



EPARCHY OF THUCKALAY

INSTRUCTIONS ON LITURGICAL CELEBRATION WITH SPECIAL REFERENCE TO THE HOLY QURBANA

GENERAL INSTRUCTIONS:

1. All the instructions and rubrics specified in the *Taksa* of the Holy *Qurbana* are to be meticulously followed. While the Synod provides certain optional elements in the text, the eparchy strongly encourages uniformity in specific aspects. This approach benefits both celebrants and participants, ensuring that the Holy *Qurbana* is celebrated consistently throughout the eparchy. Therefore, in order to maintain uniformity in the entire celebration of the Holy *Qurbana*, the eparchial bishop has issued the following instructions, which are to be adhered to by all priests celebrating the Holy *Qurbana* within the eparchial territory.
2. The Madbaha (Holy of Holies/Altar) is the most important area in every Church that depicts the Liturgical Tradition and the Faith Pattern of the Society. So, we urge you to follow the Ideal Structure of the Syro Malabar Church, in its construction, Renovation and Modification. Thus, it is required that the plan of the same is to be approved by the liturgy commission before permission is granted by the Curia before the Construction, Renovation and Modification of the Madbaha.
3. The Elements of cultural adaptation like *Arathy* are to be done before the liturgical procession. Since the Liturgy starts officially with the Liturgical procession, no such elements are recommended during or after the above-said procession.
4. Adoration of the Blessed Sacrament, Navanal, and prayers to the saints shall not take place during the Holy *Qurbana*.
5. The altar symbolizes the Throne of God, the tomb of Christ, the sacrificial altar, the ladder leading to heaven, and the table for a banquet. Therefore, except for what is required by the liturgy, everything else should be kept away from the altar, such as flowers and candles.
6. In every Church, a board that displays the name of the liturgical season must be prominently displayed.
7. The *Propria* of the liturgical season must be used on Sundays, unless it coincides with Parish Feast, Feast of Our Lord or any other major feast.

8. Wherever possible, you are exhorted to commemorate the Saints listed in our liturgical calendar in the Holy *Qurbana*.
9. The thurible must be used on Sundays, days of obligation, and on significant feast days.
10. The offertory procession (if it is there) should be done at the beginning of the Holy *Qurbana*.
11. The Choir is to help the Community to sing the hymns and thus there must be choral singing instead of solo.
12. Tunes of songs that are known to the faithful in Thuyai, Changanacherry, and Ernakulam shall be used in the Holy *Qurbana*. The rest of the tunes shall be adapted only after proper preparation and practice have been given to the people.
13. It is recommended to reduce (or even to avoid) the interludes as they consume a considerable time and affect the liturgical continuity and beauty of prayers and hymns.
14. The prayers in the holy *Qurbana* reserved for priests must be said by them only, whatever be the situation. No one else is allowed to sing together with the priest or instead of him to make the singing perfect.
15. At the end of every Holy *Qurbana*, one ‘Our Father,’ ‘Hail Mary,’ and ‘Glory’ have to be recited for the intention of the eparchy. If they are included in the prayer for a special occasion, they shall be avoided.
16. The detailed instructions on the Holy *Qurbana* are given in the action plan published during the Jubilee Year on page number 9.
17. **The UNITY and CONTINUITY of the Sacrament-** Holy *Qurbana* is a single unit from its beginning to end. So there should not be any actions that affect the unity of the Celebration in any situation. There is no Action or celebration that is more important than the Unity of the celebration.
 - a. Homily neither starts nor ends with “In the name of the Father...”
 - b. The offertory procession is to be done at the beginning of the Holy *Qurbana*, if there is such a custom, before *Pukdanakon (Pascavin Thirunaalinile...)*. There should not be any practice of taking it during the Holy *Qurbana* as it affects the decorum of the Sacramental celebration.
 - c. No rubrics and signs are allowed during the Holy *Qurbana*, other than what is specified by the text, whatever may the situation be.

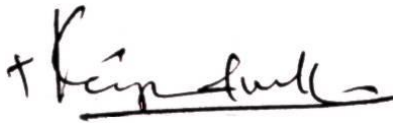
- d. The instructions and information for the parish community shall be given only after the completion of the *Qurbana*. It is prohibited to conduct a Vote of Thanks etc. during the *Qurbana*.

QURBANA- INSTRUCTIONS on RUBRICS and OPTIONS

18. The *Qurbana* is to be started by singing or praying the *Puqdanakon (Pascavin thirunalinile)*.
19. 'Glory to God in the highest' shall be recited thrice in the Holy *Qurbana* every day.
20. The prayer 'Our Father...' at the beginning of the Holy *Qurbana* shall be recited fully every day.
21. When the Marmitha (Ps 144,145,146) is used from the main part of the Text, it is concluded with Ps 35.
22. It's highly recommended to celebrate the Kissing of the Cross on the feasts of Our Lord, the Feast of Dukrana, the Feast of the Exaltation of the Cross, the Feast of Mar Sleeva of Mylapore and during Raza.
23. The *Lakumara* and *Trisagion* shall be sung thrice on Sundays and solemn days. The practice of singing the lines of these songs as a duet (two lines by one group and the next by another group) should be avoided.
24. From the first reading, the faithful can sit until the reading of the epistles.
25. The *Suraya* is to be sung by the celebrant only. Since we have it in the Propria, you may not add "*Andavarin thirunaalathanin...*", because it is a theological error (it is the Lord's Day and not the remembrance of the Lord's Day).
26. The Bible Readings in the Holy *Qurbana* are proclaimed rather than being read. It is recommended that one who reads, come well prepared and proclaim. It should never be proclaimed by the non-Catholics.
- 27. The homily must be based on the four readings of the day and in tune with the Liturgical season. It shall be given in the local language of the faithful. It shall strictly avoid giving instructions during the homily.**
28. Only Bishops, Priests, and Deacons can give the homily during the Holy *Qurbana*, and no one else.
29. During the Imposition of Hands, there is no practice of blessing the faithful.
30. The creed shall be recited at all Holy *Qurbana* celebrations.

31. The Anaphora of Mar Theodore should be used from the first Sunday of the season of Annunciation till the Oshana Sunday.
32. The Anaphora of Mar Nestorius should be used on the following days:
 - Feast of *Denaha*,
 - Friday of John the Baptist,
 - Wednesday of *Moonu Nomp*,
 - Friday of Greek Fathers
 - Feast of *Pessaha*.
33. The prayer request by the celebrant must be done in singular form and not in plural form even in concelebrated Qurbana.
34. The exchange of peace shall be done in the following way: one of the servers receives the sign of peace from the celebrant/concelebrant and offers peace to the other servers and the congregation. The exchange of peace through the bowing down of heads can be done only in the absence of servers/altar boys.
35. The use of *Dyptics* is to be promoted and it is to be recited by the concelebrants, if they are there. As it is our custom to remember the living and the dead during Qurbana, it is highly recommended to remember them here than during the *karo-zutha*.
36. It is mandatory to include the Prayer Request twice (first and second) in every Holy *Qurbana* celebration.
37. The *G'hanta* prayer should be done as it is mandated by the *Taksa* –In a bending position, in a low but audible voice with hands stretched or folded hands. **It should never be recited by the concelebrants.**
38. During the Preparation service, as the priest prepares to bless the Paten and Chalice, the rite of Thurible is performed. However, the priest does not add incense into the Thurible nor bless the incense at this point. So, instruct the Altar boys to come with the incense put in the thurible.
39. It is recommended to consecrate the necessary hosts for the faithful in every Holy Qurbana. The practice of consecrating hosts for the following days is to be avoided as much as possible
40. The Holy Eucharist is normally given in two Species if the situation is not stated otherwise. The children must get the opportunity to receive the Holy Eucharist immediately after the Baptism.

41. The Priest and deacon are the ordinary ministers of the distribution of the Eucharist, the persons with minor orders and those who have obtained due consent from the Bishop can be Extraordinary ministers of the distribution of the Eucharist. Others are not allowed to distribute the Eucharist in any situation. The Extra Ordinary Ministers never come near the Altar to take the Eucharist from the Altar, they have to stand outside the sanctuary and the priest has to give them the ciborium there. They should wear special vestments designed for the extraordinary ministers.
42. Deacons are not allowed to consume the Holy Eucharist directly from the *Pilasa* (Paten) but the priest gives them immediately after he consumes the Eucharist reciting the prayers meant for the distribution for the deacons.
43. The song during Holy Communion must help the Liturgical community to meditate upon the ineffable gift and to thank the Lord. It is highly recommended that there should be sufficient time for silence and prayer. The song must not continue even after the distribution of the Holy Eucharist is over. The song during this time is not a substitute for the prayers that follow. The thanksgiving of the community and the deacon must not be avoided.
44. It is recommended to recite the Lord's Prayer at the end since it is an act of thanksgiving to the Father for the gift of *Qurbana* on Sundays and solemnities.
45. The Prayer after the *Hutt mama* (Final Blessing) is to be said by the priest alone and after the prayer priest has to kiss the altar in reverence for the Throne of God.



+ **George Rajendran SD**
Bishop of Thuckalay



The above-given instructions are approved by H.E. Mar George Rajendran sdb, Bishop of the Eparchy of Thuckalay on 01 September 2023. It is published in the priests' conference held at Sangamam on 04 September 2023.

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