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**SACROSANCTUM CONCILIUM AND CHALLENGES,  
IN THE LITURGICAL INCULTURATION  
IN THE CATHOLIC CHURCH OF INDIA**

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May the Triune God grant to all everlasting peace and abundant blessings!

## STUDENT'S DECLARATION

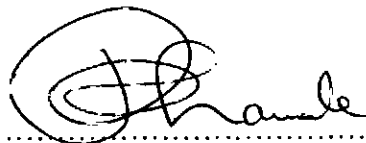
I, the undersigned, declare that this thesis is my original work achieved through my personal readings, scientific research method and critical reflection. It is submitted in partial fulfillment of the requirements for the Ecclesiastical Degree of Baccalaureate in Sacred Theology. It has never been submitted to any other college or university for academic credit. All sources have been cited in full and acknowledged.

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## **ABBREVIATIONS**

AMECEA	Association of Member Episcopal Conferences in Eastern Africa
CBCI	Catholic Bishops' Conference of India
FABC	Federation of Asian Bishops' Conference
GS	Gaudium et Spes
NBCLC	National Biblical Catechetical Liturgical Centre (Bangalore, India)
SC	Sacrosanctum Concilium
SCDWDS	The Sacred Congregation for Divine Worship and Discipline of Sacraments
VL	Verietates Legitimae

## GENERAL INTRODUCTION

People who live in the diversity of religions would affirm that the main differences among religions consist in their religious practices. Christianity, Islam, Buddhism, Hinduism, African Traditional Religion worship God in different ways. Various ways of worshipping God in their own religions and various expressions are called 'Liturgy'. "The term Liturgy is an accumulation that indicates work- deed- action which refers to people"<sup>1</sup>. Therefore from ancient times, liturgy is rooted in the various religions. There is no religion that is totally alien to liturgy.

In various religions the liturgy includes various symbols because "symbols are the medium through which revelation is communicated and the response of faith is articulated"<sup>2</sup>. Faith and liturgy go together because "faith is the human response to divine revelation. Faith is always related to a particular medium of the self-revelation of the divine mystery"<sup>3</sup>.

The history of the church gives concrete evidence that the church in India has apostolic origins. Therefore it is a fact that Liturgy in the church of India came at that particular time. However liturgy also came to India with Christian missionaries and with the Christian colonialists. It is sixty one years ago that India became independent from

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<sup>1</sup> J. ETTORRI, *Liturgy and Sacramental Theology, Lecture Notes for Students*, 29.

<sup>2</sup> S. PAINADATH, *We are Co-Pilgrims*, 6.

<sup>3</sup> S. PAINADATH, *We are Co-Pilgrims*, 5.

colonial powers but the Latin Liturgy in the Catholic Church of India has very strong hold. It is important to note that liturgy in India has still a foreign grab “because the Gospel had the trade mark of western Christianity”<sup>4</sup>. History shows that before Vatican Council II and even to the present day the indigenization of the liturgy in various cultures has been a burning issue. Therefore “Asian and African Christian countries are in the process of the revival of nationalism and renaissance of indigenous cultures. In the mission of the church it is a major issue which should be confronted and clarified”<sup>5</sup>. History also indicates that, in a certain epoch the life of faith is supported and sustained by the forms and practices of the faithful, where the faithful feel deep devotion within themselves. Therefore “no other action of the church can equal its efficacy by the same title or to the same degree”<sup>6</sup>. The church in India has to be a solid witness of God’s presence in India; it has to be an effective instrument of grace and peace. Thus the liturgy in the church of India has to undergo transformation. These transformations consist in building up a church and its liturgy which finds its roots in the soil of India.

“it is not enough to announce the word, calling men to faith and conversion to gather the believers for worship in celebration of the Eucharist and to form them for a life of witnessing and service in charity, but in all this i.e. at every stage and in every form of ministry, the church must adapt herself to the country and region, to the milieus and traditions, to the forms of culture and religious expressions, and to the present concern of contemporary society”<sup>7</sup>.

When we talk of the transformation in the liturgy, the liturgist, the scholastics, the prominent people of the Catholic Church and the ordinary faithful may admit and

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<sup>4</sup> D.S. AMALORPAVADASS, *Gospel and Culture*, 11.

<sup>5</sup> D.S. AMALORPAVADASS, *Gospel and Culture*, 9.

<sup>6</sup> N.B.C.L.C. INDIA, *Directory on Popular Piety and the Liturgy, Principles and Guidelines*, 22.

<sup>7</sup> D.S. AMALORPAVADASS, *Gospel and Culture*, 61.

acknowledge today the historical importance of the Vatican Council II for the life of the church and for radical change in the liturgy. Also the new theological reflection on the subject was recognized and confirmed by Vatican Council II. “The first document issued by the Council was the Constitution on the liturgy, *Sacrosanctum Concilium*, which was approved on the 4<sup>th</sup> December 1963, precisely 400 years after the last session of the Council of Trent”<sup>8</sup>. Late Pope John Paul II recognized the importance of Vatican Council with regard to the great transformation in the liturgy. He has expressed it in these words “Vatican Council II is the great grace bestowed on the church in the twentieth century where we find a sure compass to guide the course of the church in the future. The council’s documents, though already forty years old, lost nothing of their values and brilliance”<sup>9</sup>. When the Vatican Council II promulgated the *Sacrosanctum Concilium* it had in mind that the gospel should reach through the liturgy in every culture and social milieu of the people. Liturgy should have an impact on the tradition of people; otherwise Christianity will still be considered as an alien phenomenon. That is why the constitution on the sacred liturgy says “even in the liturgy the church does not wish to impose a rigid uniformity in matters which do not involve the faith or the good of the whole community. Rather does she respect and foster the qualities and talents of the various races and nations” (SC.37). The renewal of liturgy was needed and it was the concern of all that is why “the *aggiornamento* was called for by Pope John XXIII in convening the council and the renewal program urged by the council itself”<sup>10</sup>.

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<sup>8</sup> J. ETTORRI, *Liturgy and Sacramental Theology, Lecture Notes for Students*,9.

<sup>9</sup> POPE JOHN PAUL II, “Apostolic Letter *Novo Millennio Ineunte* at the Close of Great Jubilee of the Year 2000”, 165.

<sup>10</sup> M.S. DIAS, ed., *Rooting Faith in Asia- Source Book for the Inculturation*,21.

The Christians in India are a very minor population in comparison to the Hindus and Muslims. If the Christians want to live the Christian life with deep conviction and faith the liturgical Inculturation is needed because “the liturgy is the faith and summit of all Christian life and Mission” (SC.10).

When we look at the change, renewal, reformation of the liturgy in Vatican Council II “it is not too much to say that the Vatican Council II will pass into history having as its hallmark one of its boldest advances, the reform of the liturgy, as this becomes ever more Luminous and Dynamic”<sup>11</sup>. Therefore this work is an attempt to bring forth possibilities in liturgical Inculturation. *Sacrosanctum Concilium and Challenges, in the Liturgical Inculturation in the Catholic Church of India*, leads to a deeper study and understanding of articles 37- 40 of the Constitution on the Sacred Liturgy (Norms for Adapting the Liturgy to the Temperament and Tradition of Peoples). This study is very much related to the present liturgical situation in my Diocese of Jashpur Nagar in the central part of India. This paper may not refer and correspond with the liturgy of the other parts of the Catholic Church in India because cultures differ due to the vastness of the country. This study leads towards the harmonization between the Latin Roman Liturgical Rite and the liturgical practices of the people of the place. It is also an attempt to study some of the possible fields of the liturgical Inculturation started and encouraged for Catholics of the whole world by Vatican Council II. There will be a theological analysis of the liturgy which may also pave a way for liturgical Inculturation and to enter in practical realm of the culture. In the South Asian Christian countries the

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<sup>11</sup> J. ETTORRI, *Liturgy and Sacramental Theology, Lecture Notes for Students*,8.

Federation of Asian Bishops' Conferences have taken seriously the liturgical Inculturation in the Catholic Church. "For this purpose the FABC (Federation of Asian Bishops' Conferences) chose what it has called the path of the three-fold dialogue: dialogue with Cultures, dialogue with Religions and dialogue with the poor"<sup>12</sup>. Therefore it is evident that Christianity in India is also seeking ways for the liturgical Inculturation, realizing that there are various challenges which may not be exactly in agreement with the guidelines of the Sacrosanctum Concilium.

The first chapter elaborates the historical background of the Vatican Council II because it gives the re-birth to the Liturgy with renewed vigour, which is a grace and gift for the Catholic Church. Aggiornamento was the Theme for the Second Vatican Council. "Aggiornamento, the Italian word for bringing up to date was the key word Pope John XXIII used fifty years ago in his speech of April 1959, when he announced the Second Vatican Council (1962- 1965) in view of the Liturgical and Spiritual renewal"<sup>13</sup>. It shows that "Pope John XXIII prepares the ground for the liturgy in the culture of the local church, a multicultural Church in which all the cultures are on an equal footing"<sup>14</sup>. Thus the first chapter will also lead to the deeper understanding of the Second Vatican Council on the issues of the Aggiornamento.

"The term Inculturation, a very recent one in Christian Theology was used for the first time in a papal statement in 1979"<sup>15</sup>. It is evident that before one wants to make a study of liturgical Inculturation and its challenges, he needs first of all to understand

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<sup>12</sup> MARIO SATURNINO DIAS, ed., *Rooting Faith in Asia*, 25.

<sup>13</sup> SJEF DONDEERS, "Vocation and Role of Missionaries of Africa, Aggiornamento Chapter", 326.

<sup>14</sup> FRANZ XAVER SCHEUERER, *Interculturality a Challenge for the Mission of the Church*, 115.

<sup>15</sup> FRANZ XAVER SCHEUERER, *Interculturality a Challenge for the Mission of the Church*, 112.

well the meaning of Inculturation because “ultimately Inculturation takes place in the minds and hearts of people”<sup>16</sup>. If there is a shallow study of Inculturation we may fall into the trap of syncretism. Inculturation supersedes the syncretism because “Inculturation always involves a conversion between two partners, the universal gospel of fundamental good news and the cultural uniqueness of each context on which that message is heard”<sup>17</sup>. Therefore the second chapter starts with the concept of Inculturation and then makes a way forward towards the issues of Liturgical Inculturation. This chapter also explains the requirements and general principles of the Liturgical Inculturation described in *Sacrosanctum Concilium*.

The third chapter leads us to the post Vatican Council II Liturgical reforms in India. The Catholic Bishop’s Conference of India (CBCI) ventured to go a step ahead with Liturgical Reforms in India. “The first meeting of the Catholic Bishops Conference of India was, held in New Delhi, October 1966 in the wake of the Second Vatican Council. The CBCI took a few decisions and gave encouragement and orientation for adaptation in Liturgy”<sup>18</sup>. The Catholic Bishop’s Conference of India did not go into the field of Liturgical adaptation but followed the guidelines for the implementation of the policy of Inculturation based on norms 37-40 of the constitution on Sacred Liturgy. CBCI always kept in mind, principles of Inculturation, like “deep respect for the Christian message, research, experimentation and preparation of texts from religious

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<sup>16</sup> FRANZ XAVER SCHEUERER, *Interculturality a Challenge for the Mission of the Church*, 121.

<sup>17</sup> FRANZ XAVER SCHEUERER, *Interculturality a Challenge for the Mission of the Church*, 121.

<sup>18</sup> MARIO SATURNINO DIAS, ed., *Re-Launching Our Evangelizing Mission 'a Renewed Encounter Between Gospel and Cultures in India'*, 112.

heritage<sup>19</sup>”. The CBCI launched the liturgical reform in two phases. “The first phase was the Adaptation process of the 12 points of Adaptation and it was approved by the Vatican on April 25, 1969 by his eminence Benno Cardinal Gut<sup>20</sup>”. The 12 points of adaptations are as follows-

“1. Priests and the faithful sitting on the floor, standing and the like; footwear removed. 2. Genuflection may be replaced by the profound bow with the *anjali hasta*. 3 A *panchanga pranam* by both priests and faithful can take place before the liturgy of the word as part of the penitential rite and at the conclusion of the Anaphora. 4. Kissing of objects may be adapted to local custom that is, touching the object with one’s fingers of palm of one’s hand and bringing the hands to one’s eyes or forehead. 5. The kiss of peace could be given by the exchange of the *anjali hasta* or by placing the hands of the giver between the hands of the recipient. 6. Incense could be made more use of in liturgical services. The receptacle could be the simple incense bowl with handle. 7. The vestments could be simplified. A single tunic type chasuble with a stole (*angavastra*) could replace the traditional vestments of the Roman rite. 8. The corporal could be replaced by a tray (*Thali*) of fitting material. 9. Oil lamps could be used instead of candles. 10. The preparatory rite of the Mass may include: a) the presentation of gifts. B) The welcome of the celebrant in an Indian way e.g. washing of hands, flower shower. c) The lighting of the lamp. d) The greeting of peace among the faithful in sign of mutual reconciliation. 11. In the “*oratio fidelium*” some spontaneity may be permitted both with regard to its structure and the formulation of the intentions. The Universal aspect of the Church, however, should not be left in oblivion. 12. In the offertory rite, and at the conclusion of the Anaphora the Indian form of worship may be integrated, that is, double or triple *arti* of flowers, incense or light”<sup>21</sup>.

The second phase was focusing on “Anaphora or Eucharistic prayer for India<sup>22</sup>”.

Here comes the problem for Sacrosanctum Concilium and at this juncture arises the challenges in the Liturgical Inculturation in the Catholic Church of India.

“In June 1975 Cardinal Knox of the Congregation for Sacraments and Divine Worship forbade the use of the Indian Eucharistic prayers

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<sup>19</sup> C.f., MARIO SATURNINO DIAS, ed., *Re-Launching Our Evangelizing Mission 'a Renewed Encounter Between Gospel and Cultures in India'*, 112-114.

<sup>20</sup> C.f., MARIO SATURNINO DIAS, ed., *Re-Launching Our Evangelizing Mission 'a Renewed Encounter Between Gospel and Cultures in India'*, 115.

<sup>21</sup> N.B.C.L.C. INDIA, “the 12 Points of Adaptation in the Liturgy and Their Commentaries.

<sup>22</sup> MARIO SATURNINO DIAS, ed., *Re-Launching Our Evangelizing Mission 'a Renewed Encounter Between Gospel and Cultures in India'* 116.

in the liturgy. Two decades later, (in 1992 in Pune) the CBCI (Latin Rite) approved the same Eucharistic prayer with minor modification, with an overwhelming (near- unanimous) majority. It was forwarded to Rome. Due to certain policy change, it has not received the required approval of the Holy See<sup>23</sup>”.

The fourth chapter explains how difficult it is for indigenization of the liturgy in the Catholic Church of India. Liturgy in India should not be in contrast with the norms 37-40 of the constitution on the Sacred Liturgy. India has passed 45 years of its liturgical reform but it is evident that in the Indian Church not enough liturgical Inculturation has been done. The liturgical reforms in India concern various fields of the faithful like gestures, texts and formulae, song and music, sacred images, sacred places, sacred times and people. The people of different backgrounds like upper cast, lower cast and tribe have their own way of expression in the liturgy. These areas of gestures and expressions do not lead the faithful Christians astray from the authentic worship. But they promote always a greater and correct understanding of the liturgy. People may not fall out of the guiding principle of the liturgy because “Gospel is the measure against which all expressions of Christian piety both old and new must be measured<sup>24</sup>”. The Gospel must inspire people for a radical evaluation and renewal of all devotional practices so that the faithful may not go astray and here there is a challenge for the liturgical Inculturation in the Catholic Church of India. The faithful and the ministers of the sacraments have to keep in mind that their acts must have proper relationship with the Christian mystery. “What is said of the Christian Liturgy is also true of popular

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<sup>23</sup> MARIO SATURNINO DIAS, ed., *Re-Launching Our Evangelizing Mission 'a Renewed Encounter Between Gospel and Cultures in India'* 117.

<sup>24</sup> N.B.C.L.C., *Directory on Popular Piety and the Liturgy 'Principles and Guidelines'*, 25.

piety: it may never incorporate rites permeated by magic, superstition, animism, vendettas or sexual connotations<sup>25</sup>”.

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<sup>25</sup>N.B.C.L.C., *Directory on Popular Piety and the Liturgy 'Principles and Guidelines'*, 26.

## CHAPTER: ONE

### 1. VATICAN COUNCIL II: THE RE-BIRTH OF LITURGY

“Vatican II has come and gone. It is now part of history, but its documents remain firmly with us: the most authoritative general teaching of the twentieth-century Church”<sup>26</sup>. In the history of the Church, Vatican Council II gave re-birth to the liturgy. The re-birth of liturgy was not self centered but it opened itself up to the entire Catholic Church of the world. Vatican Council II saw the living reality of the faithful Christians striving to live authentic Christian life with the Latin Style of liturgy. The Council also saw that some of the good cultural practices of the faithful like in India were being neglected completely due to the Latin Style of liturgy. The Council realized that the implementation of the Latin Style of liturgy everywhere in the world contradicts the teaching of the Lord Jesus Christ, as being served rather than giving service to the local Church and the people. In such a situation, renewal of the liturgy was needed all over the world so that the faithful could live the life of the gospel according to their own culture. “Surprisingly, here the liturgy was no more conceived as the business of the elite, the clergy, but of the entire people of God, including the Church and all humanity”<sup>27</sup>.

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<sup>26</sup> ADRIAN HASTINGS, *A Concise Guide to the Documents of the Second Vatican Council, Vol. 1*, 15.

<sup>27</sup> J. ETTORRI, *Liturgy and Sacramental Theology, Lecture Notes for Students*, 7.

The Catholic Church had to face the new situation because in the aftermath of the World War II, there was rapid progress in Science and Technology. “The Vatican Council II has really tried to face up as never before to the crying problems that face all men: socialization, poverty and affluence, war and peace.”<sup>28</sup> India was considered a Third World country because there was very slow development. Therefore there were great tasks for the Church of India to renew the liturgy and all spiritual aspects of the Christian faith. The renewal task for the Indian church was not merely changing the laws but to renew the mind and heart and to practice the Christian faith according to the gospel teaching in their own cultural context. “The goal of the Sacred Council is to intensify the daily growth of Catholics in Christian living, to make more responsive to the requirements of our time those Church observances which are open to adaptation that can contribute to the unity of all who believe in Christ”<sup>29</sup>.

### **1.1. Historical Background to – Vatican Council II**

“The second Vatican council is the most significant religious event of the twentieth century, perhaps even of the last nineteen centuries”<sup>30</sup>. The Catholic Church has witnessed twenty one ecumenical councils until today. None would have influenced and radically changed the direction of the journey that the church would take, as did the Second Vatican ecumenical council, held between October 1962 and December 1965. It became famous and important because it was the “council by the church about the

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<sup>28</sup> ADRIAN HASTINGS, *A Concise Guide to the Documents of the Second Vatican Council, Vol. 1*, 18.

<sup>29</sup> M. BASIL PENNINGTON, *Vatican II, We've Only Just Begun*, 90.

<sup>30</sup> CHARLES E. MILLER, *Foundations of Vatican II Liturgy*, 53.

church”<sup>31</sup>. It has been noticed that during the Vatican Council I the bishops were only from Europe but Vatican Council II brought the unity of bishops from all over the world. Therefore the vision of the council was not limited only to the western world but to the whole world. It is important to notice and keep in mind that Pope John Paul II was the Pope of Vatican II era. During this time he witnessed the truth that Vatican II was focusing on not only the Liturgy, but also on Ecclesiology which is the theology of the church. “Between two Vatican councils there was a significant development in ecclesiology, the study of the Church, which led to the renewed appreciation of the church as more than institution”<sup>32</sup>. Considering all this historical importance let us look at the background in which the Vatican Council II took place.

### 1.1.1. Political Background

The Vatican Council II took place close to two decades after the destructive World War II that affected the political situation of the whole world. The church was indeed affected very much with political turmoil because of the World War II. Looking at the sufferings of the people because of the world war, the Vatican Council II did not keep silent. Raymond Fullam in his writings on Exploring the Vatican II indicates that the Vatican Council II condemned the war saying “any act of war aimed indiscriminately at the destruction of the entire cities of extensive areas along with their population is a crime against God and man himself. It merits unequivocal and unhesitating condemnation”<sup>33</sup>. It is evident that during this particular period Afro- Asian

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<sup>31</sup> CHARLES E. MILLER, *Foundations of Vatican II Liturgy*, 53.

<sup>32</sup> CHARLES E. MILLER, *Foundations of Vatican II Liturgy*, 56.

<sup>33</sup> RAYMOND B. FULLAM, *Exploring Vatican II, Christian Living Today and Tomorrow*, 305.

countries were gaining independence from colonial powers. The newly decolonized nations, coming out of the colonial powers started to assert themselves on the world stage. The Afro- Asian countries were considered third world countries. Starting from this period Afro- Asian countries were striving to keep their cultural identities because they felt the distortion of their culture during the long period of the colonization. Along side this phenomenon; there was a cold war between the socialist bloc of nations under the leadership of U.S.S.R. and the capitalist block of nations under the leadership of U.S.A. which was a grave threat to world peace. This era before Vatican Council II also witnessed the birth of U.N.O. (United Nations of Organizations).

### **1.1.2. Socio – Economic Background**

The Economic sector of the world was characterized by the concentration of the vast amount of capital in certain regions. Utilitarianism, which favored the rich nations and people, was the criterion of economics. Socio-Economic imbalances at the international level and in the same country between regions, and between industrial and agricultural sectors were very evident. It was evident that one third of the human beings on the earth lived in poverty, while the small percentage of people lived a luxurious life. Vatican Council II took place in such situations. And being aware of the Socio-Economic situation it decided that the church should cooperate with the Secular Society for life's improvement of the humanity. "Vatican Council II shows particular concern for the innate freedom of all people and nations to develop and improve their conditions, and the common efforts of all mankind to this end are encouraged and

blessed.”<sup>34</sup> In the social life, industrialization and urbanization influenced the life style and mentality of the people. Vatican II was concerned very much about universal social justice in Socio- Economic sector because they saw that in Africa, Asia and Latin America there was no Socio – Economic justice being done. Vatican II had great concern for these continents and it clearly promoted their development “in the socio-economic realm, too, the dignity and total vocation of the human person must be honored and advanced along with the welfare of society as a whole. For man is the source, the center, and the purpose of all socio-economic life”<sup>35</sup>.

### 1.1.3. Ecclesial Background

Taking into account the above mentioned backgrounds of the Vatican II, the church had to address authentically and act boldly in the face of the human problems of the world. It was a struggle for the church, to bring forth the gospel to the world because of political, cultural, religious and ideological differences in the world. However the Church was determined to face the prevailing problems of humanity. “Although Christians comprise only a percentage of the peoples of the earth, it has been a constant effort of the church to work for the unification of all men in Jesus Christ”<sup>36</sup>. In fact the years immediately preceding Vatican II saw this struggle within the church. Theologians like Henri Bouillard, Jean Danielou and Henry de Lubac started to emphasize the need to free catholic theology from the scholastic philosophical and theological scholastic structures and interpret the good news in a dynamic way, calling

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<sup>34</sup> RAYMOND B. FULLAM, *Exploring Vatican II, Christian Living Today and Tomorrow*, 44.

<sup>35</sup> RAYMOND B. FULLAM, *Exploring Vatican II, Christian Living Today and Tomorrow*, 290.

<sup>36</sup> RAYMOND B. FULLAM, *Exploring Vatican II, Christian Living Today and Tomorrow*, 308.

for new social, pastoral and liturgical forms and expressions<sup>37</sup>. For dynamic way of preaching the good news to the world in the Catholic Church, there were great needs of co-operation between laity and the clergy. If there is no co-operative work, the Catholic Church will remain behind in the mission of the world's welfare and progress. "This is a crucial era for Christianity. The secular elements in the world are energetically moving ahead. The Christian community must not lag behind, for it is the church of Christ's ever-dynamic gospel message for man's welfare and salvation"<sup>38</sup>.

It is evident also that the Catholic Church saw the protestant reformation in creativity and variety in its theology. They could preach the good news of Christ and motivate the faithful for various spiritual works with updated language and forms. The Catholic Church indeed learned the good lessons from them and "with the Second Vatican Council the Church makes a bid to become truly 'Catholic'. progress is being made in India with the use of ancient Vedic philosophy and in Japan with Taoist thinking<sup>39</sup>". During this period theologians slowly tried to come out of the scholastic theology because they realized that there was lack of communication about theology with faithful Christians<sup>40</sup>. At this juncture, we need also to mention the liturgical renewal that was destined to be reformed. It was during this period that the " 'rubricistic infrastructure' which supported the liturgy for such a long time was destined to collapse under the weight of the more 'salvific' and 'ecclesiological' set up"<sup>41</sup>.

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<sup>37</sup> Cf., XAVIER RYNNE, *Letters from Vatican City, Vatican Council II (First Session): Background and Debates*, 19-20.

<sup>38</sup> RAYMOND B. FULLAM, *Exploring Vatican II, Christian Living Today and Tomorrow*, 310.

<sup>39</sup> M. BASIL PENNINGTON, *Vatican II, We've Only Just Begun*, 118.

<sup>40</sup> Cf., M. BASIL PENNINGTON, *Vatican II, We've Only Just Begun*, 119.

<sup>41</sup> J. ETTORRI, *Liturgy and Sacramental Theology, Lecture Notes for Students*, 7.

## 1.2. The Second Vatican Council's Document

### 1.2.1. Bird's Eye View of the Documents of Second Vatican Council

Vatican Council II is indeed the most important council of the Catholic Church. It was considered by Pope Pius XII but Summoned by Pope John XXIII. It was opened on October 11, 1962 attended by 2,540 prelates, which was the real symbol of the Catholic Church because the representatives were from all over the world. The council's proceedings were carried out in four different sessions: Session I (October 11- December 8, 1962), Session II (September 29- December 4, 1963), Session III (September 14- November 21, 1964), and Session VI (September 14- December 8, 1965) lasting more than three years. A great blow to the council was the death of Pope John XXIII in June, 1963, without any mature results. His successor the new Pope Paul VI announced his committed desire to continue the ongoing council with Johannine tradition on the very day of his election on June 21, 1963<sup>42</sup>. The whole work of the council resulted in 16 documents in all: these are divided into Four Constitutions, Nine Decrees and Three Declarations<sup>43</sup>. These constitutions, decrees and declarations are made as guiding pillars for the Christian faith journey. So that the faithful will not go astray, they carry within themselves the greatest treasures as far as the Christian faith and living is concerned. However these three categories of the documents, are not to be weighed equally because they have different functions. Most Rev. Walter P. Kellenberg D.D. Bishop of Rockville Centre urges all the catholic faithful to apply these documents

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<sup>42</sup> Cf. MATTHEW BUNSON, *Our Sunday Visitors Encyclopedia of Catholic History*, 884 - 885.

<sup>43</sup> Cf. VIRGINIA MARY HEFFERNAN, *Outlines of the 16 Documents Vatican II*, I.

in their daily lives. He expressed it in these words: “Constitutions, Decrees, Declarations have been promulgated. Our task now is to apply them in all phases of church life so that the aims of the council may be effected not only in the institutional life of the church but also in the hearts, minds, and souls of the people of God<sup>44</sup>”.

### 1.2.2. The Mandate of the Post – Conciliar Church

It is a known fact that after more than 46 years of the Vatican Council II, every papal document, exhortations of the bishops and most of the articles of the church in Asia, Africa and other continents of the world refer to Vatican Council II as its guiding pillar. There are certain mandates for the post- Conciliar church because the task is not yet over to fulfill the aims of Vatican Council II. We briefly look at the task of the post-Conciliar church. After the demise of Pope John XXIII, his successor Pope Paul VI , while addressing the second session of the council on “29 September 1963 rejected the notion common since Vatican I, that the authority of the pontiff alone was sufficient to govern the church<sup>45</sup>”. He enumerated the four points as the aim of the council for the betterment of the church as follows: a) the church should have a clear idea of its own nature; b) there was need for renewal, c) Christians of all denominations be brought together, d) dialogue between church and world<sup>46</sup>”. In my opinion these mandates are to be carried out seriously by the church of the present time and the years to come. The mandate of the church is to face the obstructions of the above mentioned aims of the Vatican council. The mandate of the post Conciliar church is to safe guard all four aims

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<sup>44</sup> VIRGINIA MARY HEFFERNAN, *Outlines of the 16 Documents Vatican II*, 1.

<sup>45</sup> ADRIAN HASTINGS, ed., *Modern Catholicism Vatican II and After*, 39-40.

<sup>46</sup> ADRIAN HASTINGS, ed., *Modern Catholicism Vatican II and After*, 39-40.

of the council so that the historical Vatican Council II should not be considered as a feeble mockery.

### 1.2.3. Second Vatican Council Focuses on Liturgical: Aggiornamento

*Aggiornamento* the Italian word has a precise meaning as ‘Renewal’ or ‘Updated’. “Aggiornamento was intended to signify a new way of presenting the faith to the world so that it can be understood and accepted more readily and has become the central word for the spirit to be found in the implementation of the decrees and documents of the church”<sup>47</sup>. It was towards the end of 1958, when the troubled world, because of the Second World War was trying to emerge, that the Church had to play a big role in uplifting the world. At this juncture there was a great need of the Vatican Council II for the church to foster unity. Later when the council started in 1962, it became the reconciliation between the church and the world. The council as reconciliation will give justice, peace and new hope to the world. The Pope who summoned the council announced that the goal of the council is Aggiornamento<sup>48</sup>. It was a great task to implement the aggiornamento in all the Conciliar documents. There were debates and disagreements among the council fathers with regard to Aggiornamento. Many feared that implementation of Aggiornamento is a distortion of the tradition, but “the Pope himself spoke of a Renewal that would restore the simple and pure lines that the face of the Church of Jesus had at its birth”<sup>49</sup>. Pope John XXIII

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<sup>47</sup> MATTHEW BUNSON, *Our Sunday Visitors Encyclopedia of Catholic History*, 37.

<sup>48</sup> Cf. XAVIER RYNNE, *Letters from Vatican City, Vatican Council II (First Session): Background and Debates*, 9.

<sup>49</sup> XAVIER RYNNE, *Letters from Vatican City, Vatican Council II (First Session): Background and Debates*, 9.

was convinced by the council that there will be radical Aggiornamento in the Catholic Church and in the world. He was a military man and served as a Chaplain during the World War I. He was also an apostolic Nuncio to France; therefore he knew all the diplomatic ways of dealing with international affairs<sup>50</sup>. He was a grief stricken man. He had seen the plight of the people during the two world wars and as a Pope the gift he wanted to offer to the world was radical Aggiornamento, where people can live in peace. Aggiornamento was not focused only on the political and economic levels but also on the spiritual level. He encouraged the entire people of God to embrace the spiritual Aggiornamento. Aggiornamento referred to a means where by “ man can make contact with his maker and as a result of this encounter direct the dynamic forces of his entire being towards the fulfillment of his personality in knowing, loving and serving God with his whole heart and soul”<sup>51</sup>. Prayer, worship and meditation are indeed the essential elements in the life of the church: At this juncture considering all the spiritual matters, the Constitution on the Liturgy, “Sacrosanctum Concilium” was promulgated on 4 December 1963. It was not only theoretical but pastoral oriented for the life of the Christian faithful. At this juncture India felt that Rome had heard the pleading of the Indian faithful. The Faithful felt that “liturgical renewal in India was enshrined in the constitution on the Sacred Liturgy, and embodied in the renewal liturgical rites, which were gradually developed under the guidance of Concilium for the implementation of Sacrosanctum Concilium”<sup>52</sup>. It was now that India felt indebted to

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<sup>50</sup> Cf. MATTHEW BUNSON, *Our Sunday Visitors Encyclopedia of Catholic History*, 37.

<sup>51</sup> XAVIER RYNNE, *Letters from Vatican City, Vatican Council II (First Session): Background and Debates*, 18.

<sup>52</sup> PAUL PUTHANANGADY, ed., *Popular Devotions in India*, 1.

Vatican Council II and from that time onwards they practiced liturgy as an “authentically Indian and Christian, a liturgy which would spring from the genius of the Indian people as well as from the spirit of the gospel”<sup>53</sup>.

### **1.3. The Guiding Elements of Sacrosanctum Concilium**

“Sacrosanctum Concilium”, the constitution on Sacred Liturgy was the first great achievement of the council; it has got a great focus of concern externally and internally on the church’s worship. It is not a document that merely deals with only the externals of the church’s worship, but with all the forms of the very life of the church. “It provides the charter for the most deliberate and comprehensive remolding of the church worship that has ever taken place<sup>54</sup>”. The constitution treasures the traditional values of the church and remains open to the changes with critical assessment, so that the new condition should not threaten the goal of the council. We shall now look at the salient features of the Sacrosanctum Concilium that have great impact on the life and mission of the church.

#### **1.3.1. Ecclesiology Inspiration from Sacrosanctum Concilium**

It is evident that Sacrosanctum Concilium makes a great contribution to the life of the church. Constitutions lead to self understanding of the church in various parts of the world. Sacrosanctum Concilium gives the Church a real missionary dimension. The First and foremost contribution made by Sacrosanctum Concilium to ecclesiology is to redefine the church as people of God actively and responsively contributing to building

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<sup>53</sup>PAUL PUTHANANGADY, ed., *Popular Devotions in India*, 1.

<sup>54</sup> ADRIAN HASTINGS, *A Concise Guide to the Documents of the Second Vatican Council*, Vol. 1, 106.

up of the church. Because the constitution affirms that, “it is by our union with Christ in the totality of his mystery that we members of the church are made holy and worship God”<sup>55</sup>. That is why Sacrosanctum Concilium says that “it is of capital importance to make distinction with respect to regions, western world, Asia, America, Arab Leads, China, Africa and Japan. Each region has its own background, which determines exactly the contact with the world which our mission and liturgy seek”<sup>56</sup>.

The second great contribution of Sacrosanctum Concilium to ecclesiology is the involvement of the laity in the welfare of the church. The Church is not only for the clergy. She embraces all the people. It is the fact that “the old vision of the church was one of Episcopal and sacerdotal autocracy, with little or no accountability to the passive, docile laity”<sup>57</sup>. Often it was noticed that in the ecclesiastical circle the clergy were higher position and the laity were commanded by the bishop to pay, pray and obey. However the constitution on the church looking at a such situation clearly mentioned that “by baptism a man becomes a member of God’s people, the holy priesthood, the Eucharist communion, and is thereby commissioned to share in the apostolate of the church”(Constitution on the Church 10 and 33). The wisdom of Sacrosanctum Concilium is very relevant to the church of modern time where the faithful laity are in the front line of the welfares of the church. It is a blessing for the church because “the

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<sup>55</sup> ADRIAN HASTINGS, *A Concise Guide to the Documents of the Second Vatican Council, Vol. 1*, 117.

<sup>56</sup> XAVIER RYNNE, *Letters from Vatican City, Vatican Council II (First Session): Background and Debates*, 280.

<sup>57</sup> GEORGE DEVINE, *Liturgical Renewal an Agonizing Reappraisal*, 40.

preeminent manifestation of the church consists in the full active participation of all God's holy people in the same liturgical celebration"<sup>58</sup>.

The third contribution of Sacrosanctum Concilium to the ecclesiology of Vatican II is the rediscovery of the local church. Sacrosanctum Concilium offered a variety and freedom to ecclesiology. The rigid uniformity of the liturgy gave way to the newness and creativity by the local church. That is why it was declared that "the liturgy must be the authentic worship of the local church and should express local needs and ways of expression. Hence extensive liturgical authority is given to territorial conference of bishops"<sup>59</sup>.

The fourth contribution of Sacrosanctum Concilium to the ecclesiology in modern times is the principles setting out the need of renewal of the church according to the traditions and cultures of a certain region. When we look at the contribution of Sacrosanctum Concilium in the Indian context the 12 points of adaptation clearly indicate how beneficial Sacrosanctum Concilium is for people and the local church. It does not force the church of a particular region to follow Tridentine times but gives way to newness to the people of the place. It is of great example according to Sacrosanctum Concilium that in India the posture during the mass, both for priests and the faithful may be to local usage that is sitting on floor, standing and like, foot wear may be removed<sup>60</sup>. Tridentine reforms were in fact more in the nature of a restoration of the

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<sup>58</sup> ADRIAN HASTINGS, *A Concise Guide to the Documents of the Second Vatican Council, Vol. 1*, 124.

<sup>59</sup> ADRIAN HASTINGS, *A Concise Guide to the Documents of the Second Vatican Council, Vol. 1*, 111.

<sup>60</sup> Cf., MARIO SATURNINO DIAS, ed., *Re-Launching Our, Evangelizing Mission, a Renewed Encounter between Gospel and Cultures in India*, 111.

medieval status quo, the best vestments and gestures were set as radical and unchangeable principles. To the contrary, Sacrosanctum Concilium gives truly constructive and creative renewal of Christian worship in the light of the gospel and arising from a need to adapt worship to the requirements of a new age<sup>61</sup>.

### 1.3.2. Pastoral Dedication of Sacrosanctum Concilium

Sacrosanctum Concilium since the promulgation is dedicated and is involved radically in the pastoral field of the church. Vatican Council II emphasized very much on the pastoral nature of the Sacrosanctum Concilium “in full accord with the Pope’s opening address, it wanted, right from the start, to give its work not a rigidly doctrinaire but hopeful and pastoral bent<sup>62</sup>”. It is evident that without the pastoral orientation Sacrosanctum Concilium will lose contact with the faithful because intelligible terminology and concepts of theologians are not sufficient without reaching the practice in the field. That is why “everything Vatican proclaims should be pastoral, directed towards the care of souls<sup>63</sup>”. Sacrosanctum Concilium by its very nature reaches out to the people in their deep socio cultural roots because “the church no longer sees itself apart from the world out side the world and certainly not as standing in opposition to the world. The church is in the world<sup>64</sup>”.

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<sup>61</sup> Cf., HANS KUNG, *The Living Church, a Sequel to The Council and Reunion*, 197.

<sup>62</sup> HANS KUNG, *The Living Church, a Sequel to The Council and Reunion*, 109.

<sup>63</sup> HANS KUNG, *The Living Church, a Sequel to The Council and Reunion*, 326.

<sup>64</sup> M. BASIL PENNINGTON, *Vatican II, We've Only Just Begun*, 111.

### 1.3.3. Scripture Basis of Sacrosanctum Concilium

It is of importance to realize that Sacrosanctum Concilium draws inspiration from the Holy Scriptures and has the scriptural basis. A general principle for the restoration and promotion of the liturgy affirms that “Sacred Scripture is of paramount importance in the celebration of the liturgy, for it is from Scripture that lessons are read and explained in the homily and psalms are sung. The prayers and liturgical songs are Scriptural in their inspiration”<sup>65</sup>. In the Old Testament people gave immense importance to Mosaic Law. I personally believe and agree that for us Christians we have to show reverence to the Holy Scripture because it is the source of revelation. We have to be careful not to fall into the trap of the slogan *Sola Scriptura* of the protestant reformation. Because tradition plays an important role in the catholic faith and “tradition written down under inspiration, it becomes the Holy Scripture”<sup>66</sup>. Liturgy after Vatican Council II and its Scripture basis can be summarized in this way:

“The constitution gave a renewed emphasis to the scriptures as an integral part of the Mass. It declared that “the re-assures of the Bible are to be opened more lavishly so that richer fare may be provided for the faithful at the table of God’s Word” and it insisted “the two parts which go to make up the Mass, namely the liturgy of the word and the liturgy of the Eucharist, are so closely connected that they form but a single act of worship. Underlying this emphasis was a teaching which would be formulated later in the *Dogmatic Constitution on Devine Revelation*: the church has always venerated the divine Scriptures just as she venerates the body of the Lord, since from the table of both the word of God and the body of Christ she unceasingly receives and offers to the faithful the bread of life, especially in the sacred liturgy”<sup>67</sup>.

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<sup>65</sup> M. BASIL PENNINGTON, *Vatican II, We've Only Just Begun*, 98.

<sup>66</sup> M. BASIL PENNINGTON, *Vatican II, We've Only Just Begun*, 85.

<sup>67</sup> Cf. CHARLES E. MILLER, *Foundations of Vatican II Liturgy*, 95-96.

#### 1.3.4. Renewal of the Church and Sacrosanctum Concilium

It is of importance to realize that Sacrosanctum Concilium is a life oriented constitution and goes together with the renewal of the church. 'It has deep respect for human person and it focuses on the interpersonal relationship with the individuals and that is why it reminds us of the priesthood of the laity. Each individual shares in its own special way in the one priest hood of Jesus Christ'<sup>68</sup>. Very often the faithful laity may think that the liturgy, Mass, prayer are the business of the clergy but Sacrosanctum Concilium reminds us that "in liturgical celebrations, each one, ordained minister or lay person, who has an office to perform, should do all, but only those parts which pertain to that office by the nature of the rite and the principles of the liturgy"<sup>69</sup>. Sacrosanctum Concilium stresses very much on the conscious active participation during the liturgical celebrations. Why? Because, by the virtue of their baptism "Christians are a chosen race, a royal priesthood, a holy nation, and a purchased people of God"<sup>70</sup>. It is also of importance to notice that Sacrosanctum Concilium by its very nature is missionary; it comes in contact with the various indigenous cultures. From the beginning of the civilization, music is part of the humanity. That is why Sacrosanctum Concilium encourages sacred music in the liturgy. Cardinal A. Cicognani said that "it brings in solemnity and beauty thus leading souls to a closer contact with the divine. Singing brings out the meaning of the texts and serves commentary and makes them more

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<sup>68</sup> Cf. CHARLES E. MILLER, *Foundations of Vatican II Liturgy*, 90-91.

<sup>69</sup> CHARLES E. MILLER, *Foundations of Vatican II Liturgy*, 92.

<sup>70</sup> CHARLES E. MILLER, *Foundations of Vatican II Liturgy*, 90.

effective by conveying more clearly the mysteries contained there in<sup>71</sup>. Looking at all the above evidences we can say that Sacrosanctum Concilium is dynamic and it is involved deeply in each sphere of the Christian life promoting authentic Christian life every day.

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<sup>71</sup> AMECEA LITURGICAL COLLOQUIUM, *Liturgy: Towards Inculturation*, 17.

## CHAPTER TWO

### 2. SACROSANCTUM CONCILIUM OPENNESS TO LITURGICAL INCULTURATION

Sacrosanctum Concilium since the promulgation shed a clear green light on liturgical Inculturation. The intention was to unite all the people of God in liturgical worship. The recent church events also show that “if there was one unifying thread woven through the various reports of nation liturgical commissions during the Congress on the Liturgy held at the Vatican in 1984, it was the whole question of liturgical adaptation”<sup>72</sup>. As I am focusing on norms for adapting the liturgy to the temperament and tradition of people (37-40) it comes out clearly of Sacrosanctum Concilium that, “Sacrosanctum Concilium does respect and foster the qualities and talent of the various races and nations. Any thing in these people’s way of life which is not indissolubly bound up with superstition and error she studies with sympathy, and, if possible, preserves intact. She sometimes even admits such things into the liturgy itself, provided they harmonize with its true and authentic spirit” (S.C. 37). Therefore it is the proof that Sacrosanctum Concilium indeed has given great openness to liturgical Inculturation. Keeping this fact in mind we further explore liturgical Inculturation in this chapter.

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<sup>72</sup> AMECEA, *Liturgy towards Inculturation*, 6.

## 2.1. Foundation and Meaning of Inculturation

All evangelists in the four gospels indicate that the missionary mandate was given by Jesus Christ. The Missionary mandate was relevant authentically during the apostolic era and it is relevant with the same vigour even today because the church by nature is missionary.

“Jesus came up and spoke to them. He said, all authority in heaven and on earth has been given to me. Go therefore, make disciples of all nations, baptize them in the name of the Father and of the Son and of the Holy Spirit, and teach them to observe all the commands I gave you. And look I am with you always; yes, to the end of time” (Mt. 28: 18-20)”.

This Scriptural passage indicates the mission mandate. Therefore the Holy Bible is the foundation of Inculturation because in the process of evangelization the church has to be exposed to different cultures. “Inculturation arose at the very beginning of the Church, as soon as it spread from Jerusalem to Antioch. It was there that some followers of ‘the way’ started to talk about Jesus also to pagan Greeks. Inculturation remained a crucial issue in the Church’s missionary activity”<sup>73</sup>.

In fact, culture is the vital space within which a human person encounters the gospel. Pope Paul VI has affirmed that “the kingdom which the gospel proclaims is lived by men who are profoundly linked to culture. And the building up of the kingdom cannot avoid borrowing the elements of human cultures”<sup>74</sup>. Here at this point Inculturation becomes crucial because we have to reconcile gospel and culture. The Former superior general of Jesuits, Fr. Pedro Arrupe sheds light on Inculturation saying

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<sup>73</sup> FRANZ XAVER SCHEUERER, *Interculturality a Challenge for the Mission of the Church*, 112-113.

<sup>74</sup> D.S. AMALORPAVADASS, *Gospel and Culture*, 16.

that “the incarnation of Christian life and of the Christian message in a particular cultural context, in such a way that this experience not only finds expression through elements proper to the culture in question but becomes a principle that animates and transforms to new creation”<sup>75</sup>. ‘Now if we want to transform the life of people through the gospel we have to enter into the culture because Inculturation is an on going dialogue between faith and culture or cultures. More fully it is a creative and dynamic relationship between the Christian message and a cultural or cultures’<sup>76</sup>.

As I have already indicated in the first chapter, Vatican Council II is the decisive point of departure for a real theology of Inculturation. Pope Paul VI and Pope John Paul II stressed very much on Inculturation because “diversity in unity is an essential property of true catholicity”<sup>77</sup>. It is the fact that missionaries from Europe who went to Asia and Africa before the Vatican Council II, went without thinking much about Inculturation. Looking at the present situation where Inculturation is emphasized very much, missionaries have guilty feelings of not paying enough attention to the cultural values of Asians and Africans. That is why one prominent missionary from the congregation of the Missionaries of Africa (White Fathers) who has worked many years in Africa has apologized publicly for not understanding the local cultures. He asked for pardon in these words,

“To disrespect the language and culture of other people is not the will of God. We ask for forgiveness, for every time we have despised Africans and their culture. A White Sister apologized for all the times missionaries have not been sensitive enough to the hospitality of Africans and the richness of their cultures”<sup>78</sup>.

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<sup>75</sup> AYLWARD SHORTER, *Toward a Theology of Inculturation*, 11.

<sup>76</sup> C.f., AYLWARD SHORTER, *Toward a Theology of Inculturation*, 11.

<sup>77</sup> FRANZ XAVER SCHEUERER, *Interculturality a Challenge for the Mission of the Church*, 115.

<sup>78</sup> MATHIAS MAZINGA, “New Vision”, 4 July 2009, *all Africa. Com.*, 1.

This fact leads future missionaries to look at the culture closely and to understand some important elements in Inculturation. The bishop's conference of India and the Federation of Asian Bishops Conference (FABC) have realized that it is easy to speak about Inculturation but implementation is difficult. Therefore to understand Inculturation in a better way the Theological Advisory Commission of the Federation of Asian Bishops Conference (FABC) has produced five elaborated theses on Inculturation. Below I demonstrate the summary of the five Theses:-

a) "A local Church comes into existence and is built up through a deep and mutually enriching encounter between the Gospel and a people with its particular culture and tradition. In current theological and magisterial language, this is known as Inculturation. Inculturation consists not only in the expression of the Gospel and the Christian faith through the cultural medium, but includes, as well, experiencing, understanding and appropriating them through the cultural resources of a people. As a result, the concrete shape of the local Church will be, on the one hand, conditioned by the culture, and, on the other hand, the culture will be evangelized by the life and witness of the local Church"<sup>79</sup>.

b) "A local Church lives in an ongoing historical process of Inculturation, since the Church is a community of faith in growth and the culture itself continues to evolve and change. Today a local Church realizes it self by effectively responding to the challenges of new historical forces, which give birth to the process of modernization and which affect all areas and aspects of the life of a people"<sup>80</sup>.

c) "In Asia a local Church realizes itself by entering into new relationship with neighbors of other faiths and by involving itself in concerns of justice, human dignity and human rights, and in the concrete fulfillment of the preferential love for the poor"<sup>81</sup>.

d) "The Christian community is the active subject of Inculturation which takes place in all aspects of Christian life, witness, and mission"<sup>82</sup>.

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<sup>79</sup> JAMES A. SCHERER · STEPHEN B. BEVANS, eds., *New Directions in Mission & Evangelization*, Vol.3, 91.

<sup>80</sup> JAMES A. SCHERER · STEPHEN B. BEVANS, eds., *New Directions in Mission & Evangelization*, Vol.3, 95.

<sup>81</sup> JAMES A. SCHERER · STEPHEN B. BEVANS, eds., *New Directions in Mission & Evangelization*, Vol.3, 98.

<sup>82</sup> JAMES A. SCHERER · STEPHEN B. BEVANS, eds., *New Directions in Mission & Evangelization*, Vol.3, 99.

e) “Basic ecclesial communities are especially significant “places” of Inculturation and the building up of the local Church”<sup>83</sup>.

These mentioned five theses lead one to better understanding of the Inculturation. These five theses will lead us to understand how the Inculturation takes place in India amidst the multiple of religions and cultures in the coming chapters.

## **2.2. Inculturation in Liturgy – A Solid Implementation of Aggiornamento Based on Theological Foundation**

“Faith is the human response to divine revelation”<sup>84</sup> and through liturgy we express the Christian faith. Therefore the liturgy becomes a primary area of Inculturation. “The scope of Inculturation is quite wide as it is concerned with totality of the Church’s life and mission. *Ecclesia in Asia* lays stress on Inculturation in the Liturgy”<sup>85</sup>. Especially in India, where people of all faiths are drawn towards worship every day, liturgy is indeed a decisive means of evangelization. However people of India are convinced that the “Divine is an unfathomable mystery, not exhausted by any faith response or religious expression”<sup>86</sup>. When we talk of the Aggiornamento of Vatican Council II in liturgy, this is the right time for us to implement Aggiornamento in liturgy through Inculturation, because “it is through the manifold forms of culture that the Spirits speak to us today”<sup>87</sup>.

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<sup>83</sup> JAMES A. SCHERER – STEPHEN B. BEVANS, eds., *New Directions in Mission & Evangelization*, Vol.3, 102.

<sup>84</sup> S. PAINADATH, *We are Co-Pilgrims, Towards a Culture of inter-Religious Harmony*, 5.

<sup>85</sup> KURIAN KUNNUPURAM, *The Indian Church of the Future*, 51.

<sup>86</sup> S. PAINADATH, *We are Co-Pilgrims, Towards a Culture of inter-Religious Harmony*, 5.

<sup>87</sup> S. PAINADATH, *We are Co-Pilgrims, Towards a Culture of inter-Religious Harmony*, 103.

Though Vatican Council II had brought in the spirit of Inculturation into the Church's life and mission it is only in the liturgical context it sets out certain norms of guidance for this process in *Sacrosanctum Concilium* 37-40. India has taken indeed the great challenge of liturgical Inculturation and the implementation of liturgical Aggiornamento, which has solid foundations in Christian theology. Theologians of India have realized that "through an interdisciplinary analysis of the *ever new* (Pranavam) ways in which the cultures of the people are evolving, the theologians interpret the word of God with grace and call. It is not an archeological endeavor but an eschatological process"<sup>88</sup>. *Ecclesia in Asia No 22* encourages the theologians of Asia to develop "an Inculturated theology, especially in the area of Christology"<sup>89</sup>. Liturgical Inculturation is not merely observing a few theological principles. It opens up the possibility of reciprocal and mutual respect between the liturgy and the culture. The Author Anscar J. Chupungco directs us towards a better understanding of liturgical Inculturation saying "it is the process whereby pertinent elements of a local culture are integrated into the texts, rites, symbols, and institutions employed by a local church for its worship"<sup>90</sup>. In my diocese of Jashpur Nagar, the liturgical Inculturation has solid theological foundation. Inculturation is based on *Incarnation* and *Paschal Mystery*. Incarnation is easily understood by all faithful because Hinduism is the religion of incarnation. The Paschal Mystery is unique because here lies the core of Christian faith. Therefore with regard to liturgical implementation on culture I will further explore these two theological foundations. I have realized that "Christian life in India has to be rooted

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<sup>88</sup> S. PAINADATH, *We are Co-Pilgrims, Towards a Culture of inter-Religious Harmony*, 92.

<sup>89</sup> KLRIAN KUNNUMPURAM, *The Indian Church of the Future*, 51

<sup>90</sup> A.J. CHUPUNGCO, *Liturgy and Inculturation*, 339.

in the emerging culture patterns of the people with all their diversity and richness. The Gospel enlightens culture, culture interprets the gospel. This is the basic dynamics of Inculturation”<sup>91</sup>.

### 2.2.1. Incarnation – The Proceeding Point

“The word incarnation comes from a Latin word *Incarnatio* which means, to enter into or become flesh”<sup>92</sup>. The Holy Scripture expresses the sublime mystery of incarnation in this way “the word became flesh, he lived among us, and we saw his glory” (Jn. 1:14). “But when the completion of the time came, God sent his son, born of a woman, born a subject of the law”. (Gal. 4:4). “Who, being in the form of God, did not count equality with God something to be grasped. But he emptied himself taking the form of a slave, becoming as human beings are; and being in every way like a human being” (Phil. 2:6-7). Incarnation therefore means “God’s identity with humanity in history, revelation of God’s saving mission of all men and women and the saving mission is realized by God in Jesus Christ living in the history of humans and in a special way in the midst of the poor and the outcastes”<sup>93</sup>. The Word, the Son of God, took flesh in the womb of a human being, incorporated into the human history in a clearly defined context of time and space. “He lived among a people of a particular culture; he shared in the daily struggle of his people and made their joys and sorrows, his own. Through a truly human dialogue, he penetrated the hearts of people in a

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<sup>91</sup> S. PAINADATH, *We are Co-Pilgrims, Towards a Culture of inter-Religious Harmony*, 103.

<sup>92</sup> C. JOE ARUN, ed., *Interculturation of Religion, Critical Perspective on Robert De Nobili's Mission in India*, 69.

<sup>93</sup> C. JOE ARUN, ed., *Interculturation of Religion, Critical Perspective on Robert De Nobili's Mission in India*, 69.

genuine reciprocal sharing of divine light”<sup>94</sup>. *Gaudium et Spes* tells us very well about the mystery of the incarnation because it traces it back in time and space of this historical reality. It narrates “in reality it is only in the mystery of the Word made flesh that the mystery of man truly becomes clear. For Adam the first man was a type of him who was to come. Christ the Lord, Christ the new Adam, in the very revelation of the mystery of the Father and of his love” (GS. 22). Here starts the Incarnation as the proceeding point of the Inculturation because in the history of Christianity God himself lived in a culture. Therefore “the procedure of Inculturation should follow the Incarnation of the Word and the constitution of the church. The Incarnation of the Word determines the nature of church, and the church expresses itself and functions in indigenization”<sup>95</sup>.

Through the Incarnation, the Son of God even took the nature of a slave, and suffered like a slave on the way to Calvary. Despite being Son of God, and despite suffering, Jesus never abandoned his human cultural identity. The Incarnation shows perhaps “Christ’s need of cultures in order to spread his good news of the kingdom and to share his life with humanity. There could have been no earthly ministry for Jesus if he had not adopted the cultural concept, symbols, and behavior of his hearers”<sup>96</sup>. Therefore in the imitation of Christ, the church should share the history, culture, and tradition of the people among whom she dwells. She should not only speak the language of the people but also think as the local people think. She should not only sympathize with the local culture, but should integrate into her worship the rites and cultural

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<sup>94</sup> M.S. DIAS, ed., *Rooting Faith in Asia- Source Book for the Inculturation*, 236-237.

<sup>95</sup> D.S. AMALORPAVADASS, *Gospel and Culture*, 30.

<sup>96</sup> AYLWARD SHORTER, *Toward a Theology of Inculturation*, 80.

patterns that form part of their celebration'<sup>97</sup>. It is evident now that the Catholic Christian theology of the Vatican Council II, finds the Incarnation taken as a starting point for an understanding of Inculturation. The church of Africa gave emphasis to Incarnation during the 1974 Synod on Evangelization, saying that "the bishops of Africa and Madagascar consider as being completely out of date the so called theology of adaptation. Instead they adopt the theology of Incarnation"<sup>98</sup>. In the same way when the "Asian Bishops met in Taiwan to prepare for the Synod on Evangelization in 1974, they spoke about the local church as a church incarnate in a people, a church indigenous and Inculturated"<sup>99</sup>. Now it is evident that when we explain liturgical Inculturation, taking the Incarnation as a starting point, any south Asian non Christian, person will understand clearly because they first of all understand Incarnation very well. People will understand Christianity because of the incarnation and that is why "in virtue of this principle of incarnation the church expresses herself, in her being action, through an incarnational procedure. And this incarnational procedure is called indigenization or Inculturation"<sup>100</sup>.

### **2.2.2. The Celebration of Paschal Mystery**

According to His divine plan, God, for the love of humanity sent his only son Jesus Christ to this world and he died on the cross to save humanity. Jesus Christ in order to Inculturate himself into human life died for all. Therefore it is clear that "the paschal mystery is inseparable from the incarnation, as its goal and purpose. The

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<sup>97</sup> A.J. CHUPUNGO, *Liturgy and Inculturation*, 344.

<sup>98</sup> AYLWARD SHORTER, *Toward a Theology of Inculturation*, 80.

<sup>99</sup> MICHAEL AMALADOSS, *beyond Inculturation, Can the Many be One?* 33.

<sup>100</sup> D.S. AMALORPAVADASS, *Gospel and Culture*, 31.

incarnation took place so that humanity could be saved and come to the knowledge of the truth. The work of human salvation was accomplished principally through the paschal mystery"<sup>101</sup>. We can say that incarnation of Jesus Christ, his Inculturation with human culture, his ministry, and his life were oriented towards the redemption of humanity. "Incarnation recognizes the presence of evil in this world, the reality of sin and its imprints, forces and consequences in all realities of the world and human life. Christ becomes similar to us in all things but sin, for our sake God made the sinless one into sin"<sup>102</sup>.

Now what next, God could not leave humanity alone to live in the sin and to suffer, because God loved humanity. That is why "he took upon himself the whole of humanity and redeems them in his body through his death and resurrection"<sup>103</sup>. Through the Holy Scripture we know that after the resurrection "Christ transcended the limitations of an earthly life bounded by time and space and of course cultures"<sup>104</sup>. It is solemn teaching for all the Christian faithful that "people and culture are called to die to sin, in order to rise resplendent with the life that God gives"<sup>105</sup>. 'Incarnation and resurrection of Jesus Christ involved *kenosis* – a self emptying, the church has to follow here the example of Jesus Christ. The laws of the church should not go to the mission land with full of self cultural baggage but through the cultural to encounter new cultures

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<sup>101</sup> AYLWARD SHORTER, *Toward a Theology of Inculturation*, 80.

<sup>102</sup> D.S. AMALORPAVADASS, *Gospel and Culture*, 48.

<sup>103</sup> D.S. AMALORPAVADASS, *Gospel and Culture*, 48.

<sup>104</sup> AYLWARD SHORTER, *Toward a Theology of Inculturation*, 83.

<sup>105</sup> M.S. DIAS, ed., *Rooting Faith in Asia- Source Book for the Inculturation*, 236-237.

more effectively',<sup>106</sup>. Aylward Shorter gives an insight into the church with regard to Inculturation saying that "paschal mystery then is intimately linked to the Inculturation process itself. It is precisely because of the resurrection that we can become members of Christ and that Christ, in his members, can become African, Indian, and American and so on",<sup>107</sup>.

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<sup>106</sup> C.f. MICHAEL AMALADOSS, *beyond Inculturation, Can the Many be One?* 49.

<sup>107</sup> AYLWARD SHORTER, *Toward a Theology of Inculturation*, 83.

## CHAPTER THREE

### 3. SACROSANCTUM CONCILIUM FACING DIFFICULTIES IN LITURGICAL INCULTURATION

I have made detailed reflection on the Constitution on the Sacred Liturgy, Sacrosanctum Concilium that was promulgated on 1963. “The Sacred Congregation for Divine Worship and Discipline of Sacraments (SCDWDS) issued fourth Instruction for the right application of the Conciliar Constitution on the Liturgy on 25<sup>th</sup> January 1994”<sup>108</sup>. It is called “*The Roman Liturgy and Inculturation*” (it is also called *Verietates legitimae*; therefore all through out the papers I will indicate the required references as --*Verietates legitimae*). As I am dealing with the liturgical Inculturation in Indian context and specifically on articles 37 to 40 of the Sacrosanctum Concilium this document gives a guiding principle on liturgical Inculturation. In this chapter I will explore further the requirements and principles of the liturgical Inculturation as described in *Sacrosanctum Concilium and The Roman Liturgy and Inculturation*. I will base my writings on *The Roman Liturgy and Inculturation* because it is very relevant in the present situation with regard to the liturgy in my diocese of Jashpur-Nagar in India. It gives very specific direction in four different areas of Inculturation as follows: “a) the process of Inculturation throughout the history of salvation, b) the requirements and

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<sup>108</sup> SCDWDS, “The Roman Liturgy and Inculturation” *Verietates legitimae*.

preliminary conditions for liturgical Inculturation, c) principles and practical norms for the Inculturation of the roman rite, d) areas of adaptation in the roman rite”<sup>109</sup>.

### 3.1. Demands of Liturgical Inculturation

When we talk of Liturgical Inculturation we have to be aware of the various demands pertaining to the liturgical Inculturation. We can not simply amalgamate together the cultures and the Gospel without critical analysis. For example, black magic, witchcraft, has stronghold in India (diocese of Jashpur Nagar), Africa and else where. The fact is that we can not include them in the liturgy in the name of liturgical Inculturation, because they are in essence contrast with the teaching of the church and teaching of the Holy Scripture. “With liturgical Inculturation, we are dealing with the idea of Christianizing a particular culture, so that the people’s culture gives witness to their faith”<sup>110</sup>. Here we have to acknowledge that “on going dialogue between the gospel and culture take place, in the wider context of the church being at the service of kingdom, and can help in the emergence of the kingdom”<sup>111</sup>. When I look at the liturgy in my part of India (Diocese of Jashpur Nagar) it is some how mixed with other religions. Because my home place there is a mixer of the world great religions namely Buddhism, Jainism, Sikhism, Islam, Hinduism and Christianities etc.. Our daily life is an interaction with these religions and the impact on Christian life is that we some times follow the religious practices of these religions. “Like idol worship (stones, cows)

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<sup>109</sup> SCDWDS, “The Roman Liturgy and Inculturation” *Verietates legitimae*, 3.

<sup>110</sup> AMECEA, *Liturgy towards Inculturation*, 8.

<sup>111</sup> MICHAEL AMALADOSS, *beyond Inculturation, Can the Many be One?* 67.

which are in contrast to the teaching of Sacrosanctum Concilium”<sup>112</sup>. Here there is duality, between the Christian faith and the culture. We have constant challenges of cultural rites and I begin to wonder “do such rites which involve critical moments in people’s lives, which are so completely immersed in culture (initiation, marriage, sickness, death) express the people’s innermost feelings? Can they be Christianized?”<sup>113</sup> Challenges remain because people in my diocese of Jashpur Nagar who strive to live a Christian life of faith despite many opposition can not 100% imply the teaching of the Sacrosanctum Concilium. The Asian bishops are aware of the challenges and conflicts between the gospel and culture. “Inculturation the concern and the process for making the gospel meaningful and challenging within a specific cultural context, has always been part of the church’s life and mission”<sup>114</sup>. Here Sacrosanctum Concilium 21 admits that there are many challenges in liturgical Inculturation, because it changes with time, it says “liturgical elements subject to change not only may, but ought to be changed with the passage of time if they have suffered from the instruction of anything out of harmony with the inner nature of the liturgy or have become unsuited to it”<sup>115</sup>.

### 3.1.1. Demands Evolving from the Nature of Liturgy

“It is natural to preface this survey with the observation that Christianity began as a religious movement within Judaism. This explains why the Christian liturgy, rooted

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<sup>112</sup> M.S. DIAS, ed., *Rooting Faith in Asia- Source Book for the Inculturation*, 359.

<sup>113</sup> AMECEA, *Liturgy towards Inculturation*, 9.

<sup>114</sup> SCHERER J.A- BEVANS S.B., eds., *New Directions in Mission & Evangelization, Faith and Culture*, 11.

<sup>115</sup> A.J. CHUPUNGO, *Cultural Adaptation of the Liturgy*, 4.

as it is in the Jewish liturgy, will forever be linked to its origins”<sup>116</sup>. Therefore it is also important to note that at the outset the nature of liturgy is intimately related to the nature of the church. The church is the people of God (*ekklesia*) a community of people called together by God to worship him, to receive his word, and to witness to that word in their life<sup>117</sup>. The nature of liturgy is rightly expressed in Sacrosanctum Concilium 7 (SC.7) and it is seen in the church where all the faithful, the priests (ministers) and people come together. They come together “to accomplish so great a work where Christ is always present in his church, especially in her liturgical celebrations. He is present in the sacrifice of the mass not only in the person of his ministers” (S.C. 7). *This is the demanding nature of liturgy which focuses the prayerful union of the faithful all over the world.* That means catholicity is a gift to the church and it is a nature of the Catholic Church. The instruction on the liturgy has emphasized this fact in strongly saying “this catholicity embraces the totality of the humankind uniting them in baptism” (*Veritates legitimae*- 22). Michael Amalados the great Indian theologian stressing on this catholicity says that “the all faithful Christians to learn from the Holy Scripture, the Holy Scripture is not the product of single culture”<sup>118</sup>. The church is also pilgrim on this earth, at the same time waiting for the Lords coming. This nature of church is represented in prayers of the church in her liturgical celebration (*Veritates legitimae*- 22).

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<sup>116</sup> A.J. CHUPUNGO, *Cultural Adaptation of the Liturgy*, 6.

<sup>117</sup> Cf. A . LACOMARA, “Pauline Literature ”, class notes. Tangaza College- Catholic University of Eastern Africa. 1<sup>st</sup> Cor., 1.

<sup>118</sup> MICHAEL AMALADOSS, *beyond Inculturation, Can the Many be One?* 20.

The second demand of the nature of the liturgy is 'the word of God'. The *Verietates legitimæ* puts it in a clear way that "the church is nourished on the word of God written in the Old and New Testaments. When the church proclaims the word in the liturgy, it welcomes it as a way in which Christ is present: it is he who speaks when the Sacred Scriptures are read in church" (*Verietates legitimæ*-23). Anscar J. Chupungco admits that in the beginning of the church there were tensions, if one does not follow the Jewish tradition he was considered pagan. This particular time Greco-Roman culture and language was prominent. And it is surprising to note that the early church had adopted into its liturgical celebration elements from Greco-Roman cultures. This was with strong pagan orientation<sup>119</sup>. According to my view here lies the problem in my diocese of Jashpur Nagar especially where there are primary evangelizations. People would not understand at all the word of God because it does not fit anywhere in the context of people. But when it is contextualized taking some words and sentences from the Hindu Epic Ramayana, people would understand the Christian gospel well. Here India faces the liturgical challenges because *Verietates legitimæ* clearly instructs that "no other text can replace the Bible in the liturgy" (*Verietates legitimæ* -23). It is evidently a strong challenge for the Indian church. In one way we are inspired and happy to extend the Christ's kingdom by evangelization. On the other hand we are to follow the authentic teachings and instructions of the church. Here we have to be careful not to distort the words of the Holy Bible in the name of the Inculturation. A.J.

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<sup>119</sup> Cf. A.J. CHUPUNGO, *Cultural Adaptation of the Liturgy*, 12.

Chupungco rightly advises that “we have to realize through Christian faith that in the liturgy the word of God acquires life and efficacy by the power of the Holy Spirit”<sup>120</sup>.

The third nature of the liturgy is that “the liturgical life of the church centers on the Eucharistic celebration and the other sacraments, which Christ himself instituted” (*Verietates legitimae* 23-25). When we speak of sacraments in Asian context and particularly in Indian context Paul Puthanangady expresses his views in this way- “first thing to realize with regard to changes sacraments is that it is not a mere replacement of one set of rituals with another set, nor it is a process by which certain theological or sociological concepts are translated into gestures and postures”<sup>121</sup>. But we have to accept through Christian faith the teaching of the church on sacraments that “the church can make disposition to provide for the good of the faithful, according to circumstances, times and places. But it has no power over the things which are directly related to the will of Christ and which constitute the unchangeable part of the liturgy” (*Verietates legitimae*- 25).

### 3.1.2. Conditions for the Inculturation of the Liturgy

The very nature of liturgical Inculturation puts forward certain conditions for the authentic worship of the faithful Christians. We have to know that liturgical Inculturation with its condition leads to authentic evangelization. “Inculturation in the liturgy gets no meaning if there are no elements of evangelization in it”<sup>122</sup>. Because evangelization is communicating the good news of Jesus Christ to all people, even if

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<sup>120</sup> A.J. CHUPUNGO, *Liturgical Inculturation, Sacramentals Religiosity and Catechesis*, 83.

<sup>121</sup> M.S. DIAS, ed., *Rooting Faith in Asia- Source Book for the Inculturation*, 357.

<sup>122</sup> MARIO SATURNINO DIAS, ed., *Re-Launching Our Evangelizing Mission 'a Renewed Encounter Between Gospel and Cultures in India'*, 203.

one does not accept the Christian faith. “The Inculturated church exists to evangelize. If she is not evangelizing, she may be counted as an organization with excellence and better works, but she cannot be called the church of the Lord”<sup>123</sup>. During the evangelization, the word of God is very important. The *Verietates legitimae* (Instruction- Roman Liturgy and Inculturation) gives us direction that we have to have the proper use of the word of God in evangelization. It says “the proclamation of the word of God in the language of a country remains very useful for the people in their liturgical celebrations. The translation of the Bible, or at least of the biblical texts used in the liturgy, is the first necessary step in the process of the Inculturation of the liturgy” (*Verietates legitimae*-28). This instruction stresses, that liturgical Inculturation in any way can not be implemented in the same manner all over the world. When it comes to India, due to the vastness of the country and different religion, culture and ethnicity the only one national language translation of the Bible will be a failure for the evangelization.

However this fact was not paid enough attention in the Catholic Church when missionaries came to the Diocese of Jashpur- Nagar (my Diocese of origin). Catholic missionaries admitted that, they had to learn “translation of the Holy Bible from protestant missionaries who came a decade ahead to my neighboring state of Jashpur – Nagar”<sup>124</sup>. When I look at the situation of the Catholic Church in my diocese, some

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<sup>123</sup> MARIO SATURNINO DIAS, ed., *Re-Launching Our Evangelizing Mission 'a Renewed Encounter Between Gospel and Cultures in India'*, 203.

<sup>124</sup> MARIO SATURNINO DIAS, ed., *Re-Launching Our Evangelizing Mission 'a Renewed Encounter Between Gospel and Cultures in India'*, 157.

parishes are the fruit of the recent evangelization and other parishes are of 150 years old. I have realized that the translation of the Bible in the language of the people and place is to play a big role in Christian faith and life. Now I admit that “the translation of the Bible into various indigenous languages is one of the essential steps towards rooting the church among the people”<sup>125</sup>. In the Diocese of Jashpur-Nagar with regard to this translation there were prevailing tensions and problems. “The official church pauses the complex bureaucratic controls that nothing new can really happen even the translation of the Bible in local language made with the help of local experts are controlled”<sup>126</sup>. Therefore here we make fruitful transition from the strict Roman liturgy towards the liturgical Inculturation in the local church. The Ecclesia in Asia is very strict that one should not forcefully implement Roman Liturgy in the church of Asia and should not cling on the scripture written in Latin. Ecclesia in Asia realized that “through, the Turks and the Chinese in the 13<sup>th</sup> century, Christianity almost vanished in these regions for a number of reasons. The reasons were the absence of appropriate translation and adaptation of local cultures”<sup>127</sup>. With this regard the instruction gives the appropriate directions to the Episcopal Conference that “the advice of ‘wise people’ of the country, whose human wisdom is enriched by the light of the Gospel, would also be valuable. Liturgical Inculturation should try, to satisfy the needs of traditional culture and affected by an urban and industrial culture” (*Verietates legitimae* 30).

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<sup>125</sup> MARIO SATURNINO DIAS, ed., *Re-Launching Our Evangelizing Mission 'a Renewed Encounter*

*Between Gospel and Cultures in India*, 157.

<sup>126</sup> MICHAEL AMALADOSS, “Ongoing Tension, Inculturation and the Liturgy” 645.

<sup>127</sup> KURIAN KUNNUPURAM, *The Indian Church of the Future*, 50.

### 3.2. Principles of Liturgical Inculturation

The constitution on the liturgy gives three basic principles of liturgical Inculturation namely; the theological principle, the cultural principle and the pastoral principle<sup>128</sup>. I will briefly analyze these principles because they lead us to better understanding of *the aim of liturgical Inculturation and Essential liturgical unity with Roman Catholic Rite*. These two factors in the process of liturgical Inculturation help not to neglect the official teachings of the church.

The first principle is the theological principle, which focuses on Sacramentals and sacraments. “Like the sacraments, the sacramentals have been instituted for the purpose of making holy by the divine grace that flows from the same paschal mystery various occasions in the life of well disposed members of the faithful”<sup>129</sup>. In this case we have to keep in mind that the sacramentals have a very important place in sacramental life. We have to know also that “theological principles profoundly influence any project of inculturating the liturgy of the sacramentals”<sup>130</sup>. Theological principles emphasize to make understand the faithful Christians that sacramentals portray the exercise of the priestly office of Christ. Now it becomes evident for faithful Christians that “sacramentals relate to the different cycles of human life and activities”<sup>131</sup>. Sacraments and sacramentals are not rivals but they go together hand in hand to help the faithful Christians for efficient liturgical worship. They are made to give special meaning to the liturgical celebration and to have impact on Christian life of

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<sup>128</sup>CF. A.J. CHUPUNGO, *Liturgical Inculturation, Sacramentals Religiosity and Catechesis*, 59-67.

<sup>129</sup> A.J. CHUPUNGO, *Liturgical Inculturation, Sacramentals Religiosity and Catechesis*, 60.

<sup>130</sup> A.J. CHUPUNGO, *Liturgical Inculturation, Sacramentals Religiosity and Catechesis*, 60.

<sup>131</sup> A.J. CHUPUNGO, *Liturgical Inculturation, Sacramentals Religiosity and Catechesis*, 63.

the faithful. Looking at this fact A.J. Chupungco affirms that “the theological principles should serve as premises to the Inculturation of the sacramentals”<sup>132</sup>.

The second principle is the cultural principles which play a very vital role in liturgical Inculturation. Again, if culture is not the part of liturgy it will look very alien and will have no meaning for the people of the particular cultures. However we have to know that “one end is what the typical edition and the official document proposes, the other end is what culture is able to offer. The constitution on the liturgy is keenly aware of and, to a point, wary of the role culture plays in formation of the rites of the sacraments and sacramentals”<sup>133</sup>. Places like India, china and in many parts of the African continent there is strong cultural hold in family and in society. In these places the Episcopal Conferences are aware that they don’t have to insert certain cultural aspects, even though some of the cultural aspects are valuable and important. Bishops and priests are aware that in many places “some sacraments are at times connected with questionable if not outright superstitious beliefs and practices. In some places holy water is believed to drive the devil away and protect people from lightning”<sup>134</sup>. We have to admit that at this point of cultural principle we all face the same challenges. Because the Catholic Church of America and Europe may not have some of the cultural things as it is in Asia and Africa, some people make harsh judgments especially on African and Asian cultures. We have to be tolerant in many aspects of culture.

The third principle is the pastoral principle. This principle is oriented to help our faithful Christians in liturgical and spiritual fields. We have to admit that in the places

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<sup>132</sup> A.J. CHUPUNGO, *Liturgical Inculturation, Sacramentals Religiosity and Catechesis*, 64.

<sup>133</sup> A.J. CHUPUNGO, *Liturgical Inculturation, Sacramentals Religiosity and Catechesis*, 64.

<sup>134</sup> A.J. CHUPUNGO, *Liturgical Inculturation, Sacramentals Religiosity and Catechesis*, 65.

like India and many African countries our financial resources are limited. That is the reason we the pastoral agents perhaps could not fulfill the spiritual needs of the people who stay in far distant places of the rural areas. Some outstations are visited perhaps only one time in a year. We have to accept our weakness, also in the urban area where there are varieties of pastoral fields and pastoral agents can not reach out every one. The teaching of the Vatican Council II has become clear, especially where it stresses the involvement of the laity in the church. Laity are the efficient agents; they can fulfill authentically the spiritual, sacramental and liturgical needs of the people. However mother church accommodates all the people, poor and rich, rural and urban alike. "The church earnestly desires that all the faithful be led to that full, conscious, and active participation in liturgical celebrations called for by the very nature of liturgy"<sup>135</sup>.

### **3.2.1. The Aim of the Liturgical Inculturation**

Sacrosanctum Concilium clearly states the aim of the liturgical Inculturation. It says that the aim is "in order that the Christian people may more certainly derive an abundance of graces from the sacred liturgy" (SC- 21). That is why we have to help faithful Christians to deeper understanding of liturgy in each sphere of worship. So that Christians may receive abundance of grace every day. Keeping this fact in mind the Kenya Episcopal Conference has also adapted reformatted ways of liturgical worship. Entrance, offertory, responsorial psalm and all other parts of the liturgical celebration are endowed with the various meaningful gestures and postures<sup>136</sup>.

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<sup>135</sup> A.J. CHUPUNGO, *Liturgical Inculturation, Sacramentals Religiosity and Catechesis*, 67.

<sup>136</sup> Cf. KENYA EPISCOPAL CONFERENCE, *General Instruction of the Roman Missal*, 123-127.

Graces are not limited only to one kind of worship and only one culture. In this case the goal of liturgical Inculturation is to make the liturgy a celebration of the life of the community, to make the people of the community participate actively in the worship, without much explanation of forms of worship<sup>137</sup>. The Archbishop of Guwahati (India) who has been working in the Northern part of India and being well aware of the situation in my diocese says that “Liturgical Inculturation’s chief concern and aim is about touching the inner genius of a community”<sup>138</sup>. Liturgical Inculturation in this context would have reference to “offering the gospel according to the native genius of a community so that people receive and express their faith in a manner fully in keeping with their cultural identity”<sup>139</sup>. I have seen and experienced that the aim of the liturgical Inculturation is not understood properly in many places of mission. For example “charismatic preachers at times take their message to an extreme and hurt quite unconsciously the cultural sensitivities of different communities”<sup>140</sup>. When I look at the acts of missionaries in my diocese of Jashpur Nagar, they did not have any ill intention to suppress the culture or to hurt any one. They were fully immersed in our culture. Some of them were so “creative in thought, but not equally gifted when dealing with sensitive issues like culture”<sup>141</sup>. Like chasing the cow away from the church campus in Indian context is a disgrace, because the God is being chased away. This cultural mind

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<sup>137</sup> Cf. T. MENAMPARAMPIL, “The Gospel amidst Cultures, Reflections on Inculturation in Asia”, 59-61.

<sup>138</sup> T. MENAMPARAMPIL, “The Gospel amidst Cultures, Reflections on Inculturation in Asia”, 59.

<sup>139</sup> T. MENAMPARAMPIL, “The Gospel amidst Cultures, Reflections on Inculturation in Asia”, 59.

<sup>140</sup> T. MENAMPARAMPIL, “The Gospel amidst Cultures, Reflections on Inculturation in Asia”, 64.

<sup>141</sup> T. MENAMPARAMPIL, “The Gospel amidst Cultures, Reflections on Inculturation in Asia”, 64.

set in India still exists within the Christianity in home area because of the cultural influences of the Hindu religion.

### 3.2.2. The Essential Liturgical Unity with Roman Catholic Rite

The liturgical constitution states that Inculturation can be undertaken provided that the substantial unity of the Roman Rite is preserved” (SC-38). It is evident now that the constitution insists that the faithful Christians remain in unity as one family rooted in the faith of Jesus Christ. “Inculturation is a response to the needs of a particular culture and it is not to be understood as changing of the entire Roman Rite” (*Verietates legitimae-38*). This aspect of unity has to be taught to Christians and even to the ordained clergy who neglect the unity of liturgical celebration with Roman Rite. Young ordained clergy some times bring creativity not knowing the essence of unity. In the diocese of Jashpur Nagar, in one of the urban parishes there was a proposal that for the mass of youth there should be more dance and music. The reason is to motivate young people to attend mass in huge numbers. Here the in-charge of the youth makes a mistake writing a letter to the bishop, not knowing the stand of the constitution. It says “the work of Inculturation does not for see the creation of new families of rites” (*Verietates legitimae-36*). The bishop was prudent enough in responding to the letter of request saying “Inculturation we know is not concerned with only music and dance, but also with thought categories, attitudinal traits, emotional sensitivities, relationship styles, organizational characteristics, and in ways of worship”<sup>142</sup>. In this case it is of importance to note that “constitution does not envisage strict unity of Roman liturgy in

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<sup>142</sup> T. MENAMPARAMPIL, “The Gospel amidst Cultures, Reflections on Inculturation in Asia”, 29.

all its rites, language and liturgical expressions; it only favors substantial unity” (SC-38).

The competent authority has to play an important role in order to restore unity in the Roman Catholic Church. Since the liturgy is a celebration of the particular church in union with the universal church, ‘the sole authority on the changes that could be made in the liturgy is the Apostolic See, through the Sacred Congregation for Divine Worship and Discipline of Sacraments (SCDWDS)’ (*Verietates legitimae-37*). Within the limits of the law, the authority also belongs to the Episcopal Conference in the given territory (cf. SC- 22). But the decisions of them have to be approved by the Holy See before the implementation.

## CHAPTER FOUR

### 4. CHALLENGES OF LITURGICAL INCULTURATION IN THE CATHOLIC CHURCH OF INDIA

It is evident that, liturgical Inculturation is an on going challenge to the church of India. “In India we have three ritual churches: Latin Church, The Syro-Malankara Church and Syro-Malabar Church”<sup>143</sup>. In this chapter I will focus on the problems of the Latin ritual church, because other two ritual churches have their own liturgical challenges which is not the focus of this paper.

The church in India responded to the call for renewal (aggiornamento) of the Vatican Council II especially in the area of liturgy. We have to know that, in India “for a church that is involved in the struggle for the transformation of society, the process of Inculturation of the gospel should be one of the utmost priorities”<sup>144</sup>. With this in mind, Inculturation of liturgy began with the publication of guidelines by the Catholic Bishops Conference of India immediately in the post Vatican era in 1966<sup>145</sup>. “All India liturgical meeting were convened to study the implementation of this policy under the supervision of D.S. Amalorpavadass”<sup>146</sup>.

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<sup>143</sup>MARIO SATURNINO DIAS, ed., *Re-Launching Our Evangelizing Mission 'a Renewed Encounter Between Gospel and Cultures in India'*, 204.

<sup>144</sup>SIMON SEBASTIAN, “Inculturation as Dialogue with Poor”, 417.

<sup>145</sup>Cf. M.S. DIAS, ed., *Rooting Faith in Asia- Source Book for the Inculturation*, 51.

<sup>146</sup>M.S. DIAS, ed., *Rooting Faith in Asia- Source Book for the Inculturation*, 51.

#### 4.1. Second Vatican Council Gives Inspiration for the Liturgical in India

Sacrosanctum Concilium on promotion of pastoral liturgical action rightly says “zeal for the promotion and restoration of the Sacred Liturgy is rightly held to be a sign of the providential dispositions of God in our time, and as a movement of the Holy Spirit in his church” (S.C. 43). This fact served as an invitation for the church of India for liturgical renewal and this renewal will lead to the liturgical Inculturation. The attempt to implement the liturgical constitution and the instruction issued subsequently, systematically and comprehensively began with the historic general body meeting of Catholic Bishops Conference of India (CBCI) in New Delhi in October 1966<sup>147</sup>.

This fact shows that bishops in India were enthusiastic with regard to the liturgical renewal. In their enthusiasm, they made mistakes. They acknowledge these three mistakes, a) bishops were in such a haste that they *failed to educate people adequately about changes*. b) By introducing changes in liturgy unmindful that *liturgy is a celebration of life and therefore change must begin in social life*. c) Bishops failed to *take into account the diversity of cultural heritage of India*<sup>148</sup>.

Post Vatican II liturgical renewal in India was very authentic and with dynamism. All India bishops set the national liturgical centre and later it took the bigger form and now it is called National Biblical Catechetical and Liturgical Centre (NBCLC)<sup>149</sup>. Fr. D.S. Amalorpavadas was one of the pioneers in the renewal of the church in India during the immediate post Vatican council II. “Now it was very

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<sup>147</sup> MARIO SATURNINO DIAS, ed., *Re-Launching Our Evangelizing Mission 'a Renewed Encounter Between Gospel and Cultures in India'*, 204.

<sup>148</sup> Cf. MARIO SATURNINO DIAS, ed., *Re-Launching Our Evangelizing Mission 'a Renewed Encounter Between Gospel and Cultures in India'*, 50.

<sup>149</sup> Cf. PAUL PUTHANNANGADY, *Church in India Institution or Movement?*, 12-13.

appropriate for the church of India to appoint Fr. Amalorpavadas as the first director of National Biblical Catechetical and Liturgical Centre”<sup>150</sup>. During his time as a director, Fr. Amalorpavadas stressed very much on Liturgical Inculturation. He believed that Indian culture has valuable gifts to offer the Christianity. He said “the anthropological method follows the principle of redemptive incarnation. In Jesus Christ, the word of God has assumed the entire human reality including its culture in-order to bring about its redemption”<sup>151</sup>. The Catholic Bishops Conference of India was in same line with the idea of Fr. Amalorpavadas; they emphasized the liturgical renewal not only in theory but in real practice. In order to carry out the practice in an authentic manner they drafted the following concerns “A) an authentic Indian liturgy and relevance of liturgical signs. B) Cult and culture of India. C) Liturgical plurality and common India liturgy. D) Inter ritual common liturgy. E) Ecumenically common Indian liturgy”<sup>152</sup>.

In order to carry out these drafted projects the Catholic Bishops Conference of India set up a two phase program as I have indicated in the introduction. The first phase program was approved by the Vatican. The second phase program which constituted Indian Anaphora did not receive recognition<sup>153</sup>. This leads to think, many Indian thinkers that the authentic saying of Sacrosanctum Concilium on article numbers 37-40 will not be fully realized in the liturgical Inculturation in India. Here again lies more challenges like, the unapproved second phase program with regard to the liturgical

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<sup>150</sup> PAUL PUTHANNANGADY, *Church in India Institution or Movement?*, 12-13.

<sup>151</sup> PAUL PUTHANNANGADY, *Church in India Institution or Movement?*, 22.

<sup>152</sup> Cf. D.S. AMALORPAVADASS, *Gospel and Culture*, 63- 64 (appendix), *Towards Indigenisation in the Liturgy*, 13. Cf. VIJAY SHANTIRAJ, “CBCI and Inculturation”, (*Re- Launching our Evangelizing Mission*) 207-210.

<sup>153</sup> Cf. BOSCO PUTHUR, ed., *Inculturation and the Syro-Malabar Church*, 266-270.

Inculturation led many to disappointment. “Hopes and dreams of many Christians in India have not been realized. The result is that in India many faithful have remained passive”<sup>154</sup>.

#### 4.1.1. Indigenous Catholic Church's Liturgy

Keeping in mind the above mentioned facts, the church in India strives towards liturgical Inculturation with more dynamism and interest. Every individual would agree that aggiornamento of liturgical life of the Indian church is the need of the time. The liturgical life and liturgical Inculturation would help other people of the different religions to know Christ and Christianity.

Liturgical Inculturation aims to lead the indigenous churches to celebrate the Paschal mystery in the indigenous rites. The Vatican Council II constitution on liturgy says that “it is the people of God belonging to a certain culture that celebrate the paschal mystery with their own cultural expressions” (cf. S.C. 26). Sacrosanctum Concilium gives these expressions as legitimate freedom especially for countries like India. But at the same time the Constitution emphasizes on the central authority of the Holy See in making approval of cultural liturgy for the sake of uniformity (Cf. V.L. 34-35). Here again the issue of uniformity arises. “It is commonly accepted that Vatican Council II, had upheld the uniformity of the church, giving a special thrust on the subject of Christian unity”<sup>155</sup>. Here occurs again the challenges of liturgical Inculturation in India because total uniformity in India in the liturgy is not possible. Therefore, liturgical Inculturation in India has been limited because in the name of uniformity translation of

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<sup>154</sup> KURIEN KUNNUMPURAM, *The Indian Church of the Future*, 180.

<sup>155</sup> PAUL PUTHANNANGADY, *Church in India Institution or Movement?*, 39.

Latin texts into local languages, has been put in Latin form. Here we can see clearly the lack of idioms and expressions. The result is that liturgy seems alien and it does not have any thing in common with local culture. In reaction to this Gerwin Van Leeuwen, who was a missionary in India for several year says “liturgy should use the language of the people. We are not referring here to the many Indian languages, but to the ‘idioms’, the way the people speak”<sup>156</sup>. Aloysius Pieris One of the missionaries affirms it again saying “we Christians must use the language, the idioms, the sign and symbols, of all the people around us who have a right to understand what we celebrate in the liturgy, namely the reign of God as announced by Jesus’ words as illustrated in his life and as demonstrated by his death and rising”<sup>157</sup>.

We know that there is a problem; here we have to seek a way forward. The local church needs to work more closely with the Congregation of Divine Worship. The authorities and the people have to realize also that “the local church in India is not merely as a part or sub- division of the universal church. The entire mystery of the church is present in the local community”<sup>158</sup>. I would stress that to become a local church is salt and light, the church in India will have to become a people’s church. I would agree with Father Michael Amaladoss in his saying that “becoming a local church and the kingdom are not two separate. It is in serving the kingdom in this particular historical and cultural situation that the gospel community becomes a local church”<sup>159</sup>.

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<sup>156</sup> PAUL PUTHANNANGADY, *Church in India Institution or Movement?*, 33.

<sup>157</sup> ALOYSIUS PIERIS “Inculturation Means Becoming Proclamational” 648.

<sup>158</sup> KURIEN KUNNUMPURAM, *The Indian Church of the Future*, 94.

<sup>159</sup> MICHAEL AMALADOSS, *beyond Inculturation, Can the Many be One?* 76.

#### 4.1.2. Liturgy Reflection of the Daily life of the Faithful

The Indian Catholic church accepted the liturgical renewal. However, this renewal should be relevant to the Christian faithful of the country. Every liturgical action of the church should be a celebration that facilitates spontaneous participation of people with sentiments of encounter, togetherness and belonging. Michael Amaladoss has clearly expressed the view of his own and the views of many faithful that “the effort at liturgical Inculturation must start with community action of sharing food in memory of Jesus and with the ways of making that action meaningful in today’s context for our people in India”<sup>160</sup>. Liturgists admit that reform is unfinished agenda. Local church should carry the task which Vatican council II initiated. “Because of the fluidity of cultural expressions and the growing need of the local churches, adaptation will always be on their agenda of liturgical renewal. Their liturgies will have to be updated, taking account of the modern conditions in which daily life has to be lived”<sup>161</sup>.

Sacrosanctum Concilium gave hope to people of India with regard to liturgical renewal that led to liturgical Inculturation in India. “Sacrosanctum Concilium has opened new avenues for the liturgy and will continue to do so as long as cultures evolve and local churches feel the need for a justified change”<sup>162</sup>. Now this liturgical Inculturation was supposed to change the lives of many Indians because it is entering in the cultures of people. However Aloysius Pieris realized that we Indians made mistakes in many parts of India. He said “the liturgical renewal intended by Vatican council II is

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<sup>160</sup> MICHAEL AMALADOSS, “Re-launching the Indian Liturgy Some Reflections on Our Experiments”, 452.

<sup>161</sup> A.J. CHUPUNGCO, *Liturgies of the Future, the Process and Methods of Inculturation*, 7.

<sup>162</sup> A.J. CHUPUNGCO, *Liturgies of the Future, the Process and Methods of Inculturation*, 9.

a change of life and not a change of rite”<sup>163</sup>. Many liturgists did not pay enough attention to it and in the name of renewal; they changed gestures, made translations, made hymns, prayers alike. It seemed some how that Christian faith is following the Hindu worship.

Liturgical Inculturation should not be opposing to the Christian life. In the efforts of renewal in the Inculturated liturgy for India, this aspect of liturgy of life should be seriously considered. The Inculturated liturgy focuses on the celebrating community where people worship God with ease. Therefore the symbols, languages and rituals that we incorporate into liturgy should be adequate and meaningful to the faithful Christians. In India there are many ashrams (cottage where Hindu priests stayed teaching prayer and meditation to the people). Many Christians have adopted this method. But in the Tribal Diocese of Jashpur Nagar it would not be relevant to the people. Having considered this fact, Paul Puthanangady affirms that, to make any liturgical celebration more lively and meaningful, we need to take into account the social dimensions of life, the living conditions of the community and the culture practical to that community<sup>164</sup>.

#### **4.1.3. Participation of Faithful in Liturgy – Culture Hinders Them**

Liturgy is the celebration of the whole church and it is not only the entity of the clergy. Liturgy is not a one man show. Christian liturgy is a celebration of life. “Liturgy is a dynamic movement that tries to express and celebrate ever more authentically and

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<sup>163</sup> ALOYSIUS PIERIS “Inculturation Means Becoming Proclamational” 643.

<sup>164</sup> Cf. PAUL PUTHANNANGADY, “Inculturation of Liturgy and Sacraments” *Rooting Faith in Asia*, 353.

effectively the Christian faith experience of people gathered at a particular place and time”<sup>165</sup>. Liturgy demands full and active participation. Through active participation in liturgy people should celebrate and live their faith in commitment to God’s plan of love<sup>166</sup>.

The Christian liturgy is very unique. The constitution emphasizes unity in liturgy. Liturgy ultimately wants that “all humankind has been called to become one people, sharing all the beautiful things of creation, journeying towards full communion with one another and the Father of the whole human family”<sup>167</sup>. Now here comes the challenge. People in my diocese of Jashpur Nagar, especially the female section some how don’t feel their active participation in liturgy. Culture hinders them whenever and wherever men are present in liturgical celebration. Men have to play a role in liturgy like reading and ushering. Reception of the blood of Christ is for men, because blood of the son of God is not for women. It is the prevailing problems in many parts of India. “However it is not linked directly with the subordination pattern. This allows women to identify themselves with the traditional values in which they were brought up”<sup>168</sup>. Here lies an ongoing challenge and at this point liturgical catechesis is needed. I tend to see that the pre-Vatican liturgy has left the prevailing impact on faithful. People born around 1995 to 1960 in my diocese still think that singing is for religious nuns and the

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<sup>165</sup> PAUL PUTHANNANGADY, *Church in India Institution or Movement?*, 27.

<sup>166</sup> Cf., PAUL PUTHANNANGADY, *Church in India Institution or Movement?*, 27.

<sup>167</sup> PAUL PUTHANNANGADY, *Church in India Institution or Movement?*, 27.

<sup>168</sup> KEITH D’SOUZA, ed., *Culture as Gift and Task Philosophical Reflections in the Indian Context*, 293.

female choirs. At that time the mentality was that “the sung liturgy almost always meant listening to a concert of choir”<sup>169</sup>.

#### 4.1.4. Liturgy Down to the Earth

The liturgical Inculturation and liturgical renewal after Vatican Council II in India were accepted by the people. They took the renewal with sense a of reverence because people reverence the authority in the church. This mentality originates from ancient Vedic times as people respected the Hindu Gurus<sup>170</sup>. It is surprising to note that the liturgy in our churches remain still foreign to our people, because all the efforts towards Inculturation have been initiated from above. People accept it because they can not contradict the authority. If this is the case liturgy cannot come down to the earth with the people in their local culture. But there is an effort that “Christian life in India has to be rooted in the emerging cultural pattern of the people with all their diversity and richness. Gospel enlightens culture, culture interprets the Gospel. This is the basic dynamics of Inculturation”<sup>171</sup>.

The Church in India has to strive to become a church from below and not at the superficial level. Liturgical Inculturation is the tool that will affirm that the church becomes the local church for people down to the earth. “Becoming a local church and serving the kingdom are not two separate processes. It is in serving the kingdom in this particular historical and cultural situation that the gospel community becomes a local

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<sup>169</sup> FREDRICK R. McMANUS, *Liturgical Participation an Ongoing Assessment*, 5.

<sup>170</sup> Cf., S.PAINADATH, *We are Co-Pilgrims*.95.

<sup>171</sup> S.PAINADATH, *We are Co-Pilgrims*,103.

church”<sup>172</sup>. Present India needs the renewed effort towards Inculturation of liturgy and this renewal approach should be from below, at the grass root level. “It must spring from the faith community itself and be part of its commitment to work for a new humanity of freedom, fellowship of justice in a religiously and culturally pluralistic situation. Symbols and rites should come from people rather than from expert communities”<sup>173</sup>. Liturgical celebration in India should be at a vertical and horizontal level, both to God and people at the grass root level. When the church in India wants to celebrate, animate and deepen its life of faith through liturgy, the people have to experience its inspiration and power. However people in the process of authentic liturgical Inculturation should not forget that “liturgy is nobody’s private property, not even that of the local church. Since it is worship of the people, they often spontaneously will select signs, symbols and rituals from their own tradition and culture”<sup>174</sup>.

#### **4.2. Supporting Elements towards Liturgical Inculturation in the Catholic Church of India**

The liturgical Inculturation is an ongoing process in India. It is dynamic and it is not static. It is dynamic because culture is dynamic; the culture of the rural area is different from the urban area. The liturgical Inculturation in its dynamic nature always indicates that church in India should be autonomous. Many Christians from outside India indicate that “all the churches that exist in India today are transplanted churches

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<sup>172</sup> MICHAEL AMALADOSS, *beyond Inculturation, Can the Many be One?* 76.

<sup>173</sup> PAUL PUTHANNANGADY, *Church in India Institution or Movement?*, 29.

<sup>174</sup> PAUL PUTHANNANGADY, *Church in India Institution or Movement?*, 31.

which have retained much of their original foreign characteristics. Hence a radical process of Inculturation is necessary for the emergence of truly India church”<sup>175</sup>.

Radical liturgical Inculturation is necessary so that the faithful may feel and experience that they are truly part of liturgical worship. Below we analyze and look closely at the supporting elements in liturgical Inculturation in the Catholic Church of India. These supporting elements are meant to help faithful Christians in fully immersing into the local liturgical celebration in the Catholic Church of India. We have to know the fact that the “Indian Church is a community of many local/ individual churches which are diverse due to their historical, socio-culture and other differences”<sup>176</sup>.

#### **4.2.1. Liturgical Catechesis**

In the Catholic Church of India, if there is true and authentic liturgical Inculturation, there is a need of liturgical catechesis, because people need to be explained about the mysteries of liturgical worship. Vatican Council II is very much concerned about catechesis for all age groups. It says “bishops should be especially concerned about catechetical instruction. Its function is to develop in man a living, explicit and active faith, enlightened by doctrine. This instruction should be based on Holy Scripture, liturgy and on the teaching authority of the church”<sup>177</sup>.

In my diocese of Jashpur Nagar people are used to Latin Rite liturgical celebration. Now the Catholic Bishops Conference of India speaks about liturgical Inculturation. Here is the great task for ministers of the church to explain liturgical

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<sup>175</sup> KURIEN KUNNUMPURAM, *The Indian Church of the Future*, 41-42.

<sup>176</sup> KURIEN KUNNUMPURAM, *The Indian Church of the Future*, 42.

<sup>177</sup> PAUL PUTHANNANGADY, ed., *Popular Devotions in India*, 517.

Inculturation to the faithful. Ignorance and inadequate knowledge about liturgy of the people will lead to the utter failure of the liturgical Inculturation in the Catholic Church of India. People have to know that “ultimate aim of catechesis is that, the whole man should experience conversion and salvation through the word of God”<sup>178</sup>. Pope John Paul II was very much convinced about youth catechesis. He urged youth of the world on May 14, 1985 to take catechesis seriously. He emphasized that destiny of the church of tomorrow depends mainly on them. He said ‘you are the church’<sup>179</sup>.

Indian bishops realizing the importance of catechesis in liturgical Inculturation during the immediate post Vatican Council II stressed four very important points on catechesis namely- “1) A vision and Organization of Catechetical Ministry. 2) The Formation of Catechesis. 3) Composition of Catechesis for India. 4) Preparation of National Catechetical Directory for India”<sup>180</sup>.

#### **4.2.2. Respect and Genuine Adaptation to Different Culture and Religion**

It is a fact that Christianity constitutes a very minor population in India. Christianity in daily life gets into encounter and dialogue with major religions in a country like Hinduism, Islam, Buddhism, Sikhism and Jainism. It becomes obvious now that the efforts towards liturgical Inculturation in India should extend horizons of openness to other religions in India. Openness to other religions would mean

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<sup>178</sup> PAUL PUTHANNANGADY, ed., *Popular Devotions in India*, 516.

<sup>179</sup> Cf., PAUL PUTHANNANGADY, ed., *Popular Devotions in India*, 514.

<sup>180</sup> PAUL PUTHANNANGADY, *Church in India Institution or Movement?*, 12-18.

recognizing the seed of the word and signs of Christ's presence in all other religions. There are seeds of truth among all cultures and religions<sup>181</sup>.

Father Guido Oliana in his teaching in the course of *Christian Theology of Other faith* explains that the Catholic Church has to give up the mentality that outside the church there is no salvation<sup>182</sup>. Respect and genuine adaptation to different culture and religion would mean also openness to the fact that there is truth in all religion, cultures and philosophies and peoples<sup>183</sup>. In this way we are on the right path with the teaching of the Vatican II, according to the *Evangelical Nutiandi- 53, and Redemptoris Missio-65*.

If the task of Inculturation is to make the church an intelligible sign among the people, the church in India has to use elements drawn from local cultures and religions<sup>184</sup>. It is a fact that within culture and religion "there are prophets in every religion who challenge the injustice and limitations of existing structure in the name of the ultimate"<sup>185</sup>. *Verietates legitimae* in articles 57-59 gives us a hint on adaptation, taking the cultural aspect of marriage and funeral (*Verietates legitimae 57-59*). Marriage and funeral in India are very symbolic analysis of genuine adaptation from culture; marriage ceremony starts at home but reaches its climax in the church, with the consent, in sacrament of matrimony where priests and the whole Christian assembly are the witness. Here I stress that liturgical Inculturation in India should start from the family itself to reach the higher level in the whole church of India. In this way there will be

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<sup>181</sup> Cf., M.S. DIAS, ed., *Rooting Faith in Asia- Source Book for the Inculturation*, 239.

<sup>182</sup> Cf. GUIDO OLIANA, "Christian Theology of Other Faith" unpublished class notes, Tangaza College.

<sup>183</sup> Cf., M.S. DIAS, ed., *Rooting Faith in Asia- Source Book for the Inculturation*, 239.

<sup>184</sup> Cf., M.S. DIAS, ed., *Rooting Faith in Asia- Source Book for the Inculturation*, 241.

<sup>185</sup> MICHAEL AMALADOSS, *beyond Inculturation, Can the Many be One?* 62.

respect of culture and there will be genuine adaptation from different cultures and religion.

#### 4.2.3. Application of Liturgy in Various Traditional and Christian Festivals

India is a place of many religions. If we look at the socio-cultural aspects of these religions, every month their life is coloured with various feasts. Christians live in such an atmosphere and there is no way we can avoid the feasts and celebrations. Now it becomes a fact, that if we do liturgical Inculturation in the feasts of the people, liturgy will be very relevant to their lives. Here liturgical Inculturation will give meaning to the life of Christians. This aspect will be a radical support towards liturgical Inculturation in the Catholic Church of India.

The Diocese of Jashpur Nagar has eight hundred thousands Christians. People can not celebrate any traditional feasts without attending the Holy Mass. Here we have to harmonize liturgy with the cultural feasts and that will show us a pathway of liturgical Inculturation<sup>186</sup>. Father Agapit Tirkey S.J. who works in my diocese of Jashpur Nagar says that feast and celebrations of the people should match in such a way that they may reflect whole Easter events in Christian life<sup>187</sup>. In the diocese of Jashpur Nagar there are nine traditional feasts ( apart from Christian feasts) all of them are celebrated in a manner in which Easter and Christmas are celebrated. All these feasts make no meaning for Christians in Jashpur Nagar unless they go to church and reflect about God and worship. Therefore liturgical Inculturation is a must in these celebrations

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<sup>186</sup> Cf., M.S. DIAS, ed., *Rooting Faith in Asia- Source Book for the Inculturation*, 359.

<sup>187</sup> Cf., M.S. DIAS, ed., *Rooting Faith in Asia- Source Book for the Inculturation*, 361.

of the people in harmony with the sacramental celebration of the church<sup>188</sup>. This aspect also shows radical supporting elements towards liturgical Inculturation in the Catholic Church of India. The liturgical Inculturation is slowly being adapted according to the teaching of Sacrosanctum Concilium 37. “The festivals, songs and dances can find ample space in the liturgy of the local church. This adds newness and joy to the clergy and faithful in their liturgical life and worship”<sup>189</sup>. Agapit admits that “it appears that the degree of awareness among many church leaders with regard to the above teaching and guidance of the church is quite low”<sup>190</sup>.

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<sup>188</sup> MARIO SATURNINO DIAS, ed., *Re-Launching Our Evangelizing Mission 'a Renewed Encounter Between Gospel and Cultures in India'*, 362.

<sup>189</sup> MARIO SATURNINO DIAS, ed., *Re-Launching Our Evangelizing Mission 'a Renewed Encounter Between Gospel and Cultures in India'*, 362.

<sup>190</sup> MARIO SATURNINO DIAS, ed., *Re-Launching Our Evangelizing Mission 'a Renewed Encounter Between Gospel and Cultures in India'*, 363.

## GENERAL CONCLUSION

The church in India, longs for its own identity after the long period of colonization. Liturgical Inculturation is an issue at the level of the universal church. “The synod of the bishops highlighted the need for liturgical Inculturation”<sup>191</sup>. The African Catholic Bishops of the African continent and Madagascar also stressed that the church in Africa strives for the liturgical Inculturation<sup>192</sup>. There is no controversy with regard to the liturgical Inculturation when it comes to theory. However the problems of liturgical Inculturation occur when it comes to the practical and implementation level in the various places in the church of India.

The second Vatican council gives, re-birth to the liturgy. Liturgy is a joyful event of the Lord that we celebrate as a community situated in the various cultures of the people. “The cultural pluralism of peoples was indirectly recognized in the document on the liturgy. It refused to impose a rigid uniformity and wished to foster the qualities and talents of the various races and nations”<sup>193</sup>. The church in India taking the opportunity from the promulgation of renewal on liturgy, immediately started a movement of liturgical renewal in different diocese of India. The diocese of Jashpur Nagar also started a liturgical renewal movement. The liturgical renewal leads towards the indigenization of the church in India. If the church in India has to give its own true identity to the universal church with autonomous nature “radical process of liturgical is

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<sup>191</sup> MICHAEL AMALADOSS, *beyond Inculturation, Can the Many be One*, 9.

<sup>192</sup> Cf. MICHAEL AMALADOSS, *beyond Inculturation, Can the Many be One*, 9.

<sup>193</sup> MICHAEL AMALADOSS, *beyond Inculturation, Can the Many be One*, 5.

necessary for the emergence of a truly Indian church”<sup>194</sup>. However the church in India has to keep in mind that Inculturation gets no meaning if there is no element of evangelization in it, Inculturation should transform the life of the faithful to be more authentic Christian. This liturgical Inculturation should reach in each local church. Due to the vast Ecclesiastical area with its structure authentic Inculturation in India may seem like a dream but it is possible through the hard work of ministers of the gospel and with the collaboration of the faithful. Vatican II has rightly taught:

“This Church of Christ is truly present in all legitimate local congregations of the faithful which, united with their pastors, are themselves called churches in the New Testament. For in their own locality, these are the new people called by God, in the Holy Spirit and in much fullness (cf. 1 Thess 1:5). In them the faithful are gathered together by the preaching of the gospel of Christ and the mystery of the Lord’s Supper is celebrated, that by the flesh and blood of the Lord’s body the whole brotherhood may be joined together”<sup>195</sup>

It is a fact that there is Rite controversy in India. The Syro-Malabar, Syro-Malankara and Latin church have different point of view with regard to the liturgical Inculturation<sup>196</sup>. However this controversy should not be the stumbling block for the liturgical Inculturation because the liturgical Inculturation mission of India is not possible if there is no *kenosis* in different rites<sup>197</sup>. These three different Rites of liturgical worship in India have to be open to accept that church in India is bigger than the particular Rites, with its multi-religious, multi-cultural and multi-lingual richness.

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<sup>194</sup> KURIEN KUNNUPURAM, *The Indian Church of the Future*, 42.

<sup>195</sup> KURIEN KUNNUPURAM, *The Indian Church of the Future*, 37.

<sup>196</sup> FRANZ XAVER SCHEUERER, *Interculturality a Challenge for the Mission of the Church*, 187.

<sup>197</sup> FRANZ XAVER SCHEUERER, *Interculturality a Challenge for the Mission of the Church*, 190.

The vision of these three Rites should be “to proclaim Jesus Christ and his message of liberating love to all people of India by instilling zeal for a New Evangelization in the church”<sup>198</sup>. The motive of these three rites should be like the pioneer missionaries in the diocese of Jashpur Nagar, they were not fully aware of what Inculturation meant but they immersed fully in local culture. They were preaching the gospel in the language of the people and indirectly promoting the indigenization<sup>199</sup>.

I would like to conclude this long essay with a quotation by a missionary who worked in India tirelessly to preach the good news of Christ and had a deep sense that India would be fully Inculturated church.

“I have not come to India for any other purpose than to awaken in some beings the desire (or passion) to raise a Christian India, not an imitation of Western forms (sensible, Conceptual, spiritual) but a creation of Indian forms (sensible, Conceptual, spiritual) through which will be expressed the same substantial revelation. We may need centuries and lives sacrificed and we shall perhaps die, before having seen anything of it. It is not a single man who can undertake such a task, but a group of men and women united by the same vocation. Christian India – absolutely Indian and absolutely Christian can and will be something marvelous. It is not too much to prepare this from afar, even if it is by the gift of our lives”<sup>200</sup>

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<sup>198</sup> MARIO SATURNINO DIAS, ed., *Re-Launching Our Evangelizing Mission 'a Renewed Encounter Between Gospel and Cultures in India'*, 204.

<sup>199</sup> Cf., D.S. AMALORPAVADASS, *Gospel and Culture*, 63.

<sup>200</sup> D.S. AMALORPAVADASS, *Gospel and Culture*, 28.

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