

Chacko Aerath O.I.C.

LITURGY AND ETHOS

**A Study Based on
the Malankara Liturgy of Marriage**



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MAR THOMA YOGAM
(St. Thomas Christian Fellowship, Rome)

Rome 1995

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Dedicated to

*The Late Archbishop Benedict Mar Gregorios O.I.C.
The Former Metropolitan of the Malankara Catholic Church*

and

*The Late Very Rev. Fr. Louis Moolaveetil O.I.C.
The Former Superior General of the Order of the Imitation of Christ*

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MALAYALAM transliteration TABLE

The transliteration of the Malayalam words is based on the general consensus regarding the transliteration of Sanskrit and Dravidian languages.¹

അ	a	ക	ka	ത	ta	സ	sa
ആ	ā	ഖ	kha	ഥ	tha	ഹ	ha
ഇ	i	ഗ	ga	ദ	da	ള	la
ഈ	ī	ഘ	gha	ധ	dha	ഴ	zha
ഉ	u	ങ	ṅa	ന	na	റ	ra
ഊ	ū	ച	ca	പ	pa		
ഋ	r̥	ഛ	cha	ഫ	pha		
ൺ	ĩ	ജ	ja	ബ	ba		
എ	e	ജ	jha	ഭ	bha		
ഏ	ē	ഞ	ña	മ	ma		
ഐ	ai	ട	ṭa	യ	ya		
ഒ	o	ഠ	ṭha	ര	ra		
ഓ	ō	ഡ	ḍa	ല	la		
ഔ	au	ഢ	ḍha	വ	va		
അം	am	ണ	ṇa	ശ	śa		
അഃ	aḥ			ഷ	ṣa		

¹ Cf. H. GUNDERT, *A Malayalam and English Dictionary*, Asian Educational Services, New Delhi, 1982, xii; T. BURROW & M.B. EMENEAU, *A Dravidian Etymological Dictionary*, Clarendon Press, Oxford, 1984, xl.

ABBREVIATIONS

AA	Document of Vatican Council II, <i>Apostolicam Actuositatem</i> .
AB	<i>Analecta Biblica</i> , Rome.
ADem	<i>Aphraatis Sapientis Persae, Demonstrationes</i> , Syriac text edited and Latin translation by PARISOT J., PS I, 1894; PS II, 1907, 1-480.
AAS	<i>Acta Apostolicae Sedis</i> , Città del Vaticano.
BEL	<i>Bibliotheca Ephemerides Liturgicae</i> , Roma.
CDiat	St. Ephrem, <i>Commentaire de l'Evangile Concordant</i> , Syriac text with Latin translation by LELOIR L., Chester Beatty Monographs 8, Dublin, 1963; French translation of Syriac and Armenian by LELOIR L., Sch 121, Paris, 1966.
CDCE	STÖCKLE B., ed., <i>Concise Dictionary of Christian Ethics</i> , The Seabury Press, New York, 1979.
CIIS	Centre for Indian and Inter-religious Studies, Rome.
CNis	Des heiligen Ephraem des Syrers <i>Carmina Nisibena</i> , Syriac text and German translation by BECK E., CSCO 240/241; Syriac 102/103, Louvain, 1963.
CSCO	<i>Corpus Scriptorum Christianorum Orientalium</i> , Louvain.
CT	POPE JOHN PAUL II, <i>Catechesi Tradendae</i> .
DEC	STÖCKLE B., ed., <i>Dizionario di etica cristiana</i> , Cittadella Editrice, Assisi, 1978.
ERE	HASTINGS J., ed., <i>Encyclopaedia of Religion and Ethics</i> , T & T Clark, Edinburg, 1908-1926.
EL	<i>Ephemerides Liturgicae</i> , Rome.
ET	English Translation.
HdF	Des heiligen Ephraem des Syrers <i>Hymnen de Fide</i> , Syriac text and German translation by BECK E., CSCO 154/155; Syriac 73/74, Louvain, 1955.

HEpiph	<i>Hymnen de Epiphania</i> , in HNat.
HNat	Des heiligen Ephraem des Syrers <i>Hymnen de Nativitate (Epiphania)</i> , Syriac text and German translation by BECK E., CSCO 186/187; Syriac 82/83, Louvain, 1959.
HParad	Des heiligen Ephraem des Syrers <i>Hymnen de Paradiso und contra Julianum</i> , Syriac text and German translation by BECK E., CSCO 174/175; Syriac 78/79, Louvain, 1957.
HVir	Des heiligen Ephraem des Syrers <i>Hymnen de Virginitate</i> , Syriac text and German translation by BECK E., CSCO 223/224; Syriac 94/95, Louvain, 1962.
IGP	<i>Insegnamenti di Giovanni Paolo II</i> , Libreria Editrice Vaticana, Città del Vaticano.
JRE	<i>Journal of Religious Ethics</i> , (Missoula) Notre-Dame.
LG	Document of Vatican Council II, <i>Lumen Gentium</i> .
MTZ	<i>Münchener Theologische Zeitschrift</i> , St. Ottilian.
NDL	SARTORE D & TRIACCA A.M., eds., <i>Nuovo Dizionario di Liturgia</i> , Edizioni Paoline, Roma, 1984.
NDSW	FINK P.E., ed., <i>The New Dictionary of Sacramental Worship</i> , Gill and Macmillan, Dublin, 1990.
NDT	BARBAGLIO G & DIANICH S., eds., <i>Nuovo Dizionario di Teologia</i> , Edizioni Paoline, Milano, 1979.
NDTM	COMPAGNONI F, PIANA G & PRIVITERA S., eds., <i>Nuovo Dizionario di Teologia Morale</i> , Edizioni Paoline, Milano, 1990.
NPNF	<i>A Select Library of the Nicene and Post-Nicene Fathers of the Christian Church</i> , SCHAFF P., ed., First Series, Reprint, WM.B. Eerdmans Publishing Company, Grand Rapids, Michigan.
OCA	<i>Orientalia Cristiana Analecta</i> , Rome.
OCP	<i>Orientalia Cristiana Periodica</i> , Rome.
ParOr	Parole de l'Orient, Kaslik, Liban.
PG	<i>Patrologia Graeca</i> , Paris.

PIO	Pontificio Istituto Orientale.
PS	<i>Patrologia Syriaca</i> , Paris.
RivLit	<i>Rivista Liturgica</i> , Leumann(Torino).
RTM	<i>Rivista di Teologia Morale</i> , Bologna.
SMC	<i>Sacraments of the Malankara Church</i> , in Malayalam (Malankara Kattōlikkāsabhayūṭe Ārāḍhanakramam. Kūdāśakal), St. Joseph's Press, Trivandrum, 1988.
SC	Document of Vatican Council II, <i>Sacrosanctum Concilium</i> .
SCC	Seeri Correspondence Course, SEERI, Kottayam.
SCh	<i>Sources Chrétiennes</i> , Paris.
SEERI	St. Ephrem's Ecumenical Research Institute, Kottayam.
TS	<i>Theological Studies</i> , Washington D.C.
UD	Unpublished Dissertation.

GENERAL INTRODUCTION

The disintegration of faith and life is seen as a characteristic of our time. It is a consequence of the secularization tendency. The effect of this separation is felt at all levels in the life of the Church. This has its own consequences in the field of theology, especially, in moral theology. Some scholars see the roots of this disintegration of faith and ethics in the enlightenment period.¹ Some others see it as a reaction to the rigorous manual presentation of moral theology which has taken us to the other extreme position of the "liberated" Christians which, in the words of Enda McDonagh, "is vague in vision and loose in directive".² Whatever be the cause, the Church has felt the need for fighting against this disintegration and creating an integrated theology. The echo of this aspiration can be heard in the Second Vatican Council. The *Decree on the Training of Priests* speaks both about the renewal of the theological subjects and the special care to be given to the perfecting of moral theology "through a more vivid contact with the mystery of Christ and the history of salvation".³

It is interesting to note that even three decades after the Second Vatican Council, the separation of faith and ethics still persists, and is seen as one of the major problems that the Church faces today. Pope John Paul II speaks about this in his recent document *Veritatis Splendor* in the following words:

The attempt to set freedom in opposition to truth, and indeed to separate them radically, is the consequence, manifestation and consummation of another more serious and destructive dichotomy, that which separates faith from morality. This separation represents one of the most acute pastoral concerns of the Church amid today's growing secularism.

¹ P.J. ROSATO, *Fundamental and Systematic Reflections on the Moral Theology Inculcated at Worship*, Unpublished notes, Pontifical Gregorian University, Rome, 1993-1994, 2.

² Cf. E. McDONAGH, *The Making of Disciples, The Task of Moral Theology*, Michael Glazier, Wilmington, 1982, 1.

³ *Optatam Totius*, 16, in AAS 58(1966), 724; ET in A. FLANNERY, ed., *Vatican Council II. Conciliar and Post Conciliar Documents*, Vol.I, Liturgical Press, Collegeville, 1988, 720.

⁴ POPE JOHN PAUL II, *Veritatis splendor*, No. 88, in AAS 85(1993), 1203; ET *The Splendour of Truth Shines*, Libreria Editrice Vaticana, Vatican City, 1993, 108. Though the Pope is speaking about a separation in the life context, this problem reflects at the theological level too.

The question as to why the Catholic moral theologians have failed to establish the integral relationship between faith and ethics forces me to think that there has been a hermeneutical error at the root of their approach. In order to counteract the tendency of translating the old paradigms to the present world, the modern theologians have cut themselves away from the old paradigms, and tried to bring in the new, in the pretext that this will be meaningful and relevant for the modern world. In so doing, they may have forgotten the necessity of dialogue between the old and new paradigms, which alone can bring about the unity, continuity and harmony which they seek.⁵ This is a hermeneutical problem that we face today in the field of theology.

The above mentioned hermeneutical problem has impeded moral theologians from seeing the necessary connection between liturgy -- the celebration of the faith, and ethics. Even those who advocated a faith-ethics did not see any place for liturgy in the field of moral theology. The emphasis on liturgical renewal and inculturation has made them see in liturgy a so called "old paradigm" rather than the living faith expression of the Church. A small number of Catholic moral theologians have turned their attention to seeing a relationship between liturgy and ethics. Bernard Häring and Enda McDonagh have made some contribution in this line.⁶ Some liturgists have also tried to bring the discussion a little further.⁷ But, in the Catholic circle, the literature that sees an integral relationship between liturgy and moral theology is very sparse and premature. Even what is available is of a more charismatic nature as opposed to a method of systematic reflection.

⁵ According to Enda McDonagh, the hermeneutical problem is not simply one of translating a first-century meaning to a twentieth-century world, but a dialogue between the faith response of the first century disciples and the present day disciples. Cf. McDONAGH, *The Making of Disciples*, 4.

⁶ The following are some of the important works of B. Häring that try to see an intimate relationship between liturgy and ethics. B. HÄRING, *Preghiera: Integrazione tra fede e vita*, Edizioni Paoline, Catania, 1974; *The Sacraments in a Secular Age*, St. Paul Publications, England, 1976; *Eucaristia e vita*, Edizioni Paoline, Milano, 1983. The important writings of Enda McDonagh in this area are the following. Cf. E. McDONAGH, "Moral Theology: The Need for Renewal", in E. McDONAGH, ed., *Moral Theology Renewed*, The Furrow Trust, Dublin, 1965, 13-30; "Morality and Spirituality", in *Studia Moralia* 15(1977), 121-137; *The Making of Disciples*, 1982.

⁷ Cf. A.M. TRIACCA & A. PISTOIA, eds., *Liturgie, Éthique, et Peuple de Dieu*, Conférences Saint-Serge XXXVIIe Semaine d'études liturgiques, BEL Subsidia 59, Roma, 1991; F. CANGELOSI, "Nella <<celebrazione>> del matrimonio il programma della vita coniugale", in *EL* 103(1989), 456-493; G. RUSSO, "Morale cristiana come liturgia della vita. Spunti di teologia sistematica circa il trattato di morale fondamentale", in *EL* 105(1991), 449-467.

The contribution of the Orthodox theologians in the field of moral theology shows that their attempts have always been aimed at bringing out a comprehensive vision of faith and life. They have taken liturgy and tradition as a starting point for their moral theological reflections.⁸ They criticize the catholic theologians for their rationalization and secularization, and their separation of spiritual, social and ethical life.⁹

The Church's effort to fight against the disintegration of faith and ethics has to start from the living faith of the Church celebrated in the liturgy. Any effort that does not take the "treasure of faith" contained in liturgy cannot fulfill its task of integrating faith and ethics. In the Catholic Church, it was the role of the Eastern Catholic Churches to complement and come forward in this situation because "in Eastern Churches, theology and ethics (almost in their entirety) are *contained, subsumed and conveyed* by the liturgy".¹⁰ But, unfortunately, their contribution in this field is practically null. The above mentioned situation of the Church's need for a moral theological reflection based on her celebration of the faith, and the contribution that the Oriental Churches can give here, bring out very well the scope and relevance of this study. Our study is a humble attempt at a systematic reflection on liturgy from a moral theological perspective. We hope that this study may help to open up new avenues by offering new paradigms in catholic moral theological reflection which, as our study will try to prove, has to be based on the living faith of the Church expressed in the liturgy.

This work also has a practical purpose. There is an ecclesiological need for theological reflection on the spirituality and ethical life of the Malankara family based on the liturgy. Until now, the unity of faith and life has been a living reality. The spirituality and the ethical commitment of the faithful have been integrally related to their liturgical life. But the changing horizons of life have their impact on family life, and there is an imperative need for theological insights

⁸ The study of Basilio Petrà has a section on the relationship between liturgy and ethics in the contemporary Orthodox writings. The author also gives a comprehensive bibliography on "Liturgy and Ethics". Cf. B. PETRÀ, *Tra cielo e terra. Introduzione alla teologia morale ortodossa contemporanea*, Edizioni Dehoniane, Bologna, 1991, 42-48, 269-271.

⁹ Cf. B. PETRÀ, "L'etica ortodossa secondo G.G. Mantzarides", in RTM 22(1990), 295. Cf. also V. GUROIAN, *Incarnate Love. Essays in Orthodox Ethics*, University of Notre Dame Press, Notre Dame, 1987, 2, 73, 192. The general tendency among the Orthodox theologians seems to be one of agreement on the unity of faith and life, liturgy and ethics.

¹⁰ P. RAMSEY, "Liturgy and Ethics", *JRE* 7(1979), 154.

which will guide the pastors and the faithful alike to continue in the true spirit of Christian life.

Sources

The primary source of our study is the Malankara marriage liturgy. Other liturgical books and studies done on the marriage liturgy, theology of marriage in the Malankara Church and Malankara liturgy in general, have also been consulted. Since the Malankara liturgy is Syrian in origin, we have consulted the writings of the Syrian Fathers in so far as they were necessary to understand the liturgy. As our enquiry sees liturgy in the whole life context of the people, we try to penetrate into the depth of the meaning of symbols and rites of the marriage ceremony in the Jewish, Syrian and Indian backgrounds in which the liturgy evolved. For the theoretical discussion on ethos, ethics and liturgy, we have depended on the current literature available on these topics.

Method

Since this is an inter-disciplinary study involving the fields of liturgy and moral theology, the method that we employ, is multifarious. In the first part we take an analytico-synthetic method. We start with an analysis of the concept "ethos" from different perspectives with which we try to bridge the two fields of liturgy and ethics. Starting from an analysis we try to arrive at a synthesis towards the end of the first part which gives us a synthetic model with which to reflect upon liturgy. In the second part we have taken an expository character where we analyze the liturgy of marriage using the model constructed in the first part. We try to see the liturgy in the life context of the people, and try to understand the rites and symbols of the liturgy in the cultural background of the people. Therefore, we make reference to the Jewish, Syrian and Indian cultural backgrounds in which the marriage liturgy evolved. In order to situate our study, we have given a brief history of the Malankara liturgy in general and the marriage liturgy. Thus, the method we have taken is multi-faceted. An extract of the text of the personal interview with the German scholar Dr. Wolfgang Kluxen on "Ethos and Ethics" which I have used in the thesis is given in the appendix as Appendix I. This contains seven questions and the answers given by Kluxen. In the footnotes, we have made reference to the number of the question. An English translation of the Malankara liturgy of marriage specially made for this work is also added in the appendix as Appendix II. This is a translation from the original Syriac. Since our study has to be based on the text which is in use, in this thesis we have made reference to the Malayalam text. But in the English translation

given in the appendix, we have tried to give the page numbers of the Malayalam text on every page so as to help the reader to follow the text. Since the Malankara liturgy belongs to the Syriac tradition, we use George M. Lamsa's translation of the Bible from the *Peshitta*.

Limitations

Since the relationship between liturgy and ethics is a relatively new area in the field of Catholic moral theology, this research had to be worked out without much study to fall back on for its support. The lack of studies on the liturgy of the Malankara Church in general as well as the marriage liturgy and the theology of marriage in particular has hindered us from entering into greater depth of different dimensions involved in our study.

Structure of the Work

This thesis consists of two parts. The first part containing two chapters, is a theoretical study on the relationship between liturgy and ethos; the second part consisting of three chapters, concentrates on the ethical meaning of the Malankara liturgy of marriage. There is an introduction and conclusion to both parts.

In the first part on the relationship between liturgy and ethos we attempt to develop a conceptual model which will help to reflect on liturgy from a moral theological perspective. The first chapter is an enquiry into "Ethos and Ethics". We start with an analysis of the Greek term ethos from a theological, sociological, anthropological and ethical perspective. We try to see the moral import of ethos, and how it functions in the society as norm and parenthesis. Our research looks into the concept of norm and parenthesis in the context of ethos. In the last part of the chapter, we try to see the dialectical relation between ethos and ethics.

The second chapter on "Ethos and Liturgy" tries to see how liturgy is the celebration of the ethos of the people of God. We look at liturgy from theological and anthropological perspectives. We take the categories offered by Ernest Wolf Gazo, modify them and create a model and apply it to the liturgy. Thus we view liturgy as postfigurative, prefigurative and cfigurative ethos. We try to see how liturgy as the ethos of the people of God functions as paradigms of identity and commitment.

In the second part of the thesis on the ethical meaning of the Malankara liturgy of marriage, we apply the model constructed in the first part to the marriage liturgy. The first chapter, "The Malankara Liturgy of Marriage as Postfigurative Ethos" tries to demonstrate from theological and anthropological perspectives, how

the Malankara liturgy of marriage puts forward a postfigurative form of conjugal ethos. In the first part of this chapter we try to identify the picture of marriage as it comes out in the liturgy. In the second part we look at the rites and symbols of the marriage liturgy in their historical background to see how these rites and symbols point to the conjugal ethos of the Malankara couple in a postfigurative form.

In the second chapter, "The Malankara Liturgy of Marriage as Prefigurative Ethos", we try to see how the ultimate ethos is prefigured and made present in the liturgy here and now. What the Church celebrates at present, is a foretaste of that which is to come in fullness. Here we concentrate on how the liturgy, in its sacred space and time, actualizes and makes present the life that is to come. This helps the celebrants to participate already here and now, in the perfection which is to come.

The third chapter, "The Malankara Liturgy of Marriage as Cofigurative Ethos" deals with the cofigurative function of the liturgy. Here we examine how the postfigurative ethos and the prefigurative ethos converge in the present and become a cofigurative principle. By cofiguration we mean that the ethos celebrated in the liturgy is the norm that guides, inspires, motivates and accompanies the present life of the couple. The liturgy puts forth constitutive values and habits, the attainment of which has to be the goal of Christian family life. We also look at the parenetical function of the liturgy by which the spouses are exhorted to live up to the ideals put forward in the liturgy. The work ends with a general conclusion.

PART ONE

THE RELATIONSHIP BETWEEN

LITURGY AND ETHOS

Chapter One

ETHOS AND ETHICS

Introduction

Ethos is a key concept that one comes across very often in the field of ethics; for example, one can speak of a Jewish ethos, a Christian ethos, a Hindu ethos, etc. In this chapter, we try to explore the different facets of ethos for the purpose of situating our research. This search is very important because "the critical study of society shows that moral philosophy and theology depend in important ways on the *ethos* in which these reflections take place".¹

Ethos is concrete; thus, this study of ethos will help us in dealing with many difficulties arising from abstract moral theories. A moral theological reflection has to start from the concrete, from the life of the people. For this basic approach, the study on ethos helps us very much. Leander E. Keck shows how an "ethological approach" to the New Testament could be of great help in correcting and complementing the existing approaches like form, redaction and historical criticisms.²

Moral theological study has its bearing on ethos, and those who like to go to the root of the choice which operates in the moral field will inevitably meet ethos.³ Even though this term is used very often, there are authors who feel that this concept of ethos is not taken as seriously as it should be.⁴

1. Ethos as a Datum and a Task

Ethos is the most fundamental heritage that shapes the life and vision of a human being as a member of a society. It is ethos which gives a society its

¹ R. W. LOVIN, "Ethos", in J. MACQUARRIE & J. CHILDRESS, eds., *A New Dictionary of Christian Ethics*, SCM Press Ltd, London, 1986, 208-209.

² Cf. L. E. KECK, "Ethos and Ethics in the New Testament", in J. GAFFNEY, ed., *Essays in Morality and Ethics*, Paulist Press, New York, 1980, 31-32.

³ Cf. M. BIZZOTTO, *La Rinascita dell'etica*, Editrice Elle Di Ci, Leumann(Torino), 1987, 9: "Volendo andare alla radice delle scelte che si operano in campo morale e degli interessi che si impongono ci si incontrerà inevitabilmente con l'ethos."

⁴ Cf. E.W. GAZO, *Analytical Ethics and Ethos. An Enquiry into Moral Language and Norms*, Rheinischen Friedrich-Wilhelms-Universität, Bonn, 1974, 125.

identity.⁵ When we speak of the ethical life of people, what we mean is the behavior of individuals as members of a society based on the ethos. "Ethos is inwardly affected by socio-cultural factors, economic conditions, customs, habits, cultures and time-conditioning, and not least of all by religious and generally philosophical and similar attitudes."⁶ Ethos is not something created by an individual; rather, he receives it from the society in which he lives. One may be able to change some aspects of ethos but he can not reject it altogether. In this sense "ethos is a direct datum of the human aspect of a human being".⁷

The ethos which one receives as an individual member of a society is at the same time a task also. Ethos is the ideal which one has to live, and this task is given by the society. The society expects from all its members a conformity to its ethos. The running of the society depends on the fulfillment of this task. The society also takes all measures to make sure that the members cope with this goal.⁸ This will become clear when we take up the different aspects of ethos.

1. 1. The Definition of Ethos

Ethos can be seen from different perspectives, thus no one can claim that his view is exhaustive, for all explain the same reality from different view points. The definition differs according to the perspective one takes to look at this reality. Here we are making an attempt to bring the different definitions under some general headings.

1. 1. 1. The Etymological Meaning

Ethos is a Greek word which has two forms, namely, ἔθος and ἦθος.⁹

⁵ Cf. GAZO, *Analytical Ethics and Ethos*, 12.

⁶ B. STÖCKLE, "Ethos", in *CDCE*, 87.

⁷ Cf. *Ibid*.

⁸ W.G. SUMNER, *Folkways*, The New American Library, New York, 1960, 49. Sumner explains folkways as coercive and says that all are forced to conform to the mores of a society. Sumner wanted to focus his study on ethos. He has chosen the term "mores" because ethos was an unfamiliar term at that time and the latin term *more* was better understood. Since he acknowledges this fact very explicitly in his book (Cf. 48-49) we refer to the different aspects of "mores" in our context of "ethos".

⁹ For a detailed treatment of the nuances of the Greek usage see G. FUNKE, "Ethos", in J. RITTER, ed., *Historisches Wörterbuch der Philosophie*, Vol. II, Wissenschaftliche Buchgesellschaft, Darmstadt, 1972, 812-815. See also H. KRON, *Ethos und Ethik*,

According to the Liddel and Scott Greek-English lexicon, the short form ἔθος means "custom", "habit", etc., and the lengthened form ἥθος denotes an accustomed place and therefore, in the plural, "abodes of animals, men", etc.¹⁰ The first meaning denotes a more personal aspect and the second one refers more to a place and place of reference. In the early Christian use, the term ἔθος refers to custom, habit and tradition and ἥθος signifies character.¹¹ In the general use of the term "'ethos' means the characteristic and distinguishing attitudes, habits, etc., of a racial, political, occupational or other group".¹² In this general sense ethos depicts the objective sense of habit¹³ that a community has as its heritage. Ethos includes a customary way of thinking and acting, a pattern of values, a style.¹⁴

The use of the term ethos is clearly seen among the Greeks. "The Greeks applied the term 'ethos' to the sum of the characteristic usages, ideas, standards, and codes by which a group was differentiated and individualized in character from other groups".¹⁵

1. 1. 2. Moral and Philosophical Definitions

It is the philosophers who first utilized this term ethos in their reflections on moral life. The Greek philosopher Aristotle uses the term ethos in his work *Nichomachean Ethics*. In the discourse on moral excellence in the second book, he takes the short form ἔθος. For Aristotle moral excellence is a result of "habit" and the name for moral excellence is "ethike" which is derived by a slight variation

Athenäum Verlag, Bonn, 1960, 9-10.

¹⁰ Cf. H.G. LIDDEL & R. SCOTT, *A Greek-English Lexicon*, The Clarendon Press, Oxford, 1968, 480, 766.

¹¹ Cf. G.W.H. LAMPE, *A Patristic Greek Lexicon*, Clarendon Press, Oxford, 1961, 407, 603.

¹² *Webster's New Twentieth Century Dictionary of English Language*, The World Publishing Company, New York, 1963, 628.

¹³ Cf. KRON, *Ethos und Ethik*, 9: "Dabei stellt Ethos den objectiven Sinn von Gewohnheit dar".

¹⁴ Cf. KECK, "Ethos and Ethics in the New Testament", 30.

¹⁵ SUMNER, *Folkways*, 48. Cf. also GAZO, *Analytical Ethics and Ethos*, 139.

from the word for habit "ethos". Real moral excellence arises in man not from nature but from habit.¹⁶

Martin Heidegger in his *Letter on Humanism* draws attention to the etymological meaning of the word ἦθος. According to Heidegger, "ethos means abode, dwelling place. The word names the open region in which man dwells. ... The abode of man contains and preserves the advent of what belongs to man in his essence".¹⁷ By "abode" and "dwelling place" Heidegger is pointing to the total living context of man. This is something very personal to man and ethos remains a basis for all his endeavors.¹⁸

Some authors see ethos from a moral perspective. According to Kluxen "ethos is the totality of normative contents which a given society considers as valid".¹⁹ By normative content he means more than the propositional content. In other words, the norms that which is expressed in the form of propositions, is not the whole reality. For Kluxen, ethos is inheritance, perhaps the time immemorial tradition, in which man finds his home, his living place.²⁰

¹⁶ Cf. ARISTOTLE, *Nichomachean Ethics*, Book II,1, in J. BARNES, ed., *The Complete Works of Aristotle*, Vol II, Princeton University Press, New Jersey, 1985, 1742-1743. Here Aristotle sees moral excellence as a result of ethos. For Aristotle's view of 'Koinonia' in connection with ethos see GAZO, *Analytical Ethics and Ethos*, 125-137. Cf. also J. RITTER, "Ethik", in J. RITTER, ed., *Historisches Wörterbuch der Philosophie*, 759-762; E. RIONDATO, *Ethos*, Editrice Antenore, Padova, 1961, 52-60. Cf. also L. SANTORO, "Greek 'Ethos' and Modern Morality", in *Diotima*, 7(1979), 174-176.

¹⁷ M. HEIDEGGER, *Über den Humanismus*, Vittorio Klostermann, Frankfurt am Main, 1947, 39: "ἦθος bedeutet Aufenthalt, Ort des Wohnens. Das Wort nennt den offenen Bezirk, worin der Mensch wohnt. ... Der Aufenthalt des Menschen enthält und bewahrt die Ankunft dessen, dem der Mensch in seinem Wesen gehört". The English translation is taken from M. HEIDEGGER, *Basic Writings*, D.F. KRELL, ed., Harper, San Francisco, 1977, 233.

¹⁸ Cf. R.H. COUSINEAU, *Heidegger. Humanism and Ethics*, An Introduction to the Letter on Humanism, Editions Nauvelaests, Louvain, 1972, 58-59; SANTORO, "Greek 'Ethos' and Modern Morality", 176-177.

¹⁹ W. KLUXEN, *Ethik des Ethos*, Verlag Karl Alber, Freiburg/München, 1974, 22: "Den Inbegriff der Normen, die in einer gegebenen menschlichen Gruppe als gültig angesehen werden, nenne ich das *Ethos*". See also the text of the personal interview with Dr. Wolfgang Kluxen. Cf. W. KLUXEN, "On Ethos and Ethics", in Appendix I, No.1.

²⁰ Cf. W. KLUXEN, "Menschliche Natur und Ethos", in *MTZ* 23(1972), 13: "Das Ethos ist Erbschaft, vielleicht unvordenklicher Tradition oder göttlicher Herkunft; in seiner Übernahme findet man Heimat, wohnlichen Weltort".

Bernard Stöckle also sees ethos from a moral perspective and gives stress to the moral consciousness. He defines ethos in the following words:

Ethos is the actual-historical structure of an ethically determined existence, the entire complex of the ordinances of the moral consciousness, the dominant viewpoints and attitudes of the evaluative mind, and actually applied behavior patterns and attitudes; in short, the binding practice of moral life.²¹

Kluxen and Stöckle give a view which takes into account both the "individual", and the "society" in which the individual lives. This view also gives due attention and importance to the historical evolutions which the individual has gone through to reach the present stage.

1. 1. 3. Theological Definitions

We come across the concept of ethos in Christian theology too. The biblical scholars have tried to explore the Christian ethos coming out in the Bible. Biblical ethos is integrally related to the history of salvation. It is the divine intervention in human history which remains as the basis of life in the Bible. It is this experience of God which forms the community, and the existence of the community has sense only as a people united by God. This experience guides and motivates them in their life.²² The worship of the community, their mutual relationship and their whole moral comportment are guided by this salvific event. Their norm of life is the will of God revealed in the salvific event or the divine intervention in their history.²³ In short, from a biblical perspective, Christian ethos

²¹ STÖCKLE, "Ethos", in *CDCE*, 87.

²² K.H. SCHELKLE, *Teologia del Nuovo Testamento. Vol. III: Ethos cristiano*, Edizioni Dehoniane, Bologna, 1974, 22-24, 31-59. Cf. also H.D. WENDLAND, *Etica del Nuovo Testamento*, Paideia Editrice, Brescia, 1975, 15-59; W.G. KÜMMEL, *La Teologia del Nuovo Testamento*, Paideia Editrice, Brescia, 1976, 157-162.

²³ Cf. R. SCHNACKENBURG, *Il Messaggio morale del Nuovo Testamento*, Vol. I, Paideia Editrice, Brescia, 1989, 285-287. The author looks into the integral relationship between the cultic life and the social life. Cf. also WENDLAND, *Etica del Nuovo Testamento*, 199-203. Wendland speaks about how the early community looks at the world critically and goes on to picture the communitarian dimension of ethical life. Cf. also A. DEISSLER, P. FIEDLER & A. WÖGTLE, "Ethos Biblico", in *DEC*, 143-145, 148. According to the authors, in the Old Testament, the existence of Israel is seen as an ethical religion. God's intervention in the history of Israel is the basis for all moral behaviour. The decalogue points to the ethos of Israel. In the New Testament, the community is called and united by Jesus. And the New Testament ethos is centred on the person of Jesus. Cf. also F. BÖCKLE, "Moraltheologie und Exegese Heute", in K. KERTELGE, ed.,

refers to the ethical response of the community who are united by the intervention of God in human history which gives them the identity of the people of God.²⁴

Pope John Paul II has utilized the term *ethos* for a theological discourse in connection with family life. The basic notion that we see in his speeches is the "ethos of redemption".²⁵ He also refers to the "ethos of the Gospel" or "proclamation of new ethos".²⁶ By both of these, he means the fruits of the redemptive work of our Lord Jesus Christ. "The *redemption* is given to man as a *grace* of the new alliance with God in Christ".²⁷ This redemption is a reality, a truth to which man is called.²⁸ A Christian has to make the *ethos* (the fruits of the redemptive work of Jesus) his own in his daily life. The Pope considers the state of creation before the fall of man, or the original innocence of man as the truth of existence. He sees a real connection between these two, namely, the original innocence of man before the fall and man after the redemptive work of Christ. Now *ethos* at the concrete level is the "form of ethics corresponding to the action of God in the mystery of redemption".²⁹ This *ethos* signifies values,³⁰ and these values impose a duty on the will and heart of man, in his behavior, in his choice. Thus, there is an organic relationship between *ethos* and *praxis*.³¹ *Ethos* has the

Ethik im Neuen Testament, Herder, Freiburg, 1984, 207. Böckle describes Jesus as the principle and the material of *ethos*.

²⁴ Cf. SCHNACKENBURG, *Il Messaggio morale del Nuovo Testamento*, Vol. I, 23-24. According to Schnackenburg, Christian ethics has got an intrinsic relationship with the history of salvation. Cf. also P.R. GILCHRIST, "Old Testament Ethics", in R.K. HARRISON, ed., *Encyclopedia of Biblical and Christian Ethics*, Thomas Nelson Publishers, Kansas City, 1987, 288-291. Cf. also F. BÖCKLE, *Morale fondamentale*, Queriniana, Brescia, 1979, 150-154. Here Böckle speaks about the influence of faith in Jahve on the development and formation of Old Testament *ethos*.

²⁵ GIOVANNI PAOLO II, *Uomo e donna lo creò*, Libreria Editrice Vaticana, Città del Vaticano, 1985, 196, 41, 386.

²⁶ IGP, III,2, 1980, 337: "L'*ethos* del Vangelo", "Proclamazione del nuovo *ethos*".

²⁷ GIOVANNI PAOLO II, *Uomo e donna lo creò*, 387: "La *redenzione* è data all'uomo come *grazia* della Nuova Alleanza con Dio in Cristo".

²⁸ Cf. IGP, III,2, 1980, 1014: "La *redenzione* è una verità, una realtà, nel cui nome l'uomo deve sentirsi chiamato e <<chiamato con efficacia>>".

²⁹ GIOVANNI PAOLO II, *Uomo e donna lo creò*, 387: "Forma della morale corrispondente all'azione di Dio nel mistero della *redenzione*".

³⁰ GIOVANNI PAOLO II, *Uomo e donna lo creò*, 437. Here Pope John Paul II describes the love of Tobias as guided by '*ethos*' or values.

³¹ IGP, III,2, 1980, 1577.

character of a judgement³² which has to guide man in his behavior. The praxis of the "new man" has to be based on and guided by the "ethos of redemption".³³ We may notice that the Pope is taking a more biblical perspective. He speaks about Christian ethos in the context of salvation history.

Some Orthodox theologians have explored this theme of ethos for theological and moral discourse. The first and foremost among them who used this theme for an Orthodox theological reflection was Christos Yannaras. For Yannaras the "ethos of man is an existential fact" and "this refers to the fact of salvation".³⁴ Ethos is identified with ontology and "the unity of ethos and essence refers to the reality of the creation of man <<in the image>> of God."³⁵ "The revelation of a personal God in history manifests the truth of man, his ethos".³⁶ Ethos, the truth and authenticity of existence, is a natural determination and an essential necessity for man. Therefore, ethics is a conformity to the truth of existence and any violation of this, will have catastrophic consequences for human nature.³⁷ According to Yannaras the ethos of an orthodox man is the ecclesial ethos which in effect is the liturgical ethos. This new ethos has to be manifested in the world through good works, and charity is the sign of the new nature transfigured by the Kingdom of God.³⁸

³² IGP, III,2, 1980, 337: "L'ethos del Vangelo è un giudizio costitutivo".

³³ Cf. GIOVANNI PAOLO II, *Catechesi sul matrimonio*, Edizioni Logos, Roma, 1980, 95-101. Cf. also GIOVANNI PAOLO II, *Catechesi sull'amore*, Edizioni Logos, Roma, 1981, 195-199. Here also the Pope speaks about the ethos of redemption. On ethos and praxis see his talks on 15, 22, 29 October 1980, 12 November 1980 and 14 and 28 January 1981 in IGP, III,2 1980 and IV,1 1981.

³⁴ C. YANNARAS, *La libertà dell'ethos*, Edizioni Dehoniane, Bologna, 1984, 10: "L'ethos dell'uomo è innanzitutto un fatto esistenziale. ... L'ethos si riferisce al fatto della salvezza dell'uomo".

³⁵ YANNARAS, *La libertà dell'ethos*, 13: "All'unità di ethos e essere si riferisce la realtà della creazione dell'uomo <<ad immagine>> di Dio".

³⁶ YANNARAS, *La libertà dell'ethos*, 18: "La rivelazione del Dio personale nella storia ci manifesta la verità dell'uomo, il suo ethos".

³⁷ Cf. YANNARAS, *La libertà dell'ethos*, 21. The whole idea of ethos and its unity to essence and existence is due to the influence of Martin Heidegger from his letter *Über den Humanismus* which Yannaras himself admits in his writings.

³⁸ Cf. YANNARAS, *La libertà dell'ethos*, 73-85. Cf. also his essay "L'ethos dell'uomo è la sua dimora. La dimora dell'uomo è Dio", in YANNARAS, MEHL & AUBERT, *La legge della libertà: evangelo e morale*, Jaca Book, Milano, 1973, 45-46.

The Orthodox concept of ethos is made more manifest by Basilio Petrà. According to him Orthodox ethos has two meanings. First of all, ethos refers to that *place* in which the Orthodox people find their identity, and constantly find a *house* in each moment of their doubts and difficulties; also, the place where the real expression and nourishment of their life of faith takes place. Secondly, ethos refers to an *attitude*, a mode of existence which corresponds to the above mentioned identity.³⁹ Here we may notice that the Orthodox theology takes a more anthropological and ontological sense of ethos.

1. 1. 4. Sociological and Anthropological Definitions

Sociologists and anthropologists see man as a social being. "A permanent and abiding characteristic of personal reality is mutuality. Without mutuality there simply would not be any persons".⁴⁰ Thus an individual exists as a part of the society or in other words, an individual's identity is a social identity. Society is a cluster of individuals knit in communion. Ethos, then, can be seen from this perspective for by its very definition ethos has a social dimension. Ethos can be ascribed only to a group or society. An individual may have a morality, but he can not have an ethos.⁴¹

For W.G. Sumner, ethos designates "the totality of characteristic traits by which a group is individualized and differentiated from others."⁴² The ethos of a

³⁹ Cf. B. PETRÀ, *Tra cielo e terra*, 60: "Dell'ethos ortodosso intendiamo innanzitutto riferirci a quello spazio o *luogo* nel quale gli ortodossi, ritrovano sempre e costantemente, in ogni momento di difficoltà o di dubbio, la loro *casa*, le loro certezze teologiche e canoniche; lo spazio o luogo nel quale l'esperienza vitale della fede trova sua sorgente, il suo nutrimento e la sua espressione adeguata. Secondariamente, intendiamo riferirci all'attitudine o atteggiamento, al modo di essere, di percepirsi e di vivere che scaturisce dalla dimora nella quale si vive". Cf. also B. PETRÀ, "Christos Yannaras e la verità dell'ethos", in *RTM*, 16(1984), 539-548.

⁴⁰ W.G. JEFFKO, "Processive Relationism and Ethical Absolutes", in R.A. McCORMICK & C.E. CURRAN, eds., *Readings in Moral Theology*, Vol.I, Paulist Press, New York, 1979, 202.

⁴¹ Cf. GAZO, *Analytical Ethics and Ethos*, 125. Here there is the possibility of extraordinary charismatic persons who go beyond the existing ethos and thereby create a new ethos. In such cases, the social nature of ethos remains because these charismatic persons are not beginning from nothing; on the contrary, they put forward changes or they build upon the ethos which is a part of their life. Once their charismatic role is over, the new ethos becomes the treasure of their followers or their communities. Therefore, in such extraordinary cases too, ethos refers to a community.

⁴² SUMNER, *Folkways*, 76.

society is its specific character which controls the ways of thinking in all the exigencies of life, from the world of abstractions to the world of actions. The ethos of a group furnishes the standpoint from which the group criticizes and judges the mode of life of any other group.⁴³

G. Bateson defines ethos from a psychological perspective as "the system of emotional attitudes which governs what value a community shall set upon the various satisfactions which the contexts of life may offer".⁴⁴ Ethos is "the culturally standardized system of organization of the instincts and emotions of individuals".⁴⁵ For Bateson ethos is the affective aspect of personality and is acquired by learning and imitation and is expressed in the tone of behavior.⁴⁶

Sumner and Bateson refer to the social nature of ethos. This is confirmed by J. J. Honigsmann who sees ethos as referring to "the emotional quality which an observer perceives in cultural acts together with the motivations postulated to underline that quality".⁴⁷ According to John P. Gillin, "ethos is taken to mean the constellation of acquired drives or motivations which are characteristic of a culture, plus the goals, both explicit and implicit, toward which cultural activities are directed or upon which high value is placed".⁴⁸ It is this configuration of drives and goals which imparts to a culture a characteristic quality.

Ethos, seen from an anthropological point of view, is a product of human activity, i.e. human experience within a community.⁴⁹ A community exists only through mutuality, which is the basic nature of man, and when mutuality is consolidated, it becomes the culture of a particular society.⁵⁰ This is why it is said that "all reality, as known, is a cultural reality, and all human experience is

⁴³ Cf. SUMNER, *Folkways*, 66, 83.

⁴⁴ G. BATESON, *Naven*, Stanford University Press, California, 1965, 220.

⁴⁵ BATESON, *Naven*, 220.

⁴⁶ BATESON, *Naven*, 254, 120, 174.

⁴⁷ J.J. HONIGSMANN, "Ethos", in J. GOULD & W. KOLB, eds., *A Dictionary of the Social Sciences*, Tavistock Publications, London, 1964, 246.

⁴⁸ J.P. GILLIN, "Ethos and Cultural Aspects of Personality", in A.Y. COHEN, ed., *Social Structure and Personality*, Holt, Rinehart & Winston, New York, 1961, 288.

⁴⁹ GAZO, *Analytical Ethics and Ethos*, 155.

⁵⁰ For a detailed treatment of the definitions of culture see A.L. KRÖBER & C. KLUCKHOHN, *Culture. A Critical Review of Concepts and Definitions*, Random House, New York, 1952, 81-124. The first chapter also gives a semantic history of the word 'culture'.

culturally mediated".⁵¹ From an anthropological perspective, we may define ethos as the "complex of fundamental values that underlines, permeates or actuates major patterns of thought and behavior in any particular culture, society or institution".⁵²

Cultural anthropologists define ethos in relation to culture and tend to identify ethos with the values of a culture.⁵³ Kröber and Kluckhohn see the reflection of the patterns of culture in the internal structure of each individual person. They name it as the microcosm and the culture to which one belongs as the macrocosm.⁵⁴ The microcosm always depends on the macrocosm and yet, microcosm has an existence of its own. This microcosm could be called ethos or in the words of Gazo, the configuration of the cultural traits make up ethos.⁵⁵ About the relationship between culture and ethos Clyde Kluckhohn writes:

Every culture is a structure ... an interdependent system In these societies a principle has been set up according to which the assembled cultural material is made over into consistent patterns in accordance with certain inner necessities that have developed within the group. This broadest kind of integrating principle in culture has often been referred to as ethos.⁵⁶

1. 1. 5. Towards a Synthesis of the Definitions

There are certain general characteristics noticeable in these definitions. First, ethos denotes a **morally accepted behavior** of individuals as a member of a particular society. These moral contents need not be expressed in propositions. Secondly, it is the ethos of a particular society which gives to an individual his **identity**. Man turns to ethos at various moments in life, especially at the moments

⁵¹ D. BIDNEY, "Cultural Relativism", in L.D. SILLS, ed., *International Encyclopedia of the Social Sciences*, Vol.III, The Macmillan Company, USA, 1968, 544.

⁵² *Webster's Third New International Dictionary of the English Language, Unabridged*, G. & C. Merriam Co, U.S.A, 1971, 781. Cf. also D.W. JELLEMA, "Ethos", in C.F.H. HENRY, ed., *Baker's Dictionary of Christian Ethics*, Baker Book House, Michigan, 1978, 221. Here ethos is seen as the operative values in a given society or social group. For an anthropological definition of ethos Cf. also C. GEERTZ, *The Interpretation of Cultures. Selected Essays by Clifford Geertz*, Basic Books, New York, 1973, 127.

⁵³ Cf. HONIGMANN, "Ethos", 247.

⁵⁴ Cf. KRÖBER & KLUCKHOHN, *Culture*, 370.

⁵⁵ Cf. GAZO, *Analytical Ethics and Ethos*, 164-165.

⁵⁶ C. KLUCKHOHN, "The Study of Culture", in P.I. ROSE, ed., *The Study of Society*, Random House, New York, 1967, 89. About the relationship between culture and ethos Cf. also BATESON, *Naven*, 3, 121.

of decision making. Thirdly, ethos, by its very definition has a **social dimension**, it is not something that pertains to just one individual. Fourthly, ethos is directly connected with **culture**, and therefore, any discussion on ethos should be based in the wider context of society and its culture. Finally, Christian theology has taken the above mentioned points in describing ethos, but they are seen in a new perspective, in the light of the history of salvation. Ethos refers to the praxis of the redeemed man whose identity is ecclesial and liturgical. A Christian is a member of the community of the saved. The commitment of the Christian has to be in accordance with his identity. The identity and commitment of the Christian is expressed in concrete in the liturgy which has taken shape in the culture of the ecclesial community. In short, theologically, ethos refers to the **mode of being and acting of the redeemed man whose identity is ecclesial and liturgical**.

1. 2. Plurality of Ethos as a Fact

The plurality of ethos is seen by Kluxen as a part of human nature.⁵⁷ Plurality is an anthropological necessity at the individual and social levels. At the individual level, a man can not be a father and mother at the same time or one can not be a priest and non-priest at the same time. The existence of the other is presupposed for my basic human life. Therefore, plurality is in itself an anthropological fact.⁵⁸ Since plurality is an anthropological fact at the individual level, the possibility of the plurality of ethos is also a reality.

For Kluxen, plurality is an anthropological necessity at the social level too. Person means reason-in-nature. Reason is personal and yet it is in relation to other persons that this reason can be utilized. Therefore, it means a double-faced reality, namely, the real process of theoretical reason and its practice in relation to other. According to Kluxen, there can not be a distinction between the theoretical and practical dimensions because world orientation and existence-design stay in interchangeable form. This togetherness we see in diverse ethos-forms. Concrete morals hang to world-orientation, be it in mythology or magic, religions or denominations, philosophy of life or extensive ideologies. In this background he sees the possibility of a unity and diversity of ethos. He gives the example of polytheism through which different groups and their ethos-forms are distinguished since different groups worship different gods. Here the possibility of a unity is laid

⁵⁷ KLUXEN, "Menschliche Natur und Ethos", 11: "Pluralität des Ethos besteht innerhalb der Grenze des Menschenmöglichen, in unbeliebigen, natural wie funktional bedingten Strukturen".

⁵⁸ KLUXEN, "On Ethos and Ethics", in Appendix I, No.5.

on the transcendence and yet due to the same factor we can notice a diversity in the society.⁵⁹ This diversity becomes more significant due to its relationship with culture. Diversity in culture is an existential fact. Since ethos is intimately related to culture "ethoses would be infinitely various from culture to culture".⁶⁰

1. 3. The Forms of Ethos

The plurality of ethos can take several forms. According to Bernard Stöckle there is the ethos of a group, a tribe, a family, an organization, a specific social class etc. There also exists the ethos of a particular extra-ordinary individual who has shown a creative freedom in the exercise of ethos.⁶¹ This new ethos of the extraordinary individual paves the way for new explorations in the society and may gradually even lead to a new ethos. This ethos is gradually infused into the society and becomes a part of the society. According to Ernest Wolf Gazo, there are three types of ethos, namely, postfigurative, cofigurative and prefigurative. For him these forms of ethos designate "cultural spatio-temporal epochs of the past, present and future".⁶²

The different forms of ethos are institutionally secured for the well-being of the individuals, or that is, they constitute the organized form of ethos of a community or society. This is clear from the words of Gazo who sees the binding forces such as mutual custom, usages or habits and accumulated experience of a community as constituting an ethos.⁶³ An individual is inserted into such an organized form of ethos which consists of a mixture of ethoses, and this exerts

⁵⁹ KLUXEN, *Ethik des Ethos*, 80-84.

⁶⁰ BATESON, *Naven*, 118.

⁶¹ Cf. STÖCKLE, "Ethos", in *CDCE*, 87-88. Wolfgang Kluxen also speaks about the possibility of different ethos-forms in a society. Cf. KLUXEN, *Ethik des Ethos*, 22; W. KLUXEN, "Ethik und Ethos", in *Philosophisches Jahrbuch*, 73(1965-1966), 349. Here Kluxen speaks about the extraordinary persons who become the channel for the creation of a new ethos. Sumner also accepts the reality of different ethoses. In his study on ethos he speaks about the stronger minds who produce ideas which will be followed by other individuals. These stronger minds may be seen as the charismatic persons of a community. Cf. SUMNER, *Folkways*, 33-34, 46-47, 50.

⁶² Cf. GAZO, *Analytical Ethics and Ethos*, 168. The author has borrowed these titles from the sociologist Margaret Mead who describes these three as the paradigms of human relations. The concept ethos does not appear in her work. Gazo utilizes them in the context of ethos and describes these as **types** and **forms** of ethos. We will see these forms in detail in the following section No.1.5.

⁶³ GAZO, *Analytical Ethics and Ethos*, 178.

influence on him and on his ethical judgements. These forms and their influences are a normal factor of life because an individual is at the same time a member of a family, a tribe, an organization, a social class, etc.

There is the possibility of a contradiction and conflict when different ethoses exist in the same society and they exert pressure on the same person at different levels of one's life. There is also the possibility of an antagonism and conflict between the ethoses of different groups.⁶⁴ An individual takes on different roles in the society. They are the obligations given by his society, like one's social role as father or mother or as employer or employee, as a priest, teacher, politician, merchant, etc. The political ethos may come in conflict with the religious ethos or the ethos of a group may conflict with the ethos of the society at large. Here, one may experience a conflict at the personal level and at the level of a small group within the larger society.

1. 4. The Transmission of Ethos

How is ethos transmitted? This question is very important because it throws light on the different modalities of human existence. The cultural anthropologists speak about this in terms of "enculturation" or "transmission of culture".⁶⁵ Sociologists will explain it as a process of socialization by which "you learn to be what you have to be".⁶⁶

The transmission of ethos takes place within the normal forms of social interaction. The first place where this transmission occurs is the family. Ethos is transmitted from the parents to the children. Moreover, the presence of the older generation helps the transmission. The acts or praxis of the older generation play an important role in the ethos communication or transmission. This is so because it is by the transmission of ways and means, that the community upholds its ethos.⁶⁷

⁶⁴ LOVIN, "Ethos", 208. Sumner too, speaks about an antagonism between an individual and the *mores* of a society and between different groups in respect to *mores*. Cf. SUMNER, *Folkways*, 105-108. The same view is held by Kluxen. Cf. KLUXEN, "On Ethos and Ethics", Appendix I, No.6.

⁶⁵ GAZO, *Analytical Ethics and Ethos*, 162.

⁶⁶ J. BENSMAN & B. ROSENBERG, "Socialization", in ROSE, ed., *The Study of Society*, 127-134.

⁶⁷ Cf. GAZO, *Analytical Ethics and Ethos*, 166, 168; RIONDATO, *Ethos*, 37. Gazo and Riondato speak about the role of the parents and the family atmosphere in the transmission of ethos. The role of the family in handing over the ethos to the new

Means of transmitting ethos also include the school, the church, newspaper, television, literature, music, etc. Symbols also play great role here.⁶⁸ In short, all the factors that influence one's life could be means of transmitting ethos. It is through these means of transmission that the individual is formed in an ethos. A study of ethos-transmission will help us to have a comprehensive vision of human life and its moral behavior.

1. 5. The Significant Moral Dimension of Ethos and its Connotation as Norm and Parenesis

Ethos is an essential part of human existence. Man receives it from the society in which he is born. It is his heritage and this heritage along with his hereditary endowment shapes his identity. Sumner makes this clear by saying that it is by its *folkways* that "a society is made to be what it is".⁶⁹ Ethos influences man in all his thinking, decision-making and behavior. When we speak of moral life, the real reference is to the ethos of a society or a group of people. This is clear from the words of Wolfgang Kluxen who describes ethos as the real form of moral life or the only real form of moral life.⁷⁰

The ethos of a society guides the footsteps of the individuals of that society. Ethos remains a basis for social and moral behavior in a society. It is the standard by which a society judges the acts of its members. From this we can say that ethos acts as a norm. By norm we mean a maxim or standard which guides

generation is also held by Kluxen. Cf. KLUXEN, "On Ethos and Ethics", Appendix I, No.3.

⁶⁸ C. KLUCKHOHN, *Mirror for Man. A Survey of Human Behavior and Social Attitudes*, Fawcett World Library, New York, 1970, 58. Here the author is speaking about the development of the societal ethos through fairy tales, legends, symbolism, ceremony, literature etc. Cf. also KLUXEN, "On Ethos and Ethics", Appendix I, No. 3. Kluxen adds music as a means of the transmission of ethos. He gives the example of the Greeks for whom one of the important means of ethos transmission was Poetry. This aspect is confirmed by E. WELLESZ in his book *A History of Byzantine Music and Hymnography*, At the Clarendon Press, Oxford, 1949, 44-47 where he shows that the doctrine of ethos is present in the Greek musical theory. Cf. also S. BROCK, *Luminous Eye. The Spiritual World Vision of St. Ephrem*, C.I.I.S, Rome, 1985, 10-12. Here Brock explains how Ephrem sees a poet as theologian. A study of the early Syriac writings may also show that it was through poetry that the Christian ethos was being transmitted.

⁶⁹ SUMNER, *Folkways*, 19. Cf. also R. BENEDICT, *Patterns of Culture*, The New American Library, New York, 1960, 20-23.

⁷⁰ KLUXEN, "Ethik und Ethos", 348.

the members of a society in their behavior and by which we judge the acts of the members of this society.

According to Sumner the *mores* are moral norms because "*mores* gives the notion of what ought to be".⁷¹ This would mean that what is good and bad in a society is defined by its *ethos*. Due to this normative nature, ethos gives to the individuals of a society, a structure which defends man and in which man feels morally protected.⁷²

In order to make sure that all the individuals follow these norms, ethos approaches the individuals of a society in an exhortative way. The different aspects of this normative and exhortative function are the point of our interest here. The moral dimension of ethos as norm and parenthesis becomes clear from the words of Ernest Wolf Gazo who speaks of postfigurative, cofigurative and prefigurative forms of ethos which he describes as the paradigm of identity and commitment.⁷³

1. 5. 1. Postfigurative Ethos

By postfigurative ethos is meant the past of those who have gone before, which remains as a ground plan for the future generation. The experiences of the past are transmitted to the younger generation. This remains as a blueprint that ensures an unchanging continuity in the society. The older generation communicates their ethos through their presence, acts, etc. This transmission is immediate since the young ones are introduced personally into the praxis of the older and thus the possibility of continuity is assured. Since there is the presence of three generations in the society, a child accepts unquestionably whatever is unquestioned by those around him. Identification with and commitment to this paradigm, as well as lack of questioning are described as the conditions for its maintenance. Thus 'the past' is transmitted essentially postfigurative in form.⁷⁴

⁷¹ SUMNER, *Folkways*, 203-204.

⁷² Cf. STÖCKLE, "Ethos", in *DEC*, 140: "Qualunque sia la struttura dell'ethos sociale, in ogni caso esso è come un'armatura che difende gli uomini e in cui essi si sentono moralmente protetti".

⁷³ Cf. GAZO, *Analytical Ethics and Ethos*, 168-177. Cf. also SUMNER, *Folkways*, 106-107. Here Sumner speaks about the earlier and later mores which seem to be similar to postfigurative and cofigurative ethos. In other places he also speaks about the formation of new *mores* which may correspond to prefigurative ethos.

⁷⁴ Cf. GAZO, *Analytical Ethics and Ethos*, 169-171.

1. 5. 2. Cofigurative Ethos

The term cofigurative refers to the present or contemporary situation. Cofigurative ethos results out of a crisis of the postfigurative ethos, out of a break in the postfigurative system of values. The new generation may feel that many things of the past are outmoded and their experiences are different from that of their parents and grandparents. Here the new generation may show more creativity and may act as pioneers in social invention, imagination and adaptability. They search for new paradigms and models. These new paradigms come to be a "functional ethos", that is, the new paradigms take on functional purposes to adjust to any new kind of situation. This functional ethos is termed cofigurative ethos.⁷⁵

1. 5. 3. Prefigurative Ethos

On the basis of the past and the present, a new vision is emerging and this can be called prefigurative. The present younger generation faces a future that is unknown, and with paradigms yet unknown, and it will be difficult to apprehend these futurological forms. In the words of Gazo himself "prefigurative ethos, is praxis, in an ever revolving world subject to trial and error, i.e. a world open-ended without absolute fixation on utopias".⁷⁶

Taking the model of Margaret Mead, Gazo goes a step further to explain the forms of ethos. However, he deviates somewhat from Mead's model in explaining the forms of ethos. The postfigurative ethos is the basis on which we stand and this gives us a frame which shapes our present. From the experiences of both, there has to emerge a new paradigm for the future which is the prefigurative ethos. Gazo summarizes the types of ethos in the following words: "The past as an instrument or compass should be able to give us a frame of reference from which we can judge, decide and act as to where the voyage ought to go - to a new frontier or on to the eternal return".⁷⁷

In these three aspects of ethos we see that man is always guided by ethos. Whether one likes it or not, everyone receives this mandate from the society. Once

⁷⁵ Cf. GAZO, *Analytical Ethics and Ethos*, 172-174.

⁷⁶ GAZO, *Analytical Ethics and Ethos*, 177.

⁷⁷ GAZO, *Analytical Ethics and Ethos*, 177. The difference between Mead and Gazo comes from the fact that Gazo makes a distinction between culture and ethos. Culture for him is the "form" and ethos represents the "praxis" of the community. Mead focuses on the formative aspect whereas Gazo gives importance to the praxis of the community.

an individual is born into a society, the ethos of this particular society exerts influence on him and gradually becomes part of him. One may go forward, may create new ethos, but always the starting point is ethos.

2. Ethos as Norm

The postfigurative, cofigurative and prefigurative functions of ethos have a normative dimension. Ethos guides man in his life and acts as a norm of life. We now take up this normative dimension of ethos.

2. 1. The Definition of Norm⁷⁸

Asked what a norm might be, the general reply tends to be: "a norm is that which is considered normal" or "norms are a way of life".⁷⁹ The make-up of norm is seen as that which people hold to be good. Moral norms are generally conceived as standards which govern, direct or prescribe moral conduct.⁸⁰ By norm we mean "a standard or pattern"⁸¹ which guides the life of people at the individual and social levels and remains as a basis for the evaluation of the quality of the actions.

As standard norms become authentic orientations also.⁸² Every norm contains in itself the formal presence of motivation (*Grund*), which remains as a basis and an ideal, or zeal (*Ziel*) towards which it moves.⁸³ Since norms give

⁷⁸ In the area of definition we do not intend to go into all the controversies regarding norms, their basis, divisions, etc. We see norm in the context of ethos. We are trying to see how norms function in the society and how they have very deep meaning in the life of the people. This will enable us to see norms in relation to ethos. In fact, when we see norms in the context of ethos, many of the controversies could be diminished.

⁷⁹ GAZO, *Analytical Ethics and Ethos*, 86.

⁸⁰ E.J. MILLARD, "Norms", in C.H.F. HENRY, ed., *Baker's Dictionary of Christian Ethics*, Baker Book House, Michigan, 1973, 463. Cf. also W.L. KOLB, "Norm", in J. GOULD & W.L. KOLB, eds., *A Dictionary of the Social Sciences*, Tavistock Publications, London, 1964, 472. Cf. also BÖCKLE, *Morale fondamentale*, 28.

⁸¹ A.S. HORNBY, ed., *Oxford Advanced Learner's Dictionary*, Oxford University Press, Oxford, 1989, 839.

⁸² J. FUCHS, *Personal Responsibility and Christian Morality*, Georgetown University Press, Washington D.C., 1983, 142. Cf. also J. FUCHS, "The Absoluteness of Moral Terms", in *Gregorianum* 52(1971), 452.

⁸³ K. DEMMER, *Sein und Gebot*, Verlag Ferdinand Schöningh, München, 1971, 75-77. Cf. also McCORMICK, "Notes on Moral Theology", in *TS* 37(1976), 72-73.

motivation and zeal, they are values which the members of a society take to be precious, and hold as the greatest good.⁸⁴ Therefore, "any change in values necessarily involves a change in norms, and a change in the norms may hold different implications for the values. So, a seeming dichotomy between value and norm is misleading".⁸⁵

According to Salvatore Privitera "norm" could mean the following:

1. The essence of an order of life which is formed in a society. 2. Law or statute which favours the fundamental needs of the individuals and the juridical structuralization of the social life in which the individual lives. 3. The norm of existence which emerges from the sense and value of human reality. 4. The concretization in the sphere of conscience, which is called norm of conscience.⁸⁶

Norm taken by itself is a sheer abstraction; rather, it should be seen in the whole context of life.⁸⁷ Moral norm in itself is integrally related to the society and we can say that "moral norms are the moral memory of the community; they are the repository of its collective, experiential wisdom".⁸⁸ In other words, the discovery of moral norms and judgements, is an act of human culture.⁸⁹ Since man is immersed in culture, and ethos is the integrating principle of culture, when we speak of norm, it has a social dimension.⁹⁰

⁸⁴ Cf. B. HÄRING, *The Law of Christ*, Vol. I, The Mercier Press, Cork, 1963, 227. According to Häring, norm refers to value. Cf. also R.A. McCORMICK, "Human Significance and Christian Significance", in G.H. OUTKA & P. RAMSEY, eds., *Norm and Context in Christian Ethics*, SCM Press Ltd, London, 1968, 245. Cf. also M. VIDAL, *Moral Fundamental*, Editorial Covarrubiao, Madrid, 1990, 448, 452. According to the author, moral norms are expressions of moral values.

⁸⁵ M.S.A. RAO, "Changing Moral Values in the Context of Socio-cultural Movements", in A.C. MAYER, ed., *Culture and Morality*, Oxford University Press, Delhi, 1981, 205.

⁸⁶ Cf. S. PRIVITERA, *L'uomo e la norma morale*, Edizioni Dehoniane, Bologna, 1975, 23-24.

⁸⁷ Cf. J. BLANK, "New Testament Morality and Modern Moral Theology", in *Concilium* 5(1967), 7. Cf. also J.H. WALGRAVE, "Is Morality Static or Dynamic?", in *Concilium* 5(1965), 16.

⁸⁸ R. M. GULA, *Reason Informed by Faith*, Paulist Press, New York, 1989, 284.

⁸⁹ FUCHS, *Personal Responsibility and Christian Morality*, 99. Cf. also J. FUCHS, "Historicity and Moral Norm", in R. GALLAGHER & B. McCONVERY, eds., *History and Conscience*, Gill and Macmillan, Dublin, 1989, 24-44.

⁹⁰ Some authors regard norms as products of human culture. Cf. H. OBERHEM, "Norm", in *CDCE*, 188-189; D. TETTAMANZI, *Temî di morale fondamentale*, Edizioni

2. 2. The Function of Moral Norm.

From the definition that we have already given, it follows that norm has significance in the context of the function it fulfills. A society moves on the basis of certain norms without which life would be impossible. Modern social psychology recognizes the functional significance of the institutionalized norm in a society.⁹¹ First of all, norms seek to grasp and express the moral truth or truths of the reality of the human person and of his world, in order to help both individuals and society as a whole.⁹² Secondly, norms give motivation.⁹³ A person is directed by norms and desires to the fulfillment of their purpose. Thirdly, norms have a pedagogical function. Man has to grow as a member of a society and, according to Joseph Fuchs, without the help of norms, the auto-realization process will be very complex.⁹⁴ The society educates its members in its ideal through the norms, and in the process "man finds how to use his liberty".⁹⁵ Fourthly, norms have the function of supplying self-regulating instincts which help man to gain his self-realization. Thus, it is possible to say that "norm protects, defends and gives security to man".⁹⁶

O.R., Milano, 1975, 65; P. CARLOTTI, *Storicità e Morale. Un'indagine nel pensiero di Alfons Auer*, Las, Roma, 1989, 71.

⁹¹ A. AUER, *Morale autonoma e fede cristiana*, Edizioni Paoline, Torino, 1984, 54: "La moderna psicologia sociale ha considerato a fondo il significato funzionale delle norme istituzionali."

⁹² Cf. FUCHS, "Historicity and Moral Norm", 41.

⁹³ Cf. T.E. O'CONNEL, "The Question of Moral Norms", in *The American Ecclesiastical Review*, 169(1975), 385. In the discussion on the moral norms, the writer says that the importance given to the material norms is not accurate; and the thesis that the primary function of moral norms as instruction is false. He advocates the view that the primary function of moral norms is to give motivation. Cf. also R.A. NISBERT, *The Social Bond. An Introduction to the Study of Society*, Alfred A. Knopf, New York, 1970, 222. According to this author, norms supply the end and purpose of life.

⁹⁴ FUCHS, *Personal Responsibility and Christian Morality*, 145. Cf. also his article "The Absoluteness of Moral Terms", 455-456.

⁹⁵ PRIVITERA, *L'uomo e la norma morale*, 27. Here the author is treating freedom as an expression of divine will, a topic which we will not treat here.

⁹⁶ PRIVITERA, *L'uomo e la norma morale*, 29-31.

2. 3. The Language of Moral Norm

Norm is always prescriptive and therefore it is also imperative.⁹⁷ As we saw in the function of the moral norms, the self-realization of individuals is possible only through norms; therefore, they must be prescriptive. There is no question of choice; rather, the individuals of a society have to accept the norms. Otherwise, the society takes steps to make the members conform to the norms. For example, the function of the judiciary is to make sure that the society functions smoothly on the basis of norms. For Bruno Schüller, the normative language has the sense of prohibition, commandment, directive and prescription and it is more deontological.⁹⁸

2. 4. Ethos as Norm of Social and Moral Behavior

We have described ethos as the integrating principle of culture.⁹⁹ From the definitions of culture it becomes clear that culture is a symbolic structure constituted by verbal communication, symbols, signs, social set up, etc. According to Gertrude Jaeger and Philip Selznick, "to participate in culture is to be implicated in a system of symbolic meaning. The context of that system, and its quality, obviously make a difference for the way man thinks and behaves".¹⁰⁰ They go a step further and say that it is a basic human need to be immersed in a symbolic structure for in this way man realizes himself.¹⁰¹ Apart from this symbolic structure there is no human life. Man finds meaning for and fulfillment of his existence in this symbolic system.

One's world vision, one's interaction within one's own group and one's interaction between groups, etc., begin to be based on this framework, and knowingly or unknowingly, man cannot live outside of this symbolic structure. Since this pattern or symbolic structure is part and parcel of one's life at the depth

⁹⁷ Cf. R.M. HARE, *The Language of Morals*, Oxford University Press, London, 1975, 1-2. Here the writer is speaking of moral language in general and therefore we can take it in this context.

⁹⁸ Cf. B. SCHÜLLER, *L'uomo veramente uomo. La dimensione teologica dell'etica nella dimensione etica dell'uomo*, Edi Oftes, Palermo, 1987, 132.

⁹⁹ Cf. No: 1.1.4.

¹⁰⁰ G. JAEGER & P. SELZNICK, "A Normative Theory of Culture", in ROSE, ed., *The Study of Society*, 93.

¹⁰¹ Cf. JAEGER & SELZNICK, "A Normative Theory of Culture", 93.

of one's being, we can say that man is bound by culture. This symbolic system or culture becomes the norm for one's interaction at all levels. Since ethos is already defined as the integrating principle of culture, it is ethos which guides human behavior and remains as the norm of social and moral behavior.

For Jaeger and Selznick, a norm could be seen as cultural in so far as it evokes symbolic response.¹⁰² This is the framework in which the society moves and the mechanism behind this is the point of our enquiry.

2. 4. 1. Ethos as Normative

Basically, ethos is a tacit norm. By tacit we mean something which is understood without being necessarily put into the words. It is here that ethos differs radically from ethics, which we have already defined as a scientific reflection on ethos and existence. Ethos gives force from within and it is in this sense that it is a tacit norm. According to Bernard Stöckle, "ethos has always a binding nature".¹⁰³ This binding nature comes from within. The response with which an individual tries to come up to a standard value is directly connected with ethos. Ethos is the womb from which comes the set of values which determine imperatives and remain as a measure of self-defense.¹⁰⁴ The life of an individual is implicitly directed by ethos.

Secondly, ethos could be seen as a norm in the sense of social pressure. "Culture regulates our lives at every turn. From the moment we are born until we die there is, whether we are conscious of it or not, a constant pressure upon us to follow certain types of behavior".¹⁰⁵ This pressure comes from the society in the form of norms, which need not be explicitated in the form of propositions. The members are *obliged to conform* to the rules and norms of their society and without such obedience social life would be impossible. Obedience and conformity are cultural imperatives.¹⁰⁶ In explaining the practical ethos of the Lucknow Chamars,

¹⁰² JAEGER & SELZNICK, "A Normative Theory of Culture", 112.

¹⁰³ STÖCKLE, "Ethos", in *CDCE*, 87.

¹⁰⁴ Cf. BIZZOTTO, *La Rinascita dell'etica*, 11, 37: "La risposta con la quale il singolo riagisce all'insorgere d'un valore è strettamente collegata all'ethos."

¹⁰⁵ KLUCKHOHN, *Mirror for Man*, 31. Cf. also His article "The Study of Culture", 83. W.G. Sumner also explains that customs exercise a great force or pressure on the individual and according to him customs become a social power or pressure. Cf. SUMNER, *Folkways*, 18-19.

¹⁰⁶ BIDNEY, "Cultural Relativism", 545.

R. S. Kharre says that "this ethos essentially highlights practical goals, relations, expressions and values and is about how to aspire toward, try for and achieve a desired social goal".¹⁰⁷ Thus, ethos remains a social force in order that individuals might take up the roles and fulfill their duties. In this sense, socialization itself could be seen as normative, in that it is learning "to be what you have to be".¹⁰⁸

Thirdly, even in the sense of propositional norms,¹⁰⁹ ethos has a prominent role to play. We have already seen from the definitions of ethos that the propositional norms receive their moving force from ethos. The existing propositional norms are an embodiment of ethos.¹¹⁰ For example, according to Sumner, "the Roman Law was an embodiment of all the art of living and the *mores* of the Roman people".¹¹¹ We can say, then, that even in the explicit form of the norms or moral propositions, ethos is at the background.

2. 4. 2. Ethos as a Norm of Social Behavior

It is a sociological fact that the social control of the individuals takes place through the control of signs and symbols,¹¹² for to participate in culture means to be involved in a symbolic structure. The signs and symbols which give significance and meaning to a particular group or society, need not be understood by another group or society because these symbols do not evoke feelings in them. This symbolic structure gives identity and specificity to a group, and this we call

¹⁰⁷ R. S. KHARRE, *The Untouchable as Himself. Ideology, Identity and Pragmatism Among Lucknow Chamars*, Cambridge University Press, Cambridge, 1984, 93.

¹⁰⁸ J. VAN GERWEN, *Ethos and Ethics. A Confrontation Between Sociological and Socio-biological Conceptualization of Ethics*, UD, Katholieke Universiteit te Leuven, Leuven, 1981, 51.

¹⁰⁹ It is interesting to note that most of the discussions are based only on this form of norm whereas our study on ethos intends to demonstrate that norms have got a wide meaning in the life situations of a group of people or a society.

¹¹⁰ We don't deny that the propositional norms also contribute to the existing ethos, but here we are referring to the beginning stage of a society.

¹¹¹ SUMNER, *Folkways*, 84. Cf. also HANS KÜNG, "The Criterion for Deciding What is Christian", in R.P. HAMEL & K.R. HIMES, eds., *Introduction to Christian Ethics*, Paulist Press, New York, 1989, 122. While speaking about Old Testament morality and moral precepts Hans Küng explains how the already existing ethos of the people is assumed into the new alliance with God and thus there follows also a development and correction of the existing norms.

¹¹² C. MORRIS, *Segni, linguaggio e comportamento*, Longanesi & C., Milano, 1963, 203.

the ethos of a particular group. According to Kluxen this "ethos is a *pattern* (*Muster*)".¹¹³ The society expects from its members a "conformity" to this ethos. Furthermore, the society defines its identity through such "patterns". The basic nature of ethos is stability, and it is ethos in turn which provides stability to the social order.¹¹⁴ This stability remains as the basis of a society, therefore, we can say that ethos is the moving force of every society at the constitutive level. In other words ethos constitutes a society. "The ethos incorporates and secures the society building preferences which are in fact accepted and adhered to".¹¹⁵

Ethos guides social behavior. In the social life the symbols provided by culture guide behavior.¹¹⁶ This is a sociological necessity. "Culture not only tells people what to perceive, it also provides response channels".¹¹⁷ Thus these symbols are taking the whole community towards its goals. For example, Audrey Cantlie in his article, "The Moral Significance of Food Among Assamese Hindus", shows how the symbol of food stands for a complex reality. According to him, by understanding the significance of food among Assamese Hindus, we are entering into a complex field of technical cultural procedures, ritual restrictions and nuances of language in which spirituality, status differentials, identity and difference, amity and conflict find their variable expressions.¹¹⁸

The social institutions and laws regarding social life derive from ethos. Sumner brings out this aspect very clearly. According to Sumner customs regulate all actions of man. And from the cradle till the tomb man is a slave of the ancient customs. This is so because man begins to live before he begins to think. For Sumner, the social life consists in the production and application of the folkways,

¹¹³ KLUXEN, *Ethik des Ethos*, 22: "Das Ethos ist also nicht als ein System verfaßt, sondern eher als ein "Muster". (...) Sie erwartet von ihren Mitgliedern die *Konformität* zu diesem Ethos."

¹¹⁴ SUMNER, *Folkways*, 83-84. Here Sumner is speaking about the persistent character of *mores*.

¹¹⁵ KLUCKHOHN, *Mirror for Man*, 191.

¹¹⁶ Cf. E.T. HALL, "The Silent Language", in ROSE, ed., *The Study of Society*, 115.

¹¹⁷ H.C. BREDEMEIR & R.M. STEPHENSON, "The Analysis of Culture", in ROSE, ed., *The Study of Society*, 119.

¹¹⁸ Cf. A. CANTLIE, "The Moral Significance of Food Among Assamese Hindus", in MAYER, ed., *Culture and Morality*, 61-62.

and therefore, social sciences are the study of folkways. The institutions and laws derive from *mores* and the act of legislation also derives from *mores*.¹¹⁹

Ethos provides a model for interpreting the world. Man is born in a culture and is brought up according to its model. This model received from the culture becomes a part of his nature and becomes a norm for all his interaction as a member of this particular society.¹²⁰ This model becomes a way of interpreting the world. The mode of behavior is guided by ethos.¹²¹ Together with the interpreting function ethos will remain as a basis for criticism also. Ethos will help the individuals to see and judge the behavior of the members of the society. This is the same maxim by which one society judges and criticizes another society.¹²²

A society tries to uphold its ethos at all costs. The society expects from the members a conformity to its ethos and its models. Deviance is considered as something strange. In case of any deviance, the society tries to control it, even by punishment.¹²³

The model we have just mentioned and the corresponding behavior becomes part of one's life and remains as an internal norm. This can be called as ethos-boundedness.¹²⁴ Some sociologists refer to this concept as "directional ethos", in the sense that it is an ideal type which guides one's life at present and remains as a guideline for future behavior.¹²⁵

¹¹⁹ Cf. SUMNER, *Folkways*, 17-20, 46-47, 61-63. Cf. also R. BENEDICT, *Patterns of Culture*, 18.

¹²⁰ Cf. BATESON, *Naven*, 115.

¹²¹ Cf. BIZZOTTO, *La Rinascita dell'etica*, 37: "L'ethos è un modo di interpretare il mondo. Sotto la sua guida si dischiudono schemi di comportamento, funzionando come una categoria pragmatica e un modello operativo". Cf. also C.H. KRAFT, *Christianity in Culture*, Orbis Books, New York, 1980. According to the author, the world view lies at the very heart of culture and it influences the individual's perception.

¹²² SUMNER, *Folkways*, 37-38.

¹²³ Cf. A. T. SCULL, "Deviance and Social Control", in N.J. SMELSER, ed., *Handbook of Sociology*, Sage Publications, New York, 1988, 667-693.

¹²⁴ Cultural anthropologists call it "Culture boundedness". Cf. JAEGER & SELZNICK, "A Normative Theory of Culture", 113. For the sociological perspective of this internalization of norm see D. BERRY, *Central Ideas in Sociology*, F. E. Peacock Publishers, Illinois, 1975, 38-39.

¹²⁵ Cf. GAZO, *Analytical Ethics and Ethos*, 138. Bateson also sees a great role for the culture in forming an individual's behavior. According to him, an individual is born in a culture with many potentialities; some of them are nourished by the culture in which he is born, and others are suppressed by the culture. The individuals grow with the potentialities

2. 4. 3. Ethos as a Norm of Moral Life

There is an integral relation between social life and moral life. "The social order is essentially a moral order",¹²⁶ in the sense that the very construction of social order is, in a sense, a moral construction. Therefore, the social life as such is seen as moral life.¹²⁷ For example, S.M.Greenwold sees caste as a moral structure and a system of social control.¹²⁸ For Sumner, "world philosophy, life policy, right, rights and morality are all products of the folkways".¹²⁹

Ruth Benedict in her study on *The Patterns of Culture* shows that from the moment of one's birth the customs into which one is born shape one's experience and behavior.¹³⁰ These values which are being imbibed from the society are the frame of reference for decision-making, as we have already seen. This frame of reference which motivates the decision-making process is the "ethos".¹³¹ Thus ethos is a norm of moral life because "ethos always has to do with the decision-taking aspect of an individual; with what should and should not be done, and choice between good and evil."¹³²

The social structure is intended for the good of all members of the society. Socialization is the process by which an individual is initiated to moral life. Socialization is seen as an introduction of the individual into the network of ethos which represents the moral standards of a given society.¹³³ By socialization

preferred in the culture. Cf. BATESON, *Naven*, 115.

¹²⁶ BERRY, *Central Ideas in Sociology*, 36. See also W. STARK, *The Social Bond. An Investigation into the Basis of Law Abidingness*, Vol.IV, Fordham University Press, New York, 1983, 35. Here Werner Stark defines sociology and ethics as sciences of norms and throws light on the undeniable link between sociology and ethics at the theoretical level.

¹²⁷ Cf. SUMNER, *Folkways*, 49. Sumner describes folkways as having the connotations of truth and right.

¹²⁸ Cf. S.M. GREENWOLD, "Caste: A Moral Structure and a Social System of Control", in MAYER, ed., *Culture and Morality*, 84-105. Usually caste is seen as an immoral system whereas the origin of caste system shows that it has moral and social implications though it can not be accepted by modern man.

¹²⁹ SUMNER, *Folkways*, 41.

¹³⁰ Cf. R. BENEDICT, *Patterns of Culture*, 18.

¹³¹ Cf. BATESON, *Naven*, 220.

¹³² STÖCKLE, "Ethos", in *CDCE*, 87.

¹³³ Cf. GAZO, *Analytical Ethics and Ethos*, 126.

one learns "to be what you have to be", what others expect from you as a member of the society. Thus one becomes "somebody" and one gets an "identity" by accepting the social world, by making it one's own world. This world begins to influence the individual in all his decision-making especially in his moral judgements. "A person's possibility of independent ethical judgement is always restricted by the group ethos".¹³⁴ This is explained by socio-biologists as the "all-or-nothing character of ethics in relation to human nature".¹³⁵ An individual's behavior in the society is directed by the ethos of that society. "Ethos describes the real form of moral life ... There is no moral drive and moral norm which has not received its binding force from ethos".¹³⁶

3. Ethos as Parenesis

The term "parenesis" has been taken over from biblical language¹³⁷ by moral theologians in their attempt to discover the specificity of Christian ethics. The chief proponent of this term in moral theology is the German theologian Bruno Schüller.¹³⁸ In this part of the thesis, we expose the ideas put forward by Schüller and others on parenesis. However, our interest is to see parenesis in the context of ethos, rather than enter into the theological questions connected with the concept. We hope to demonstrate that against the background of ethos and culture,

¹³⁴ STÖCKLE, "Ethos", in *CDCE*, 88.

¹³⁵ VAN GERWEN, *Ethos and Ethics. A Confrontation Between Sociological and Socio-biological Conceptualization of Ethics*, 81, 51.

¹³⁶ KLUXEN, "Ethik und Ethos", 348: "Das *Ethos* stellt die wirkliche Gestalt sittlichen Lebens dar, und zwar *die einzige wirkliche*. Es gibt keinen sittlichen Antrieb und keine sittliche Norm, die nicht ihre verpflichtende Kraft erst innerhalb eines *Ethos* bekämen".

¹³⁷ For a detailed study of the topic see W. WOLBERT, *Ethische Argumentation und Paränese in 1 Korinther 7*, Patmos Verlag, Düsseldorf, 1981.

¹³⁸ Cf. J. GAFFNEY, "On Parenesis and Fundamental Moral Theology", in *JRE* 11(1983), 23. See also J. GAFFNEY, *Matters of Faith and Morals*, Sheed and Ward, Kansas City, 1987, 134. Werner Wolbert also acknowledges that the distinction made between normative ethics and parenesis is a contribution of Bruno Schüller. Cf. WOLBERT, *Ethische Argumentation und Paränese in 1 Korinther 7*, 14. In 1980, Bruno Schüller in the second edition of his book *Die Begründung sittlicher Urteile. Typen ethischer Argumentation in der Moraltheologie* (Patmos Verlag, Düsseldorf) proposed that this distinction could be of great help in moral theology. In the English-speaking world, it was McCormick who popularized this term. See MCCORMICK, "Notes on Moral Theology", in *TS*, 36(1975), 77-129; 37(1976), 70-119; 42(1981), 74-121.

parenesis becomes more significant. The different aspects of parenesis are the point of our interest here.

3. 1. What is Parenesis?

Parenesis derives from the Greek verb *paraineo*, meaning "I commend" or "I advise". The corresponding noun, *parainesis*, was adopted from Greek rhetorical vocabulary by biblical scholars "as a technical term to refer to all general exhortations of an ethical or practical nature".¹³⁹ According to Werner Wolbert, parenesis is an attempt to stimulate, to persuade somebody towards the realization of something. Parenesis is that ethical discourse which instills a command or prohibition and exhorts to an accepted morally right behavior.¹⁴⁰ The parable of the Good Samaritan (Lk 10, 27-37) is an example of this. Jesus tells the lawyer "go and do likewise". From this it becomes clear that the lawyer knows what is right and through exhortation he is led to action. This is the work of parenesis.¹⁴¹ In this way, parenesis is a connecting link between the law or norm and the concrete situation. Parenesis can be identified only from the context¹⁴² and it can take different forms.

3. 2. The Need for a Distinction Between Parenesis and Norm

For many years moral theologians had been devoting their time to discover the specificity of Christian ethics or to find an answer to the question: what is it that makes Christian ethics Christian?¹⁴³ But they have not come to a clear

¹³⁹ D. SHRÖDER, "Parenesis", in *The Interpreter's Dictionary of the Bible*, Supplementary Volume, Abingdon, Nashville, 1976, 643. Regarding the origin of the term refer B. SCHÜLLER, *L'uomo veramente uomo*, Edi Oftes, Palermo, 1987, 76. For a general treatment of the origin and use of the term parenesis Cf. WOLBERT, *Ethische Argumentation und Paränese in 1 Korinther 7*, 21-26; 39-41. He describes how the Stoics used this term to refer the synthesis of exhortation and admonition.

¹⁴⁰ Cf. W. WOLBERT, "Parenesi ed etica normativa", in *RTM* 13(1981), 15. Cf. also A.J. MALHERBE, *Moral Exhortation. A Greco-Roman Source Book*, The Westminster Press, Philadelphia, 1986, 124: "Parenesis is moral exhortation in which someone is advised to pursue or abstain from something".

¹⁴¹ Cf. SCHÜLLER, *Die Begründung sittlicher Urteile*, 17; GINTERS, *Valori, norme e fede cristiana*, 85.

¹⁴² Cf. SCHÜLLER, *Die Begründung sittlicher Urteile*, 17.

¹⁴³ For a detailed history of this search from 1940-1980, see MacNAMARA, *Faith and Ethics*, Gill and Macmillan, Dublin, 1985, 1-66.

solution. In this situation Schüller comes up with the proposal that the distinction between "exhortation" and "normative ethics" could be of great help in this whole discussion.¹⁴⁴ There are other scholars also who feel that this distinction is fundamental and decisive for any discourse on ethics.¹⁴⁵

Those who tried to stress the specificity of Christian ethics did it by presenting Jesus Christ as the categorical imperative. According to Schüller the idea that Christ is the categorical imperative in concrete form will lead to a *Christonomous moral positivism*¹⁴⁶ which would signify that those who do not follow this imperative are out of the track and cannot come to know the real moral truth. This presentation comes out of the fear that otherwise the specificity of Christian ethics will be lost. Here, Schüller is identifying parenesis and norm. There remains the question of how those who do not accept Christ can know the moral norm. Schüller gives a solution to the problem by saying that if we see Christ as an "imperative" to the extent that He does the "will of the Father", then the "Father's will" or "God's will" would be the real categorical imperative.¹⁴⁷ Here the Father becomes the norm and Jesus is the parenesis of the Father. In this way the identity and specificity of Christian ethics could be retained without disregarding the possibility for others to know real moral truth. This is clear from Schüller's words that true Christian preaching does not have special demands to make with respect to ethics. The Christian comes to know the requirements of

¹⁴⁴ Cf. SCHÜLLER, *Die Begründung sittlicher Urteile*, 13-40. See also his article "The Debate on the Specific Character of Christian Ethics: Some Remarks", in C.E. CURRAN & R.A. McCORMICK, eds., *Readings in Moral Theology*, Vol. II, Paulist Press, New York, 1980, 207-208. For the latest treatment of the theme, Cf. B. SCHÜLLER, "Parenesis and Moral Argument in *Donum Vitae*", in E.D. PELLEGRINO, J.C. HARVEY & J.P. LANGAN, eds., *Gift of Life. Catholic Scholars Respond to the Vatican Instruction*, Georgetown University Press, Washington D.C., 1990, 81-98.

¹⁴⁵ Cf. S. PRIVITERA, "Parenesi", in *NDTM*, 881. On this topic see also W. WOLBERT, "Parenesi ed etica normativa", in *RTM* 13(1981), 11-39; "La confusione tra parenesi ed etica normativa", in *RTM* 13(1981), 227-236; McCORMICK, "Notes on Moral Theology", in *TS*, 36(1975), 77-129; 37(1976), 70-119; 42(1981), 74-121.

¹⁴⁶ Cf. SCHÜLLER, *Wholly Human*, 29. Schüller is commenting on the specificity of Christian ethics which is described by way of depicting Christ as the categorical imperative. Cf. also SCHÜLLER, "The Debate on the Specific Character of a Christian Ethics", 219. Joseph Fuchs also speaks about parenetical discourse in the Bible. Cf. J. FUCHS, *Christian Ethics in a Secular Arena*, Gill and Macmillan, Dublin, 1984.

¹⁴⁷ SCHÜLLER, *Wholly Human*, 29.

morality in the same way that every human being does, namely, through conscience or natural reason.¹⁴⁸

Here the question arises how we can speak of a specificity of Christian ethics if the same could be perceived in two ways mentioned above? To this Schüller responds by saying that the distinction between parenesis and norm does not in any way cancel the specificity of Christian ethics. Christian ethics is usually taken to mean the imperatives of morality as lived and preached by Jesus. "To the believer in Jesus, this is a normative concept in ethics. The person of Jesus assures him of the validity or truth of this understanding of morality".¹⁴⁹ In other words, for a believer Jesus is the incarnation of real moral truth in so far as He concretizes the will of the Father. In order to understand this we must see Schüller's idea of model. For Schüller, the best form of parenesis is model, and model as such is *norma normata*.¹⁵⁰ A model for him is the incarnation of the norm. The model given by Jesus is the prime example.

According to Schüller this is not an abstract theory. Parenesis and the foundation of the norm are reciprocally coordinated and easily visible. Schüller feels that this distinction cannot escape "those who do not neglect to go into such questions as the 'important casuistic decisions that face the contemporary Church'".¹⁵¹

3. 3. The Language of Parenesis

First of all, for Schüller, the language of parenesis is descriptive.¹⁵² Parenesis in itself is a description of the norm. It deals with the pros and cons of a position.¹⁵³ Secondly, in exhortation we have indicative statements, whereas in normative ethics we use imperative statements or "ought statements".¹⁵⁴ Parenesis

¹⁴⁸ Cf. SCHÜLLER, *Wholly Human*, 26. Cf. also his article "The Debate on the Specific Character of a Christian Ethics", 218.

¹⁴⁹ SCHÜLLER, *Wholly Human*, 32.

¹⁵⁰ Cf. SCHÜLLER, *Wholly Human*, 20, 25. Cf. also his article "The Debate on the Specific Character of a Christian Ethics", 213. Here he speaks about the normative character of model which is very distinct from the idea of Jesus as the categorical imperative.

¹⁵¹ SCHÜLLER, *Wholly Human*, 30.

¹⁵² Cf. SCHÜLLER, *Die Begründung sittlicher Urteile*, 57.

¹⁵³ Cf. McCORMICK, "Notes on Moral Theology", in *TS*, 36(1975), 84.

¹⁵⁴ Cf. SCHÜLLER, *Wholly Human*, 17-19.

does not try to convey new knowledge, but indicates already noted reality and aids the will of man by refreshing his memory.¹⁵⁵ The function of paretensis is to indicate the real norm or truth and to lead others to it. Therefore, we can say that paretensis nourishes sentiments or dispositions preparatory to individual decisions.¹⁵⁶ Thirdly, Schüller sees in exhortation a person-to-person communication. Schüller writes: "Exhortation does have, or is intended to have, the result that the person addressed allows its moral insights to touch him personally and that he hears them as a challenge to be converted, do penance, change his life".¹⁵⁷ In this situation, the person who exhorts is very important, for a heart-to-heart-level communication takes place.¹⁵⁸ The person who exhorts is the "model" for others to imitate. Fourthly, paretensis is effect oriented, namely, the realization of the norm is the aim of paretensis. Therefore, Schüller says that exhortation is to be evaluated not primarily in terms of truth-value, but in terms of its effect-value.¹⁵⁹

3. 4. The Presuppositions of Paretensis

Paretensis follows norms; it does not precede them.¹⁶⁰ Therefore, paretensis presupposes that norms have already established the content of moral prescription.¹⁶¹ Such a situation in which all is clear in right judgement is the "Sitz im Leben" of paretensis.¹⁶² Paretensis does not convey information about the specific content of various moral demands; rather, such is taken for granted.¹⁶³ Secondly, paretensis can work only when the presupposition that all participants

¹⁵⁵ Cf. WOLBERT, "Paresi ed etica normativa", 15.

¹⁵⁶ Cf. McCORMICK, "Notes on Moral Theology", in *TS*, 42(1981), 97.

¹⁵⁷ SCHÜLLER, *Wholly Human*, 24.

¹⁵⁸ Cf. PRIVITERA, "Paresi", 883. Cf. also WOLBERT, "Paresi ed etica normativa", 22 where he speaks about the Deuteronomic exhortation which touches the heart.

¹⁵⁹ Cf. SCHÜLLER, *Wholly Human*, 25. Cf. also his article "The Debate on the Specific Character of a Christian Ethics", 216.

¹⁶⁰ Cf. SCHÜLLER, *Wholly Human*, 129. Schüller is speaking about normative ethics. We see norms and paretensis from the perspective of ethos and therefore we don't speak about normative ethics here.

¹⁶¹ Cf. SCHÜLLER, *Die Begründung sittlicher Urteile*, 15.

¹⁶² Cf. WOLBERT, "Paresi ed etica normativa", 13.

¹⁶³ Cf. McCORMICK, "Notes on Moral Theology", in *TS*, 36(1975), 85.

have agreement on the moral, juridical judgement, is realized.¹⁶⁴ Regarding this McCormick says: "Parenetic discourse is not concerned with the normative validity of a moral command. Such validity is taken for granted".¹⁶⁵ So parenesis presupposes the common conviction or the common knowledge of the moral requirement.¹⁶⁶ Thirdly, the person engaged in parenesis should have the necessary qualities befitting a "model". For Schüller, "there is nothing in this world that so inherently, directly and necessarily leads a person to become good, as the simple perception - provided it be insightful and adequate to its object - of a good person in his or her goodness".¹⁶⁷ This authority comes from within.

3. 5. The Forms of Parenesis

Parenesis can take different forms. First of all, the best form of parenesis is simple good example.¹⁶⁸ This is so, because in parenesis a person to person communication is very important. The example could be that of an individual or a group. For S. Privitera, parenesis can be through a gesture, nearness of the model, an embrace, a look, etc.¹⁶⁹ Secondly, parenesis can also assume the form of catalogue of virtues and vices. Examples of the catalogue of virtues and vices from the Decalogue and from the letters of St. Paul are described by Schüller and

¹⁶⁴ Cf. SCHÜLLER, *Die Begründung sittlicher Urteile*, 16; *L'uomo veramente uomo*, 77.

¹⁶⁵ McCORMICK, "Notes on Moral Theology", in *TS*, 36(1975), 84.

¹⁶⁶ Cf. GINTERS, *Valori, norme e fede cristiana*, 85: "Il presupposto della parenesi morale quindi è la convinzione comune o la comune conoscenza delle esigenze morali".

¹⁶⁷ SCHÜLLER, *Wholly Human*, 25. Privitera also speaks about the authority of the person who engages in parenesis. See PRIVITERA, "Parenesi", 882. Cf. also WOLBERT, *Ethische Argumentation und Paränese in 1 Korinther 7*, 249-251. Here, the whole life of Jesus is described as a form of parenesis.

¹⁶⁸ Cf. SCHÜLLER, *Wholly Human*, 25. Cf. also WOLBERT, *Ethische Argumentation und Paränese in 1 Korinther 7*, 48; MALHERBE, *Moral Exhortation. A Greco-Roman Sourcebook*, 125.

¹⁶⁹ Cf. PRIVITERA, "Parenesi", 884. Werner Wolbert also speaks about the value of a "model" in parenesis. Cf. WOLBERT, "Parenesis ed etica normativa", 23, 25; *Ethische Argumentation und Paränese in 1 Korinther 7*, 48. Here he speaks about the value of a model in giving motivation.

others to illustrate this point.¹⁷⁰ Thirdly, parenesis can also take the form of commands and prohibitions.¹⁷¹ In fact, the prohibition comes from the norm. Since the person who exercises parenesis is a concrete realization of the norm, parenesis becomes a command and a prohibition. The fourth form of parenesis is the verbal form. The verbal form of parenesis exists in connection with an institution, and the authority is an institutional authority. Werner Wolbert, speaking about this verbal form of parenesis, gives the examples of St. Paul who exercises authority over the Roman Church, and Pope John XXIII who can exercise a verbal parenesis which will be an expression of the institutional authority of Peter's Office.¹⁷² Fifthly, parenesis can also be done through parables, stories, metaphors and narratives.¹⁷³ These are the techniques used to lead the members towards the goal by reminding them of previous experiences and encouraging them to take up the challenges toward attainment of the goal. Finally, parenesis can occur in the form of what may be called "obligation-names" or "functional words". Certain words are used which designate a person in connection with his social and moral responsibilities. In biblical language "Christian", "prophet", "shepherd", etc., are examples of this form. In the general sense "father", "son", "daughter", "sister", "friend", etc., also fall in this category. These names presuppose certain responsibilities to be taken over by the persons in the society which make them deserve this title. For example, "father" is an "obligation name" which presupposes certain duties in the society. The duties connected with these titles or the material content of an obligation name results from what is considered to be morally right in a given community, at a given time.¹⁷⁴

¹⁷⁰ Cf. SCHÜLLER, *Wholly Human*, 25, 132; *Die Begründung sittlicher Urteile*, 20-22. Here schüller gives Gal 5, 19-21 as an example for this. He also explains the family tables presented in the New Testament as parenesis, for example "You wives", "You husbands", etc. Cf. also SCHÜLLER, "The Debate on the Specific Character of Christian Ethics", 216. Cf. also WOLBERT, "La confusione tra parenesi ed etica normativa", 227.

¹⁷¹ Cf. SCHÜLLER, *Wholly Human*, 25.

¹⁷² Cf. WOLBERT, *Ethische Argumentation und Paränese in 1 Korinther 7*, 241.

¹⁷³ Cf. SCHÜLLER, *Wholly Human*, 25; "The Debate on the Specific Character of Christian Ethics", 217. Cf. also GINTERS, *Valori, norme e fede cristiana*, 86.

¹⁷⁴ Cf. SCHÜLLER, *Wholly Human*, 112-127; *L'uomo veramente uomo*, 47-71. Here Schüller quotes from Hare and accepts his view that a word is always functional. Then he shows from the Bible how certain words are functional. Eg. Jn 10; 11-13. He goes on to say that functional words with which we designate a person in connection with his moral responsibility could be called "obligation-names". These "obligation-names" are an expression of parenetic discourse.

3. 6. The Distinction Between Parenesis and Norm

The distinction between norm and parenesis is in the diversity of the logical structure of argumentation and exhortation.¹⁷⁵ These two types of language have different functions to perform in different situations. 1. Norm is concerned with helping us *understand* the particular moral demand in question; parenesis aims at moving us to *perform* the particular moral demand which has already been made clear.¹⁷⁶ 2. Norm includes in itself a certain kind of value judgement about the rightness or falsity of a behavior, whereas parenesis is descriptive and more persuasive, its aim being to help one fulfill what is accepted as morally right.¹⁷⁷ 3. Norm tries to locate the foundation of moral judgement and examines the *pro* and *con* of a situation in order to arrive at a judgement. Parenesis on the other hand does not have intellectual scope, but rather addresses itself directly to the heart of man. 4. Norm is directed to intellect and tries to make understood what is true judgement whereas parenesis addresses itself to the will, heart, the interior dispositions in such a way to persuade. 5. Norm is interested in the localization of moral behavior; parenesis, on the other hand, seeks the betterment of the moral attitude. The aim of parenesis is total self-gift, an unconditional moral goodness and a complete obedience.¹⁷⁸

3. 7. Parenesis at the Service of the Norm

The idea of parenesis at the service of norm is put forward by Schüller in his book *Die Begründung sittlicher Urteile*. Schüller speaks about certain situations in which people already have theoretical moral perception but, due to lack of parenesis, are leading an immoral life. They are in need of parenesis which will make them understand their situation and will help them pursue the right way.

¹⁷⁵ Cf. PRIVITERA, "Parenesi", 881.

¹⁷⁶ Cf. SCHÜLLER, *Wholly Human*, 132; GINTERS, *Valori, norme e fede cristiana*, 86; WOLBERT, *Ethische Argumentation und Paränese in 1 Korinther 7*, 39; MALHERBE, *Moral Exhortation. A Greco-Roman Sourcebook*, 125.

¹⁷⁷ Cf. SCHÜLLER, *Die Begründung sittlicher Urteile*, 34-35; WOLBERT, "La confusione tra parenesi ed etica normativa", 228.

¹⁷⁸ Points 3, 4 and 5 are taken from PRIVITERA, "Parenesi", 881-887. Cf. also GINTERS, *Valori, norme e fede cristiana*, 85; McCORMICK, "Notes on Moral Theology", *TS*, 36(1975), 84; WOLBERT, *Ethische Argumentation und Paränese in 1 Korinther 7*, 247.

Here, parenesis is at the service of norm.¹⁷⁹ "The necessity of parenesis comes from the fact that in man, action and will do not always correspond perfectly to his perception".¹⁸⁰ Parenesis helps the individual to see the norm and works as a connecting link between the norm and the individual. In the parable of the Good Samaritan, Schüller sees the words "go and do likewise" (Lk 10, 37) as parenesis which serves as the connecting link between the law that the man already knows and the present situation of his life.¹⁸¹ Parenetic discourse helps as a reminder of the right and exhorts to do it.¹⁸²

Parenesis can also be of assistance to those who really want to do good, by giving approval, praise, which will help them to persist and to grow in goodness.¹⁸³ We can say that it is parenesis that makes norm take its effect. In this way parenesis is integrally connected with norm and is at the service of norm.¹⁸⁴

Since the primary motif of parenesis is to give example or to be a model, parenesis becomes a pointer to something for which it stands. As model, parenesis gives motivation.¹⁸⁵ From this it follows that a person who receives strength from the model sees in it the concretization of the norm. From here, one can proceed to the reality. For example, for Christians Jesus is the parenesis of the Father.

¹⁷⁹ Cf. SCHÜLLER, *Die Begründung sittlicher Urteile*, 35: "Was der betreffende nötig habe, sei paränese... Diese Form einer Paränese steht offensichtlich auch im Dienst normativer Ethik".

¹⁸⁰ Cf. GINTERS, *Valori, norme e fede cristiana*, 85: "La necessità della parenesi emerge dal fatto che nell'uomo non sempre volontà e azione corrispondono perfettamente alle sue percezioni."

¹⁸¹ Cf. SCHÜLLER, *Die Begründung sittlicher Urteile*, 17.

¹⁸² Cf. McCORMICK, "Notes on Moral Theology", in *TS*, 37(1976), 74.

¹⁸³ Cf. WOLBERT, *Ethische Argumentation und Paränese in 1 Korinther 7*, 47-48: "Auf die Entscheidung zum Guten zu Drängen, das Wachsen im Guten zu fördern, das wurde schon als Ziel der Paränese darlegt." Cf. also WOLBERT, "Parenesi ed etica normativa", 16; PRIVITERA, "Parenesi", 881; McCORMICK, "Notes on Moral Theology", in *TS*, 36(1975), 84; MALHERBE, *Moral Exhortation. A Greco-Roman Sourcebook*, 125. Malherbe speaks about the encouragement given in order to pursue certain acts.

¹⁸⁴ Cf. SCHÜLLER, *Die Begründung sittlicher Urteile*, 35. Cf. also GINTERS, *Valori, norme e fede cristiana*, 85.

¹⁸⁵ Cf. WOLBERT, *Ethische Argumentation und Paränese in 1 Korinther 7*, 48, 51.

3. 8. Parenesis and Narrative Ethics

Narrative theology and the theology of narration are two concepts that have come up in theology in general and biblical theology in particular. The biblical scholars see that narration had been used as a method to hand over the God-experience in the Old Testament.¹⁸⁶ In the New Testament also, Jesus uses this as a method to preach the Good News and to lead the people to the values of the Kingdom of God.¹⁸⁷ The very life of Jesus could be seen as a narration of the salvific event. The Church is a community which shares this experience.¹⁸⁸ Since this experience unites the community and through this narration the community is led to the real source, which in the Old Testament is Jahweh and in the New Testament is the Father, narrative theology has much significance. This narration guides the community in its moral behavior, and therefore narrative theology calls our attention to ethical discourse. According to some authors, theological ethics should adopt this method.¹⁸⁹

Through narration it is not only that certain theories are handed down, but more, the recipients are initiated to a certain experience. The narration of the exodus experience is given as an example by which the community takes part in the same experience of their fathers. In this way the people of God are being educated and formed.¹⁹⁰

For Bruno Schüller the expression "narrative ethics" is equivalent to parenesis.¹⁹¹ This becomes clear from the following. 1. Narrative ethics and parenesis have almost the same goal. Both are trying to confirm others in a certain

¹⁸⁶ Dt 6, 20-25. Cf. T. GOFFI, "Etica cristiana narrativa", *RTM*, 47(1980), 345-346; J. ENDRES, "Narrative Theologie, Narrative Ethik", in *Studia Moralia* 15(1977), 156.

¹⁸⁷ The parables are clear examples of this; e.g. Lk 7, 22 in which Jesus tells the disciples of John to report what they have seen and heard and Jn 1, 46 in which Jesus tells Nathaniel to "come and see".

¹⁸⁸ Cf. GOFFI, "Etica cristiana narrativa", 346, 348: "Gesù Cristo si presenta come il narratore narrato". According to the author, it is through liturgy which is a re-enactment of this salvific event that the community continues to share this experience.

¹⁸⁹ Cf. GOFFI, "Etica cristiana narrativa", 349. See also ENDRES, "Narrative Theologie, Narrative Ethik", 158.

¹⁹⁰ Cf. GOFFI, "Etica cristiana narrativa", 345.

¹⁹¹ Cf. SCHÜLLER, *Wholly Human*, 131. According to Schüller, narrative ethics is equivalent to parenesis in so far as parenesis can also be practiced in the form of a story. Here he is referring only to narration in the form of a story. But our study shows that narration has a very broad meaning.

norm which is taken for granted by a community. 2. Narrative ethics and paretis give importance to a person-to-person communication. This is clear from the importance the persons see in a model. A person's whole life could be a model, a paretis and narration. 3. Paretis and narrative ethics aim at the education and upbuilding of the people.¹⁹² This education is possible only through paretis and narration, which are expressed in the communication of authentic fraternal charity.¹⁹³ Narrative ethics and paretis aim at leading the people towards the moral truth which both take for granted. 4. In this process narrative ethics and paretis concentrate on those who are weak in conforming to the moral truth. According to S. Privitera, it is the function of narrative ethics to be at the service of such people.¹⁹⁴ Due to this function paretis and narrative ethics are essential to any discourse on ethics.

3. 9. Ethos as Paretis

Ethos as a social force and a norm of behavior from within operates on individuals by suggestion.¹⁹⁵ Every society tries to make its members conform to the norms which are its ideals. One of the best methods being used is paretis. Ethos approaches man in a persuasive way and exhorts him to measure up to the ideals of the society, because the realization of the goals of the whole society depends on cooperation.

In the wider context of ethos, the distinction between paretis and norm proposed by Schüller gets more significance. As we have pointed out, society uses different terms such as "father", "mother" "officer", etc., which connote certain roles and responsibilities. To be an "officer" for example, signifies having the responsibilities of that title and behaving in such a way as to be worthy of that title. The nobility in itself obliges the person to behave in a noble way. As soon as a society is formed, its members take up certain roles such as "father", "mother", "priest", "doctor", "children", etc. These titles in themselves assume certain significance and responsibilities. Moreover, for Schüller, these social role titles themselves are paretic in the sense that father has to fulfill his role as a father. So for him the use of the terms "father", "mother", etc., could be identified as

¹⁹² Cf. PRIVITERA, "Per una narratività del modello normativo", in *RTM* 8(1976), 539. Cf. also GOFFI, "Etica cristiana narrativa", 345.

¹⁹³ Cf. GOFFI, "Etica cristiana narrativa", 351.

¹⁹⁴ Cf. PRIVITERA, "Per una narratività del modello normativo", 539.

¹⁹⁵ Cf. SUMNER, *Folkways*, 35.

parenetic appeals.¹⁹⁶ Through parenetical appeal, the members of the society are persuaded to take up their roles and fulfill the norms.

Ethos in its expression appeals to the members of the society by showing them real models. Every society portrays certain personalities as heroes or saints who are to be imitated as models because they are considered as the incarnation of the ethos of the society. According to Sumner, all those who enjoy social preeminence are models of behaviour. Whether they do it intentionally or not, whatever they do is an object of imitation.¹⁹⁷ In this sense we can say that ethos uses parenesis or ethos is in itself parenesis.

Parenesis can take the form of propositional statements. The norms expressed in the form of propositions are clear indications for the members of a society on how to behave. They are clear indications of the ethos of a society.¹⁹⁸ By the formulation of propositional norms, the society is exhorting its members to accept them and to behave accordingly.

The symbolic structure of a society is clearly parenetical. The language, signs, symbols, art, architecture, music, etc., of a society function as parenetical instruments. They are the vehicles of the ethos of a society through which the members are exhorted to attain the goals held important by the society.¹⁹⁹

Signs, symbols, gestures and music are very meaningfully knit together in the rituals of a society. Ritual has an exhortative as well as a narrative function. It narrates and makes present to the society here and now the experiences of the past. Faith in the transcendent adds a supernatural element, and makes it more effective to religious persons.

The ethos of a society makes clear to its members the virtues and vices that the community takes seriously. This is the way a society teaches its members what is right and wrong and exhorts them to do what is good and to avoid what is not

¹⁹⁶ Cf. SCHÜLLER, *Die Begründung sittlicher Urteile*, 22-23. Those titles give the members of the society certain responsibilities and in such a way the smooth function of the society is coordinated and arranged.

¹⁹⁷ SUMNER, *Folkways*, 35.

¹⁹⁸ Cf. SCHÜLLER, "The Debate on the Specific Character of Christian Ethics", 216. According to Schüller, exhortation can find expression in ethical statements. We have already seen how the explicit norms of a society are clear expressions of the ethos of that society. Cf. 2.4.1.

¹⁹⁹ We have referred to symbols as vehicles of the transmission of ethos. Cf. also PRIVITERA, *L'uomo e la norma morale*, 38. For Privitera "symbol", "model", "sign", etc., are normative models.

right or accepted. This is a form of social control. By making this clear, the community is exhorting the members to live up to the demands of the ethos of the society; thus, ethos becomes parenesis.²⁰⁰

4. Ethos and Ethics

Ethos is the primary datum which an individual receives from the society as a heritage. But ethos never presents itself as a uniform, unitary and unidimensional phenomenon.²⁰¹ It is the work of ethics which is "the normative, scientific reflection on existence and its ethos"²⁰² to formulate unity and uniformity. In other words, ethics works towards a unified system of moral codes for a community. While ethics aims at a consistent and unified moral system, ethos, on the other hand, may contain elements that conflict with one another.²⁰³ Further elaboration on this important relationship between ethos and ethics is our task in this part of the thesis.

4. 1. From Ethos Towards Ethics

A society can function only on the basis of a unified system of moral norms which is valid for all individuals of that society. In other words, a society presupposes an ethical code. The formulation of such a code is directly connected with the ethos of a society because "every moral life is framed by an ethos"²⁰⁴ and the scientific reflection has to be based on ethos. According to Bernard Stöckle, "the recognition, analysis and establishment of norms are the tasks of any scientific ethics and occur initially through the action of human perception on the basis of the actual life-experiences of ethos".²⁰⁵

²⁰⁰ Cf. SCHÜLLER, "The Debate on the Specific Character of Christian Ethics", 219. Here the author shows how the New Testament describes the idea of moral right and wrong in the form of virtues and vices.

²⁰¹ STÖCKLE, "Ethos", in *DEC*, 139.

²⁰² H. HALTER, *Taufe und Ethos*, Herder, Freiburg, 1977, 455. Halter is speaking about the identity and specificity of Christian ethics. (...) "um Identität und Besonderheit der christlichen Existenz und ihres Ethos; dessen normative (wissenschaftliche) Reflexion die christliche Ethik ist". Cf. also RIONDATO, *Ethos*, 18 where he describes ethics as the metaphysical theory of ethos.

²⁰³ Cf. LOVIN, "Ethos", 208.

²⁰⁴ KLUXEN, "On Ethos and Ethics", Appendix I, No. 4.

²⁰⁵ STÖCKLE, "Ethos", in *CDCE*, 88.

The situations arising from the possibility of a conflict between ethos also calls for ethical reflection.²⁰⁶ Such conflicts pose a dilemma for an individual in deciding which ethos to follow. Kluxen gives the example of a catholic whose ethos is against abortion but who lives in a society where other ethos tolerate or accept it.²⁰⁷ Here, there is the need of ethical reflection at different levels. All groups must have ethical formulations on this issue and yet, at the same time, they should not cause conflict in the life of the society. Absence of a well-established ethical formulation will create problems for the running of the society. Therefore, the goal is an ethic which always has to be checked and proved by its relationship with the ethos.

Ethos is connected with life situations; therefore, if life conditions change, ethos may also change. Here ethics is helpful to face the changes consciously.²⁰⁸ The present day scientific achievements call for ethical reflection because there arise new problems that are not solved in the existing ethos.²⁰⁹ Thus, for the modern world ethics or scientific reflection is a must.

In any society, there is the possibility of good and bad elements existing together. The ethos of a society closed in on itself will harm its genuine growth as a human society. Therefore, the ethos of a society has to be compared with other ethos and the moral principles formulated by a society has to be checked with the moral principles of the international community. This will help us to have

²⁰⁶ Cf. LOVIN, "Ethos", 208.

²⁰⁷ Cf. KLUXEN, "On Ethos and Ethics", in Appendix I, No. 6. Bizzotto also speaks about the danger of ethos alone without some legislative power. For this he gives the example of a society which sees violence as accepted. If the power comes only from within there won't be any possibility of achieving the value of nonviolence. Cf. BIZZOTTO, *La Rinascita dell'etica*, 51.

²⁰⁸ Cf. SUMNER, *Folkways*, 65-66.

²⁰⁹ Cf. KLUXEN, "On Ethos and Ethics", in Appendix I, No. 7.

"a fundamental ethos which is universally acceptable and accepted",²¹⁰ without which human life will be impossible in the modern world.

4. 2. The Dialectical Relation Between Ethos and Ethics

A scientific ethics is possible only on the basis of ethos because ethics receives its moving force from ethos in the sense that, according to M. Bizzotto, a decision to act is the effect of a whole situation in which the subject finds himself. Therefore, it is impossible to think of ethics without ethos within which ethics moves. Ethics presupposes ethos as a language presupposes grammar.²¹¹ According to Kluxen, the subject of ethics is not a special kind of action, for example, moral action as distinguished from non-moral action. Ethics has to take human action in its total context, in the whole life-situation.²¹² This points to the fact that ethics has to take ethos seriously.

According to Sumner, each individual finds himself in an atmosphere of *mores* which he receives without criticism, as a child breathes the air at the time of its birth before it has the capacity to think and analyze. Thus, all human beings are subjects of the influence of ethos and any reflection cannot but be based on the ethos.²¹³ Since the aim of ethics is to be the foundation for moral decisions and living, it has no other choice but to turn to ethos since ethos is the place of moral experience and there is no other.²¹⁴ In fact, what actually exists is ethos. Ethics

²¹⁰ Cf. STÖCKLE, "Ethos", in *CDCE*, 88. Stöckle sees the formulation of a universally acceptable fundamental ethos as the work of all nations. The necessity of this becomes clear from the study of Sumner. Cf. SUMNER, *Folkways*, 23-24, 39. According to Sumner there is a possibility of the formation of folkways based on false inference resulting in good and bad elements existing together in the folkways. There can be errors and harmful folkways. As an example, he speaks about the destruction of man's goods as a deduction of other-worldliness. We have to note that what *is* right, is *right* in the context of ethos. He speaks about the need of having correct knowledge as it is through rational reflection that the ethos has to be verified.

²¹¹ Cf. BIZZOTTO, *La Rinascita dell'etica*, 36: "È impossibile un'etica senza ethos entro il quale essa si muove. L'ethos è presupposto dell'etica come il linguaggio lo è della grammatica."

²¹² Cf. KLUXEN, "On Ethos and Ethics", in Appendix I, No. 7.

²¹³ Cf. SUMNER, *Folkways*, 76. Cf. also R. BENEDICT, *Patterns of Culture*, 23. Ruth Benedict describes customs as the very stuff of one's own thinking. It is the lens without which one can not see at all.

²¹⁴ Cf. KLUXEN, *Ethik des Ethos*, 47: "Das Ethos ist der Ort der sittlichen Erfahrung, und es läßt sich kein anderer Ort dafür angeben".

is basically a reflection of ethos and ethos is the foundation of scientific reflection.²¹⁵ According to Bernard Stöckle, even the scientifically elaborated norms, or we may say, the propositional norms, have to continually evaluate prescriptive contents and critically verify them by return to those phenomenon from which they are drawn,²¹⁶ which is ethos. In this process of verification, ethos remains a constant basis for scientific reflection.

Ethics has to be always connected with the ethos of the people. According to Sumner, ethics having lost connection with the ethos of a people, is an attempt to systematize the current notions of right and wrong upon some basic principle, generally with the purpose of establishing morals on an absolute doctrine so that it shall be universal, absolute and everlasting.²¹⁷ This would cause conflicts in the community since such an ethical system would be divorced from practical human life. On the contrary, the substance of ethical or moral reflection must always be related to the moral consciousness of the community, which is ethos.²¹⁸ The function of ethics cannot be understood outside the context of ethos, representing the spirit of a people, their concept of life, their historical frame of reference. All ethical actions have a precomprehension constituted by ethos.²¹⁹

Ethics as a practical science reflects on the source of the moral power within the social ethos and expresses itself as essentially an element of ethos.²²⁰ Scientific ethics without a lasting reference to the world of ethosforms remains

²¹⁵ Cf. KRON, *Ethos und Ethik*, 12: "Daß die Ethik oft nur eine "Spiegelung" eines ethos darstellt, ist ein Sachverhalt, dem wir noch oft werden begegnen können". Cf. also BIZZOTTO, *La Rinascita dell'etica*, 36. The author sees an ethical principle as affirming the presence of an ethos. Sumner describes ethics as a product of ethos. Cf. SUMNER, *Folkways*, 44.

²¹⁶ Cf. STÖCKLE, "Ethos", in *DEC*, 142: "Le norme già scientificamente elaborate devono confrontare continuamente il loro contenuto prescrittivo, e verificarlo criticamente con il ritorno a quei fenomeni da cui sono state un tempo desunte".

²¹⁷ SUMNER, *Folkways*, 48.

²¹⁸ Cf. J. M. GUSTAFSON, "Moral Discernment in Christian Life", in G.H. OUTKA & P. RAMSEY, eds., *Norm and Context in Christian Ethics*, SCM Press Ltd, London, 18. For Gustafson, the ethical or moral theological reflection is always related to the moral consciousness of the community.

²¹⁹ Cf. BIZZOTTO, *La Rinascita dell'etica*, 9, 37, 38: "La sua funzione non è concepibile se non all'interno d'un ethos, rappresentato dallo spirito d'un popolo con le sue concezioni della vita e le traversie storiche. L'azione etica ha una sua comprensione che è costituita dall'ethos, il cui ruolo è determinante nell'attività morale".

²²⁰ Cf. KLUXEN, "Ethik und Ethos", 354.

inevitably fruitless.²²¹ It can be said that there is always a give-and-take process between ethos and ethics²²² and this should continue to be so. Ethics is reflection which is shaped by ethos.²²³

Once the propositional norms are established through scientific reflection, these propositional norms begin to influence the existing ethos. For example, Sumner shows how the Roman Law exerts its influence on the later mores.²²⁴ This is pointing to the dialectical relation between ethos and ethics. Ethos and ethics are mutually related and influence one another.

4. 2. 1. Ethics Confirms and Refutes Ethos

In the process of scientific reflection and constant verification, ethics confirms and makes clear in propositions certain ethos. By formulating them into propositions ethics makes explicit and clear to all that they are truly good. They are the basic values that the society considers to be good and wants to be nurtured. This gives a clear awareness of what is expected from the members.

It may happen that certain ethos or various elements of ethos which seem to be unacceptable for the whole community will be refuted by the scientific reflection. This may come from individuals who come up with a creative ethos, or it can originate from a particular community or group within the larger society experiencing conflict with certain aspects of the ethos. The larger society may see this new ethos as harmful or unacceptable and therefore try to reject it. Regarding this process of confirmation and refutation of ethos Bernard Stöckle writes:

In this process it can happen that certain positions come up which seem to contradict a norm which is in force for some time. In such cases it could be considered that such positions cannot be so erroneous but give a new contribution to the valuation of the moral fact. Moreover, each time a moral instance in force on the basis of ethos is refuted on the basis of an authentic and mature conviction, ethics attempts to verify again the legitimacy of the

²²¹ Cf. KRON, *Ethos und Ethik*, 12: "Eine wissenschaftliche Ethik ohne den dauernden Bezug zur Welt der Ethosformen notwendig unfruchtbar bleiben muß".

²²² Cf. KRON, *Ethos und Ethik*, 60-61.

²²³ Cf. KRON, *Ethos und Ethik*, 61.

²²⁴ Cf. SUMNER, *Folkways*, 86. We have already referred to the Roman Law earlier in the context of norm where we said that Roman Law was an embodiment of the ethos of the Romans. Sumner is referring to the other side of the reality here. He wants to show that ethos influences propositional norms and once law is established, law begins to influence the existing ethos.

disputed norm, and if the verification's result is negative, to declare that norm as unfounded or no more justifiable.²²⁵

This is done on the basis of ethos. The force of ethos is so great that it can contribute to changing ethics.

4. 2. 2. Ethics Receives, Renews and Creates Ethos

In its dialectical relation with ethos, ethics receives from ethos, renews it and creates new ethos. We have seen that ethos is the basis of ethical reflection. In the process of reflection, ethics critically judges ethos and this may lead to a renewal of ethos. On the basis of the past experiences, and for the establishment of a fundamental ethos, ethics may forge ahead and create ethos. Wolfgang Kluxen speaks about this in terms of the preserving, critical, and planning or designing functions of ethics.²²⁶ We term this as the receiving, renewing and creating functions of ethos.

First of all, ethics receives ethos as its primary datum. The scientific ethical reflection is based on ethos. Moreover, the content of ethics itself is ethos. The valuable elements of ethos are confirmed and preserved for the betterment of the society. According to Hans Küng ethics can never create an ethos and impose it as binding on a group of people.²²⁷ Ethics receives ethos as the primary datum and the starting point of ethics is ethos.

Secondly, ethics renews ethos. The acceptance of ethos in the ethical reflection is not a blind acceptance. On the contrary, ethics critically searches to find out what is bad in it. This is one of the functions of ethics and in order to do this "ethics must remain critically away from the movements of ethos so that they are kept under continual check".²²⁸ According to Hans Küng it is the task of ethics to define scope and limits, utilize experiences, clarify prejudices, bring out the truth and genuineness or falsity of ethos. About the renewing impulse of ethics Hans Küng goes on to say:

²²⁵ STÖCKLE, "Ethos", in *DEC*, 142.

²²⁶ Cf. KLUXEN, "Ethik und Ethos", 355. Kluxen compares the mission of Jesus and Paul and shows that Jesus was trying to purify an existing ethos whereas St. Paul was shaping a new one. Cf. also KECK, "Ethos and Ethics in the New Testament", 32-38.

²²⁷ Cf. KÜNG, "The Criterion for Deciding What is Christian", 120.

²²⁸ STÖCKLE, "Ethos", in *CDCE*, 88.

By integrating the multifarious conclusions of the human sciences it (ethics) can offer new impulses, questions and opportunities, as a result of which a human ethos acquires new dimensions, becomes better and more quickly adapted to the present and the imminent future.²²⁹

This renewal of ethos has to take place since the society is changing very fast. Otherwise, the ethos of a particular group or society can not cope with the ethos of the world society.

Ethics also has the capacity to move the society towards the creation of a new ethos. The function of ethics is future-oriented in the sense that ethics wants to establish norms for the society. These norms are the basis of the society for the present and future generation till an above mentioned renewal takes place in a future time. In the action of confirmation or refusal of ethos by ethics, "ethics also tends to put forward projects and with its superior force of reflection opens to ethos new principles and new perspectives".²³⁰ Thus ethics tries to be a moving force for the creation of new ethos by planning and designing.

Conclusion

By ethos we mean the totality of the normative contents which man inherits from a society and its culture, which along with his hereditary endowment, gives him an identity. Theologically speaking, ethos refers to the truth of existence of the redeemed man. This is a gift from God and this gives him his identity which is essentially ecclesial. The ethical response of the redeemed man has to be in accordance with his identity.

Ethos is the primary datum that man receives as a member of a society, and it is the goal which one has to achieve as a member of that society. Since plurality is an anthropological fact, plurality of ethos also is a reality. Ethos is transmitted through the normal channels of human interaction. Ethos functions in a society in postfigurative, cofigurative and prefigurative forms.

Ethos, the heritage that man receives from the society, functions in the society as tacit norms, propositional norms and social pressure. These norms take their effect from within and guide man in his social, moral behavior. As a norm

²²⁹ KÜNG, "The Criterion for Deciding what is Christian", 120. Here he is speaking about the role of theological ethics.

²³⁰ STÖCKLE, "Ethos", in *DEC*, 142: "Ma aldilà di questa azione di conferma o di rifiuto, l'etica è anche tenuta ad avanzare progetti e ad aprire all'ethos con la superiore forza della riflessione nuovi principi e nuove prospettive".

from within, ethos influences man in the form of exhortation, and ethos always exhorts man to cope with the goals of the society.

Ethos is blind in itself and thus, we need ethics which is a scientific reflection on ethos to guide a society towards its perfection. The changes in life-situations, the conflicts that come up due to the presence of the different ethoses in a society and the need for the creation of an international ethos call for ethics. Therefore, ethics is our goal. But ethics is possible only on the basis of ethos. Ethics has to proceed from ethos and has to verify it by a dialectical relation with ethos without which ethics would be lifeless, consisting only of abstract theories. In the dialectical relation with ethos, ethics confirms certain contents of ethos as good and refutes others as unacceptable or harmful to the common good of the society at large. Ethics also receives its moving force from ethos. The propositional norms of a society can come from ethos. Ethics helps to renew ethos and reciprocally ethos contributes to a renewal of ethics. Ethics can also help to create ethos in the sense that when ethics has established propositional norms, these norms begin to influence the ethos of a society and thereby help to create a new ethos.

Chapter Two

ETHOS AND LITURGY

Introduction

This chapter is an enquiry into the relationship between ethos and liturgy with a view to see the unity of faith and life, worship and life, liturgy and ethical life. From the theological and anthropological definitions of "ethos" and its connotation as norm and parenesis, we have understood that ethos is a concept which will help us in our reflection on liturgy from a moral theological perspective. We have already established that the ethos of a people is the place where we find the real moral content and expression. Therefore, in this chapter we try to see liturgy from the background of ethos. By liturgy we refer to all the public worship of the Church including the sacraments.

In this chapter we see liturgy from theological and anthropological perspectives. From an anthropological perspective of ethos, we see liturgy as a human reality in the whole context of culture.¹ We try to see whether the ethos of a people influences the formation of liturgy and its development. From the theological perspective of ethos we see liturgy as a mystery, as a celebration of ethos where the fruits of redemption are celebrated and communicated. Afterwards, we proceed to see from theological and anthropological perspectives, how liturgy influences and integrates a community and its ethos.

Our methodology is that of applying the findings of the first chapter to the liturgy. We start with the different aspects of liturgy and then apply the categories of Ernest Wolf Gazo with necessary modifications to the liturgy. In making this application, we will view liturgy as a separate entity and see it from the perspective of ethos.

¹ Cf. BATESON, *Naven*, 3. The author does not regard ritual, structure, pragmatic functioning and ethos as independent entities but as fundamentally inseparable aspects of culture. By structure, he means the social structure.

1. Liturgy as Celebration

The word celebration comes from the latin word *celebratio*² which has three meanings. The first meaning is a gathering in crowds, a large assembly. The second is that of a festal celebration or solemnization. Thirdly, it can also refer to the action of celebration.³ In the liturgical celebration we can see all three of these aspects, and therefore, we can define the liturgical celebration as the *solemnising action* of the Christian community.⁴

Celebration is a communitarian action. It is in and through action that man expresses and realizes himself. Celebration can be seen as *action par excellence* because celebration always connotes the presence of many, presupposes a community; and this expresses the basic nature of man as a social being.⁵ In celebration, "the community celebrates itself. It attempts to manifest in symbolic form, what it conceives to be its essential life, at once the distillation and typification of its corporate experience".⁶ In other words, celebration means that

² Cf. *The New Grolier Webster International Dictionary of the English Language*, Vol. I, Grolier, New York, 1976, 161; *Websters Third New International Dictionary of the English Language Unabridged*, Vol. I, G & C Merriam Co., Chicago, 1976, 359.

³ Cf. *Thesaurus Linguae Latinae*, Vol. III,1 MDCCCVII, Lipsiae in Aedibus B.G. Teubneri, 740: 1. "Frequentia", 'coetus'. 2. 'Sollemnitas'. 3. 'Actio', 'effectio'. Cf. also C.T. LEWIS, *A Latin Dictionary*, At the Clarendon Press, Oxford, 1987, 308; A. BLAISE, *La vocabulaire latin des principaux thèmes liturgiques*, Brepols, Turnhout, 1966, 119-121; S. MARSILI, "La celebrazione liturgica tra storia e teologia", in *Celebrare il mistero di Cristo*, Edizioni Dehoniane, Bologna, 1978, 71. For a semantic explanation of the word refer A. GUILERMOU, "Du sacré au profane. Variations sémantique sur quatre thèmes: Célébration, Cérémonie, Rite, Culte", in *La Maison-Dieu*, 106(1971), 80-81.

⁴ In the liturgical context celebration means to *solemnize*. Cf. M. SODI, "Celebrazione", in *NDL*, 233-235. Solemnization in itself connotes also an action by a community.

⁵ Cf. G. GEVAERT, "La funzione umanizzante delle celebrazioni cristiane", in *RivLit* 64(1977), 328: "Nella celebrazione autentica ogni essere umano prende consapevolezza di essere una persona unica in fondamentale comunione con gli altri". According to Dalmais "celebration" means to do something in common. Cf. I.H. DALMAIS, "Theology of the Liturgical Celebration", in A.G. MARTIMORT, ed., *The Church at Prayer. Vol. I, Principles of the Liturgy*, The Liturgical Press, Collegeville, Minnesota, 1987, 239.

⁶ V. TURNER, "Introduction", in V. TURNER, ed., *Celebration. Studies in Festivity and Ritual*, Smithsonian Institution Press, Washington D.C, 1982, 16. G. Gevaert expresses this aspect in the following way: "L'uomo vive realmente e concretamente quanto viene celebrato nei riti". Cf. G. GEVAERT, "La dimensione antropologica dei riti Cristiani", in

man is in communion. Celebration is needed also to maintain this communion. It reflects "ways of proclaiming and maintaining our relationship with others and the world around us".⁷

Communion is possible only through communication and therefore, human celebration is also a human communication. It is the nature of human communication that "we always share more than what we share", meaning that human communication involves the very person. What is required of human communication is "an awareness of mutual presence, of actively and receptively being with one another".⁸

Human communication takes place through signs and symbols⁹ which are also the means of human celebration. In fact, through signs and symbols, man is celebrating his life; or in other words, an individual finds meaning in a certain structure of signs and symbols which gives him his identity as a member of this society. Therefore, celebration could be described as announcement and actualization at the same time.¹⁰ Through celebration man announces his own nature as a celebrating being, and through it he finds the fulfilment and realization of his own life. Hence, it could be said that "celebration is a fundamental need of man, involving the whole person".¹¹

Celebration is also an affirmation or the living out of an affirmation.¹² Through celebration, the values which the community holds to be good are being expressed and affirmed as their treasure. From this it immediately follows that

Fede e Rito. La dimensione rituale nella esperienza di vita cristiana, Edizioni Dehoniane, Bologna, 1975, 63.

⁷ A.D. ROGER, "The Language of Festivals. Celebrating the Economy", in TURNER, ed., *Celebration. Studies in Festivity and Ritual*, 177.

⁸ F.J. VAN BEECK, "Divine Revelation: Intervention or Self-communication?", in *TS* 52(1991), 209-210.

⁹ Here by sign and symbol we include also words and gestures because in the larger context of language of communication they are also considered as signs and symbols.

¹⁰ Cf. SODI, "Celebrazione", in *NDL*, 243. Cf. also GEVAERT, "La funzione umanizzante delle celebrazioni cristiane", 321-332.

¹¹ R. GRAINGER, *The Language of the Rite*, Darton, Longman & Todd, London, 1974, ix. Cf. also J. PIEPER, *In Tune with the World. A Theory of Festivity*, Franciscan Herald Press, Chicago, 1965, 3. According to Pieper, festivity involves the whole of existence.

¹² This is a view held by Josef Pieper. Cf. PIEPER, *In Tune with the World. A Theory of Festivity*, 21-23.

celebration is also a negation of all that is contrary to these values. This affirmation and the consequent negation is that which makes this community a unique community, or what differentiates it from other communities. Celebration, then, is the very identity of the community. From the celebration we can make a link to the celebrants and the values they affirm. We can also go to the historical situations and symbolic universe of the celebrants.¹³

Celebration means "to make present". It is celebration which makes present here and now, in *space* and *time*, in the form of gestures, signs and symbols, the realities which the senses cannot otherwise grasp. It is in this way that the salvation offered in Jesus Christ is made present to the present community. In this sense, liturgical "celebration is an epiphany of the Divine".¹⁴

Celebration as a constant in the society takes the form of a structure which is generally called "ritual".¹⁵ When a divine element is added to it, human celebration becomes religious ritual or cult. In the Christian sense it is called the liturgy. The natural human celebration receives a new meaning in the religious context. The study of the phenomenology of religion testifies to the fact that ritual is a basic necessity of man and in ritual celebration man finds real meaning of life.¹⁶

The common phenomenon that we have explained up to now, is true in the case of Christian liturgy which "is first of all a celebration".¹⁷ There is a vertical

¹³ Cf. R. RINZLER & P. SEITEL, "Preface", in TURNER, ed., *Celebration. Studies in Festivity and Ritual*, 8.

¹⁴ Cf. A.M. TRIACCA, "Celebrare il matrimonio cristiano. Suo significato teologico-liturgico", in *EL* 93(1979), 409: "Celebrare è <<rendere presente>> ciò che Dio ha fatto per la salvezza degli uomini". "Celebrare è <<epifania>> del divino".

¹⁵ P.J. Quinn defines ritual as "a recognizable and repeatable form of activity". Cf. P.J. QUINN, "Ritual and the Definition of Space", in J. D. SHAUGHNESSY, ed., *The Roots of Ritual*, William B. Eerdmans Publishing Co, 1973, 103. Cf. also J. D. CRICHTON, "A Theology of Worship", in C. JONES, G. WAINWRIGHT & E. YARNOLD, eds., *The Study of Liturgy*, Oxford University Press, New York, 1978, 5: "One of the most constant features of human history is the ritualization of the great events of human life, birth, marriage and death".

¹⁶ Cf. M. DHAVAMONY, *Phenomenology of Religion*, Università Gregoriana Editrice, Roma, 1973. Chapter Seven on "Religion as Symbolic Action" explains the point that we are treating here.

¹⁷ A.M. TRIACCA, "Partecipazione", in *NDL*, 1015: "La liturgia cristiana è prima di tutto celebrazione". Dalmais has a chapter on this topic. Cf. DALMAIS, "Theology of the Liturgical Celebration", 233-251.

and horizontal dimension and a descending and ascending movement in liturgical celebration. The descending movement is that the "liturgical celebration is a moment of special intervention of the living God in human history."¹⁸ At the ascending and vertical level, liturgy is the greatest honour that man can give to God. In liturgical celebration, man offers himself to God as an offering of praise and thanksgiving. At the horizontal level, in liturgy, man meets the other as a real counterpart. Here the community comes into communion in God, and man grows in his depth relationship with the other. Thus, liturgy "is a complete expression of the involvement of all dimensions of the human being".¹⁹ These two aspects, namely, the divine and the human dimensions are the focus of our interest in what follows.

1. 1. Liturgy as Celebration of Life

Every action is an expression of life. Liturgy as action is an expression of life or celebration of life.²⁰ Since God is the source and end of liturgy, liturgy is an act of God. As an act of God, liturgy is an expression of the life of God who is triune in nature. Liturgy is also an ecclesial act and therefore, the celebration of the life of the Church because the Church is the Body of Christ, the Son of God. Celebration is also a human act and thus liturgy is expressed in human terms, namely, through signs and symbols which are expressions of human life. Thus, liturgy is also the celebration of human life.²¹

¹⁸ J. CORBON, *The Wellspring of Worship*, Paulist Press, New York, 1988, 78. In the context of sacraments Dalmais speaks about a "descent" and "ascent" aspect. Cf. DALMAIS, "Theology of the Liturgical Celebration", 258-259. This double aspect is described by other authors as the praise of God and the sanctification of man. Cf. CRICHTON, "A Theology of Worship", 19; E. KILMARTIN, *Christian Liturgy*, Sheed and Ward, Kansas City, 1988, 25.

¹⁹ DALMAIS, "Theology of the Liturgical Celebration", 234. Jean Corbon speaks about the eight constitutive elements or constants that make up the heart of the celebration. Cf. CORBON, *The Wellspring of Worship*, 90.

²⁰ Cf. DALMAIS, "Theology of the Liturgical Celebration", 233-239. Here liturgy is depicted as social act, symbolic action and sacral action. Cf. also A. VERGOTE, "Symbolic Gestures and Actions in the Liturgy", in *Concilium* 7(1971), 41.

²¹ The separation between liturgy and life is a problem that the Church faces today. Many theologians and liturgists are trying to find a solution to this problem. Cf. A. CARIDEO, "Culto ed esistenza cristiana nel Nuovo Testamento", in *RivLit* 64(1977), 300-320; E. COSTA, "Per una ricerca di forme celebrative adeguate alla teologia e al contesto attuali", in *Fede e Rito. La dimensione rituale nella esperienza di vita Cristiana*, 99-114. The interest shown in the inculturation of liturgy is also a good example, for, many do not

1. 1. 1. Liturgy as Celebration of Trinitarian Life

Biblical accounts show that divine intervention or the revelation of God in human history is at the basis of liturgical celebration. In the Old Testament, it is the covenant between God and Israel which is celebrated in sacrifice. In the New Testament, God communicates Himself in the person of Jesus Christ. Or, we can say that Jesus is the celebration of Father's love²² expressed in the New Covenant. The Holy Spirit is given to the Church as a gift. It is the presence of this Spirit which makes us address the Father as "Abba"(Gal 4,6) and thereby realize the continuation of the celebration.²³ The God who reveals himself in human history is Father, Son and Holy Spirit, the Trinity.

The revelation of God is his self-communication. According to Karl Rahner "the giver in his own being is the gift, that in and through his own being the giver gives himself to creatures as their own fulfilment".²⁴ God's self-communication is a communication of his own life.²⁵ This communication is the basis of the salvation of mankind.

see the real relationship between the present form of the liturgy and the life of the people who celebrate it here and now. Though this is a reality that the Church faces, it is not our point of interest here in this context. Rather, we are interested in the formation and development of liturgy in order to see its relationship with the life of the people. This may later give new perspectives from which to face the above mentioned problem.

²² Cf. E. SCHILLEBEECKX, *Christ the Sacrament of Encounter with God*, Sheed and Ward, New York, 1963, 26. Schillebeeckx describes Christ as the sacrament of God.

²³ Since the form of worship establishes the relationship between man and God, the initiative for this relationship comes from God who reveals himself. Cf. R. FABRIS, "Storia della salvezza e momento celebrativo nel Nuovo Testamento", in *Celebrare il mistero di Cristo*, 17-58. R.Fabris finds an integral relation between the history of salvation and the liturgical celebration. It is God who brings the people together; they remember and celebrate through the liturgy the initiative taken by God for their salvation. Cf. also C.E.B. CRANFELD, "Divine and Human Action. The Biblical Concept of Worship", in *Interpretation* 12(1958), 387-398; Cf. also D. SARTORE, "I fondamenti della liturgia cristiana nella problematica contemporanea", in *Fede e Rito. La dimensione rituale nella esperienza di vita cristiana*, 17-44.

²⁴ K. RAHNER, *Foundations of Christian Faith*, The Seabury Press, New York, 1978, 120. Cf. also A. GANOCZY, *An Introduction to Catholic Sacramental Theology*, Paulist Press, New York, 1984, 146: "God's being itself includes communicative structure".

²⁵ Cf. CORBON, *The Wellspring of Worship*, 17-18. Corbon explains the communication of the Trinity as the beginning of everything. Cf. also G. LUKKEN, "The Unique Expression of Faith in the Liturgy", in *Concilium* 9(1973), 20.

God's self-communication perfectly expressed in the person of Jesus is continued through the liturgy. According to Pope Pius XII, "the Church prolongs the priestly mission of Jesus Christ mainly by means of sacred Liturgy".²⁶ Bernard Häring sees the sacraments as a prolongation of the mystery of the incarnation, an extension of the open arms on the cross.²⁷ Thus, we can say that liturgy is christocentric. It is in the power of the Holy Spirit that the redemptive work of Christ is continued in the liturgy. Therefore, here too, we can speak about the trinitarian dimension of liturgy.²⁸

Christian revelation is the story of the continuing intervention of God in the history of man. The mystery of salvation celebrated in the liturgy²⁹ is the means through which God continues to be present in the midst of His people.³⁰ We can say that Christian worship partakes of an action that once occurred uniquely in Jesus, the son of God, that is occurring now, and shall continue until the parousia.³¹ Therefore "the liturgy is nothing else than a certain phase of revelation, a certain way in which the meaning of revelation is realized in us".³² Christian liturgy is not how we seek to contact God; rather, it is a celebration of how God has touched us, has united us to himself and is ever present to us and

²⁶ PIUS XII, *Mediator Dei*, No. 3, in AAS 39(1947), 522; ET in *Foundations of Renewal. Four Great Encyclicals of Pope Pius XII*, Deus Books, Paulist Press, Glen Rock, N.J., 1961, 98.

²⁷ Cf. HÄRING, *The Sacraments in a Secular Age*, 12.

²⁸ In our context we take more a trinitarian dimension because that will give us a more dynamic picture of liturgy. Many modern scholars advocate the view that the theology of liturgy has to be a theology of Trinity. Cf. KILMARTIN, *Christian Liturgy*, 100-108.

²⁹ Cf. DALMAIS, "Theology of the Liturgical Celebration", 253-272; J. HILD, "Le mystère de la célébration", in *La Maison-Dieu* 20(1945), 83-113. J. Hild takes a christological approach. Cf. also A. STENZEL, "Il servizio divino celebrato dalla comunità culturale e liturgica adunata in Cristo", in J. FEINER & M. LÖHRER, eds., *Mysterium Salutis*, Vol. VIII, Queriniana, Brescia, 1975, 11-49.

³⁰ Cf. SODI, "Celebrazione", 243.

³¹ Cf. P.W. HOON, *The Integrity of Worship, Ecumenical and Pastoral Studies in Liturgical Theology*, Abingdon Press, New York, 1971, 131.

³² C. VAGAGGINI, *Theological Dimensions of the Liturgy*, The Liturgical Press, Collegeville, Minnesota, 1976, 3. Cf. S. MARSILI, "Il mistero di Cristo", *RivLit* 26(1939), 75: "La liturgia è la continuata incarnazione del verbo nelle anime". It seems that Marsili is taking a Christological approach.

dwelling in us.³³ Thus "liturgy is above all, the work of the Trinity in its *execution and content*".³⁴

In liturgical celebration the Triune God communicates himself; or in other words, in liturgy, the Triune God celebrates his love for mankind. Through liturgy, "all people and things then partake of the inner-trinitarian life of God".³⁵

1. 1. 2. Liturgy as Celebration of the Life of the Church

The Church is the people of God brought into unity from the unity of the Trinity.³⁶ By communicating his Spirit, Christ constitutes this people as his mystical body.³⁷ "The Church is *the* manifestation of the Spirit of Christ in a new community of men and women who have entered into life because the Spirit has brought them into communion with the living body of the Son of God".³⁸ Thus, every liturgical celebration "is an action of Christ the Priest and of his Body, which is the Church".³⁹

The resurrection, ascension and pentecost events are seen as the decisive moments or as the basis of liturgy. In his resurrection Jesus becomes liturgy.⁴⁰ Through the ascension of Christ, the earthly body of Christ is united to the Father. "Through the bestowal of the Spirit by the risen Lord from the Father, the heavenly

³³ Cf. R. TAFT, *Beyond East and West*, The Pastoral Press, Washington D.C., 1984, 129.

³⁴ KILMARTIN, *Christian Liturgy*, 102. Kilmartin emphatically advocates the view that a theology of liturgy has to be a theology of the Trinity. Cf. also the articles of J. DANIELLOU, "Histoire du salut et formation liturgique", in *La Maison-Dieu* 78(1964), 22-35; "Le mystère liturgique. Intervention actuelle de Dieu dans l'histoire", in *La Maison-Dieu* 79(1964), 28-39.

³⁵ J. MOLTSMANN, *The Trinity and the Kingdom of God*, SCM Press Ltd, London, 1981, 127-128.

³⁶ Cf. *LG*, 4, in AAS 57(1965), 7; ET in FLANNERY, ed., *Vatican Council II*, Vol. I, 352.

³⁷ Cf. *LG*, 7, in AAS 57(1965), 9; ET in FLANNERY, ed., *Vatican Council II*, Vol. I, 355.

³⁸ CORBON, *The Wellspring of Worship*, 47.

³⁹ *SC*, 7, in AAS 56(1964), 101; ET in FLANNERY, ed., *Vatican Council II*, Vol. I, 5.

⁴⁰ CORBON, *The Wellspring of Worship*, 32-33.

liturgy is extended to earth"⁴¹ and the people of God becomes co-sharers of the heavenly liturgy. "The earthly liturgy is the sacramental accomplishment of the heavenly liturgy, the foretaste of an anticipated reality".⁴²

Through celebration, the Church becomes present in reality, in *space* and *time*.⁴³ Therefore, "liturgy is not one of the many things that the Church does. It is its very life".⁴⁴ It is the mystery of the Church which is being celebrated or actualized in the liturgy.⁴⁵ "Liturgy is always the liturgy of the Church. It is the Church's self-expression, manifesting and realizing its nature."⁴⁶ "It is in the celebration that the event of Christ becomes the event of the Church assembled here and now".⁴⁷ Thus, we can say that "liturgy constitutes the Church"⁴⁸ and "liturgy is the epiphany of the Church".⁴⁹

1. 1. 3. Liturgy as Celebration of Human Life

The divine self-communication takes place through the human medium. Human life is integrally related to culture or is expressed in the forms of culture, namely, signs and symbols. Liturgy evolves in the life situation of the people. In its evolution, the liturgy draws the signs and symbols from the culture. The different liturgies are a testimony to this fact. A study of the history of liturgy will make this point more clear, namely, that cultural elements and evolution of history

⁴¹ KILMARTIN, *Christian Liturgy*, 189-190. The expression "heavenly liturgy" expresses the eschatological dimension of the liturgy very well.

⁴² KILMARTIN, *Christian Liturgy*, 190.

⁴³ Cf. SODI, *Celebrazione*, 244; CORBON, *The Wellspring of Worship*, 79. According to Harakas, "divine liturgy has developed its structure in the living experience of the Church". Cf. S. HARAKAS, *Living the Liturgy*, Life and Light Publications, Minneapolis, 1974, 30.

⁴⁴ TAFT, *Beyond East and West*, 41.

⁴⁵ Cf. SODI, "Celebrazione", 244.

⁴⁶ KILMARTIN, *Christian Liturgy*, 193.

⁴⁷ CORBON, *The Wellspring of Worship*, 79.

⁴⁸ A. VERHEUL, *Introduction to the Liturgy*, The Liturgical Press, Minnesota, 1968, 94. Cf. also DALMAIS, "Theology of the Liturgical Celebration", 243-244.

⁴⁹ J. LLOPIS, "The Liturgy Celebrates God's Presence in the World and His Invitation to Man", in *Concilium* 7(1971), 122.

put their mark on liturgy, and gradually lead to a development.⁵⁰ Hence, the present form of liturgy is the fruit of twenty centuries of historical development or evolution of the life of the people.⁵¹ Thus we can say that the liturgy derives from and leads back to human life.

Liturgy is the celebration of the life of the people of God. "It is their way of remembering and expressing their life unto God".⁵² Through liturgy, the Christian faithful come into relationship with the mystery of their life. Therefore, A.M. Triacca states: "Liturgy is the integration of Christian life in a liturgical action through which the "mystery" becomes history in the 'hic et nuc' of celebration".⁵³ We can say that liturgy is the point of concentration at which the whole of the Christian life comes to ritual focus.⁵⁴ This is so because liturgy is the mystery celebrated for life, and liturgy is life summarised in celebration.⁵⁵

⁵⁰ Cf. E. COSTA, "Celebrazione-Festa", in *Dizionario Teologico Interdisciplinare*, Vol. I, Marietti, Torino, 1977, 516-527. Costa speaks about the presence of two cultures in the celebration, namely, the culture which is of the human community in general and that which is proper to the community that celebrates and from which the rite is formed with its language, symbol, signs, gestures, etc. Cf. also T. RUNYON, "Creation Theology and Worship", in *NDSW*, 300. According to Runyon, the forms of liturgy respond to the felt needs of every age.

⁵¹ For a detailed treatment of this aspect Cf. H. WEGMAN, *Christian Worship in East and West*, Pueblo Publishing Company, New York, 1985. This is a good study guide to liturgical history. Cf. also K.W. IRWIN, *Liturgy, Prayer and Spirituality*, Paulist Press, New York, 1984, 59. Cf. also E. LODI, "L'Assemblea celebrante", in *Celebrare il mistero di Cristo*, 156. The author speaks about the truth of celebration and the truth of life.

⁵² D.E. SALIERS, "Liturgy and Ethics: Some New Beginnings", in *JRE*, 7(1979), 175. Cf. also G. PIANA, "Rito, fede e vita cristiana", in *RivLit* 64(1977), 294: "il momento celebrativo è il vertice dell'esperienza cristiana e (...) la vita reale, in tutte le manifestazioni, individuali e collettive, entri nell'orizzonte della celebrazione". Cf. also TURNER, ed., *Celebration. Studies in Festivity and Ritual*, 16.

⁵³ TRIACCA, "Partecipazione", in *NDL*, 1029: "Liturgia è integrazione della vita cristiana in un'azione liturgica tramite la quale il mistero diventa storia nell' 'hic et nuc' celebrativo".

⁵⁴ Cf. G. WAINWRIGHT, *Doxology. The Praise of God in Worship, Doctrine and Life*, Oxford University Press, New York, 1980, 8. Cf. also G. GEVAERT, "La dimensione antropologica dei riti cristiani", 57: "Il rito è espressione della vita umana di fronte a Dio".

⁵⁵ Cf. TRIACCA, "<<Liturgia>> locus theologicus o <<Theologia>> locus liturgicus? Da un dilemma verso una sintesi", in G. FARNEDI, ed., *Paschale Mysterium. Studi in memoria dell' A bate Prof. Salvatore Marsili*, Studia Anselmiana 91, Analecta Liturgica 10, Roma, 1986, 203: "In tal modo il <<Mysterium>> celebrato per la vita e la vita

Eucharist is a good example of this. Bread and wine, the means of sustenance of human life are offered, and the faithful receive them as the Body and Blood of Christ. The life of the faithful at both the human and Christian levels, namely, the natural human level and the level of faith, are focused in this Eucharistic celebration.

1. 2. Liturgy as Celebration of Faith

The celebration of liturgy is possible only when the initiative taken by God is received by man in faith. Thus faith becomes a condition for the celebration of the liturgy and there is a twofold movement in the liturgy, namely, the God who takes the initiative and the man who responds to God in faith. About this Gerard Lukken writes:

The God of salvation is actively present only when man expresses his faith liturgically. In the liturgy the whole man turns towards God(trans-as-cendence) and God happens to man as the gift which redeems him(trans-de-scendence). Liturgy is therefore communication between God and man and between man and God, God taking the initiative.⁵⁶

The response of man to the self-revealing God is the Christian faith. The communal form of remembering and expressing this faith is the liturgy.⁵⁷ We can also say that "liturgical celebration is a ritual actualization of faith".⁵⁸ It is this faith and its celebration that gives identity to this community. The ritual actualization that we speak of here is a reality in the Church. The different liturgical traditions are an example for this. They proclaim to us that the faith of

compendiata nella celebrazione perchè il <<Mysterium>> si attui nell'<<Hodie>> perenne, è liturgia."

⁵⁶ LUKKEN, "The Unique Expression of Faith in the Liturgy", 14.

⁵⁷ Cf. B. HÄRING, *Toward a Christian Moral Theology*, University of Notre Dame Press, Notre Dame, 1966, 18. According to Häring, by celebrating the sacrament, in our context we may say liturgy, we express our faith, our hope. Cf. also D. E. SALIERS, "Liturgy and Ethics: Some New Beginnings", 175; S. MARSILI, "Liturgia e teologia, proposta teoretica", in *RivLit* 59(1972), 456; KILMARTIN, *Christian Liturgy*, 31.

⁵⁸ M. SODI, "Liturgia: Pienezza e momento della storia della salvezza", in *Mysterion. Nella celebrazione del mistero di Cristo la vita della Chiesa*, Elle Di Ci, Torino, 1981, 125: "La celebrazione è la attuazione rituale della fede". Cf. also D. CIOBOTEA, "The Role of the Liturgy in Orthodox Theological Education", in *St. Vladimir's Theological Quarterly* 31(1987), 120; M.M. SOLOVEY, *Eastern Liturgical Theology*, Basilian Press, Canada, 1970, 107. According to Solovey, for the Easterners liturgy is "faith in action".

the Church is not abstract. The different liturgies are the responses of the different Churches to the self-revelation of God. In other words, the response of the people of God to the revelation of God has taken different forms according to the differences in culture, and these expressions are the liturgies. The response is concrete, and the form of this faith or the expression of this faith is the liturgy. Therefore, the faith of the Church is never abstract; and when we speak of the faith of the Church we have to immediately turn to the forms of faith which give expression to the faith. It is true that the faith of the Church is universal. But as an individual Christian, I have received this universal faith in the form which the Malankara Church has provided me.⁵⁹

The faith-ritual-content is handed over from one generation to another. Thus liturgy becomes the living sign of the continuity of the experience of faith because in liturgy, the people of God are nourished and enriched by the teachings of their Fathers and Doctors.⁶⁰ Liturgy is a means by which the faith continues to be alive in the Church, and the liturgy helps to keep the purity of faith and becomes the true "deposit of faith".⁶¹

The "deposit of faith" as expressed in liturgy is the foundation on which our present is built. Liturgy is the "anamnesis" of the salvation history of the people of God which has its effect on the life of the Christian here and now.⁶² It

⁵⁹ A discussion that ignores this aspect cannot do justice to the universality and the concreteness of the faith of the Church. In the context of our study we can also say that the different traditions point to the ethos of the different Churches.

⁶⁰ Cf. A. DONGHI, "Nella lode la Chiesa celebra la propria fede. Considerazioni sull'assioma <<lex orandi, lex credendi>>", in *Mysterion. Nella celebrazione del mistero di Cristo la vita della Chiesa*, 186: "Liturgia è segno vivo dell'esperienza di fede. Nella liturgia il popolo di Dio si nutre e s'arricchisce dell'insegnamento dei suoi padri e dei Dottori". Cf. also DALMAIS, "Theology of the Liturgical Celebration", 277, where he describes liturgy as the privileged witness to apostolic tradition.

⁶¹ This topic is treated in detail by Dalmais in his article, "Theology of the Liturgical Celebration", 273-280. Cf. also TRIACCA, "<<Confessio-Professio-Celebratio Fidei>>: Pedagogia alla fede", in S. FELICI, ed., *Crescita dell'uomo nella catechesi dei Padri*, Biblioteca di scienze religiose 78, Las, Roma, 1987, 246: "La liturgia è il concreto deposito della fede celebrata". Cf. also E. YARNOLD, *The Awe Inspiring Rites of Initiation*, 240: "Liturgy is the Spirit-inspired and Spirit-protected treasure of the faith". G. Lukken also expresses the same idea. Cf. LUKKEN, "The Unique Expression of Faith in the Liturgy", 20.

⁶² Liturgy is described as "anamnesis", the remembrance of the salvific work of God. Cf. S. MARSILI, ed., *Anamnesis. Introduzione storico-teologica alla liturgia*, Marietti, Torino, 1974.

is through celebration that the "deposit of faith" becomes the heritage of the faithful today. This heritage begins to live in them and influences their present. So the essence of the liturgy or *lex orandi* is nothing else but the Church's faith itself, and the manifestation, fulfilment and communication of that faith.⁶³

The faith that we celebrate in liturgy is not something that finishes here; rather, it is only one of the faces of the whole of salvation history which finds its fulfilment in the future. These celebrative moments look forward to fullness in the future. Liturgy leads and guides the faithful to enter into the fullness of the second coming of the Saviour Jesus. This is the faith which is being proclaimed and celebrated in liturgy. Therefore, the famous axiom *lex orandi, lex credendi* is a living reality of the Church.⁶⁴ Thus liturgical celebration expresses the existential history of the people of God.⁶⁵ Therefore, we can say that "in the liturgy we become aware of the living heart of the Church".⁶⁶ This whole dynamism of liturgy as the celebration of faith is expressed by Triacca in the following words:

Liturgical action as a whole constitutes the "terra-madre" where the truth of faith is professed, the act of faith is personally and communally formulated, the content of faith is actualized, the ecclesiality of faith is manifested and the historicity of faith is realized. Thus, liturgy is faith professed, formulated, actualized, manifested and realized.⁶⁷

⁶³ Cf. A. SCHMEMANN, "Liturgical Theology, Theology of Liturgy and Liturgical Reform", in *St. Vladimir's Theological Quarterly* 13(1969), 217.

⁶⁴ "What we pray expresses what we believe". For a detailed treatment of this Cf. WAINWRIGHT, *Doxology*, chapter seven and eight.

⁶⁵ On this topic Cf. E. MAZZA, "Sul rapporto: liturgia-storia", in *Mysterion. Nella celebrazione del mistero di Cristo la vita della Chiesa*, 153-160. Enrico Mazza takes his inspiration from the work of B. LONERGAN, *Method in Theology*, Darton, Longman & Todd, London, 1972. Here the author explains the importance of history in theological method. Cf. also F. SOTTOCORNOLA, "Celebrare l'unico mistero di Cristo nei molti avvenimenti della storia", in *RivLit* 64(1977), 333-346.

⁶⁶ A. BAUMSTARK, *Comparative Liturgy*, The Newman Press, Maryland, 1958, 1. Schmemmann sees liturgy as "the living tradition" of the Church. Cf. his view in T. FISCH, *Liturgy and Tradition. Theological Reflections of Alexander Schmemmann*, St. Vladimir's Seminary Press, New York, 1990, 29.

⁶⁷ A.M. TRIACCA, "Présentation", in A. M. Triacca & A. Pistoia, eds., *La liturgie expression de la foi*, Conférences Saint-Serge, XXVe Semaine d'études liturgiques, Paris, 1978, BEL Subsidia 16, Edizioni liturgiche, Roma, 1979, 7: "L'ensemble des actions liturgiques constitue la <<terre-mère>> où dans un même temps la vérité de foi est professée, l'acte de foi est formulé soit personnellement soit communautairement, le contenu de la foi est réalisée". Cf. also A.M. COWAN, "Sacramental Moments: Appreciative

1. 3. Participation in the Liturgy

The word participation derives from the latin, *partem capere* which means "to take part".⁶⁸ In general, participation means, being in relation, to have communion with, to be in communion, etc.⁶⁹ It is a personal engagement, a sharing, which contributes to the reality which results, namely, the celebration.

Celebration is possible only through participation. It is through participation that man finds his self-identity as a member of a community that comes into communion, that celebrates. This participation, in the general sense, is a sharing in the symbolic structure of a society to which one belongs. This becomes clear from the fact that it is difficult for a member of a society to understand fully the language, symbols, signs, of another society. Only those who belong to the particular society or culture will grasp the true meaning and sense of the celebration. This is very clear especially in the case of primitive societies.⁷⁰

Theologically speaking, participation in the liturgy takes place at two levels, namely, the participation of God in human history and the participation of human beings in the divine self-communication of God. It is the participation of God which makes the Christian participation possible and meaningful.

1. 3. 1. God as the Prime Partaker

In the Christian liturgy, the first partaker is God himself. God wills to communicate himself here and now. He reveals himself at present. God's willingness to be a partaker in history is the basis for liturgy.⁷¹ The best model of

Awareness in the Iron Cage", in R. A. DUFFY, ed., *Alternative Futures for Worship*, Vol.I, The Liturgical Press, Minnesota, 1987, 35.

⁶⁸ TRIACCA, "Partecipazione", 1016.

⁶⁹ A. BLAISE & H. CHIRAT, *Dictionnaire Latin-Français des auteurs chrétiens*, Éditions Brepols S.A., Turnhout(Belgique), 1954, 596.

⁷⁰ Cf. SUMNER, *Folkways*, 108-110. Sumner speaks about the missionaries who have failed to understand the cultural elements of many societies and how they have tried to replace them with their own.

⁷¹ I was inspired by Vagaggini here in regard to his view of revelation as sacred history, and liturgy as a certain phase of revelation. Cf. VAGAGGINI, *Theological Dimensions of the Liturgy*, 3-18. Cf. also KILMARTIN, *Christian Liturgy*, 240-241. While speaking about the persons involved in the sacraments, Kilmartin explains the role of the Trinity: "The Father is the ultimate source of the celebration; Christ acts as head of the community, as chief celebrant; the Holy Spirit vivifies the community".

this participation is Jesus, the High Priest who takes the form of man, who offers himself for the salvation of mankind. This does not end with his death; rather, Jesus is risen and has given the Holy Spirit to the Church. The incarnation continues through the Church, the bride and the body of Christ. This takes place actually through liturgy, and is something that will continue until the parousia. Thus, it is the participation of God which renders the celebrations of human history an evolving and meaningful process.

1. 3. 2. Liturgical Participation as an Exercise of the Priestly Ministry

Jesus Christ, the high priest has made his people "a kingdom of priests to God, his Father".⁷² Through baptism the faithful "are incorporated into Christ, are placed in the people of God, and in their own way share in the priestly, prophetic and kingly office of Christ".⁷³ Thus, the Church is a community of the redeemed, "a chosen race, a royal priesthood".⁷⁴ All Christians are called to live a life in keeping with this dignity.

Liturgy is the worship of the priestly people assembled in the name of Jesus, the High Priest. We can say that liturgy is "an exercise of the priestly office of Jesus Christ".⁷⁵ We have already referred to the view of Pope Pius XII that in and through the liturgy, the Church prolongs the priestly mission of Jesus Christ, her spouse.⁷⁶ Therefore, participation in the liturgy signifies the exercise of the priestly ministry.⁷⁷

⁷² LG, 10, in AAS 57(1965), 14; ET in FLANNERY, ed., *Vatican Council II*, Vol. I, 360.

⁷³ LG, 31, in AAS 57(1965), 14; ET in FLANNERY, ed., *Vatican Council II*, Vol. I, 388. Cf. also AA, 2, in AAS 58(1966), 839-840; ET in FLANNERY, ed., *Vatican Council II*, Vol. I, 767-768.

⁷⁴ SC, 14, in AAS 56(1964), 104; ET in FLANNERY, ed., *Vatican Council II*, Vol. I, 7. The Constitution on the Church speaks about the common priesthood of all the faithful and the ministerial or hierarchical priesthood. But both share in the same priesthood of Christ and together make the community of the faithful. Cf. LG, 10, in AAS 57(1965), 14. Cf. also YANNARAS, *La libertà dell'ethos*, 97-99.

⁷⁵ SC, 7, in AAS 56(1964), 101; ET in FLANNERY, ed., *Vatican Council II*, Vol. I, 5.

⁷⁶ Cf. PIUS XII, *Mediator Dei*, 3, in AAS 39(1947), 522.

⁷⁷ The ministerial priest by the sacred power and the faithful by virtue of their royal priesthood. Cf. LG, 10, in AAS 57(1965), 14. Here the whole life of the faithful is seen as an exercise of their priesthood: "They exercise that priesthood, too, by the reception of the sacraments, prayer and thanksgiving, the witness of a holy life, abnegation and active

1. 3. 3. Participation as a Sacerdotal Self-Gift

Distinct from the Old Testament levitical priesthood, Jesus has exercised his priestly ministry by offering himself. "He has no need like those high priests, to offer sacrifice daily, first for his sins and then for those of the people; he did this once and for all when he offered up himself"(Heb, 7, 27). His offering is definite and unique, and it takes place once and for all.⁷⁸ This is the real model for the Christian faithful, for the exercise of the priesthood here in the world has to be a real self-gift.⁷⁹ In this way, "the participation becomes the prolongation of the life of Christ in space and time".⁸⁰

True participation presupposes the involvement of the whole person. In the context of a community, participation means to be immersed in a world of meaning. Furthermore, participation in worship occurs at multiple levels of symbolic meaning. Participants engage in worship through words, gestures, music and other symbols at levels that are unique to each person.⁸¹ Thus, the total man responds to, and communicates with God who communicates himself in the celebration of liturgy. As the whole life of Jesus was a liturgy, a perfect adoration to the Father, the life of each individual Christian ought to be motivated by this self-gift, which involves one's whole life.

1. 4. Sign and Symbol in the Liturgy

Signs and symbols are the means through which man participates in celebration. This is so because man is a symbol-making animal and lives by symbols. Symbolization is the all-important activity which distinguishes man from

charity". Cf. also C. D. ERICKSON, *Participating in Worship*, John Knox Press, Louisville, 1989, 1. Erickson sees participation as an exercise of the royal priesthood.

⁷⁸ Cf. Heb, 10, 12.

⁷⁹ Cf. PIUS XII, *Mediator Dei*, 2, in AAS 39(1947), 521. Cf. also VERHEUL, *Introduction to the Liturgy*, 32. Jesus is presented as the real model. His whole being was turned to the Father. We have to be subsumed into the attitude of the High Priest, Christ. It could well be noted that the early Church considered martyrdom as the goal of Christian life.

⁸⁰ TRIACCA, "La partecipazione liturgica spunti metodologici", in *Mysterion. Nella celebrazione del mistero di Cristo la vita della chiesa*, 276: "La partecipazione diventa il prolungamento nel tempo e spazio della vita di Cristo".

⁸¹ ERICKSON, *Participating in Worship*, 17, 69.

every other known living creature.⁸² For Dillistone, the unity of a group, like all its cultural values, must find symbolic expression. The symbol is a means of communication and a common ground of understanding. All communication makes use of symbols, and society cannot exist without them.⁸³

In liturgical celebration, symbols are used to evoke a present participation.⁸⁴ Liturgy is a configuration of signs and symbols. Therefore, when we speak of liturgy we are really referring to the signs and symbols of the liturgy, whether they be in the form of words or gestures or other signs or symbols.⁸⁵ The symbols of the liturgy bring about a true communication between God and man and man and his fellow men.⁸⁶

In the context of liturgy, sign is understood as a gesture or motion of some part of the body which has the purpose of conveying intimation.⁸⁷ Symbol could be defined as "a complex of gestures, sounds, images and or words that evoke, invite, and persuade participation in that to which they refer".⁸⁸ "In worship, symbols transcend themselves and lead man to a world that would otherwise be

⁸² Cf. F.W. DILLISTONE, *Christianity and Symbolism*, SCM Press, London, 1985, 13, 23. According to Mircea Eliade, symbols reveal certain aspects of reality which defy any other means of knowledge. Cf. M. ELIADE, *Images and Symbols. Studies in Religious Symbolism*, Harvill Press, London, 1961, 12. Cf. also W.A. VAN ROO, *Man the Symboliser*, Gregorian University Press, Rome, 1981, 215.

⁸³ Cf. F.W. DILLISTONE, *The Power of Symbols*, SCM Press, London, 1986, 7.

⁸⁴ Cf. P. J. PHILIBERT, "Readiness for Ritual. Psychological Aspects of Maturity in Christian Celebration", in DUFFY, *Alternative Futures for Worship*, Vol.I, 77. According to the author Christians take part in a promise which God made in history.

⁸⁵ Here we take words and gestures also as signs and symbols. Cf. D. SARTORE, "Segno e simbolo", in *NDL*, 1370. W.A. Van Roo sees a vast meaning to symbol and includes sound, music etc. He also describes Christian sacrament as a religious symbol. Cf. VAN ROO, *Man the Symboliser*, 259-265.

⁸⁶ Cf. LUKKEN, "The Unique Expression of Faith in the Liturgy", 13. Cf. also M.C. BATESON, "Magic and Sacrament", in *Worship* 46(1972), 104 where the author describes symbols as the only means of communication. Cf. also GRAINGER, *The Language of the Rite*, 111.

⁸⁷ Cf. DILLISTONE, *Christianity and Symbolism*, 17.

⁸⁸ S. HAPPEL, "Symbol", in *NDSW*, 1238. We see and define symbol in relation to the function that it has in the liturgy. For a general definition of symbol Cf. VAN ROO, *Man the Symboliser*, 294.

beyond his grasp."⁸⁹ Sign is logical and appeals to man's intellect whereas symbol appeals to man's emotions.⁹⁰ In the context of liturgy the distinction between sign and symbol is only a difference in perspective.⁹¹ Therefore, in our study we use only the word symbol. More than a theoretical treatment of the topic, our interest here is to see the functions of symbol in the liturgy, in the whole context of ethos.

1. 4. 1. Symbols as Expression of Culture

Symbols are always related to and spring from the way of life in a society.⁹² Therefore, when we speak about symbols, we have to go to the cultural milieu in which they are embedded because they are "conditioned by culture and at the same time are expressions of culture".⁹³ Symbols exist prior to liturgy in the social and cultural conditions of a period. Hence, a symbol receives its

⁸⁹ J.D. CRICHTON, *Christian Celebration. The Mass*, Geoffrey Chapman, London, 1975, 20. Cf. also M. ELIADE, *The Sacred and the Profane. The Nature of Religion*, Harper and Row Publishers, New York, 1961, 130. According to Eliade it is through symbols that the world becomes transparent and is able to show the transcendent.

⁹⁰ DILLISTONE, *Christianity and Symbolism*, 21.

⁹¹ PHILIBERT, "Readiness for Ritual: Psychological Aspects of Maturity in Christian Celebration", 68. A. Dulles defines symbol as "a sign pregnant with a plenitude of meaning which is evoked rather than explicitly stated". Cf. A. DULLES, *Models of Revelation*, Gill and Macmillan, Washington, 1983, 132. Cf. also J.D. CRICHTON, "Signs, Symbols and Mysteries", in *Worship* 39(1965), 472: "Sign is the symbol itself in so far as it exercises the function of signifying. Symbol is nothing but sign". In the context of ethos and liturgy it seems to be true.

⁹² Cf. M. ELIADE, *Patterns in Comparative Religion*, Sheed and Ward, London, 1987, 464. Eliade takes the examples of stone, water, sky and earth and shows how they are symbols in certain religions. In his view, for a mystic, the whole cosmos is in itself a "hierophany", a revelation of the absolute.

⁹³ PIANA, "Rito, fede e vita cristiana", 293: "Il gesto è sempre condizionato dalla cultura e al tempo stesso espressione di cultura". Cf. also V. TURNER, *The Forest of Symbols. Aspects of Ndembu Ritual*, Cornell University Press, London, 1973. Turner in his study shows how the symbols and culture are related. Cf. also N.D. POWER, *Unsearchable Riches. The Symbolic Nature of Liturgy*, Pueblo Publishing Company, New York, 1984, 61-62. According to the author, man receives symbol from his cultural environment. Cf. also S. HAPPEL, "Symbol", in *NDSW*, 1239; J.R. WUTHNOW, "Sociology of Religion", in N.J. SMELSER, ed., *Handbook of Sociology*, Sage Publications, London, 1988, 476.

significance from the society and its culture.⁹⁴ This can be seen from the fact that the same symbol may have different meanings in different cultures, or it can happen that we need another symbol to signify the same thing in a different cultural background.

1. 4. 2. Symbols as Means of Divine Self-Communication and Revelation

Avery Dulles in his book *Models of Revelation* makes a survey of the models of revelation existing in the theology of revelation. Since there are certain properties that are common to symbols and to revelation, symbols are presented as the best means for divine revelation. What then are the common properties of symbols and revelation? First of all, symbols and revelation give a participatory knowledge or awareness. They speak to us only in so far as we are within the universe which they open before us. Secondly, both have a transformative power. Since we participate as persons, both introduce us to a new world, change our horizons and give us new perspectives. Thirdly, due to the transformative character, both begin to have an impact on the commitments and behaviour of the persons who receive them. Finally, both bring us to insight and awareness which reason can in no way comprehend through discursive thought.⁹⁵

The specific nature of divine revelation is that it is God's self-communication.⁹⁶ Therefore, symbols can be said to be the means of divine self-communication and revelation.⁹⁷ Since liturgy is a configuration of symbols, this perspective sheds new light on the liturgy as means of divine self-communication.

⁹⁴ Cf. H. B. MEYER, "The Social Significance of the Liturgy", *Concilium* 10(1974), 37. W.A. Van Roo speaks about the indispensable role of the community in the development and continuing life of the symbols. According to him, in getting his insight and elaborating his symbols, the individual symboliser draws upon and adapts the resources of his society and culture. Cf. VAN ROO, *Man the Symboliser*, 183, 274.

⁹⁵ Cf. A. DULLES, *Models of Revelation*, Gill and Macmillan, Washington, 1983, 131-154. After exposing the different models available he proposes the symbolic model as a dialectical tool for overcoming the differences between the models, for correcting the deficiencies of the models, and as a means for creating a balanced theology.

⁹⁶ We have already referred to this in no. 1.1.1.

⁹⁷ Cf. M.D. CHENU, "Anthropologie de la liturgie", in J.P. JOSSUA & Y. CONGAR, eds., *La Liturgie après Vatican II. Bilans, Études, Prospective*, Les Éditions Du Cerf, Paris, 1967, 174: "Le symbole n'est pas un ornement accessoire du mystère, ni une pédagogie provisoire, il est la ressource coessentielle de sa communication. Telle est la profondeur de l'insertion psychologique et ontologique du symbole rituel dans le mystère".

2. The Influence of Ethos on Liturgy

We have already seen that liturgy is an expression and celebration of life which is enacted through the means of symbols. Since symbols are integrally related to culture, and ethos is seen as the integrating principle of culture, symbols can be described as the bearers of the ethos of a society. In the first chapter we have already seen that symbols have a special role in the transmission of the ethos of a society.⁹⁸ The symbols of the liturgy are taken from the society and its culture, and through these symbols, it is the ethos of the people which is being celebrated in the liturgy in a special way.⁹⁹

To see the implications of this in the Christian liturgy, we have to go to its symbols and see them in their historical and cultural setting. Sumner in speaking about the influence of ethos on religion brings out an interesting element, namely, that the *mores* of a group of people may influence the nature of religion. For this he gives the example of Christian converts from Judaism and those from paganism who, according to him, were distinguished for many centuries.¹⁰⁰ If we look at Old Testament worship, we can notice that the Canaanite rituals in their material aspects were almost entirely taken over by Israel, and the prophets gave new meaning to them.¹⁰¹ Baumstark shows how a study of comparative liturgy helps to see the influence of the existing situations in the origin of liturgy. According to him, there is an "a priori" analogous relation between the evolution of the Christian liturgy and the forms of the ancient cults.¹⁰² This influence of the pre-existing ethos on the liturgy takes place due to the fact that the pre-existing

⁹⁸ Cf. Chapter one, No. 1.4.

⁹⁹ G. Bateson shows how the ethos of the Iatmul people have influenced in shaping the *Naven* ceremonies. Cf. BATESON, *Naven*, 202. Cf. also V. TURNER, *The Drums of Affliction. A Study of Religious Processes Among the Ndembu of Zambia*, Clarendon Press, Oxford, 1968, 7, 23. V. Turner sees ritual as the concentration of custom or the refined extract of custom.

¹⁰⁰ Cf. SUMNER, *Folkways*, 84.

¹⁰¹ Cf. L. BOUYER, *Rite and Man. Natural Sacredness and Christian Liturgy*, University of Notre Dame Press, Notre Dame, Indiana, 1967, 91. Bouyer cites 2 Sam 7, 1 ff as reference.

¹⁰² Cf. BAUMSTARK, *Comparative Liturgy*, 12- 18. According to the author, the relation between Christian liturgy and pagan cults also becomes evident from the study of Gnostic forms of worship. Cf. also L. DUCHESNE, *Christian Worship. Its Origin and Evolution*, The Macmillan Co., New York, 1931, 1.

symbols are absorbed by liturgy and take on new meanings and modifications. This may be called the incarnational principle in liturgy.

2. 1. The Incarnational Principle of Liturgy

The best model of the above mentioned process is the incarnation of our Lord Jesus. The Word of God is expressed in the form of flesh, in the person of Jesus of Nazareth. The incarnational principle of liturgy takes into account the divine and the human aspects of the liturgy. It does not overemphasise one or the other. Rather, it tries to achieve a balance between the two.¹⁰³ In the context of ethos and its transmission through symbols, this principle has more value and meaning.

We are not speaking about a blind acceptance of the cultural elements in the liturgy and we don't deny the role of the conscious choice made by the Church. Rather, we look at liturgy at its origin and see that even the conscious choice of the Church is conditioned by one culture or another. The call of Vatican Council II for a reformation of liturgy expresses a real desire to go deep into the life of the people and their culture.¹⁰⁴ This in effect is a call for a real incarnation where it has not taken place. In the context of ethos, the incarnational principle has more significance because the symbols received into the liturgy take on new meaning and help to express the Christian ethos.

¹⁰³ Cf. BOUYER, *Rite and Man*, 8-11. Bouyer speaks about the Monophysitic and Nestorianistic views of liturgy. The Monophysitic view stresses the divine aspect in the liturgy and sees everything as divinely revealed. The Nestorianistic view overemphasises the human element in the liturgy which sees everything as a product of human evolution. The incarnational principle keeps a balance. Aidan Kavanagh also speaks about the incarnational principle of the liturgy. Cf. A. KAVANAGH, *On Liturgical Theology*, Pueblo Publishing Company, New York, 1984, 152. Commenting on article 77 of the Constitution on the Liturgy A.J. Chupungco speaks about the incarnational principle and says: "The Church's incarnation aims to give body to the people's experience of the abiding presence of the risen Christ". Cf. A. J. CHUPUNGCO, "The Cultural Adaptation of the Rite of Marriage", in G. FARNEDI, ed., *La celebrazione cristiana del matrimonio. Simboli e testi*, Studia Anselmiana 93, Roma, 1986, 151. Negligence of the organic growth of the liturgy is seen by Cardinal Ratzinger as the weakness of the post-conciliar liturgical reforms. He stresses the need for taking into consideration the long process of evolution through which liturgy passes before taking the present form. This in effect points to the incarnation that takes place in the liturgy. Cf. J. RATZINGER, *The Feast of Faith*, Ignatius Press, San Francisco, 1986, 81.

¹⁰⁴ Cf. SC, Nos. 37-40, in AAS 56(1964), 110-111.

The incarnational principle can be seen in the formation of the liturgies. The apostles preached the Gospel in different parts of the world. And in these different cultural backgrounds different liturgies sprang up.¹⁰⁵ Baumstark explains it in the following words:

It seems to be of the nature of the Liturgy to relate itself to concrete situations of times and places. No sooner had the vast liturgical domains come into being than they began to be divided up into smaller territories whose several forms of worship were adapted to local needs.¹⁰⁶

The Church accepts this incarnational principle when she says that the heritage handed down by the apostles was received in different forms, and its development also varied due to different mentalities and ways of life.¹⁰⁷ The different liturgical rites that exist in the Church testify to this incarnational principle of liturgy.

It was from the Synagogue that the Christian communities took over the tradition of reciting and singing.¹⁰⁸ In the opinion of Louis Bouyer, the Jewish tradition and Christian tradition stand side by side.¹⁰⁹ This is made more evident by Jean Danielou who speaks about the significance of the signs used in the Jewish liturgy as being the same for the Jews of the time of Christ as for Christ himself. According to him, the mentality of the Jews and of Christ was formed by the Old

¹⁰⁵ Gregory Dix shows how local traditions influence the formation of different liturgies. Cf. G. DIX, *The Shape of the Liturgy*, A & C Black, London, 1986, chapter vii and viii. H. Wegman shows the Roman and Byzantine liturgies as the osmosis of several traditions. Cf. H. WEGMAN, *Christian Worship in East and West. A Study Guide to Liturgical History*, Pueblo Publishing Company, New York, 1985, 203-239. This incarnational principle becomes more clear from the fact that the first Christian society began its existence as a group within the framework of the ancestral Jewish faith. Cf. R. P. MARTIN, *Worship in the Early Church*, William B. Eerdmans Publishing Company, Grand Rapids, 1975, 18.

¹⁰⁶ BAUMSTARK, *Comparative Liturgy*, 18-19.

¹⁰⁷ Cf. UR 14, in AAS 57(1965), 101.

¹⁰⁸ Cf. E. WELLESZ, *A History of Byzantine Music and Hymnography*, At the Clarendon Press, Oxford, 1949, 26.

¹⁰⁹ Cf. L. BOUYER, *The Meaning of Sacred Scripture*, Darton, Longman & Todd, London, 1964, 246. Cf. also F. HAHN, *The Worship of the Early Church*, Fortress Press, Philadelphia, 1973; W.O.E. OESTERLEY, *The Jewish Background of the Christian Liturgy*, Oxford University Press, London, 1965. Here the author tries to paint the Jewish mark left on the Christian liturgy.

Testament.¹¹⁰ According to Thiery Maertens, "Jewish worship was an important formative factor in the development of our Christian feasts".¹¹¹ Dix shows how the Eucharistic celebration in the second century retained all the features of the Jewish *Chaburah* supper.¹¹²

Kilmartin shows how cult originates in religious societies in the broader context of culture. The style of life of these communities takes visible form through the language and symbols drawn from the surroundings. The ritual also has the influence of their life-style and remains the unique representation of the basic interests and values of the society. Speaking about the Christian cult, he shows how the Christian faith becomes incarnated in a culture and takes the form of ritual.¹¹³

2. 2. Symbol and Symbolic Structure Carried Over to Liturgy

The history of Christian liturgy testifies to the fact that symbols and the symbolic structure of a society are carried over to liturgy in its formation. This is a natural phenomenon. Human beings are bound by culture and therefore, one's perception, one's worship, one's interaction, etc., are naturally bound by the culture in which an individual is born and brought up. Only through the symbols and symbolic structure inherited from the society and its culture can man relate to God or other human beings. The cultural elements received from the culture leave their imprints on the liturgy.¹¹⁴ Atchley, in his study on the *History of the Use of Incense in Divine Worship*, shows that many existing customs are taken over by

¹¹⁰ J. DANIELOU, *The Bible and the Liturgy*, Darton, Longman & Todd, London, 1964, 16.

¹¹¹ T. MAERTENS, *A Feast in Honour of Yahweh*, Geoffrey Chapman Ltd, London, 1966, 227. This work treats the origin of the Christian feasts.

¹¹² DIX, *The Shape of the Liturgy*, 82, 95, 130. According to Dix, Jesus gave a new meaning to the Chaburah supper during his last supper. The Jewish custom of responding "amen" is carried over to the liturgy.

¹¹³ Cf. KILMARTIN, *Christian Liturgy*, 35, 39. Cf. also P.C. MATHEW, "The Syrian Church as the Bearer of the Ancient Semitic Heritage", in *The Harp* 2(1989), 91-98.

¹¹⁴ Cf. MEYER, "The Social Significance of the Liturgy", 37. According to H.B. Meyer the more completely the expression of culture is taken over for the liturgy, the more closely the language and the symbols of the liturgy correspond with the social features of a period". Cf. also TURNER, *The Forest of Symbols, Aspects of Ndembu Ritual*, 49. Here Turner shows how in the Ndembu ritual each symbol makes visible and accessible certain aspects of Ndembu culture and society. Cf. also PIANA "Rito, fede e vita cristiana", 293.

the Church in her liturgy and are given a new meaning.¹¹⁵ A study on the development of the use of vestments in the liturgy will demonstrate this fact.¹¹⁶ Various authorities can be cited to illustrate the point we treat. Baumstark identifies three stratas in prose prayer, namely, Jewish ancestry, Hellenistic milieu and the new forms created by Christianity itself.¹¹⁷ Dix shows how the Church inherited the kiss of peace from Judaism in her Eucharistic ceremonial.¹¹⁸ In the second part of this thesis, we will see how the Malankara marriage liturgy has incorporated marriage rites from the culture in which it has evolved and has given them a new meaning.

The incarnation of liturgy in a culture is a long and continuous process. Structural analysis together with the knowledge of comparative liturgy will attest to this fact.¹¹⁹ Robert Taft takes the Byzantine liturgy as a case study, and shows how it has grown in its structure throughout history.¹²⁰ Another historical example can be seen in the Roman Liturgy. Though fixed in its basic shape and character by the 7th century, it incorporated new cultural elements as it moved northward into Franco-Germanic territory.¹²¹ The tradition of a people is assumed into liturgy by this historical process, and thus, through these symbols, liturgy plays an important role in the handing over of the ethos to the coming generations.

¹¹⁵ Cf. E.G.C.F. ATCHLEY, *History of the Use of Incense in Divine Worship*, Longmans, Green & Co, London, 1909, iv-vi. Incense which was an important element of pagan and Jewish worship was gradually adopted in the Christian liturgy. Up to the time of Constantine, or later, there was no incense in the public worship of the Church. According to the author, use of flowers at funerals and processional lights are also heathen ceremonies approved by Christendom and still in use.

¹¹⁶ Cf. Arch. CHRYSOSTOMOS, *Orthodox Liturgical Dress*, Holy Cross Orthodox Press, Brookline, 1981. There are two theories regarding the origin of liturgical dress. Some hold the view that the liturgical vestments of the early Church were modelled after the liturgical garments of the Jewish levitical priesthood. The second group holds that the Christian liturgical vestments evolved in a natural process from the ordinary dress in the early centuries. Both cases prove that the vestments evolved from the life-situation of the people and thus support the incarnational principle.

¹¹⁷ Cf. BAUMSTARK, *Comparative Liturgy*, 63.

¹¹⁸ Cf. G. DIX, *Shape of the Liturgy*, 107. The kiss of peace was a courteous preliminary to any ceremonious meal among the Jews.

¹¹⁹ This is a method proposed by Robert Taft. Cf. TAFT, *Beyond East and West*, 151-164.

¹²⁰ Cf. TAFT, *Beyond East and West*, 167-192.

¹²¹ Cf. F. MANNION, "Liturgy and Culture", in *NDSW*, 308.

Therefore, when we say that a tradition is "alive", what we mean is simply this, that it retains its connection with a persisting ethos.¹²²

3. Liturgy as Ethos in Action

It is in the person of Jesus Christ that the ethos of man, the truth of his existence is manifested.¹²³ Christ willed that his work of salvation "should be set in train through the sacrifice and sacraments around which the entire liturgical life revolves".¹²⁴ To accomplish this task, "Christ is always present in his Church, especially in her liturgical celebrations".¹²⁵ Thus, liturgy in its innermost core is a meeting between God and man.¹²⁶ In the liturgy man receives the fruit of redemption; and here man is given back the original state of life, or in the words of Pope John Paul II, "the truth of existence". This is the "ethos of redemption".¹²⁷

The salvific work of Jesus is continued in a concrete manner in the liturgy. The Christian finds the truth of his existence, the real Christian ethos, in the liturgy. A Christian is called to live a life corresponding to the ethos of redemption, a life worthy of the fruits of redemption. Liturgy can be seen as the ethos (ἔθος) of the people of God, in the sense that the mode of life, habit, has to flow from the liturgy. The liturgy is also the ethos (ἡθος) of the people of God,

¹²² Cf. J. CHRYSSAVGIS, "The Liturgy as Tradition and Tradition as Liturgy", in *Sobornost* 7(1985), 18-23. Here the author sees tradition as the living Christ. Cf. also BATESON, *Naven*, 121.

¹²³ Cf. YANNARAS, *La libertà dell'ethos*, 18: "La rivelazione del Dio personale nella storia ci manifesta la verità dell'uomo, il suo ethos".

¹²⁴ SC, 6, in AAS 56(1964), 100; ET in FLANNERY, ed., *Vatican Council II*, Vol. I, 4.

¹²⁵ SC, 7, in AAS 56(1964), 100-101; ET in FLANNERY, ed., *Vatican Council II*, Vol. I, 4.

¹²⁶ Cf. VERHEUL, *Introduction to the Liturgy*, 21, 32.

¹²⁷ We have previously made reference to his view that there is a real connection between the original innocence of man and man after the redemptive work of Christ. Cf. Chapter One, No. 1.1.3. Since, the redemptive work of Christ reaches the individual Christian through the liturgy we say that it is in the liturgy that man receives the ethos of redemption.

the shelter in which the faithful find their protection, a place to live and a place of reference at the different stages of life.¹²⁸

The fruit of redemption offered in the liturgy is the very life of God which is trinitarian in nature. Therefore, the ethos of the Christian is a *trinitarian ethos*. It is definitive, touching each individual at his existential level and uniting him to the Trinity. It is the life of the Church being celebrated in the liturgy. Therefore, the Christian ethos is an *ecclesial ethos*. An individual Christian finds his identity in the liturgy and draws life from the liturgy as a member of the Church. Therefore, we can say that theologically speaking, liturgy is the celebration of the ethos of redemption in its manifold dimensions; or, liturgy is the ethos of the people of God.¹²⁹

From a sociological and anthropological perspective also, we can say that liturgy is the celebration of the ethos of a society or a group of people. Anthropologists show that in celebration the symbols get new meanings and significance. "When symbols are 'fed' into a celebratory process, the semantic poles are transformed from clusters of abstract 'meanings' into agencies and indicators of social arousal".¹³⁰ The symbols in the celebration start to take a retroactive effect in the society by giving new insight to the past and throwing light on the future. They spread into the different spheres of life and begins to influence. When a religious element is added to celebration, it takes on a new significance. Liturgy, or in the terms of the anthropologists, ritual, begins to

¹²⁸ Here we try to apply the meaning of the terms seen in chapter one, no. 1.1.1. to liturgy and the context of life. Cf. also PETRÀ, *Tra cielo e terra*, 60; YANNARAS, *La libertà dell'ethos*, 79: "L'ethos della chiesa è ethos liturgico". Cf. also FORTE, *L'eternità nel tempo*, 197: "La grazia si esprime in un *ethos*, in quanto essa è al tempo stesso <<dimora>> ... dell'uomo nuovo". Cf. also L. CECCARINI, *La morale come chiesa. Ricerca di una fondazione ontologica*, M. D'Auria Editore, Napoli, 1980, 83, 84, 186. Cf. also L.E. PHILIPS, "Liturgy and Ethics", in P. BRADSHAW & B. SPINKS, ed., *Liturgy in Dialogue*, SPCK Publication, London, 1993, 94. According to the author, liturgy is central to the Christian ethos. But the author does not answer the questions how? and why?.

¹²⁹ Cf. YANNARAS, *La libertà dell'ethos*, 11-13, 79. Cf. also FORTE, *L'eternità nel tempo*, 208, 209, 245. B. Forte speaks about 'ethos trinitario', 'ethos ecclesiale' and 'ethos liturgico'. J. CHRYSAGIS also considers liturgy as the ethos of the Church. Cf. CHRYSAGIS "The Liturgy as Tradition and Tradition as Liturgy", 18. Cf. also GRAINGER, *The Language of the Rite*, 45-46.

¹³⁰ TURNER, ed., *Celebration. Studies in Festivity and Ritual*, 20. Cf. also GEERTZ, *The Interpretation of Cultures. Selected Essays by Clifford Geertz*, 118. According to Clifford Geertz, religious symbols induce ethos.

determine the very existence of the individuals in a society.¹³¹ A study of ritual in primitive societies will shed light on this fact, namely, that the whole society is being guided by ritual. We have already seen that it is through signs, symbols, music, etc., that a society transmits its ethos to the new generations. Ritual is the locus where all these means meet together, and therefore, it is the ethos of a society which is being integrated into the ritual. Thus, we can say that ritual becomes the celebration of the ethos of a people.¹³² According to Sumner, "the process by which mores are developed and established is ritual".¹³³

In order to explain this point of the liturgy being the celebration of the ethos of the people of God, we take the categories offered by Ernest Wolf Gazo, namely, postfigurative, cofigurative and prefigurative ethos, apply them to the liturgy, and describe liturgy as postfigurative ethos, cofigurative ethos and prefigurative ethos of the people of God.¹³⁴ Here, we adapt the categories of Gazo in the context of liturgy and create a model which we hope will help as a synthetic frame to reflect upon liturgy from a moral theological perspective.

3. 1. The Categories of Gazo and the Hermeneutics of Liturgy as Ethos in Action

The categories of Gazo are to be modified in such a way to fit in the context of liturgy. First of all, in Gazo's view, ethos changes as time passes; whereas liturgy is definitive, and the truth of liturgy does not change. Liturgy retains the basic character of preserving and handing on the "truth of life" which is unchangeable.

¹³¹ Ritual is not synonymous with liturgy. We keep the title in order to show the anthropological dimension of ethos as coming out in the liturgy.

¹³² Cf. BATESON, *Naven*, 226, 198. Bateson in his study on the Naven ceremony of the Iatmul people shows that the Naven ceremony and the ethos of the Iatmul people are integrally related. He shows how the kinship system, social relations etc., are symbolised in the costumes and gestures of the Naven ceremony. It is from this ceremony that he goes on to see the ethos of the Iatmul people. He arrives at this from his definition of ethos seen from a psychological perspective. Cf. also A. SCHWERTFEGGER, *Ethnological Sources of the Christian Marriage Ceremony*, Ceres, Stockholm, 1982, 15: "Liturgy can be defined as the ritual tradition, expressive of the heart and mind of the people to whom it belongs". Cf. also A. AUER, "Interiorisierung der Transcendenz. Zum Problem Identität oder Reziprozität von Heilsethos und Weltethos", in J. GRÜNDEL, F. RAUH & V. EID, eds., *Humanum. Moralthologie im Dienst des Menschen*, Patmos-Verlag, Düsseldorf, 1972, 65: "Gebet und Kult können nicht vom ethos dispensieren".

¹³³ SUMNER, *Folkways*, 67.

¹³⁴ Cf. Chapter one, points 1.5.1, 1.5.2, 1.5.3.

Secondly, for Gazo, postfigurative, cofigurative and prefigurative ethos are not the same; ethos changes due to conflict arising from the changes in the world. In the liturgy, change can take place only in the symbols and in the external forms. Conflicts arise not in the basic truth, but rather, in the human confrontation with the truth of life, the ethos of redemption. The basic truth of liturgy remains unchangeable and guides the faithful to form their life according to the ethos proclaimed and handed over through the liturgy.

Another important aspect to be dealt with in the application of the categories of Gazo is the reality of space and time. Gazo is speaking from a historical space and time. But, in the liturgy we have sacred space and time. Liturgy has the unique capacity to fuse together the past, present and the future at the same time. In its sacred space and time, liturgy carries the celebrants to a spiritual world, and gives them at the experiential level that reality which is being celebrated, which is eternal, which is beyond the limitations of time and space. Because of the sacred space and sacred time, liturgy is postfigurative ethos, cofigurative ethos and prefigurative ethos at the same time.¹³⁵ This is unimaginable for Gazo. In the liturgy, the postfigurative and prefigurative dimensions converge into the present and become the cofigurative principle which is also beyond the perception of Gazo. Gazo is speaking from a sociological and anthropological perspective. But the reality of liturgy goes beyond the anthropological and sociological dimensions because liturgy is also a mystery. Therefore, we have to give new meaning to the categories of Gazo so as to be applied to the liturgy.

For the above mentioned reasons we can make only a partial application of the categories of Gazo. We take them and modify them in the context of liturgy. From the liturgical perspective, we change the chronological order given by Gazo and see liturgy as postfigurative ethos, prefigurative ethos and cofigurative ethos.

We make use of the categories of Gazo because they help us to see the depth of the salvific work operating in the liturgy. The references to the past, present and future help us to see the different facets of salvation worked out in the liturgy, namely, the divine plan of salvation up to now, the confrontation with the

¹³⁵ On sacred space and time in the liturgy Cf. A.G. MARTIMORT, ed., *The Church at Prayer. Vol IV, The Liturgy and Time*, Geoffrey Chapman, London, 1986; P. EVDOKIMOV, *L'Ortodossia*, Società Editrice il Mulino, Bologna, 1965, 289-311; W. VOS & G. WAINWRIGHT, eds., *Liturgical Time*, Liturgical Ecumenical Center Trust, Rotterdam, 1982. For a general treatment of sacred space and sacred time Cf. ELIADE, *Patterns in Comparative Religion*.

present realities and its fulfilment in the future, in the parousia. Since Gazo describes the postfigurative, cofigurative and prefigurative forms of ethos as paradigms of identity and commitment, our model which makes use of the categories of Gazo will shed light on liturgy as a paradigm of Christian identity and commitment which will demonstrate the integral relationship between liturgy and ethos which is the task of our study. Now let us see in detail what we mean by describing liturgy as postfigurative ethos, prefigurative ethos and cofigurative ethos.

3. 2. Liturgy as Postfigurative Ethos

When we say that liturgy is postfigurative ethos, we refer to the fulfilment of the divine plan of salvation offered through the liturgy. The eternal design of salvation worked out in the person of Jesus, is offered to man through the Church and her liturgy as a gift. In the sacred space and time of the liturgy, the celebrants are taken to those salvific moments at the experiential level. That which we celebrate here and now in the liturgy is the postfigured plan of salvation.¹³⁶

The truth of Christian life is revealed in the liturgical celebration. The identity of the redeemed man is given in concrete to the individual Christian in the liturgy. The individual Christian receives it and makes it his own. For example, from the first days of one's life, one is grafted to the community of the redeemed through the sacrament of baptism. In and through liturgy, the identity of a Christian becomes a sacramental identity. In liturgy we come across the postfigured picture of the redeemed man, the identity of the Christian postfigured in the divine plan of salvation. One's commitment has to be an outflow of this identity. Since all these can be seen as the fulfilment of the postfigured plan of salvation, we describe liturgy as postfigurative ethos.

Liturgy as the living tradition, handed over by the Fathers of the Church and the forefathers of the faith, can be described as postfigurative ethos. Liturgy is the heritage of our Fathers and forefathers through which they have encountered God. It is their way of celebrating their faith, the deposit of faith and the faith of thousands of years of faith-experience. Their Christian identity is expressed in the celebration. Liturgy is the means through which they transmit their living faith and Christian values to the present generation.¹³⁷ The present community receives it

¹³⁶ This is described as the anamnestic dimension of liturgy.

¹³⁷ Cf. PETRÀ, *Tra cielo e terra*, 60. It is through the liturgy that the Orthodox people come in contact with the Fathers of the Church. Thus they are in contact with their past. Cf. also G. FLOROVSKY, "The Ethos of the Orthodox Church", in *The Ecumenical Review* 12(1960), 191.

postfigured in form. In this sense, liturgy can be called the postfigurative ethos of the people of God and the paradigm of Christian identity and commitment as handed over by the Fathers and forefathers in postfigured form. Here we are taking the meaning given by Gazo.

By celebrating liturgy, the community is taken concretely into the realms of faith as experienced, seen and lived by our ancestors in faith. The faith experience of the Fathers gives meaning and significance to the present generation through the liturgy. A faith response on the part of individual Christians is the means through which they become sharers of this experience. For the Christians this is the humanly possible way of approaching their goal. Regarding this, Franz Josef Van Beeck writes: "We cannot hope ever to convey or understand God's self-revelation fully, whether in action or in speech, whether as a Church community or as individual Christians. So we treasure such ways as the tradition has tried".¹³⁸

In the literal sense of the word, liturgy can also be described as postfigurative. The liturgical form that we have now is not our creation; rather, we have inherited it in postfigurative form. We have already seen that liturgy has taken its shape in the past; and in its formation, the culture of the people has put its imprint on it. Therefore, liturgy in its external manifestation also is postfigurative.¹³⁹

3. 3. Liturgy as Prefigurative Ethos

Liturgy is also prefigurative ethos because the salvation offered in the liturgy is an anticipation of that which is to come in its fullness in the parousia. The earthly liturgy is a foretaste of that which is to come, or a model of the heavenly liturgy. The Church is on a pilgrimage towards the heavenly Jerusalem and the liturgy anticipates the heavenly Kingdom already here on earth. In the liturgy, the heavenly Church and the earthly Church are united and become one. The document of Second Vatican Council on the Liturgy describes this

¹³⁸ VAN BEECK, "Divine Revelation: Intervention or Self-communication", 224. Cf. also TAFT, *Beyond East and West*, 115. Attachment to tradition, to the ways handed over by the Fathers is seen by Robert Taft as a special feature of Eastern Worship.

¹³⁹ Cf. CORBON, *The Wellspring of Worship*, 85. According to Corbon, liturgy which is the celebration of the ethos of the people of God is "never invented but received". Cf. also RATZINGER, *The Feast of Faith*, 67: "Neither the apostles nor their successors 'made' a Christian liturgy; it grew organically as a result of the Christian reading of the Jewish inheritance".

prefigurative dimension in the following words: "In the earthly liturgy we take part in a foretaste of that heavenly liturgy which is celebrated in the Holy City of Jerusalem toward which we journey as pilgrims".¹⁴⁰ The heavenly liturgy and the earthly liturgy "are not separate and distinct from one another. Rather they represent two phases of the history of salvation".¹⁴¹

From what we said above it becomes clear that the liturgy depicts the truth of Christian identity as an eternal identity. In its sacred space and time, the liturgy carries the celebrant into his true state of life in the heavenly Jerusalem and reveals to him his identity as member of the heavenly Church, as an eschatological identity. Therefore, liturgy can be seen as the moment when the pilgrim nature of the Church is concretized in the life of the individual Christian. Christian life is a progressive movement towards the fullness of the heavenly Jerusalem. Therefore, we may describe liturgy as a prefigurative paradigm of identity, or as prefigurative ethos.

Liturgy as prefigurative ethos is also a task, a goal. The identity prefigured in the liturgy is the goal which one has to achieve and realize in one's life. God, who celebrates his love in the liturgy remains always a task for the disciples. God is the sole aim, He alone is the goal and He alone can enable his disciples to achieve this goal. He is the value to be acquired in life. In this sense liturgy is the goal towards which the Christian moves everyday.¹⁴² This depicts the mystery of Christian life as a movement from the liturgy towards the liturgy.

In the movement towards the goal, liturgy confirms the celebrants in their true identity. The prefigurative identity celebrated in the liturgy integrates the community. They become one in the ethos celebrated, they find united and integrated in their final destiny. Each celebration becomes a progressive movement towards the goal, a growth in the ultimate ethos. In leading towards the fullness of ethos, liturgy remains always new. At each phase, the reality is new in relation

¹⁴⁰ SC, 8, in AAS 56(1964), 101; ET in FLANNERY, ed., *Vatican Council II*, Vol. I, 5. Cf. also G. WAINWRIGHT, *Eucharist and Eschatology*, Epworth Press, London, 1973, 151-154. Wainwright describes the Eucharist as a foretaste of the Kingdom.

¹⁴¹ KILMARTIN, *Christian Liturgy*, 347-348.

¹⁴² We see liturgy as a task because man can not fully grasp the value of it. Everyday, he has to form himself according to its model, to realize the truth of his existence, to make his own the fruits of the ethos of redemption. Perfection can be attained only in the coming world. In this sense liturgy is prefigurative ethos. Here too, we deviate from the model of Gazo because liturgy is not the fruit of human effort and the prefiguration that we speak of here is only the fulfilment of the eternal plan of God. This truth is the same yesterday, today and tomorrow.

to its past. Now let us proceed to see in detail how liturgy as prefigurative ethos integrates and confirms in, and leads to the fullness of ethos.

3. 3. 1. Liturgy Confirms and Integrates

The ultimate ethos anticipated in the liturgy confirms and integrates the celebrants in the fullness of ethos. God who shares himself in the liturgy, touches the hearts of the celebrants in the liturgy, and makes them firm in their faith-commitment. The sacramental identity of the Christian is renewed and revitalised in the liturgy. The celebrants already share in the fullness which is to come. The ultimate ethos celebrated in the liturgy also integrates the present community. At each stage of the life of the community, liturgy remains an integrating principle. This community is the unity of the faithful who look forward to that fullness of life which is to come. This goal gives them strength, guides them, motivates them. In fact, it is this unity and integrity which give the community its identity. For example, the command of our Lord: "Do this in memory of me until I come", gives the community which celebrates the Eucharist an experience of being confirmed in the command of the Lord until his second coming. This also assures them that they are making progress in the Christian life.

3. 3. 2. Liturgy Guides to the Fullness of Ethos

God who communicates himself in the liturgy guides the Christian to the fullness of ethos. Human history is a history of salvation which is always evolving. The celebration of the liturgy is a life in God, a deepening of and a growth in the ethos of redemption. God, who is active in the liturgy touches everything and renews everything. This is a continuous process, where at each moment of life, an enrichment takes place. The ethos transmitted through the liturgy is always new. Seen from the part of the community, there is a moving forward, a change in relation to its past. On the other hand, this change and advancement is always a going back to the "Truth of Redemption" or to the ethos of redemption, because the goal of the community is perfect conformity to the basic reality which is the divine plan of salvation, the ethos of redemption.

Liturgy as the celebration of the salvific work of God in human history is always dynamic. It calls man to open himself, to dedicate his very being to God. This is an on-going process. At each moment of life, liturgy guides, inspires and makes alive. It leaves what is behind, modifies what is present on the basis of the ethos of redemption, and looks forward to the fullness of life.

Liturgy as the re-enactment of salvation worked out in Jesus leads the disciples of Jesus to a renewal.¹⁴³ The true ethos, the ethos of redemption being celebrated in the liturgy invites each individual to an openness. In the liturgical celebration, a Christian meets God at the level of existence, which in reality is a moment of self-reflection on the part of the worshipper; and this calls for a real change. In the liturgy, a sinner is forgiven, difficulties are overcome, the sick are healed, etc.¹⁴⁴ Due to this quality, the liturgy has the capacity to bring out changes and to lead to the fullness of ethos.

Prefigurative ethos calls for a critical reflection at each moment of the celebration of the liturgy. Liturgy as proclamation negates all that is contrary to the truth of life or ultimate ethos. This, ultimately calls for a renewal of life and leads to the fullness of the ethos of redemption.¹⁴⁵

3. 4. Liturgy as Cofigurative Ethos

By cofigurative ethos, we mean the role of liturgy in shaping our present, in guiding and leading the Christian faithful here and now. Liturgy accompanies the Christian from birth to death. As the deposit of faith, as postfigurative ethos, liturgy remains with the Christian throughout his whole life as a cofigurator, or a guiding principle. The true identity revealed in the prefigurative form makes clear the prospectus of one's life. Thus, the postfigurative and prefigurative dimensions converge into the present and remain as a driving force, a model, a mirror of life at each moment of an individual's life. Liturgy is the prism through which the Christian sees himself and the world around him. Liturgy predicts constitutive values and habits which function as the norm of life. In order to live according to the truth of life, liturgy exhorts the celebrants in many ways. Liturgy teaches the faithful the basic reality of life. Let us examine in more detail this cofigurative function of liturgy.

¹⁴³ In the words of Enda McDonagh, "remembering breeds reforming". Cf. McDONAGH, *The Making of Disciples*, 52.

¹⁴⁴ Anthropologists testify to the fact that this is true in the case of every ritual. Cf. C. CROCKER, "Ritual and the Development of Social Structure: Liminality and Inversion", in J. D. SHAUGHNESSY, ed., *The Roots of Ritual*, William B. Eerdmans Publishing Company, Michigan, 1973, 50.

¹⁴⁵ Cf. GRAINGER, *The Language of the Rite*, 114. According to the author, liturgy has a power to change the quality of life.

3. 4. 1. Liturgy as the Mirror of Christian Life

Liturgy, as paradigm of Christian identity and commitment, can be described as the mirror through which the redeemed man sees his face and forms his own self.¹⁴⁶ In this mirror, a Christian sees his identity as essentially ecclesial. In the celebration of the liturgy, one feels communion and wholeness, a communion with the earthly and heavenly Churches. This experience gives him a new dimension for personal life, influences his present.

We have already referred that in the liturgy, the celebrants are drawn to the eschatological experience. But liturgy leads the celebrants back to historical space and time and helps them to see historical space and time in an eschatological perspective. Therefore, we can say that liturgy is also the mirror in and through which a Christian sees the world around him. It is through the liturgy that "the Church looks at the world with the eyes of Christ. The Divine Liturgy is the true vision of the whole of creation and of life ... The Divine Liturgy is the vision of the primary and final divine meaning of the whole of existence".¹⁴⁷ The Christian identity, revealed in the liturgy as a sacramental being, helps Christians to look at the world in a sacramental way.¹⁴⁸ In the words of A. Greeley, "liturgy is a ritual enactment of our belief and contains within itself a symbolic 'interpretative scheme'".¹⁴⁹ As such, liturgy gives new meaning and significance to all of life.

Our context of life is different from that of our forefathers, and it is continually changing. In the new situations, liturgy is the prism through which the world has to be seen. In the words of Paul Ramsey, liturgy is a "formed

¹⁴⁶ Cf. SALIERS, "Liturgy and Ethics: Some New Beginnings", 175; A.M. FARLEY, "Beyond the Formal Principles: A Reply to Ramsey and Saliers", in *JRE* 7(1979), 192.

¹⁴⁷ CIOBOTEA, "The Role of Liturgy in Orthodox Theological Education", 110-111. Teresa Berger describes liturgy as the mirror of the Church. Cf. T. BERGER, *Liturgie, Spiegel der Kirche*, Vandenhoeck & Ruprecht, Göttingen, 1986. The importance of this could be seen from the words of Alexander Schmemmann who laments the fact that "liturgy has ceased to be connected with virtually all other aspects of the Church's life; to inform, shape and guide the ecclesiastical consciousness as well as the 'world view' of the Christian community". Cf. T. FISCH ed., *Liturgy and Tradition. Theological Reflections of Alexander Schmemmann*, 51.

¹⁴⁸ Cf. B. PETRÀ, "Liturgia e spiritualità nella tradizione orientale", in *Rivista di Pastorale Liturgica* 30(1992), 56.

¹⁴⁹ A. GREELEY, "Religious Symbolism, Liturgy and Community", in *Concilium* 7(1971), 63. Cf. also D.E. MILLER, "Worship and Moral Reflection", in *Anglican Theological Review* 62(1980), 319: In the interpretation of everyday life, one applies one's religious cognition.

reference"¹⁵⁰ to which such moments can be referred. While looking through this prism, new perspectives may emerge, new strength may be drawn. The "formed reference" is the means through which a Christian comes into contact with the ethos of redemption and responds to the new situation.

The values proclaimed in the liturgy remain as a guiding principle. These are the values one has to live. At the deepest level of one's life, one has to become a liturgy, a perfect offering for Christ. One is called to a total commitment. In the Holy Spirit, one's life has to become an "*Amen, Alleluia*" and one's whole existence becomes a liturgical ethos, for to act humanly means, to celebrate the paschal mystery in existence.¹⁵¹ The model for this is Christ who offered himself to the Father. Liturgy does not draw us out of the world for an experience of the divine, but it leads us to a real commitment in the world.¹⁵²

The divine love celebrated in the liturgy is the basis of the Christian life. Liturgy is not a mere remembrance of the past; rather, the "anamnesis" has to lead to a presence which has its fulfilment in the future.¹⁵³ Here the Christian disciples receive a mandate, a programme of life.¹⁵⁴ In short, we can say that liturgy is cōfigurative ethos in the sense that liturgy guides the steps of the faithful at each

¹⁵⁰ RAMSEY, "Liturgy and Ethics", 144. This is a term borrowed from Karl Barth and utilized in the context of liturgy. In the context of liturgy "formed reference" has two dimensions, namely, a form in and through which God meets man, and man responds to God's initiative.

¹⁵¹ Cf. G. RUSSO, "Morale cristiana come liturgia della vita. Spunti di teologia sistematica circa il trattato di morale fondamentale", in *EL* 105(1991), 450-451: "L'agire umano si può definire come una liturgia celebrata nell'esistenza". The author gives a very clear notion of the integral relationship between Christian praxis and liturgy. Cf. also C. ANDRONIKOF, "Éthique et liturgie", in TRIACCA & PISTOIA, eds., *Liturgie, Éthique et Peuple de Dieu*, 31: "L'éthique est une prolongation pratique de la liturgie ecclésiale".

¹⁵² Cf. D.P. GRAY, "Sacramental Consciousness-Raising", in *Worship* 46(1972), 138.

¹⁵³ Liturgy is not a mere remembrance of the past; rather, liturgy gives a present experience which has to remain a basis for daily life. Cf. GREELY, "Religious Symbolism, Liturgy and Community", 64: "The Christian liturgy attempts to provide a world view and an ethos through a ritual enactment". Cf. also PETRÀ, *Tra cielo e terra*, 60: "Lo spazio <<dimora>> dell'identità Ortodossa è quello liturgico. (...) L'ortodosso può avvertire pienamente la sua identità, (...) solo quando sperimenta liturgicamente la sua comunione di salvezza con la fede e con la dossologia dei Padri".

¹⁵⁴ Cf. F. CANGELOSI, "Nella <<celebrazione>> del matrimonio il programma della vita coniugale", in *EL* 103(1989), 456-493.

moment of life.¹⁵⁵ The point of reference is the liturgy, the ethos of redemption, which inspires, guides, motivates and gives strength that the faithful may have a life worthy of the fruits of redemption offered in the liturgy. In the next part, we see that in its configurative activity, liturgy functions as norm and parenesis.

3. 4. 2. Liturgy as Norm of Life

In the context of liturgy and ethos when we use the expression "norm of life", we include all aspects of life, without making any great distinction between the different spheres of life namely, moral, spiritual, social, liturgical, etc. The social life of the Christian is not really separated from his moral or liturgical life; rather, one's whole life is an expression of one's basic Christian identity. Christian identity is an ecclesial identity, in effect, a liturgical identity which is expressed at the spiritual, social, moral levels.¹⁵⁶

Liturgy as communication of Trinitarian life and as celebration of the life of the Church, determines the existence of the Christian. This is the first way in which liturgy has a normative function. The above mentioned determining element of liturgy can be called the "all or nothing" character.¹⁵⁷ The "yes" said by the Christian is a fundamental option with regard to the redemptive work of God. A

¹⁵⁵ Here we differ from the model proposed by Gazo who sees a conflict in the present which leads to a new ethos. We don't deny a conflict in the present. But it is not in the liturgy, rather, it is in confrontation with the reality of liturgy and the world situations around us. Here, the liturgy remains a norm to arrive at a judgement which corresponds to the Christian ethos as celebrated in the liturgy. Therefore, when we say configurative, we are taking an adapted sense.

¹⁵⁶ Cf. D.P. GRAY, "Liturgy and Morality", in *Worship* 39(1965), 28-35. The author describes the relationship between liturgy and moral life in the following way: "Christian moral life is an outgrowth of the Christian liturgy. ... In the liturgy the Christian makes a commitment of a rather generalized kind; in the moral situation he particularizes this commitment through his response to the concrete situation". Cf. also HÄRING, *The Sacraments in a Secular Age*, 1976, 12-13. According to Häring, moral life receives its norm in the gifts of God, signified by the sacraments. Cf. also RAMSEY, "Liturgy and Ethics", 154

¹⁵⁷ Cf. J. GALLEN, "The Necessity of Ritual", in *The Way* 13(1973), 271. Gallen depicts Moses as a ritual person (Ex 17; 11-13) and his ritual activity as a case of life or death. Cf. also SALIERS, "Liturgy and Ethics: Some New Beginnings", 180 where he speaks about a necessary connection between praying and being. According to Clifford Geertz, in religious rituals, values are portrayed not as subjective human preferences but as imposed conditions for life. Cf. GEERTZ, *The Interpretation of Cultures. Selected Essays by Clifford Geertz*, 131.

Christian is either totally committed to these values or he is not. Thus, this task remains a norm of his life which determines the conduct of life at each moment of decision making.

Liturgy as celebration is a proclamation and affirmation of the ethos of the people of God. This affirmation in itself negates all that is contrary. Through liturgy, God who communicates himself and the people who participate enter into a covenant. This covenant determines the existence of the participants and their way of life, vision of the world, etc. The community becomes a communion of persons who celebrate and affirm these values in their life, and negate all that which is contrary to it. In this sense liturgy becomes the norm of Christians at the existential level.¹⁵⁸

Secondly, liturgy is norm in the sense of standard of life. As the re-enactment of the paschal mystery, liturgy provides a "confrontation with, access to and participation in the primordial and normative doing of Jesus. This "doing" of Jesus, only properly grasped in our own "doing" of discipleship, provides the fundamental and normative moral truth for Christians".¹⁵⁹ For Christian disciples, Jesus who comes to meet them in the liturgy is the standard of life, the norm of conduct. Since Christian existence is an existence in Christ, one's behaviour has to be a living out of this identity. A Christian is called, in the words of John Gallen, not merely to hear the Word of God, but to "do the Word, to ritualize it, dance it, announce and proclaim it ... as individuals and community. All morality is built on this principle. Morality itself means to ritualize in the action of our lives the experience which we have of God's presence".¹⁶⁰ We have already seen that norm is a standard of life with which we measure the conduct of life at the

¹⁵⁸ Cf. V. GUROIAN, "Seeing Worship as Ethics: An Orthodox Perspective", in *JRE* 13(1985), 347. According to the author, it is not true to say that the Church has a social ethic, rather the Church is a social ethic in the sense that she embodies the form of truth. Cf. also G. PIANA, "Iniziazione cristiana", in *NDTM*, 607.

¹⁵⁹ McDONAGH, *The Making of Disciples*, 51. Cf. also GREELY, "Religious Symbolism, Liturgy and Community", 63: Liturgy is norm "not merely because God is somehow present among us in the liturgy, but also because an explanation of reality and a normative order for human conduct are summarized in the liturgical ritual".

¹⁶⁰ GALLEN, "The Necessity of Ritual", 278. Giovanni Russo has expressed the same theme in his description of Christian morality as liturgy of life. Cf. RUSSO, "Morale cristiana come liturgia della vita", 449-467. According to the author, sacraments, the source of Christian life, constitute concrete norms of Christian behaviour. Cf. also ANDRONIKOF, "Éthique et liturgie", 31: "La vie <<extérieure>> de membres de l'Église, ... doit essentiellement correspondre à leur vie intérieure, ... à leur vie liturgique".

social, moral levels. For the Christian, liturgy is this norm and standard which has to be lived out.¹⁶¹

Thirdly, liturgy is norm in the sense that it gives motivation. Liturgy is the real task of life. A Christian has to aspire to the achievement of this goal and has to live up to this commitment. McDonagh describes liturgy as goal-oriented.¹⁶² These goals demand a certain mode of behaviour.

Fourthly, liturgy proposes constitutive values and also acts as a corrective.¹⁶³ According to Saliers, in the liturgy, "the worshippers articulate their fundamental relations to one another and to the world" and liturgy is therefore, "necessarily normative".¹⁶⁴ The values proclaimed in the liturgy have to guide one's life. In moments of difficulty, liturgy offers direction; at the points of deviation, liturgy acts as a judging principle.

Norms by their very nature have their effect at different levels. "It is difficult to restrict the competence of a norm once it has been established, for rules by their very essence tend to become universals".¹⁶⁵ This aspect becomes more complex in liturgy due to its symbolic character. In the symbols of the liturgy, the ethos of the people is being expressed. Clifford Geertz expresses this in the following words: "Every religious ritual implies a symbolic fusion of ethics and vision of the world".¹⁶⁶

¹⁶¹ Cf. S. CONSOLI, "Religione e morale", in *NDTM*, 1095.

¹⁶² Cf. MCDONAGH, *The Making of Disciples*, 50: The real goal is Jesus himself whom the disciples meet in the liturgical celebrations. Cf. also ANDRONIKOF, "Éthique et liturgie", 18: "L'éthique du peuple de Dieu doit être conforme à sa religion, c'est-à-dire aux révélations et préceptes de son Archétype, le Dieu-Homme. (...) Il est non moins évident que la liturgie en général est le modèle même de l'éthique de ce peuple". Cf. also KAVANAGH, *On Liturgical Theology*, 163. According to Clifford Geertz, religious symbols motivate the worshippers. Cf. GEERTZ, *The Interpretation of Cultures. Selected Essays by Clifford Geertz*, 95-98.

¹⁶³ Cf. MCDONAGH, *The Making of Disciples*, 50: "The liturgy summons participants to particular expressions of that meaning and direction and judges/condemns certain existing expressions of meaning and direction".

¹⁶⁴ SALIERS, "Liturgy and Ethics: Some New Beginnings", 176.

¹⁶⁵ TURNER, *The Drums of Affliction*, 273.

¹⁶⁶ C. GEERTZ, "La religione come sistema culturale", in D. ZADRA, *Sociologia della religione*, Editore Ulrico Hoepli, Milano, 1969, 97-98: "Ogni rituale religioso ... implica questa fusione simbolica dell'etica e della visione del mondo".

3. 4. 3. Liturgy as Principle of Social Integration and Change

Liturgy has an immense power to integrate a community.¹⁶⁷ The values, the world vision, etc., of an individual are confirmed and vitalized through the celebration of liturgy. The ethos celebrated in the liturgy gives the community a Christian identity. The community becomes a group of people who find meaning in this liturgy which is their paradigm of identity and commitment. This experience integrates the community and unites them. This is especially true because of the symbolic character of the liturgy. "A *symbol* may be a means either of establishing social order or of stimulating social loyalties".¹⁶⁸ Symbols "ratify and reinforce communities which already exist".¹⁶⁹ One receives his identity only in so far as he or she is a partaker of this ethos. Each liturgical celebration becomes an occasion for an individual to express his affinity to the community and its values, for, the faith that an individual proclaims and celebrates, is the faith of his community.

From a sociological and anthropological perspective also, we can see the integrating function of the liturgy. Social anthropologists give ample proof for the integrating function of ritual. Bateson in his study shows how the Naven ceremony integrates the Iatmul society.¹⁷⁰ Sumner states that the *mores* of a group grow and derive vigour from rituals. According to him the rituals do not admit exception and deviations and therefore, the power of ritual on human action and character is very great. He shows how a village is integrated by ritual.¹⁷¹

At the social level, the structure of a society, its social and political orders are guided, inspired and motivated by liturgy. Liturgy "lifts up common vision, it creates and maintains institutions, and evokes loyal participation".¹⁷² This is possible because liturgy makes the people a community and helps the community to maintain its intimacy.¹⁷³ Celebration of liturgy "creates stability, gives meaning,

¹⁶⁷ Cf. KILMARTIN, *Christian Liturgy*, 36 where he describes worship as a means of social integration and authorization of the social order.

¹⁶⁸ DILLISTONE, *The Power of Symbols*, 101.

¹⁶⁹ GREELEY, "Religious Symbolism, Liturgy and Community", 67.

¹⁷⁰ Cf. BATESON, *Naven*, 86.

¹⁷¹ Cf. SUMNER, *Folkways*, 28, 66-68.

¹⁷² W. W. EVERETT, "Liturgy and Ethics: A Response to Saliers and Ramsey", in *JRE* 7(1979), 208.

¹⁷³ Cf. GREELEY, "Religious Symbolism, Liturgy and Community", 69.

induces repentance and inspires action".¹⁷⁴ This results in the integration of the community and its ethos. About the integrating function of the liturgy Clifford Geertz writes:

The sacred symbols function to synthesize a people's ethos - the tone, the character and quality of their life, its moral and aesthetic style and inclinations - and their world view - the picture of things as they in sheer actuality are, the most general ideas of order.¹⁷⁵

Ritual helps in the socialization of the new generation. The experience of sanctions, judgement, etc., comes first of all through rites.¹⁷⁶ The new generation is initiated in the ethos of the society through liturgy. According to Dillistone, "way of life and world view complement one another, often through a single symbolic form. This gives a picture of a comprehensive order and at the same time provides a synthetic pattern of social behaviour".¹⁷⁷ Thus the social and moral orders get their vigour from the liturgy.¹⁷⁸ Ritual can unify the community and keep it from the danger of disintegration and split.¹⁷⁹

The integration of a society is maintained by communicating its values from the older generation to the younger one. This helps the younger generation to cling to the traditions and the heritage of their fathers. In this process liturgy

¹⁷⁴ MEYER, "The Social Significance of the Liturgy", 52.

¹⁷⁵ GEERTZ, "La religione come sistema culturale", 85: "I simboli sacri servono a sintetizzare l'ethos di un popolo - il tono, il carattere e la qualità della vita, il suo stile e le sue inclinazioni morali ed estetiche - e la sua concezione del mondo - il quadro delle cose come esse sono nella mera effettività, le idee più generali dell'ordine".

¹⁷⁶ Cf. I. DE SANDRE, "Rito e società contemporanea", in *Fede e Rito. La dimensione rituale nella esperienza di vita cristiana*, 81-90. Taking the position of E. Erickson, Italo De Sandre describes ritual as a social process. Cf. also H. CARRIER, *The Sociology of Religious Belonging*, Darton, Longman & Todd, London, 1965, 110-111. According to Carrier, through ritual, an individual is integrated into the society and the Church.

¹⁷⁷ DILLISTONE, *Christianity and Symbolism*, 42.

¹⁷⁸ Cf. M.L. STACKHOUSE, "The Location of the Holy. An Essay on Justification in Ethics", in *JRE* 4(1976), 63-104. According to the author, the sense of holy sustains moral stances. Cf. also V. TURNER, *On the Edge of the Bush. Anthropology as Experience*, The University of Arizona Press, Arizona, 1985, 24. Turner speaks about the interdependence of the aspects of ritual and social structure. This comes from the fact that he sees ritual as a social process.

¹⁷⁹ Cf. TURNER, *The Drums of Affliction*, 278. He is speaking in the context of tribal rituals. But his point applies in the case of Christian liturgy also.

can be seen as "the enactment by which the communication of values takes place".¹⁸⁰

"Rituals are of fundamental importance in preserving the stability of the society".¹⁸¹ Even political stability is attained through the liturgy. Since the social order is influenced by the political order, liturgy can exert a very powerful force on the socio-political order.¹⁸²

In the formation of liturgy, symbols can acquire new meanings and may represent new ethos in a society. Thus a society may be transformed and led to a new ethos through liturgy. An example of this can be seen in the early Church where pagan society became a Christian society.¹⁸³

In the course of time symbols can acquire new significance for the same society and they may lead the same people to new experiences and perspectives.¹⁸⁴ This change affects the society because "society or culture is preeminently the construction of significance and order through symbolic activity", and therefore, "social change is symbol change".¹⁸⁵ This change results in the deepening of the

¹⁸⁰ A. KAVANAGH, "The Role of Ritual in Personal Development", 151. Kavanagh is speaking about the role of ritual in communicating values which helps in the future survival of the society.

¹⁸¹ B. WICKER, "Ritual and Culture. Some Dimensions of the Problem Today", in SHAUGHNESSY, ed., *The Roots of Ritual*, 15.

¹⁸² It is a natural phenomena that since liturgy is a form of symbolic expression, those who have control over the symbols can control the whole society. This has its good aspect in that it integrates the society. On the other hand, it can also happen that those who are in power can manipulate for their sustenance. History gives ample proof for both these facts. Cf. SUMNER, *Folkways*, 95: "The ruling clique can use force to warp the mores towards some result which they have selected, especially if they bring their effort on the ritual, not on the dogmas". Cf. also H. WEGMAN, *Christian Worship in East and West*, 57-60. According to Wegman, Charlemagne's ideal was a Christian culture within a Church-state.

¹⁸³ Cf. J. A. JUNGSMANN, *The Early Liturgy. To the Time of Gregory the Great*, Darton, Longmann & Todd, London, 1959, 164-174. Here the author speaks about the role of liturgy in the transformation of the society. "It was through the liturgy, ie, through the Word of God which it contains and the strength of the sacraments, that pagan society became a Christian society".

¹⁸⁴ Cf. DIX, *The Shape of the Liturgy*, 131-135. He explains how the fraction which had the original purpose of distribution takes on new meaning in the Lord's Supper in connection with our Lord's death.

¹⁸⁵ J.Z. SMITH, "The Influence of Symbols Upon Social Change", in SHAUGHNESSY, ed., *The Roots of Ritual*, 141.

ethos of redemption. In relation to the past it is the emergence of a new ethos. In relation to the future, it is moving towards its fullness.

3. 4. 4. Liturgy as Paresis

Character formation and decision making are the important concerns of moral theology.¹⁸⁶ Liturgy plays an important role both in character and community formation. Liturgy nourishes sentiments or dispositions that lead to individual decisions which is generally known as paresis.¹⁸⁷

Liturgy as a whole could be described as *paresis par excellence* because we have described the best form of paresis as model. The model coming out in the liturgy is nothing else but God who is the source of everything, God who gives his life for man. This is the model to which man has to adhere because the whole salvific event is given to man at the experiential level in and through liturgy.

The symbols in the liturgy, and the place of worship with its art and architecture are parenetical indicators. They elevate man from his present world to a spiritual world drawing him to live beyond ordinary space and time and thereby exhorting him to lead a life corresponding to and worthy of that world.

The priest who stands in the place of the High Priest, Jesus, is a figure who exhorts the whole community. He represents Christ, and is at the service of the community. As the head of the community, he represents Christ, the head, and the Church, Christ's body. The worshippers see in the priest the presence of Christ.¹⁸⁸ Privitera sees the Sunday homily as a typical form of paresis.¹⁸⁹

The worshipping community is in itself an exhortation for its members. The presence of the community motivates the individuals to live up to the ideals of the Christian life. The feeling of communion and wholeness experienced in the celebration exhorts the individuals to live a life corresponding to the Christian values proclaimed in the liturgy and lived by the community. The presence of those who have succeeded in this endeavour is an inspiration for other members who are on the move.

¹⁸⁶ Cf. McCORMICK, "Notes on Moral Theology", in *TS* 42(1981), 90.

¹⁸⁷ Cf. McCORMICK, "Notes on Moral Theology", in *TS* 42(1981), 97.

¹⁸⁸ Cf. JOHN PAUL II, *Novo incipiente nostro*, in *AAS* 71(1979), 400-401; ET in FLANNERY, ed., *Vatican Council II*, Vol II, 350-351.

¹⁸⁹ Cf. PRIVITERA, "Paresi", 883. Cf. also GINTERS, *Valori, norme e fede cristiana*, 88. The author sees the church as a place where paresis takes place frequently. It seems that in this context, by church, he means the worshipping community.

The virtues and vices depicted in the liturgy are exhortations to live up to the values proposed in the liturgy. When we closely examine liturgy, we can see that it tries to bring out clearly the virtues which Christians have to practice.¹⁹⁰ In leading a virtuous life, the example of the community may inspire the individuals to follow their path.¹⁹¹

Liturgy is a narration of the salvific event. "The liturgy reevokes the salvific history in order to make it efficaciously actualized in the assembly of the faithful".¹⁹² The specificity of liturgical narration is that liturgy makes present, at the level of experience, that which is being narrated. Thus, the community of worshippers is led to an experience of the narrated, and is thereby exhorted to a commitment to it.

Liturgy helps the community to grasp at the experiential level that which they consider to be their zeal, their eschatological identity. In its sacred space and time, liturgy has the capacity to make present that which is to come in the future. Therefore, liturgy is the best means of parenesis.¹⁹³ Liturgy enables the participants to experience and taste the ethos of redemption here and now and exhorts them to make a commitment to God on the basis of this experience.

¹⁹⁰ We have seen in the previous chapter that the description of virtues and vices are one of the means of parenesis. Cf. No. 3.5.

¹⁹¹ The early Christian community (Acts 2,44-47; 4,32-35)) could be a very good example here. Cf. also SALIERS, "Liturgy and Ethics: Some New Beginnings", 179-180. He speaks about the special role of the liturgy in the formation of virtues.

¹⁹² Cf. GOFFI, "Etica cristiana narrativa", 348: "La liturgia la rievoca per renderla efficacemente attualizzata nell'assemblea dei credenti". McCormick says that the biblical stories through the liturgy plays an essential role in the character and community formation. He seems to be speaking about the parenetical nature of liturgy. Cf. McCORMICK, "Notes on Moral Theology", in *TS* 42(1981), 95.

¹⁹³ Cf. C. VALENZIANO, "Osservazioni culturali e linguistiche sulla nostra attuale ritualizzazione e celebrazione", in *Celebrare il mistero di Cristo*, 124. Valenziano speaks about the parenetic function of ritual. Cf. also SUMNER, *Folkways*, 67-68: "Ritual operates a constant suggestion, and the suggestion is at once put in operation in acts".

3. 4. 5. Liturgy as Pedagogy of Ethos

Liturgy as celebration has a pedagogical nature.¹⁹⁴ As a configuration of signs and symbols, liturgy speaks to the celebrants in a holistic manner.¹⁹⁵ Liturgy contains in itself elements that touch the whole being, and therefore, it could be said that liturgy "is pedagogy par excellence".¹⁹⁶ In and through liturgical celebration, the individual is led to an experience of faith and is helped to mature in it.¹⁹⁷ "The liturgy nurtures the believing community's faith by celebrating the

¹⁹⁴ Cf. J.A. JUNGSMANN, *Handing on the Faith*, Burns and Oates Ltd, London, 1959, 98. This book is a very good treatment of the pedagogical and catechetical role of the liturgy. Cf. also M. SEARLE, "The Pedagogical Function of the Liturgy", in *Worship* 55(1981), 332-359. Searle utilizes the pedagogical model of the Brazilian educator Paulo Freire, and therefore he sees only from the perspective of critical function, namely, the critical reflection on the liturgy and the critical function by the liturgy. Cf. also PHILIBERT, "Readiness for Ritual. Psychological Aspects of Maturity in Christian Celebration", 76.

¹⁹⁵ Cf. G. OSTDIEK, "Liturgical Catechesis", in *NDSW*, 171. Cf. also A. KAVANAGH, "Life-cycle Events. Civil Ritual and the Christian", in *Concilium* 14(1978), 19; GALLAN, "The Necessity of Ritual", 277: "Symbolic ritual action is an event that calls the wholeness of man into action".

¹⁹⁶ L. FERNANDO, "Liturgical Catechesis of the Laity", in *Vidyajyoti* 55(1991), 629. Those who are participating in the liturgy are moved to an experience in its great intensity. The participants see the re-enactment of salvation history. They hear the Word of God being proclaimed. Through their responses, singing, etc., they speak out their feelings. They also become partakers in the reality; for example, in the sacraments people always receive that which is signified by the sacrament. It is this reality to which I refer when I say "liturgy touches the whole being".

¹⁹⁷ Cf. OSTDIEK, "Liturgical Catechesis", 169: Liturgy with its formative power is a "first catechesis" while liturgy initiates and leads a person in the maturation of faith. Cf. A. NOCENT, "Liturgical Catechesis of the Christian Year", in *Worship*, 51(1977), 498. According to Adrien Nocent, the unique character of liturgy comes from the fact that each celebration is "the celebration of Jesus Christ in his present activity for the salvation of the world". Emilio Alberich sees celebration as the place and the essential moment of catechesis. According to him, only that which is celebrative could have its profound significance for life. Cf. E. ALBERICH, "Liturgia e catechesi", in J. GEVAERT, ed., *Dizionario di Catechetica*, Editrice Elle Di Ci, Leumann(Torino), 1987, 389. According to Alberich, there is no maturation of faith without a celebration of faith. Cf. also E. ALBERICH, *Catechesi e prassi ecclesiale*, Editrice Elle Di Ci, Leumann(Torino), 1990; C. FLORISTAN, "La liturgia, luogo dell'educazione alla fede", in *Concilium* 20(1984), 98-111. Here Floristan sees liturgy as taking on the role of education in the faith.

mysteries".¹⁹⁸ And this faith-celebration leads one to a commitment corresponding to the identity revealed in it.

Liturgy is the pedagogy of Christian ethos in the sense that liturgy is the means through which the ethos of the people of God is transmitted and perpetuated from one generation to another. The Document of Vatican II says: "In this way the Church in her doctrine, life and worship, perpetuates and transmits to every generation all that she herself is, all that she believes".¹⁹⁹ This is so because it is in the liturgy that "Christ Jesus works in fullness for the transformation of human beings".²⁰⁰

Liturgy is an on-going pedagogy because liturgy accompanies an individual Christian from birth to death.²⁰¹ Liturgy as celebration of faith is first-order discourse. It keeps before the believing community an account of faith and faith's

¹⁹⁸ M. C. BRYCE, "The Interrelationship of Liturgy and Catechesis", in *American Benedictine Review* 28(1977), 18-19. The General Catechetical Directory describes Liturgy as a source of catechesis. Cf. *GENERAL CATECHETICAL DIRECTORY*, No. 45, in AAS 64(1972), 123; ET in FLANNERY, ed., *Vatican Council II*, Vol. II, 554-555. Cf. also PETRÀ, "Liturgia e spiritualità nella tradizione orientale", 54: "La liturgia diventa la forma che modella la vita spirituale del credente". Cf. also P. YOUSIF, "An Introduction to East Syrian Spirituality - Liturgical, Ecclesial and Theological Dimensions", in A. THOTTAKARA, ed., *East Syrian Spirituality*, Dharmaram Publications, Bangalore, 1990, 27-30. P. Yousif sees liturgy as school of prayer and Christian formation.

¹⁹⁹ DV 8, in AAS 58(1966), 820-821; ET in FLANNERY, ed., *Vatican Council II*, Vol. I, 754. Cf. also CIOBOTEA, "The Role of the Liturgy in Orthodox Theological Education", 110. While speaking about the role of liturgy in theological education, the author shows how Eucharistic liturgy is a school or place of theological learning in a very comprehensive way.

²⁰⁰ CT, 23, in AAS 71(1979), 1296; ET in FLANNERY, ed., *Vatican Council II*, Vol. II, 776. Here the encyclical is speaking about the intrinsic relationship between catechesis and liturgy. Cf. also A. DONGHI, "La liturgia delle ore, alimento per la vita spirituale", in *Rivista di Pastorale Liturgica* 30(1992), 51.

²⁰¹ Cf. MEYER, "The Social Significance of the Liturgy", 43; JUNGSMANN, *Handing on the Faith*, 99: "Liturgy accompanies the Christian through life". I.H. Dalmais also speaks about the ongoing pedagogical nature of the liturgy. Cf. DALMAIS, "Theology of the Liturgical Celebration", 276; J. SCHARFENBERG, "Human Maturation and Christian Symbols", in *Concilium* 14(1978), 32. Scharfenberg sees Christian symbols as an aid to maturation. Aidan Kavanagh describes the role of the ritual in personal development. Cf. A. KAVANAGH, "The Role of Ritual in Personal Development", in SHAUGHNESSY, ed., *The Roots of Ritual*, 145-160; GANOCZY, *An Introduction to Catholic Sacramental Theology*, 169-170.

grasp of ultimate reality.²⁰² It is here that a Christian finds his identity and the goal of life, which is a life in Christ, a life in the Church. According to Basilio Petrà, liturgy helps in the formation of the fundamental spiritual attitude of the faithful in three ways. First of all, liturgy introduces the faithful to a new perception of time, because in the liturgy, the past, present and future are intertwined. Secondly, liturgy forms the faithful as ecclesial subjects, and deeply roots them in the mystery and tradition which the Church is. And thirdly, liturgy forms the "liturgical man" (*l'uomo liturgico*) and gives him the capacity to see and use the world liturgically.²⁰³ In short, liturgy is the pedagogy par excellence of Christian ethos.

Since liturgy is the continuation of the salvific work of Jesus, it also has a critical function. While, at the experiential level, liturgy communicates the values and goals of the people of God, it operates at the same time as a corrective.²⁰⁴ The values and goals received in the liturgy impose on the worshippers certain obligations and in case of omission, the same values remain as a point of judgement. Liturgy as a celebration of the ethos of the people of God exhorts the faithful to live out the ethos celebrated in the liturgy, and in itself, refutes all that which is contrary to this ethos.

3. 4. 6. Liturgy as Mystagogy of Ethos

The word mystagogy derives from the Greek verb *mueo* which means "to initiate into mysteries".²⁰⁵ In the general sense it means "the interpretation of mystery".²⁰⁶ The term refers to the catechetical instruction on the sacraments, with special reference to baptism and to a deepening of the spiritual meaning of the

²⁰² Cf. B.D. STEVICK, "The Language of Prayer", in *Worship* 52(1978), 557; FERNANDO, "Liturgical Catechesis of the Laity", 628.

²⁰³ Cf. PETRÀ, "Liturgia e spiritualità nella tradizione orientale", 54-56: "La liturgia modifica la percezione del tempo". "La liturgia forma il credente come soggettività ecclesiale, lo radica profondamente nel mistero e nella tradizione di vita che la chiesa è". "La liturgia, infine, forma *l'uomo liturgico*, l'uomo cioè capace di guardare al mondo e di usarne in modo liturgico".

²⁰⁴ Liturgy is seen as critical pedagogy by Mark Searle. Cf. SEARLE, "The Pedagogical Function of the Liturgy", 352-355. Victor Turner speaks about ritual as a means through which a society's members become conscious of the values and laws that bind them together, and the nature of the forces that put these in jeopardy. Cf. TURNER, *Drums of Affliction*, 275.

²⁰⁵ E. MAZZA, *Mystagogy*, Pueblo Publishing Company, New York, 1989, 1.

²⁰⁶ J.P. BAERWALD, "Mystagogy", in *NDSW*, 883.

liturgical rites. The mystagogical catechesis of St. Cyril of Jerusalem, St. John Chrysostom, St. Theodore of Mopsuestia, St. Ambrose of Milan, etc., are examples of this. Enrico Mazza in his study on mystagogy shows that it is not merely a way of interpreting things; rather, the mystagogical catechesis of the Fathers is their theology also. Since their mystagogical approach is based on their way of interpreting Bible, their texts are more complex than we think.²⁰⁷

In the wider sense, the liturgical celebration itself has a mystagogical aspect. The present liturgical celebration remains as a mystagogy in relation to the previous celebration. It helps the faithful to discover how they have lived this mystery during the moments between the two celebrations and thus helps them to grow in their commitment.²⁰⁸

The liturgy has a mystagogical sense in relation to other liturgical celebrations. One celebration, as it could be very well shown in the sacraments, is not isolated from other celebrations. By taking part in one celebration, the faithful are helped to see the meaning of the whole of life and the meaning of the other liturgical celebrations in and through the present celebration. Thus, a deepening of faith, which is the aim of mystagogy, takes place in liturgical celebration.

Conclusion

Liturgy is celebration par excellence. It is a celebration of faith and life. The faith of the people of God is celebrated in the liturgy and the life of God is being communicated through the liturgy. Liturgy is also the life of the Church.

Celebration is possible only by means of symbols, because man is a symbolic animal and human communication is in itself symbolic. Symbols are rooted in the culture and are the expression of the ethos of a society. In the formation of liturgy a real incarnation takes place, and symbols become the vehicles of celebration. Through symbols, the ethos of the people is being received into the celebration. Symbols have a unique character which corresponds to that of revelation. Symbols are considered to be the best means of divine revelation and self-communication. Since the fruits of redemption are offered to man in and through the liturgy, and symbols are embedded in a culture, both theologically and

²⁰⁷ Cf. MAZZA, *Mystagogy*, 1-13.

²⁰⁸ Cf. J.C. CERVERA, "Liturgia e spiritualità: un binomio e un problema", in *Rivista di Pastorale Liturgica* 30(1992), 23.

sociologically speaking liturgy becomes the celebration of the ethos of the people of God.

Using the categories of Gazo with necessary modifications, we created a model which describes liturgy as the postfigurative, prefigurative and cfigurative ethos. Liturgy is postfigurative ethos in the sense that the divine plan of salvation worked out through Jesus is communicated in and through the liturgy. In the sacred space and time of the liturgy, the salvific events become a reality at the experiential level. Liturgy, as the tradition handed over through the Fathers of the Church and the forefathers of faith, can also be seen as postfigurative.

The liturgy is also prefigurative ethos because the ethos being communicated here and now is an anticipation of the fullness which is to come in the parousia. The celebrants already become sharers of that which is to come in fullness. The ethos celebrated is the task or goal of life towards which the celebrants move, and each moment of celebration becomes a new step towards the fullness. In this movement towards the goal, the liturgy confirms and integrates the celebrants in their true identity and ethos.

The liturgy functions also as a cfiguring principle. Liturgy as the celebration of the ethos of the people of God is the mirror in and through which the celebrants have to see themselves and the world around them. The truth of life revealed in the liturgy is the norm of Christian life. The liturgy remains as a principle of social integration and change. The ethos celebrated in the liturgy integrates the community as a whole and guides the steps of the celebrants. The liturgy also exhorts the celebrants to take up the goals of life. Here liturgy can be depicted as the pedagogy of ethos, the school in which the faithful are educated. Liturgy has also a mystagogical function.

SYNTHESIS AND CONCLUSION OF PART ONE

Our attempt in this part on the "The Relationship Between Liturgy and Ethos" was to construct a model which will bring out the integral relation between liturgy and ethos and will help us as a paradigm for the second part on the "Ethical Meaning of the Malankara Liturgy of Marriage". Here, we have taken "ethos" as the key concept with which we begin to reflect on liturgy.

We started with the definition of ethos. We saw the various dimensions of ethos from the different definitions. As a synthesis of the definitions we said that ethos denotes a *morally accepted behaviour* of the individuals, acquired from a *society* and its *culture* which gives the members of a society their *identity*. From a theological perspective, ethos refers to the *mode of being* and *acting* of the *redeemed man* whose *identity* is *ecclesial* and *liturgical*.

Ethos is transmitted in the normal social interaction. This transmission takes place essentially through the medium of symbols because man is a symbol-making animal. Ethos has got different forms. Ernest Wolf Gazo describes three forms of ethos, namely, postfigurative, cofigurative and prefigurative ethos. The ethos of a society or group is the norm of social moral behaviour. Ethos functions also as *parenthesis*. Ethos exhorts the members of a society to cope with its goals.

From this perspective of ethos we tried to see the liturgy. The ethos, or the fruit of redemption, is offered to the Christian faithful through the medium of symbols in the liturgical celebration. Liturgy is the celebration of the Trinitarian life and the life of the Church. Therefore, we can say that it is in the liturgy that the Christian faithful find their ethos or the truth of their existence. The symbols - the means of divine self-communication, through which the fruit of redemption is offered to the people of God in liturgy, are taken from the culture of the people. The symbols taken from the culture are also the vehicles through which the ethos of a society is being expressed, communicated and transmitted. Here we see a real incarnation at the existential level. Liturgical celebration becomes the focal point in which God communicates himself to the people of God, and the people receive the self-communicating God and respond to him in their own way through the symbols. We see here the two dimensions of ethos, namely, the truth of Christian life in the sense of redemption offered to them in the liturgy and the truth of human life and the values and norms as expressed in the symbols taken from the culture.

Through the symbols, God reveals himself as the redeemer, the truth of life and the ultimate reality. The celebrating faithful exercise their priestly ministry in

the celebration and meet their God as one who communicates himself, as one who reveals himself, and they offer themselves as a self-gift in the liturgy. Thus, the liturgical celebration becomes the medium in which the ethos of the people of God is being celebrated.

We described liturgy as the postfigurative ethos, the prefigurative ethos and the cfigurative ethos. We saw that liturgy has the unique capacity to merge together in its sacred space and time, the postfigurative and prefigurative ethos, and make them present here and now. Therefore, we can say that in the liturgy, the postfigurative and prefigurative ethos converge into the present and become the cfigurative principle and integrate the present.

Postfigurative Ethos

We see the postfigurative dimension of ethos from two different perspectives. First of all, it refers to the fruit of redemption offered to the individual Christian in and through the liturgical celebration. Our main thrust here is to look at liturgy from a theological perspective. Secondly, we see postfiguration in an anthropological sense. Here, we try to see how the ethos of the society in which the liturgy evolves is taken over to the liturgy and how it is given a new meaning.

Prefigurative Ethos

Prefigurative refers to the fullness that is to come in the eschaton. In sacred space and time, the liturgy anticipates and makes present for the celebrants the fullness of reality which is to come. Here we see prefiguration not as a pointer, but as a present participation in the fullness which is to come. In the sacred space and time of the liturgy, the celebrants are drawn to the ultimate ethos which is to come in fullness. The prefigurative ethos integrates the existing ethos. That which is to come remains a goal and always integrates the existing ethos. It also leads the faithful to the fullness of ethos. Each moment of liturgical celebration of the individual becomes a growth in the ethos received and a movement towards the fullness which is to come.

Cfigurative Ethos

The postfigurative ethos and the prefigurative ethos converge into the present, and remain as a cfigurative principle. By cfiguration we mean that the ethos celebrated in the liturgy guides, motivates and accompanies the present life

of the Christian. This configurative dimension is seen in two ways, namely, as norm and parenesis. The truth of life, celebrated in the liturgy, is the norm which has to guide the present. The Christian life has to become an expression of this norm of life. It is through this mirror that the Christian faithful are supposed to see themselves and the world around them. The ethos celebrated in the liturgy also exhorts the celebrants to accept the norm and leads them to realize it in their lives.

PART TWO

THE ETHICAL MEANING OF THE

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1. Introduction

In the first part of this thesis, we have depicted liturgy as the ethos of the people of God. We have seen liturgy as the *locus* where theology, spirituality and ethics are subsumed and manifested. From this it follows that liturgy can be taken as the basis for an ethical reflection. Against this background, in this part we make an attempt to delve into the marriage liturgy with the intention of entering into the living faith of the Malankara Church regarding the conjugal ethos. Thus, this part is a study on the ethical meaning of the Malankara liturgy of marriage.

We take the liturgy of marriage as the basis and analyze it using the postfigurative, prefigurative and cfigurative model which we have drawn in the first part of this thesis. We have already depicted the postfigurative ethos, prefigurative ethos and the cfigurative ethos as paradigms of identity and commitment. In our analysis of the liturgy, we try to see how the Malankara liturgy of marriage reveals the identity of the Malankara couple, and how this identity envisages a commitment corresponding to it. In this way, from the analysis of the liturgy in the whole background of the Malankara Church and its tradition, we hope to arrive at the ethical life of the Malankara couple. The prime motif of this analysis is to investigate the integral relationship between liturgy, theology, spirituality and ethical life.

As our study is based on the liturgy of marriage, and because of the speciality of the model that we have taken, we meet with an unavoidable repetition in this part. The same texts and symbols may have postfigurative, prefigurative and cfigurative dimensions which force us to look at the texts from three perspectives, and this results in a sort of repetition.

2. The Malankara Rite: A Historical Brief

It is beyond the scope of the present work to offer a detailed survey of the origin and development of the Malankara Rite. However, since this part is dedicated to an analysis of the Malankara liturgy of marriage and in our reflection we try to understand the meaning of the different rites and symbols of the marriage liturgy, some introductory notes on the history of the rite are indispensable.

The Malankara Church forms part of the larger Christian community in India called the "St. Thomas Christians". As the name indicates, the Church traces

her origin to the apostolate of St. Thomas in India in 52 AD.¹ The available historical sources indicate that the liturgy and the ecclesiastical set-up of the Thomas Christians were closely connected with the Church of Persia. The St. Thomas Christians were under the jurisdiction of the Catholicos of Seleucia-Ctesiphon in Persia, received bishops from them and followed the East-Syrian or Chaldean liturgy.² The liturgical language was Syriac from which they also have the name "Syrians". It seems that there were also cultural adaptations in matters of liturgy.³ Studies show that the ecclesiastical set-up and the disciplinary heritage of the Thomas Christians were a blending of the East-Syrian and Indian sources.⁴

The coming of the Portuguese missionaries in 1498, opened a new chapter in the history of the Thomas Christians. As the missionary efforts progressed, problems also developed. The Portuguese compelled the Thomas Christians to cut off the Persian ties and to accept the Latin jurisdiction. Another reason for the difficulty was that the Portuguese considered the baptism of the Thomas Christians as invalid, accusing them of being Nestorian heretics. The Portuguese missionaries were scandalized at most of the customs and practices of the Thomas Christians which were in common with the Hindus. The married clergy system which

¹ Cf. A.E. MEDLYCOT, *India and the Apostle Thomas: An Enquiry with a Critical Analysis of Acta Thomae*, David Nutt, 1905, 22; O.C. FELIX, *Historical and Traditional Records on Early Christianity in Northern India*, Calendar and Directory for the Capuchin Missions in India, 1908, Vatican Missionary Exhibition, 1925, 1; A. THAZHATH, *The Juridical Sources of the Syro-Malabar Church*, Oriental Institute of Religious Studies, Kottayam, 1987, 15; P. PODIPARA, *The Thomas Christians*, St. Paul Publications, Bombay, 1970, 16-17.

² PODIPARA, *The Thomas Christians*, 29-30; C. MALANCHARUVIL, *The Syro-Malankara Church*, Pontifical Institute Publications, Alwaye, 1973, 3-4; H.C. PERUMALI & E.R. HAMBYE, *Christianity in India*, Prakasam Publications, Alleppy, 1972, 31; L. BROWN, *The Indian Christians of St. Thomas*, Cambridge University Press, Cambridge, 1982, 281; P. PODIPARA, "Hindu in Culture, Christian in Religion and Oriental in Worship", in *Ostkirchliche Studien* 58(1959), 99.

³ THAZHATH, *The Juridical Sources of the Syro-Malabar Church*, 50-51; PODIPARA, *The Thomas Christians*, 73-74.

⁴ Cf. PODIPARA, *The Thomas Christians*, 69; X. KOODAPUZHA, "The Indian Church of the Thomas Christians", in *Christian Orient* 1(1980), 32; THAZHATH, *The Juridical Sources of the Syro-Malabar Church*, 7-63. Here the author speaks about "The Law of Thomas" which includes the customs, traditions, privileges, and norms of the Thomas Christians. Fr. Placid Podipara brings out this aspect clearly in his article. Cf. PODIPARA, "Hindu in Culture, Christian in Religion and Oriental in Worship", 89-104.

prevailed in India was also a source of difficulty for the new missionaries.⁵ The attitude of the missionaries to make the Thomas Christians more Catholic, finally led to a division among the Thomas Christians with the famous "Coonan Cross Oath" in which one group of the Thomas Christians took an oath that they would never obey the Portuguese missionaries.⁶ The separated group is called *Puttenkūttukār* (Those of the new group), and those who remained loyal to the missionaries are called *Pazhayakūttukār* (The old group).

The dissident group tried to get bishops from the Catholic Patriarchs, but with continuous requests having been denied, they turned to the Jacobite Patriarch of Antioch. In 1665, a Jacobite bishop named Mar Gregorios came to India. The *Puttenkūttukār* received him happily and it is through him that the new group came in contact with the Antiochene or West-Syrian liturgy.⁷ The *Puttenkūttukār* came to be also known as the Malankara Jacobite Church.

The history shows that after the division, there were attempts at reunion. But this effort found success only in 1930 when Mar Ivanios, a prominent bishop from the Malankara Jacobite Church, together with some of his followers, reunited with the Catholic Church. Mar Ivanios and the newly reunited community were permitted to have the rite which was prevailing in the Malankara Church. Thus we have the Malankara rite in the Catholic Church.⁸

3. The West-Syrian or Antiochene Liturgy

As we have already mentioned, the Malankara rite belongs to the

⁵ A.M. MUNDADAN, *Indian Christians: Search for Identity and Struggle for Autonomy*, Dharmaram Publications, Bangalore, 1984, 30-32; PODIPARA, *The Thomas Christians*, 118-138; BROWN, *The Indian Christians of St. Thomas*, 18-19; PODIPARA, "Hindu in Culture, Christian in Religion and Oriental in Worship", 102-103.

⁶ Cf. PODIPARA, *The Thomas Christians*, 122-152; MALANCHARUVIL, *The Syro-Malankara Church*, 8-22; BROWN, *The Indian Christians of St. Thomas*, 92-100; MUNDADAN, *Indian Christians: Search for Identity and Struggle for Autonomy*, 50. The Coonan Cross Oath was an after-effect of the Synod of Diamper in which the missionaries made radical changes in the whole ecclesiastical set-up of the Thomas-Christians. For the details on the Synod of Diamper Cf. J. THALIATH, *The Synod of Diamper*, Pontifical Gregorian University, Rome, 1958.

⁷ MALANCHARUVIL, *The Syro-Malankara Church*, 22-52; PODIPARA, *The Thomas Christians*, 152-156; L. MOOLAVEETIL, *The Malankara Catholic Church*, Bethany Publications, Kottayam, 1988, 14-15.

⁸ Cf. MALANCHARUVIL, *The Syro-Malankara Church*, 119-155; MOOLAVEETIL, *The Malankara Catholic Church*, 67-76; PODIPARA, *The Thomas Christians*, 210-213.

Antiochene family of the oriental rites. As the name signifies, the origin of this rite is in Antioch. Antioch was the third greatest city in the Roman empire and the capital of the Oriens Region. Antioch is well-known as one of the central and dynamic forces among the formative centres of Christianity. The Church of Antioch was founded by St. Peter. It was here that the Apostles were first called "Christians" (Acts 11, 26). The place of the Antiochene Church in the early period could be noticed from the representation of the bishops in the first ecumenical council of Nicea in 325.⁹

The oldest document available on the earliest form of the Antiochene liturgy is the so-called "Clementine Liturgy" included in the eighth book of the *Apostolic Constitutions*.¹⁰ The liturgy of St. James is considered as the oldest form of the Antiochene eucharistic liturgy.¹¹ It was the general practice that the smaller communities borrowed the liturgical prayers and rites of the more influential and major Churches. Thus, the Antiochene liturgy spread throughout the whole of the Oriens province.

For our purpose, it is essential to look into the socio-religious milieu of the Antiochene Church. The studies done on the early history of Syriac Christianity show that it had a Judeo-Christian origin. Gradually, we see a breakaway from the Jewish communities. Though this separation from Judaism was complete by the 4th century, in certain important respects Syriac Christianity still remained

⁹ Cf. A.S. ATIYA, *A History of Eastern Christianity*, Methuen & Co. Ltd, London, 1968, 169-172; G. CHEDIATH, *Antiokian Sabha, Ulbhavavum Valarcayum*, in Malayalam (The Church of Antioch, Origin and Growth), Pontifical Oriental Institute of Religious Studies, Kottayam, 1986, 1-2.

¹⁰ F.E. BRIGHTMAN, *Liturgies Eastern and Western*, University Press, Oxford, 1967, xvii. According to Brightman, the *Apostolic Constitutions* are so far the ultimate authority for the liturgy as a whole. The general order of the Clementine liturgy is basically followed by all the liturgies of the Antiochene family. Cf. also A. GASTOUÉ, "Liturgie d'Antioche", in F. CABROL & H. LECLERQ, eds., *Dictionnaire d'archéologie chrétienne et de la liturgie*, Vol.I,2, Letouzey et Ané Éditeurs, Paris, 1907, 2422-2431; G. PANICKER, *An Historical Introduction to the Syriac Liturgy*, SCC 3, SEERI, Kottayam, 1990, 8-9; CHEDIYATH, *Antiokian Sabha, Ulbhavavum Valarcayum*, 6-8.

¹¹ One of the important manuscripts pertaining to the Antiochene liturgy is the *Vaticano Siro 51*. Cf. E.R. HAMBYE, "La semaine sainte dans l'église Syro-Malankare", in *L'Orient Syrien* 3(1958), 211. On the liturgy of St. James Cf. L. MOOLAVEETIL, *Yakōbinte Anāphora Oru Pathanam*, in Malayalam (A Study on the Anaphora of St. Jacob), St. Thomas Apostolic Seminary, Kottayam, 1976.

spiritually close to the Synagogue.¹² The influence of the Jewish background, the separation and the consequent rejection can be noticed in the Malankara liturgy.¹³ We will speak about the influence of the Jewish background on the marriage liturgy in the course of the research.

The Antiochene Church with her theologians and thinkers flourished in the early centuries and played a leading role in the christological debates of the time. Nestorius, the patriarch of Constantinople, advocated the view of two natures of Jesus Christ. He was condemned by the third ecumenical council of Ephesus in 431.¹⁴ The anti-Nestorian trend of christology grew in Antioch and developed into another extreme view called monophysitism, a tendency which was already prevalent in the Alexandrian school. The fourth ecumenical council of Chalcedon in 451 condemned monophysitism.¹⁵ As a result, the See of Antioch became a prey to the conflicting parties, those who accepted and those who rejected Chalcedon, and this led to a division.

Emperor Justinian's determination to have one universal Church in his empire, followed a policy of suppression of Monophysitism. The monophysite hierarchy gradually became weak. But the Monophysites were organized and the Church was revitalized by the able leadership of Jacob Baradaeus from whom the monophysites began to be known also as Jacobites.¹⁶ Under the patronage of the Jacobites, the Antiochene liturgy grew and developed.¹⁷ It is through the Jacobite bishops who came to India that the Antiochene rite reached the Indian soil.

¹² Cf. R. MURRAY, *Symbols of Church and Kingdom*, Cambridge University Press, Cambridge, 1975, 4, 18. Cf. also A.A. KING, *The Rites of Eastern Christendom*, Vol. I, Catholic Book Agency, Rome, 1947, 37.

¹³ The separation and rejection can be very well noticed from the anti-Jewish motif present in the holy week liturgy. Cf. *Prayer with the Harp of the Spirit*, Vol. III, ET by Francis Acharya, Kurisumala Ashram, Vagamon, 1985.

¹⁴ Cf. ATIYA, *A History of Eastern Christianity*, 177; KING, *The Rites of Eastern Christendom*, 63.

¹⁵ Cf. ATIYA, *A History of Eastern Christianity*, 177-178.

¹⁶ Cf. ATIYA, *A History of Eastern Christianity*, 181-183; G. DOWNEY, "Antioch", in *New Catholic Encyclopedia*, Vol. I, McGraw-Hill Book Company, New York, 1967, 623-626; A.A. KING, *Liturgie d'Antioche, rite Syrien et rite Chaldéen*, Maison Mame, Paris, 1967, 22-26; CHEDIATH, *Antiokian Sabha, Ulbhavavum Valarcayum*, 40-52.

¹⁷ On this growth and development Cf. DALMAIS, *Le liturgie orientale*, 46-48. This growth and development could be noticed from the great number of alternative anaphoras. Cf. A. FORTESCUE, "Syrian Rite, West", in *The Catholic Encyclopedia*, Vol. XIV, The Encyclopedia Press, New York, 1913, 417-419.

4. The Malankara Liturgy of Marriage

Up to the present, no study has been done on the history of the Malankara marriage liturgy. A study in this line is beyond the scope and limits of my research. From the available sources, we may say that the marriage liturgy of the Malankara Church is believed to have been compiled and arranged from the ancient Antiochene tradition by Jacob of Edessa(+795).¹⁸

5. A Short Presentation of the Liturgy of Marriage

In order to facilitate our reflection on the liturgy of marriage, we give here a short presentation of it. The text of the marriage liturgy is given in the appendix as *Appendix II*. There are two separate services in the Malankara liturgy of marriage, namely, the service of the rings and the service of the crowns which are celebrated together. The structure of both rites is the same except for the Bible readings, the rite of *minnu* (മിന്നു),¹⁹ the rite of *mantrakōṭi* (മന്ത്രകോടി),²⁰ the rite of joining the hands and an admonition, which come at the last part of the service of the crowns. Therefore, we present the first rite in detail and speak about the last part of the second rite.

On entering the church, the bridegroom and the bride stand before the sanctuary and kestrumo in the nave, in front of the assembly. The rings, crowns, the *minnu* and the *mantrakōṭi* are placed on the table before which the marriage ceremony takes place. The priest having vested comes to the nave and begins the ceremony.

The priest begins by saying "Glory be to the Father, and to the Son and to the Holy Spirit". The people respond by saying: "May mercy and grace be upon us, weak and sinful servants, in both worlds for ever". The priest asks the

¹⁸ Cf. H. DENZINGER, *Ritus Orientalium Coptorum, Syrorum et Armenorum*, Tomus Secundus, Akademische Druck und Verlagsanstalt, Graz-Austria, 1961, 386; WILHELM DE VRIES, *Sakramententheologie bei den Syrischen Monophysiten*, OCA 125, PIO, Rome, 1940, 244; T. PAZHOOR, "Vivāham", in L. MOOLAVEETIL, ed., *Kūdāsakal Malankarasabhayil* (Sacraments in the Malankara Church), Bethany Scholasticate, Poona, 1980, 163. Cf. also *The Order of Solemnization of the Sacrament of Matrimony According to the Ancient Rite of the Syrian Orthodox Church of Antioch*, Edited and Published by Athanasius Yeshue Samuel, Hackensack, New Jersey, 1974, 5; WILLIAM WRIGHT, *A Short History of Syriac Literature*, Adam and Charles Black, London, 1894, 145.

¹⁹ *Minnu* is a pear shaped gold ornament with a cross at the center which the bridegroom ties around the bride's neck.

²⁰ *Mantrakōṭi* is a nuptial garment with which the bridegroom covers the bride.

bridegroom and the bride to express their consent. Then the priest begins an introductory prayer which is followed by the recitation of Psalm fifty one. Then the priest turns to the people, and the priest and the community together sing a hymn. After the hymn the priest turns to the east and recites a prayer. Then follows a hymn(*kuklion*) which is the recital of Psalm 45, 1-3. This is followed by *eqbo* or concluding prayer. This is a hymn based on the Song of Solomon 5, 8-15. Then comes a long prayer (*proemion and sedro*) which clearly brings out the theology of the rite of rings. After the *proemion*, the priest puts incense in the turible and imparts a blessing to the deacon. The priest continues to read the *sedro*, and at this time, the deacon incenses. This is followed by another hymn and the prayer of incense. Here too, the deacon incenses as mentioned above. After the prayer of incense comes the important moment of the blessing of the rings. The priest waves his right hand over the rings and blesses the rings in the name of the Trinity. Then the priest turns to the bridegroom and the bride and puts the rings on their fingers reciting a prayer. Afterwards, the priest recites a prayer for the bridegroom and the bride which has more the character of good wishes. After this prayer, the priest turns to the east and the priest and the community sing together a hymn(*soogeeso*). The first service is concluded with a prayer of blessing.

The second service has the same structure until the prayer of incense. After the prayer of incense come the Bible readings and the homily. Following the homily, the priest and the community sing together a hymn. Then the blessing of the crowns takes place. The priest waves his hands over the crowns and blesses them in the name of the Trinity. After the blessing, the priest takes the crown of the bridegroom in his hands and comes closer to him. He waves the crown ceremoniously three times above the bridegroom's head in the likeness of the descending of a dove and in the likeness of the cross, chanting a hymn to which the community responds each time with a hymn. Then the priest crowns the bridegroom while reciting a prayer. In the same way, the bride also is crowned. Afterwards, the priest takes the *minnu* in his hands and waves his right hand over it and blesses it in the name of the Trinity. The bridegroom comes behind the bride. The priest keeps the *minnu* in his hands and gives the thread to the bridegroom and he ties it around the bride's neck. At this time, the assembly sings a hymn signifying the meaning of the *minnu* as symbolising the Cross. Afterwards, the priest blesses the *mantrakōṭi* and gives it to the bridegroom and he puts it on the head of the bride. After this, the celebrant expresses a wish on behalf of the new spouses which has the form of an intercessory prayer. Then the priest turns to the east and the whole community sings a hymn. After the hymn, the priest turns to the assembly and admonishes the new spouses and the assembly. In the midst of this admonition, the priest joins the right hands of the spouses saying,

"From now on, I entrust you each to the other". The admonition is followed by the prayer of the Lord and the Nicene Creed. Then the intercessory prayers to the Holy Mother of God and to the Saints are sung. The whole ceremony ends with the final blessing of the priest.

6. THE STRUCTURE OF THE RITE

THE BLESSING OF THE RING

The Opening Prayer

Psalm 51

Eniyono

Prayer

Kuklion

Eqbo

Proemion-Sedro

Hymn

Etro

The Blessing of the Rings

Prayer for the bride and-
bridegroom

Soogeeso

Prayer of the Seal

THE BLESSING OF THE CROWN

The Opening Prayer

Eniyono

Prayer

Kuklion

Eqbo

Proemion-Sedro

Hymn

Etro

Hymn before reading

Reading: Eph. 5, 20-33

Gospel: Mt. 19, 1-12

Hymn

Blessing of the crowns

Crowning

The rite of *Minnu*

The rite of *Mantrakōti*

Wish

Hymn

Supplication of St. Jacob

Admonition

The rite of joining the right hands

Prayer of the Lord

Nicene Creed

Kuklion of the Blessed Virgin Mary

Kuklion of the Saints

Final Blessing

Chapter One

THE MALANKARA LITURGY OF MARRIAGE AS POSTFIGURATIVE ETHOS

Introduction

The Malankara liturgy of marriage as it is today is a datum, a creation of the past. It is the way in which the forefathers of the Malankara Church celebrated their vision of family life. This form of celebration has gone through a process of evolution, and we can detect Jewish, Syrian and Indian elements in its present form. The evolution of the liturgy of marriage has a twofold dimension, namely, an evolution at the level of ritual form and an evolution in the understanding of the content. About this A.J. Chupungco writes:

As an institution, marriage is rooted in the culture of the people. The symbols and texts of the celebration spring from values and traditions that shape the foundation of the society. ... The ritual form of marriage is furnished by the culture but its content as a sacrament is provided by the teaching of faith.¹

In this context we can say that from the liturgy of marriage in the Malankara Church, we can see the content of faith regarding marriage and family life. Through the liturgy, the Church had been depicting and celebrating its ideal of marriage for the past centuries. We see in the liturgy the ideals of Christian married life put forward by the Fathers of the Church and those who have gone before, and the way they have tread in the past. The present generation, by celebrating the same, is being taken up into the realm of this tradition and is being initiated into its sphere of life, into the experiences of their Fathers and forefathers. Therefore, from a theological perspective, the Malankara liturgy of marriage is postfigurative. Secondly, the present form of the marriage liturgy in the Malankara Church can lead us to the values and traditions of the society in which the liturgy evolved. By assimilating symbols and values from the society, liturgy has assumed the ethos of the society and the Church has given new meaning to it. Now, through these symbols, the values and the ideals of married life as seen by the Church are pictured for the present generation. Thus, the present form of the Malankara liturgy of marriage is also postfigurative. The different aspects of this postfigurative function are the point of our study in this chapter.

We try to see this postfigurative function at two levels. In the first part of this chapter, we try to see the Malankara liturgy of marriage as postfigurative from

¹ CHUPUNGO, "The Cultural Adaptation of the Rite of Marriage", 145.

a theological perspective. Here we try to see how the living faith of the Church, handed down throughout the centuries in the form of liturgy, depicts marriage. In the second part we look at the external form of the liturgy and see how this form also remains postfigurative, and how the symbols and rites received from the cultural milieu express the conjugal ethos. In this analysis we also try to see how the theology, spirituality and ethical life are integrally related to the liturgy.

1. Marriage: A Symbol of the Spousal Union Between Christ and the Church

The liturgy of marriage in the Malankara Church depicts Christian marriage as a symbol of the spousal union between Christ and the Church. This union is a fundamental theme in the whole Malankara liturgical tradition.² We also come across this basic theme in the Syrian tradition in general.³ When we delve into the depth of the prayers, we can see that the theology, spirituality and ethical commitment of the couples in the Malankara Church are based on and guided by this fundamental theme.

1. 1. Jesus as the Bridegroom

The marriage liturgy depicts Jesus as the Bridegroom. This is a New Testament title.⁴ The marriage liturgy adds many adjectives to this title. Jesus is addressed as the "True Bridegroom".⁵ Jesus is presented as the unique saviour, and salvation is fulfilled in the person of Jesus Christ; therefore, He is the True Bridegroom. He is also addressed as the "Heavenly Bridegroom".⁶ He is the

² Cf. Prayers of the feasts of the "Consecration of the Church" and the "Dedication of the Church", in *Prayer with the Harp of the Spirit*, Vol. II, 1-32. As we proceed we will be going into the details of this symbolism from the liturgy of marriage and the Malankara liturgy in general.

³ R. GRAFFIN, "Recherches sur le thème de l'église=épouse dans les liturgies et la littérature patristique de langue syriaque", in *L'Orient Syrien* 3(1958), 317-337; H. ENGBERDING, "Die Kirche als Braut in der ostsyrichen Liturgie", in *OCP* 3(1937), 5-48; H. KRUSE, "Das Brautlied der syrischen Thomas-Akten", in *OCP* 50(1984), 291-330.

⁴ Mt, 9,15; Mk, 2,19-20; Lk, 5,34-35; Jn, 3,29. The imagery in Ephesians 5, 21-33 and Revelation 21, 2-9 also indirectly refers to Jesus as the Bridegroom in relation to the Church.

⁵ SMC, 49, 67, 72, 75, 76.

⁶ SMC, 44, 46, 74.

Heavenly Bridegroom because he is from heaven⁷ and his bridal chamber is in heaven.⁸

This is a basic theme which we see also in the Malankara liturgy in general.⁹ When we look at it from the Syrian background, we can see that "bridegroom is one of the favourite titles by which the primitive Syrian ascetics expressed their passionate attachment to Christ".¹⁰

1. 1. 1. The Self-sacrificing Love of the Bridegroom

The sacrifice of Jesus is the price paid by the Bridegroom for his Bride, the Church. The marriage liturgy clearly says that it is by giving His Body and Blood as dowry that Jesus has made the Church his own.¹¹ This divine initiative and self-offering of Jesus as the basis of this mysterious relationship was realized on the Cross. It was on the Cross that the betrothal between Jesus and the Church took place. Jesus tells the Church, "Come in peace, O' beautiful one who on the Cross was betrothed to me".¹² The Cross is the symbol of the self-offering of Jesus. This sacrifice is the supreme expression of love, and this self-sacrificing love is the foundation for this mysterious relationship. It is a redeeming love. Jesus purified

⁷ He came down to be betrothed to the Church and to make her his own Bride. Cf. SMC, 53, 62-63.

⁸ SMC, 76. Syriac writers describe the Kingdom of heaven as the "bridal chamber". Cf. S. BROCK, *Spirituality in Syriac Tradition*, SCC 2, SEERI, Kottayam, 1989, 41.

⁹ Cf. *Prayer with the Harp of the Spirit*, Vol. II, 14. Jesus is addressed as the "True Bridegroom" in the Holy Qurbano. Cf. *The Order of the Holy Qurbano of the Syro-Malankara Church*, St. Joseph's Press, Trivandrum, 1987, 256. Cf. also *Malankara Kattōlikkāsabhayūṭe Ārāḍhanakramam. Tirunālukaḷ*, in Malayalam (The Liturgy of the Malankara Catholic Church. Feasts), St. Joseph's Printing House, Tiruvalla, 1988, 103.

¹⁰ Cf. MURRAY, *Symbols of Church and Kingdom*, 132. The author gives examples from the Odes of Solomon and from the writings of Ephrem and Aphrates. Cf. also L. EDAKALATHUR, *The Theology of Marriage in the East Syrian Tradition*, Mar Thoma Yogam, Rome, 1994, 226-229.

¹¹ SMC, 46-47.

¹² SMC, 56. The Cross is seen by the Syrian Fathers as the symbol of redemption and it is through the Cross that the reentry into paradise has become a reality. Cf. HParad, XII:10, BROCK, ET, *Hymns on Paradise*, St. Vladimir's Seminary Press, New York, 1990, 164. For details about the symbolism of the Cross in the Syrian tradition see P. YOUSIF, "La croix de Jésus et le paradis d'Eden dans la typologie biblique de saint Ephrem", in *ParOr* 6-7(1975-1976), 29-48; P. YOUSIF, "Le symbolisme de la croix dans la nature chez saint Éphrem de Nisibe", in *OCA* 205, PIO, Rome, 1976, 207-227.

his Bride, the Church, through his innocent Blood from all defects and imperfections.¹³

1. 1. 2. The Fulfilment of the Divine Plan of God

The basis of the spousal union between Christ and the Church is the divine initiative which makes the Church the "Bride of Christ".¹⁴ The sacrifice of Jesus on the Cross is the fulfilment of the divine plan of God which began with creation. The Church says, "You are the One who betrothed me, the One who planted Eden".¹⁵ The same God came down on earth in order to reconcile heaven and earth¹⁶ and the fruit of this reconciliation is the Church. This choice of the Church as His Bride is definite and this covenant cannot be broken.¹⁷ This is the fulfilment of the divine plan of God.

The divine initiative in making the Church "the Bride of Christ" is a theme that occurs frequently in the Malankara liturgy.¹⁸ This divine initiative has a long history. God had chosen Israel but she failed to respond to His will.¹⁹ Now God has chosen the daughter of the Gentiles as the Bride of Christ.²⁰ The prayers clearly see this as the fulfilment of the divine plan of God.

The election of the Gentiles in the place of the former Israel is a prominent theme in the writings of the Syrian Fathers. They bring out the idea that the Church is the authentic fulfilment of the "former nations". God's choice of Israel is not complete in itself, but only a movement in history, pointing to fulfilment in the Church.²¹ Thus, when the Church addresses Jesus as the Bridegroom, it refers

¹³ SMC, 44.

¹⁴ This is a frequent theme that occurs in the marriage liturgy. Cf. SMC, 44, 46, 53, 56, 76.

¹⁵ SMC, 75.

¹⁶ Cf. SMC, 41-42. Man has fallen away from the state of paradise through sin and it is through the incarnation of the Son of God that man has regained the lost state of life. Cf. HVirg, 48:17-18; K.E. McVEY, ET, *Ephrem the Syrian*, Paulist Press, New York, 1989, 455. Cf. also HNat 8:1.

¹⁷ Cf. SMC, 47-48. The covenantal aspect will be treated later in 1.3.2.

¹⁸ Cf. *Prayer with the Harp of the Spirit*, Vol. II, 14, 18-19.

¹⁹ *Prayer with the Harp of the Spirit*, Vol. III, 392-393.

²⁰ SMC, 44.

²¹ Cf. MURRAY, *Symbols of Church and Kingdom*, 49-50.

to the whole work of salvation brought by His life, death and resurrection, and handed on through the Church, His bride.

1. 2. The Church, the Bride of Christ

The personified image of the Church as the Bride of Christ is a New Testament theme.²² Schillebeeckx points out that this Pauline idea of the Church as the Bride of Christ exerted an earlier and a greater influence in the East than in the West. In his opinion, the Syrian Churches were the first to have a liturgical feast of the Church as Bride.²³ The Syrian tradition often depicts the Church as the Bride of Christ.²⁴ This theme comes out in the prayers of the Malankara Church, especially in the marriage liturgy.²⁵ We will now proceed to develop the different aspects of this image of the Church as Bride of Christ.

1. 2. 1. The Church as Bride at Baptism

In the marriage liturgy, Christ is addressed as "the One who betroths the souls of the pure and dedicated".²⁶ We see also reference to the betrothal of Christ to the Church through water and the Spirit. In one of the prayers we read, "You betrothed her from water and the Spirit and You made her Your bride".²⁷ In the context of the Malankara liturgy and against the Syrian background, we can understand that these two symbols are clear indications of baptism. In the Syrian tradition, the theme "Church as Bride" is integrally related to baptism. Thus for the Syrian writers, Christ's baptism is the moment of betrothal of Christ to the

²² Cf. Eph 5, 22-33.

²³ Cf. E. SCHILLEBEECKX, *Marriage Human Reality and Saving Mystery*, Sheed and Ward, London, 1984, 344.

²⁴ St. Ephrem depicts the Church as the Bride of Christ. Cf. HVirg, XXXIII: 1; HResur, III: 1-7, CDiat, III:17. This theme could be seen also in other Syrian Fathers. Cf. MURRAY, *Symbols of Church and Kingdom*, 131- 142. Cf. also YOUSIF, "An Introduction to East Syrian Spirituality, 32-34; S. BROCK, *The Luminous Eye*, C.I.I.S, Rome, 1985, 99-101. This theme is developed by Geevarghese Panicker. Cf. G. PANICKER, *The Church in the Syriac Tradition*, SCC 6, SEERI, Kottayam, 1993.

²⁵ The prayers of the feasts of the "Consecration of the Church" and the "Dedication of the Church" depict the Church as the Bride of Christ. Cf. *Prayer with the Harp of the Spirit*, Vol. II, 1-32. For this theme in marriage liturgy Cf. SMC, 40, 45, 46, 52-53, 76.

²⁶ Cf. SMC, 49.

²⁷ Cf. SMC, 45.

Church,²⁸ "the moment when John the Baptist, 'the friend of the bridegroom'(Jn 3, 29), unveils and reveals the Bridegroom to the expectant bride".²⁹ Christ's baptism in the Jordan is the foundation of Christian baptism. St. Ephrem sees baptism as the moment when Jesus seals the newborn lambs in His flock.³⁰ This flock is His Bride, the Church.

As Christ's baptism represents the betrothal of Christ to his Church, so, each Christian's baptism represents the betrothal of Christ to each individual Christian soul, for Christ "has come to be betrothed to souls".³¹ This would mean that "the Church's union with Christ is intimately connected with the union which Christ forms with each member at baptism".³² St. Ephrem sees baptism as putting on Christ.³³ He writes in his hymns on the Nativity:

Blessed is He who engraved our soul and adorned and betrothed her to Him(self),

Blessed is He who made our body a Tabernacle for His hiddenness.³⁴

Thus, the symbol of the Church as the Bride of Christ is not a figurative language or something that happened in the past, but a reality which through baptism affects the present, the life of each individual Christian here and now.

²⁸ Cf. HVirg XV:3; McVEY, *Ephrem the Syrian*, 326.

²⁹ BROCK, *Spirituality in Syriac Tradition*, 65. We have already referred to the fact that the Syrian writers see Jesus' death on the Cross as the moment of betrothal. Cf. 1.1.1. Here we see them describing Jesus' baptism at the Jordan as the moment of betrothal. This comes from their concept of sacred time. About this Sebastian Brock writes: "The total effect of the incarnation is operative at any single point along its main 'staging posts', that is to say, Mary's womb, the 'womb' of the Jordan, and the 'womb' of sheol. Thus what is still to be effected by Christ in historical time by His death and resurrection can be anticipated in sacred time already while He is still in the womb, or at baptism in the Jordan". Cf. BROCK, *Luminous Eye*, 71-72.

³⁰ Cf. HEpiph, III:1; NPNF, Vol. XIII, 269.

³¹ Cf. HVirg, XXV:16; McVEY, *Ephrem the Syrian*, 374.

³² MURRAY, *Symbols of Church and Kingdom*, 141. Cf. also BROCK, *Spirituality in Syriac Tradition*, 66-67.

³³ Cf. HEpiph, VIII: 17; NPNF, Vol. XIII, 278.

³⁴ HNat, 3:7; McVEY, *Ephrem the Syrian*, 84.

1. 2. 2. The Church as the New Paradise

The Church is pictured in the marriage liturgy as the fulfillment of the divine plan of salvation of which the Body and Blood of Jesus is the pledge.³⁵ The Church takes the place of Eden which was given to man as his heritage and which, as a result of sin, he lost. The Church addresses Jesus as the planter of Eden and the Church tells the Lord:

You are the young One who betrothed me, the One who planted Eden;
May the sweet wind from Your garden which refreshes me pass over me.³⁶

It is the sweet wind from His garden which refreshes the Church. Or, rather, the Church is that garden from which the sweet wind flows because Jesus has established the chamber of the Church in heaven. In the second service, the community sings:

Your bridegroom has established your chamber in the highest heavens, O Church. And as He promised, He raised you up and seated you on the heights, above all the heavenly dominations, rulers and powers.³⁷

In the context of the Malankara liturgy and the Syrian tradition, we can see that paradise is another term for expressing the fulfillment of the divine plan of salvation in and through the Church. The Malankara liturgy explicitly describes the Church as paradise. On the Sundays of the Easter season the Church sings:

The Holy Church, the bride of Christ
resembles paradise, the fullness of all divine gifts.
There is baptism, the bones of the Martyrs, the altar,
and there are priests to distribute the medicine of life.³⁸

From this it becomes clear that the fullness of the divine plan of salvation is realized in the Church. Baptism and altar are references to the sacramental life of the Church through which the believers enjoy the fruits of the new paradise.

³⁵ Cf. SMC, 45, 46-47, 65.

³⁶ SMC, 75.

³⁷ SMC, 61.

³⁸ *Malankara Suriyāni Kattōlikkarūṭe Prārthanakramam*, in Malayalam (The Prayerbook of the Malankara Syrian Catholics), St. Mary's Press, Trivandrum, 1989, 32. The translation is my own. In the Syrian tradition altar stands for Eucharist. The "Medicine of Life" is a prominent theme in the Syrian tradition. The references can be to Christ and Eucharist. For details see BROCK, *The Luminous Eye*, 77-91.

According to the Syrian Fathers, the recovery of paradise was the aim of Jesus' death.³⁹ Through Adam, mankind had lost paradise. Through the second Adam, Jesus, mankind has regained the lost paradise. The Son of God has realized this task by accepting the Church as His Bride and the Church is this paradise. The sacramental life of the Church can be said to be anticipating paradise on earth.⁴⁰

1. 2. 3. The Church as the Faithful Bride

The Church is the faithful Bride. Jesus himself addresses his Church as "faithful".⁴¹ This faithfulness is the quality with which the Church responds to the unilateral choice of the Son of God which gives her the status of the Bride of Christ.⁴² The Church is filled with love for her Bridegroom and she always rejoices in the beauty of her Bridegroom.⁴³ In the context of the Malankara liturgy, this theme has a special significance. The faithlessness and the consequent rejection of Israel is expressed in the Malankara liturgy. In the Holy Week liturgy we read: "The bride I had chosen left me in hatred. I chose another one".⁴⁴ The Lord uprooted the old vine and planted instead a new vineyard, the Church, the congregation of all peoples.⁴⁵ Contrary to the previous bride, the Church, the new bride, is faithful.⁴⁶ The marriage liturgy presents the Church as steadfast in her faithfulness. This faithfulness is also expressed in the words of the Church: "Thieves had fallen on me and they wanted to corrupt my beauty; but with Your

³⁹ HNat, VIII: 4; McVEY, *Ephrem the Syrian*, 119-120. Cf. also R. MURRAY, "The Lance which Reopened Paradise", in *OCP* 39(1973), 224-234.

⁴⁰ Cf. BROCK, *Spirituality in Syriac Tradition*, 38-40. Here the author speaks about "the recovery of paradise". Syrian Fathers see a contrast between Eve's birth from Adam with the birth of the Church from the side of Jesus. Adam's rib issued death and our Lord's side gives life. Cf. also MURRAY, *Symbols of Church and Kingdom*, 138.

⁴¹ Cf. SMC, 46, 47, 48. In the Syrian tradition the Church is depicted as the faithful bride in comparison with the old bride who betrayed him.

⁴² Cf. SMC, 53-56.

⁴³ Cf. SMC, 76-77.

⁴⁴ *Prayer with the Harp of the Spirit*, Vol, III, 383.

⁴⁵ Cf. *Prayer with the Harp of the Spirit*, Vol, III, 392. The marriage liturgy portrays the Church as the "daughter of the Gentiles". Cf. SMC, 44.

⁴⁶ Cf. *Prayer with the Harp of the Spirit*, Vol, III, 420, 425, 427, 441.

love I dispersed them and I was delivered from slavery".⁴⁷ The faithfulness of the Bride comes from the love towards her Bridegroom.

1. 2. 4. The Church as Spotless

The Church is frequently addressed as "holy Church".⁴⁸ The Bride of the heavenly Bridegroom has to be "without spot or wrinkle".⁴⁹ Therefore, Jesus has cleansed the Church by His Blood⁵⁰ and made her spotless.⁵¹ Since the Church is spotless, she is beautiful. In one of the hymns we read: "How beautiful You are, O daughter of the Gentiles, and how fair to look upon".⁵² Here too the divine initiative is stressed in the marriage liturgy, rather than the quality of the Church herself. It is the self-giving love of Jesus which has made her spotless. Therefore, the reference to the holiness of the Church is a reference to the self-giving love of Jesus towards His Church which makes her spotless. Through this imagery, the Church is again depicted as the fulfilment of the divine plan of salvation.

1. 2. 5. The Church: A Great Mystery

As Christ, the Bridegroom, is a mystery⁵³ so the Church, His Bride, also is a mystery. The words of St. Paul which are read in the liturgy, namely, "This is a great mystery; but I speak concerning Christ and his Church" (Eph 5, 32), express this mystery element. The primary condition for comprehending this mystery is to become a part of it. This is clear from the words of the Church: "He(Christ) has ordered and told me, 'anyone who comes to you, if you did not generate him from water, do not let him enter and partake of the mystery of the chalice in us'".⁵⁴ Through baptism, Christians become sharers in this mystery.

⁴⁷ SMC, 76.

⁴⁸ Cf. SMC, 45, 49, 51, 53, 65, 70.

⁴⁹ Eph, 5, 27.

⁵⁰ Cf. SMC, 44.

⁵¹ Cf. SMC, 44, 64.

⁵² Cf. SMC, 64. The Church is often addressed as beautiful. Other references can be found on pages 43, 44, 56, 77.

⁵³ Cf. SMC, 45: God is exalted and surpasses all human senses. Cf. also SMC, 62: "The philosophers and scholars can not search or scrutinize Him...". These references point to the fact that God is beyond all human comprehension.

⁵⁴ SMC, 47.

When the Syrian Fathers speak of the Church as the "Bride of Christ", they always bring out the element of mystery in it. In describing the betrothal between Isaac and Rebekah at the well as the type of the betrothal between Christ and the Church at Jordan, Jacob of Serug depicts the Church as a great mystery.⁵⁵ First of all, it is a mystery because the initiative is from God. Everything is seen as the fulfilment of the Divine Plan of God. As God is a mystery, the Church also is a mystery. Secondly, the relation between Christ and the Church is unique and unexplainable. This uniqueness and mystery element can be seen in the writings of the Syrian Fathers. For example, Jacob of Serug writes:

At what wedding, apart from this, did they break
the body of the bridegroom for the guests in place of other food?
Wives are separated from their husbands by death
but this bride is joined to her beloved by death.⁵⁶

This is the uniqueness of the relationship. It is a mystery. The Bride rejoices in the death of the Bridegroom because in this way she obtains life. The Body of the Bridegroom is served to the guests because it is through this Body that the guests receive real happiness and eternal joy.

1. 3. Marriage Symbolizes the Relationship Between Christ and the Church

The relationship between Christ and the Church is depicted through the symbolism of marriage. The prayers in the liturgy of marriage in general, the reference to the "mystery" in the letter to the Ephesians, the reference in the Gospel reading about the creation of man and woman, give us the picture that the matrimonial union between man and woman is a symbol of the spousal union between Christ and the Church.⁵⁷

This becomes more evident in the whole context of the Syrian tradition. In this tradition, even the first couple is seen as a symbol of this mystery. But the

⁵⁵ Cf. GRAFFIN, "Recherches sur le thème de l'église=épouse dans les liturgies et la littérature patristique de langue syriaque", 324-326.

⁵⁶ Jacob of Serug, "Concerning the Veil on Moses' Face", in S. BROCK, *Studies in Syriac Spirituality*, Ed. by J. Vellian, The Syrian Churches Series 13, Anita Printers, Poona, 1988, 78. In this book Brock gives the complete translation of this poem.

⁵⁷ Cf. K. VALUPARAMPIL, "The Theology and Spirituality of Holy Matrimony According to the Malankara Syrian Church", in *Christian Orient*, 11(1990), 187-188; T. PAZHOOOR, *Vivāham*, in Malayalam (Marriage), in L. MOOLAVEETIL, ed., *Kūdāsakal Malankarasabhayil*, (Sacraments in the Malankara Church), Bethany Scholasticate, Poona, 1980, 163-164.

full revelation came only after the incarnation of Jesus Christ, the Son of God. Jacob of Serug makes this clear:

Moses put in his writings
that 'a man should leave his father and mother
and cleave to his wife so that the two of them might be one
completely'.
The prophet Moses introduced the account of the man and his wife
Since through them Christ and His Church are spoken of.⁵⁸

The relationship between the first man and woman is seen as pointing to the relationship between Christ and the Church. "Adam's side gave birth to a woman who gives birth to mortals, while our Lord's side gave birth to the Church who gives birth to immortals".⁵⁹ Man understands this mystery through the human reality which is the relationship between man and woman in marriage. Jacob of Serug writes:

Man and wife were the basis of this mystery
they served as a picture and type and image for reality
by means of them Moses uttered this great mystery.⁶⁰

The spousal union between Christ and the Church remains the source and model of Christian family life. Christian marital relationship has to be shaped, vitalized and inspired by this basic relationship between Christ and the Church. This is the mind of the Church and of the Fathers of the Church. It is this aspect that we refer to as postfigurative ethos. As a symbol of the spousal union between Christ and the Church, Christian marriage acquires the characteristics that we see in the relationship between Christ and the Church.

1. 3. 1. The Divine Initiative Constitutes a Family

The initiative of God is clearly stressed in the liturgy. The emphasis throughout the liturgy is that God is uniting the couple through the ministry of His Church.⁶¹ As the divine initiative has made the Church, the Bride of Christ,⁶² so also it is the divine initiative that unites the couple. The blessings that God gave

⁵⁸ Jacob of Serug, "Concerning the Veil on Moses' Face", 77.

⁵⁹ Jacob of Serug, "Concerning the Veil on Moses' Face", 84.

⁶⁰ Jacob of Serug, "Concerning the Veil on Moses' Face", 79.

⁶¹ Cf. G. PANICKER, "Christian Life in the Malankara Tradition", in *Word and Worship* 22(1989), 344.

⁶² We have seen this aspect in 1.1.2.

to Adam and Eve, Isaac and Rebekah, Jacob and Rachel are invoked upon the new couple.⁶³ The greatest blessing in their life is God's initiative in making them a couple. The reference in the reading from the letter to the Ephesians, "this is a great mystery", also points to this divine initiative.⁶⁴ The Gospel reading too, brings out this idea: "What God has joined together, let not man separate".⁶⁵ God himself blesses the rings and the crowns. Thus, the whole liturgy points to the divine initiative in marriage.⁶⁶ The couple receive the divine gift of love and are to respond creatively to this gift through their life in the Church. The basic consciousness that is to guide and strengthen their life is this divine initiative of love which makes them a family.

1. 3. 2. Marriage: A Covenant

As the relationship between Christ and the Church is a covenantal relationship, Christian marriage also is a covenant. The covenant aspect of marriage is evident in the marriage liturgy. In the prayer we read: "May the exalted One who came down on Mount Sinai to make a covenant with the Bride whom he brought out of Egypt, bless you and all our assembly".⁶⁷ The service of the ring, the service of the crown, the tying of the *Minnu* or *tālī*⁶⁸ and the rite of *mantrakōṭi*⁶⁹ also bring out this aspect of the covenant.

⁶³ Cf. SMC, 58. We will see these blessings in detail in the next chapter No. 2.1.1.

⁶⁴ Eph, 5, 32.

⁶⁵ Mt 19, 6.

⁶⁶ Dominic Zacharia speaks about this divine initiative that constitutes marriage, as expressed in the Malankara liturgy of marriage. Cf. D. ZACHARIA, "Vivāhamenna Divyarahasyam", in Malayalam (Marriage, A Divine Mystery), in GNAYALLOOR J., ed., *Vivāham Viśuddha Kūdāśa*, in Malayalam (Marriage, A Holy Sacrament), St. Mary's Press, Trivandrum, 1987, 112-121. Cf. also POPE PIUS XII, *Sedes Sapientiae*, in AAS 48(1956), 357: "As God is the principal author of every state of life and of every natural and supernatural gift and disposition, a real vocation to any state of life must be called, in a sense, divine". Thomas Kulangara speaks about the vocation to marriage as the expression or revelation of a divine plan. Cf. T. KULANGARA, "Kristīya Vivāham Viśuddhiyilēkkulla Vazhi", in Malayalam (Christian Marriage a Way to Holiness), in J. GNAYALLOOR, ed., *Vivāham Viśuddha Kūdāśa* (Marriage A Holy Sacrament), 135-137.

⁶⁷ SMC, 75.

⁶⁸ We will see the details of this rite later in 2.2.1.

⁶⁹ We will see the details and the theological significance of this rite later.

The new covenant between Christ and the Church is a continuation of the covenantal relation between Yahweh and Israel.⁷⁰ But in contrast to the old covenant, this covenant with the Church is unbreakable. The Lord tells the Church: "Do not be afraid, O faithful Church and let not your heart be disturbed. I do not exchange you with another since you did not exchange me for another one. And if at the end of time heaven and earth are dissolved, you should not be afraid".⁷¹ The covenant with the Church is the fulfilment of all covenants. This covenant is delineated in terms of marriage and marriage as a symbol of this covenant acquires the same characteristics.

There are two levels of this covenant, namely, a vertical and a horizontal plane. At the vertical level, man and woman enter into a covenantal relation with God who unites them as a couple in the Church. The mediatorship of God is expressed through the priest. In the prayers we read: "Make worthy Your servants here present who are betrothed to each other, and through our humble mediation have taken You as the mediator of their marriage".⁷² The spouses are to glorify the Father, Son and Holy Spirit all the days of their lives.⁷³ The model of this covenant that God has given is Christ's betrothal to the Church, in which the Bridegroom offered himself to the Bride. Thus the alpha and omega of Christian married life become God himself.

At the horizontal level, the bridegroom and the bride express their readiness to share their life. The Church prays for them and helps them to grow in their commitment. After joining the hands of the couple the priest says to them: "From this time we entrust you each to the other. Let God be the mediator between you and me".⁷⁴ In the presence of God they enter into a new covenant and a new life begins. Their past takes on a new sense, their present becomes more meaningful and their future becomes more bright in the light of this new covenant. The couple

⁷⁰ We have already referred to this fact earlier in No.1.1.2. The Church, the new Israel is elected to replace the old Israel.

⁷¹ SMC, 47-48.

⁷² SMC, 49.

⁷³ Cf. SMC, 73.

⁷⁴ SMC, 80.

must live out this covenant in their life.⁷⁵ Thus, we can say that the ways of the new spouses are postfigured in the liturgy of marriage.

1. 3. 3. Marriage: An Ecclesial Event

The Church is the community of those who are reborn by water and the Spirit. Since baptism is the betrothal of Christ to the soul, the individual is born into the Church at baptism and the identity of the Christian is an ecclesial identity. This is very clearly brought out in the marriage liturgy. The Church is a community of those who are born of water and the Spirit.⁷⁶ In the sacrament of baptism we read: "O Holy Church, receive this lamb who has been given birth by the Holy Spirit through baptism".⁷⁷ "The entrance of the baptized into the new people of God through baptism is a communion with a saved, worshipping and consecrated congregation".⁷⁸ It is this identity which makes them sharers of the mystery of Christ present in the Church. Those who are not reborn cannot understand this mystery.⁷⁹

Since the identity of the Christian is an ecclesial identity, the marriage of the Christian is never an isolated individual matter, but is an ecclesial event. It is the Church which makes them a couple and their marriage acquires an ecclesial significance. K.W. Stevenson writes: "The West stresses the couple as ministers of the sacrament, whereas the Eastern Rites, in different ways, see marriage as an ecclesial event presided over by the priest".⁸⁰ The liturgy of marriage makes this

⁷⁵ Cf. VALUPARAMPIL, "The Theology and Spirituality of Holy Matrimony according to the Malankara Syrian Church", 188; PANICKER, "Christian Life in the Malankara Tradition", 344. Cf. also P.F. PALMER, "Christian Marriage: Contract or Covenant?" in *TS* 33(1972), 624-625. According to Palmer marriage is a sign or symbol of Christ's covenant with the Church. For a detailed study of the covenantal formulae see P. KALLUVEETIL, *Declaration and Covenant. A Comprehensive Review of the Covenant Formulae from the Old Testament and the Ancient Near East*, Biblical Institute Press, Rome, 1982.

⁷⁶ Cf. SMC, 45: "You betrothed her through water and the Spirit and made her Your bride". Cf. also the Liturgy of Baptism, SMC, 31: "Christ has chosen His worshippers through the water of baptism".

⁷⁷ SMC, 29-30.

⁷⁸ YOUSIF, "An Introduction to the East Syrian Spirituality", 42.

⁷⁹ Cf. SMC, 47. Cf. also above 1.2.5.

⁸⁰ K.W. STEVENSON, *To Join Together. The Rite of Marriage*, Pueblo Publishing Company, New York, 1987, 79. The Oriental Canon Law, canon 828 also sees as valid only those marriages which are celebrated with a sacred rite. By sacred rite is meant the

clear. God is depicted as the mediator and the one who perfects their marriage.⁸¹ The couple receive their rings and crowns from God, though the priest. The foundation of the new family is laid on the cornerstones of the Church who are described by the marriage liturgy as the apostles.⁸² The priest giving the ring says: "You may receive the ring of your betrothal from the hands of the holy priests as from the hands of the holy apostles".⁸³ The new couple are integrated into the ecclesial community. In his admonition the priest says: "We have a tradition that we have received from our holy Fathers and which our forefathers have handed over to us, that we must admonish them (the couple)".⁸⁴ Then he invites the whole community to reflect on their marital relationship and to rededicate their lives in the true spirit of matrimony.⁸⁵ The new couple becomes a family in and through the Church. They are being integrated into the ecclesial community. The participation in the marriage liturgy becomes an occasion for the married people of a local Church to renew their marital commitment. All these aspects refer to the ecclesial nature of marriage. In and through the Church, the couple has to live out their vocation to the marriage covenant.

1. 3. 4. Family: A Trinitarian Community

The covenant between Christ and the Church has a trinitarian dimension. The redemption of mankind itself is the work of the Trinity.⁸⁶ The trinitarian dimension becomes clear when Christ promises his Bride that when He has

intervention of a priest who blesses the marriage. Cf. *Code of Canons of the Eastern Churches*, Canon Law Society of America, Washington D.C., 1992, 403. According to Joseph Prader, the prescription of the sacred rite in this canon is due to the ecclesial, sacred and sacramental character of marriage. Cf. J. PRADER, *Il matrimonio in Oriente e Occidente*, Kanonika 1, Pontificium Institutum Orientalium Studiorum, Roma, 1992, 200.

⁸¹ Cf. SMC, 49, 51.

⁸² Cf. SMC, 46-47.

⁸³ SMC, 51.

⁸⁴ SMC, 80. The Church is not only the community of the living but also of the dead. The present community receives their faith from their forefathers. Through the sacrament of marriage, the Church is laying the foundation of a new family upon the faith-experience of the forefathers. The new couple have to build their life on this foundation and bring it to perfection. Here we find a very clear expression of the point we are treating, namely, postfigurative ethos.

⁸⁵ Cf. SMC, 81.

⁸⁶ Cf. SMC, 41.

ascended to the Father He will send the Holy Spirit.⁸⁷ The trinitarian dimension of the Church is clearly expressed in one of the hymns:

The Church says: I am surrounded by three fortresses and the evil one cannot enter into me. These fortresses are securely locked and there is no hole for him to come in. Father, Son and Holy Spirit are these indivisible fortresses and I live in the midst of them like a glorious bride; Hallelujah, Hallelujah.⁸⁸

The Church has the Trinity as her fortress and she rejoices in the fact that she lives in the midst of the Trinity. This profound trinitarian dimension of the Church is part of the whole Malankara liturgical tradition.⁸⁹

Marriage as a symbol of and participation in the covenantal relationship between Christ and the Church⁹⁰ has a trinitarian dimension. The Trinity is the source of marriage. Marriage finds fulfilment in the Trinity. The prayers in the marriage ceremony remind us that the ultimate goal of human life is to offer praise to the Trinity in this world and in the world to come. In giving the crown to the bride the priest says: "May you be able to rejoice in all the days of your life and lift up glory to the Father, the Son and the Holy Spirit now and at every time and forever".⁹¹ In and through life the couple are to offer praise to the Trinity. In marriage they become a community consecrated to the Trinity. As the Trinity is the fortress of the Church, the new couple also has Trinity as the fortress of their life. "The holy and faithful Church sings glory and praise to the Trinity who saves her".⁹² The life of the new couple is to be one of praise to the Trinity who saves them.

The trinitarian dimension is an existential reality. A Christian is baptized in the name of the Trinity.⁹³ The goal of Christian life is to reach "the right hand side of God" and to sing praise to the Trinity.⁹⁴ So at the existential level, as

⁸⁷ Cf. SMC, 56.

⁸⁸ Cf. SMC, 65.

⁸⁹ The prayers of the feasts of the Dedication of the Church and the Consecration of the Church bring out this idea. Cf. *Prayer with the Harp of the Spirit*, Vol.II, 6, 11-12, 19, 22, 26, 31.

⁹⁰ This participation comes from the ecclesiological dimension of marriage.

⁹¹ SMC, 73.

⁹² SMC, 47.

⁹³ Cf. SMC, 29.

⁹⁴ Cf. SMC, 67.

individual Christians and as a Christian couple, there is a trinitarian dimension.⁹⁵ Therefore, Trinity is not a model outside to be imitated in married life, but the very existence of the Christian couple is in the Trinity. It is not a question of imitating the Trinity, but of the couple realizing what they are in their life and growing in it.

In this section we saw that marriage in the Malankara Church, as a symbol of the spousal union between Christ and the Church, also acquires the same characteristics of this union. By depicting the Christ-Church relationship as the basis and model, the life of the Christian couple is being postfigured in the liturgy of marriage.

2. Ethos Received and Given a New Meaning

The Malankara liturgy of marriage as we have it today has evolved throughout many centuries. During this period, the liturgy has assimilated many elements from the cultural milieu in which it has evolved and grown. We can notice Jewish, Syrian and Indian influences in the Malankara liturgy of marriage. The rites of the rings and crowns are seen as an influence of the Jewish background. The rite of tying the *minnu* or *tāli* and the rite of *mantrakōṭi* are elements integrated from the Indian soil. By integrating these rites into the liturgy of marriage, the ethos of the society is being assimilated. But the Church has made this ethos her own by giving it a new meaning. Therefore, these rites and symbols express and point to the theology, spirituality and ethical life of the Malankara couples as visualized by the Malankara Church.

2. 1. The Jewish and Syrian Ethos

Recent studies have revealed the fact that the developing Christian Churches were greatly influenced by Judaism.⁹⁶ This influence can be noticed in the liturgy. The Malankara liturgy of marriage consists of two services namely, the blessing of the rings and the blessing of the crowns. A close look at these rites

⁹⁵ Cf. also KULANGARA, "Kristīya Vivāham Viśuddhiyilēkkuḷla Vazhi", 142-143. He sees marriage as a participation in the Trinity.

⁹⁶ Cf. MURRAY, *Symbols of Church and Kingdom*, 4. This has become more clear since the Qumran and Nag Hammadi findings.

will reveal how they were adopted from the Jewish tradition.⁹⁷ The historical development of these rites and their theological significance are the point of our interest here.

2. 1. 1. The Blessing of the Rings and Crowns

The West Syrian tradition does not have detailed historical documents of the rites concerning the liturgy of marriage with which we can trace their exact development.⁹⁸ In such a situation it is imperative to look into the Jewish sources for additional light, since Christianity in Armenia, Syria and Palestine struck deeper roots through the Jewish-Christian groups.⁹⁹ Therefore, we look at the Jewish tradition in order to get insight into the rites of the Malankara liturgy of marriage.

The Jewish marriage ceremony consisted of two stages, namely, the betrothal and the nuptial or marriage proper.¹⁰⁰ The betrothal and wedding ceremonies took place at different times, and the period between these two ceremonies could have been twelve months.¹⁰¹ The important part of the betrothal ceremony was that the bridegroom handed over a price or some valuable property

⁹⁷ Cf. J. GNAYALLOOR, *Syrian Jacobite Marriage*, UD, Pontifical Gregorian University, Rome, 1966, 62-63, 87. In his dissertation he substantiates that the ring and crown are adopted from the Jewish background in which the Malankara liturgy developed. Cf. also his book *Mōtiravum Kirīṭavum Vivāha Śūśrūṣayil*, in Malayalam (Ring and Crown in the Matrimonial Ceremony), St. Mary's Press, Trivandrum, 1988, 66-68, 91-92. Cf. also S.G. POTHAN, *The Syrian Christians of Kerala*, Asia Publishing House, London, 1963, 68-69.

⁹⁸ Cf. STEVENSON, *To Join Together: The Rite of Marriage*, 58. The author is speaking about the Eastern tradition in general.

⁹⁹ Cf. A. VOÖBUS, *History of Asceticism in the Syrian Orient*, Vol I, CSCO 184, Louvain, 1958, 13-17.

¹⁰⁰ Cf. J.H. GREENSTONE, "Marriage Laws", in I. SINGER, ed., *The Jewish Encyclopedia*, Vol. VIII, Funk and Wagnalls Company, 1904, 349; S. SAFRAI, "Home and Family", in S. SAFRAI & M. STERN, eds., *The Jewish People in the First Century*, Vol. II, Van Gorcum, Assen/Amsterdam, 1976, 754; I. ABRAHAMS, "Jewish Marriage", in *ERE*, 462; I. LEVY, "Marriage Preliminaries", in P. ELMAN, ed., *Jewish Marriage*, The Soncino Press Ltd, London, 1967, 58. Cf. also A. TOSATO, *Il Matrimonio Israelitico*, Biblical Institute Press, Rome, 1982, 86.

¹⁰¹ ABRAHAMS, "Jewish Marriage", 462; SAFRAI, "Home and Family", 757; LEVY, "Marriage Preliminaries", 58. Cf. also A. FINKEL, "The Jewish Liturgy of Marriage", in E.J. FISHER, ed., *The Jewish Roots of Christian Liturgy*, Paulist Press, New York, 1990, 69.

to the bride.¹⁰² The juridical function of this action was to seal the agreement between the parties. In the course of time the ring replaced the older gift of money or an article of value.¹⁰³

Allusions to ring and crown can be seen in the Old Testament. "I put a jewel on your forehead and earrings in your ears and a beautiful crown on your head".¹⁰⁴ Here God is pictured as the Bridegroom and Israel as the bride. Psalm 45 applies royal attributes to the couples. In the Song of Solomon, we see a reference to the crown of Solomon on his wedding day.¹⁰⁵

In the history of the Church we see that St. Chrysostom speaks about the significance of the crowning.¹⁰⁶ St. Ephrem also takes up the imagery of the crown in his Hymns on Virginity:

"The bridegroom's crown exalted You for exalting it,
and the bride's crown belonged to Your victory".¹⁰⁷

The first reference among the sources of the Orientals to the use of the crown at marriage services is found in the Arabic Canons attributed to the Council of Nicea.¹⁰⁸ As attested by St. Gregory of Nazianzus and St. John Chrysostom, the bishops in Cappadoccia, Antioch and Constantinople, placed the nuptial crown on the head of the spouses. In Armenia, this rite was recognized as early as the

¹⁰² Cf. SAFRAI, "Home and Family", 755; J.F. McLAUGHLIN, "Marriage - Biblical Data", in *The Jewish Encyclopedia*, Vol. VIII, 337: According to the author, the price paid at the time of betrothal was called "mohar". Cf. also GREENSTONE, "Marriage Laws", 349; K. HRUBY, "Symboles et textes de la celebration du mariage Judaique", in G. FARNEDI, ed., *La celebrazione cristiana del matrimonio*, 20.

¹⁰³ SAFRAI, "Home and Family", 756. According to the writer, the inhabitants of Palestine were accustomed to having rings for the betrothal in contrast to the practice of the Babylonian Jews. Cf. also ABRAHAM, "Jewish Marriage", 462. I. Abrahams considers it as a later practice. In any case, the use of the ring has become a universal Jewish practice. Cf. R. POSNER, "Marriage", in *Encyclopaedia Judaica*, Vol. XI, Keter Publishing House, Jerusalem, N.D., 1041.

¹⁰⁴ Ezekiel, 16,12. Cf. also Gen 38,18 where we have a reference to the ring.

¹⁰⁵ Song of Solomon, 3, 11.

¹⁰⁶ St. John Chrysostom, *Homily on Timothy*, No.9, in NPNF, Vol.XIII, 1989, 437. The significance will be treated later when we speak about the significance of the crown in the marriage ceremony.

¹⁰⁷ HVirg, XXXIII:1; McVEY, *Ephrem the Syrian*, 407.

¹⁰⁸ Cf. GNAYALLOOR, *Syrian Jacobite Marriage*, 82.

pontificate of Narses I, in the fourth century. It was also recognized in Egypt.¹⁰⁹ The custom of using gold chains with crosses in the place of crowns, is a Syrian custom followed in Palestine.¹¹⁰

From all of the foregoing, we can reasonably conclude that whatever be the source, somehow the ring and crown were an integral part of the marriage ceremony in the East. In the beginning, the betrothal and crowning ceremonies were celebrated at separate times. This is very clear in the case of the Syrian Jacobite Church. According to Bar Hebraeus, the betrothal took place in the house when the ring was blessed and brought to bride's house and given to her. The crowning and feast came at a later time.¹¹¹ Later the Church started the practice of having these rites together.¹¹² But we cannot say with certainty when the practice of having both of the ceremonies together, started.

2. 1. 1. 1. The Theological Significance of the Ring

The significance of the ring in the liturgy of marriage is brought out very clearly by the prayers. We hear in the prayers that it is by the ring that Jesus has made the Church His Spouse. And God has decided that the betrothal of man and woman should be made through the ring, and that the joy of the betrothed should be accomplished through the ring.¹¹³ The ring is a symbol of the ring given by

¹⁰⁹ Cf. P. EVDOKIMOV, *The Sacrament of Love*, St. Vladimir's Seminary Press, New York, 1985, 129; DALMAIS, *Le liturgie orientali*, 168.

¹¹⁰ Cf. POTHAN, *The Syrian Christians of Kerala*, 69. This is the practice in the Malankara Church.

¹¹¹ Cf. BAR HEBRAEUS, *Hoodaya Canon*, Malayalam translation by Malpan Abraham Konattu, Mar Julius Press, Pampakuda, 1986, 145-146. In speaking about the Syrian Jacobite marriage Kenneth Stevenson also testifies to this fact. Cf. K. STEVENSON, *Nuptial Blessing. A Study of Christian Marriage Rites*, Alcuin Club, London, 1982, 113. Since the Syro-Malankara rite has its roots in the Jacobite tradition, this is a valuable testimony regarding the practice of crowning in the Malankara rite.

¹¹² According to P.G. Thomas Panicker, the Church was forced to have these rites together because the civil law began to accept the betrothal as the real marriage. Cf. P.G. THOMAS PANICKER, "Vivāham Malankara Arāḍhanakramattil", in Malayalam (Marriage in the Malankara Liturgy), in GNAYALLOOR, ed., *Vivāham Viśuddha Kūdāśa*, 8. J. Gnayalloor speaks about this in his books and gives more sociological and practical reasons which led the Church to have both the rites together. Cf. GNAYALLOOR, *Syrian Jacobite Marriage*, 91-95; *Mōtiravum Kirīṭavum Vivāha Śūśrūṣayil*, 99-101.

¹¹³ Cf. SMC, 45.

Christ to the Church. Through the image of the ring, marriage becomes a symbol of the spousal union between Christ and the Church.

The ring is the symbol of betrothal.¹¹⁴ It always reminds the bridegroom and the bride of their covenant promises and the consequent duties and responsibilities towards each other before the Lord and in the Church. The ring is a symbol that both will keep their promises and will be ready to give themselves for the fulfilment thereof.

The betrothal in the context of the spousal union between Christ and the Church is to be understood in the sense of total self-giving. The model is the divine Bridegroom, Jesus, who offered himself for His Church. In the liturgy, the Church rejoices and says: "And rings He put on my fingers, His Holy Body and Blood".¹¹⁵ The Body and Blood stand for the very life of Jesus and signify that the betrothal between Christ and the Church is sealed by the total self-gift of Christ to the Church, and the response of the Church by giving herself to Him. The ring is to remind the couple of this ideal of self-sacrifice which they are to live out in their life. As Jesus has sealed His covenant with the Church through His Blood, the covenant between the new couple also has to be sealed by their blood. They are united for life. In this sense, the ring also points to the indissoluble nature of marriage.

The ring is first of all, a token of a pledge on the part of God, who makes the bridegroom and the bride a family in the Church. Giving the rings to the bridegroom and the bride, the priest says, "May the blessing-filled right hand of our Lord be stretched out to you invisibly".¹¹⁶ This tells us that it is not accidental that these two are joined in marriage, but that it is the fulfilment of the plan of God in their life. Secondly, the ring also brings out the ecclesial dimension of marriage. Through the ring, the Church makes the bridegroom and bride, a family in the Church. This is expressed by the gesture of the priest who puts the rings on the fingers of the bridegroom and the bride. The prayers also point out that the children of the Holy Church receive their rings from the priest as from the apostles.¹¹⁷ By receiving the ring, the new couple are expressing their readiness to live their vocation to family life which is essentially a life in the Church. The

¹¹⁴ Cf. SMC, 50-52. Cf. also STEVENSON, *To Join Together: The Rite of Marriage*, 57.

¹¹⁵ SMC, 53.

¹¹⁶ Cf. SMC, 50-51.

¹¹⁷ Cf. SMC, 51. The priest addresses the couple as "children" because they are the children of the Church. Cf. SMC, 80.

reference to the apostles also points out that this life in the Church is a life based on the teaching of the apostles. Thirdly, the ring also remains as an external sign of the reception of graces from God. While giving the rings the priest says: "May you receive, together with this ring of your betrothal, the grace and blessings of His mercy".¹¹⁸ Through the sacrament of marriage, the new couple receives the divine grace to take up the task.

2. 1. 1. 2. The Theological Meaning of the Nuptial Crown

The significance of the crown is manifold. In the ordinary sense, it is the sign of victory and glory. Kings, warriors, athletes and Popes are crowned. Warriors and athletes receive their crown as a fruit of their strenuous efforts, as a sign of their victory. Kings and Popes are crowned as a sign of their power of governance over the community, as a symbol of acceptance on the part of the society. The community recognizes them as their leader. In the context of marriage, the crown has a special meaning, the theological significance of which is seen in the various prayers of the marriage liturgy.

The crown symbolizes the divine initiative that crowns the bridegroom and the bride. In the liturgy we see the priest waving the crown over the head of the bridegroom and the bride, and hear him sing: "The crown in our Lord's hand comes and descends from heaven". As a response, the community sings: "How splendid is the crown, which Christ the King fashions, and which is placed upon the bridegroom's/bride's head by the reverend priest (high priest)".¹¹⁹ The hymns clearly bring out that it is not accidental that they are united; rather, it is the divine plan of God which makes them a couple in His Church.

The crown is a symbol of self-sacrifice. In the spiritual combat against evil powers, the new couple may have to offer their lives. Christ's self-sacrificing love is the model for the couple. In the liturgy the crown of the bridegroom is compared to the crown of the Lord.¹²⁰ The crown of Jesus is the symbol of his self-sacrifice on the Cross. This is the ideal which the new couple have to live, and it is for this self-sacrifice that God has called them and united them as a family

¹¹⁸ SMC, 50-51. The same idea is repeated in the coming prayer for the bride and bridegroom. The priest on behalf of the Church expresses the following wish: "May He give them heavenly blessings with the rings they have received".

¹¹⁹ SMC, 72-73.

¹²⁰ Cf. SMC, 73. Cf. also A. SCHMEMANN, *For the Life of the World*, St. Vladimir's Seminary Press, New York, 1988, 90. He sees the crown of the spouses as a martyr's crown.

in the Church. The crown points to their zeal of life as martyrdom. In the early Christian iconography the triumphal wreath was a symbol of martyrdom.

The crown as a symbol of self-sacrifice also expresses the basic characteristics of the unity and indissolubility of Christian marriage. The new couple are crowned as bridegroom and bride forever, and this unity cannot be dissolved. They may have to offer their own lives for the sake of this unity. This is the model which the new spouses see in the postfigured model of the spousal union between Christ and the Church.

The crown points to a spiritual combat in which the new couple are engaged in. The priest placing the crown on the bridegroom's head says: "May the Lord ... give you the victorious sword against all evil powers".¹²¹ The new couple are beginning a spiritual battle, which is the continuation of the battle they have begun at baptism. The Church sings:

Through the waters of baptism He clothed me with the armour of the Spirit. And rings He put on my fingers, His Holy Body and Blood.¹²²

Through the sacrament, the spouses receive the grace for this battle. Since the couple have taken the side of the Lord,¹²³ the crown is also an assurance that victory will be on their side.

The self-sacrifice of Jesus was for the sake of the Church, to make her His own Bride. Since the crown of the spouses is compared to the crown of the Lord, it becomes explicit that it is this love that they have to imitate, and in this imitation, their union becomes a symbol of the spousal union between Christ and the Church.

The crown also expresses the ecclesial dimension of the sacrament of marriage. It is the Church who, in the name of Jesus, her Bridegroom, makes them a couple. The priest placing the crown upon the head of the bridegroom and the bride says: "Fitting is the crown which the priest places upon the head of the bridegroom/bride".¹²⁴ The priest crowns the bridegroom and the bride. As the hymn and the symbol point out, through the sacrament of marriage, the spouses are accepting the vocation to live a Christian family life in the Church.

¹²¹ SMC, 72.

¹²² SMC, 53.

¹²³ Cf. SMC, 63: "They have taken refuge under the wings of God's mercy".

¹²⁴ SMC, 72-73.

In the whole context of the Malankara liturgy, the crowns have a very rich meaning. In the sacrament of confirmation, there is a crowning accompanied by the following prayer: "Crown, O Lord, this your servant with splendour and glory and let his/her life be pleasing to Your majesty, for the praise of Your holy name".¹²⁵ The Church tells the newly baptized, "O brother/sister, sing glory to the Lord, who has fashioned for you a crown which kings would envy".¹²⁶ The unfading crown and the garment of glory which were the heritage of Adam in the first paradise, are given back to the neophyte who has been introduced into the second Paradise, the Church.¹²⁷ In confirmation, the crown is the symbol of the betrothal of the individual soul with Christ. In the sacrament of marriage, the spouses of Christ are betrothed to each other and they are crowned as inheritors of the new paradise, the Church.¹²⁸ The crown symbolizes the grace poured into the spouses through the Church.¹²⁹ Christ himself unites them and makes them a couple through the sacrament of marriage.

The nuptial crown is the symbol of the glory and honour that comes from God. The spouses receive the crowns from the hands of God. It is a crown of righteousness and glory, the glory that comes from God.¹³⁰ This glory is received through the Church and it is also the glory of the children of the Holy Church, the Bride of Christ. It is to this glory, that comes from God through the Church, that the bridegroom and the bride are called as Christian couple. In this manner, through the symbolism of the crown, marriage appears as the point where the alpha and omega of human destiny meet.¹³¹

The crown is the symbol of victory and joy. Since the couple have offered themselves to the hands of Jesus through the Church, His Bride, the victory is

¹²⁵ SMC, 34.

¹²⁶ SMC, 35. It is important to note that in the Malankara Church, the sacrament of baptism and confirmation are given together.

¹²⁷ Cf. M. ELANJIKAL, *Baptism in the Malankara Church*, Dharmaram Publications, Bangalore, 1974, 165.

¹²⁸ The spouses are crowned as the king and queen of the domestic church.

¹²⁹ In the Syrian tradition, the crown imagery symbolises the pouring of the fruits of redemption in to the life of man. Cf. A. VANCHIPPURA, *The Notion of Holiness in the East Syrian Writings up to the Seventh Century*, UD, Gregorian University, Rome, 1993, 33.

¹³⁰ Cf. SMC, 72-73. In the letter to the Hebrews we read: "Thou hast crowned him with glory and honour". Cf. Heb 2,7.

¹³¹ Cf. EVDOKIMOV, *The Sacrament of Love*, 154.

guaranteed. Victory, joy and happiness are the symbols of the new paradise, the Church, because her strength comes from Christ, her Bridegroom.¹³² This assurance of victory will help the couple to rejoice and glorify the Father, Son and Holy Spirit all the days of their life.¹³³ St. John Chrysostom writes that the crown is a symbol of victory, a victory over passion, which means that the spouses approach marriage unconquered by pleasure.¹³⁴ Thus, the crown symbolizes the joy and victory that comes through the grace of God.

The crown of the Lord is eternal and the glory of His Crown is everlasting. The crown of the bridegroom and the bride is a sign of imperishable glory which has its fulfilment in the fullness of time. The priest while crowning the bridegroom and the bride says: "May the Lord crown you with the crown of righteousness and glory".¹³⁵ Through this symbol marriage is pictured as an enjoyment and expression of the life to come, an eschatological sign.¹³⁶ This is all the more true when man's ultimate end is to enter the bridal chamber with the Heavenly Bridegroom.¹³⁷

The contribution of the Syrians is evident in the rites of the rings and crowns which are so thoroughly integrated into the theological vision which we have seen in the first part of this chapter. The services of the rings and crowns as they are today have their roots in the Jewish background. But the Syrian Fathers have made them a heritage of their own with a profound theological significance for Christian family life. Both of these rites together express that marriage is a symbol of the spousal union between Christ and the Church. And from our perspective, we can also say that the life of the Malankara couples is postfigured and given through the rites of the rings and the crowns. The spouses experience the Christ-Church relationship as the basis of their life.

¹³² The Church need not be afraid because even when heaven and earth are dissolved, her throne is established in the mansions of the Father, Son and Holy Spirit. Cf. SMC, 47-48. And her strength comes from the Trinity who is her fortress. Cf. SMC, 65.

¹³³ Cf. SMC, 73.

¹³⁴ Cf. St. John Chrysostom, *Homily on Timothy*, No.9, in NPNF, Vol. XIII, 437.

¹³⁵ Cf. SMC, 72-73.

¹³⁶ When the priest waves the crown over the head of the bridegroom the community sings: "Come O Lord of the eternal banquet and the heavenly Bridegroom, we will rejoice with You eternally". Cf. SMC, 72. Cf. also EDAKKALATHUR, *The Theology of Marriage in the East Syrian Tradition*, 231. A detailed account of the eschatological dimension of the rite of crown will come in the next chapter. Cf. No. 1.2.4.

¹³⁷ Cf. SMC, 46, 77.

2. 2. The Integration of the Indian Ethos into the Liturgy of Marriage

The Malankara liturgy of marriage has gone through a process of incarnation in the Indian culture. The marriage rites of the Indian society have been gradually integrated into the marriage liturgy. The tying of the *minnu* and the rite of the *mantrakōṭi* are typically Indian customs of marriage. By accepting these symbols from the Indian culture, the Malankara liturgy has also integrated certain values of the Indian culture which are not contradictory to the basic Syrian Christian theology of marriage and family life. Rather, this integration has only given more beauty and meaning to the marriage liturgy.

2. 2. 1. The Tying of the *Minnu* (മിന്നു) or *Tāli* (താലി)

The tying of the *minnu* or *tāli* is a custom which the Malankara Church has adopted from the Indian culture.¹³⁸ *Minnu* is a synonym for *tāli*. But Malankarites use the word *minnu* rather than *tāli*.¹³⁹ *Minnu* means that which glitters. It is a gold ornament from which the name *minnu* has its significance. The *minnu* is either pear-shaped, or, like the leaf of a Banyan tree which has a symbolic value in the Indian culture.¹⁴⁰ The uniqueness of the *minnu* among the Malankarites is that there is a cross at the center. The thread by which the *minnu* is tied is taken from the *mantrakōṭi* or the marriage garment which is presented by the bridegroom.¹⁴¹ Immediately after the crowning, the priest blesses the *minnu* and gives it to the bridegroom who ties it around the bride's neck. In the popular terminology, marriage is also called *tālikeṭṭu* or *minnukēṭṭu* which means tying of the *tāli* or *minnu*. In the Indian culture, the moment of tying the *tāli* is seen as the

¹³⁸ Cf. P.G. THOMAS PANICKER, "Vivāham Malankara Arāadhanakramattil", 15. In the old liturgical text of marriage in Syriac we read the following: "According to the old custom of the Indians, the bridegroom ties the *minnu* around the bride's neck". Cf. *The Book of the Church Order*, in Syriac, St. Thomas Syrian Seminary Press, Kottayam, 1928, 58. This points to the fact that the Church has consciously integrated this rite into the marriage liturgy. Cf. PAZHOOR, "Vivāham", 190; POTHAN, *The Syrian Christians of Kerala*, 69.

¹³⁹ Cf. J.A. FONSECA, *Marriage in India in a Christian Perspective*, Academia Alfonsiana, Rome, 1988, 186.

¹⁴⁰ The banyan tree is a symbol of God's presence, and therefore the tree is treated with respect and high esteem.

¹⁴¹ Cf. A. SREEDHARAMENON, *Social and Cultural History of Kerala*, Sterling Publishers, New Delhi, 1979, 76.

auspicious moment of marriage.¹⁴² The *minnu* is considered by the Malankarites as so sacred that the woman always wears it until the end of her life, and after her death it will be buried with her or will be given to the Church.¹⁴³

2. 2. 1. 1. The Significance of the *Minnu*

The tying of the *minnu* has a very rich meaning in the context of the Malankara marriage rite. The shape of the *minnu* itself is a symbol of divinity and good fortune. The cross on it signifies that Christ is the center of the couple's union. And the hymn that the community sings at the time of tying, "the cross is the sign of peace, the cross is the banner of victory, we rejoice in the cross which redeems us",¹⁴⁴ also brings out the meaning of *minnu*.

As the cross at the centre of the *minnu* signifies, Christ becomes the center of their life, and the cross becomes the shield of the new couple. Since the bridegroom and the bride take their strength from Jesus, the same cross will be a "flag of victory" also. The couple rejoice in the cross which redeems them.¹⁴⁵

The tying of the *minnu* is a call for total dedication on the part of the couple. The "cross is the good sign" for them, and it is in this sign that they have to find their fulfilment of life. The betrothal between Christ and the Church took place on the Cross.¹⁴⁶ It is by the self-sacrifice of Jesus on the cross that Jesus has made the Church, His bride. This is the model which the couple have to imitate, and the tying of the *minnu* calls them to a total self-giving.

The *minnu* is a symbol of the marital covenant. The moment of tying the *minnu* is considered to be auspicious and the act of tying or binding has the significance of becoming "one". This is more clear from the etymological meaning of "kettuka" or binding. Through this external sign, the man binds himself with the woman in the covenant of marriage. In the context of marriage, the word "kettuka"

¹⁴² Cf. POTHAN, *The Syrian Christians of Kerala*, 69. It is still a practising custom among the Hindus to rely on horoscope to find out the auspicious moment for the tying of the *tali* and the invitation letter will indicate this moment for the marriage.

¹⁴³ Cf. FONSECA, *Marriage in India in a Christian Perspective*, 186; POTHAN, *The Syrian Christians of Kerala*, 186; C. PAYNGOT, "The Syro-Malabar Marriage", in G. FARNEDI, ed., *La celebrazione cristiana del matrimonio*, Studia Anselmiana 93, Roma, 1986, 267.

¹⁴⁴ SMC, 73-74.

¹⁴⁵ The cross in the Malankara Church has no figure on it. The cross is seen as the sign of resurrection and salvation.

¹⁴⁶ Cf. SMC, 56.

is closely connected with the biblical concept of covenant.¹⁴⁷ Thus, *minnu* signifies the unity that is realized through the covenant of marriage.

Minnu also signifies that the covenant which unites the couple is unrevokable and indissoluble. This is clear from the fact that the breaking of the strings of the *minnu* is considered as inauspicious. For this reason, the string is usually replaced by a gold chain immediately after the wedding.¹⁴⁸ This is a part of the consciousness of the people. In the popular terminology *minnupottuka* (breaking of the minnu) means to become a widow.¹⁴⁹ It is important to note that the term *minnupottuka* signifies the death of the partner, not divorce. Thus, *minnu* symbolizes the indissolubility of marital covenant.

The symbolic meaning of the thread in the Indian culture brings out a new significance to the sacred nature of marriage and family. Thread is "spirit" in the Indian tradition. The sun is the center to which all things are attached by the thread of the "spirit".¹⁵⁰ The thread of the *minnu* when tied by the bridegroom around the neck of the bride, takes a circular shape, which again signifies the continuous activity of the Spirit and thereby their union becomes everlasting. Thus *minnu* signifies that the whole of life is centred around Christ, the Sun, whose Spirit vivifies everything.

The Indian concept of Spirit vivifying human life takes on more significance when it is combined with the Syrian vision of the Spirit. In the Syrian tradition the Spirit is symbolized by warmth, emitted by the Sun as the Spirit is sent by the Father.¹⁵¹ St. Ephrem writes: "By means of warmth all things ripen, as by the Spirit all are sanctified".¹⁵² If we combine both these traditions we can see that the thread brings out the whole mystery of marriage. Marriage takes shape from the Spirit who is the thread that unites the man and the woman in the

¹⁴⁷ Cf. M. KOIKARA, *Sacredness of Marriage and Family in the Cultural Milieu of the Thomas Christians*, Academia Alfonsiana, Rome, 1988, 6. In the popular terminology, marriage is called 'pennukettuka' which means to bind oneself with the woman.

¹⁴⁸ Cf. FONSECA, *Marriage in India in a Christian Perspective*, 187; POTHAN, *The Syrian Christians of Kerala*, 70.

¹⁴⁹ Cf. S.G. PADMANABHAPILLA, *Śabdatārāvali*, in *Malayalam (Dictionary)*, National Book Stall, Kottayam, 1983, 1422.

¹⁵⁰ Cf. KOIKARA, *The Sacredness of Marriage and Family in the Cultural Milieu of St. Thomas Christians*, 8.

¹⁵¹ Cf. MURRAY, *Symbols of Church and Kingdom*, 80.

¹⁵² HdF, 74:7; MURRAY, *Symbols of Church and Kingdom*, 80.

sacrament of marriage, and through the Spirit their union grows and matures.¹⁵³ The *minnu* is blessed by the priest in the name of the Father and the Son and the Holy Spirit. In the model of the Trinity, the bridegroom and the bride become one in the Spirit forever.

2. 2. 2. The Rite of *Mantrakōṭi* (മന്ത്രകോടി)

Mantrakōṭi is the nuptial garment with which the bridegroom covers the bride. When the bridegroom has tied the *minnu*, the priest blesses the *mantrakōṭi* and gives it to the bridegroom and he puts it over the bride's head.

2. 2. 2. 1. History of the Rite

This rite of *mantrakōṭi*, as we have it at present, is a combination of the Jewish and Indian customs. Among the Jews, before and after the talmudic period, there was the custom of having *huppah* which was originally the bridal chamber. The Talmud says that God made *huppah* for Adam and Eve. Though originally *huppah* meant bridal chamber, later in some places it was symbolized by the act of the bridegroom covering the bride's head with his cloak, a rite inspired by Ruth 3,9.¹⁵⁴ This Jewish custom of *huppah* might have influenced the early Christians¹⁵⁵ and it is possible that the Church has integrated this rite from the Jewish tradition.

There are clear indications for the use of the nuptial veil in the early Churches. Tertullian makes mention of it. Popes Siriacus and Nicholas I testify to the priest's blessing of the nuptial veil. The 9th century documents testify to the solemn blessing pronounced while the nuptial veil is held over the couple.¹⁵⁶ The reference to the "robe of glory" in the marriage liturgy could be seen as an

¹⁵³ Cf. also KOIKARA, *The Sacredness of Marriage and Family in the Cultural Milieu of St. Thomas Christians*, 8-9.

¹⁵⁴ Cf. POSNER, "Marriage", 1040-1041.

¹⁵⁵ Cf. VALUPARAMPIL, "The Theology and Spirituality of Holy Matrimony According to the Malankara Syrian Church", 140-141; Cf. also POTHAN, *The Syrian Christians of Kerala*, 70. According to Pothan, the custom of using a bridal veil was originally a Jewish custom later shared in common by the Christians. Fonseca also describes it as a part of the Eastern cultures. Cf. FONSECA, *Marriage in India in a Christian Perspective*, 186-187.

¹⁵⁶ Cf. C.A. KUCHARÉK, *The Sacramental Mysteries. A Byzantine Approach*, Alleluia Press, Canada, 1976, 313.

indication of the early introduction of this rite¹⁵⁷ as this theme can be seen in the early Syrian writings.¹⁵⁸

Reference must also be made to the Hindu custom because at present the other Churches of the Antiochene tradition outside of India do not have this rite¹⁵⁹ which is a part of the Hindu marriage ceremony. The presentation of the cloth is the most essential part of the Nair marriage. It is called *puṭamuri* in North Kerala and *puṭavakoṭa* in South Kerala.¹⁶⁰ Though we see some Jewish influence in the origin of this rite, it may be due to the influence of the Hindu custom that this rite is still preserved in the marriage rite of the Malankara Church even when the other Churches of the same tradition do not have it at present.

2. 2. 2. 2. The Significance of the Rite of the *Mantrakōṭi*

For the Keralites *puṭavakoṭa* signifies real marriage. The bridegroom expresses his readiness to protect the bride and share all that he has with her. The bride by receiving the *puṭava* proclaims her willingness to share her life with her bridegroom.¹⁶¹ This garment reminds the spouses of their duty of sharing till the end of their life.¹⁶²

The sharing envisaged by the Church is a sharing of life. The hymn sung at the time of this rite, "the cross is the sign of peace, the cross is the banner of victory, we rejoice in the cross which redeems us",¹⁶³ reminds the couple of this. Through this hymn, this rite is being integrated into the whole theology of marriage in the Malankara Church as a symbol of the spousal union between Christ and the

¹⁵⁷ Cf. SMC, 45: Jesus adorned the Church with the robe of glory. Cf. also VALUPARAMPIL, "The Theology and Spirituality of Holy Matrimony According to the Malankara Syrian Church", 140.

¹⁵⁸ Cf. BROCK, *The Luminous Eye*, 65- 76.

¹⁵⁹ Cf. VALUPARAMPIL, "The Theology and Spirituality of Holy Matrimony According to the Malankara Syrian Church", 141.

¹⁶⁰ SREEDHARAMENON, *Social and Cultural History of Kerala*, 100. *Putavakota* literally means presentation of the garment.

¹⁶¹ Cf. POSNER, "Marriage", 1041. According to Posner, the groom covering the bride's head with his *tallit* is a symbol of sheltering her. *Putavakoṭa* in the Indian background has the same significance.

¹⁶² This garment is considered to be sacred and the woman preserves it carefully for life to be used as a burial shroud. Cf. FONSECA, *Marriage in India in a Christian Perspective*, 187.

¹⁶³ SMC, 74.

Church. The sharing of the new couple has to be modelled on the sharing of Jesus who gave himself on the Cross which has become the sign of victory for the children of the Church. The depth of this sharing as visualized by the Church is seen in the admonition by the priest.¹⁶⁴

In the liturgy, the bridegroom's receiving of the *mantrakōṭi* from the priest, and in turn placing it upon the head of the bride, has a profound meaning in the ecclesial context. Through this symbol, the couple receive the grace from God to accept each other as partners and they express their readiness to form a family in the Church. Through the mediation of the priest, the Church makes them a family in the Church.

The *Garment* of "glory" and "light" is a constant theme in the Syrian tradition. By means of this clothing imagery, the Syrian tradition depicts a cohesive picture of the entire salvation history, from creation and the fall, through the incarnation to the sacraments of baptism and the Eucharist and on to the final resurrection.¹⁶⁵ When we see the rite of *mantrakōṭi* in this context it appears to be more meaningful. In the liturgical rite of baptism this theme occurs very often. In this context, baptism is considered as putting on the garment of glory which signifies a new birth. Adam and Eve had this garment of glory in Eden but they lost it and became naked. In his Hymn on Virginity Ephrem says that Christ came to return Adam to Eden in the garment of light.¹⁶⁶ Jacob of Serug also treats this aspect. According to him, baptism gives back to Adam the robe of glory that he lost in Eden.¹⁶⁷ The sin in Eden is the sin of the first couple and in reference to Eve, Ephrem writes in the Hymn on the Nativity:

Eve looked to Him, for the shame of women was great
but He would be able to clothe them not in leaves but rather
in the glory they had shed.¹⁶⁸

¹⁶⁴ Cf. SMC, 80-81. We will see the details of this admonition later.

¹⁶⁵ Cf. BROCK, *Luminous Eye*, 25, 65. Brock treats this topic specially in one of his works. Cf. S. BROCK, *Studies in Syriac Christianity*, Variorum, Great Britain, 1992, 11-38.

¹⁶⁶ Cf. HVirg, XVI:9, McVEY, *Ephrem the Syrian*, 331.

¹⁶⁷ S. BROCK, "Baptismal themes in the writings of Jacob of Serug", in OCA 205, PIO, Rome, 1976, 336.

¹⁶⁸ HNat, 1:43, McVEY, *Ephrem the Syrian*, 69. In his commentary on the Diatessaron, Ephrem speaks of Adam losing the "garment of glory" through sin; through the suffering of the Saviour, Adam regains the garment of glory, and thus, returns to the former state of glory. Cf. CDiat, 16:10.

It is important to note that here the reference is to the first couple who have lost glory and who receive back the former glory through Jesus.¹⁶⁹ When we reflect on this background, we can see a new meaning to *mantrakōti*. Through baptism the lost garment is given back to the believer at the individual level. As the first couple were given the "garment of glory" in paradise, the new couple are reinstated and accepted in the same glory in the new paradise, which is the Church. They take up the responsibility to keep the purity of this "robe of glory" without losing it so that they may be worthy to be inheritors of this new paradise, the Church, enjoy its fruits and live forever. The fruits of the new paradise are the sacraments, or in general, the life offered in liturgy.

The wedding garment that the couple receive is a symbol of the vigilance and earnestness that should characterize their life, so that they may not lose the garment of glory attained at baptism. Thus, they will be worthy to enjoy the eschatological banquet with the heavenly Bridegroom.¹⁷⁰ Their mutual love and sharing is to help them to attain this goal.

2. 2. 3. The Rite of Joining the Hands

At the mid-point of the admonition in the Malankara marriage liturgy, the priest joins the right hands of the bridegroom and the bride saying: "From this time we entrust you each to the other. Let God be the mediator between you and me".¹⁷¹

2. 2. 3. 1. History of the Rite

The rite of joining the hands can be traced back to ancient times. In Tobit 7, 12-13 we read that Raguel took his daughter Sarah by the hand and gave her to Tobias to be his wife. According to Schillebeeckx, the rite of joining the hands was an expression of the *ekdosis* (the handing over of the bride) which was originally carried out by the bride's father. Later on, this was done by the priest himself. He gives the example of Gregory Nazianzen who writes in one of his epistles that he found it a pity to be unable to attend the marriage of Anysius' daughter, as he would so much have liked to have placed the bride's hand in the

¹⁶⁹ The fruits of salvation offered in Jesus are received by all, beginning with the first couple.

¹⁷⁰ The eschatological dimension of this rite will be treated in the next chapter.

¹⁷¹ SMC, 80.

hands of the bridegroom, and then the hands of both in God's hands.¹⁷² This proves that the joining of hands was a practised custom in his Church. According to some authors, this rite has existed in Egypt since the fourth century.¹⁷³

The marriage liturgy throws light on certain dimensions of the ancient origin of this rite. This rite comes at the time of admonition, at the last part of the ceremony. The admonition begins with the words: "We have a tradition that we have received from our holy Fathers and which our forefathers have handed over to us..."¹⁷⁴ The admonition indicates the responsibility of each partner. The principal rite that the priest performs is that of joining the right hands. The reference to the Fathers and forefathers points to the early origin of this rite.

Joining the hands in marriage has a rich meaning in the Indian culture. For the Hindus, *Pāṇigrahaṇam* (taking of hands) is another word for marriage. In Hindu priestly tradition, *kanyādān* (giving of the bride) was ceremoniously performed by *pāṇigrahaṇam*.¹⁷⁵ Therefore, in the Indian culture, the rite of joining the hands has a profound significance.

2. 2. 3. 2. The Significance of the Rite of Joining the Hands

The rite of joining the hands is very significant as is brought out by the symbolic gestures and the accompanying prayers. First of all, it is a sign of mutual acceptance. The priest joining the hands of the couple says: "From this time we entrust you each to the other". On the part of the couple the act is a sign of mutual acceptance. Secondly, this is a symbol of their unity because their mutual acceptance makes them one. Now they become "one flesh". One is complimented and strengthened by the other. *Pāṇigrahaṇam* has the significance of becoming one because according to the Hindu scriptures a wife completes a husband and is half

¹⁷² Cf. SCHILLEBEECKX, *Marriage Human Reality and Saving Mystery*, 347.

¹⁷³ Cf. DALMAIS, *Le liturgie orientali*, 168: "In Egitto, fin dal secolo IV, la consegna della sposa allo sposo e l'unione delle loro mani sono riservate al vescovo o al sacerdote". Cf. also A. SCHWERTFEGGER, *Ethnological Sources of the Christian Marriage Ceremony*, Ceres, Stockholm, 1982, 75-76. The author describes the joining of hands as a part of marriage rites in the different parts of the world. For the early origin of this rite Cf. also KUCHAREK, *The Sacramental Mysteries. A Byzantine Approach*, 313.

¹⁷⁴ SMC, 80.

¹⁷⁵ Cf. J.A. DUBOIS, *Hindu Manners, Customs and Ceremonies*, 3rd Indian edition, Oxford University Press, New Delhi, 1983, 226. *Kanyādān* is the handing over of the girl by the father to the son-in-law. Cf. also B. KUTTIGNO, "Marriage and Divorce in the Hindu Religion", in *Jeevadhara* 30(1975), 450. Marriage is considered to be sacred and divorce is not normal in the Hindu religion.

of his own self.¹⁷⁶ Thirdly, the rite also points to the fact that the unity achieved through the sacrament of marriage is indissoluble. As expressed by the Hindu scriptures mentioned above, one completes the other and the absence of this reciprocal union signifies incompleteness. The depth of the mutual acceptance and the consequent unity and indissolubility of marriage can be noticed from the admonition by the priest. He tells the spouses: "Even if he (the bridegroom) has no clothes, he should provide for her. He should consider her as his own soul. Even if he is hungry, he should give her food; though he is thirsty, she should be provided with drink. She in turn should take care of him and treat him with love. She should behave towards him with love and kindness".¹⁷⁷ It is to live this ideal that they have joined their hands, and the grace of God is needed to fulfil this task.¹⁷⁸ In this way, through the symbol of the joined hands, marriage becomes "a living icon of God", a "theophany".¹⁷⁹

The rite of joining the hands signifies that it is God who unites the couple in the Church. In Him and through Him they are to lead their life, as one flesh. Joining the hands of the couple, the priest says: "Let God be the mediator between you and me".¹⁸⁰ The bridegroom and the bride become one in the presence of God. They accept with an open heart the divine call to become one, they join their hands and hearts accepting the challenge to realize this goal in their life as the children of the Church.

For the Church, the joining of hands is a gesture of entrusting the couple to each other and to the hands of God. Before God and the community they take up a responsibility in the Church to live up to the ideals of family life. The words of the priest make this clear: "From this time we entrust you each to the other".¹⁸¹ In the name of the Church it is the priest who entrusts them to each other.

In the integration of the rites of tying the *minnu*, *mantrakōṭi* and joining the hands, the ethos of the Indian society is assimilated into the liturgy. The external

¹⁷⁶ Cf. *Satapata Brāhmaṇa*, V.ii. 1. 10, in F. MAX MÜLLER, ed., *The Sacred Books of the East*, Vol VLI, At the Clarendon Press, Oxford, 1894, 32: "She, the wife, ... is one half of his own self; hence as long as he does not obtain her, ... he is incomplete". Cf. also *Bṛhadāraṇyaka Upanishad*, Liv. 17, ET by Swamy Madhavananda, Advaita Ashrama, Mayavati, 1950, 192.

¹⁷⁷ SMC, 81.

¹⁷⁸ Cf. SMC, 81.

¹⁷⁹ Cf. EVDOKIMOV, *The Sacrament of Love*, 118.

¹⁸⁰ SMC, 80.

¹⁸¹ SMC, 80.

symbols are comprehensible to the whole society, yet the Malankara Church has given a new meaning to these symbols which thus bring out the theology, spirituality and ethical life of a married couple as visualized by the Church. The path the Malankara couple have to tread and the goals they have to achieve are postfigured in these rites of the marriage liturgy.

Conclusion

The spousal union between Christ and the Church is a basic theme that recurs in the Malankara marriage liturgy. By giving His life, Jesus has received the Church as His Bride. This is the fulfilment of the divine plan of salvation which began with creation. Through baptism, an individual soul becomes the spouse of Christ, and he or she inherits the new paradise, the Church. Thus, the identity of the Christian is an ecclesial identity. The marriage of Christians is a symbol of the spousal union between Christ and the Church. As the symbol of the spousal union between Christ and the Church, marriage acquires the basic characteristics of this relationship. Therefore, theologically speaking, the liturgy of marriage in the Malankara Church is postfigurative in the sense that the conjugal life of the Malankara couples is postfigured in the liturgy of marriage.

Our study has shown the Jewish, Syrian and Indian influences on the Malankara marriage liturgy. The service of the rings and the service of the crowns are received from the Jewish background and the Syrian Fathers have made them their own by integrating them into their vision of Christian married life. The rite of tying of the *minnu* and *mantrakōṭi* are purely Indian customs accepted by the Malankara Church. They are also very beautifully knit into the liturgy of marriage. The rite of joining the hands which we see in the Jewish and Indian traditions has also become an integral part of the marriage liturgy. All these rites point to and express the conjugal ethos of the couple as envisaged by the Malankara Church. By accepting these rites, it is the ethos of these cultures which are integrated into the liturgy. They are given new meanings in the context of the liturgy and they beautifully express the basic values of Christian married life such as the reciprocal union, the unity and indissolubility of marriage, the ecclesial and trinitarian dimension of marriage, etc. These symbols point to the conjugal ethos of the couples as visualized by the Malankara Church. Therefore, we can say that in its external form also, the Malankara liturgy of marriage is postfigurative.

In the liturgy of marriage, the Malankara Church celebrates its ideal of marriage, shows forth this ideal to all her members, especially, to the new couple. The Malankara liturgy of marriage becomes postfigurative ethos in the sense that the picture of Christian life and its ideal are already made clear in its liturgy. The Malankara couples find the truth of their existence as a family in the liturgy as

postfigurative in form. Their mode of life is postfigured in the liturgy(ἔθος) and liturgy also becomes the place to which they can refer back at different moments of their life(ἡθος). Here we see also the integral relation between theology, spirituality and ethical life in the Malankara Church. In this postfigurative form, we see the identity of the Malankara spouses. And the liturgy also postfigures the path of spousal commitment worthy of the identity of the Malankara couples.

Chapter Two

THE MALANKARA LITURGY OF MARRIAGE AS PREFIGURATIVE ETHOS

Introduction

In the first part of this thesis, we have spoken about the unique capacity of the liturgy to blend the past and future and make them present here and now in the celebration. This is possible in the sacred space and time of the liturgy. When we speak about the Malankara liturgy of marriage as prefigurative ethos, we are trying to see how the ultimate ethos is prefigured and made present in the liturgy of marriage. In this chapter we also try to see how the prefigurative ethos function as a paradigm of identity and commitment.

In the first part of this chapter we speak about the marriage liturgy as actualization and anticipation of the spousal ethos of the conjugal *typos*. As a matter of fact, the marriage liturgy clearly brings out the Christ-Church relationship as the *typos* of the spousal ethos. The spousal union between Christ and the Church comes out in the liturgy as the beginning and the end of human spousal union. We also look into the significance of actualization and anticipation. The spouses receive already here and now in the celebration of the liturgy, the ultimate ethos as a gift. But they also look forward to the fullness of this ethos, and in this sense, the ethos that they receive here and now is also a task. In the last part of this chapter, we try to see the connection between the Eucharist and the journey of the spouses from the "already" to the "not yet".

1. The Rite of Marriage as Actualization and Anticipation of the *Typos* of the Spousal Ethos

Regarding the prefigurative dimension of the liturgy, in the first part of this thesis we spoke about liturgy as the foretaste of the heavenly liturgy or the ultimate ethos.¹ In its sacred space and time, the liturgy of marriage actualizes, anticipates and makes present that which is to come in its fullness. The liturgy makes the spouses experience the utmost truth of life, the ultimate ethos, here and now. In the celebration of marriage, the new spouses participate in the fullness of ethos already here and now. This ultimate ethos gives the identity of the Malankara couples. In the marriage liturgy, the ultimate ethos is presented in the model of

¹ Cf. Part One, chapter two, No. 3.3.

conjugal *typos*, namely, the Christ-Church relationship. Now we delve into the liturgy of marriage to see how it actualizes and anticipates the *typos* of the spousal ethos.

1. 1. The *Typos* of the Spousal Ethos

The marriage liturgy makes the new spouses experience the spousal union between Christ and the Church as the *typos* of the conjugal ethos. The couple experience the conjugal *typos* as the beginning and end of the Christian matrimonial union. We have already referred to the Syrian view that even the first couple pointed to the spousal union between Christ and the Church. Christian marriage gets its significance and meaning as a symbol of the spousal union of the conjugal *typos*.² The spousal union between Christ and the Church has its fulfilment in the eschaton, and thus, marriage has an eschatological significance. The final destination of Christian spousal union is also the conjugal *typos* or the ultimate identity of the Christian spouses is revealed here. The conjugal *typos* depicted in the marriage liturgy is the union between the "eternal Bridegroom" and the "eternal Bride". The union of the conjugal *typos* which is to come in perfection is described in terms of "heavenly banquet" and eternal "bridal chamber". Now let us see how this is evident in the liturgy of marriage.

1. 1. 1. Christ, the Eternal Bridegroom

We have already seen that the Malankara liturgy of marriage presents Christ as the "Heavenly Bridegroom" and "True Bridegroom".³ These titles refer to the present relationship of Christ with the Church. The Bridegroom is also presented in the marriage liturgy as the eternal Bridegroom pointing to the eschatological coming. Christ, the True Bridegroom is the Alpha and Omega. Christ is addressed as the One "who was, who is and who lives forever and ever".⁴ The prayers address the Bridegroom as incorruptible. In the liturgy we see the heavenly Bridegroom being addressed in the following way: "You are the pure and incorruptible myron, eternally exalted above all suffering and death".⁵ Where He

² Cf. Part two, chapter one, No. 1.3.

³ We have seen this in the previous chapter. Cf. No. 1.1.

⁴ SMC, 61.

⁵ SMC, 45.

is, there is the eternal bliss and everlasting joy.⁶ The Bridegroom is risen from the dead and He has ascended to the Father.⁷ The Bridegroom is also presented as One who is to come⁸ as an eschatological judge. In the prayers we see: "All of us may stand at Your right hand and experience Your clemency, and lift up glory and thanksgiving to You and to Your Father and to Your Holy Spirit now and forever and ever".⁹ This is a reference to the second coming of the Bridegroom as an eschatological judge (Mt 25, 31-34). The Bridegroom's covenant with the Church is also eternal.¹⁰ Thus, the Bridegroom of the conjugal *typos* is an eternal Bridegroom.

1. 1. 2. The Church: The Eternal Bride

We have already seen that the Malankara liturgy of marriage pictures the Church as the Bride of Christ.¹¹ The Church is presented in the liturgy also as an eternal Bride. A close look at the text will show that the experience of the Church as the eternal Bride has two dimensions, namely, the dimensions of the "already" and the "not yet". The Church is already the eternal Bride, here and now. But she waits for the perfection of this status in the fullness of time, in the eschaton. These two dimensions are the essential parts of the mystery of the Church which is brought out in the liturgy. Now let us look at the text of the marriage liturgy in detail.

Christ, the heavenly Bridegroom has chosen the Church as His Bride.¹² The Church sings: "I am the Church, I am the Church, the Spouse of the Most High".¹³ Christ, the eternal Bridegroom, made the Church dwell with Him.¹⁴ The throne of the Church is established in the mansions of the Father, Son and the Holy Spirit.¹⁵ This is already an experience of the Church. In the liturgy we read:

⁶ Cf. SMC, 39, 56-57.

⁷ Cf. SMC, 55-56.

⁸ Cf. SMC, 72.

⁹ SMC, 67.

¹⁰ Cf. SMC, 48.

¹¹ Cf. Part two, chapter one, No.1.2. The reference is to the present.

¹² Cf. SMC, 44.

¹³ SMC, 52.

¹⁴ Cf. SMC, 45.

¹⁵ Cf. SMC, 48.

"Your Bridegroom has established your chamber in the highest heavens, O Church. And as He promised, He raised you up and seated you on the heights, above all the heavenly dominations, rulers and powers".¹⁶ The Church proclaims that she lives as a glorious Bride in the midst of the fortresses of the Father, Son and Holy Spirit.¹⁷ These references point to the present status of the Church as the Bride of the eternal Bridegroom, Christ.

We see also other texts which point to the eschatological dimension of this experience in which the Church is waiting for the fullness to come. The Church sings: "A bridal chamber He prepared for me in heaven so that I may rejoice in it with my friends".¹⁸ The Church is presented as looking forward to entering the bridal chamber with the eternal Bridegroom forever. The Church tells her Bridegroom: "Look on me, my Lord, since I am beautiful and bring me into Your bridal chamber".¹⁹ The marriage liturgy also presents the Bride as being in continuous search for her Bridegroom. As we see in the liturgy, the Bride's search has entered a new phase with the reception of the Holy Spirit, who is sent by the Bridegroom after his ascension to the Father.²⁰ From what we have said above, we can see that the Church, the Bride of Christ, is already the eternal Bride and yet she looks forward to the perfect union with the Bridegroom in the fullness of time.

1. 1. 3. The Heavenly Banquet

The heavenly banquet is a very prevalent symbol in the Malankara liturgy of marriage. We can see that it is the eschatological dimension of the Church which is described here in terms of the biblical picture, the great wedding feast or the heavenly banquet. The Kingdom of God is compared in the Bible to a marriage feast.²¹ The same picture can be seen in the marriage liturgy. Christ, the eternal Bridegroom, is addressed as the "Lord of the eternal banquet".²² The

¹⁶ SMC, 61.

¹⁷ Cf. SMC, 65.

¹⁸ SMC, 53.

¹⁹ SMC, 77.

²⁰ Cf. SMC, 52-56, 75-77.

²¹ Mt 22, 9-14; Lk 14, 15-24. The book of revelation also depicts heaven as a marriage feast: 19, 7-9. There are other texts which speak about the heavenly banquet without references to the marriage. Cf. Mt, 8, 11; Lk, 13, 29.

²² SMC, 72. This title appears in St. Ephrem's *Hymns on Paradise*. Cf. HParad V:15; BROCK, *Hymns on Paradise*, 107.

Church prays to the Lord to make all worthy of the unending wedding feast.²³ We notice that the heavenly banquet in the marriage liturgy points to the perfect union of the "conjugal typos" which is to come in the eschaton. There are different levels for this heavenly banquet, namely, the individual-collective levels and the present-future levels.

The individual level refers to the new spouses. In the marriage liturgy, the spouses are received together and the Church prays to make them worthy of the heavenly banquet. In the prayers we see: "Adorn them variously in this passing banquet and make them reach Your heavenly banquet, in which the vigilant ones and the angels eternally rejoice".²⁴ The reference to "Your heavenly banquet" makes clear that this is not an impersonal reference, but rather, it points to a personal sharing with the person referred to, who is Christ, the eternal Bridegroom. The goal of the new spouses is to reach the heavenly banquet with the eternal Bridegroom.

We see other references to the heavenly banquet at the collective level in which the worshipping community or the Church is referred to. In the second service we read: "Grant that we and they may take part in the feast that You promised for the saints who loved You and kept Your commandments".²⁵ The reference is to the worshipping community together with the new spouses. The collective level of this eschatological banquet will become more clear when we speak about the present and future dimensions of it.

It is clear that the heavenly banquet is primarily a reference to the eschatological union of the conjugal typos. The prayers in the marriage liturgy point out that the Church is looking forward to fulfilment, and prays to make all worthy of the heavenly banquet.²⁶ The references to the eternal nature of the banquet make this clear. The Church prays:

In union with all who have been invited to that feast, O Lord,
invite us too, to Your everlasting joys so that with them and

²³ Cf. SMC, 56.

²⁴ SMC, 46. Cf. also SMC, 67. In the Syrian background we can notice that the baptized are seen as the betrothed of Christ at the individual level and they wait for the glorious wedding feast in the eschaton. Cf. VANCHIPURA, *The Notion of Holiness in the East-Syrian Writings up to the Seventh Century*, 111. We have already seen this in part two, chapter one, No. 1.2.1 where we spoke about baptism as a constitutive event of the Church. In the marriage liturgy, the spouses are taken together.

²⁵ SMC, 67.

²⁶ Cf. SMC, 56, 67.

among them, we may offer glory and praise to You, and to Your Father, and to Your Holy Spirit now and forever.²⁷

The heavenly banquet signifies the possession of everlasting joy with the Lord and the offering of incessant praise and glory to the Trinity. The Church is looking forward to this invitation from the part of her Bridegroom. The Lord invites. First of all, the everlasting joy can be inherited only on the invitation of the Lord. Secondly, this invitation makes the Church join those who already enjoy this happiness. Thirdly, the reference to "with them and among them" shows that the Church is entering a new phase of life with this invitation, which we may describe as the ultimate ethos.

Another point which makes clear the eschatological nature of the banquet is the reference in the liturgy to the right side of the Lord. In the prayers we read: "All of us may stand at Your right hand and experience Your clemency and lift up glory and thanksgiving to You and Your Father and Your Holy Spirit now and forever and ever".²⁸ Those who enjoy this banquet are on the right side of the Bridegroom, a phrase which denotes eschatological judgement. The heavenly Bridegroom is the judge who separates those who have kept His commandments from those who have not. We have already noted in the passage above that this feast is promised to the saints who keep God's commandments. Those who have observed the commandments of the Lord will join His right side and will enjoy the eternal feast with the Lord. The Church hopes and prays that she will be counted worthy to remain at the right side of the Lord and praise Him.

But this is not something that comes only at the end; rather, it has already started here and now. Some references make it explicit that the heavenly banquet is already taking place here and now.²⁹ They are more in the context of the Eucharist in which the heavenly banquet is seen as being anticipated in the Eucharist. The Eucharist is presented as the nuptial feast of the Church.³⁰

²⁷ SMC, 56-57.

²⁸ Cf. SMC, 67.

²⁹ Cf. SMC, 44, 47.

³⁰ Cf. SMC, 44, 47. We will see these texts in detail in the next chapter. Cf. No. 1.1.3. The Eucharist as an anticipation and pledge of the eschatological banquet becomes more clear in the background of the Syrian writings. Cf. P. YOUSIF, *L'Eucharistie chez Saint Ephrem de Nisibe*, OCA 224, PIO, Rome, 1984, 369-371; MURRAY, *Symbols of Church and Kingdom*, 256-257. Cf. also F.J. REINE, *The Eucharistic Doctrine and Liturgy of the Mystagogical Catechesis of Theodore of Mopsuestia*, The Catholic University of America Press, Washington D.C., 1942, 63; G. WAINWRIGHT, *Eucharist and Eschatology*, Epworth Press, London, 1973, 151-153.

Through the symbolism of the heavenly banquet, the mystery of the conjugal typos as the beginning and the end of Christian spousal union is brought out in the marriage liturgy. The references show that the heavenly banquet signifies the union with the eternal Bridegroom. The Christian spouses already share in the heavenly banquet and yet look forward to its fulfilment and perfection in the eschaton.

1. 1. 4. The Eternal Bridal Chamber in Heaven

In the marriage liturgy, there are frequent references to the eternal bridal chamber in heaven. The heavenly Bridegroom has prepared for His Bride, a bridal chamber in heaven.³¹ The Church considers herself blessed when she can enter the heavenly bridal chamber prepared by her Bridegroom and praise Him.³² It is in the bridal chamber that the Church enjoys the fullness of joy and happiness.³³ This is the zeal or the ultimate ethos towards which the Church aspires.³⁴ The references point out that the bridal chamber in heaven stands for the ultimate ethos which is to come in fullness. The bridal chamber signifies the intimate and complete union of the eternal Bride with the eternal Bridegroom. This is clear from the words of the Church:

In Your Cross You sealed my dowry and in Your passion You set me free;
And You made my bridal chamber in heaven and invited me that I may be
Yours.³⁵

First of all, to enter into the bridal chamber with the Bridegroom signifies total union with Him. The Bride becomes totally the possession of the Bridegroom. When we examine this text against the Syrian background, this becomes more clear. For example, St. Ephrem addresses Jesus as the bridal chamber.³⁶ From this we can understand that in the Syrian background, entering the bridal chamber is

³¹ Cf. SMC, 53, 61.

³² Cf. SMC, 53.

³³ Cf. SMC, 67. Syrian Fathers depict the Kingdom of God as bridal chamber. Cf. BROCK, *Spirituality in Syriac Tradition*, 41.

³⁴ This becomes clear in the Syrian tradition which expresses the eschatological fulfilment of life in terms of entering the marriage chamber. Cf. MURRAY, *Symbols of Church and Kingdom*, 262.

³⁵ SMC, 76.

³⁶ Cf. HNat, XVI:6; McVEY, *Ephrem the Syrian*, 155.

a reference to the perfect union with the Bridegroom. Secondly, the Church sees this as a call, an invitation on the part of the Bridegroom to enter the bridal chamber with Him. But this is not something that she deserves,³⁷ rather, she sees this invitation as a gift from the Lord and prays, "Make us worthy, O Lord God, of that ... incorruptible bridal chamber".³⁸

The bridal chamber in heaven is the goal of the Christian spouses. The bridal chamber on earth is seen as perishable, and the Church prays for the couple that God may make them joyful in the eternal bridal chamber.³⁹ It is the eternal bridal chamber in heaven which gives meaning and depth to the passing bridal chamber on earth.

The eternal bridal chamber in heaven points out the ultimate ethos, the perfect union of the conjugal typos.⁴⁰ This is the completion of the union between the eternal spouses already begun here and now. By presenting the entrance of the human spouses into the eternal bridal chamber as the ultimate goal of life, the marriage liturgy brings out the Christ-Church relationship as the typos of the spousal ethos and the beginning and end of the human spousal union.

What we have said in this section shows that the liturgy of marriage depicts the spousal union between the eternal Bridegroom and the Bride as the beginning and end. The perfect union of the conjugal typos is presented in terms of heavenly banquet and eternal bridal chamber. In the liturgy of marriage, the reality which is to come is actualized and anticipated. The perfection or fullness is given to the spouses at the experiential level in the sacred space and time of the liturgy of marriage. Here they discover their true identity and their commitment has to be in accord with their identity. Now we will examine the practical implications of this actualization and anticipation.

³⁷ She says that the Bridegroom has drawn her away from idols. Cf. SMC, 53. She admits that she was sitting in darkness and it is the voice of the Bridegroom that has illumined her eyes. Cf. SMC, 77.

³⁸ SMC, 56. Cf. also HParad V: 15; BROCK, *Hymns on Paradise*, 107-108. Ephrem sees paradise as a gift of the Lord.

³⁹ Cf. SMC, 56. In one place the Church prays for the couple that they may be joyful in His spiritual bridal chamber. Cf. SMC, 67. The early Syrian writers speak about the heavenly bridal chamber as the destination of Christians. Cf. MURRAY, *Symbols of Church and Kingdom*, 255.

⁴⁰ This becomes more clear in the Syrian background where bridal chamber signifies paradise or perfection of happiness. Cf. MURRAY, *Symbols of Church and Kingdom*, 255.

1. 2. Marriage: Sacramental Consecration as Spouses of the Kingdom

The ultimate ethos mentioned above is depicted in the liturgy of marriage in terms of the Kingdom of God. The Kingdom of God signifies the perfect joy and happiness that is to come. In the celebration, the joy that is to come is anticipated here and now. The spouses become consecrated as the spouses of the Kingdom of God.⁴¹ Let us proceed to see the different dimensions of this concept in detail.

1. 2. 1. The Ultimate Ethos Symbolized in the Kingdom of Heaven

In the marriage liturgy, the ultimate ethos is depicted in terms of the Kingdom of Heaven. In the last part of the second service of the liturgy of marriage, the priest expresses the following wish: "May you be inheritors of the Heavenly Kingdom".⁴² This reference makes clear that the final destiny of the couple is the Kingdom of heaven. In one of the prayers, the life of the spouses is described as a journey towards the Kingdom. The priest prays: "Give them the grace to walk along the right path that leads to the Kingdom of heaven".⁴³ These are clearly references to the ultimate goal of life, or the ultimate ethos. The heavenly Kingdom is a reference to the fullness of joy and happiness. This perfection of happiness is to come in the fullness of time and all are looking forward to it.⁴⁴

1. 2. 2. Sons, Priests, Kings and Prophets

Jesus is Son, High Priest, King and Prophet. Christian spousal union, which symbolizes and anticipates the conjugal typos, acquires these roles, and in

⁴¹ Cf. W. DE VRIES, *Sakramententheologie bei den Syrischen Monophysiten*, OCA 125, PIO, Rome, 1940, 29-32. The author describes the Syrian view of sacrament as a mystery. Cf. also MEYENDORFF, *Marriage: An Orthodox Perspective*, St. Vladimir's Seminary Press, New York, 1970, 22. Meyendorff sees marriage as a mystery of the Kingdom of God, introducing man into eternal joy and eternal love. Cf. also W. KASPER, *Theology of Christian Marriage*, Burns & Oates Ltd, London, 1980, 42-44.

⁴² SMC, 75.

⁴³ SMC, 63.

⁴⁴ Cf. SMC, 64. In the Syrian background, the Kingdom of God is presented as the final destiny or fulfilment or, in our terms the "ultimate ethos". Cf. MURRAY, *Symbols of Church and Kingdom*, 239-246. For reference to the Kingdom as pointing to the fullness see G.E. LADD, *Jesus and the Kingdom*, S.P.C.K., London, 1966.

the sacrament of marriage, the new spouses become consecrated as sons, priests, kings and prophets of the Kingdom of God.⁴⁵ Marriage symbolises in various ways the Kingdom to come in perfection.⁴⁶

First of all, through the sacrament of marriage, the Christian spouses become the children of the Kingdom of God. In the marriage liturgy, the priest addresses the spouses as "children".⁴⁷ Through baptism, the spouses are already children and therefore, heirs of the Kingdom at the individual level.⁴⁸ In the sacrament of marriage, they are specially dedicated as the children of the Kingdom, as those who constitute the heavenly Kingdom on earth, the Church.⁴⁹ The identity of the spouses is the identity of the children of the Kingdom and their aim in this world is to realize this sonship. In realising this goal, they will be giving witness to the Kingdom of God.

Secondly, in the liturgy of marriage, the spouses are consecrated as priests of the Kingdom of God. In baptism, they have already become the ministers to the

⁴⁵ P.T. Givergis Panicker describes these as the fourfold offices of Christ portrayed in the Malankara eucharistic liturgy. Cf. P.T. GIVERGIS PANICKER, "The Holy Qurbano in the Syro-Malankara Church", in J. MADEY, ed., *The Eucharistic Liturgy in the Christian East*, Prakasam Publications, Kottayam, 1982, 142. I take these offices of Christ in the context of the sacrament of marriage and see them as the dignities conferred on the spouses in the sacrament of marriage. Cf. also P. EVDOKIMOV, *The Sacrament of Love*, 87-92. Paul Evdokimov speaks about the prophetic, priestly and kingly dignities which the Christian receives through the sacrament of anointing. Peter J. Elliott sees spouses as the kings, prophets and priests of the Kingdom of God. He sees these titles as the three offices of Christ which are conferred on the spouses through the sacrament of marriage. Cf. P.J. ELLIOTT, *What God has Joined*, Alba House, New York, 1990, 225-27.

⁴⁶ Cf. A. SCHMEMMANN, "Liturgy and Eschatology", in *Sobornost* 7(1985), 10. According to Schmemmann, liturgy is the sacrament of the Kingdom of God. Cf. also S. MAGGIANI, "La dimensione escatologica del celebrare cristiano", in *Escatologia e Liturgia. Aspetti escatologici del celebrare cristiano*, C.L.V. Edizioni Liturgiche, Roma, 1988, 165.

⁴⁷ Cf. SMC, 80.

⁴⁸ The sacrament of baptism and confirmation in the Malankara Church makes this clear. The newly baptized is addressed as son/daughter. Cf. SMC, 31, 36. Cf. also B. VARGHESE, *Baptism and Chrismation in the Syriac Tradition*, SCC 8, SEERI, Kottayam, 1994, 30, 69. Aphrahat describes the Christians as the children of the Kingdom. Cf. ADEM V, 232, 15-233, 1. Cf. also MURRAY, *Symbols of Church and Kingdom*, 243; YOUSIF, "An Introduction to East Syrian Spirituality", 40-45.

⁴⁹ We will see this aspect in more detail in the next chapter. Cf. No. 1.1.4.

Kingdom (I Pet 2,5).⁵⁰ In the sacrament of marriage, the mutual love of the spouses is received at the altar of the Church, and a new altar and new priests are being consecrated. The new altar is the altar of the domestic Church⁵¹ and the spouses become the priests who will offer sacrifices on this altar. They offer themselves to the service of the Kingdom and their offering is an offering of their own selves as a continuous oblation. The sweet odour of their priestly service has to rise from them.⁵² The priest tells the spouses, "May you be able to rejoice in all the days of your life and lift up glory to the Father, the Son and the Holy Spirit now and at every time and forever".⁵³ In the Malankara background we can understand that the reference to the "now and at every time and forever" has an eschatological significance.⁵⁴ The new couple become priests who offer continuous praise to the Lord. Their prayers, praises and whole life become an offering to the Lord and His Kingdom.

Thirdly, in the liturgy of marriage, the Christian spouses become consecrated as the king and queen of the Kingdom of God. The crown in the hands of the Lord descends from heaven⁵⁵ and the spouses are crowned by the hands of the heavenly Bridegroom⁵⁶ as the king and queen of the Kingdom of

⁵⁰ For the Syrian perspective on the priesthood of the baptised Cf. BROCK, *Studies in Syriac Spirituality*, 13-20. Cf. also B. VARGHESE, *Baptism and Chrismation in the Syriac Tradition*, 62.

⁵¹ Family is described as the domestic Church. We will look at this aspect in detail in the next chapter. Cf. No. 1.1.4.

⁵² Cf. SMC, 49. Virtuous conduct is this priestly offering. Paul Evdokimov sees the exercise of the conjugal priesthood in offering the lives of the spouses as a sacrifice, a liturgy, to the Lord. Cf. P. EVDOKIMOV, "Conjugal Priesthood", in G. CRESPIY, P. EVDOKIMOV & C. DUQUOC, *Marriage and Christian Tradition*, Divine Word Publication, Illinois, 1968, 67-116.

⁵³ Cf. SMC, 73.

⁵⁴ For details on this part of the prayer Cf. G. P. KARICHAL, *Malankara Qurbāna Tīrthātakasabhayil*, in Malayalam (The Malankara Qurbana in the Pilgrim Church), Vol. II, SEERI Publications, Kottayam, 1989, 77. According to Geevarghese Panicker Karichal, in the Malankara liturgy, the term "now" refers to the present celebration, "at every time" refers to the whole span of life and "forever" is a reference to the eternal time or eschatological time.

⁵⁵ Cf. SMC, 72-73.

⁵⁶ Cf. SMC, 72-73.

God.⁵⁷ A characteristic of kings is to dominate, to become rulers. Thus, the spouses become rulers over their own passions⁵⁸ and become free for the Kingdom of God. Their whole life becomes a royal doxology.⁵⁹ It is in the exercise of this kingship that the Kingdom of God can flourish on earth. This is a witness to the mystery of the spousal union between the eternal King and the eternal Queen.

Finally, in the sacrament of marriage, the Christian spouses become consecrated as prophets of the Kingdom. A prophet is one who knows "the designs of God" and who announces the will of God to the world.⁶⁰ In the sacrament of marriage, the Christian spouses personally comprehend the designs of God with regard to their life and the mystery of the Church, and they become consecrated to proclaim this design of God in the world.⁶¹

The proclamation of the Kingdom takes place at two levels. First of all, the spouses themselves are dedicated to proclaim the mystery of the conjugal typos or the mystery of the Kingdom of God in and through their life. Secondly, by celebrating marriage, the Church is also proclaiming the mystery of the Kingdom to the world. Thus, the new couple become sharers in the prophetic mission of the Church. Now let us look at the liturgy in detail to see how marriage is presented as the consecration of the spouses of the Kingdom.

1. 2. 3. The Wedding at Cana

The reference to the wedding at Cana is also a reference to the Kingdom. The Syrian Fathers see the new wine at Cana as symbolising the Eucharist.⁶² Since

⁵⁷ We have referred to this earlier in part two, chapter two, No. 2.3.2. The Syrian Fathers describe the Kingdom of God in terms of paradise, and the Church is described as paradise on earth. Cf. also SCHMEMMANN, *For the Life of the World*, 89. Schmemmann also describes the spouses as king and queen of the kingdom of the domestic church which he sees as a way to the Kingdom.

⁵⁸ This is one of the significances of the crown. Cf. Part two, chapter one, No. 2.1.1.2.

⁵⁹ Cf. EVDOKIMOV, *The Sacrament of Love*, 123.

⁶⁰ Cf. EVDOKIMOV, *The Sacrament of Love*, 91.

⁶¹ Every sacrament implies in itself an element of proclamation in the sense that it stands for the coming of the Kingdom in the eschaton. Cf. C. DUQUOC, "The Sacrament of Love", in G. CRESPIY, P. EVDOKIMOV, & C. DUQUOC, *Marriage and Christian Tradition*, Divine Word Publication, Illinois, 1968, 166.

⁶² Cf. YOUSIF, *L'Eucharistie chez Saint Ephrem de Nisibe*, 31-33, 339.

the spousal union between Christ and the Church has taken place through the ring which is the Body and Blood of Christ, the miracle at Cana points to the beginning of the Christ-Church union. In the context of what we said earlier with regard to the Eucharist as anticipation of the heavenly banquet, we can understand that the Syrian tradition sees in the wedding at Cana also an eschatological dimension.⁶³ The wedding at Cana symbolizes the new wedding feast.⁶⁴ The new wine points to the eschatological wedding feast and therefore, in this wine, the spouses anticipate the fullness of joy that is to come. Since the Syrian tradition sees the miracle at Cana in connection with the Eucharist, the reference to Cana in the liturgy of marriage can be seen as drawing the spouses in its sacred space and time to the beginning of the spousal union of the conjugal *typos* on the Cross and the perfection or fulfilment which is to come in the Kingdom. Thus, the *typos* of the conjugal ethos is revealed in the marriage liturgy and marriage becomes depicted as a sacramental symbol of the Kingdom.

1. 2. 4. The Rites of Rings and Crowns

The rites of the rings and crowns also point to the Kingdom. In the rites of the rings and crowns, the "conjugal *typos*" is being revealed. The betrothal between Christ and the Church took place by the ring, which symbolises the price paid by the Bridegroom for the Bride, namely, the death of the Bridegroom. The same ring is the pledge of the fulfilment which is to come in the fullness of time. The Bride is presented in the liturgy as searching for her Bridegroom. This search points to the fullness which is to come in the eschaton. The ring, which the Bridegroom gave for His Bride, remains as a pledge in her unending search for her Bridegroom until she finds Him in the Kingdom.⁶⁵

In reference to the betrothal between man and woman it is said: "You are the One who ordained that with the ring, the joy of men and women be accomplished completely, and that with the ring, man and woman may be brought to the fullness of joy".⁶⁶ The fullness of joy signifies the Kingdom of God. The rite of the rings symbolizes the *typos* of the conjugal ethos. This rite draws the spouses to the spousal union of the conjugal *typos* which is the beginning and end.

⁶³ Cf. YOUSIF, *L'Eucharistie chez Saint Ephrem de Nisibe*, 371-372. Cf. also HVirg, 16:2, 33:1.

⁶⁴ Cf. HVirg, 16:2; McVEY, *Ephrem the Syrian*, 329-330.

⁶⁵ Cf. SMC, 45, 51, 55.

⁶⁶ SMC, 45.

The rings of the spouses become a symbol and pledge of the perfect union of the conjugal *typos* in the eschaton. In the sacred space and time of the liturgy, the rite of rings actualizes and anticipates the *typos* of the conjugal ethos. Thus, Christian marriage becomes a symbol of the Kingdom.

The rite of crowning has a very rich eschatological symbolism. The crowning ceremony is the moment when the gift of the Kingdom, namely, the Holy Spirit, is poured into the spouses. The liturgy of marriage presents the Holy Spirit as the gift of the Kingdom, a gift, which Christ has given to the Church after his ascension to the Kingdom of heaven, the house of the Father.⁶⁷ While crowning the bridegroom and the bride, the priest says, "May the Lord crown you with the crown of righteousness and glory".⁶⁸ In the biblical background we can find that "glory" designates the ministry of the Holy Spirit and that He is the glory of the Kingdom of God. Therefore, the rite of crowning can be seen as the moment of epiclesis in which the Lord pours the Holy Spirit on the spouses and consecrates them as the spouses of the Kingdom.⁶⁹

The rite of crowning also symbolizes the fullness of time, in which the Bride will be crowned with the Bridegroom.⁷⁰ The hymn sung at the time of crowning points to the eschatological dimension of this union or the perfection of the union of the conjugal *typos* which is to come in the eschaton. The Church sings: "Come, O Lord of the eternal banquet, the Heavenly Bridegroom; we will rejoice with You eternally".⁷¹ Thus, the rite of crowning, in its sacred space and time, draws the bridegroom and the bride to the spousal union of the conjugal *typos* in its dimensions of the "already" and the "not yet". In the service of the crowning we also read: "It is He who gives the crowns of joy to the bridegrooms and the brides".⁷² The reference to the crowns of joy could be to the rite of crowning at present or it could also refer to the crowning which will take place in the fullness of time. Therefore, we can see the rite of crowning as the actualization

⁶⁷ Cf. SMC, 56.

⁶⁸ SMC, 72-73.

⁶⁹ Cf. EVDOKIMOV, "Conjugal Priesthood", 82-83. The act of crowning is an act of the Holy Spirit. In the marriage liturgy we hear the priest singing: "The crown in our Lord's hand comes and descends from heaven. Fitting is the crown which the priest places upon the head of the bridegroom/bride". SMC, 72-73.

⁷⁰ St. Ephrem sees the crown as a symbol of the eschatological reward. Cf. HParad, V:7; XIV: 8.

⁷¹ SMC, 72.

⁷² SMC, 62.

and anticipation of the perfection of the spousal ethos of the conjugal *typos* symbolized in the Kingdom. Through the rite of crowning, Christian marriage symbolizes the Kingdom.

From what we said above, we can say that the identity of the Christian spouses as sons, priests, kings and prophets is being revealed in the celebration of the liturgy of marriage.

2. Ultimate Ethos Celebrated: A Gift and A Task

The ultimate ethos celebrated in the liturgy is a gift of the Lord. Liturgy is the means through which the Lord communicates himself in the Church. In the liturgy of marriage, God communicates himself or the ultimate ethos is offered to the spouses as a gift. This means that they already share the fullness of life that is to come. This gift that they receive here and now in the celebration is also a task. This is only the beginning. They look forward to the perfection which is to come in the eschaton. This ultimate ethos is the goal of life towards which they move forward in their life. Therefore, the life of the spouses can be seen as a self-realization between the two poles of the "already" and the "not yet". Now let us examine these two dimensions.

2. 1. Ethos Celebrated Confirms and Integrates

The ultimate ethos celebrated in the marriage liturgy confirms and integrates the new spouses in the true ethos and the ecclesial identity.⁷³ They become sharers of the ultimate ethos here and now. At the same time, they look forward to the fullness of it in the eschaton. Thus, the life of the spouses can be said to be a journey from the "already" towards the "not yet" and the "not yet" integrates the "already".⁷⁴

⁷³ We have spoken about the confirming and integrating function of the prefigurative ethos in Part one, chapter two, No. 3.3.1.

⁷⁴ We can find many examples of the integrating role of the "not yet" with the "already". That which is to come motivates, guides and orientates the journey towards the "not yet". Cf. S. BROCK, "Ephrem's Letter to Publius", in *Le Muséon* 89(1976), 289-294. The picture of a man who has not prepared himself for the Kingdom is presented as lamenting over his failure. He has not foreseen the "not yet" and prepared himself. Cf. also HParad I, 8,9, II, 2; BROCK, *Hymns on Paradise*, 80, 81, 84; B.E. DALEY, *The Hope of the Early Church*, Cambridge University Press, Cambridge, 1991, 75-76.

2. 1. 1. Confirmed in the True Ethos

In the sacrament of marriage, the spouses are confirmed in the true ethos. The truth of Christian spousal union is being revealed to them. The spouses accept the Lord as "the beginning of their joy and the accomplishment of their gladness"⁷⁵ and receive Him as the mediator of their marriage.⁷⁶ They become rooted in the living source of grace. The ethos of the conjugal *typos* is revealed to them in the liturgy. Thus, the path they have to tread is made clear before them, and the perfection which is to come guides their steps here and now.

2. 1. 2. Integrated in the Ecclesial Identity

In the marriage liturgy, the new spouses are also integrated as a couple in the community of the redeemed. This is the moment when the values of the ecclesial community are being handed over to the new couple as a goal. While speaking about the rite of joining the hands, we said that this is the moment when the Church in the name of her Bridegroom entrusts the spouses to each other. The new spouses become a couple in the ecclesial community. The expectations of the Church from the new spouses are expressed in explicit terms in the last admonition.⁷⁷ This is the moment when the present community passes on their treasure of faith to the new couple that they may "live it fervently and pass it on in heritage to their children".⁷⁸ Thus, the rite of marriage becomes the moment when the new spouses are grafted in the ecclesial community and they experience the true ethos as ecclesial ethos. They experience also communion and wholeness. They enter in the communion of the whole Church. Their identity takes on a new dimension.

2. 1. 3. The Spousal Ethos of the Conjugal *Typos* Offered as a Gift

In the sacrament, the spouses open their hearts to the Lord and the love alliance between the spouses is assumed into the love alliance between Christ and the Church. This assumption means that the spousal ethos of the conjugal *typos*

⁷⁵ Cf. SMC, 39.

⁷⁶ Cf. SMC, 49.

⁷⁷ Cf. SMC, 80-81.

⁷⁸ SMC, 52.

is offered to the new spouses as a gift.⁷⁹ The spousal ethos of the conjugal *typos* is the crucified love. It is by this self-offering that the eternal Bridegroom was joined to the eternal Bride. In the gift of the Holy Spirit, the same love is offered to the new spouses. Living it becomes their task. The crown of the spouses is compared to the crown of thorns of our Lord.⁸⁰ It is through the crown of thorns that the new spouses have to weave the crown of victory and glory. In achieving this goal, the Christian spouses are imitating the conjugal *typos*. This is made possible through the gift of the Kingdom, the Holy Spirit.

2. 2. Towards the Fullness of Ethos

The gift that the spouses receive is also a task. The identity of the Christian spouses received through the marriage calls for a commitment. Their life is a journey from the "already" towards the "not yet" in communion with the whole Church. This pilgrim nature of Christian spousal life is clear in the rite of the tying of the *minnu* and the rite of *mantrakōṭi*. The spouses look forward to the fullness that is to come.

2. 2. 1. Life as a Journey Towards the Kingdom

The celebration of the liturgy of marriage is the moment when the pilgrim nature of the Church is concretized in the life of the new spouses. The new couple start their journey towards the Kingdom. The Kingdom is depicted as the final destination towards which the spouses move.⁸¹ This pilgrim nature of life is very

⁷⁹ We have described liturgy as the celebration of Trinitarian life. In the liturgy, God communicates himself. Cf. Part one, chapter two, No. 1.1.1. In the marriage liturgy also we see many passages referring to this aspect of gift. Cf. SMC, 62, 63, 74.

⁸⁰ Cf. SMC, 73.

⁸¹ Cf. SMC, 63. The Kingdom as the destination of the Church is a common theme in the Malankara liturgy and in the Syrian tradition. In the Context of the Malankara eucharistic liturgy, Geevarghese Panicker Karichal depicts the heavenly Jerusalem as the final destination. G.P. KARICHAL, *Malankara Qurbāna Tīrthāṭakasabhayil*, Vol. II, 3-4. For this theme in the Syrian background Cf. MURRAY, *Symbols of Church and Kingdom*, 244-246. According to Sebastian Brock, the Syrian Fathers speak about the Kingdom in terms of the eschatological paradise to which the Christian is restored in potential at his or her baptism. Cf. BROCK, *The Syriac Fathers on Prayer and the Spiritual Life*, Cistercian Publications, Michigan, 1987, xxiii. Cf. also A. SCHMEMANN, *Introduction to Liturgical Theology*, St. Vladimir's Seminary Press, New York, 1986, 181. According to Schmemmann, each moment of the Church is a progressive movement towards the fullness of the Kingdom of God.

clearly expressed in the marriage liturgy through the picture of the Bride who searches for her Bridegroom until she finds him.⁸² The pilgrim nature of the Church is a dominant theme in the Syrian background. For the Syrian Fathers, the Kingdom is the destiny towards which the Church moves. They express this concept often through the terms "way" and "voyage".⁸³ Eastward orientation in the liturgical celebration is an explicit symbol of this forging ahead towards the Kingdom.⁸⁴

2. 2. 2. Ethos as a Way of Life

The gift of the spousal ethos of the conjugal *typos* received in the liturgy is also a way of life. This is the way that leads the spouses to heaven. Their life has to be a continuous growth in this gift. This is the ground on which they have to build their life. What they receive in the sacrament is also their ultimate destiny. They already possess what they are to be in the fullness of time. Therefore, the life of the Christian spouses is a realization of what they are already here and now, in their life. In this sense, the ultimate ethos is their way of life too. The new gift is the talent with which the spouses have to engage in divine pursuit and make eternal profit out of it.⁸⁵

2. 2. 3. The Rite of Tying the *Minnu* (ܡܢܢܘ)

The rite of *minnu* points to the fullness of the ethos to come and shows the path towards this fullness. The *minnu* with the cross on its centre points to the

⁸² Cf. SMC, 52-56. The references to the passing banquet and the transient nature of the earthly bridal chamber in the marriage liturgy point out this fact. Cf. SMC, 46.

⁸³ The Church's pilgrimage towards the Kingdom is described by the Syrian Fathers as a journey by land or sea. This theme is developed by Robert Murray. Cf. MURRAY, *Symbols of Church Kingdom*, 239-252.

⁸⁴ G. PANICKER, "Christian Life in the Malankara Tradition", 342. Cardinal Ratzinger in his book clearly speaks about the eastward orientation as the community's common journey toward the returning Lord. Cf. RATZINGER, *The Feast of Faith*, 139-145. F.J. Dölger gives a detailed study on the significance of the eastward orientation in the liturgy. Cf. F.J. DÖLGER, *Sol Salutis. Gebet und Gesang im christlichen Altertum mit besonderer Rücksicht auf die Ostung in Gebet und Liturgie*, Verlag der Aschendorffschen Verlagsbuchhandlung, Münster, 1920, 166: "Die Wiederkunft Christi von Osten her setzt die Volksvorstellung voraus, daß im Osten der Aufenthaltsort des verklärten Herrn ist, daß in dieser Richtung das himmlische Paradies liegt".

⁸⁵ Cf. SMC, 63.

spousal union of Christ and the Church, brought out by the Cross. While blessing the *minnu*, the priest says: "This sign of the Cross is being blessed".⁸⁶ The Cross also shows forth the spousal ethos of the conjugal *typos*, namely, the crucified love. Through the rite of the *minnu*, the new spouses receive the task of living this ideal brought out by the *minnu*.⁸⁷

The *minnu* has in itself the dimensions of the "already" and "not yet". The *minnu* with the cross on its centre symbolizes the unity between Christ and the Church already achieved by the Cross. Since the perfection of this union comes only in the fullness of time, the *minnu* helps the spouses to look forward to the fullness which is yet to come. The hymn sung at the time of tying the *minnu*, "The cross is the banner of victory; We rejoice in the Cross which redeems us"⁸⁸ points to both these aspects of the "already" and the "not yet". It can refer to the victory brought out already by the Cross and at the same time, the Cross remains as a symbol of the hope of the Church in the final victory.⁸⁹ Thus, the *minnu* reminds the spouses of the final victory which has to come in the eschaton.

The new ethos which the *minnu* symbolizes is also a way of life. The rite of tying the *minnu* proclaims the ethos of the conjugal *typos* and constantly exhorts the couple to realize and make their own the new ethos which the *minnu* symbolizes. The *minnu* symbolizes in itself the whole mystery of Christian spousal union and the task of the spouses. This task goes beyond the limitations of time. The unity which the *minnu* symbolizes is the means through which they attain this goal, namely, perfect union with the eternal Bridegroom or the ultimate ethos. Thus the rite of the *minnu* is pointing to the way which leads the Christian spouses to the ultimate ethos.

⁸⁶ SMC, 73.

⁸⁷ We have already seen the basic symbolism of the *minnu* as the unity of being. Cf. Part two, chapter one, No. 2.2.1.1.

⁸⁸ SMC, 74.

⁸⁹ The cross in the Malankara Church has no crucifix on it. This Cross is also known as the "Easter Cross". The Cross is a symbol of the victory brought out by Christ. Thus, the Cross in the Malankara Church points to the final victory in the eschaton. For details on the Malankara Cross Cf. L. MOOLAVEETIL, *Yakōbinte Anāphora Oru Paṭhanam*, in Malayalam (A Study on the Anaphora of St. Jacob), St. Thomas Apostolic Seminary, Kottayam, 1976, 24; B. VARGHESE, *Atmāvilum Satyattilum*, in Malayalam (In Spirit and Truth), Sophia Centre, Kottayam, 1987, 54. We will speak about the place of the Cross in the Malankara Church in the next chapter. Cf. No. 1.1.4.

2. 2. 4. The Rite of *Mantrakōṭi* (മന്ത്രകോടി)

We have seen earlier that by means of the clothing imagery, the Syrian Fathers present a cohesive picture of salvation history from creation to the final resurrection.⁹⁰ A closer look at their presentation of the theme will prove that through this imagery, the Fathers are pointing to the new ethos.⁹¹ The rite of *mantrakōṭi* shows that as the first couple were given a "garment of glory" in paradise, the new couple are given the new "garment of glory" which Christ has prepared for the children of the Church. They are thus reinstated in the new paradise, the Church.

The rite of *mantrakōṭi* has its dimensions of the "already" and the "not yet". The *mantrakōṭi* signifies the glory of the Kingdom which the spouses receive through the sacrament. The fullness of this glory is yet to come and the *mantrakōṭi* draws the couple to look forward to it. In the writings of the Syrian Fathers and in the Malankara liturgy, we see references to "garment" in the eschatological context.⁹² Against this background we can understand that the *mantrakōṭi* prefigures the "robe of glory" to be received at the eschatological wedding feast.⁹³ The *mantrakōṭi* signifies perfect union with the eternal Bridegroom, for, Christ himself is the "robe of Glory".⁹⁴ The goal of the Christian couple is to become worthy of the eschatological wedding garment. In order to achieve this goal, the spouses have to help each other. The spouses should keep the wedding garment

⁹⁰ Cf. Part two, chapter one, No. 2.2.2.2.

⁹¹ God gave to man a "robe of glory". He lost it through sin. Jesus, the Son of God, has put on the body of man to give man back the "robe of glory" lost through sin. The Christian regains this garment at baptism. Cf. BROCK, *The Luminous Eye*, 65-74.

⁹² We see references to the garment in the writings of St. Ephrem. He writes: "Make even me worthy that by Your garments I may enter, our Lord, Your glorious bridal chamber". Cf. HVirg, 33, Response; McVEY, *Ephrem the Syrian*, 408. In reference to the reward for the dead, in the Malankara liturgy we read: "The good spirits will put on the garment which the Holy Spirit has made for the sons of Adam". Cf. SMC, 162. Clothing is a metaphor used by the Syrian writers and applied to the whole of salvation history. Sebastian Brock has treated this topic in detail. Cf. BROCK, *Studies in Syriac Christianity*, 11-38.

⁹³ Cf. PAZHOOR, "Vivāham", 191; P.G. THOMAS PANICKER, "Vivāham Malankara Ārāḍhanakramattil", 15.

⁹⁴ Aphrahat describes Christ as the garment of glory. Cf. Dem XIV, 39; PS, I, 681. The same idea is also held by Ephrem. Cf. HNat, 22:39; McVEY, *Ephrem the Syrian*, 185.

unspotted, that they may be made worthy of the fullness of glory in the eschaton.⁹⁵ The perspective of the "already" and "not yet" and its practical implications become more explicit here. The spouses put on Christ in the form of the wedding garment already here and now. The wedding garment also makes them look forward to the wedding feast with the eternal Bridegroom which is to come.

3. Eucharist and the Renewal of the Conjugal Ethos

In the self-realization of the couple and the journey towards the Kingdom, the participation in the Eucharist is the moment of confirmation and continuous renewal. In the Eucharist, the spouses are confirmed in the ultimate ethos. That to which they look forward is made possible here and now in the Eucharist. We have already seen that the eschatological banquet is anticipated in the Eucharist.⁹⁶ The anticipated experience of the Kingdom through the Eucharist confirms the spouses in their goal. This is clear in the liturgy where the children of the holy Church are described as nourished by the Eucharist.⁹⁷ The Kingdom of God is anticipated in the Eucharist wherein the Christians enter the Kingdom of God sacramentally.⁹⁸ Partaking of communion is the most significant way by which the ultimate ethos is anticipated already in this life.⁹⁹ In the marriage liturgy also we

⁹⁵ Cf. BROCK, *The Luminous Eye*, 74-75. In the context of the 'robe of glory' received in baptism and the 'robe of glory' to be received in the end, the wedding garment in the liturgy seems to have an allusion to Matthew 22:1-14, where the guest who had no wedding garment is thrown out. Sebastian Brock says that the Syrian Church interpreted this text in such a way that the wedding garment is nothing other than 'the robe of glory' acquired at baptism, which must be kept unspotted for the eschatological wedding feast. It is not the case that the wedding guest never had a wedding garment; rather, the Syrian Fathers see this as if he had been given one -at baptism- but he had lost or soiled it. Brock gives examples from St. Ephrem's writings for this interpretation. The perfect union with the eternal Bridegroom is the zeal of all Christian faithful. The spousal union that begins in the sacrament of marriage must help the bridegroom and the bride to achieve this goal.

⁹⁶ Cf. No. 1.1.3.

⁹⁷ Cf. SMC, 65.

⁹⁸ Cf. REINE, *The Eucharistic Doctrine and Liturgy of the Mystagogical Catechesis of Theodore of Mopsuestia*, 193-194. G. Wainwright sees the Eucharist as a taste, a sign, an image and a mystery of the Kingdom. Cf. WAINWRIGHT, *Eucharist and Eschatology*, 151-154.

⁹⁹ St. Ephrem speaks about this in his hymns which are preserved in Armenian. Cf. BROCK, *Spirituality in Syriac Tradition*, 78. The recovery of paradise brought out by Jesus, the Lord, is made available to the faithful in the Eucharist. Eucharist is also presented by the Syrian writers as fruit of Paradise. Cf. MURRAY, *Symbols of Church*

see allusions to this. The Eucharist is the wedding feast of the Church.¹⁰⁰ The spouses who look forward to the wedding feast with the heavenly Bridegroom are united with Him already here and now in the Eucharist.

In their search for the ultimate ethos, the eucharistic participation helps the couple to renew their life. The Church, the Bride of Christ, is strengthened, confirmed and renewed by the Eucharist in her unending search for her Bridegroom. The Church sings: "I directed my face to go and see my Lord at that banquet. When I entered, they gave me to drink from the good wine which He changed".¹⁰¹ The Bride takes strength from the good wine which her Bridegroom has changed. This wine confirms her in the goal and renews her in the commitment to search for Him until she finds Him. The Eucharist is the living source from which the spouses draw strength for their way towards the Kingdom. This is expressed in the Malankara tradition in terms of "food for the way".¹⁰²

Conclusion

We began this chapter by seeing the prefigurative function of the liturgy. We saw that the liturgy of marriage is an actualization and anticipation of the *typos* of spousal ethos. In its sacred space and time, the liturgy actualizes, anticipates and makes present the ultimate ethos. The *typos* of the spousal union is presented as the union between the eternal Bridegroom and the eternal Bride. And the ultimate union between the eternal spouses is depicted in terms of the heavenly banquet and the eternal bridal chamber. Marriage as a symbol of the spousal union between the eternal spouses becomes an eschatological symbolism. The ultimate ethos is symbolized in the Kingdom. In marriage, the spouses become consecrated

and Kingdom, 256.

¹⁰⁰ We have seen this in the previous chapter. Cf. Part two, chapter two, No. 1.1.3.

¹⁰¹ SMC, 55. The good wine which the Bridegroom has changed is a reference to the Miracle at Cana. We have already seen that the Syrian tradition sees the wedding at Cana as prefiguring the Eucharist. The good wine is a symbol of the messianic wine of the Kingdom of which the wine of Cana is a symbol. Here we see a connection between the good wine of Cana, the wine of the Eucharist and the wine of the messianic Kingdom. Cf. also WAINWRIGHT, *Eucharist and Eschatology*, 39.

¹⁰² In the Malankara liturgy, the Eucharist is depicted as the "food for the way". The final blessing of the Eucharistic celebration mentions it clearly. Cf. *The Order of the Holy Qurbano of the Syro-Malankara Church*, 223. We have already referred to the expression "way" which shows the pilgrim nature of the Christian life. Cf. also YOUSIF, *L'Eucharistie chez Saint Ephrem de Nisibe*, 172-189. Here the author describes the relationship that Ephrem sees between the Eucharist and the way of the Christian.

as the sons, priests, kings and prophets of the Kingdom. The wedding at Cana mentioned in the liturgy and the rites of the rings and crowns also point to the fulfilment of life in the Kingdom.

The ethos celebrated in the liturgy is a gift and a task. In the liturgy of marriage, the spouses are confirmed in the true ethos. This is also a moment when the new couple are integrated in the ecclesial community and they experience the ultimate ethos as essentially an ecclesial ethos. The spousal ethos of the conjugal *typos* is offered to the couple as a gift and they become already now partakers of the ultimate ethos.

The gift that the new spouses receive in the liturgy of marriage is also a task. It is a way of life. The life of the couple is a journey towards the Kingdom. The new ethos they have received is the way which leads them to the Kingdom. The rite of the tying of the *minnu* and the rite of the *mantrakōṭi* also point to this perfection which is to come.

The Eucharist is the nuptial feast of the Church. In the Eucharist, the Kingdom of God is anticipated. The participation in the Eucharist is the means through which the spouses sacramentally anticipate the life of the Kingdom. This eucharistic participation confirms them in the ultimate ethos. Their meeting with the eternal Bridegroom in the eucharistic communion guides them to a continuous renewal of life.

Chapter Three

THE MALANKARA LITURGY OF MARRIAGE

AS COFIGURATIVE ETHOS

Introduction

In the first chapter of this part we saw that the way the spouses have to go is postfigured in the liturgy. In the last chapter we saw the marriage liturgy as the prefigurative ethos. The point where the spouses have to arrive at, is prefigured and anticipated in the liturgy. The life of the spouses is a progressive movement from the "already" towards the "not yet". The span of life between the already and the not yet is called the present. In this present, the ethos celebrated in the liturgy remains as a cofigurative principle. The term "cofigurative" refers to the present. When we say that liturgy is cofigurative ethos, we mean that the ethos which the liturgy proclaims, will guide, motivate and accompany the present life of the spouses. The identity revealed in the liturgy leads the celebrants to commitment. In other words, the postfigurative ethos and the prefigurative ethos converge in the present and remain as the basis on which the new spouses build their present life. In the present, the spouses meet with different situations, sometimes conflicting also. In such situations, the ethos received in the liturgy is the unchanging value which has to guide the steps of the spouses. This is the mirror in which the spouses have to see their own faces and the world around them. Their decisions are to be guided and motivated by the spousal ethos of the conjugal *typos*. This is the point towards which the spouses refer back at different moments of their life. It is here that the spouses find their home (ἡθoς), their truth of life and commitment (ἐθoς).

In this chapter we try to show how the Malankara liturgy of marriage is cofigurative. The spousal ethos of the conjugal *typos* received in the liturgy becomes a cofigurative principle. This is the value which the spouses have to live. The cofigurative function of the ethos of the conjugal *typos* is in two different ways. First of all, the ethos of the conjugal *typos* is the norm of life. This is expressed in the liturgy in the form of constitutive values and habits which remain as a norm of Christian conjugal life. Liturgy also speaks about the virtues to be acquired by the couple in their life. The life of the couple is to be guided by these norms. Conformity to these norms as well as a life which aims at the attainment of real Christian virtues are the factors that make the couple achieve the goal and this gives the spouses the identity of the children of the Malankara Church. Secondly, the liturgy has a parenetical function. Liturgy exhorts the couple in different ways to take up the ideal of imitating the conjugal *typos* and realizing the ethos of the conjugal *typos* in their life.

1. The Spousal Ethos of the Conjugal *Typos* as Norm

In the previous chapters we saw that the Christ-Church relationship is depicted in the Malankara liturgy of marriage as the beginning and the end of the conjugal life. The spousal ethos of the conjugal *typos* is the norm of Christian spousal union in the sense that they are called to realize this ethos in their life or they become sharers of this union. The liturgy of marriage puts forth constitutive values or ends and habits or virtues which are supposed to constitute and guide the life of the couples that their life may be a true imitation of the spousal union of the conjugal *typos*. Therefore, we see these values and habits as norms of conjugal life in the Malankara Church.

1. 1. The Marriage Liturgy Predicates Constitutive Values

A close look at the liturgy of marriage in the Malankara Church shows that the Church affirms basic values regarding married life through the liturgy. The new couple and the local ecclesial community are repeatedly reminded of their duties, and the ideals envisaged by the Church are pictured before them. These values are the ends towards which the lives of the couple are to be directed. The couple are to find fulfilment of life by achieving these ends or realizing this ideal in their life. These values make them true imitators of the conjugal *typos*. It is these values which give them the identity of Christian couple. Therefore, we see these values as norms of Christian married life. Now, we try to see the values or ends that are put forward by the liturgy of marriage.

1. 1. 1. Called to Become One

As the spousal union of the conjugal *typos* is a union of life, the Christian marriage is a call to an intimate union of life. The Malankara liturgy of marriage presents this theme very strongly in terms of "unity of hearts" and "becoming one flesh".

The divine initiative has brought the bridegroom and the bride together to become a family in the Church.¹ This is a call to a unity of life. In the marriage liturgy the priest prays: "Your peace, Lord God, with which heaven and earth, the world above and below were reconciled, now also give peace to these our brethren who unite themselves to each other, so that there may be unity of heart between

¹ The divine initiative that constitutes family has been treated in the first chapter of this part. Cf. No. 1.3.1.

them".² It is the Lord who unites them. The bridegroom and the bride are dedicating themselves to become one. This is a oneness of their hearts. In the liturgy, there are two references to the unity of hearts.³ The Syrian tradition takes the biblical concept of "heart" as the centre of the human person. Heart is the centre of the whole being, the seat of emotions and the intellectual faculties, of thought and will.⁴ Therefore, when the Church prays to God to unite the hearts of the bridegroom and the bride, it intends a unity of their life, a unity of their very being.

The intimate union of life between the bridegroom and the bride is also expressed in the liturgy by another biblical term "one flesh". The reading from the letter to the Ephesians and the Gospel have a quotation from the book of Genesis (2, 24) which says, "Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh".⁵ The quotation from the book of Genesis in the Gospel stresses the fact that the Old Testament author sees the unity between man and woman in the order of creation⁶ and this is confirmed by the words of Jesus. To "become one flesh" in the biblical background signifies intimate union of life.⁷ In this context, it becomes very clear that the biblical concept of "one flesh" in the liturgy of marriage is forcefully pointing to the unity between the bridegroom and the bride as a unity of their very being.

The intimate union of life put forward by the liturgy is made more evident by other passages. It is not a figurative language or a union that results from

² SMC, 41-42.

³ Cf. SMC, 42, 63.

⁴ Sebastian Brock speaks about this in his books. Cf. BROCK, *Spirituality in Syriac Tradition*, 96; *The Luminous Eye*, 103-104; *Studies in Syriac Spirituality*, 41-43. This concept is shared by the Eastern traditions in general. Cf. T. ŠPIDLÍK, *The Spirituality of the Christian East*, Cistercian Publications, Michigan, 1986, 103-107.

⁵ Eph 5, 31, Mt 19, 5.

⁶ Cf. also M.M. BRAVMANN, "The Original Meaning of <<A Man Leaves his Father and Mother>>", in *Le Muséon* 88(1975), 449-453. 451. Cf. also A. LEVENE, *The Early Syrian Fathers on Genesis*, Taylor's Foreign Press, London, 1951, 77; U. CASSUTO, *A Commentary on the Book of Genesis*, Vol. I, The Magnes Press, Jerusalem, 1961, 134.

⁷ Cf. C.J. WENHAM, *Word Biblical Commentary. Genesis 1-15*, Vol. I, Word Books Publisher, Texas, 1987, 71. According to the author, "become one flesh" means intimate relationship or kinship which can not be terminated by death or divorce. He sees the biblical passage in the background of kinship ties which was prevalent in the Old Testament times. Cf. also M. BARTH, *Ephesians*, The Anchor Bible, Doubleday & Company, New York, 1974, 639-641. Here we get a comment on the same quotation from Genesis.

passion or external attraction.⁸ This is a unity of life. One has significance and meaning only in relation to, and integration with the other, as the rite of joining the hands signifies.⁹ This unity is a norm of Christian married life, a constitutive value which has to be lived by the couples. In the last admonition, the priest reminds the new couple and the community very clearly how this unity has to be practised in their life. The priest says:

The wife has left her house and is joined to her husband. So he should please her and treat her with kindness. Even if he has no clothes, he should provide for her. He should consider her as his own soul. Even if he is hungry, he should give her food; though he is thirsty, she should be provided with drink. She in turn should take care of him and treat him with love. She should behave towards him with love and kindness.¹⁰

The bridegroom and bride "become one" and live as one. Each one has to seek the joy and comfort of the other and each finds joy and self-fulfilment through living out this ideal of unity in life. The spousal union between Christ and the Church is pictured before the spouses as the model of life. He has given Himself in making the Church His bride. The Church also is faithful to Jesus and this union between Christ and the Church is presented as an intimate unity of life.¹¹ As we have already seen, the services of the rings and the crowns signify this unity of life.¹² The tying of the *minnu* has the explicit meaning of becoming one and the *minnu* which the woman wears till the end of her life reminds the couple of this unity.¹³

The unity in marriage is a unity in Christ. Through baptism, each individual Christian is a spouse of Christ. The marriage between two spouses of Christ becomes a unity of their life in Christ. Their life begins from a common source, Christ; they become rooted in Christ; they become nourished from their source who is Christ, and they live as one in Christ.

The unity of Christian marriage has a profound ecclesial dimension too.

⁸ Cf. SMC, 49.

⁹ Cf. SMC, 80. We have seen the theological significance of the rite of joining the hands in part one, chapter one, no. 2.2.3.2. The Syrian tradition gives very much stress to the unity in marriage. Cf. EDAKALATHUR, *The Theology of Marriage in the East Syrian Tradition*, 249-250.

¹⁰ SMC, 81.

¹¹ Cf. SMC, 47-48.

¹² Cf. Part two, chapter one, No. 2.1.1.1. and 2.1.1.2.

¹³ Cf. Part two, chapter one, No. 2.2.1.1 and chapter two, No. 2.2.3.

We have already seen that the identity of the Christian is an ecclesial identity;¹⁴ the Church is the community of the spouses of Christ. Therefore, marriage between two spouses of Christ has an ecclesial dimension at the existential level and their marriage symbolizes the spousal union of the conjugal typos.

The ideal of becoming "one flesh" is very fundamental to Christian married life. Everything that contradicts this unity is proclaimed unacceptable and meaningless. The priest after entrusting the bridegroom and the bride to each other by joining the hands says: "I will be innocent of what you do against the law".¹⁵ The primary law regarding Christian marriage as seen in the liturgy is the law of unity which makes the bridegroom and the bride a family in the Church. The priest acts in the name of Christ and the Church and the above mentioned words of the priest clearly informs them about the attitude of the Church with regard to the fulfilment of this ideal of unity. The model put forward by the liturgy is the model of the spousal union between Christ and the Church. The Church tells her divine Bridegroom that a life devoid of His love will signify death for her. The Church says:

My Lord, don't be far from me and do not exclude me from Your company,

And if You forget Your maidservant, I will become weak and die.¹⁶

Christian marriage has the love of Christ and His Church as model, and the Christian couple are called to live this ideal of unity expressed through the biblical term "one flesh". And the liturgy presents this unity of life as a basic value of Christian married life.

The unity between the bridegroom and the bride that the liturgy presents, begins in God. The Church prays: "Unite their hearts that together they may approach Your holiness".¹⁷ The spouses are united by the Lord that they may approach God together. God is the source and the Zeal at the same time, the alpha and omega of the spousal union. This is clear from the opening prayer of the liturgy which presents the Lord as the beginning and the fulfilment of the gladness.¹⁸

The unity expected from the new spouses is not a metaphorical language;

¹⁴ Cf. Part two, Chapter one, No. 1.3.3.

¹⁵ SMC, 80.

¹⁶ Cf. SMC, 76.

¹⁷ SMC, 63.

¹⁸ Cf. SMC, 39.

rather, it is their very norm of life and their life has to be in accordance with this norm. By proclaiming unity as a constitutive value of marriage which has to be lived out in the life of the spouses, liturgy remains cofigurative or, we may say, the life of the couple has to be guided or cofigured by this norm.

1. 1. 2. In an Indissoluble Unity

The unity of life expressed in the liturgy by the term "unity of heart" and "becoming one flesh" is also predicated as indissoluble. As the spousal union of the conjugal typos is indissoluble, Christian spouses have to live this value in their life.¹⁹ The identity of the Christian spouses revealed in the liturgy or the gift of the ethos of the conjugal typos received by them calls for a commitment that is indissoluble.

The liturgy presents marriage in the Church as patterned on the relationship between Christ and the Church which is indissoluble. The covenantal relationship between Christ and the Church is eternal. Jesus has taken the initiative and has sealed the covenant with the Church by His Blood. He has given His Body and Blood to the Church as the ring.²⁰ The Church has responded to this initiative worthily and she is the faithful Bride.²¹ The indissoluble nature of this covenant can be seen in one of the hymns where Jesus tells His Bride:

Do not be afraid, O faithful Church and let not your heart be disturbed. I do not exchange you with another since you did not exchange me for another one. And if at the end of time heaven

¹⁹ We have seen how the liturgy presents marriage as a symbol of the spousal union between Christ and the Church. Cf. Part two, chapter one, No. 1.3. By indissolubility we take a moral and spiritual sense rather than a juridical sense. The distinction is important because, first of all, even if the Malankara Catholic Church does not accept any divorce, the Antiochene Jacobite tradition from which the Malankara liturgy takes its origin admits divorce and there exists a separate rite for the solemnization of the second marriage. Secondly, as it is seen in every society, there is a possibility that there are some whose marriage is dissolved juridically. But as we see in the liturgy, their marriage is not dissolved in the moral and spiritual sense. According to J. Meyendorff, the Orthodox Church in its canonical and liturgical tradition consistently maintains that second marriage is inconsistent with the Christian norm and is tolerated only by condescension to human weakness. Cf. MEYENDORFF, *Marriage: An Orthodox Perspective*, 32-34.

²⁰ Cf. SMC, 41, 45.

²¹ We have seen this aspect in part two, chapter one, No. 1.2.3.

and earth are dissolved, you should not be afraid. Your throne is established in the mansions of the Father, Son and the Holy Spirit.²²

The reciprocal love and fidelity between Christ and the Church is expressed here. Jesus has already proved His faithfulness by offering His life for His bride. Since the Church has reciprocated in the same way, the unity between Christ and the Church remains indissoluble in this world and in the world to come. The Trinity is the fortress of this unity.

Marriage, as a symbol of the spousal union between Christ and Church, is essentially indissoluble. The Gospel reading in the liturgy affirms indissolubility as a constitutive value of Christian marriage. Jesus tells the Pharisees: "What God has joined together, let not man separate".²³ Since the unity in marriage is seen as the will of the creator, that union is indissoluble. An exegesis of this passage will make clear that Jesus is asserting here the will of the creator as against the law of Moses.²⁴ When we see this passage in the Syrian background, the meaning of this text in the liturgy becomes more clear. St. Ephrem commenting on this passage says that the concessions given by the Old Testament to the hardness of hearts is invalidated by Jesus, and Jesus has established a new order by which divorce is abolished.²⁵ From all these we can conclude that the liturgy is putting forward indissolubility as a basic value of Christian married life.

The prayers of the liturgy confirm the couple in the mystery of indissoluble unity of life. The Church prays to the Lord to unite the bridegroom and the bride "that they may love each other and that they may receive each other joyfully all the days of their life, Father, Son and Holy Spirit, now and forever".²⁶ The Church also prays for the couple that they may receive the grace needed to be faithful to their commitment till the end of life. In four instances, the prayers explicitly say

²² SMC, 47-48.

²³ Mt, 19, 6.

²⁴ We have already referred to the point of unity in No. 1.1.1. Cf. also SCHILLEBEECKX, *Marriage Human Reality and Saving Mystery*, 144; D. HILLS, ed., *The Gospel of Matthew*, New Century Bible, Oliphants, London, 1972, 280. This passage could be also seen as pointing to the purpose of marriage. Cf. W.F. ALBRICHT & C.S. MANN, *Matthew*, The Anchor Bible, Doubleday & Company, New York, 1971, 225.

²⁵ Cf. CDiat, 14:18. The view of the East Syrian Fathers on indissolubility of marriage is described by Louis Edakkalathur. Cf. EDAKALATHUR, *The Theology of Marriage in the East Syrian Tradition*, 63-64, 72.

²⁶ SMC, 42.

that this life that begins now is to continue till the end of their life.²⁷ All these references point to the fact that indissolubility is rooted in the very nature of marriage as a sacrament. This can be fulfilled only through the grace of God who unites them in the Church.

The rites and symbols in the marriage liturgy also point to the indissoluble unity which is the ideal of marriage. The services of the rings and the crowns confirm the spouses in this covenant which is indissoluble. The *minnu* that the bridegroom ties is a symbol of the unbreakable bond between the couple. By giving the wedding garment, the bridegroom promises to take care of the bride even by giving his life. The rite of joining hands signifies their inseparable oneness of life.²⁸

The unity of marriage formed between two spouses of Christ in the Church acquires the basic characteristic of indissolubility. The bridegroom and the bride have become one in Christ and in the Church. A separation is unimaginable because, this affects a person's very being in Christ. A separation of marriage between two spouses of Christ will have its effect at three levels, namely, a separation from Christ their common spouse, a separation from the Church, the spouse of Christ and a separation between the spouses themselves. This is the result of the inherent unity that results from baptism and the reading from the epistle of St. Paul in the marriage liturgy reminds us of this, "We are the members of his body, of his flesh and of his bones"(Eph 5, 30).²⁹

The warning given against the rupture of this bond confirms the aspect of indissoluble unity. The priest prays: "May God save them from the hands of wicked and jealous persons who hate the human race. May He save them from wicked spirits who corrupt the pure ways of holy marriage".³⁰ These words point to the fact that this is not an easy task because there are always dangers along the way. Only through the help of God, man can overcome such situations. This is expressed by the priest in the words: "May the right hand of mercy come and descend upon you and keep you in all difficulties. May His angel keep you from

²⁷ Cf. SMC, 42, 46, 51, 73.

²⁸ In the first chapter of this part, we have already seen that these rites clearly express the indissolubility of marriage.

²⁹ We have taken the Peshitta version of the Bible and here the intimate union acquired through baptism comes out more clearly than the RSV version which says: "because we are members of his body".

³⁰ SMC, 51-52.

Satan and his powers".³¹ As the prayers indicate, one who takes refuge in the Lord can overcome the difficulties.

The Church sees marriage in the whole context of salvation history which is fulfilled in the love relationship between Christ and the Church. Therefore, marriage of the children of the Church is indissoluble. This is a norm which constitutes the very essence of Christian marriage, and thus the liturgy clearly manifests that the life of the Christian couple has to be guided by this norm. In order to attain this goal, the spouses have to be accompanied by the helping hand of God. Since the covenant in which the couple engage, is a gift of God, they need His help for its fulfilment.

1. 1. 3. As a Eucharistic Community

The Malankara marriage liturgy presents an integral relation between marriage and Eucharist. The liturgy presents the mystery of the Church as the mystery of the Eucharist. In the Eucharist, the eschatological wedding feast and the joy of the Kingdom are anticipated here and now. The Eucharist is the nuptial feast of the Church.³² In this background, marriage in the Malankara Church which symbolizes the spousal union of the conjugal typos, can be seen as a eucharistic community. By eucharistic community we mean a community begetted by the mystery of the Eucharist, a community which finds the truth of life in the Eucharist, a community nourished by the Eucharist and a community which proclaims the mystery of the Eucharist in their life.

It is interesting to note that though the marriage liturgy presents family as a eucharistic community, in the Malankara Church, Eucharist is not celebrated with the marriage liturgy. This is a common practice in the Malankara Church that Eucharist is not celebrated with baptism or marriage or burial service. However, from the context and in the background of the Syrian tradition I am inclined to believe that in the early times marriage was celebrated with the Eucharist. First of all, the frequent allusions to the Eucharist in the marriage liturgy which we will see in detail in the following section point out that there would have been a eucharistic celebration with the marriage liturgy. Secondly, the early Syrian Fathers see an intimate relationship between the Eucharist and marriage. It seems that St. Ephrem

³¹ SMC, 74.

³² We have referred to the Eucharist as the nuptial feast of the Church and as anticipating the joy of the Kingdom in the previous chapter. Cf. Part two, chapter two, No. 1.1.3.

sees marriage as a union taking place in the Eucharist.³³ Thirdly, studies on this particular topic reveal that there had been the practice of celebrating the Eucharist with the sacrament of marriage in the beginning.³⁴ Finally, though Eucharist is not celebrated with the marriage liturgy, in the ecclesial consciousness of the Malankara Church exists an intimate relation between the sacrament of marriage and the Eucharist, and she insists that the couple have to receive communion before they come for the celebration of the marriage.³⁵ From all this we may say that in the beginning marriage was celebrated together with the Eucharist and in course of history, this practice ceased to exist. A study on this topic is beyond the scope of my research. But I want to underline that the celebration and the theology of marriage in the Malankara Church can have deep sense only in the context of the Eucharist.³⁶ Let us now proceed to see how the marriage liturgy presents marriage as a eucharistic community.

First of all, the liturgy presents marriage as a community generated by the mystery of the Eucharist. The theme comes in the background of the nuptial imagery which comes out very profoundly in the marriage liturgy in relation to the Eucharist. In the liturgy we read:

The holy Church was betrothed to Christ with the ring,
And she received His holy Body and Blood.³⁷

The Body and Blood are seen as the sign of the betrothal between Christ and the

³³ St. Ephrem writes: "In His wine the betrothed are wedded, by His oil the wedded are sanctified. By His wine is union; by His oil sanctification". HEph, III:23; NPNF, Vol.XIII, 270.

³⁴ John Meyendorff deals with this topic and says that originally marriage was celebrated together with the Eucharist. According to him, the early Church did not know any rite of marriage separate from the eucharistic liturgy. He also advocates the restoration of the original connection between marriage and the Eucharist as a measure to regain the original meaning of the sacrament of marriage and he hopes that this will help the modern society to clarify many doubts and confusions regarding marriage. Cf. MEYENDORFF, *Marriage: An Orthodox Perspective*, 25-26. Cf. also SCHILLEBEECKX, *Marriage Human Reality and Saving Mystery*, 252-253. Here the author speaks about the early practice of the Church in which marriage was contracted civilly and the marriage of the two baptized Christians was confirmed by the Eucharistic celebration. Cf. also SCHMEMMANN, *For the Life of the World*, 88; EVDOKIMOV, *The Sacrament of Love*, 124-125.

³⁵ This can be on the same day and if that is not possible, on the previous Sunday. This is also a common practice among the Jacobites in Kerala.

³⁶ A study on the history may be useful and may help to revive the intimate connection between the celebration of the Eucharist and the sacrament of marriage.

³⁷ Cf. SMC, 40.

Church, the conjugal *typos*. The Church rejoices and sings: "And rings, He put on my fingers, His Holy Body and Blood".³⁸ The Body and Blood of Christ are the ornaments with which the Church is adorned as the Bride of Christ. The rings of the Church, the Body and Blood of Christ, are the symbols of the eternal and indissoluble covenant between Christ and the Church, a covenant written through the Blood of Christ.

The nuptial imagery becomes more manifest when the marriage liturgy depicts the Eucharist as the nuptial feast of the Church. In the marriage liturgy we read: "Blessed be the Lord God, who has called all the Gentiles and Nations, all the Prophets and Apostles and all the Tribes, to the banquet of His Church".³⁹ The banquet of the Church is the Eucharist. Here we see the universality of this call. But in another place, the baptized are referred to as enjoying this feast. In the marriage liturgy we read:

My Lord and God prepared a banquet for me, cries the faithful Church. And an alien cannot share in the fatted ox which is sacrificed in me. He has ordered and told me, "anyone who comes to you, if you did not generate him from water, do not let him enter and partake of the mystery of the chalice in us".⁴⁰

The banquet prepared by the Lord for the Church is the Eucharist. Only the children of the Church can partake in this banquet, because the Eucharist is the fundamental mystery of the Church. Through baptism, each individual Christian shares in the mystery of the Church, which is the mystery of the Eucharist.

In the sacrament of marriage, two spouses of Christ are united in the Church by Christ, their common spouse. Since the spouses are already a part of the mystery of the Church through baptism, their marriage becomes an extension

³⁸ SMC, 53. The mystery of the Church as the mystery of the Eucharist is a theme that we see in the writings of St. Ephrem. Cf. P. YOUSIF, "Il sangue del costato del salvatore in sant'Efrem di Nisibi", in F. VATTIONI, ed., *Sangue e antropologia. Riti e culto*, Vol.II, Edizioni Pia Unione Preziosissimo Sangue, Roma, 1987, 1005: "La chiesa è così nell'eucaristia".

³⁹ Cf. SMC, 44. The theme of Eucharist as the nuptial feast of the Church could be seen in the Syrian background in general. Cf. S. BROCK, "<<La festa nuziale di sangue sul Golgota>> un insolito aspetto di Gv 19, 34 nella tradizione Siriaca", in F. VATTIONI, ed., *Sangue e antropologia. Riti e culto*, Vol.II, Edizioni Pia Unione Preziosissimo Sangue, Roma, 1987, 984. This is clear also in the writings of Jacob of Serug. Cf. BROCK, *Studies in Syriac Spirituality*, 78.

⁴⁰ SMC, 47.

of the mystery of the Church.⁴¹ Since the mystery of the Church is the mystery of the Eucharist, the Christian marriage becomes a participation in the mystery of the nuptial feast of the Church, the Eucharist.⁴² Therefore, we may say that in the sacrament of marriage, a community is being generated by the mystery of the Eucharist.

Secondly, the spouses united in the sacrament of marriage are to find the truth of their existence in the Eucharist. The truth of the spousal union of the conjugal *typos* is seen in the Eucharist.⁴³ The truth of the Christian spousal union also is revealed in the Eucharist. In the sacrament of marriage, the spouses become a community of the saved, a community washed by the Blood of Christ.⁴⁴ It is in the Blood of Christ that the Christian spouses find the truth of their existence. The new family comes into existence in the presence of the "table of life".⁴⁵ The reference to the marriage at Cana in the marriage liturgy (Jn 2, 1-11) makes this aspect more clear.⁴⁶ The new family at Cana was blessed by the presence of Jesus. The new wine that Jesus made, has given new meaning to the whole feast and they realized their worthiness in the new wine. In the Syrian background, the miracle at Cana is seen as symbolizing the Eucharist. It is pointing to the miracle which Christ will accomplish at the last supper.⁴⁷ The spouses at Cana prefigure the Christian spouses whose bond is established in the Eucharist. The new wine, the Blood of Christ is the real drink at the nuptial banquet of Christ with the Church

⁴¹ This is the sacramental dimension of marriage. According to Schmemmann all sacraments are involved in the sacrament of the Church. A. SCHMEMMANN, "The Indissolubility of Marriage: The Theological Tradition of the East", in W.W. BASSETT, ed., *The Bond of Marriage*, The University of Notre Dame Press, London, 1968, 107. This aspect will become more clear in the next point when we speak about family as a house of God.

⁴² As the mystery of the Church is the mystery of the Eucharist, all individual sacraments are fulfilled in the Eucharist. Cf. MEYENDORFF, *Marriage: An Orthodox Perspective*, 25.

⁴³ We have already seen how the liturgy of marriage depicts the Body and Blood of Christ as the ring of union. Cf. Part two, chapter one, No. 2.1.1.1, chapter two, No. 1.1.3. and No. 3.

⁴⁴ Cf. SMC, 44.

⁴⁵ Cf. SMC, 80. The table of life stands for the Eucharist. We will speak about it in No. 1.1.4.

⁴⁶ Cf. SMC, 67.

⁴⁷ Cf. YOUSIF, *L'Eucharistie chez Saint Ephrem de Nisibe*, 31-33, 339.

and at the marriage of the Christians.⁴⁸ It is in this new wine that the Christian spouses find meaning of their life. They are united by the mystery of the Eucharist, and the truth of their life as Christian spouses or the ultimate ethos is revealed in this mystery.

Thirdly, the new couple becomes a community nourished by the Eucharist. The Church, the eternal spouse is depicted as nourished by the Eucharist. In the marriage liturgy we read: "Your pure mouth which is sprinkled with the Blood of the Son of God, sings praise. Your sons sing glory day and night; Hallelujah, Hallelujah".⁴⁹ The reference is to the communion. The new spouses are to be nourished by the new wine.⁵⁰ The rings of the Church which are the Body and Blood of Christ are to strengthen the rings of her children.⁵¹ The love of God experienced in the Eucharist has to help the couple in the perseverance of their conjugal love.

Fourthly, Eucharist has also a purifying function in the life of the couples. The Church is presented as purified by the Blood of Christ.⁵² Although the reference is to the salvific death of Christ, this is something that continues through the Eucharist. In the Eucharist, there is remission of sins.⁵³ In their way towards the Kingdom,⁵⁴ the Christian spouses are to be washed and purified by the Blood of Christ that they may be worthy for the heavenly Bridegroom. This takes place through the participation in the Eucharist.

Fifthly, in the sacrament of marriage a community is formed of the

⁴⁸ Cf. EDAKALATHUR, *The Theology of Marriage in the East Syrian Tradition*, 66. We have seen this eschatological dimension of the wedding at Cana in the previous chapter. Cf. Part two, chapter two, No. 1.2.3.

⁴⁹ SMC, 65. The reference to the children in the Syrian background has a special meaning. The Syrian Fathers want to bring out a contrast with the old spouse, Israel, who is seen by them as sterile. Cf. CDiat, XX:29.

⁵⁰ Cf. also HParad, VI:8; BROCK, *Hymns on Paradise*, 111. St. Ephrem describes Christians as a community nourished by the eucharistic communion.

⁵¹ According to St. Ephrem, the Christians are to be nourished and educated by the Eucharist. Cf. HVirg, 7:8; McVEY, *Ephrem the Syrian*, 295. St. Ephrem describes the Christians as vessels for the new wine. Cf. HNat, 8:8; McVEY, *Ephrem the Syrian*, 120.

⁵² Cf. SMC, 44.

⁵³ The Syrian tradition sees sanctification and remission of sins as the important effects of the Eucharist. Cf. BROCK, *Spirituality in Syriac Tradition*, 79; REINE, *The Eucharistic Doctrine and Liturgy of the Mystagogical Catechesis of Theodore of Mopsuestia*, 41.

⁵⁴ We have seen Christian life as a journey towards the Kingdom. Cf. Part two, chapter two, No. 2.2.1.

Christian spouses who will live and proclaim the mystery of the Eucharist in their life. The Eucharist is the reenactment of the whole economy of salvation.⁵⁵ The joy of the Kingdom of God is anticipated in the Eucharist. We have already referred to the sacrament of marriage as a consecration of the spouses as the priests of the Kingdom.⁵⁶ In the eucharistic celebration, the prophetic role is confirmed in the life of the spouses. Therefore, we can say that the spouses are called to live and proclaim the mystery of the Eucharist in their life.

The call to the proclamation of the mystery of the Eucharist takes a new dimension in the sacrament of marriage. In baptism, Christians are called and anointed to partake in the mystery of the Eucharist and celebrate this mystery in their life. This is very well expressed by the fact that in the Malankara Church, the newly baptized receives the communion on the day of baptism itself.⁵⁷ Through the sacrament of marriage, a "community" is formed who will celebrate and proclaim this mystery in their family life. At the time of giving the rings and at the time of crowning, the priest reminds the spouses of their vocation to glorify the Trinity all the days of their life.⁵⁸ The grace that the new spouses receive in the sacrament of marriage is the grace to live the mystery of the Eucharist in their life. In the Eucharist, they perceive the mystery of their redemption at the experiential level and through their life, they proclaim it in the world. They are not merely two persons who participate in the eucharistic celebration on Sundays and other feast days; rather, they are consecrated to live the mystery of Eucharist and proclaim it in and through their life.⁵⁹

⁵⁵ The offertory prayer in the Malankara Rite literally explicates that Eucharist is the reenactment of the whole economy of salvation. Cf. *The Divine Liturgy of the Syro-Malankara Rite*, St. Mary's Press, Trivandrum, 1980, 12-15. For details on this prayer Cf. MOOLAVEETIL, *Yakōbinte Anāphora Oru Pathanam*, in Malayalam (A Study on the Anaphora of St. Jacob), 89-93; G.P. KARICHAL, *Malankara Qurbāna Tīrthāṭakasabhayil*, Vol. II, in Malayalam (The Malankara Qurbana in the Pilgrim Church), 38-40. On this topic of the Eucharist as the celebration of the divine economy of salvation Cf. J. CHITTILAPILLY, *Mdabbranuta. The Divine Dispensation of our Lord in the Holy Qurbana of the East Syrian Tradition*, UD, Pontifical Oriental Institute, Rome, 1989.

⁵⁶ Cf. Part two, chapter two, No. 1.2.

⁵⁷ This is a very early Syriac tradition. Cf. MURRAY, *Symbols of Church and Kingdom*, 21; BROCK, *Spirituality in Syriac Tradition*, 77; B. VARGHESE, *Baptism and Chrismation in the Syriac Tradition*, 66-67.

⁵⁸ Cf. SMC, 51, 72-73.

⁵⁹ Cf. HVirg, 16:5; McVEY, *Ephrem the Syrian*, 330. Here St. Ephrem speaks about the need for an existential commitment. According to him, what the Christians need is not an intellectual pursuit but an existential commitment. He says: "Come, let us eat it, ...

The model of the proclamation of the eucharistic mystery also is clear in the Eucharist. The Eucharist is "qurbono", offering. The life of the spouses also has to become an offering, an offering to God and an offering to each other. They are dedicating themselves for the other and this dedication has to be modelled on the offering of Jesus who told His disciples at the last supper, "take and eat". The spirit of this is clearly mentioned in the last admonition by the priest which says that even by denying one's own life, each partner has to love the other.⁶⁰

The offering or sacrifice they make leads them to true communion. The communion that the couple should have is to be modelled on the eucharistic communion. In the eucharistic communion, the spouses become one with their common spouse, Jesus. And this communion has to strengthen their communion in the marital life. Their mutual communion becomes an extension of the communion with their common spouse, Christ, through the Eucharist.

From what we have said up to now we can very well say that through the sacrament of marriage, the family is constituted as a eucharistic community. The spouses are to see the meaning of their existence in the Eucharist; they are to be nourished by the Eucharist; they are to be purified by the Eucharist; and they are consecrated to proclaim the mystery of the Eucharist in their life. The weekly participation in the Holy Eucharist confirms the spouses as proclaimers of the mystery of the Eucharist and helps them in this task. Their whole life becomes an extension of this celebration.⁶¹ As this is a goal that has to be achieved through the whole span of life and the norm which guides is the eucharistic ethos, we see the liturgy as configuative.

1. 1. 4. Building a House of God

When the spouses live a life of indissoluble unity, as a eucharistic community, they are building a house of God. The liturgy of marriage depicts family as a house of God, the place where God dwells. When a couple have received God as the mediator of their marriage,⁶² and have received the spousal ethos of the conjugal typos, their union becomes a place where God dwells, a

Come, let us live and not die in the depth of investigation".

⁶⁰ Cf. SMC, 81.

⁶¹ See it against the background of what we said about Eucharist and the renewal of ethos in part two, chapter two, No.3.

⁶² Cf. SMC, 49.

"house of God".⁶³ In the last admonition by the priest, we hear the Church described as "House of God".⁶⁴ In the House of God, the priest blesses the bridegroom and the bride in the name of God and entrusts them to each other in the Church, thus making them a house of God. In the context of the whole marriage liturgy it becomes clear that a small unit of the House of God is being formed through marriage. In other words, the family can be seen as a microcosm, a house of God in the Church which is the macrocosm,⁶⁵ the House of God.

It is the presence of Jesus which makes the family a house of God. The baptized are the spouses of Christ, and the presence of Christ is already in them. In the sacrament of marriage, two spouses of Christ receive Christ as "the centre of their life, the beginning of their joy and the accomplishment of their gladness".⁶⁶ Thus, by the sacrament of marriage a house of God is formed in the House of God. Through the imagery of the marriage at Cana, the marriage liturgy presents Jesus as the centre of the family.⁶⁷ The elements that make the new couple, a house of God is clear from the admonition by the priest:

Our children, be mindful that now you are standing before the table of life which is the throne of our Lord Jesus Christ, before the Cross, before the Holy Gospel, and before this assembly. You are in the presence, not of an ignorant One, but of the One who knows the thoughts of hearts. From this time we entrust you each to the other.⁶⁸

⁶³ House of God is a title put forward by St. Clement of Alexandria. St. Clement of Alexandria, *Stromatum Liber*, III, PG, Vol. 8, 1169. The Second Vatican Council describes the family as "Domestic Church". Cf. *LG*, 11, in AAS 57(1965), 15. Since then, this theme has influenced the documents of the Church and theological reflection on family life. Cf. POPE JOHN PAUL II, *Familiaris Consortio*, 49; D. TETTAMANZI, *La chiesa domestica. Per una pastorale della famiglia oggi*, Edizioni Dehoniane, Napoli, 1979; S. SPREAFICO, *Famiglia cristiana, chiesa domestica*, (Publisher unlisted) Roma, 1991. This theme could be seen also in the writings of the Orthodox writers. Cf. EVDOKIMOV, *The Sacrament of Love*, 121.

⁶⁴ Cf. SMC, 80. Here the reference is to the place where the celebration takes place. But in the larger context, it can be extended to the whole ecclesial community.

⁶⁵ Cf. TAD GUZIE, "The Church as a Eucharistic Community", in *Chicago Studies* 22(1983), 295. Here the author speaks about the "macro-church" and the "micro-church" in the context of Eucharist and table fellowship. Cf. also G. RUSSO, "Dalla chiesa sacramento alla famiglia sacramento? Considerazioni liturgico-morali sulla famiglia cristiana", in *EL* 106(1992), 236-239.

⁶⁶ Cf. SMC, 39.

⁶⁷ Cf. SMC, 67. The details of this imagery follow in No. 2.1.3.

⁶⁸ SMC, 80.

From the context we can see that the table of life, the Gospel, the Cross and the assembly stand for the fourfold presence of God. In these forms, the living God who knows the hearts of men⁶⁹ becomes present in the assembly.

First of all, the table of life in the Malankara liturgy stands for the eucharistic presence. In the Syrian background "life" means "salvation",⁷⁰ and Eucharist is presented as "fruit of life", and "medicine of life".⁷¹ It is through partaking at the eucharistic communion that the baptized become sharers of the immortal life or salvation brought out by the death and resurrection of Jesus.⁷² The reference to the "table of life" in the context of the Malankara liturgy is a reference to the eucharistic presence. It is in this presence that the bridegroom and the bride are united.

Secondly, the bridegroom and the bride are standing before the Cross, which is another form of the presence of God. In the liturgy we have frequent references to the Cross. Some of the references point to the redemption offered to the Church through the passion and death of Christ. In the liturgy of marriage we see that the betrothal between Christ and the Church took place on the Cross.⁷³ The Church tells her Bridegroom, "In Your Cross You sealed my dowry and in Your passion You set me free".⁷⁴ The hymn which the community sings at the time of tying the *minnu*: "The cross is the sign of peace; the cross is the banner of victory ...",⁷⁵ makes clear that the Malankara Church sees the Cross as a symbol of the redemption offered through the death of Christ. In this background of the redemption offered through the Cross, there are other references which show that the Cross stands for the personal presence of Christ. In the liturgy the community sings: "O, Church, Christ the King guards You as You worship His Cross".⁷⁶ And the priest prays: "Preserve this bride and this bridegroom with Your victorious

⁶⁹ Cf. SMC, 80.

⁷⁰ Cf. BROCK, *Spirituality in Syriac Tradition*, 42.

⁷¹ We have already seen that in the Malankara liturgy, the "altar" stands for the Eucharist and Eucharist is presented as "medicine of life". Cf. Part two, chapter one No. 1.2.2.

⁷² Cf. BROCK, *Spirituality in Syriac Tradition*, 78.

⁷³ Cf. SMC, 56.

⁷⁴ SMC, 76.

⁷⁵ SMC, 74.

⁷⁶ SMC, 64.

Cross".⁷⁷ In the concluding prayer of the first service we read: "May the Cross of our Lord be with you day and night".⁷⁸ These references point to the fact that the Cross stands for the presence of Christ. This becomes more evident in the context of the Malankara tradition where Cross has a very important place.

The Malankarites venerate the Cross with great devotion. As we have already seen in the prayers, the Cross in the Malankara tradition is not only the symbol of the death of Christ, but also of resurrection and the redemption that Jesus has offered us through the Cross. This symbolism becomes more clear in the "Easter Cross" of the Malankarites which has no crucifix on it. During the week-days, Friday is set apart for the veneration of the Cross.⁷⁹ In the Malankara churches, there is always a Cross on the altar and it is because of this that the priest reminds the couple that they are standing in front of the Cross. From the prayers of the marriage liturgy and in the background of the Malankara tradition we can conclude that the reference to the Cross in the marriage ceremony is a reference to the presence of Christ in the assembly.

The third element, the Gospel represents the living presence of God. The Gospel is the Word of life in the Malankara liturgy.⁸⁰ The family takes shape in the presence of the Word of God and this Word of life is to nourish them in their journey. In the Malankara tradition, we see great importance given to the Word of God in family life about which we will speak later in this chapter.⁸¹

The fourth form of the presence of God is the assembly. The marriage rite text says, "this assembly", the reference being to the local Church assembled to celebrate the sacrament of marriage in which the bridegroom and the bride are also a part. The priest addresses the assembly twice as "faithful" which shows that this is the assembly of the faithful.⁸² The last part of the admonition is addressed to the

⁷⁷ SMC, 52.

⁷⁸ SMC, 56.

⁷⁹ It is said that the veneration of the Cross was one of the factors that impressed the Portuguese missionaries who came to Kerala in the 16th century. The Malankarites have a special cross with a border at the top, on which is written I.N.R.I. For more details on the veneration of the Cross in the Malankara tradition Cf. MOOLAVEETIL, *Yakōbinte Anāphora Oru Paṭhanam*, 24; A.V. KAKKANATT, *Chrystological Catechesis in the Great Feasts of the Malankara Church*, UD, Pontifical Salesian University, Roma, 1993, 102-103; B. VARGHESE, *Atmāvilum Satyattilum*, 54.

⁸⁰ The words of the priest before the reading of the Gospel explain this. Cf. *The Divine Liturgy of the Syro-Malankara Rite*, 18-19.

⁸¹ Cf. No. 2.3.2.

⁸² Cf. SMC, 56, 81.

assembly, when the priest tells them to examine their marital relations.⁸³ From this it becomes clear that this assembly is a unit of the Church; it is the House of God. God is present in this assembly, and this presence of God makes it a House of God. It is in this House of God that the faithful meet God, experience the presence of God. In one of the hymns of the Easter season we see this aspect clearly. The hymn says:

The creator of heaven and earth, formed the Church,
and made it His abode and dwelt in it.
Those who want to talk to God, let them enter the Church
because He lives in it.⁸⁴

It seems clear, then, that the "assembly" refers to the community of the faithful or the Church, and it is here in the presence of God that the family comes into existence.

From all that we said, we can see that the table of life, the Cross, the Gospel and the assembly are references to the presence of God in which a family takes shape and becomes a house of God.

The sacrament of marriage is only the beginning of a long journey during which the couple are to grow in realizing this presence of God. St. Chrysostom describes the family as a domestic Church; a family, which fears God and is nourished by the Word of God, is, as it were "a Church".⁸⁵ According to him, the family united in prayer is a Church. Man and woman should not think that they are alone, because, where there are two, Christ is in their midst. Where Christ is present, there are also present His angels, archangels and heavenly choirs.⁸⁶ Through the sacrament of marriage, a family is constituted as a house of God and this is the ideal which the new couple have to live in their life.

The spousal ethos of the conjugal typos that the new couple receive, is intended to guide their life. The constitutive values that the liturgy sets forth are to guide the present life of the couple. These values are the ends or goals to be

⁸³ Cf. SMC, 81.

⁸⁴ *Malankara Suriyāni Kattōlikkaruṭe Prārthanakramam*, in Malayalam (The prayerbook of the Malankara Syrian Catholics), 32. The translation is my own.

⁸⁵ St. John Chrysostom, *Homilies on the Epistle to the Romans*, No.30, in NPNF, Vol. XI, 550. Cf. also P. RENTINCK, *La cura pastorale in Antiochia nel IV secolo*, Pontificia Universitas Gregoriana, Roma, 1970, 278.

⁸⁶ Cf. St. John Chrysostom, *Homilies on the Acts of the Apostles*, No.26, in NPNF, Vol.XI, 172.

achieved in their day-to-day life. From this we can say that the ethos celebrated and communicated in the marriage liturgy has a cōfigurative function.

1. 2. The Virtues to be Acquired

The liturgy of marriage clearly speaks about the virtues the new couple have to acquire and the need for such a virtuous life. The ethos of the conjugal *typos* received in the sacrament of marriage, grows and flowers in the practice of virtues. The opening prayer mentions this: "Through Your mercy may our good deeds (virtues) increase".⁸⁷ The Church prays for the couple: "Multiply for them the riches of good works",⁸⁸ and, "May the sweet odour of virtuous conduct rise up from them".⁸⁹ A virtuous life is not just one of the ways rather it constitutes the very life of the Christian couple, and it is their goal. In his admonition the priest says: "We have a tradition that we have received from our holy Fathers ..., that is, to strictly order the faithful to walk in justice, truth and good deeds and be diligent and attentive in good works".⁹⁰ The practice of virtues is the path that the forefathers of faith have followed in attaining their goal. This is the path that leads the new couple to their destination. In the practice of virtues, the new couple grow and mature in their identity as Christian spouses.

In the Syrian tradition, a virtuous life is the aim of all Christians. What pleases God is a virtuous life, and thus it is the greatest offering that a Christian can give to God. The Christian is crowned for his virtuous life. St. Ephrem writes:

The fruits of the righteous
were more pleasing to the Knower of all...
the flowers gave praise to virtuous life.⁹¹

By virtuous life is meant to be perfect in all works⁹² and to rejoice in fulfilling the commandments of God.⁹³ The life of the couple is virtuous in so far

⁸⁷ SMC, 39.

⁸⁸ SMC, 52.

⁸⁹ SMC, 49.

⁹⁰ SMC, 80.

⁹¹ HParad 6:13; BROCK, *Hymns on Paradise*, 113. For a detailed account of the Eastern concept of virtues Cf. ŠPIDLÍK, *The Spirituality of the Christian East*, 288-295.

⁹² Cf. SMC, 63.

⁹³ Cf. SMC, 60.

as they form their conscience in a splendour greater than that of the lilies.⁹⁴ A virtuous person always tries to avoid sins and yearns for eternal life. Such a person will be diligent in adoring God and zealous in keeping His commandments. A virtuous life always aspires after justice. The virtuous person must resemble the saints, must love others, and must be interested in the works of the Lord, taking care to make spiritual profit out of these works. Such a person adores the greatness of the Lord and thus leads a life pleasing to the Lord.⁹⁵ A virtuous life is a pure life,⁹⁶ a life which is motivated and guided by love for Christ, and nothing hinders the person in this path. This becomes clear from the example of the Church who searches for Christ everywhere. On this way nothing hinders her, and she is not weary. It is possible for her because the fire of love has been kindled in her heart.⁹⁷ In short, a virtuous life is a life in Christ,⁹⁸ a life cfigured by Christ.

A virtuous life is fundamental to Christian family life because it helps the couple to walk along the path that leads to the kingdom of heaven.⁹⁹ When the Christian couples are adorned by the virtues and when "the sweet fragrance of virtues spring from them",¹⁰⁰ they become worthy before the heavenly Bridegroom, then, together with the Church, they can tell the Lord with confidence: "Look on me my Lord, since I am beautiful, and bring me into Your bridal chamber".¹⁰¹ The ultimate goal of the Kingdom of God orientates the couple in the practice of virtues.

1. 2. 1. The Virtue of Charity

The content of the spousal ethos of the conjugal typos is the crucified love, a love that offers the whole life for the other. This is the model for the new spouses and in the sacrament of marriage, the ethos of the conjugal typos is offered

⁹⁴ Cf. SMC, 51.

⁹⁵ Cf. SMC, 46, 52, 62-64.

⁹⁶ Cf. SMC, 52. Cf. also SMC, 49 where the purity of body and spirit is mentioned.

⁹⁷ Cf. SMC, 54-56.

⁹⁸ Cf. also St. John Chrysostom, *Homilies on the Epistle to the Romans*, No.24, in NPNF, Vol.XI, 518. According to St. Chrysostom, virtue signifies to put on Christ.

⁹⁹ Cf. SMC, 63.

¹⁰⁰ Cf. SMC, 49.

¹⁰¹ SMC, 77.

to the new spouses and they become partakers of this ethos.¹⁰² The liturgy frequently speaks about the love the couple are to have towards each other. Their first task is to have unity of hearts, to love each other and to receive each other.¹⁰³ The Church prays to the Lord to brighten the hearts of the bridegroom and the bride with the fire of love that they may love each other.¹⁰⁴ It is a total and self-emptying love. The admonition by the priest clearly points to the self-emptying to be practised by the Christian couples.¹⁰⁵

Jesus has given himself for the Church¹⁰⁶ and she reciprocates in the same way. Jesus tells the Church, "How beautiful you are, O daughter of the Gentiles! How beautiful you are. You are similar to the Sun which gives light to the whole world".¹⁰⁷ The bond that unites the heavenly Bridegroom and the Bride is the bond of love. As Jesus has come in search of His bride out of love, the Church also has searched for Him until she met Him.¹⁰⁸ This makes clear that the aim of the new couple has to be this self-emptying love and only such a love can make them a true Christian couple.

The love of the new couple should not be the fruit of passion or a merely external attraction; rather, it should be a real love. The Church prays for the couple to give them impassible unity and true love.¹⁰⁹ A life devoid of this pure love will be worthless and will be equal to death. The love of the couple modelled on the love between Jesus and the Church, must have this character. The Church tells her Bridegroom not to be far away from her, for if she is neglected by Him, she will become weak and die.¹¹⁰ These words express the intimate love between

¹⁰² We have referred to this in part two, chapter two, No. 2.1.3.

¹⁰³ We have seen this aspect earlier. Cf. No.1.1.1.1.

¹⁰⁴ Cf. SMC, 51.

¹⁰⁵ Cf. SMC, 81. The word 'self-emptying' is frequently encountered in the Syrian writings. This is the goal of Christian life. Cf. BROCK, *Spirituality in Syriac Tradition*, 86.

¹⁰⁶ Cf. Part two, chapter one, No. 1.1.1.

¹⁰⁷ SMC, 64.

¹⁰⁸ A long history of this search, the motif that has led the bride to search for her bridegroom, the difficulties that the Church has faced in this search, the bride's unending quest for her Bridegroom etc., are the contents of the long hymn in the last part of the first service. Cf. SMC, 53-56.

¹⁰⁹ Cf. SMC, 49.

¹¹⁰ Cf. SMC, 76.

Christ and the Church. Likewise, Christian marriage devoid of true charity is not worthy to be called Christian.

The virtue of charity expected from the couple is not limited to the sphere of their family alone. The existence of the couple is in the Church, and a sense of universality is brought out through the liturgy of marriage. Jesus has reconciled heaven and earth.¹¹¹ We are participating in the mystery of the Church spread throughout the entire world. One of the important gifts of the Spirit conferred at baptism is the spirit of sonship. As a result of this, all the baptized become brothers and sisters in Christ. And through this Spirit we can call God: "Abba, Father"(Rom 8, 15).¹¹² The charity that the new couple practice must be in the context of this larger family. The sweet odour of their love must spread in this family, the Church. The love of the couple must go beyond divisions and frontiers and as one of the prayers states, they must love even enemies.¹¹³ Thus, through their charity, the spouses become the symbol of the conjugal typos and remain salt of the earth and the light of the world (Mt 5, 13-14), and others will recognize that they are the true disciples of Christ (Jn 13, 35).

1. 2. 2. The Virtue of Humility

The marriage liturgy shows the virtue of humility to be essential to married life. The Church prays for the couple that they may be "splendid in humility".¹¹⁴ The reading from the epistle to the Ephesians, "submit yourselves one to another in the love of Christ",¹¹⁵ reminds the couple of the necessity of this virtue. This submission is the greatest expression of humility because the love of eternal Bridegroom for the Church has this character. Jesus humbled himself and became obedient to death(Phil 2, 8) through which He has made the Church His own bride. The virtue of humility has to flow from this self-emptying love.

We see great emphasis on the virtue of humility in the Syriac tradition.

¹¹¹ Cf. SMC, 41-42.

¹¹² BROCK, *Spirituality in Syriac Tradition*, 72-73. Here the author describes the importance given by the Syrian Fathers to the gift of sonship.

¹¹³ Cf. SMC, 49, 64. Cf. also T. ŠPIDLÍK, "Some Aspects of Syriac Spirituality", in C. PAYNGOT, ed., *Homage to Mar Cariattil*, Mar Thoma Yogam Publication, Rome, 1987, 69. The author speaks about the idea of unlimited charity as a special feature of Syrian spirituality.

¹¹⁴ Cf. SMC, 51.

¹¹⁵ The letter to the Ephesians asks the faithful "to submit themselves one to another" which is the greatest expression of humility. Eph, 5, 21.

For the Syrian Fathers, "humility is the ability to see people from the perspective of God's own boundless compassion, looking rather to a person's potentiality, rather than his actual moral condition".¹¹⁶ This has to flow from the experience of God's own love; such an attitude modelled on God's love can be called humility.¹¹⁷ We can say that humility is an overflow of self-emptying love.¹¹⁸ It is a virtue which embraces everything. In the Syrian tradition, a humble person is seen as leaving himself in the hands of God.¹¹⁹ For a humble person, the re-entry into paradise has become a reality.¹²⁰ This is the goal of Christian life.

The virtue of humility makes the new couple inheritors of the new paradise, the Church. Humility prepares one for true love. In humility one seeks the good of the other and in this process both become rich in the love of God. The prayer of the Church signifies that this has to come through the grace of God. According to Aphrahat, the blessings of God is promised only to those who are humble,¹²¹ for Christ dwells in a humble heart.¹²² Therefore, Christian family which is a house of God, has to be nourished by humility.

1. 2. 3. The Virtue of Honesty

The liturgy expresses clearly that the Christian life has to be fostered by the virtue of honesty.¹²³ The love and the dedication that the Church expects from the couple have to be honest. The Church prays for the couple: "May He remove from them all false love, and may He brighten their hearts with the fire of love, that they may love each other".¹²⁴ The Church also prays that the love of the

¹¹⁶ BROCK, *Spirituality in Syriac Tradition*, 88.

¹¹⁷ Cf. BROCK, *Spirituality in Syriac Tradition*, 87.

¹¹⁸ This is a view held by John the Solitary, a Syrian Father who lived in the first half of the 5th century. Cf. BROCK, *The Syriac Fathers on Prayer and the Spiritual Life*, 80.

¹¹⁹ Cf. BROCK, *Spirituality in Syriac Tradition*, 88.

¹²⁰ BROCK, *Spirituality in Syriac Tradition*, 89. The Eastern concept of humility is elaborated by T. Špidlík in his book *The Spirituality of the Christian East*, 88-90.

¹²¹ Cf. ADem, II: 19; PS, I, 89. His ninth *Demonstration* is a treatise on humility.

¹²² Cf. ADem, II:16; PS, I, 82-83.

¹²³ By honesty in our context we mean fidelity or a life corresponding to their call and commitment or a life without falsehood.

¹²⁴ SMC, 51.

bridegroom and the bride become a true love¹²⁵ modelled on the love between Christ and the Church.

The honesty of the couple has to be genuine. Before joining the right hands of the bridegroom and the bride, the priest reminds them that they are standing before the Lord who knows the thoughts of hearts.¹²⁶ This gives the couple motivation to check their basic disposition and to make sure that they are honest in their commitment. The model of this is in Jesus who has offered himself for His bride, and has purified her through His innocent blood from all defects and defilement,¹²⁷ and filled her with sweet and delightful odours.¹²⁸ Everything that is contrary to true love has to be destroyed by the grace of God.

In this section we have seen that the liturgy of marriage presents Christian conjugal life as a virtuous life and the couples are strongly warned that such a virtuous life is the goal of Christian family life. The new couple are made aware of the fact that this is the way that the Fathers have tread, and this is the same path that leads them to their destination. By affirming these virtues, the liturgy is presenting the conjugal ethos visualized by the Malankara Church. By practising the virtue of charity, humility and honesty, the Malankara couples realize the goals of the Church with regard to Christian conjugal life as postfigured in the liturgy. They grow in the talent that they receive in the sacrament and move forward to the destination, the Kingdom of God. In the practice of virtues, the spouses grow in the ethos of the conjugal *typos* received in the sacrament as a gift. This is an on-going process that takes the whole life of the couple and the ethos of the conjugal *typos* celebrated and communicated in the liturgy remains always as a configurative principle in the life of the couple.

2. Liturgy of Marriage as Parenetical Indicator of Spousal Ethos

The liturgy of marriage as a whole exhorts the new couple and the assembly which participates in the celebration of the sacrament of marriage to take up the ideals of family life as the Church envisages.¹²⁹ The Old Testament

¹²⁵ Cf. SMC, 49.

¹²⁶ Cf. SMC, 80.

¹²⁷ Cf. SMC, 44 and reading from Ephesians 5, 27 in SMC, 68.

¹²⁸ Cf. SMC, 45.

¹²⁹ We see parenetical function of the liturgy in the fact that liturgy addresses itself to the will, heart and the inner dispositions of man such a way to persuade him to take up the goals of life as envisaged by the Church. See this part against the background of what we said in part one, chapter one, No. 3 and chapter two, No. 3.2.3.

blessings that are referred to, in the liturgy, the models put forward by the liturgy and the different rites in the marriage liturgy function as parenetical indicators of the Christian spousal ethos. Certain titles are used in the liturgy which also have a parenetical function. Through all of these, the new couple and the local community are guided to penetrate into the depth of the ethos of the conjugal typos and the meaning of true Christian married life. Sometimes, explicit warnings are given regarding the consequences of not achieving this goal which in the context of liturgy becomes another way of exhortation. Let us now proceed to demonstrate how the liturgy functions as exhortation.

2. 1. Blessings, Models and Titles as Parenetical Indicators

The biblical blessings mentioned in the liturgy remind the couple of the divine initiative in their life and exhorts them to a response corresponding to these blessings. In the first part of this study we have shown "models" to be the best form of parenesis.¹³⁰ The liturgy of marriage puts before the bridegroom and the bride, models from the Bible which they are exhorted to imitate. The wedding at Cana also is presented as an example. In the liturgy we also see certain titles like, "son", "daughter" and "children" and the new couple are exhorted to live up to the values these titles indicate. The celebration of a marriage also becomes an occasion for the whole community to reflect on their dedication in Christian married life.

2. 1. 1. The Blessings

In the liturgy of marriage we see references to the Old Testament blessings which are invoked on the new spouses. God is depicted in the liturgy as the fountain of all blessings.¹³¹ At the beginning of the second service we see six sets of blessings and at the end of the second service there are four references. These blessings draw the new spouses and the community to their own realms and thereby exhort. Now we will see these blessings and their exhortative function closely. At the beginning of the second service, the priest blesses the spouses singing the following hymn:

May God, who blessed the righteous of former times;

¹³⁰ Cf. Part one, chapter one, No. 3.5.

¹³¹ Cf. SMC, 45.

bless + these servants with the abundance of His grace;
Have mercy upon us.¹³²

Here the blessing is general, without any particular mention of the persons or blessing. The reference is to the righteous of the Old Testament times in which God was with His people and blessed them and guided them. The same blessing is invoked on the new spouses through which they are exhorted to understand that they are also taken to the company of the righteous through the sacrament of Marriage. The same God who blessed the righteous of former times is blessing them and making them a family in the Church.

Then the blessing given to four Old Testament couples, namely, Adam and Eve, Abraham and Sarah, Isaac and Rebekah, and Jacob and Rachel are mentioned. The references are to the blessing of God who unites these couples. We will see these blessings in detail in the next section under the title "Old Testament Exemplary couples". The hymn ends with the following blessing:

May God, who blessed Joseph in Egypt;
bless + these servants with the abundance of His grace;
Have mercy upon us.¹³³

The history of Joseph runs through Genesis chapters thirty-seven to fifty. Though Joseph's brothers had rejected him and sold him, God was always with him and made him prosper wherever Joseph went (Gen 39, 23). Moreover, God made him governor in Egypt and through him his own brothers who sold him were saved from the famine. The important theme that comes out through the story of Joseph is the guiding hand of God who blessed Joseph and through him Joseph's own family and the people of Egypt. Through the example of Joseph, the new spouses and the ecclesial assembly are exhorted to see the blessing filled right hand of God which guides them and provides for them.¹³⁴

At the last part of the liturgy we have four sets of blessings, namely, God's blessing to Noah and his children, God's blessing to Abraham, Isaac and Jacob, Isaac's blessing to Jacob and Jacob's blessing to Joseph. Now we try to see them in detail.

The first reference is to the blessing to Noah and his children. In the marriage liturgy we read: "May the blessing that God gave to Noah and his

¹³² SMC, 58

¹³³ SMC, 58.

¹³⁴ Cf. SMC, 132. The priest prays: "May the blessing-filled right hand of our Lord be stretched out to you invisibly ...".

children, 'be fruitful and multiply, and fill the earth', remain with you".¹³⁵ The reference is to the book of Genesis chapter 9, verse 1. The ninth chapter of Genesis is about God's covenant with Noah (Gen 9,1-17). Noah had found mercy in the eyes of the Lord (Gen 6,8) for he was righteous before the Lord (Gen 7,1). Therefore, he and his children were saved. After the destruction of all the living beings, God is making a covenant with Noah and his children which sets up a new beginning.¹³⁶ Noah stand in a new phase in the salvation history. The world begins anew in and through Noah and his children. The blessing mentioned above, "be fruitful and multiply and fill the earth" characterizes the beginning of a new era because God has already destroyed the corrupt world and in and through Noah, a new history of salvation is beginning.¹³⁷

Through the blessing to Noah and his children in the marriage liturgy, the new couple are reminded of the covenant in which they are engaged. They are the community of those who found favour before the Lord and in and through them a new era is beginning. It is not a covenant that they made just between themselves, rather, they are engaged in a covenant with God who has united them through the sacrament of marriage in the Church.¹³⁸ God unites them, that in and through them a new people of God, a community of the saved, will prosper in the world and fill the earth. The reference to progeny is a blessing from God and a symbol of the covenant in which God and the couple are engaged in. Through this blessing in the liturgy, the new couple are exhorted to comprehend the depth of their covenantal relationship and make a commitment worthy of this covenant.

The second reference is to God's blessing to Abraham, Isaac and Jacob. In the marriage liturgy we hear the priest saying: "May the blessing that God gave to Abraham, Isaac and Jacob come upon you".¹³⁹ The blessing referred here does not emphasise any particular aspect, rather, the blessing given to Abraham, Isaac and Jacob are generally mentioned. The story of these Fathers runs through Genesis chapters 12 to 50 (12,1 - 50,14). The blessing that we see in these chapters

¹³⁵ SMC, 74-75.

¹³⁶ Cf. Gen 9, 12-13.

¹³⁷ The blessing to Noah is a repetition of the blessing given in Gen 1, 28. For details on the blessing to Noah Cf. G. VON RAD, *Genesis*, SCM Press Ltd, London, 1987, 130-131; R.J.CLIFFORD and R.E.MURPHY, "Genesis", in R.E.BROWN, J.A.FITZMYER, R.E.MURPHY, eds., *The New Jerome Biblical Commentary*, Geoffrey Chapman, London, 1993, 16.

¹³⁸ See it in the context of part two, chapter one, No. 1.3.2. where we discussed the covenantal aspect of marriage as described in the liturgy.

¹³⁹ SMC, 75.

is that God had chosen Abraham and his descendants, and God was with them and guided them.¹⁴⁰ In the context of the Malankara liturgy in general we can see that Abraham, Isaac and Jacob have a special place in the history of salvation. They represent those who have achieved salvation and are depicted in the liturgy as sitting in the heavenly place.¹⁴¹ From this we may say that the blessing given to Abraham, Isaac and Jacob in the liturgical context is not only that which is mentioned in the book of Genesis, rather, they are the ones who have attained the perfection of blessings. In their life, they had the blessing of God and they have received also the fulfilment of the blessing, namely, eternal life.

In this blessing, the new couple are reminded of the divine plan of salvation fulfilled in them through their vocation to family life. As God had chosen Abraham, Isaac and Jacob, the new spouses are also chosen by God. As God was with the Fathers, the new spouses are also to be helped and guided by God in fulfilling their role. Abraham, Isaac and Jacob also stand as those who have attained the fulfilment of the blessings. The reward that these Fathers have already attained is the goal of the new spouses too. By the reference to this blessing, the new couple are reminded of the whole salvation history in which they are also a part and which they await to attain in its fullness with the Fathers Abraham, Isaac and Jacob. The spouses are exhorted to realize the value of their identity.

The text of the third blessing is the following: "May God grant you dew from heaven and good from earth".¹⁴² It does not mention any particular name, but the blessing given by Isaac to his son Jacob is mentioned here (Gen 27, 28). The reference is to material prosperity. But it is important to note that the material prosperity also is seen as a gift from God.

In this blessing, the couple are exhorted to understand the divine providence that has to guide them even in their basic human needs. The same God who unites them, also remains with them and makes them prosper by showering dew from heaven and by giving good of the earth.

The fourth blessing is the blessing of Jacob to his son Joseph. In the marriage liturgy we read: "May the blessing that Jacob gave his son Joseph, 'may your father's God bless you' be true in you".¹⁴³ The reference is to Genesis chapter

¹⁴⁰ We see this in the different passages. Cf. The blessing to Abraham Gen 24, 1; The blessing to Isaac in Gen 26, 12; and the blessing to Jacob Gen 28, 15.

¹⁴¹ Cf. SMC, 275.

¹⁴² SMC, 75.

¹⁴³ SMC, 75.

49, verse 25. In the Genesis account, Joseph is presented as a plant by a spring (Gen 49, 22). In verse 23 he is depicted as involved in a battle. In this battle he is aided by God the almighty (Verse 24). It is in this context that the blessing of Jacob is mentioned which says that God will continue to be helping Joseph.¹⁴⁴

By invoking this blessing, the liturgy exhorts the new couple to understand the guiding hand of God in their life. God has united the new couple. Their existence is in the Lord, and they are beginning a new life in the Lord. As Joseph is compared to a plant by a spring, the existence of the new spouses also can be compared to a plant by a spring.¹⁴⁵ But as Joseph, they too are engaged in a spiritual combat.¹⁴⁶ God has to be with them and guide them and from the experience of their Fathers, they have the assurance that the victory will be on their side. The blessing of Jacob to Joseph brings it to the consciousness of the new spouses and makes them confirm in this experience.

From this account of the blessings we can notice that in these blessings, the different aspects of Christian family life are stressed. The basic theme is that God is the fountain of all blessings who unites the new spouses in the sacrament of marriage and provides them, guides them and strengthens them. The couple and the community are exhorted to take strength from God and live a life worthy of their call because they have the assurance that God, their Lord will be with them in all situations. Thus, these Old Testament blessings function in the liturgy as a strong form of exhortation.

2. 1. 2. Old Testament Exemplary Couples

There are four Old Testament couples mentioned in the marriage liturgy, namely, Adam and Eve, Abraham and Sarah, Isaac and Rebekah, and Jacob and Rachel. The Syrian Fathers see them as types of the covenantal relationship between Christ and the Church. In the whole context of the Syrian tradition, it seems that they refer to the three phases of revelation regarding the plan of salvation fulfilled in and through the Church. Since marriage symbolizes the

¹⁴⁴ For more details on the background of this text Cf. VON RAD, *Genesis*, 427-428; CLIFFORD & MURPHY, "Genesis", 43.

¹⁴⁵ St. Ephrem sees marriage as a vine planted on the earth. Cf. HVirg, 5:14; McVEY, *Ephrem the Syrian*, 285. The earth can be seen as the Church and the sacraments can be seen as the spring.

¹⁴⁶ We have referred to this fact that the new couple are engaged in a spiritual battle. Cf. Part two, chapter one, No. 2.1.1.2.

spousal union of the conjugal typos, the Old Testament couples exhort the new spouses to penetrate into the three dimensions of the mystery of Christian conjugal life. Now we will see this in detail.

2. 1. 2. 1. Adam and Eve

In the liturgy of marriage, the blessing given by God to Adam and Eve is invoked upon the new couple and thus the first couple is seen as a 'type' of married life. Here the reference is to Genesis chapters one and two, namely, the status of man before the fall. Adam and Eve are seen as the first couple who were specially blessed by God and were given Eden as their portion. In the marriage liturgy the Church addresses her Bridegroom as the creator of Eden.¹⁴⁷ The biblical readings, Ephesians 5, 20-23 and Matthew 19, 1-12, have a quotation from Genesis 2, 24. From the context it seems that the blessing that is being referred in the marriage liturgy, is the blessing of God's act of creation. This blessing made the first marriage of history the prototype of all Christian married life.¹⁴⁸

We have already seen that the Syrian Fathers see the first couple as pointing to the relationship between Christ and the Church.¹⁴⁹ In the spousal union between Christ and the Church, it is the divine initiative and the divine plan of salvation which is stressed in the liturgy. The greatest blessing in the life of Adam and Eve is the divine initiative which creates them and makes them a couple. Therefore, in the context of the liturgy of marriage, Adam and Eve point to the first phase in the history salvation, namely, the creation.¹⁵⁰ It seems to me that in the whole Malankara liturgical background where marriage is seen as a symbol of the spousal union between Christ and the Church, Adam and Eve also point to the first dimension of the mystery of Christian marriage, namely, God's act of creation or God's initiative which constitutes the basis and starting point of family life.

First of all, through the model of the first couple Adam and Eve, the new couple are exhorted to understand the initiative of God in making them a family. Now God makes them a couple and inheritors of the new paradise, the Church. They are invited to be nourished by the fruits of the new Eden, namely, the

¹⁴⁷ Cf. SMC, 75.

¹⁴⁸ Cf. SCHILLEBEECKX, *Marriage Human Reality and Saving Mystery*, 15.

¹⁴⁹ Cf. Part two, Chapter one, No. 1.3.

¹⁵⁰ Cf. BROCK, *The Luminous Eye*, 18. According to the Syrian tradition, God created man and woman in an intermediary state, neither mortal nor immortal. Through the exercise of the free will they could become immortal and divinised.

sacraments or in general the liturgy.¹⁵¹ Secondly, the model of the first couple in Eden remind the new spouses of their response to the divine initiative. The response that God expected from the first couple was faithfulness to His commandment.¹⁵² By this model, the new spouses are exhorted to be faithful to the initiative taken by God in their life.

The second blessing that God gave to the first couple is the blessing of progeny. "God blessed them, and God said to them: 'Be fruitful, and multiply'"(Gen 1, 28).¹⁵³ In the whole liturgical context we can see that children are seen as a blessing from God. The Church prays to the Lord to give the couple blessed children.¹⁵⁴ Therefore, by a reference to the first couple Adam and Eve, the new couple are exhorted to understand the great responsibility of a Christian family.

The Syrian writers see Adam and Eve in the whole context of the salvation history. The marriage liturgy makes reference only to the status of the first couples before the fall. In the Syrian background we may understand this better. It is due to the fall that they lost paradise. Christ is seen as the second Adam. The Church is compared to the second Eve and just as Eve came from the side of Adam, the Church came forth from the side of Christ.¹⁵⁵ When we see the reference to Adam and Eve in this context, the parenetical function of the first couple in the liturgy becomes more clear. The new couple are exhorted to see the guiding hand of God and the divine initiative which makes them a couple in the Church. The new couple are not isolated individuals, but rather two links of the whole human family began with Adam and Eve. God unites the new spouses and makes them a family in the Church, in his new paradise. They receive the invitation to fulfil their task of being faithful servants who please Him through their love and adore Him.¹⁵⁶ Thus, the liturgy is exhorting the new spouses through the model of the first couple.

¹⁵¹ We have already seen that the Syrian tradition sees the sacraments as the fruits of the new paradise. Cf. Part two, chapter one, No. 1.2.2.

¹⁵² Cf. Gen, 2,17.

¹⁵³ Cf. also CASSUTO, *A Commentary on the Book of Genesis*, 58.

¹⁵⁴ Cf. SMC, 52.

¹⁵⁵ Cf. R. MURRAY, *Symbols of Church and Kingdom*, 138, 305.

¹⁵⁶ The Church prays, "Grant O Lord that we may be adorers of Your greatness and those who please Your Lordship". Cf. SMC, 64.

2. 1. 2. 2. Abraham and Sarah

At the beginning of the second service we have the following hymn: "May God who blessed Abraham and Sarah, bless these servants with the abundance of His grace; Have mercy upon us".¹⁵⁷ At the end of the ceremony we see another reference to Abraham. The priest expresses the following wish: "As Abraham rejoiced in Isaac, ... may He make you rejoice by giving you righteous children".¹⁵⁸ The specific allusion in our context is to the plan of God which was fulfilled in Abraham and Sarah through the birth of Isaac.¹⁵⁹ First of all, in Abraham and Sarah, we see a couple specially selected by God for the fulfilment of His plan and through them a new family, a new people of God, is being formed. Secondly, the reference and significance is of prosperity and progeny. Though Sarah was barren and was advanced in age, God gave her and Abraham a child and made them multiply.

It seems to me that Abraham and Sarah could be pictured as a second phase in the history of salvation, namely, the election of a people of God through Abraham and Sarah. Abraham and Sarah can be also seen as pointing to the second dimension of Christian married life, namely, the guiding hand of God who chooses or elects the new couple to be His own. The first reference in the liturgy is to the mercy and activity of God and the same is sought on behalf of the new couple. In the second reference, the reference to the progeny, everything is seen as the fulfilment of the divine plan of salvation in view of the coming generation. The new couple are elected especially by God. In and through them a new family of God is being formed and through marriage a new people of God is being consecrated for Him.

The response of Abraham and Sarah to the divine plan was one of faithful submission. The new couple are exhorted to have a deep awareness of the divine vocation which unites them in the sacrament of marriage to be a new people of God in the Church. The faithful submission to the divine plan which was the response of Abraham and Sarah, is given as a model to be imitated in the life of the new couple.

2. 1. 2. 3. Isaac and Rebekah, Jacob and Rachel

The blessing that God gave to Isaac and Rebekah and to Jacob and Rachel

¹⁵⁷ SMC, 58.

¹⁵⁸ SMC, 74-75.

¹⁵⁹ Cf. Gen, Chapters 12-21.

is sought on behalf of the new couple. The Church sings:

May God, who blessed Isaac and Rebekah,
bless + these servants with the abundance of His grace;
Have mercy upon us.

May God, Who blessed Jacob and Rachel,
bless + these servants with the abundance of His grace;
Have mercy upon us.¹⁶⁰

Since the betrothals of Isaac and Rebekah, and Jacob and Rachel took place at the well, the Syrian Fathers treat them similarly. The reference is to the book of Genesis, chapters 24 and 29. In the betrothal of Isaac and Rebekah, the most important theological emphasis is that everything is under the guiding hand of God. In the marriage of Jacob and Rachel also, although God is not referred to throughout the narrative, in the larger context this event is seen as an accomplishment of the divine will.¹⁶¹ In all these examples we see that they come to the stage of salvation history to play their role, the role given by God. This is the theme brought out by the prayers which refer to the blessing given by God to these couples. The same blessing is sought on behalf of the new spouses through which the new spouses are exhorted to perceive the guiding hand of God which unites them in the sacrament of marriage.

The Syrian Fathers see these betrothals as a type of the betrothal that took place between Christ and the Church in the Jordan. In the Diatessaron Commentary, Ephrem mentions the Old Testament betrothals by wells - those of Isaac and Rebekah, Jacob and Rachel - as the types of our Saviour who betrothed himself to the Church in the water of the Jordan.¹⁶² Jacob of Serug takes up this theme in his homilies. Rebekah at the well represents and indicates baptism, because it is at the well that the Son of God made His union with the Church. Abraham represents God the Father and Isaac represents our Lord. Rebekah is a type of the Church. It is out of love for her husband that she left the house of her father.¹⁶³ Here the whole mystery of the Church is included. Jacob of Serug's

¹⁶⁰ SMC, 58.

¹⁶¹ Cf. E.H. MALY, "Genesis", 24, 29.

¹⁶² CDiat III, 17. Cf. also MURRAY, *Symbols of Church and Kingdom*, 135; BROCK, *Studies in Syriac Spirituality*, 66.

¹⁶³ Cf. GRAFFIN, "Recherches sur le thème de l'église=épouse dans les liturgies et la littérature patristique de langue syriaque", 322-334. Here the homily of Jacob of Serug is given. Cf. also BROCK, "Baptismal themes in the writings of Jacob of Serug", 328.

interpretation of this passage sees the marriage between Isaac and Rebekah as a symbol of the spousal union between Christ and the Church.

Rachel is seen as a symbol (type) of the Church (reality). Jacob represents our Lord. Jacob worked in Laban's house to get Rachel as his wife. Our Lord gave His blood for the Church. The Church is like Rachel who was beautiful. Jacob was taken up by the beauty of Rachel, as our Lord saw the beauty of the Church.¹⁶⁴ Here too, the whole mystery of the Church, namely, the initiative taken by Christ, Christ's total self-giving, the beauty of the bride, the Church, the faithfulness of the new bride as compared with the Synagogue which betrayed the Lord, and the love of the Church, are symbolized through the marriage between Jacob and Rachel.

Since the Syrian Fathers see the marriage between Isaac and Rebekah, and Jacob and Rachel as directly pointing to the Church which is the fulfilment of the divine plan of salvation, we can see it as the third dimension regarding the mystery of Christian marriage, namely, the fulfilment of the divine initiative in the gift of the sacrament through which the marriage of the baptized becomes a symbol of the spousal union between Christ and the Church.

2. 1. 3. Christ's Presence at Cana

The marriage at Cana also is a parenetical indicator that helps to understand the depth dimension of the gift that the new spouses are receiving. In the service of the crown, the Church prays, "O real and true Bridegroom, who was invited for the marriage feast at Cana and who transformed water into wine, accept now O Lord, lover of men by Your grace this incense and bless these Your servants who bow before Your holy altar. Stretch out upon them Your right hand full of mercy and clemency".¹⁶⁵ It was the presence of Jesus and the miracle that He performed which made the wedding at Cana a memorable one.

Christ's presence at Cana is a prominent theme for the Syrian writers. St. Ephrem writes about this in the Hymns on Virginity:

Blessed are you, Cana, for your bridegroom

¹⁶⁴ Cf. GRAFFIN, "Recherches sur le theme de l'eglise=esponse dans les liturgies et la litterature patristique de langue syriaque", 329-332. Ephrem also sees Rachel as the "type" and the Church as the "reality". Cf. MURRAY, *Symbols of Church and Kingdom*, 135. The hymns in the liturgy of marriage bring out that the heavenly Bridegroom was attracted by the beauty of the Church. Christ often addresses the Church as "beautiful". Cf. SMC, 56, 64.

¹⁶⁵ SMC, 67.

whose wine ran out, invited the heavenly Bridegroom
 He invited the inviter who invited all the Gentiles
 to the new wedding feast and to life in Eden
 to a wedding feast of joy and life in Eden.¹⁶⁶

In another verse Cana herself rejoices in the presence of this Bridegroom:

"I am grateful to be found worthy to invite him among my guests
 that Heavenly Bridegroom Who descended and invited all".
 To enter His pure feast I am invited.

.....
 and His feast is rich and not wanting-
 unlike my banquet that was lacking, and He filled it.¹⁶⁷

The message that comes out through these lines is that Jesus the heavenly Bridegroom has filled the shortcomings of the wedding at Cana. We have already seen that in the Syrian tradition the new wine at Cana symbolises the Eucharist and the couple prefigure the Christian couples.¹⁶⁸ Jesus the heavenly Bridegroom has to be the guest of honour who has invited the new spouses to the earthly bridal chamber. He can help them in their shortcomings.

Christ should become the centre of life for the new couple. This is the message drawn from the miracle at Cana. St. John Chrysostom writes: "Let us not therefore, dishonour marriage by the pomp of the devil. Instead, let those who take wives now do as they did at Cana in Galilee. Let them have Christ in their midst".¹⁶⁹ Jesus can assume and fill our shortcomings as Jesus manifested His glory at Cana. Ephrem writes in the hymns on Epiphany: "He became in the wilderness - a table of good meats- and He became at the marriage feast - a fountain of choice wines. - He has become such to all in all things, - by helps and healings and promises".¹⁷⁰ By the symbol of Cana, the new spouses are exhorted to take refuge in Christ, the heavenly Bridegroom who alone is capable of helping them in their needs. Jesus can manifest His glory in their life. The picture of Cana also exhorts the community in general to check whether their families have become the place where Jesus manifests His glory.

¹⁶⁶ HVirg, 16:2; McVEY, *Ephrem the Syrian*, 329-330.

¹⁶⁷ HVirg, 33:3; McVEY, *Ephrem the Syrian*, 408.

¹⁶⁸ Cf. Above No. 1.1.3.

¹⁶⁹ St. John Chrysostom, "Sermon on Marriage", in K. P. ROTH & D. ANDERSON, eds., *On Marriage and Family Life*, St. Vladimir's Seminary Press, New York, 1986, 81.

¹⁷⁰ HEPiph, VIII:18; NPNF, 278.

2. 1. 4. The Titles Son, Daughter, Children

In the liturgy of marriage, the bridegroom is addressed as "son" and the bride as "daughter". The word "children" is used to address them collectively.¹⁷¹ The new spouses are the children of the Kingdom of God. The priest addresses the bridegroom and the bride as "son in the Lord" and "daughter in the Lord".¹⁷² The priest stands in the place of the apostles. He is the father in faith, and it is with this authority that he addresses them as children.¹⁷³ These titles express their status and dignity as the children of the Kingdom of God, and exhort them to live up to this status. By these titles, the new couple are taken into the realm of the family of the Lord, the Church. They are in the House of God, in the family of Christ. They are guided to the sentiments of love, joy and happiness of a family and they are exhorted to live a life worthy of these titles. These titles also point to certain duties. As sons and daughters of God, they have to faithfully accomplish the will of God revealed in their lives. As the children of the Church, they are exhorted to take up the ideals of the Church and to make them their own. Thus, these titles have a parenetical function in the liturgy.¹⁷⁴

2. 2. The Rites and Symbols as Parenetical Indicators

We have seen in the first chapter of this part how the rites and symbols of the Malankara liturgy of marriage depict and visualize marriage and the conjugal ethos. In the previous chapter we tried to see the prefigurative dimensions of the rites and symbols and saw how they point to the Kingdom, already inaugurated and given, yet waiting for the fullness. In the journey from the already towards the not yet, the rites and symbols function also as parenetical indicators. They exhort the couple to grow in the gifts received and live up to the task. The blessing of the rings, the rite of crowning, the rite of tying the *minnu*, the rite of *mantrakōṭi* and

¹⁷¹ Cf. SMC, 38, 46, 51, 80.

¹⁷² Cf. SMC, 38. We referred to the status of sonship in the previous chapter. Cf. Part two, chapter two, No. 1.2.2. Here we are referring to the parenetical function of this title.

¹⁷³ Cf. SMC, 51. While giving the ring to the bride the priest says: "Receive the ring of your betrothal from the hands of the holy priests as from the hands of the holy apostles". From the admonition of the priest also we can understand that the authority with which he admonishes the new couple and the community in general, is the authority that is handed over to him through the "Fathers of the Church and the forefathers". Cf. SMC, 80.

¹⁷⁴ See this section in the context of what we said about parenesis in part one, chapter one, No. 3.5 and the sacramental consecration as sons of the Kingdom of God in part two, chapter two, No. 1.2.2.

the rite of joining the hands function as parenetical indicators. These rites and symbols draw the worshipping community into their symbolic realm. Since they are taken from the cultural milieu of the people, they speak to the community which celebrates the liturgy, in a way that goes beyond what we see externally. The symbols acquire new meanings in the context of worship, and thereby have a special exhortative function in the liturgy. Now, we will see the parenetical function of these rites and symbols.

2. 2. 1. The Blessing of the Rings

The first service, namely, the blessing of the rings, takes the couple and the entire community beyond the limitations of historical space and time, to a sphere of its own, and thereby remain as a great form of exhortation. The rings which are blessed in the name of the Holy Trinity and given by the priest who stands in the place of the apostles invite the new couple to go beyond their human perception and see the hand of the Lord which guides them and makes them one. The ring which symbolizes the ethos of the conjugal typos, reminds the couple of the self-sacrificing love of the eternal Bridegroom and the eternal Bride which they have to imitate in their life.¹⁷⁵

2. 2. 2. The Rite of Crowning

The rite of crowning has got a special exhortative function. The crown of the spouses, "fashioned by the Lord" and "descended from heaven,"¹⁷⁶ is a symbol of righteousness and glory.¹⁷⁷ By the gift of the Holy Spirit, the spouses are crowned as the king and queen of the Kingdom of God. The crowns remain a symbol of their royalty. More than external beauty, the crown has a deep meaning in the spiritual kingdom in which they are king and queen. It is God himself who crowns them through the hands of the priest. Thus, through the rite of crowning, the bridegroom and the bride are made to ascend to heaven from where the crown descends, and this exhorts them to make a commitment to live a life worthy of this crown and to glorify the Father, the Son and the Holy Spirit all the days of their life.¹⁷⁸ This glory and honour has to spring from their life since the crown points

¹⁷⁵ We have seen the theological significance of the rite of rings in part two, chapter one, No. 2.1.1.1.

¹⁷⁶ Cf. SMC, 72-73.

¹⁷⁷ Cf. SMC, 72-73.

¹⁷⁸ Cf. SMC, 73.

to the crucified love, the ethos of the conjugal typos, which they are called to imitate.

2. 2. 3. The Tying of the *Minnu* (മിന്നു)

The rite of *minnu* symbolizes the commitment that the spouses make through the sacrament of marriage to become one. The *minnu* always reminds the couple of the spousal ethos of the conjugal typos which they are called to imitate.¹⁷⁹ The *minnu* reminds the husband and wife of their life-long commitment. The *minnu* with the Cross on its centre, reminds the couple of the path which they have to tread, namely, the path of the Cross. It is this path that connects the already with the not yet, or, in other words, it is this path that guides them to the Kingdom. From this I feel that the *minnu* which the woman always wears is the best means of exhortation in the Malankara liturgy of marriage, a form of constant exhortation in the life of the couple. It serves as an excellent example for how far a single liturgical celebration can affect the whole life of an individual or of individuals. Through the liturgical celebration the small gold ornament the *minnu*, acquires a new meaning and it serves the function of taking the couple back to those important moments of their life. They are strengthened, guided and helped by this experience of celebration. The constant exhortation which we see here also points to the cofigurative function of the liturgy.

2. 2. 4. The Rite of *Mantrakōṭi* (മന്ത്രകോടി)

In the background of the postfigurative and prefigurative dimensions of the rite of *mantrakōṭi* we can say that this rite is pointing to the conjugal ethos of the couple. This brings out the intimate union of life between the bridegroom and the bride.¹⁸⁰ By the act of the bridegroom covering the bride with the *mantrakōṭi*, the bridegroom expresses his readiness to care for her and by receiving it, the bride accepts and commits herself to reciprocate in the same way. This is a task which has to be attained through the whole life and therefore we can see a cofigurative dimension in this rite. In the Indian culture, this act in itself expresses its meaning for life and is a form of parenesis. Since the *mantrakōṭi* is kept sacred even after marriage, this too reminds the couple of their goal of life and can be seen as

¹⁷⁹ We have seen the theological significance of the rite of *minnu* earlier in part two, chapter one, No. 2.2.1. and 2.2.1.1. See also the prefigurative dimension of this rite in part two, chapter two, No. 2.2.3.

¹⁸⁰ See it against the background of chapter one, No. 2.2.2 and chapter two, No. 2.2.4 of this part.

another form of constant exhortation. This rite exhorts the spouses to comprehend and make realize in their life the sharing of the conjugal typos expressed on the Cross which will make them achieve the "garment of glory" in the fullness of time.

2. 2. 5. The Rite of Joining the Hands

The joining of the right hands is a symbol of becoming one, a pointer to the Christian spousal ethos. In the Indian context, *Pāṇigrahaṇam* (joining the hands) has the significance of intimate union.¹⁸¹ This symbol reminds the new couple of their christian identity of being one in life and exhorts them to make it a reality in their life. This rite exhorts them to imitate in their life, the unity brought out by the conjugal typos through the self-offering.

2. 3. Parenetical Appeals Made by the Liturgy

In the marriage liturgy we find direct and indirect appeals made to the new couple and to the local ecclesial assembly, through which they are being exhorted to take up the goals of Christian life as visualized by the Church. These appeals remind the spouses and their ecclesial assembly, of their Christian marital identity and exhorts them to a commitment worthy of this identity. After giving the rings to the spouses, the priest turns to the people and prays for the new couple. And after crowning the bridegroom and the bride, the priest expresses a wish on their behalf. The contents of the above mentioned prayer and wish clearly show that they are explicit exhortations.¹⁸² Sometimes, this exhortation takes place through the elaboration of the negative aspects that destroy the true spirit of Christian married life. They too serve as a form of parenesis.¹⁸³ This exhortation also takes the form of admonition as we see at the last part of the liturgy. Let us now examine the important exhortative appeals made by the liturgy.

2. 3. 1. True Imitators of Christ

Since the identity of the spouses as revealed in the liturgy is to be a symbol of the spousal union between Christ and the Church, the liturgy also exhorts them to a commitment corresponding to this identity. The liturgy exhorts the new couple to imitate the Lord in His path of the Cross. The whole liturgy beautifully pictures

¹⁸¹ For the history of this rite and the theological significance Cf. Part two, chapter, one, No. 2.2.3.1. and 2.2.3.2.

¹⁸² Cf. SMC, 51-52; 74-75.

¹⁸³ Cf. See it in the context of part one, chapter one, No. 3.5.

the initiative taken by Jesus in making the Church, His Bride. The important image brought out in the liturgy is the image of Jesus who, by offering himself on the Cross, made the Church His own. All throughout the liturgical celebration, this image is vividly expressed, and given to the new couple at the level of experience. By depicting this self-emptying love of Jesus, the new couple are exhorted to comprehend that this is the path they have to follow in their life, namely, a life that takes up the Cross. The rings that the couple receive are a symbol of the ring that Jesus gave to his Bride which is His Body and Blood. The crowns of the bridegroom and the bride are a symbol of the crown of our Lord, which is a crown of thorns.¹⁸⁴ The prayers that accompany these rites are explicitly making appeals to the new couple to follow this path of the Lord and imitate Him. The hymn sung at the time of the tying of the *minnu* and at the time of giving the *mantrakōṭi* appeals to the couple to follow the path of the heavenly Bridegroom who offered himself on the Cross.¹⁸⁵

In the context of the love that Jesus showed towards His Bride, the Church, to imitate Christ means to offer one's own life for Christ in and through marital commitment. This is a life of martyrdom. The words of the Church about her search for her Bridegroom, "Of the journeys I was not afraid. I was not afraid of the thieves",¹⁸⁶ clearly expresses that the path the Church has to tread is not easy. The new couple also are called to this and the liturgy reminds and exhorts them to take up this task in their life. In the *Hymns on Paradise*, St. Ephrem sees martyrdom as the aim of Christian life which secures paradise for them.¹⁸⁷ The aim of the Christian couple is the same. As a sacrament, marriage has martyrdom as its goal which means being a total witness to the Kingdom of God.¹⁸⁸ This is the imitation of Christ visualized by the liturgy of marriage.

The new couple are encouraged to take strength from the conjugal typos in taking up this task. The liturgy appeals to the couple to be courageous in this path, because it is the Lord who has united them and who assures them that He will be with them if they are faithful to their commitments.¹⁸⁹ When giving the

¹⁸⁴ Cf. Part two, chapter one, No. 2.2.3.2.

¹⁸⁵ Cf. SMC, 74.

¹⁸⁶ SMC, 54.

¹⁸⁷ HParad VII:19; BROCK, *Hymns on Paradise*, 125-126.

¹⁸⁸ Cf. SCHMEMANN, "The Indissolubility of Marriage: The Theological Tradition of the East", 102.

¹⁸⁹ Christ tells the Church that He will not forsake her in any situation and assures that He will be with her till the end of the world. Cf. SMC, 48.

ring, the priest expresses the wish that the right hand of the Lord Jesus Christ be with them and keep them all the days of their life.¹⁹⁰ Through the model of Jesus who has proved His faithfulness in the covenant on the Cross, and the Church who is steadfast in her faithfulness even by disposing her own life, the new couple are exhorted to walk along the path of the Cross that leads to heaven and become true imitators of Christ.

2. 3. 2. Unity in Prayer and Gospel-Centred Life

The liturgy of marriage presents the Church as a praying community. The community sings:

The Church on account of her praises is similar to the swallow because She rises early and sings glory to God the most high. She holds in her hands the harp of David and sings her hymns together with the angels of heaven. With a lyre of hundred and fifty strings she sings glory to God that He may shower His mercies upon the entire world; Hallelujah, Hallelujah.¹⁹¹

This is the picture of a praying Church, the picture of the identity of a Bride who is dedicated to the praise of her heavenly Bridegroom. At another place in the liturgy, the children of the Holy Church are presented as singing hymns of His greatness day and night,¹⁹² which also is a picture of incessant prayer and praise. This is the goal of the Christian couple.

In the Syrian background, when we say that the Church is a praying community, the first reference is to the assembly of the individual Christians, the children of the Church. Through baptism Christians are consecrated as priests¹⁹³ whose aim is to offer incessant praise to God. About the baptized it is said: "You are a chosen people, ministers to the Kingdom, a holy people, a congregation redeemed to proclaim the glories of him who has called you out of darkness to his marvellous light" (I Pet 2,9). St. Ephrem asks: "How can my harp, O Lord, ever

¹⁹⁰ Cf. SMC, 51.

¹⁹¹ SMC, 65.

¹⁹² Cf. SMC, 65.

¹⁹³ The baptismal anointing confers the common priesthood which makes them members of the people of God. This theme of "the priesthood of the baptized" in the Syriac tradition is well brought out by Brock in his book *Studies in Syriac Spirituality*. Cf. Chapter two, 13-20. According to St. Ephrem, as God separated His people from all other peoples through circumcision, now through the anointing He sets apart His own People from other peoples. Cf. HEpiph, III:4, in *NPNF*, Vol. XIII, 269.

rest from Your praise".¹⁹⁴ The Christian is one who is dedicated to sing incessant praise to the Lord. Christ's presence in him fills his heart with praise. St. Ephrem writes:

I have invited You, Lord, to a wedding-feast of Song,
but the wine-the utterance of praise-at our feast, has failed.
You are the guest who filled the jars with good wine,
fill my mouth with Your praise.¹⁹⁵

Here, the Christians are seen as consecrated to Christ to sing His praises.

In the Syrian tradition, prayer is seen as an offering. This takes place in the "Temples of the Holy Spirit", namely, in the very being of the baptized. This internal offering takes place in the heart,¹⁹⁶ the biblical centre of the human person about which we have already referred.

The basic characteristic of the Christian as one who always sings praise to God takes on a more profound dimension through the sacrament of marriage. In the sacrament of marriage, two spouses of Christ are united in the Church. They are the priests of the Kingdom who offer incessant praise to their spouse Christ. In the marriage liturgy, there are frequent references to the need for incessant praise to be offered by the couple. Some prayers end by saying: "May they lift up glory and thanksgiving to You and to Your Father and to Your Holy Spirit now and forever".¹⁹⁷ At other places, the new couple are also included in the larger ecclesial community and the prayers end with the words: "We will offer praise and thanksgiving to You and Your Father and the Holy Spirit".¹⁹⁸

The picture of the Church as a praying community is essentially a reference to the family which is the domestic Church or a house of God, and from whence incessant prayer and praise should flow. The basic characteristic of the Church as a praying community has to be realized first and foremost, in the family, the domestic church. It is this aspect that gives them the identity of domestic church. According to St. Chrysostom it is through being united in prayer that the family

¹⁹⁴ HdF 14:9; BROCK, *The Harp of the Spirit*, 19.

¹⁹⁵ HdF 14:1; BROCK, *The Harp of the Spirit*, 18.

¹⁹⁶ Cf. BROCK, *Spirituality in Syriac Tradition*, 96. Cf. also BROCK, *The Syriac Fathers on Prayer and the Spiritual Life*, 14-15. Here he brings out the idea of Aphrahat who sees prayer as taking place in the "Temple of the Lord", in the very being of the Christian.

¹⁹⁷ SMC, 49. Cf. also SMC, 46, 51, 60, 73.

¹⁹⁸ Cf. SMC, 39, 45, 57, 64.

becomes a church.¹⁹⁹ This basic attitude of prayer and praise which the couple ought to have is clearly portrayed by Psalm 21, 1-4, which is sung at the beginning of the second service. The psalm pictures the example of King David who placed himself in the hands of God and rejoiced in the help of the Lord. Here is the text:

O Lord, in Your strength shall the King rejoice, Hallelujah, Hallelujah;
In Your salvation shall he rejoice greatly.

You have given him his heart's desire, Hallelujah, Hallelujah,
And have not withheld the request of his lips.

You have blessed him beforehand with excellent blessings Hallelujah,
Hallelujah;
You have set a glorious crown upon his head.

He asked life of You, and You gave it to him, Hallelujah, Hallelujah;
Even length of days forever and ever.²⁰⁰

By their baptism, the Christians are a chosen people, a royal priesthood (I Pet 2, 9). The Christian spouses are crowned as the king and queen of the Kingdom of God, are to have the disposition of king David.²⁰¹ They have to place themselves, together with their heart's desire in the hands of God. The request of their lips will be granted by God since they take refuge under the wings of His mercy. The new couple also have to ask life from God and this life has to nourish them. They have life only in so far as they receive it from God. In marriage, the bridegroom and the bride are planted by the living fountain of grace. Unity in prayer signifies the exercise of royal priesthood. The Church prays that the new couple may be able to approach God together.²⁰² They have to be united in asking life of Him because through the sacrament of marriage, they have become one. Through this psalm, the basic attitude of Christian family life is brought out to be united in prayer. In asking life from God, in praising God and placing their whole trust in God, the new spouses will be exercising their royal priesthood.

The key to open "the door of mercy" is prayer. The blessings of God is

¹⁹⁹ Cf. St. John Chrysostom, *Homilies on the Epistle to the Romans*, No. 24, in NPNF, Vol. XI, 520.

²⁰⁰ SMC, 60.

²⁰¹ We have already seen in the previous chapter that the spouses are the king and queen, and priests of the Kingdom of God. Cf. Part two, chapter two, No. 1.2.2.

²⁰² Cf. SMC, 63.

showered on those who lift their hearts to God in prayer.²⁰³ It is through prayer that the couple find their way to God.²⁰⁴ In prayer, the spouses become united to the conjugal typos. The family becomes a house of God and becomes integrated into the "House of God" through prayer. In other words, prayer links the family to the ecclesial community, the visible Church, and to the assembly of saints and the Mother of God, who represent the heavenly Church.²⁰⁵ Thus, the liturgy exhorts the new couple, through its different models and ideals, to become united to the conjugal typos in prayer and offer incessant praise.

Secondly, the liturgy presents family as centred on the Word of God. The Word of God is depicted as the "Word of Life" in the Malankara liturgy.²⁰⁶ Family takes shape in the presence of the Word of God.²⁰⁷ In the marriage liturgy we see frequent references to the commandments. In the context of the Malankara liturgy we understand that the "commandments" of God come to us through the Word of God and sometimes, the commandment of God is identified with the Word of God.²⁰⁸ In this background we can notice that the liturgy presents family as a community based on the Word of God. The Word of God represents the presence of Jesus, the eternal Bridegroom. The call to a life centred on the Word of God is a call to grow in the living presence of the eternal Bridegroom who is the Word of Life and who is present with them in the Gospel. Let us delve on this topic a little.

²⁰³ Cf. SMC, 79.

²⁰⁴ Cf. HdF 11: 11-13; CSCO 155, 42-43. St. Ephrem is speaking about the approach towards divine realities. According to him, it is not those who search for God, but those who pray that find God.

²⁰⁵ Cf. SMC, 79-80. The Syrian Fathers speak about three Churches, namely, the heavenly Church, the visible Church on the earth with its sacraments and the interior church of the heart. Cf. BROCK, *Spirituality in Syriac Tradition*, 46-48. In the context of prayer Brock speaks about the Syrian vision of three altars, namely, the "altar of the heart", the "visible altar" of the "visible Church" and the "heavenly altar" of the "heavenly Church". These altars have to function in harmony. Cf. BROCK, *Spirituality in Syriac Tradition*, 97.

²⁰⁶ Cf. *The Order of the Holy Qurbano of the Syro-Malankara Church*, 21.

²⁰⁷ We referred to the implications of this earlier in 1.1.4.

²⁰⁸ Before reading the Gospel, the priest prays the same: "Fill us with the understanding of Your holy Gospel, with the riches of Your divine gifts ... Enable us to keep Your commandments with joy". Cf. *The Divine Liturgy of the Syro-Malankara Rite*, 18. The oriental tradition in general sees the will of God as manifest in the commandments of the Scripture. Cf. ŠPIDLÍK, *The Spirituality of the Christian East*, 286-287.

The commandments are a way of life that leads to heaven.²⁰⁹ The priest prays for the new couple: "Keep them and guide them in the ways of Your commandments that they may walk in Your truth".²¹⁰ The truth is revealed to us through the commandments, and this is a source of life. This same source is also the goal of life, because those who walk in the commandments walk in the truth. Therefore, the community prays together, "May we be diligent in adoring You and zealous in keeping Your commandments".²¹¹ Since God is revealing himself through the Word of God or commandments, the observance of the commandments signifies a life in God which gives true joy and happiness to the faithful. In the liturgy we read: "Make them rejoice in Your gifts and fill them with the joy of Your commandments".²¹² From all these we can say that the liturgy is presenting the family as a community centred on the Word of God, a community which takes delight in living out the commandments that are expressed in the Word of God. The commitment of the couple is to a fulfilment of these commandments.

When we see it in the context of the whole Syrian tradition, this aspect becomes more clear. Sebastian Brock describes early Christianity as "the product of creative and fruitful meditation upon Scripture".²¹³ St. Ephrem compares the role of the Word of God in the earthly life of the Christian to the travelling rock which accompanied the Israelites in the wilderness.²¹⁴ And the "rock" who followed them is God (Cor 10,4). The same God, in Christ His Son, follows the Christian couple through the Gospel. They are to take strength from His Words. The Gospel is the mirror²¹⁵ in which the couple see their face as well as the whole world around them. The Word of God is the spring²¹⁶ from which the couple are to be nourished in their life. The liturgy also makes clear that it is through keeping

²⁰⁹ Cf. SMC, 63. St. Ephrem calls the commandments "the way". Cf. HdF 65,1.

²¹⁰ SMC, 63.

²¹¹ SMC, 64.

²¹² SMC, 60.

²¹³ BROCK, *The Syriac Fathers on Prayer and the Spiritual Life*, xxxiii.

²¹⁴ Cf. HParad, V:1; BROCK, *Hymns on Paradise*, 102.

²¹⁵ Cf. HdF, 41:10; CSCO 155, 112: "Das Evangelium ist dein Spiegel". For an exposition of the theme "mirror" in the Syrian background, Cf. E. BECK, "Das Bild vom Spiegel bei Ephräm", in *OCP* 19(1953), 5-24. Cf. also BROCK, "Ephrem's Letter to Publius", 262. For a general treatment of the biblical interpretation by the Syrian Fathers Cf. J.W. TRIGG, *Biblical Interpretation*, Message of the Fathers of the Church 9, Michael Glazier, Wilmington, Delaware, 1988, 163-220.

²¹⁶ St. Ephrem describes the Word of God as the spring. Cf. HdF 35:4; CSCO 155, 95.

His commandments that the couple attain their goal which is the eschatological feast.²¹⁷ Against this background of the whole liturgical tradition, we can see that the liturgy is exhorting the couple to base their lives on the Word of God or commandments of God.

When we say Word of God or divine commandments, the reference is to the divine presence of Christ who guides the Christian faithful. In order to understand how the Word of God is identified as the divine commandments, we have to look at how the Word of God is seen in the Syrian and Malankara tradition. T. Špidlik describes this in the following words:

The Syrians have a strong sense of *anamnesis*. In reading the sacred texts they have an awareness of the liturgical presence of what is read: When Christ speaks, we listen to his words. Is Christ suffering? We are with him. ... The Syrian *lectio divina* is more liturgical; it has - if we may use the expression - more of a "eucharistic character".²¹⁸

Because of this awareness of the presence of Christ in the Word of God, we can say that the liturgical references that we saw above are exhorting the new couple to be earnest in living out a life based on the Word of God.

When we turn to the actual practice of the Malankara Church, we see that the Word of God has a prominent role in the life of the Malankara families and unity in prayer is literally expressed in the life of the Malankarites. About this, Geevarghese Panicker writes:

As a rule the Bible is read daily in every family, for the family members have been used to gathering together for the reading of the Scriptures and the prayer of the hours. The liturgy of the hours is part of the life of every member of the Church. The Malankara Catholics receive their faith formation through the liturgy, not through extra-biblical devotions.²¹⁹

In this context we can see that through the exhortation in the liturgy, the new couple are confirmed in the practice of the Church.

²¹⁷ Cf. SMC, 67. The eschatological dimension will be treated in the next chapter.

²¹⁸ ŠPIDLÍK, "Some Aspects of Syriac Spirituality", 68. Cf. also YOUSIF, "An Introduction to East Syrian Spirituality", 83-85. About Syriac Bible and its use and interpretation in the Syriac tradition Cf. S. BROCK, *The Bible in the Syriac Tradition*, SCC 1, SEERI, Kottayam, 1989.

²¹⁹ PANICKER, "Christian Life in the Malankara Tradition", 347.

2. 3. 3. True Transmitters of the Faith

The liturgy of marriage exhorts the new couple to be firm in their faith, to grow in it, and to transmit it to their children. We hear the priest praying: "Confirm them in true faith in You and grant that they may live it fervently and pass it on in heritage to their children".²²⁰ Three aspects are stressed here. First of all, faith is a gift from God and God has to confirm them in faith. Secondly, both have to grow in the faith. And finally, for a Christian couple, faith is a treasure to be shared and handed over to the children.

The Church prays to the Lord to make the new couple firm in the true faith. The faith is seen as a gift from God.²²¹ The Church herself says that she was taken away by her Bridegroom from the idols, and hidden mysteries were shown to her.²²² The Church has received this mystery with an open heart. Likewise, the new couple have to be open to the initiative taken by God. When they take Jesus as the mediator of their marriage²²³ they become a faith-centred community.

The faith is a talent given by God with which the new couple have to engage in a pursuit which will give them eternal profit.²²⁴ This is clearly expressed in the liturgy. The priest prays: "May they be diligent in using the spiritual gifts, and be engaged in the divine pursuit in which there is profit for body and soul, and reap reward".²²⁵ The greatest gift that they have is their faith, namely, that God has revealed himself to them. Only faith can understand the depth of God and only through faith, can the couple find the depth of their being, God.²²⁶ Aphrahat sees faith as the foundation of the Christian life because through it man is established

²²⁰ SMC, 52.

²²¹ Cf. HdF, 44:7; CSCO, 155, 119.

²²² Cf. SMC, 53. In the Syrian background we can see the profound sense of faith as a gift of God. Cf. HdF, 44:7; CSCO, 155, 119.

²²³ Cf. SMC, 49.

²²⁴ Cf. SMC, 63. Cf. also HdF, 12:13; CSCO 155, 42-43. Ephrem sees faith as a gift from God.

²²⁵ Cf. SMC, 63.

²²⁶ Cf. HdF, 80:1; CSCO 155, 209.

on the rock which is Jesus Christ.²²⁷ St. Ephrem sees faith as the key to the Kingdom of God.²²⁸ Therefore, as the liturgy says, the couple have to live a life of faith.

Children are seen as a gift from God.²²⁹ As a Christian couple, faith is a treasure that they have to share and hand over to their children. To "become transmitters of faith" is a role given to the couple by God. So the Church asks help from God in favour of the couple to fulfil this task. If they fail in this they will be falling back from their vocation. For, this is not merely a fulfilment of the duty, but an overflow of the faith-centred life. Since we have already seen that to believe means to be established on the rock which is Christ, faith-transmission signifies assistance to the new generation to become firmly established on the same rock. The responsibility of the parents in this regard is great.

The admonition by the priest also gives clear evidence of faith-transmission. The priest begins the admonition by saying that this is a tradition handed over by the Fathers and the forefathers. The present community is basing themselves on the faith-experience of the forefathers. And the transmission is a natural process and an overflow of life. Through this transmission and a life according to it, the present generation is moving in the right path of salvation. Thus we see in these words of the priest a forceful form of exhortation.

Conclusion

In this chapter we have tried to see how the postfigurative ethos and the prefigurative ethos converge into the present and remain as a cfigurative principle. In their journey towards the Kingdom, the new spouses experience the ethos of the conjugal typos as the guiding principle. The new spouses are called to become one in an indissoluble unity. They become dedicated as a eucharistic community building a house of God. By depicting these as the constitutive values or norms, liturgy draws out the conjugal ethos envisaged by the Malankara Church. The liturgy also affirms the virtues of charity, humility and honesty as habits of married life. A life based on these values helps the couple possess the ethos depicted in the liturgy. It is this ethos that gives the couple the identity of the Malankara couple.

²²⁷ Cf. ADem, I:2; PS, I, 7.

²²⁸ Cf. HdF, 16:6-7; CSCO 155, 50.

²²⁹ We have already seen this in connection with the blessings above.

The cofigurative function can be seen also in the forms of exhortation in the liturgy. In order to take up the task of Christian married life as visualized by the Church, the liturgy exhorts the new couple and the community. The Old Testament couples are presented as models through which the new couple are exhorted to aspire to the values which these models lived. The miracle at Cana reminds the couple of the central position of Christ in the life of the couple.

The rites and symbols in the liturgy exhort the new spouses to penetrate into the depth of the mystery of their life. The service of the rings and crowns exhort the couple to a total dedication. The rites of *minnu*, *mantrakōṭi* and the joining of the hands exhort the couple to penetrate into the depth of the spousal ethos of the conjugal typos and make it their own. Of these, the rite of *minnu* deserves special attention due to its character of constant exhortation. Here we see how natural symbols take on divine significance and lead at the existential level toward a change of life. The liturgy also makes direct and indirect appeals which make the spouses conscious of their goals and help them to live accordingly. Thus, the Malankara marriage liturgy presents itself as a cofigurative principle showing how the present life of the couple has to be shaped.

SYNTHESIS AND CONCLUSION OF PART TWO

In this part on "The Ethical Meaning of the Malankara Liturgy of Marriage", we have tried to probe into the marriage liturgy using the model constructed in the first part of this thesis in order to see the postfigurative, prefigurative and cofigurative dimensions of the liturgy. In this analysis, we have looked at liturgy both from theological and anthropological perspectives. We have tried to see the marriage liturgy in the context of Jewish, Syrian and Indian backgrounds in which it evolved. In our enquiry we saw that when we speak about liturgy as postfigurative, prefigurative and cofigurative ethos, we are pointing to the three dimensions of the mystery of liturgy. One is not separate and distinct from the other; on the contrary, one has significance and meaning only in relation to and in the context of the other two. As paradigms of identity and commitment, the Malankara liturgy of marriage as postfigurative, prefigurative and cofigurative ethos reveal to us the truth of identity and commitment of the Malankara couples. Here we are trying to synthesize this part under certain headings which will show the integral relationship between the postfigurative, prefigurative and the cofigurative ethos. This will ultimately prove how the theology, spirituality and ethical life are integrally related to the liturgy in the Malankara Church.

1. The Spousal Union Between Christ and the Church as the Conjugal *Typos*

The spousal union between Christ and the Church is a basic theme that we came across in our enquiry. The Christ-Church relationship is depicted as the conjugal *typos* which is the beginning and end of Christian spousal union. The human spousal union is postfigured in this union of the conjugal *typos*. In its postfigurative dimension, the liturgy guides the spouses to the salvation worked out in and through Jesus, the heavenly Bridegroom, and communicated through His Spouse, the Church. The spouses experience the Christ-Church relationship as the basis, the beginning of their spousal union. The final destination of the human spousal union also is pictured as the conjugal *typos*. The liturgy of marriage prefigures this in terms of the heavenly banquet and the eternal bridal chamber. Here we see the liturgy as a paradigm of the identity of the spouses. The fulfilment or the ultimate ethos is depicted in the liturgy as the Kingdom of God. The spouses are guided to comprehend the spousal union of the conjugal *typos* as the end or final destination of their alliance.

2. The Spousal Ethos of the Conjugal *Typos*: The Crucified Love

In our analysis of the marriage liturgy as the postfigurative, prefigurative and cofigurative ethos, we come across the spousal ethos of the conjugal *typos* as "the crucified love". It is by offering themselves that the Eternal Spouses become one. The Bridegroom has offered himself on the Cross. The Bride takes strength from this love and reciprocates in the same way. She rejoices in the Cross of her Bridegroom and sees it as the path of victory for her. As we saw in the liturgy, the Bride searches for her Bridegroom even to the point of neglecting her life. Here we see liturgy as the paradigm of Christian commitment. The commitment expected from the spouses is revealed on the Cross.

3. The Rite of Marriage as Actualization and Anticipation of the Ethos of the Conjugal *Typos*

The liturgy of marriage in its sacred space and time actualizes and anticipates the ethos of the conjugal *typos*. That which was fulfilled in Jesus is actualized and made present in the liturgy at the experiential level of the new spouses. The fulfilment which is to come is anticipated and given already here and now in the celebration. This is the unique character of the liturgy, namely, that it can merge the past and future, and make present here and now at the experiential level of the celebrants.

4. Marriage: Sacramental Consecration as Spouses of the Kingdom

In the actualising and anticipating function of the liturgy, marriage is a sacramental consecration of the bridegroom and bride as the spouses of the Kingdom. By the outpouring of the Holy Spirit, the gift of the Kingdom, the new spouses become the sons, priests, kings and prophets of the Kingdom of God. As the liturgy is an actualization and anticipation, the lives of the spouses become consecrated in the liturgy as an actualization and anticipation of the Kingdom. In fulfilling the filial, priestly, kingly and prophetic roles, the new spouses actualize and anticipate the Kingdom of God on earth. Thus the human spousal union becomes a symbol of the spousal union between Christ and the Church and acquires the characteristics of the union of the *typos*.

5. The Spousal Ethos of the Conjugal *Typos* offered as a gift

The above mentioned consecration signifies that the spousal ethos of the conjugal *typos* is given to the new spouses as a gift. This may be expressed in another term as grace. The spouses open their hearts to the Lord and the Lord who

unites their hearts, instills the ethos of the conjugal *typos* in them and makes them firm in it. This is a gratuitous gift. This is the concretization of the salvation offered in Jesus through the Church. The Lord calls them, unites them and makes them participate already here and now in what is to come in fullness. Their past takes on new meaning, the future becomes more bright and the path that they have to tread is made clear. Thus the new spouses become counted among the elect, in the community of the saved.

6. The New Ethos Received, A Task: The "Already" and the "Not Yet"

The ethos received in the liturgy is the task of the new spouses. What they receive here and now as a gift is also the task which they have to achieve. They already participate here and now, in the fullness which is to come, yet they look forward to perfection in the Kingdom of God and move towards it. Their life becomes a pilgrimage from the "already" to the "not yet". The task that lies ahead is that of self-realization. Each moment of their life becomes a growth in the gift that they have already received. In this self-realization, they point to the Kingdom of God.

7. The Spousal Ethos of the Conjugal *Typos* as a Cofigurative Principle

On the way towards the Kingdom, the spousal ethos of the conjugal *typos* remains as a cofigurative principle. The life of the spouses is a growth in the gift that they have already received. In this self-realization, in this passage towards the fullness, the ethos of the conjugal *typos* guides, motivates, strengthens and helps the new spouses. They are committed to conform themselves to the ethos of the conjugal *typos*. The gift that they receive in marriage shapes their present, their history.

The spousal ethos of the conjugal *typos* comes out as the norm of Christian family life. In the fulfilment of the tasks as sons, priests, kings and prophets of the Kingdom of God, the spouses are to be guided by the ethos of the conjugal *typos*. They are to see themselves and the world around them through this mirror. Their decisions are to be guided and motivated by it. As the conjugal *typos* are one in love, the new spouses are called to be one. The spouses are entering into a covenant which is indissoluble, as the union between Christ and the Church is indissoluble. The new spouses form a eucharistic community in marriage. Marriage is not an isolated individual affair; rather, it is an ecclesial event, an event which makes the spouses "a house of God", a "domestic Church". The realization of this goal, a life according to this norm is possible only through the practice of

virtues. By practising the virtues of charity, honesty and humility, the couple grow in the spousal ethos of the conjugal typos.

In realizing the identity of the couples revealed and communicated in the liturgy, and for a commitment worthy of this identity, the liturgy also helps as parenetical indicator of the ethos of the conjugal typos. The different rites and symbols help the new spouses penetrate into the mystery of their identity as Christian spouses, and more precisely as spouses of the Malankara Church, thus guiding them toward a commitment corresponding to their identity.

8. Eucharistic Participation and Continuous Renewal: A New Perspective of Conjugal Spirituality

In this part we saw the Eucharist as the wedding banquet of the Church. In the Eucharist, the joy of the Kingdom of God is anticipated. We saw how the liturgy presents marriage as a eucharistic community, a community formed by the Eucharist, a community which finds truth in the Eucharist, a community nourished by the Eucharist and a community which proclaims the mystery of the Eucharist. In this goal, the Sunday participation in the eucharistic celebration becomes the moment of continuous renewal of the ethos of the couple. In the Eucharist, they find the source of their life and the truth of their life. The Eucharist is the living fountain from which they draw strength. In the Eucharist, they already participate in the joy of the Kingdom. They share in the fullness of joy to which they look forward and from which they take strength for the present. Eucharistic participation becomes a moment of continuous renewal of the conjugal ethos.

GENERAL CONCLUSION

Liturgy as the celebration of the ethos of the people of God is the place where theology, spirituality and ethics are contained and expressed. Therefore, we can speak about the ethical meaning of the Malankara liturgy of marriage, and the marriage liturgy can be taken as starting point for a theological reflection on the ethical life of the Malankara couple.

Our attempt in this study was not to detect moral precepts from the prayers. Rather, we have been looking for the picture of the Christian spouses coming out in the faith-celebration of the Malankara Church. We have come across the picture of redeemed spouses who are reinstated in the new paradise through the saving work of Christ. The ethical life of the spouses we saw as a life worthy of the new paradise which they inherit.

In the liturgy, the identity of the spouses is revealed. The spouses transcend the limitations of space and time and experience in the celebration the fruits of redemption offered in Jesus. The spouses already become sharers of the fulfilment which is to come in the eschaton. These are the postfigurative and prefigurative dimensions of the liturgy. In the outpouring of the Holy Spirit, the spouses become consecrated as the sons, priests, kings and prophets of the Kingdom of God. Christ assumes the love-relationship of the spouses into his covenant of love with the Church, and a new life begins. The identity of the Christian spouses becomes a sacramental identity. The spousal union of the divine spouses is being revealed to the new spouses as the beginning and end of their spousal union, and their marriage becomes a symbol of it. Therefore, we see the liturgy of marriage as the paradigm of identity of the spouses.

The sacramental identity revealed in the celebration is essentially ecclesial. In the liturgy, the pilgrim nature of the Church is concretized in the life of the new spouses. They experience communion and wholeness. The spouses enter into communion with the Fathers and forefathers who have gone through this path. They already now become sharers of the heavenly Church.

The liturgy of marriage is also a paradigm of commitment. In the liturgy we see a programme of life for the spouses. The mode of behaviour, the values to be acquired, the way the spouses have to tread, etc., are made clear in the celebration. The spousal ethos of the conjugal *typos* received in the liturgy is the task that they have to achieve. The identity revealed in the liturgy also makes clear the commitment of the spouses.

As a paradigm of identity and commitment, the liturgy of marriage can be seen as the cōfigurative principle. The ethical life of the spouses is a living out of

the identity revealed in the liturgy. Their daily living has to be an explication of their life in Christ, their divine spouse. This also means that the life of the spouses is an exercise of their identity as sons, priests, kings and prophets of the Kingdom of God.

The ethos celebrated and communicated in the liturgy is the mirror through which the spouses have to see themselves and the world around them. It calls for a sacramental perception of the whole world and events. The ethos received has to guide them, motivate them, and remain as a configurative principle. The same ethos is the norm of life. At different moments of their life, at various turning points of their existence as Christian spouses, they look back on this paradigm for their behaviour (ἔθος). It is in the ethos celebrated that the spouses find their home (ἡθός).

This paradigm demonstrates the intrinsic relationship between liturgy and ethics. The famous axiom *lex orandi, lex credendi* is intrinsically connected with *lex vivendi*, and this is a reality in Christian life. The identity and commitment of the Christian spouses are subsumed, revealed and manifested in the liturgy. Here we see a unity of faith and life. The commitment expected from the spouses flows from their identity *agere sequitur esse*.

This study has its own practical implications. First of all, the model we have made helps us to see the depth dimensions of liturgy. In our context of liturgy and ethos, the model throws light on the postfigurative, prefigurative and configurative dimensions of the mystery of liturgy. It also reveals the three dimensions of the identity and commitment of the Christian spouses.

Secondly, the concept of ethos makes the moral discussion more concrete. Ethos refers to the concrete. It urges the theologian to start from the concrete and consequently saves him from being merely speculative.

Thirdly, the concept of ethos applied to the liturgy helps us to see liturgy both as a mystery and as a human reality. Ethos urges us to take the evolution of the liturgy seriously. Ethos helps us see liturgy in the life context of the people. Changes and adaptations have to take into consideration the whole evolutionary process through which the liturgy has taken shape and the consequences that the changes can have on the ethos of the people of God.

Fourthly, our study can be of immediate pastoral assistance in the Malankara Church. The study points to the need for preparing a pastoral guide on family life based on the faith-celebration of the Malankara Church. Such a guide will assist the pastors in preparing the new spouses to have a clear vision of the sacramental dimension of their life. This will also help the people to live the mystery of their life more consciously.

Fifthly, in the background of the promulgation of the new code of Canon Law for the Oriental Churches and with the beginning of a major seminary for the Malankara Church, many feel the need of developing a Malankara theology. Our study can be seen as a first attempt to look into the prospect for this evolution of a Malankara theology which starts from and leads to the liturgy.

Our study has its own contribution to ecumenical dialogue. The truth of life has its expression in the liturgy. Liturgy is a common patrimony, a common ground for dialogue. Any theological endeavour that does not see an integral unity between liturgy and theology, and liturgy and ethics will be alien to the experience of the non-Catholic Eastern Churches. Therefore, our study which aims at an integral unity of faith and ethics, faith and life, will prepare us better and assist us in the field of ecumenical dialogue.

Our study also has its implications for inter-religious dialogue. One of the characteristics of the world religions is the unity of faith and life that they experience. We can also notice that in many religions, the *orthopraxis* is based on the *orthodoxy* contained and expressed in their ritual. Our research to see a unity of faith and life will be helpful in the inter-religious dialogue in which the Catholic Church is engaged.

APPENDIX I ON ETHOS AND ETHICS

Dr. Wolfgang Kluxen

This is an extract from the personal interviews with Dr. Wolfgang Kluxen on 24th September 1992 and 17th September 1993. Prof. Dr. Wolfgang Kluxen is a German scholar who has written much on ethos and ethics. He was the dean of the faculty of philosophy at the university of Bonn, Germany. His important contribution on this topic are, W. KLUXEN, *Ethik des Ethos*, Verlag Karl Alber, Freiburg/München, 1974; "Menschliche Natur und Ethos", in *Münchener Theologische Zeitschrift* 23(1972), 1-17; "Ethik und Ethos", in *Philosophisches Jahrbuch* 73 (1965-1966), 348-355.

1. What is ethos? How will you define it?

Ethos is the totality of the normative contents which are valid in a given society. I use the concept ethos to express the concrete patterns of normative contents. Norms may be understood as propositional, but I do not exclude other normative contents which are not formulated. All the contents together form a pattern, not necessarily consistent, in which a group or society interprets the meaning of good and bad. Ethos is the "right forms" of a society which remains as a skeleton on which one orientates morally. This is present in every society, like a common idea of the "right", which guides the behaviour of the individuals of a society.

Here we may notice three things. First of all, ethos has always a moral connotation; it denotes a morally accepted behaviour. Secondly, ethos is always concrete, something pertaining to a particular group or society. Ethos is the concrete form of moral life. Thirdly, ethos has a social nature. We can speak of ethos only in the context of a society. Every individual life is in a social context.

2. If you define ethos as the totality of the normative contents valid in a society, can you say that ethos is a datum and task?

That is what we want to emphasise. We are born into a society. We live in a society. We never begin at zero. We receive from the society its value systems, modes of behaviour, etc., which in our terms we may call ethos. If you look at the different cultures you can notice this fact. Therefore, we can say that ethos is given to the individuals of a society; ethos is a primary datum. The ethos that man receives from the society is also a task. What the society expects from individuals is a life corresponding to its ethos.

3. How does an individual receive the normative contents or ethos? Or, how is ethos being transmitted?

The transmission of ethos takes place in the normal forms of social interaction. The first place where this transmission takes place is in the family. Then, the school, the Church, etc., also contribute to the ethos transmission. Newspapers, television, literature, etc., are important means of ethos transmission. Music also plays a very great role. Here we may take the example of the Greeks. Symbols and art also play a great role. In short, all factors that influence one's life in a society contribute to the transmission of ethos.

4. When you define ethos as the epitome of the moral contents, can you say that ethos is the norm of social moral behaviour?

Yes, indeed. Every moral life is framed by an ethos. Ethos represents the real form of moral life, in fact, the only real one. When we say that ethos is the totality of normative contents, we don't make a grave distinction between the social life and the moral life. We take an individual in his total life context. When we speak of moral life, we are referring to the ethos of a society. Since ethos is the "right forms" of a society, every human action is guided and judged on this basis. In this sense, ethos can be seen as the norm of social, moral behaviour.

Ethos is a pattern (Muster) and a society defines its identity through such patterns. The society expects conformity to this ethos from its members. This conformity or a life based on ethos gives stability to a society. Man is born into a certain society and its ethos, grows in it, and will be mostly educated by it. Possibilities of a meaningful existence and also of moral life can be found only in that frame which the prevailing social ethos has defined. Ethos gives orientation to the individuals for their social, moral behaviour in the society. Ethos gives also social stability.

5. In a pluralistic society where there are many religions, cultures, languages, etc., how can we speak of one ethos? Is there only one ethos in a society? Or are there many ethoses? Is there any possibility of plurality of ethos in a society?

Yes, there is a plurality of ethos. There is an anthropological foundation for this. Plurality in itself is an anthropological fact. We see a plurality at the existential level. For example, one can not be a man and woman at the same time. Man is conditioned. We have to accept it as a reality. I am the father of a family, I have three children, etc. I am conditioned in one sense. I can not be father and mother at the same time. We can not change this. The existence of the other is

presupposed for my basic human life. Therefore, plurality in itself is a human reality.

At the level of the society, there are different groups, languages cultures, etc., and accordingly, ethos will also be different. In the general frame of ethos, there is the possibility of having small frames or a general frame of ethos is a configuration of smaller frames. This configuration of ethos or general frame of ethos I call "Gesamt Ethos" (General ethos) or "Ramen Ethos" (Ethos frame). In this general frame, ethos is one. Yet there is a diversity as we have already said. This we may see as the unity in diversity of the ethos of a society.

6. If plurality of ethos is a fact, is there a possibility of conflicts between the different ethoses present in a society?

Yes, always. A society where there are many ethoses, there is always a possibility of conflicts. As an example we may take the conflict regarding abortion. The ethos of a catholic disapproves it. He believes that the society as such must disapprove it. He always aims for it and works for this. But he may be living in a society where other groups or religions or the society at large approves abortion. There arises a conflict. As a catholic, one has the right to seek for a society which disapproves abortion. The other groups may not accept it. This results in a conflict. Or, there may arise certain ethical theories in a society which are not a part of the whole society or are not accepted by the society. This leads to a conflict. In such situations, the society must find means to overcome such conflicts or the society must live with this conflict. We can not have a theory which excludes conflicts. Our discourse on the conflict leads us to speak about the relationship between ethos and ethics. It is one of the competences of ethics to help the society resolve the conflicts.

7. What is the relationship between ethos and ethics?

Ethics is the conceptual reflection on ethos. The competence of ethics is systematization. Ethos is the concrete field of experience and ethics has ethos as its starting point.

There is a dialectical relationship between ethos and ethics. Ethos is the object of ethics. I say this because, according to me, the subject of ethics is not a special kind of action as distinguished from other actions, moral action as distinguished from non-moral actions, but human action as such which forms the whole of life. Here ethics is basing itself on ethos, and ethics becomes something inside the ethos in a rational society. Ethics must strengthen for its part the general orientation which is expressed in the ethos. The dialectical relationship between

ethos and ethics becomes more clear from the fact that once ethical reflection has taken place, the fruits of the ethical reflection also becomes a part of the ethos.

Ethics is a must in the modern world. The modern world is more scientific and technological. Therefore, the society is more dynamic, changes take place very fast and our possibilities to act are enlarged due to scientific achievements, technological developments, communications, etc. Problems arise which can not be solved by the existing ethos because, the handed-on ethos can not give an answer to the new situation. For example, medical questions such as cloning, which the older generation or even the present society did not imagine until now. These are possibilities of behaviour which can not be judged from the existing ethos which calls for ethics.

The beforesaid conflicts that arise from the existence of different ethoses in the society can be solved only through scientific reflection or ethics.

APPENDIX II

THE ORDER OF THE SACRAMENT OF MARRIAGE
ACCORDING TO
THE SYRO-MALANKARA RITE

Translated by
Mons. Pierre Yousif

A NOTE ON THIS TRANSLATION

For this translation we have used the Syriac text published in 1928, at St. Thomas Seminary Press, Kottayam, which has been in use in the Malankara Catholic Church since 1930. In this translation we have tried to be faithful to the original and thus we have kept certain terms as they are in the original. The translation of the biblical texts are borrowed from George M. Lamsa's translation from the Peshitta and have been revised for this edition. The Malayalam translation which is in use in the Malankara Church can be said to be faithful to the original. There is an almost one to one correspondence between our English translation and the Malayalam text in use. A footnote is given where we have found some changes. In order to facilitate the reader we have given the page numbers of the Malayalam text in use on every page of this translation. I thank Fr. Chacko Aerath O.I.C for his valuable collaboration.

P. Yousif

**THE ORDER OF THE SACRAMENT OF MARRIAGE
ACCORDING TO
THE SYRO-MALANKARA RITE**

When the bridegroom and the bride enter the Church the veil of the sanctuary is drawn aside. The bridegroom and the bride stand before the altar and the kestrumo, in front of the people. The bride stands at the bridegroom's right side. The bestman stands at the left of the bridegroom and the bridesmaid stands at the right side of the bride.

The Expression of Consent

The priest: Glory be to the Father, and to the Son and to the Holy Spirit.

The people: May mercy and grace be upon us, weak and sinful servants, in both worlds forever.

The priest asks the bridegroom: Our son in the Lord (Name), do you will to marry, (name of the bride), who is present here, in accordance with the christian rules and regulations of the Church?

Bridegroom: Yes, I will.

The priest to the bride: Our daughter in the Lord (Name), do you will to marry, (name of the bridegroom), who is present here, in accordance with the christian rules and regulations of the Church?

Bride: Yes, I will.

(SMC 39-41)

THE FIRST SERVICE
THE BLESSING OF THE RINGS

The Opening Prayer

Make us worthy Lord, God, to attain everlasting joy with You and through You may we have the beginning of our joy and the accomplishment of our gladness. May our souls and spirits find delight in You. By Your compassion may our distress be cancelled and through Your mercy may our good deeds increase. May Your blessings overflow in us and may our minds be enriched. May our bridegroom and bride be perfected so that with You and with all Your saints who were ever pleasing to You, may we rejoice in incorruptible bliss. In the assembly of Your saints and with the ranks of Your beloved, may we lift up to You our praise and thanksgiving, O, Father, Son and Holy Spirit now and forever.

People: Amen.

Psalm 51 is recited.

Eniyono
Breekh d'Hadee Lashmayonay
(Blessed be He who has gladdened the heavenly hosts)

Blessed be He who has gladdened the heavenly ones and gives joy to the earthly ones,
Give joy to the assembly of Your worshippers, O Christ, full of mercy.

Extend Your hand, O our saviour and bless + in Your grace,
The rings that the priests give in Your holy name.

The holy Church was betrothed to Christ with the ring,
And she received His holy Body and Blood.

Tamar was saved from murder with the ring,
And with the ring may our debts and sins be pardoned.

(SMC 41-43)

Priest: Glory be to the Father, and to the Son and to the Holy Spirit.

People: Now and always and forever, Amen.

Blessed be the Father and the Son and the Holy Spirit, the Triune Mystery who is adored and glorified by all in heaven and upon earth.

Prayer

Your peace, Lord God, with which heaven and earth, the world above and below were reconciled, now also give peace to these our brethren who unite themselves to each other, so that there may be unity of heart between them, that they may love each other and that they may receive each other joyfully all the days of their life, Father, Son and Holy Spirit, now and forever.

People: Amen.

Kuklion

Psalm 45: 1-3

(Third Tune: Abaleb pexgome thobe)

My heart overflows with good news; Hallelujah
I will tell my deeds to the King.

My tongue is the pen of an expert writer; Hallelujah
Who is fairer than the sons of men.

Grace is poured into your lips; Hallelujah
Therefore God has blessed you forever.

Gird your sword upon your thigh, O mighty one; Hallelujah
Your splendour and your glory; your glory will win.

Priest: Glory be to the Father and to the Son and to the Holy Spirit.

People: Now and always and forever Amen.

(SMC 43-45)

Eqbo(concluding prayer)
Song of Solomon 5: 8-15

Solomon speaking in allegory said: Who is your beloved of whom you are so proud, O fair one? My beloved is chosen from the multitude of myriads, the One whose vineyard is Israel. He is finer than the vineyard of Jacob and He is ruddier than the oil of Nardin. And He is mightier than the cedars of Lebanon. In fact He is the image of God whom we praise, for He is the glorified One.

Deacon: Staumen kalos (let us stand well).

People: Kurie eleison (Lord have mercy).

Priest: Let us all pray and beg for mercy and compassion from the Lord.

People: Merciful Lord, have mercy upon us and help us.

Proemion(preface)

Priest: May we be worthy to offer praise, thanksgiving, glory, honour and exultation continually at all times and without ceasing;

To the Heavenly Bridegroom who has chosen for himself the Church, the daughter of the Gentiles and purified her through His innocent blood from all filth and defilement; to Him, who betrothed to himself the earthly Church and became for her the betrothed One and saved her from the slavery of impure demons and made her free from all her debts and sins. Blessed be the Lord God, who has called all the Gentiles and nations, all the Prophets and Apostles and all the Tribes, to the banquet of His Church. All glory and honour befits Him, at this time of the blessing of the rings of His servants, and at all feasts and moments and hours and times, of all the days of our lives forever.

People: Amen.

Here the priest puts incense in the turible and imparts peace to the deacon by laying his right hand on the forehead of the deacon. The deacon goes to the sanctuary and incenses the altar and the Gospel and comes back to the narthex and incenses the people. At this time the priest continues reading the sedro (prayer).

(SMC 45-46)

Sedro

O, Lord God, exalted and surpassing all human senses, You eternally overflow with good deeds. All wickedness is far from You. You are the fountain of all divine blessings; You are the pure and incorruptible myron, eternally exalted above all suffering and death. You adorned Your creation splendidly and helped her mercifully. In Your power You accepted the faith that she (put) in You according to her capacity.

You are the One who bestowed imperishable blessings upon Your holy Church. You filled her with sweet and delightful odours and made her rich with Your divine imperishable richness. You clothed her with the robe of glory. You betrothed her from water and Spirit and You made her Your bride. By Your power You crushed the head of the enemy. You granted the Church in purity the ring which is Your innocent Body and Blood. You gladdened her and gloriously illumined her with Your splendid light and You made her dwell with You through the divine gifts that You gave her and You have perfected her by the hands of the holy apostles. You are the One who ordained that with the ring, the joy of men and women be accomplished completely, and that with the ring, man and woman may be brought to the fullness of joy. And now Lord God, bless + these rings which we, Your humble servants have blessed with joy. We ask You to bless + these rings and ** by Your clemency make thus licit that which was illicit.¹ Bless + God these rings with divine blessings as You have blessed the ring of Your Holy Church. Lord God, may this bridegroom, our son, and this daughter, our bride, be perfected and completed in wisdom. By Your grace grant O Lord that all evil filth and detestable things be far from their marriage. Yes, Lord God, give them unending joy in this world and in the world to come. Adorn them variously in this passing banquet and make them reach Your heavenly banquet, in which the vigilant ones and the angels eternally rejoice. O, Lord, in Your love may the assembly present here in front of You also be free from sin and evil, filth and transgressions, so that they may be blessed by You and may bless You and stay in front of You without deficiency and may they unceasingly praise You and Your Father and Your Holy Spirit now and forever.

People: Amen.

¹ ** This part is not in the Malayalam translation.

(SMC 46-48)

Priest: May we receive from God pardon of offenses and forgiveness of sins in both worlds, forever.

People: Amen.

Hymn

Enono Nuhro Shareero
(I am the true light)

When the heavenly bridegroom betrothed himself to the holy and faithful Church, He called Simon and John and entrusted and gave the Church to both of them. Simon, He made the householder and John, the preacher. He called them and ordered them to watch over her with care, she who is redeemed by His precious Blood.

My Lord and God prepared a banquet for me, cries the faithful Church. And an alien cannot share in the fatted ox which is sacrificed in me. He has ordered and told me, "anyone who comes to you, if you did not generate him from water, do not let him enter and partake of the mystery of the chalice in us".

Priest: Glory be to the Father and to the Son and to the Holy Spirit.

By the signet ring, the cord and the staff, Tamar was saved. By the staff, smooth stones and shepherd's bag, David defeated the Philistines. Tamar was saved by three things. David won victory with three things. The holy and faithful Church sings glory and praise to the Trinity who saves her.

People: Now and forever and ever Amen.

Do not be afraid, O faithful Church and let not your heart be disturbed. I do not exchange you with another since you did not exchange me for another one. And if at the end of time heaven and earth are dissolved, you should not be afraid. Your throne is established in the mansions of the Father, Son and the Holy Spirit.

The deacon: O, Merciful Lord, have mercy upon us and help us.

(SMC 49-51)

Intro(Prayer of Incense)

O, true and righteous Bridegroom to whom the souls of virgins and pure ones are betrothed, make worthy Your servants here present who are betrothed to each other, and through our humble mediation have taken You as the mediator of their marriage. May the sweet odour of virtuous conduct rise up from them and may they have true love, concord, peace and impassible unity among them. Strengthen them, O Lord, to help each other to keep purity in spirit and in body, and may they lift up glory and thanksgiving to You and to Your Father and to Your Holy Spirit now and forever.

People: Amen.

The Blessing of the Rings

The deacon keeps the rings in his hands and the priest says the following prayer:

Glory be to the Father and to the Son and to the Holy Spirit who, in mercy and abundance of grace blesses these rings. (The priest waving his hands over the rings says in a loud voice):

For the fulfilment of gladness of the children of the Holy Church these rings are being blessed, (Here the deacon says: barekmor = 'Bless, my Lord,' and the priest blesses the rings three times saying:) *in the name of the + Father, and of the + Son, and of the living + Holy Spirit.* (After each blessing the people respond by saying: Amen).

Then the priest turns to the bridegroom and gives him the ring saying:

May the right hand of our Lord Jesus Christ be stretched out to you in mercy. May you receive, together with this ring of your betrothal, the grace and blessings of His mercy. And may this same right hand, full of good deeds and giver of blessings, be with you and keep you all the days of your life.

The priest gives the ring to the bride and says:

May the blessing-filled right hand of our Lord be stretched out to you invisibly and you may receive the ring of your betrothal from the hands of the holy priests as from the hands of the holy apostles. And with sanity of soul and body and with joy of heart, may you lift up glory to Him, to His Father and to the Holy Spirit, now and forever.

(SMC 51-53)

A Prayer for the Bride and Bridegroom

May the Lord God, who accomplished the joys of His holy Church through His Anointed One, preserve in truth and justice our children here who are betrothed to one another; May He give them heavenly blessings with the rings they have received. May He adorn them with chastity and make them outstanding in respect. As he perfected the betrothal of Isaac and Rebekah with gold ornaments, so may He perfect these rings as the rings of justice. May He greatly gladden the bridegroom by His salvation and may this bride be adorned with desirable ornaments that may neither corrupt nor dissolve. May they be adorned with the seal of purity more than with ornaments of gold. May God grant that their harmony and togetherness serve for His satisfaction and for the growth of their human nature. May He remove from them all false love and may He brighten their hearts with the fire of love that they may love each other. May he adorn them with incorruptible beauty and let it be possible for them to lead their conscience in a splendour greater than that of the lily flowers. May God save them from the hands of wicked and jealous persons who hate the human race. May He save them from wicked spirits who corrupt the pure ways of holy marriage. May the Lord God give them times of good deeds and years of blessings.

Yes, Lord God, hear the prayers of Your weak and sinful servants who stay before Your majesty. Give them blessed children and times of joys. Multiply for them the riches of good works. Confirm them in true faith in You and grant that they may live it fervently and pass it on in heritage to their children. Bestow upon these who have participated in this banquet Your benefits and blessings, and preserve this bride and this bridegroom with Your victorious Cross. Shower Your mercy on us all, O Father, Son and Holy Spirit, now and forever and ever.

People: Amen.

Hymn(Soogeeso)
Amray Rakkudishoh
(Says the Holy Church)

The Response: I am the Church, I am the Church, the Spouse of the Most High.

1. The holy Church says "blessed am I, who is my betrothed"?
and I adore the Bridegroom who came and betrothed me.

(SMC 53-55)

2. On the day I was betrothed, all creation marvelled at the poor one who suddenly became rich. "Blessed am I, how great I have become".
3. A bridal chamber He prepared for me in heaven so that I may rejoice in it with my friends. And I enter into it and stand before Him, "blessed am I; because I confess Him in it".
4. He drew me from the idols, and the hidden mysteries he showed me. And He promised me "I am with you till the end of the world".
5. These blessings which the Son of the King brought me from His Father; all of them He gave to me; and that is why I adore Him.
6. Woe to the wicked one who seduced me and in the adoration of idols cheated me. I give thanks to Jesus who saved me. Blessed am I for whom I was made worthy.
7. Through the waters of baptism He clothed me with the armour of the Spirit. And rings He put on my fingers, His Holy Body and Blood.
8. The Bridegroom is like the sun, and the bride like the day. And all our guests look like the tree whose odour is fragrant.
9. His good news I heard and the fire of love was kindled in my heart. Before I saw Him I confessed Him; Blessed am I who confessed Him.
10. Sea and earth I wandered. And no one told me where He was. I looked for Him in Bethlehem and they told me that He migrated to Egypt.
11. Rejoicing I went out; to Egypt I journeyed after Him. When I entered there they told me that He migrated to Nazareth in Galilee.
12. I arose and went, to Nazareth after Him I journeyed. And when I entered, they told me that He migrated to the River Jordan.
13. Of the journeys I was not afraid. I was not afraid of the thieves. To Jordan I journeyed after Him, and among the assemblies I looked for Him.
14. I was a bit weary and laid down out of sleep and torment. When I awoke from my sleep they told me that the Bridegroom had invited me to His banquet.
15. I directed my face to go and see my Lord at that banquet. When I entered, they gave me to drink from the good wine which He changed.

(SMC 55-56)

16. They answered me and said to me, the bridegroom and all the invited: "O, holy one, whom do you want? Your Beloved has departed to the desert".
17. The fragrance of the odour of His love spread over me. And He illumined my face and I was gladdened. And I went out after Him to the desert and among the assemblies I sought Him.
18. I attuned my ears in order to hear one from the assemblies saying that the beloved of this saintly woman is appended to the wood on Golgotha.
19. I cried with sorrowful cries, and to Sion after Him I went. And when I entered there they told me that the Jews had put Him in the tomb.
20. I put my head on the wood and with sorrow I wept. An angel spoke and told me, "He is risen from the tomb, do not cry".
21. I heard His voice and I was gladdened. And my face was illumined and I was happy. And I embraced Him and kissed Him and He spoke to me with love.
22. Come in peace O beautiful one who on the Cross was betrothed to me. I am going up to my Father and I shall send you the Holy Spirit.

Prayer of the Seal

O faithful, who have taken part in this testimony, may God reward you for your coming here thirty-fold, sixty-fold and a hundred-fold; may He recompense all of you with good things at every moment. May the Cross of our Lord be with you day and night and may God keep you from the wicked one and his powers forever.

The Trisagion: Holy are You, O God...

The Lord's prayer: Our Father in heaven...

THE SECOND SERVICE
THE BLESSING OF THE CROWNS

Priest: Glory be to the Father, and to the Son and to the Holy Spirit.

People: May mercy and grace be upon us, weak and sinful servants, in both worlds forever.

Opening Prayer

Make us worthy, O Lord God, of that unending wedding and incorruptible bridal chamber. In union with all who have been invited to that feast, O Lord, invite us too, to Your everlasting joys so that with them and among them, we may offer glory and praise to You, and to Your Father, and to Your Holy Spirit now and forever.

People: Amen.

(The priest turns to the people and the priest and the people sing this hymn. When the second line " bless these servants" is sung, the priest blesses the couple and as a sign of receiving the blessing they make the sign of the cross)

Eniyono
Emod'Kheeto

May God, who blessed the righteous of former times;
bless + these servants with the abundance of His grace;
Have mercy upon us.

May God, who blessed Adam and Eve;
bless + these servants with the abundance of His grace;
Have mercy upon us.

May God, who blessed Abraham and Sarah;
bless + these servants with the abundance of His grace;
Have mercy upon us.

(SMC 58-60)

May God, who blessed Isaac and Rebekah,
bless + these servants with the abundance of His grace;
Have mercy upon us.

May God, Who blessed Jacob and Rachel,
bless + these servants with the abundance of His grace;
Have mercy upon us.

Priest: Glory be to the Father and to the Son and to the Holy Spirit.

People: Now and always and forever Amen.

May God, who blessed Joseph in Egypt,
bless + these servants with the abundance of His grace;
Have mercy upon us.

Prayer

Lord, make these Your servants who are united together, grow with the riches of Your graces. Make them rejoice in Your gifts and fill them with the joy of Your commandments so that with joy and gladness they may sing Your glory and rejoice in Your presence, Father, Son and Holy Spirit, now and forever.

People: Amen.

Kuklion Psalm 21: 1-4

O Lord, in Your strength shall the King rejoice, Hallelujah, Hallelujah,
In Your salvation shall he rejoice greatly.

You have given him his heart's desire, Hallelujah, Hallelujah,
And have not withheld the request of his lips.

You have blessed him beforehand with excellent blessings, Hallelujah, Hallelujah,
You have set a glorious crown upon his head.

He asked life of You, and You gave it to him, Hallelujah, Hallelujah,
Even length of days forever and ever.

Priest: Glory be to the Father and to the Son and to the Holy Spirit.

People: Now and always and forever Amen.

(SMC 61-62)

Egbo

Your bridegroom has established your chamber in the highest heavens, O Church. And as He promised, He raised you up and seated you on the heights, above all the heavenly dominations, rulers and powers.

The deacon: Staumen kalos (Let us stand well).

People: Kurie eleison (Lord, have mercy upon us).

Proemion

Priest: Let us all pray and beg for mercy and compassion from the Lord.

People: Merciful Lord, have mercy upon us and help us.

Priest: May we be worthy to offer praise, thanksgiving, glory, honour and exultation continually at all times and without ceasing;

To the One who was, who is and who lives forever and ever; To the eternal Word to whom the angels offer adoration upon His throne; to the Great and High One who because of his abundant mercy had pity on us, ransomed our race and redeemed our nature which had become alien from Him, rendering it worthy to come near to Him by His love; to the One whom the philosophers and scholars are not capable of searching or scrutinizing, yet whose divinity all adore. He makes the crowns for the powerful, and whatever He absolves is absolved and whatever He binds is bound. It is He who gives the crowns of joy to the bridegrooms and the brides. Glory to His greatness. To Him is befitting glory and honour at this time of the blessing of the crowns of His servants and at all feasts and moments and days of our life forever.

People: Amen.

Here the priest puts incense in the turible and imparts peace to the deacon. The deacon incenses. At this time the priest reads the sedro.

(SMC 62-64)

Sedro

Lord God, all the heavenly powers glorify You in fear and trembling and the troops of fire tremble before Your greatness in the high places. In the overflowing of Your ineffable clemency and incomprehensible pity, You rejoice in our lowly praises. You accept from us, meek and earthly ones, our services. You desire that we should ask from You what we need. You hasten to shower Your blessings and You are patient and merciful to those who deserve punishment. Bless O Lord, Your servants who wander in all places and those who dwell in the presence of the power of Your majesty, especially those present here + and who take refuge in the shadow of Your mercy and under the wings of Your clemency. Heal, save and gladden them that they may be good in all their deeds. Keep them and guide them in the ways of Your commandments that they may walk in Your truth. Give them the grace to walk along the right path that leads to the kingdom of heaven. May they be diligent in using the spiritual gifts, and be engaged in the divine pursuit in which there is profit for body and soul, and reap reward.

Grant, O Lord, that they may be lovers of eternal life. Let them have a true desire for eternal life and may they be far from the death of sin. Unite their hearts that together they may approach Your holiness and that they may flee from the slavery of the cursed satan. Make us and them workers for justice in Your spiritual vineyard. May we be diligent in adoring You and zealous in keeping Your commandments. Make us O Lord imitators of the assembly of Your saints, friends to each other, haters of the wicked one, obedient to Your divinity and persons who bless our enemies. Grant O Lord that we may be adorers of Your greatness and those who please Your Lordship. Give rest O Lord God to our faithful departed and give them delight in Your heavenly kingdom because You are the Good One and the lover of men.

We will offer praise and thanksgiving to You and Your Father and to Your Holy Spirit, now and forever and ever.

People: Amen.

Priest: May we receive from God pardon of offences and forgiveness of sins in both worlds, forever.

People: Amen.

(SMC 64-67)

Hymn
(Quqoyo)

How beautiful you are, O daughter of the Gentiles, how beautiful you are!. King Solomon sings Your praises, O Holy Church, your lips drop honeycomb, the fragrance of your garment is like roses in April, and you are altogether beautiful and spotless. O, Church, Christ the King guards You as You worship His Cross; Hallelujah, Hallelujah.

How beautiful you are, O daughter of the Gentiles! How beautiful you are!. You are similar to the Sun which gives light to the whole world. On your forehead you have the sign of the Cross and your pure mouth which is sprinkled with the Blood of the Son of God, sings praise. Your sons sing glory day and night; Hallelujah, Hallelujah.

Priest: Glory be to the Father and to the Son and to the Holy Spirit.

The Church on account of her praises is similar to the swallow because She rises early and sings glory to God the most high. She holds in her hands the harp of David and sings her hymns together with the angels of heaven. With a lyre of hundred and fifty strings she sings glory to God that He may shower His mercies upon the entire world; Hallelujah, Hallelujah.

People: Now and always and forever Amen.

The Church says: I am surrounded by three fortresses and the Evil one cannot enter through them. These fortresses are securely locked and there is no hole for him to come in. Father, Son and Holy Spirit are these indivisible fortresses and I live in the midst of them like a glorious bride; Hallelujah, Hallelujah.

Etro

O real and true Bridegroom who was invited for the marriage feast at Cana and who transformed water into wine, accept now O Lord, lover of men by Your grace this incense and bless + these Your servants who bow before Your holy altar. Stretch out upon them Your right hand full of mercy and clemency. Make them joyful in Your spiritual bridal chamber. Grant that we and they may take part in the feast that You promised for the saints who loved You and kept Your commandments so that all of us may stand at Your right hand and experience Your

(SMC 67-68)

clemency, and lift up glory and thanksgiving to You and to Your Father and to Your Holy Spirit now and forever and ever.

People: Amen.

Hymn Before the Reading

I heard Paul, the blessed Apostle say: If anyone shall come and preach to you anything other than what we have preached to you; even if he be an angel from heaven, let him be banned from the Church. Behold, diverse teachings spring up on all sides; blessed be he who begins and ends in the teaching of God.

Reading: Ephesians 5: 20-33.

Reader: Reading from the Epistle of Paul the Apostle to the Ephesians.

People: Praise be to the Lord of the Apostles and mercy on us forever.

Give thanks always for all men to God the Father in the name of our Lord Jesus Christ. Submit yourselves one to another in the love of Jesus Christ. Wives, submit yourselves to your husbands as to our Lord. For the husband is the head of the wife, even as Christ is the head of the Church, and he is the saviour of the body. Therefore, as the Church is subject to Christ, so let wives be to their husbands in everything. Husbands, love your wives, even as Christ loved his Church and gave himself for it, that he might sanctify and cleanse it by the bath of water and by the word, in order to build her for himself a glorious Church, without stain or wrinkle, or any such thing; but that it should be holy and without blemish. So should men love their wives as their own bodies. He who loves his wife loves himself. For no man ever yet hated his own body, but nourishes it and cherishes it, even as Christ does for his Church. For we are the members of his body, of his flesh and of his bones. For this reason shall a man leave his father and mother, and shall be joined to his wife, and they two shall be one flesh. This is a great mystery; but I speak concerning Christ and his Church. Nevertheless, let every one of you love his wife as himself, and let the wife see that she reverences her husband.

(SMC 69)

Hymn Before the Gospel

Hallelujah-Hallelujah, In Your power will the King rejoice and in Your salvation will he be exceedingly glad, Hallelujah.

Deacon: In silence, awe and reverence let us listen and hear the proclamation of the living words of God which are read to us from the holy Gospel of our Lord Jesus Christ.

People: May the Lord make us worthy of it.

Priest: Peace + be with you all.

People: And with your spirit.

Priest: The Holy Gospel of our Lord Jesus Christ, the message of life from the Apostle Matthew who proclaims life and salvation to the world.

People: Blessed is he who has come and is to come in the name of the Lord. Glory to him who sent him for our salvation and may his mercy be upon us all.

Priest: In the time of the dispensation (Nativity or Baptism etc according to the time of the year) of our Lord and God, our saviour Jesus Christ, the Word of life who was God and took flesh of the holy virgin Mary, these things came to pass.

People: We believe and confess it.

Gospel
Matthew 19: 1-12.

When Jesus had finished these sayings, he departed from Galilee, and came to the border of Judea, at the crossing of the Jordan. And a great many people followed him and he healed them there. And the pharisees came up to him and were tempting him, saying, Is it lawful for a man to divorce his wife for any cause? But he answered, saying to them, Have you not read, that he who made from the beginning made them male and female? And he said, Because of this a man shall leave his father and mother, and shall be joined to his wife, and they two shall be one flesh. Henceforth they are not two, but one body; therefore what God has joined together, let not man separate. They said to him, Why then did Moses command to give a letter of separation and then to divorce her? He said to them,

(SMC 69-72)

Moses, considering the hardness of your heart, gave you permission to divorce your wives; but from the beginning it was not so. But I say to you, whoever leaves his wife without adultery and marries another commits adultery and he who marries a repudiated woman commits adultery. His disciples said to him, If there is so much blame between man and woman, it is not expedient to marry. He said to them; This saying does not apply to every man, but to whom it is given. For there are eunuchs who were born so from their mother's womb; and there are eunuchs who were made eunuchs by men; and there are eunuchs who made themselves eunuchs for the sake of the kingdom of heaven. To him who can comprehend, let him comprehend.

Priest: Peace + be with you all.

Hymn

The Deacons sing:

When the holy Church saw You hand appended on the venerable wood of the Cross, O great Sun of Justice, like a moon she rose up crying glory to the power of Your divinity, the Lord of all forever.

Blessing of the Crown

The priest waving his right hand over the crowns, says loudly:

These crowns and the heads upon which they are placed are being blessed for ever, (Deacon says: barekmor) In the name of the + Father, and of the + Son, and of the + Holy Spirit . (Three times the priest blesses and the people respond by saying amen).

(The priest waves the crown ceremoniously three times, in the likeness of the descending of a dove and then in the likeness of the cross, above the bridegroom's head and chants the following three times):

The crown in our Lord's hand comes and descends from heaven. Fitting is the crown which the priest (or the high priest, if the marriage is celebrated by the bishop) places upon the head of the bridegroom.

The faithful respond each time with one of the following verses:

O Lord, in Your mercy grant rejoicing to the priests and deacons;
and to the bridegrooms by their crowns and to the brides in their bridal chamber.

(SMC 72-73)

How splendid is the crown, which Christ the King fashions;
And which is placed upon the bridegroom's head by the reverend priest (high priest).

Come, O Lord of the eternal banquet, the Heavenly Bridegroom;
We will rejoice with You eternally.

Then the celebrant places the crown upon the bridegroom's head saying:

May the Lord crown you with the crown of righteousness and glory and give you the victorious sword against all evil powers.

The priest waves the crown over the bride's head three times saying:

The crown in our Lord's hand comes and descends from heaven. Fitting is the crown which the priest (or the high priest, if the marriage is celebrated by the bishop) places upon the head of the bride.

The faithful respond each time with one of the following verses:

O Lord, in Your mercy grant rejoicing to the priests and deacons
and to the bridegrooms by their crowns and to the brides in their bridal chamber.

How splendid is the crown, which Christ the King fashions, and which is placed
upon the bridegroom's head by the reverend priest (high priest).

The crown of the bridegroom is like the crown of thorns of Our Lord
And the crown of the bride resembles the crowns of the chaste women.

The priest places the crown on the bride's head saying: *May the Lord crown you with the crown of righteousness and with agreeable ornaments of incorruptibility and glory. May you be able to rejoice in all the days of your life and lift up glory to the Father, the Son and the Holy Spirit now and at every time and forever.*

People: Amen.

Then the priest takes the *minnu* in his hands and blesses it saying: *This sign of the Cross is being blessed, (Deacon says: barekmor) in the name of the + Father and of the + Son and of the + Holy Spirit.*

People: Amen.

(SMC 74-75)

According to the old Indian custom, here the bridegroom ties the *minnu* around the bride's neck. At this time the assembly sings the following:

The cross is the sign of peace; the cross is the banner of victory;
We rejoice in the cross which redeems us.

Then the priest blesses the mantrakōti and gives it to the bridegroom and he puts it on the head of the bride. The people continue singing the above hymn.

The celebrant facing the people expresses the following wish

May the Lord who takes delight in the life of men take delight in your life and bless your communion. May Christ, the Heavenly Bridegroom seal your marriage and as He rejoices in the Church may you also rejoice in each other. May the right hand of mercy come and descend upon you and keep you in all difficulties. May the angel of peace be with you and keep you from Satan and his powers. May He preserve you from the error of Satan and deadly envy and make you love each other and may He wipe away all anxieties from you.

As Abraham rejoiced in Isaac and Isaac in Jacob and Jacob in Joseph, may He make you rejoice by giving you righteous children. May the blessing that God gave to Noah and his children, "be fruitful and multiply, and fill the earth", remain with you. May the blessing that God gave to Abraham, Isaac and Jacob come upon you. May God grant you dew from heaven and good from earth. May the blessing that Jacob gave his son Joseph, "may your Father's God bless you" be true in you.

May the blessing of those who loved God and were pleasing to His will, dwell upon you and upon the crowns that were placed upon your heads today by the hands of the priests. May all the people rejoice and sing praise because the name of the Lord is invoked upon you. May God grant you abundant wealth and possessions and all bliss. May your debts and sins be pardoned, as the sinful woman was pardoned. May you be inheritors of the heavenly kingdom like the thief on the right. And may all our deceased ones receive pardon.

May the exalted One who came down on Mount Sinai to make a covenant with the bride whom he brought out of Egypt, bless you and all our assembly. May we lift up glory to the Father, the Son and the Holy Spirit now and forever.

People: Amen.

(SMC 75-78)

Hymn

1. You are the young One who betrothed me, the one who planted Eden;
May the sweet wind from Your garden which refreshes me pass over me.
2. I am Your betrothed O my Lord, the bride who in Your name was betrothed;
O Bridegroom of truth and justice, have pity on me since in You I take refuge.
3. In Your Cross You sealed my dowry and in Your passion You set me free;
And You made my bridal chamber in heaven and invited me that I may be Yours.
4. Thieves had fallen on me and they wanted to corrupt my beauty;
But with Your love I dispersed them and I was delivered from slavery.
5. I am gladdened in Your love O Lord, and I am happy in Your beauty; It has
made me glad;
And I know that You are the Son of God, My Lord, take me on Your shoulders.
6. Behold, in Your love O my Lord I am taking refuge, and in Your love am I
inflamed;
Put under my head Your left hand and embrace me with Your right hand.
7. My Lord, don't be far from me and do not exclude me from Your company;
And if You forget Your maidservant, I will become weak and die.
8. Your splendour is brighter than the Sun, and Your odour sweeter than the rose;
And of Your kisses one can never be satiated since life flows from your lips.
9. Look on me, my Lord, since I am beautiful and bring me into Your bridal
chamber,
And in Your bosom shall I lie and sleep, a beautiful and agreeable sleep.
10. Blessed am I when they tell me that "Christ the Bridegroom who betrothed
you;
Is risen in glory from the tomb" and they come here to give me the news.
11. Days, months and years, I was sitting in the darkness of error;
And when Your living voice I heard, my eyes were illumined and my heart was
joyful.

(SMC 79-80)

Supplication of St. Jacob

Lord, open the door of Your mercy
Hear our supplication and shower blessings on our spirits.

O, Son of God, stretch out Your right hand and bless +
the bridegroom and the bride, as well as the crowns upon their heads.

By saying the names You bless + them, O Lord;
That they may be blessed all the days of their lives in the world of light.

By the prayer of the Blessed (Mother) and the saints
May this community also receive blessings + forever.

Lord, bless + the chants for You in the mouth of Your servants
And they will multiply for You limpid glories with their Sitar.

Lord, You who receives our supplication,
Hear our prayers and bless us.

Admonition

Dear brethren, when we are gathered in the house of God, we have a tradition that we have received from our holy Fathers and which our forefathers have handed over to us, that we must admonish them (the couple), that is, to strictly order the faithful to walk in justice, truth and good deeds and be diligent and attentive in good works.

Our children, be mindful that now you are standing before the table of life which is the throne of our Lord Jesus Christ, before the Cross, before the Holy Gospel, and before this assembly. You are in the presence, not of an ignorant One, but of the One who knows the thoughts of hearts. From this time we entrust you each to the other (Here the priest shall join their right hands together). Let God be the mediator between you and me. I will be innocent of what you do against the law.

May the grace and the mercy of God come upon, expand and dwell in the priests, deacons, faithful, bridegroom, bride, the guests and those who invited us. May the right hand of our Lord Jesus Christ be upon us always (*Here the couple makes the sign of the Cross*) through the prayer of the Blessed Mother, the Holy

(SMC 80-81)

Virgin, the bearer of God, Holy Mary, and all the saints who loved our Lord and kept His commandments, now and forever.

Dear faithful, these precepts are to you all. Each one of you should examine your communion with your wife. The wife has left her house and is joined to her husband. So he should please her and treat her with kindness. Even if he has no clothes, he should provide for her. He should consider her as his own soul. Even if he is hungry, he should give her food; though he is thirsty, she should be provided with drink. She in turn should take care of him and treat him with love. She should behave towards him with love and kindness. May the grace of our Lord Jesus Christ be upon us and upon you forever.

People: Amen.

Our Father in Heaven

The Creed.

Kuklion of the Blessed Virgin Mary²

Priest: The king's daughter stands in glory, hallelujah, hallelujah, and the queen at your right hand.

People: Forget your people and your father's house, hallelujah, hallelujah, that the king may desire your beauty.

Priest: Glory be to the Father, and to the Son and to the Holy Spirit.

People: From age to age and forever. Amen.

Eqbo

Offer prayer for us, O Pride of the faithful, to your Son who came forth from you, that he may have mercy upon us all.

Staumenkalos kurie eleison.

² The full text of this part, namely, the kuklion of the Blessed Virgin Mary and the Saints is not given in the original. The text gives only the first lines. Therefore, we have taken the already existing English translation from the text of the Holy Mass. Cf. *The Divine Liturgy of the Syro-Malankara Rite*, English translation by C.A. Abraham, St. Mary's Press, Trivandrum, 1980, 40-42.

Qolo

The archangel brought a message of peace to the daughter of David and announced to her and said: the Lord is with you and shall come forth from you.

Priest: Glory be to the Father, and to the Son and to the Holy Spirit.

Mary, you were a ship; He dwelt in you and you carried Him and you worshipped Him, who is the pilot and Lord of all creation.

Lord, have mercy upon us and help us.

Bovooso

By Your Cross, Lord Jesus, and by the prayer of Mary who brought You forth, banish from us the scourge and dispel the rod of wrath.

Kuklion of the Saints

Priest: The just man shall spring up like a palm tree, hallelujah, hallelujah, and like a cedar of Lebanon shall he grow.

People: They shall spring up and flourish in old age, hallelujah, hallelujah, they shall be fruitful and fragrant.

Priest: Glory be to the Father, and to the Son and to the Holy Spirit.

People: From age to age and forever. Amen.

Eqbo

Your memory St. (Name), is kept here and in heaven; may those who honour your memory be helped by your prayers.

Staumenkalos kurie eleison.

Qolo

At this time of prayer, St. (Name), stand and pray at the head of your flock

as you are accustomed; stretch out your right hand like Moses and bless your flock which listens for the melody of your voice.

Priest: Glory be to the Father, and to the Son and to the Holy Spirit.

Glory to the Father who chose you, St. (Name), and to the Son who honoured your memory, and worship to the Holy Spirit who crowned you, St. (Name); on us be mercy by your prayers at all times.

Bovooso

O Holy Saints, intercede for us, that the wrath of God may be wiped away. May the peace of our Lord dwell on the Church which honours your memory, forever and ever.

(SMC 81-82)

Final Blessing

The Priest: May the Lord God, the creator of heaven and earth bless + you. May the Lord God bless + and sanctify all those who have participated with us in this divine service. The Lord bless + you and your dear departed ones.

Father, Son and Holy Spirit, may our weak and humble prayers be acceptable and be heard before Your heavenly throne.

People: Amen.

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LITURGY AND ETHOS

A Study Based on the Malankara Liturgy of Marriage

The disintegration of faith and life is seen as a characteristic of our time. This has its own consequences in the field of theology, especially, in moral theology. The Church has felt the need for fighting against this disintegration and creating an integrated theology. The document of Vatican Council II speaks about the perfecting of moral theology through a more vivid contact with the mystery of Christ and the history of salvation. Since then, there has been attempts at a renewal of moral theology. The author feels that any attempt at a renewal of moral theology has to start from the living faith of the Church celebrated in the liturgy. This work attempts to show the role of the Oriental Churches in offering a new paradigm in this endeavour.

This book is a systematic study on the relationship between liturgy and ethics. The first part of the book puts forward a conceptual model to reflect upon liturgy from a moral theological perspective. The author sees liturgy as a paradigm of Christian identity and commitment and describes liturgy as the postfigurative, prefigurative and cfigurative ethos of the people of God. The second part of the book is an application of the model on the Malankara liturgy of marriage which is West Syrian in origin. In this application, the book tries to demonstrate how theology, spirituality and ethical life are integrally related to liturgy.

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