus challenge the participants to get involved in the life of their brothers and sisters. The political thrust of the eucharistic action will be kept alive if the celebrant who uses the symbols interprets them in the correct context.

The Indian Eucharistic Prayer takes us to a deeper level in the inculturation of the eucharist. The Eucharistic Prayer is a text that proclaims the marvels of God's saving intervention in human history. According to the General Instruction of the Roman Missal the Eucharistic Prayer is the centre and summit of the whole celebration of the Mass: "The meaning of the prayer is that entire congregation of the faithful joins itself with Christ in

acknowledging the great things God has done”.¹³. God’s marvels for people cannot be reduced to the happenings in the history of Israel. God has been active in the lives of all the peoples in the world. Christ came to reveal this. In the celebration of the Mystery of Christ, it is necessary to proclaim not only the history of salvation as it was realized in Israel, but also as it has been taking place in a hidden and mysterious way in the rest of human history. In our eucharistic celebrations, therefore, we should also proclaim God’s marvels in our history. In this way the eucharist will interpret for us the presence of the saving God in our midst, both in the past and in the future. It will enable us to enter into communion with all other peoples and join in their struggles with the Spirit of Jesus as our guide. The Indian anaphora, composed by the subcommission, has the following characteristics: the basic structure of the Eucharistic Prayer, common to the East and West is preserved. This is required for the continuation of the tradition; The Eucharist is something that has been handed down (1 Cor. 11, 23). The specific Indian character of this prayer is spelt out in these words by the composers of this prayer: “A first element of Indianisation is to be found in the phraseology and manner of expression of the Christian eucharist. The Christian theme of thanksgiving can and must be coined in forms and thought-patterns harmonious with Indian culture. In the texts proposed here, parallel references to Christian and Indian scriptures are provided, to show how thought-patterns in harmony with Indian culture have been made use of to express the Christian eucharist in a way that will appeal better to the Indian mind. More important however than the adoption of Indian thought-patterns is the place given, in the content of various parts of the anaphora, to the Indian scene. Thus, for instance, in the proclamation of God’s deeds of salvation, the Noah-covenant is applied to the age-long quest for God found in the religious tradition of India; similarly special reference is made to the Indian situation in the intercessory prayers”¹⁴. This prayer has tried to maintain the two requirements of continuity with the Judaeo-Christian tradition of the history of salvation as well as the specific interventions of God in the life of our people. It is a

proclamation that can experientially evoke the thanksgiving of our people. At the same time, a question can be asked regarding the relevance of this proclamation for the actual Indian situation today? In fact there are some Eucharistic Prayers composed in the West which mention certain concrete events and situations that exist in the lives of the people today. Perhaps this is better done through a catechesis oriented to the participation of the faithful in the Eucharistic Prayer than by mentioning them in the printed text of prayer. The president of the Eucharist can even invite the people to call to mind the actual situation in which they are living and struggling as they listen to the proclamation during the celebration. The contextualization of the Eucharistic Prayer is part of the pastoral action of the celebrant during the celebration; it is not possible to include them always in the printed text of the liturgy, since these vary from place to place, from community to community and from time to time.

The steps towards the creation of an Indian Liturgy of the Mass were taken up by a subcommission set up by NBCLC. The basic structure of the Christian eucharist, common to all rites, has been preserved: introductory rite, liturgy of the Word, liturgy of the eucharist and concluding rite. Within this general framework a new order has been evolved. The introductory rite consists of three parts: a) Reception and welcome, using symbols taken from social life, b) purification rites, using elements taken from *Agamic* worship, c) lighting of the lamp, representing Christ in the assembly. The liturgy of the Word has remained substantially the same with some slight modifications such as more importance given to silence and the introduction of the Upanishadic invocation, *Asatmo ma sad gamaya* before the Gospel reading. In the liturgy of the Eucharist there are only few innovations from the perspective of inculturation: a) the gifts are brought in a metal tray; b) together with the gifts eight flowers are offered; they indicate the eight directions, that is, all corners of the world from where Christ gathers his people through his death and resurrection in order to offer a pleasing worship to the Father, c) finally at the doxology a triple Arati is offered in a spirit of dedication and

surrender to the Father together with Jesus Christ.¹⁵ As can be seen from the above description, because of the presence of certain cultic and ritual elements in the celebration, the originality of the Christian eucharist as a community building action is not fully brought in this Order of the Mass. However, it must be admitted that in the understanding of the Eucharist prevalent among our people, it is not possible to eliminate all symbols of a cultic nature from our celebrations. It is the task of the leader of the community to interpret them in the proper manner relating them to the actual life situation of the people. The inculturation of the eucharist, therefore, does not depend entirely on the texts that are used for the celebration; it depends very much on the pastor who animates the celebration. In other words, it is necessary to understand that the eucharistic celebration is not merely an act of worship, but it is also a pastoral action; it is not only an act by which people relate themselves to God, but also to one another in order to build up a new society.

5. The future of inculturation of the Eucharist in India

Looking at the state of inculturation today both in India and in the rest of the world, we have to admit that the future of inculturation is not very encouraging. The attitude of the Roman authorities as revealed in the recent documents does not seem to be very much in favour of evolving an inculturated eucharistic celebration. Rome insists that all efforts towards inculturation must be undertaken keeping in mind the unity of the Roman Rite. This can and does pose an obstacle to the creation of inculturated liturgies in the world as is evident from the following statement of the Fifth Instruction of the Congregation for Divine Worship for the right implementation of the Constitution of the Sacred Liturgy of the Second Vatican Council “The work of inculturation...is not therefore to be considered an avenue for the creation of new varieties or families of rites; on the contrary, it should be recognized that any adaptations introduced out of cultural and pastoral necessity thereby become part of the Roman

Rite, and are to be inserted into it in a harmonious way”¹⁶. Rome wrote an encouraging letter to the Chairman of the Indian Liturgical Commission: “The proposal to compose a new Indian Anaphora in collaboration with experts in different fields are most welcome”¹⁷. But in the subsequent years, the directives that were issued by the same Roman Congregation in this matter were far from encouraging such initiatives. With regard to the inculturation of the Eucharistic Prayer by the local Churches, another document says: “In the eucharistic prayer, because of its nature, it is not always or easily possible to achieve a precise adaptation to the different groups or circumstances”¹⁸. The Instructions that came show that the Roman authorities look at the efforts of the local Churches to compose their own eucharistic prayers with caution and at times even with suspicion.

In spite of all these restrictions, we can inculturate our eucharistic celebration if we situate our celebrations in the life contexts of our people. The issue becomes more complicated and difficult if we try to bring in religious and cultic elements into this process; but if we make our eucharist more and more community centred and if the celebrations become proclamation that challenge the lives of the people, the real purpose of eucharistic inculturation will be achieved. Then there will emerge symbols that are appropriate.. One simple example is the case of our offertory processions. If they are an expression of our readiness to share life with our brothers and sisters, the gifts that are brought to the altar will signify the true meaning of the eucharist as participation in the self-gift of Christ. Another case could be that of a brief introduction given by the priest before beginning the Eucharistic Prayer relating the prayer to the theme of the whole eucharist. Even when we use the existing approved Eucharistic Prayers, if we make intelligent choices from among them we can express the relationship of the eucharist to the life of the community that is celebrating.

Conclusion

Just as the Last Supper was for Jesus the symbolic synthesis of his whole life and mission, our eucharistic celebrations should be the expressions of our Christian life and commitment. The purpose of inculturation is to make this life and commitment become existentially relevant. This can be achieved only if the celebrations are situated in the social and cultural context and not merely through replacement of symbols which are just taken from the religious and cultic milieu. In order to effect this we need pastors and faithful who are involved in the life of the community and society around. We do not celebrate our eucharist at the foot of the cross, but in the midst of the world. The celebration of the eucharist with the altar facing the people is a very good beginning of the inculturation of the eucharistic celebration provided that both the priest and the people understand its genuine significance. The process of inculturation will naturally flow from this. There will be spontaneity in expression and involvement in participation. It will become a eucharist that is truly inculturated and more effectively celebrated than those which are performed, according to a book or a symbol system prepared by liturgical experts.

Notes

1. Ecclesia in Asia n. 21
2. Louis Bouyer, Eucharist, Notre Dame 1968 p. 99
3. David N. Power, The Eucharistic Mystery, New York 1992, p. 58
4. Evangelii Nuntiandi n. 20.
5. Gaudium et Spes n. 58
6. Sacrosanctum Concilium n. 21
7. Ibid. n. 37
8. Tad Guzie S.J, Jesus and the Eucharist, New York 1974, p. 23.
9. John H. Westerhoff, Celebrating and living the Eucharist: a cultural analysis, in Bernard J. Lee S.M. (ED.) Alternative futures for worship, Collegeville 1987 p. 17.
10. Tad W. Guzie op. cit. p. 72

11. D.S. Amalorpavadass (Ed.), The Second All India Liturgical Meeting, NBCLC, Bangalore 1969 p. 11 ff.
12. Consilium ad exsequendam Constituionem de Sacra Liturgia, Prot. no.. 802/69, dated April 25 1925
13. Congregation of Divine Worship, General Instruction of the Roman Missal, Vatican 2001, no. 78.
14. New Orders of the Mass for India, NBCLC Bangalore 1974, p. 20-21
15. New Orders for the Mass for India, NBCLC, Bangalore 1974 p. 15-16
16. Congregation for Divine Worship and Discipline of sacraments, Liturgiam Authenticam, , Vatican 2001 n.5
17. SCDW: Letter to Chairman, CBCI Commission for Liturgy, 25th April 1969.
18. SC for Divine Worship, Circular Letter Eucharistiae Participationem to presidents of Conferences of Bishops , Vatican 1973, n.12.