

# INCULTURATION AND LITURGY : SOME CONCILIAR AND POST CONCILIAR REFLECTIONS FROM INDIA PAUL PULIKKAN pdf

## 1: Indian Christian Writings: A Bibliography: Felix Wilfred ( )

*Inculturation and liturgy: some conciliar and post conciliar reflections from India / Paul Pulikkan Liturgy and inculturation / Antony Nariculam Church of South India Eucharist liturgy: celebrating 60 years of 'intra-pluralism' and 'inter-pluralism' / Viji Varghese Eapen.*

This is clear in all its documents both on missionary matters and otherwise. With this affirmation and declaration of the Council Fathers, mission since Vatican II opened up for dialogue with cultures. The need for this is urgent following the indubitable fact that no one can effectively and deeply unite with Christ and live his life outside his or her natural and cultural make-ups. To extricate the culture and nature of a people in the transmission of the gospel is to allow superficiality in their Christian life. However, there is and has been a dispute and polemic about the best way to go about this dialogue and how to implement its harvest. The debate is a squabble about the extent which missionaries should open up to the influence of 2 culture on the gospel and vice versa. It is this controversy that led to the formulation of concepts like: The slight variation in the use of these terms among themselves stems from the opinions of proponents of each of them on what constitutes the right approach to mission and the preaching of the gospel to a people and their culture. In view of our primary sources which give scope to our discourse here, we shall examine under the sub-heading that investigates the controversy, the argument between the camp that defends interculturality as the goal of mission and the dissenting camp that argues in favour of inculturation as the objective of mission. The first camp is championed by Ratzinger as a Cardinal in his address to Asian bishops while the advocate of the second camp is Alyward Shorter, a famous theologian and anthropologist. Each of the vanguards has his fears and reservations which we shall examine in the course of this work. However, we are more sympathetic to the camp that maintains inculturation as the proper and best approach to mission avowing that interculturality could only serve as a step in the inculturation process in mission and not the goal of mission itself. According to Ebelebe *Respect for Existing Customs*, he states: The Church from the beginning down to our own time has always followed this wise practice: For the Church, when she calls people to a higher culture and a better way of life under the inspiration of the Christian religion, does not act like one who recklessly cuts down and uproots a thriving forest. No, she grafts a good scion upon the wild stock that it may bear a crop of more delicious fruit. Since that time, it has gained dominance and has replaced the other preceding terms which we mentioned in the introduction. We shall review the meaning of these related terms to understand why inculturation is preferred to them. The weakness of this concept and what is designates is that it is so limited that once its goal of raising clergy from the continent is satisfied, it becomes irrelevant. Another term which did not last even though its principles are plausible is the term transformation. Our primary source Dorr *One* other major term that preceded the development of the concept of inculturation is contextualization. Shoki Coe and Dr. Aharon Sapsezian in , both were theological educational directors in the World Council of Churches. Since then the concept of contextualization gains a wide currency within the circle of the Protestant theology. On the other hand, Shorter explains very importantly the meaning of enculturation and acculturation which are often mistaken as inculturation. From this definition, it is clear that two things are involved in inculturation: Hence the Pope in an audience with the participants of the National Congress of the Movimento Ecclesiale di Impegno Culturale in January 16, avers: The Arguments of Ratzinger: Mission as Interculturality As we noted in the preceding sub-topic, Ratzinger preferred this concept because he feared that the widely accepted word: Dorr remarks that against the notion that through inculturation, the Church enriches itself, Ratzinger holds that pluriformity would rather be the consequent. In the view of Donovan, the presentation of Christian faith in a mission land could be completed in a year. Similarly, this method must have led to the re-appraisal of the Western missionary approach in India, Sri Lanka and other Asian countries which evoked the missionary strategies of great pioneer missionaries like Matteo Ricci and Roberto de Nobili in China and India respectively. In reference to their patterns, they raised matters like using rice rather than bread in celebrating

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the Eucharist, incorporating Buddhist and Hindu practices into Christian worship and other fundamental theological questions like: Ratzinger saw the inevitability of syncretism and relativism in the missionary approach that adopts inculturation. The implication of this is that Christianity is a culture of its own. He sees this as a misguided reaction against the imposition of a European version of Christianity. The Cardinal holds that Christian thought as it has developed in the West has come to have a universal significance. Some Fathers of the Church had propounded such idea but in failure. For instance, Ferdinando The Arguments of Shorter: Mission as Inculturation The alternative for Shorter, a popular theologian-anthropologist is that the objective of every missionary enterprise should be to inculturate. This is on the basis that Donovan considers the Gospel as naked with no reference to any particular way of life only to be given birth to, in any culture it comes in contact with. At the same time, he disagrees with the Cardinal that there is an already made and unchangeable Christian culture which every culture in mission must accept if it seeks to embrace Christianity. He still revisited the pattern of stage by stage phenomenon before inculturation. In his description, mission to other cultures takes place in two phases. Christian patrimony which the missionaries brought, is re-evaluated at this point. Shorter quickly notes that the Church cannot possibly escape pluriformity in her way of operation no matter how she dreads it. He states that a remarkable degree of this is already visible in Christianity. In the previous sub-heading we dwelt greatly on proving logically with Shorter in contradistinction to Ratzinger, the need for inculturation in mission. Here, we shall examine with Sarpong, our second primary source, the effectiveness of inculturation in mission and in Christian practice discussing the negative consequences of the failure to inculturate. He first of all conceded the fact that churches in Africa flourish with larger number of members responding to the numerous activities in the Church. That newly founded sects and churches emerge and people especially those in the mainline churches move en masse to these new groups. That there is a question especially among the intelligentsia in the big cities of Africa on the relevance of Christianity and even of Christ. Two reasons account for this situation says Sarpong. Next, there seems to be no depth in the spiritual life of many African Christians. They saw it as a Dark Continent under the grip of the devil. They knew practically nothing about the societies to be evangelized. Most information about them was collected from books written by explorers, adventurers, navigators, who are not trained in the art and science of ethnology or social anthropology. Those writers isolated facts from the social cultural contexts, in which alone they made sense. But reality proves the case otherwise as it is more generally held that traditional Africans believed in God and in other spiritual realities. They believed in life after death and had a way of worship before the coming of the missionaries. They even had decent moral codes with which they lived and regulated their society. He clearly distinguished this phenomenon from mere adaptation preferring to designate it as incarnation. With this, we are cleared of every doubt in accepting that by Africanization, Sarpong meant inculturation. Sarpong is not alone in the view that inculturation should be adopted as a missionary approach that assures us of deep, effective and fruitful Christian life among African believers. Scholars deduced the notion of inculturation as early as the period of Louis De Monfort in his suggested three criteria for effective missionary work which are: Conversion to Christ does not imply rejection of social or religious cultural values. Jesus Living in Mary: Handbook of the spirituality of St Louis de Monfort. It is that which Our religion must recognize the authentic and honest conceptions, institutions and values of our African culture. Our African mind, religion, psychology and personality are clearly reconcilable and harmonizable with Christian principles. The reason is simple: To live a Christian life from this disposition assures us of its originality and genuineness. It follows therefore that any teaching that aims at improving Christian life and practice must not be oblivious of the culture of the people which it must incarnate itself into to achieve its aim. Again, we reject the terms uniformity and pluriformity in mission activities because of their inherent complications. Uniformity seems to suggest that everyone does the same thing exactly the same pattern with no room to exercise his or her uniqueness while pluriformity evokes the notion that everyone is doing his own thing in the way he fancies with no communal identity as a body. But we prefer unity because of its own integral connotation and implication. Inculturation fulfills the principle of unity and not that of pluriformity

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because in inculturation, the substance of Christianity which unites all who are Christians is secured and not tampered with though the cultural identity of the people being evangelized is being incarnated into the Christian practice. Another point that is worth noting here is that raised by Abioje on the interpretation and understanding of syncretism. How do we mean? That inculturation is no more the best as we held? It is rather that interculturality is a step towards inculturation. What interculturality begins finds its completion more formidably in inculturation. Thus every colonial mentality that takes what is foreign as better than what is native should be abolished and since most of what constitute our religious culture is from African Traditional Religion, its study should be adopted in all African seminaries as Pope John Paul II recommends in his Post â€”Synodal Apostolic Exhortation *Ecclesia in Africa*. Inculturation is possible if Christian religion is understood as a universal religion that cannot solely be associated with a particular people or culture. How would inculturation be effectively carried out in mission without any taint of syncretism? Can inculturation be possible in a culture that is suffering from identity crisis? *Modern Missionary Documents and Africa*, Dublin: It is from this work that we got most of the information on Papal Encyclicals and Documents we cited in this paper. *Handbook of the Spirituality of St. Louis de Montfort* in <https://www.stpaulbookcentre.com/>

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### 2: Confusing Culture With 'Tradition': by I Shawn McElhinney

*Sacrosanctum Concilium and Inculturation of Liturgy in the Post-Conciliar Indian Catholic Church.*

You are welcome to contribute, especially if you happen to be an expert. The aim is to collect as comprehensive a bibliography of Indian Christian Writings as possible, both primary and secondary, according to author. Sunday, 5 July Felix Wilfred Prof. Felix Wilfred is currently Head of the Dept. Site of Asian Theologies, New Delhi: Felix Wilfred, *Theologie vom Rand der Gesellschaft. Eine indische Vision*, Herder, Freiburg The book was released at the Frankfurt Book Fair in October *Theologisches Jahrbuch für die Dritte Welt: Indien*, Felix Wilfred along with Dr. Thomas, former Governor of Nagaland Chr. Kaiser, Muenchen , pages a book in German. *Sunset in the East? In Service and Fellowship. Identity and Community Consciousness*, University of Madras, 2. *Being Church in Asia*, edited along with J. Gnanapiragasam, Claretian Publications, Manila, A Selection of Journals Edited 1. *Knowledge-Ethics for our Times*, Jeevadhara January, *Negotiations of Power* " A Gender Perspective: Subalterns and Ethical Auditing, Jeevadhara, Kottayam, vol. *Religion in the Digital Age: Minorities in the Age of Globalization: Minority Rights and Minority Obligations: Some Theological Reflections*, Jeevadhara, Kottayam, vol. *Higher Education and Christian Identity: Rethinking Christian Identity in Global Process: The Struggle for the past: The Agenda of the Victims: Christianity and Regionalism*, Jeevadhara, Kottayam, vol. *Globalization or Peripheralization*, Theology Centre, Kottayam, *Power and Its Ambiguities*, Jeevadhara, January, *Nature and Human Survival*, January, *The Unsung Heroines*, Jeevadhara, January, Felix Wilfred has contributed articles to prestigious journals at the national and international levels. Given below is a list of his papers and articles: *Beitraege fuer eine Interkulturelle Welt aus vier Kontinenten. Jeanronde* " Andrew D. Mayes, *Recognising the Margins. Christian Studies*, University of Madras, , pp. *Millennium* " Quo Vadis? Kovac, Hamburg, , pp. *Kritischer Rueckblick und Perspektiven fuer die Zukunft*, vol. I, Matthias-Gruenewald Verlag, Mainz, , pp. *Vidyajyoti Journal of Theological Reflection*, vol. *Yearbook of Contextual Theologies*, Aachen, , pp. *Sugirtharajah*, Orbis Books, New York , pp. *Ludwig Bertsch* , Frankfurt, , pp. *Revista Internacional Catolica*, 5 I, cols - Besides articles to journals, Prof. Felix Wilfred has also contributed to: *Quaestiones Disputatae*, Germany 4. *Modern Theologians* Cambridge, U.

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## 3: Official website of Calicut University - Christian Chair

*Inculturation and Liturgy: Some Conciliar and Post Conciliar Reflections from India Paul Pulikkan 68 9. Liturgy and Inculturation Antony Nariculam*

Central to these visits are major liturgical celebrations that draw upon local culture to express the genius of the local churches. At the opening of the Holy Door to commence the Jubilee Year, African horns and signs of reverence from Asia and Oceania emphasized the universality of the salvation and the mission of the Church to the whole world. Throughout the history of Christian worship, liturgy and culture have always been intricately entwined: With the documents of the Second vatican council, the imperative of liturgical inculturation gained unparalleled impetus and theological articulation. This entry first takes up the issue of terminology surrounding the notion of liturgical inculturation. After considering historical evidence of the interaction of liturgy and culture, it presents the documents of Vatican II and the instruction on inculturation and liturgy. Then, it examines recent attempts at liturgical adaptation throughout the world. The term "inculturation" is an ambiguous neologism that arose in the s. After the council, the term aptatio came to refer to the task of the local bishops, part of the revitalization envisioned by the council, and accomodatio came to refer to the provisions in the typical editions of the Roman liturgical books for the minister to select alternatives in the local celebration of the liturgy. Different terms have been coined to speak of the methods of that renewal. The term "inculturation" was coined to refer to the need to keep the Christian message intact through the process of cultural exchange. In at the Thirty-second General Congregation of the Society of Jesus , the Latin word inculturatio was adopted in the discussions, probably the equivalent of the English "enculturation" Roest-Crollius Shorter explains, "enculturation" is a technical anthropological term for the socialization of a person, the way that the person is inserted into her or his culture Pope John Paul II introduced the term into Church documents in a address to the Pontifical Biblical Commission and later that year elaborated on it in Catechesi tradendae, no. In current liturgical discourse, the following principle terms are used to name the levels of interaction of liturgy and culture: The term "acculturation" refers to the interaction that ensues from the juxtaposition of two cultures Shorter ; Chupungco Acculturation names the initial stage of the encounter of the Roman liturgy with the local culture. The liturgy of the Roman Latin typical editions is placed side by side with elements from the culture where they interact but neither the liturgy nor the culture is assimilated into the other. The initial interaction of the liturgy and the local culture could then lead to inculturation, that is, the liturgy is so inserted into the culture that it would absorb the genius of the culture and the culture would be affected by the liturgy. Yet, the liturgy would not become the culture nor the culture the liturgy; rather, both would undergo a process of internal transformation to shape something new Chupungco Neither the liturgy nor the culture would lose their identities, but they would no longer be what they were before. Liturgy would thus ritualize according to the local cultural pattern. Some scholars go on to name a third phase, that of creativity. Here, the liturgical rites are fashioned independent of the Roman ordo and euchology. At this stage, the Christian faith might be embodied in the local culture in such a way that new forms of expressing it emerge and so enrich the Church universal. The task of inculturation is ongoing: Likewise, the culture will more authentically embody the Christian faith. Liturgy and Local Church in History. Christian worship has always interacted with cultures, adapting cultural elements, transforming them and even rejecting them. Christian worship originated in the culturally plural matrix of Palestinian Judaism, Hellenism and Roman imperialism. As Christianity quickly spread through the Mediterranean basin into Asia Minor , Africa and east to Syria, the regional styles of worship, already influenced by Jewish forms, developed according to the cultural genius of the local churches. The local churches of Alexandria, Antioch, Edessa, Milan, Jerusalem, Rome and Constantinople generated distinctive liturgical usages that could be classified as families of rites. The content and rhetoric of euchology, the anaphoral structure, the order of worship at eucharist and initiation, the times and seasons of prayer each varied according to the different churches. The

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Roman rite itself bears the marks of cultural adaptation. While the locus of imperial power shifted to Constantinople, the influence of pagan Roman culture on Christian worship and ministry in the church at Rome was considerable. With the invasion of the northern peoples, Rome was obliged to open itself to their cultures. At the same time, the liturgy of Rome came to hold a preeminent, if not idealized, position namely other legitimate and integral usages in the northern territories. Roman liturgical books were exported to the Germanic and Gallican churches in the interest of unifying liturgical praxis. The editors charged with preparing the books found themselves confronted with the daunting task of conforming local usage to distinctly Roman practices that were celebrated in the geographical coordinates of the Urbs and suppressing that which did not conform. However, the hallmarks of Roman liturgy—its terse prayers, its sober ritual, and its juridical reserve—were foreign to the Germano-Gallican spirit. Thus, significant adaptations were required and the Franco-Germanic culture was intertwined with the Roman liturgy. The popes adopted this liturgy after systematic abbreviation, and it was passed throughout Europe. With the Council of Trent, the liturgy of the Roman church became carefully regulated. The Missal of Pius V was binding on all churches of the West except those that could trace their usages back two hundred years. The use of the vernacular, called for by the reformers, was rejected and the Latin language required. Trent sought to preserve and guarantee the venerable Roman tradition, as it was then perceived. The printing press made the dissemination of the uniform and codified liturgical books in Latin, or *editiones typicae*, facile. It is important to note that while the codified and uniform Roman liturgy became hegemonic, the relationship between cultic praxis of Christian faith and local culture survived and in many instances flourished on the "unofficial" level of popular devotions, pious practices, pilgrimages and the myriad local feasts and observances. Missionary encounters with non-western European cultures prompted a reconsideration of the obligation to use the Tridentine forms. Ricci made allowances for the Chinese Christians to participate in ancestral and Confucian rites. Rome became concerned and in definitively condemned these usages. The Chinese Rites controversy revealed two crucial developments: Second, it demonstrated how a thoroughly western, classicist perspective misapprehends the difference of an eastern approach to religion and culture.

In the nineteenth century, the issue of the relationship between local usages, the prevailing cultural scene and the codified Roman liturgy arose. In the instance of the revival of "neo-Gallican" usages in France, liturgists, like P. The Roman liturgy, which had the approbation of papal authority, was a means to reckon with the prevailing cultural forces: With the stirrings of the liturgical movement, the study of Christian liturgy and concern for participation in worship gave impetus to explore how to make the liturgy an authentic celebration of the people. The discussions at the Assisi Congress of Pastoral Liturgy witnessed missionary interest in the relationship between liturgy and culture. The interaction of the movements in the decades preceding prevailed upon the formulations of Vatican II. The relationship between the Church and world is reciprocal: It is this spirit that permeates the documents of Vatican II. The first document issued by the council, *Sacrosanctum concilium* SC, is a watershed moment for the relationship between liturgy and culture, but it must also be read in the context of later conciliar decrees. *Sacrosanctum concilium* posits the authority for change with the Apostolic See and local bishops and insists on the preservation of "sound tradition. Most significantly, if the good of the Church requires, "new forms adopted should in some way grow organically from forms already existing" no. In this section, a Eurocentric perspective is attenuated: Rather, she respects and fosters the spiritual adornments and gifts of the various races and peoples. These texts need to be read in light of other later conciliar documents. *Gaudium et spes* acknowledges the plurality of cultures no. The Catechism of the Catholic Church CCC speaks of the context and need for inculturation, echoing contemporary theological and liturgical discourse on the relationship and between faith, liturgy and culture. The theme of diversity and the need for the Church to engage the variety of human cultures peppers the Catechism of the Catholic Church. In its sensitivity to diversity, the Catechism of the Catholic Church states, "each Church proposes according to its historic, social and cultural context, a language of prayer: The need for critique and conversion is also noted no. In the midst of pastoral initiative and critical theological discourse, the Congregation for Divine Worship and the

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Discipline of the Sacraments issued the fourth instruction on the implementation of Sacrosanctum Concilium, "Inculturation of the Liturgy within the Roman Rite," ILRR. The instruction sets down norms regarding the interpretation and implementation of Sacrosanctum Concilium, nos. In number 7, "Inculturation of the Liturgy within the Roman Rite" acknowledges the coexistence of many cultures in the western churches of which the Church must take account, in addition to missionary churches on other continents. After discussing the encounter of Christian faith with various cultures, the instruction offers several theological and ecclesiological precepts concerning relationship between liturgy and the local churches. Only then, after study by scholars, by "wise people" who live the culture, and by pastors of the area, can any adaptations be made no. In the third section "Inculturation of the Liturgy within the Roman Rite" explains that the governing principle of liturgical inculturation is the maintenance of "the substantial unity of the Roman rite. This is currently expressed in the typical editions of liturgical books published by the authority of the supreme pontiff and in the liturgical books approved by the Episcopal conferences for their areas and confirmed by the Apostolic See" no. It posits the authority for adaptations of the Roman rite first "to the Apostolic See, which exercises it through the Congregation for Divine Worship and Discipline of the Sacraments" no. With regard to the "more profound adaptations" mentioned by Sacrosanctum Concilium no. Since the promulgation of the typical editions of the Roman liturgical books, there have been several attempts at inculturating the Roman liturgy. India was one of the first countries to move on the program of cultural adaptation of the Roman liturgy. The task was daunting: India is an extremely culturally diverse country and Christians are a minority. As soon as , a national liturgical center was set up. First, elements of Indian culture were juxtaposed with the Roman liturgical setting. Then, the liturgical books were not only translated into the vernacular, but new texts were composed. Third, non-Christian scriptures were introduced into the liturgy. On April 15, they enumerated twelve points of liturgical inculturation, concerning gestures and postures, forms of homage and objects and elements used in worship [see Notitiae, 5 Later, a new order for the Eucharist, new Eucharistic prayers and Catholic celebrations of Indian festivals were introduced. While only one revised Eucharistic prayer later received local approval, the task of liturgical adaptation continues, more so in the north than in the south. Also, it seems to be more evident on the "unofficial level" of popular devotion than in the official Latin rite liturgy Chengalikavil Critical reflection by scholars and authorities continues. The impetus toward indigenous liturgical expressions of the faith has marked the Catholic Church in Africa, Oceania and Asia. Relatively successful examples have taken place on an official level in the dioceses of the former Zaire, Malawi, Cameroon, Kenya and Ghana. In Polynesia, Melanesia and Oceania the local churches have sought to wed traditional island culture with liturgical celebration. Progress is also being made in the churches of Asia. Among liturgical scholars these local celebrations have raised questions concerning the methods and agency of the process of inculturation.

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## 4: TOWARDS A PASTORAL APPROACH TO CULTURE ()

*Papers presented at the 2nd Ecclesiological Investigations International Conference, organized by the Chair for Christian Studies and Research, University of Calicut and the Institute of Theology, Trichur; held at Calicut and Trichur during Jan. ,*

This article continues the overview of the history of communion begun here. This post considers the history of communion from the medieval period until today. The Medieval Church During the medieval period, the Church began to use a common liturgy for Eucharistic celebration, with prescribed texts and traditions for services and practice. Some differences emerged between the Eastern and Western branches of Christianity, differences which were formalized following the Great Schism of CE. In the Byzantine East, Greek liturgies were the most common, although in many locations liturgy continued to be held in vernacular languages. This practice arose from the sacred status of the elements present in Communion, a reflection of the increasing specificity of scholastic theologians on what the Eucharist was and how it should be approached. There is some debate as to when the Roman Catholic doctrine of transubstantiation to be discussed further below arose; although certainly present in some form prior to the Reformation, the doctrine was not formally declared until the Council of Trent CE. The Reformation Church With the outbreak of theological reforms in the 16th century came considerable revisions and specifications of the theologies and practices of Communion. Essentially, five major views solidified: The Tridentine view was that of the Roman Catholic Church, wherein the bread and wine of Communion wholly become transformed into the body and blood of Christ during the Words of Institution in the liturgy. That is, the substances of bread and wine remain in elements of Communion, but they are joined via mystery by the actual body and blood of Christ. Eschewing Aristotelian explanations, John Calvin and other reformed thinkers argued that Christ really is present spiritually, but that no real transformation in whole or part occurs with the bread and wine. Thus, Reformed Christians could say that Jesus was truly present in the bread and wine of Communion, though in a manner differing from the Catholic and Lutheran viewpoints. Straddling the line between Roman Catholic Aristotelian explanations and Reformed spiritual emphases, the Book of Common Prayer explains Communion in the following way: The Body of Christ is given, taken, and eaten, in the Supper, only after an heavenly and spiritual manner. And the mean whereby the Body of Christ is received and eaten in the Supper is Faith. As articulated by Ulrich Zwingli, Communion should only be understood as a symbolic representation designed to recall the passion of the Lord Jesus. The Contemporary Church In general, the five major Reformation views on Communion persist today, although with literally tens of thousands of denominations worldwide, explanations of Communion can vary greatly among contemporary churches. Particularly influential has been the Orthodox expression of Communion, where the Eucharist is confessed to mysteriously be the body and blood of Christ without reliance on philosophical categories. For many contemporary American Christians, the different articulations of Eucharistic theology throughout the history of Christianity remain unknown. American Protestantsâ€”even those from denominations historically articulating Consubstantial, Reformed, or Via Media viewsâ€”have increasingly adopted Memorialist explanations and practices of Communion, a reality that is true even within some denominations which formally affirm theologies of real or special presence. Wherever one stands on the Communion spectrum, this reality underscores the need for continued education dare I say catechesis? Ancient Christian and Reformation era articulations of the Eucharist convey a depth of theological understanding and insight which seem to be lacking for many Christians. As Christians proclaim the Kingdom of God, we would be wise to again swim in the deep waters of Eucharistic theology that a history of Communion provides for us. Show Sources 1 As the force of this history is for understanding where contemporary American theologies of communion come from, at this juncture we effectively leave Eastern Orthodox Eucharistic theology behind, if only for the fact that this tradition has not played an influential role in the development of Western theology and practice. Sacrament of the Kingdom St.

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## 5: The church and culture in India, inculturation | Open Library

*PULIKKAN,P., Encounter between Science and Religion, II Vatican Council and post conciliar Reflections in Eastern Journal of Dialogue and Culture in P. Maroky (ed.), Convergence II, Teilhard's Vision from Different Perspectives, Kottayam: OIRSI, ,*

Asian Churches for a New Evangelisation: Chances and Challenges S. He has been teaching theology in Jaffna and at the National Seminary in Kandy. Towards A New Mission in the New Millennium With the world celebrating the birth of the new millennium by commemorating achievements of the closing millennium and by giving expressions of hope for the new, so too the churches are exhorted to celebrate the Jubilee Year of the manifestation of salvation in Jesus Christ<sup>1</sup>. The much younger churches in Asia, while joining the world church in their celebrations, have their own task of taking stock of the few hundred years of Christianity behind them and of envisioning for a new mission into the next millennium. How has Asia accommodated or taken in Christianity till now? What are the chances and challenges to the churches for a new evangelization of Asia as inspired by the Spirit active in Asia? With the Second Vatican Council, the Pentecost Event of this century, as the turning point in modern church history, especially for the younger churches of Asia, we look briefly before and after that event in order to see ahead for the future. Churches in Asia were not part of early Christianity, not even of the first millennium, nor of the first half of the second millennium leading up to the Reformation. They did not exist then. From the 16th century onwards, they experienced the great Reformation and the Catholic Church was engaged actively in a counter-reformation movement. It is from these churches that the missionaries loyal to their experiences, transplanted the churches on Asian soil. Hence, the birthmarks of the churches in Asia are not from those of Jerusalem and Galilee but from the counter-reformation churches of Portugal, Spain and Holland. The heroic and self-sacrificing efforts of the European missionaries to Asia were planned, supported and coordinated by the religious congregations working under the guidance of the Sacred Congregation for the Propagation of Faith. With the post-conciliar period as the spring time for this new birth, the Asian churches launched new efforts towards recognizing the religious, cultural and secular realities of Asia and towards anchoring a new mission on their own soil. These efforts were naturally characterised by challenges, problems and tensions, both within the churches themselves as well as with the Magisterium of the world Church. They are not mere regional issues or problems decisive for the relevance and effectiveness of the mission of the Asian churches but also signs and issues that challenge and stimulate the theological vision of the world Church with its Magisterium Hence, we propose to study historically and in stages, the nature and mission of the Asian churches as developed during their journey towards the present, seeking a new identity and a new evangelization in Asia. In the first part, we will briefly describe the first phase of the evangelization of Asia as carried out until the Second Vatican Council. In the second part, we will show how the Asian churches gained a new vision at the Second Vatican Council for a new mission in Asia. In the third part, we will describe how that new mission enjoyed its euphoria as well as faced new challenges. In the final part we will offer our views about the pastoral and theological reflections that continue to accompany the Asian praxis of mission. The First Phase of Evangelization and the Consequent Birthmarks of the Churches in Asia Had Paul and Barnabas travelled into the Asian continent, Christianity and Christian churches in all probability would have taken a different shape, and also their relationship to the Roman or European churches would have developed differently. Except for the churches of St. Thomas Christians in India, the first phase of the evangelization of Asia started only in the 16th century and had lasted almost five centuries. For our study of the future mission, it is useful to take note of these birthmarks and burdens of history still affecting the churches. European Architecture and Life-style The European missionaries who planted the churches in Asia were sons and daughters of the Church of the time. Challenges for the reformation of the Church were met by a counter-reformation Tridentine Council and the Council of Vatican I. The pioneer missionaries who mostly accompanied colonial powers for the conquest of new lands for their

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kings in Portugal or Spain went with an almost similar zeal for conquering souls for Christ and His Vicar in Rome. Besides teaching some prayers and baptizing the indigenous peoples, they planted and built churches according to their understanding and experiences at home and were loyal to instructions from their superiors in Rome. It was not only the architecture of the churches they built on the Asian soil but also the style of Christian life and traditions and customs that were all imported from Europe. These pioneer missionaries deserve much merit and praise from the present churches for the sacrifices they made and for the zeal and devotion with which they planted the churches. Most of these missionaries are buried on Asian soil and are worthy of our respect.

**Polemic Mission of the Counter-reformation Church.** Losses to the Catholic faith through a division of the churches in Europe appeared to have been compensated by gaining new converts in the new missions which were opened up with the help of colonial powers. Although Asia had nothing to do with the Reformation<sup>4</sup> or counter-reformation, the sons and daughters of a counter-reformation Catholic Church could only plant the new churches according to their own understanding of instructions given by their Roman mother houses and later the Roman Congregation for the Propagation of the Faith. Missionary activity in Asia was not in the first place the sowing of the seeds of the Gospel or the Bible but consisted more of teaching the Tridentine Catechism and the prayers for the liturgy. What gave the people the hope of salvation was not so much belief in Jesus Christ and His Word, but becoming members of a Church that claimed that salvation is possible only within the church. The dominant note of the preaching done in the vernacular through indigenous lay catechists and other lay helpers was that it was only the Church, as the unique bark or saving boat of salvation, that can save people from ruin and damnation caused especially by the satanic forces operative in the false religions of Asia. It was an anti-religion missionary activity. But the much needed finances for initiating new activities and for building and maintaining institutions continue to flow from the western churches. Much of this assistance is facilitated and channelled through Rome. After nearly years of missionary activity, the Catholic population, including the Philippines is only 2. With the growth of other churches and sects in the Philippines as well as the prohibitive policies and laws introduced in many Asian countries against conversion to Christianity, the minority character of the Asian churches is bound to stay, if not to further diminish. But how far is the minority character a handicap for its true mission? This minority character is often made an excuse for a lack of prophetic courage and action vis a vis the sinful and unjust measures of the majority religions and cultures. To be a minority is characteristic of the prophets and their eloquent stance for truth and justice.

**Respected Services but Suspected Motives** With finances flowing freely from their mother churches, the missionaries built up not only churches, presbyteries and convents but also schools, hospitals, orphanages, homes for the aged etc. More and more personnel from Europe and Asia were educated and trained for specialized services in these institutions. The unmarried status of the religious and priests enabled them to give a very dedicated service that captivated the minds and hearts of the people of other faiths. Many conversions were effected by the evangelical witness of priests and religious. All the same these services evoked certain suspicions among the non-Christians. In most cases it was a direct invitation to conversion, baptism and membership in the churches while offering pre-evangelization or pro-evangelization services as attractive incentives. All the same, it could be said that the churches are appreciated and respected for their services to the poor and the oppressed. But their influence in the Asian countries is visibly over-proportional. Today, if the churches command any importance and respect among the peoples, religions and cultures of Asia, it is not because of any power or superiority of what they preach, not because of the massive institutions they have and the influence they wield on the world scene, but because of the witness and service rendered by many churches and their charismatic leaders<sup>9</sup>.

**Turning Point for the Asian Churches** By the middle of this century under Pope Pius XII and his Sacred Congregation of Propaganda Fide, the churches in Asia reached a turning point in history when the English, French, Spanish and Dutch were dismantling their colonial regimes in Asia and were granting autonomy status to their subjects. The churches which were born under colonial regimes and enjoyed privileged status under such regimes were called to go through the transition of political power from the Europeans to the Asians. The post-colonial resurgence of nationalism

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along with the revival of Asian religions and cultures were making their initial moves. The churches felt the need for change along those same lines. For the churches in Asia, it meant even more than that. It was a radical transition from an old vision of itself as well as of the Asian realities which the church is called to serve. This transition can only be compared to the break through made in the First Council of Jerusalem with regard to its transition from a Judaic Church to a gentile Church. Karl Rahner compared the launching made by the Second Vatican Council of the Church of the world to that of the First Council of Jerusalem and referred to the latter as the fundamental interpretation of Vatican II. And this is true much more in the Asian situation than anywhere else in the world. This does not mean that the Asian churches articulated their problems of the means of their first evangelization and campaigned for a new vision. Unreadiness of the Asians After the Second World War, there were a number of movements within the European churches for the renewal of liturgy, study of the Bible, apostolate of the laity and the unity of the churches. These were practically forerunners to the Council and in a way succeeded in funnelling most of their aspirations into the Council resolutions. On the Asian soil there were none. The planting of the churches and maintaining them proceeded smoothly, especially with the help of the colonial powers. Many of the European bishops to the Council brought with them leading theologians from their countries. In addition, there were theological discussions arranged in the evenings outside the Council sessions to debate issues. Although many of the younger Asian bishops participated in these evening sessions in English to learn of the new theological thinking from their European counterparts, they did not actively take part or contribute directly to the Council Sessions. Because of inadequate preparations in their churches and with Latin as the official language of the Council, only a few of the enthusiastic bishops gave oral submissions on the floor. A few others submitted their contributions in writing. But the majority had to be satisfied in being enthusiastic hearers, if not spectators of the historic events. In its preparatory stage and, to a great extent, in the sessions, the Council was dominated by European churches. Most of the Asian participants were either European missionaries or young Asian bishops. Themes like non-Christian religions and cultures, figured only later during the Council while some European issues were dealt with. But being called to participate in a decision-making world-event such as this Council, they all felt exhilarated about their belonging to a world Church. Though they rejoiced over this global identity, yet they were not clear about their identity and mission in their home country. There was the happy coincidence of parallel developments in the political and the religious world of Asia. The euphoria of socio-political changes around them, combined with the opening and encouragement given by the Second Vatican Council, urged the churches too to seek their new identity in the changing conditions as well as to discover their new mission to Asian realities. Post-Conciliar Spirit, Euphoria and Mission The personal experience and the outcome of the Council in the form of its sixteen documents gave the Bishops of Asia a new spirit and courage, not to stop with initial euphoria but to proceed along new paths of mission. This outbreak of freshness, enthusiasm and commitment were helped largely by the sharp increase in the number of indigenous priests, religious and bishops<sup>14</sup> during the fifties and sixties. We will identify some of the landmarks of the last three decades after the Council. There were efforts made in studying, planning and making the churches to be really present in their world of religio-cultural and socio-political realities. Besides the already existing institutions for education and charitable works, by which the churches were mostly known in Asia, new centers of theological and pastoral animation were established in the field of Bible Study, Liturgy, Spirituality, Catechesis etc. New centres for ecumenism and dialogue with other religions as well as centres for the promotion of socio-political and cultural activities sprang up both at diocesan and national levels. The opening of the doors and windows of the Church after centuries of a rigid and ghetto Christianity was naturally felt also in some quarters as a whirlwind of the Spirit, liberalising some traditional structures and questioning some age-old practices of religious obedience and clerical celibacy. But unlike in the west, fewer priests and religious in Asia abandoned their ministry<sup>15</sup> during this whirlwind-experience. Initial Euphoria with the Vernacular Liturgy For Asian churches which grew up mostly as liturgy-centered institutions, the best of the gifts the Council Fathers brought with them appeared to be the use of the vernacular in the liturgy.

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Though the churches ran well known educational and charitable institutions, it was the liturgy in their churches that stood out as the distinguishing mark of Catholicism. Hence, hearing the Word of God and singing praises in their mother tongue, composing hymns and introducing new gestures, were all a great achievement. A good part of the resources by way of personnel and funds were devoted to translating, composing and rendering of liturgical music with due cultural expressions of community celebrations. Seminaries and centers for pastoral and liturgical renewal ventured with enthusiasm to incorporate religio-cultural elements of the land and people into the catholic liturgy. The paternal concern of the Magisterium for the initiatives of the young churches allowed only a limited time of three years for guided experiments in approved institutions like seminaries and liturgical centres. But this tended in practice to be a period of toleration rather than an encouragement to venture out with the Spirit to express creative ideas and feelings in liturgy. What was initiated with much euphoria and enthusiasm came soon to a grinding halt. At present the liturgy of the Catholic churches in Asia has a largely translated but not a sufficiently inculturated form.

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### 6: CCCB - National Liturgy Office - National Bulletin Archives

*The Promise and Problems of Liturgical Inculturation in India: The theories, processes and concrete manifestations of the post-conciliar inculturation of Catholic liturgy in India present the observer with a complex, sometimes bewildering plethora of voices, some advocating the urgent need for still more radical and innovative revisions, others.*

While the author agrees with many of his main points; unfortunately in some areas the Cardinal seems to be overreaching a bit. There are other areas where he is simply wrong and those need to be addressed since many people who read his work will be influenced by what he has to say on these and other matters. Considering his level of authority as a Cardinal of the Roman Church. To begin with, it is necessary to concede that indeed the Tridentine Mass TM has an attractiveness that is lacking in some respects with the way most priests celebrate the Pauline Mass PM. As undeniable as this is, it is also undeniable that the faults lie not with the individual rites themselves but with those who celebrate them. For anyone who doubts this, a viewing of the Mass on EWTN should demonstrate this assertion adequately enough. Some people might argue that the looser structure of the PM invites abuses. However, they are then hard-pressed to explain why the celebration of the TM was done in such an undignified manner before the liturgical reform in many if not most places of the world. This is a point which destroys their entire thesis of loose structure somehow inviting abuses. Further still, such a rigid approach to rubricism is itself not congruent with the Great Tradition. The problems are much deeper than the simplistic solutions proposed by many who prefer the TM. Personal preferences are one thing and if the Cardinal merely preferred the older rite, that would be one thing. This Missal contains the old Roman rite, from which various additions and alterations were removed. When it was promulgated, other rites were retained that had existed for at least years. Therefore, is more correct to call this Missal the liturgy of Pope Pius V. Faith and Liturgy From the very beginning of the Church, faith and liturgy have been intimately connected. A clear proof of this can be found in the Council of Trent itself. It solemnly declared that the sacrifice of the Mass is at the center of the Catholic liturgy, contrary to the heresy of Martin Luther, who denied that the Mass was a sacrifice. We know from the history of the development of the Faith that this doctrine has been fixed authoritatively by the Magisterium in the teaching of popes and councils. We also know that in the whole Church, and especially in the Eastern churches, the Faith was the most important factor in the development and formation of the liturgy, particularly in the case of the Mass. There are convincing arguments for this from the early centuries of the Church. Pope Celestine I wrote to the bishops of Gaul in This has subsequently been commonly expressed by the phrase, *lex orandi, lex credendi* [the law of prayer is the law of belief]. This is very important because in the last letter the Pope wrote, seven days ago, he said the Latin Church must learn from the Eastern churches, especially about the liturgy Art Sippo dealt with in the sections they wrote for the supplement project as well. There is no intention to imply that the implementation of the Revised Missal has necessarily been done as intended of course. However, the blueprint for proper implementation is there in the Revised Missal. The primary problem is getting people to follow them. In most of the councils we have both doctrinal and disciplinary. In some councils we have no disciplinary statements or decisions; we have some councils without doctrinal statements, with only disciplinary statements. Many of the Eastern councils after Nicaea treated only questions of faith. The Second Council of Toulon in was strictly an Oriental council for only disciplinary statements and decisions, because the Eastern churches had been neglected in the preceding councils. It brought discipline up to date for the Eastern churches, especially the Church in Constantinople. This is important because in the Council of Trent we have explicitly both: The distinction is important. However, previous synods did not make as careful of a differentiation between matters of doctrine and matters of discipline as the Council of Trent did. Vatican I did not deal with any disciplinary matters at all and Vatican II dealt with matters of doctrine but not matters of dogma. Thus the solemn pronouncements of anathema common to matters of dogma were not utilized by Vatican II. This connection has its classic expression in the Council of Trent, which dealt with the topic in three sessions:

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There is also a particular decree that concerns those things that have to be observed and avoided in the celebration of Mass. The decree first considers the nature of the Mass. Martin Luther had clearly and openly denied its very nature by stating that the Mass was not a sacrifice. It is true that, in order not to disturb the simple faithful, the Reformers did not immediately eliminate all those parts of the Mass, which reflected the true Faith and ran contrary to their new doctrines. For example, they retained the Elevation of the Host between the Sanctus and the Benedictus. For Luther and his followers, worship consisted mainly in preaching as a means of instruction and edification, interwoven with prayers and hymns. The reception of Holy Communion was only a secondary event. Luther still maintained the presence of Christ in the bread at the moment of its reception, but he strongly denied the Sacrifice of the Mass. For him the altar could never be a place of sacrifice. Luther held a very low view of the Jews and so he was not too likely to read Jewish works and notice that the Passover Haggadai concept and the Mass anamnesis concept are quite similar. The Mass was a Passover Seder in its original incarnation as well as the sacrifice of the New Covenant. Thus, there are many interwoven themes and metaphors of mystery involved in the ritual. These themes go far beyond the understanding of the Mass as a sacrifice it is of course a sacrifice but there is more to it than just that. The Protestant groups who celebrate liturgically obtained the basis for their liturgies from the Catholic Church. It seems that Cardinal Stickler is not too familiar with Protestant liturgical worship at all when he makes these kinds of comments. It does not surprise me that some Catholic converts have a problem when Catholic clergy or apologists attempt to say "what Protestant liturgy is" and show by their comments that they need to acquire a proper understanding themselves of what they intend to speak about. While His Eminence wrote this for predominantly Catholics, it is still important to be accurate and the comments here are inaccurate. In the sacrifice of Jesus Christ the priest is a substitute of Christ himself. As a result of his ordination he is a true alter Christus. By means of the Consecration the bread is changed into the Body of Christ and the wine into His Blood. This implementation of His sacrifice is the adoration of God. The Council specifies that this sacrifice is not a new one, independent of the unique sacrifice of the Cross; rather it is dependent upon that unique sacrifice of Christ, making it present in a bloodless way such that the Body and Blood of Christ are substantially present, while still remaining under the appearance of bread and wine. Consequently there is no new sacrificial merit; rather, the infinite fruit of the bloody sacrifice of the Cross is effected or realized by Jesus Christ constantly in the Mass. It follows that the action of the sacrifice consists in the Consecration; the Offertory by which bread and wine are prepared for the Consecration and the Communion are integral parts of the Mass, but are not essential ones. The essential part is the Consecration, by which the priest, in the person of Christ, and in the same way, pronounces the consecrating words of Christ. Thus, the Mass is not and cannot be simply a celebration of Communion, or a mere remembrance or memorial of the sacrifice of the Cross, but rather a true, unbloody making present of this self-same sacrifice of the Cross. But notice how one-sided this essay is becoming. It is also historically what schisms and heresies end up being a product of: This is the kind of emphasis that the Cardinal is putting in his essay - an incomplete picture of the Mass. It is essentially an adoration of God, offered only to Him. This adoration rightly involves other elements: Naturally the Mass can be offered for one or all of these various intentions. All these doctrines were established and promulgated in the chapters and canons of Session 22 in the Council of Trent. This would include Session 21 of the Council of Trent: The power of the Church as regards the dispensation of the Sacrament of the Eucharist. It furthermore declares, that this power has ever been in the Church, that, in the dispensation of the sacraments, their substance being untouched, it may ordain,- or change, what things soever it may judge most expedient, for the profit of those who receive, or for the veneration of the said sacraments, according to the difference of circumstances, times, and places. The same principle applies to the liturgy. This was shortly before the close of the Second Vatican Council and before the implementation of the Revised Missal. First, the Canon Missae. In the Roman liturgy there has always been only one Canon, which was introduced by the Church many centuries ago. The Council of Trent expressly stated, in Chapter 4, that this Canon is free from error; in fact it contains nothing that is not full of sanctity and piety and that does not raise the faithful to God. In composition

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it is based on the words of Our Lord himself, the tradition of the apostles and the regulation of saintly popes. Canon 6 of Chapter 4 threatens with excommunication those who maintain that the Canon Missae contains errors and should therefore be abolished. No faithful Catholic would claim that it contains errors or should be abolished. However, just because the canon contains no errors does not ipso facto mean that it is incapable of revision. The Council of Trent nowhere claimed that the Roman Canon was perfect as it was or was incapable of being altered. Nor was the Council of Trent speaking only of the Canon of the city of Rome to the exclusion of the canons in other rites celebrated at the time in both the West as well as the East. As for multiple canons, the Cardinal it seems forgets that while the Roman liturgy only had one canon; other liturgies had multiple canons. Moreover, the compositions of the three new canons of the Revised Missal are likewise based on the words of Our Lord and the traditions of the apostles. That the Roman Pontiff promulgated the liturgy to the universal church is sufficient to insure protection from doctrinal or moral errors. Thus, this writer wonders if His Eminence would be asserting that any liturgy approved in a solemn manner by the Roman Pontiff could be deficient in these elements that he has outlined. For that reason the Church has introduced certain rites and signs: Many of these signs have their origins in apostolic prescriptions or tradition. Through these visible signs of faith and piety, the nature of the sacrifice is underscored. The signs strengthen and encourage the faithful in their meditation on the divine elements contained in the sacrifice of the Mass. To safeguard this doctrine, Canon 7 threatens with excommunication all those who consider these external signs as inducing impiety instead of piety. This is an example of what I discussed before: His Eminence appears to be unaware that the Roman Rite before the fifth century was pretty plain and non-spectacular and did not have candles, ornate vestments, etc. The vestments were standard clothing worn by Romans of the time except a bit more elaborate. Thus the drastic difference in clothing between priest and layman.

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7: mission as inculturation | matthew nwafor - [www.enganchecubano.com](http://www.enganchecubano.com)

*Problem of Terminology. The term "inculturation" is an ambiguous neologism that arose in the s. When one examines conciliar texts, one observes that the terms aptatio ("adaptation") and accomodatio ("accommodation") are used interchangeably to refer to the Church's task of aggiornamento and the whole process of liturgical change.*

From India including foreign nationals working in India: The Cardinal said that the "the theme of variety and plurality and the need for unity" was at the centre of his attention, pointing out that, "unity and diversity already figured prominently among the themes addressed by the fathers of the Second Vatican Council and it remains an important issue for the Church today. Following the inaugural session, Archbishop Alphonsus Mathias Archbishop Emeritus of Bangalore , who had participated in the sessions of the Second Vatican Council, gave the audience a vivid picture of the Council through his sharing of experience at the Council. Robert Blair Kaiser, who covered the Second Vatican Council for Time, had agreed to come, but could not make it since he is undergoing chemotherapy. He sent the text of his presentation, which is included in the conference proceedings. The first keynote was given by Prof. Mathijs Lamberigts Catholic University, Louvain. He briefly presented the historical background and context of the Council, its unique contributions and said that, "It will be our task to offer this source of riches to next generations, at the service of the world, especially the poor. The first plenary was on "Historical and Theological Context". Tanner presented some interesting facts about the Council, while Thonippara analysed the immediate historical background to it. Melloni and Ruoizzi made a critical evaluation of what happened at the Council. Pulikkan highlighted the contributions from India and the Middle East, while Tirimanna presented the contributions from other Asian countries. The Church in India Seminar , " which was actually held in Dharmaram College Pathrapankal was a participant and local coordinator of the seminar. Plenary 3 dealt with "Divine Revelation and Sacred Liturgy. The following were the papers presented: Reimund Bieringer KU, Leuven: Vision and Implementation" [Anscar Chupungco died on January 9, Day 2 concluded with a cultural programme, in which biblical themes and other Christian stories were presented through classical Indian dance. This was specially arranged as an example of inculturation, which was one of the contributions of the Second Vatican Council. Annemarie Mayer, who had to undergo a surgery a couple of days before the conference following a car accident, interacted with the audience through the Skype. For many, presentation and interaction through the Skype in a conference was the first experience. The Ups and Downs of Interreligious Dialogue" and highlighted the historical development of the Catholic approach to other religions since Vatican II, at the same time inviting the attention of the audience to the present and future challenges. Michael van Heerden St. From Theology of Religions to Comparative Theology" reviewed the content of the document and discussed the context of its development. From Keynote 4, the focus was on the renewal after the Council and the way forward. Kenosis is an overall feature of Church renewal. Plenary 9 reflected on the "Renewal after the Council. Villemin presented the development and contribution of "Ecclesial Movements" after the Council and Appiah-Kubi discussed the importance given to "Culture and Inter-culturation" in the Council and the ongoing challenges in inter-culturation. Plenary 10, the final plenary session of the conference discussed "Ongoing Renewal: Gemma Tulud Cruz Australian Catholic University presented the Catholic approach to social justice in a world "divided by injustice. Clifford emphasised that, if the church in the 21st century is to have the capacity for ongoing renewal, it must renew the culture and practice of dialogue at every level of ecclesial life. She reminded the audience referring to Paul VI, that "dialogue is inseparably linked to the process of humble self-examination and discernment that must guide every authentic renewal and reform. The Cardinal pointed out that the Council changed the way the faith engages the modern world. The Cardinal reminded the audience that, "The Church exists primarily to be at the service of humanity" and underscored that "Vatican II has never been more relevant than it is at this moment in the history of the church. Besides the plenary session paper on moral theology by Philippe Bordeyne, Ma. One of the most striking features of the conference was its

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international character. The conference was an occasion to experience the global character of the Church, listening to scholars from different parts of the world and interacting with them. All the keynote and plenary speakers were kind enough to send the full text of their presentation in time and hence we could make them available to all the participants, printing them together as a book of conference proceedings. The abstract of the parallel session papers and posters also were printed in the same book. This helped the participants follow the presentations well and to interact with the scholars both during the discussion in the sessions as well as during the breaks. There was a wide range of participants. Majority of the participants had specialization in ecclesiastical education. Specially to be mentioned is the active participation of the Archbishops, Bishops and Major Superiors of different religious congregations. Many lay faithful also participated with enthusiasm. This enthusiasm could be visible not only in the scholars who came from different parts of the world to participate in the conference, but also in the students, the future of the Church and the world, who attended the conference. The conference papers shall be published within a year. The keynote and plenary papers shall be published as the first volume. Selected papers of the parallel sessions shall be published in one or two volumes.

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### 8: Latest News - Page 6 - Catholic Theological Ethics in the World Church

*Conciliar Post promotes edifying dialogue that informs, encourages, and challenges people around the world. The authors hail from a variety of Christian traditions and use this website to host an intentional community in order to facilitate the true exchange of ideas and to encourage loving action.*

Restoration, Revision, Adaptation and Organic Growth of the Liturgy and the Syro-Malabar Church  
Introduction The Syro-Malabar Church has been in a process of soul-searching from some years to find out ways and means of restoring and revising her liturgy in the light of Vatican II and the later documents. One of the stumbling blocks in this process has been the mis understanding about the principles of restoration, revision, adaptation and organic growth. This article is an attempt to study this subject in the light of magisterial documents and the interpretation of some renowned and reliable theologians. It is, in fact, a compilation of the relevant portions from the various documents and the writings of the authors concerned. We thought of presenting them without much comment as they are self-explanatory. This article seeks to facilitate the process of restoration and revision of the Syro-Malabar liturgy already being undertaken by the Syro-Malabar Synod of Bishops. The last part of this article presents some concrete suggestions of Prof. In the introduction to the book Tradition and Traditions, Y. This is not an exhaustive presentation of the theme. As we try to elucidate the meaning of tradition , history, restoration, revision, adaptation, organic growth, inculturation etc. We can make only some approximations. These principles include the following: According to the Council, in order to retain sound tradition a certain investigation “ theological, historical and pastoral ” should always be made into each part of the liturgy which is to be revised. At the same time, the way should remain open to legitimate progress SC The identity of an Individual Church depends to a great extent on her liturgy. One of the primary aims of restoration and renewal of the sacred liturgy is the full and active participation of all the people since liturgy is an indispensable source from which the faithful derive the true Christian spirit SC For the liturgy is made up of unchangeable elements divinely instituted, and of elements subject to change. These latter not only may be changed but ought to be changed with the passage of time, if they have suffered from the intrusion of anything out of harmony with the inner nature of the liturgy or have become less suitable. In this restoration both texts and rites should be drawn up so as to express more clearly the holy things which they signify. From this statement, it may be assumed that restoration is not separate from revision and adaptation. This is the living memory of the Risen One and witnessed to by the Apostles who passed on his living memory to their successors in an uninterrupted line, guaranteed by the apostolic succession through the laying on of hands, down to the Bishops of today. When the early Christian writers speak of tradition, notes Congar, they mean primarily a Christological explanation of the Old Testament and the ecclesial understanding of the central mystery of Christ and the Church as witnessed to by the Scriptures. When they speak of apostolic traditions transmitted orally they have in mind liturgical and disciplinary practices held universally and with an origin which, even if it is not attested by Scripture, seems to be bound up with that of the Church. Firstly, the basic message of the faith deposit of faith which must be received as a word from God. It is essentially centred on the death and resurrection of Christ. And secondly, this central message is handed over to the communities following their internal discipline or Christian behaviour. Paul, one should not separate too sharply the tradition of the paschal faith from the tradition of apostolic rules of conduct since both build up the community. What is noteworthy here is that the two categories of tradition are not entirely of equal standing. Paul requests fidelity to the deposit of faith: Furthermore, it acts as a vehicle for traditions, by which we mean customs, practices and rites, and which derive ultimately from the apostles. For this the *sensus Ecclesiae* is of utmost importance. Whom does the *sensus Ecclesiae* belong to? Should it belong to all members of the Church or only to some of them? Congar excludes the second hypothesis because all members of the Body of Christ are alive and living, active and responsible. At the same time, though all are responsible, some may have greater responsibility in virtue of a commission or an office in the Church.

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Tradition in Relation to Liturgy Tradition has a special application to liturgical restoration, revision and adaptation. Liturgy, Fathers and Ordinary expressions of Christian life. Among them liturgy has a place without parallel as an instrument of tradition because of its content. Thus liturgy is a privileged locus of Tradition, not only from the point of view of conservation and preservation, but also from that of progress and development. The part it plays in the progressive development of our dogmatic understanding of revelation is considerable *Lex orandi lex credendi*. Moreover, it is clear that such growth and development must be controlled by a magisterium which makes constant reference to the objective standards of the apostolic kerygma and especially, for verification, to the scriptural witness. Such heedfulness is not subordinate to but precedes so-called updating. For this the clergy should have an in-depth knowledge of their own tradition and a constant, well established and systematic formation of the faithful so that they may be able to fully perceive the richness of the signs entrusted to them. In order to achieve this aim, it is imperative that our Church comes to an acceptable understanding about the liturgical traditions of our Church. Of course, in this transmission, there is the risk of empty formalism, a tradition in the sense of mechanical or routine gesture. On the other hand, we should also admit that the rituals preserve certain truths while everything else undergoes changes.

**Restoration as Reformation** What is restoration? The Church moves forward toward the consummation of history, she looks ahead to the Lord who is coming. A restoration understood thus is not only impossible but also not even desirable. The Church moves forward to the consummation of history, she looks ahead to the Lord who is coming. Thus in tradition a growth occurs, in the sense that what was involved in the deposit inherited from the apostles is developed and unfolded. For those who hold this view, liturgy is not something officially prescribed ritual but a concrete celebration, fashioned as an authentic expression of the celebrating community, with the minimum of external control. For them the Missal is only a guidebook. Such a context should be understood beginning with eventual references to Sacred Scripture, interpretations of the Holy Fathers, liturgical reforms previously made and mystagogical catechesis. This fidelity must be presupposed; otherwise, one simply undergoes, and then is dilution and not vital assimilation. Rather, their individual structures possess a life of their own. To a question on the changeable and unchangeable elements in the liturgy and the issue of inculturation in the mission lands, Cardinal Ratzinger replied as follows: To that extent the new Missal is only providing a framework for mission lands. These things should not be taken too naively and simplistically, he says.

**Active Participation and Pastoral Implications** One of the contributions of Vatican II was the impetus it gave to the active participation of the faithful. But, Vatican II also included silence as part of active participation. This is what is new and distinctive about the Christian liturgy: This applies also to the heart of the liturgy: Therefore, referring to CCEO " , the Roman Instruction considers custom as the fruit of the continuous and uncontested practice of the local community and precious because it is rooted in the life of the people.

**Lessons from Latin Liturgical Renewal** In the first century ca. The Latinization of the Western liturgy began in North Africa from the third century, thanks to Tertullian, Cyprian, Augustine and others. Despite the Roman proverbial veneration for the traditions, they decided in favour of Latin language which people understood. It was accompanied also by creativity composing new prayers in Latin itself. The normal historical process of liturgical renewal had traditionally been the work of generations. The liturgical movement in the West began in 19th century France. Step One was restoration, a process whereby rites were slowly purged of less suitable later accretions and returned to a purer and more authentic state. This restoration phase, a slow, step-by-step renewal, was based on and accompanied by a lengthy process of study, lively debates and the propagation of ideas through journals and Liturgical Weeks; the founding of new liturgical periodicals, centres and societies" all leading over a period of several generations, to the reforms of Vatican II. And underlying this official restoration, providing its firm foundation, was a massive effort of scholarship in the gathering, collating, editing, and studying of manuscripts and other liturgical and theological sources. In short, a whole century of intensive scholarship and maturation ultimately paved the way for the liturgical reforms of the Roman Rite in Vatican II.

**Liturgical Language** The liturgical texts are meant to nourish the faith of the people and to lift their hearts and minds to God. This is possible only when the texts are effective to

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communicate the message intended by the texts. Hence a good translation is necessary. The non-verbal parts of the liturgy symbols, gestures etc. While some gestures, symbols, words etc. This problem can be solved in two ways: The words used in the liturgy as well as in the Bible are not intended primarily to express the interior disposition of the faithful; rather, they express truths which transcend time and space No. While it is permissible to use the style of the vernacular, the translation must be integral without tarnishing the content, and without paraphrasing No. It is the task of the homily or catechesis to explain certain texts which may not be easily understood No. Anyway, the liturgical language is different from colloquial language or even literary language of the people. It has a genre of its own. It has to be created by use by every Church. The liturgical language is inspired by Bible, devotion, spirituality etc. It is essentially a symbolic language and is ordered to express the divine. A remark of Taft is relevant in this context: Sometimes, this will mean liturgical reform and change. How should that be done? Vatican II and the Roman Pontiffs have already provided the fundamental principles and guidelines. Though these principles were proposed in the Syro-Malabar Synod held in the Vatican in , they were not taken up for discussion by the Syro-Malabar bishops at any stage. It may be useful to ponder over them in the present context. Authentic tradition cannot be considered in a vacuum outside of history. That is not to say that what happened in those years was always positive, nor is to say that some of it should not be cast into the rubbish. Catholicos Mar Aba introduced some Greek anaphoras in 6th century. Many similar changes occurred in the Liturgy of the Hours. Nor can it take away from the local Ordinary his right and duty to resolve concrete pastoral issues in the light of the overriding law of the good of the faithful.

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*In some ways, the experience of inculturating the liturgy in India was similar to that of Africa. There was a flurry of experiments in the 's and 's and then relative inaction on.*

This life in Christ is so rich a reality that there are as many valid theological approaches to it as there are to the mystery of Christ. This article will study the possibility and characteristic features of an Eastern approach to Catholic moral theology in the light of the communion ecclesiology of Vatican II with special reference to the multi-ecclesial context of the Catholic Church in India. A Recent Theological Awareness At the first hearing, it may sound strange to speak about an Eastern approach to Catholic moral theology. The spontaneous reaction would be: This short paper is an answer to this question. The faith and morals of the Church must be studied, explained and interpreted in the light of her different ecclesial traditions and cultural backgrounds. Being faithful to the common catholic teachings on faith and morals, each individual Church[1] develops her own ways and expressions to explain and to live the same faith and morals of the Church. This idea will be clearer in the light of the rich theological teachings of Vatican II on communion ecclesiology. It is but a newness of approach and emphasis. This does not mean that the ethical thinking and living of one individual Church is entirely different from those of another individual Church or of the universal Church. The possibility of an Eastern approach to moral theology is a fairly recent theological awareness in the Catholic circle. Among the Catholic moral theologians, it is B. The ecclesial and cultural diversity in the Catholic Church It is a fact that most of the moral concepts human act, moral law especially natural moral law, moral conscience, virtues and sins, etc. Now it is high time that we familiarised ourselves with the other legitimate theological traditions, both Western and Eastern in the Church. The solid theological contributions of the Eastern Churches It is right to say that the East contributed much to the theological developments of the various branches like trinitarian theology, christology, soteriology, pneumatology, anthropology, ecclesiology, liturgy, sacraments, monasticism, mysticism, spirituality, mariology, iconography, Church discipline, etc. A healthy appreciation of the theological wisdom of the East and the West Mutual appreciation of the riches of the Western and Eastern theological traditions will result in the enrichment and organic growth of both traditions, rather than the dominion of the one at the expense of the other so that we can have a fuller understanding of the mystery of Christ and the life in Christ. Referring to the need for a balanced re-integration of Eastern and Western perspectives in moral theology, B. In this study, after making a very brief analysis of the theological possibility of an Eastern approach to catholic moral theology, we will make an attempt to outline some important general characteristics of the Eastern moral theological reflections. Then we will concentrate on the East Syriac tradition and its understanding of moral life as contributing to catholic moral theology. Finally we will also make a study on the moral vision, moral life and moral formation of the Syro Malabar Church 3. Recent studies go a step further. As Sebastian Brock, an eminent scholar of this century in the Syriac patristic studies, comments, unlike human beings, the Church is endowed, not just with two lungs but with a third lung as well, from which she also needs to learn to breathe once again. This tripartite approach to theology has now become well accepted among catholic theologians. The Latin, Greek and Syriac theological traditions in the world of theology are not rivals, each contending for primacy; rather we should understand each theological tradition as complementing the others. All too often in the past, one theological tradition has tried to dominate the others, thus creating a serious imbalance and impoverishment of the Christian tradition. Each tradition needs to recognise the value of the other traditions and thus be enriched by them. It leads us naturally to the urgency of the need to learn also from the East in moral theology as well. Canon 28 of the Eastern Code states: Each individual Church with her own apostolic Christ experience is a particular incarnation of the Church of Christ in a socio-cultural context. Since the cultural situation in the East was varied and complex, we may not see a single monolithic form of Christian life among the Eastern Churches. There developed different patterns of ecclesiastical organisation and disciplines in the East OL, 7. If

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the Church of Christ is a communion of different ecclesial traditions, it is natural that her deposit of faith and morals shall be explained in the light of her different ecclesial traditions and socio-cultural backgrounds. Commenting on the possibility of pluralistic approaches in moral theology, substantiated by cultural and ecclesial diversities, S. Majorano speaks along these lines in a pertinent way. The multiplicity and variety of factors, indispensable for a correctness of moral theological reflections and proposals are much emphasised in these years. This has influenced, in a particular manner, the context of moral theological reflections that make it impossible today to speak of a single model of moral theology. The inculturation of faith in diverse human groups brings out the different ecclesial emphases and specific perspectives within the communion of the universal Church. Contemporary Understanding Ethics as an independent theological discipline has not been cultivated very much in the East but is seen as an integral part of dogmatic theology in the context of a holistic theological reflection. That which could be more properly said is that Oriental moral theology has assumed neither the same systematisation nor the amplitude that it has had in the Latin tradition owing to a different conception of the relationship between the Church and the world, a different penitential praxis, a different role of theology and the magisterium of the Church and finally due to the formidable influence exerted on the form of Occidental knowledge by the idea of science. The Westerner tends to emphasise the moral aspects of the sacramental and spiritual life, the strength received to aid him in his pilgrimage towards the final beatitude. Grace is seen as a principle of meritorious action, restoring to man the capacity for salutary works. The Oriental, however, sees man more as an imperfect similitude of God, which grace perfects. His life in Christ is a progressive transfiguration into the likeness of God. Less is said of merit, satisfaction, and beatitude than of divinization, transfiguration and the gradual transformation of man into the image of God. The distinctive mark of the Eastern Churches compared to the Western Churches is the substantial difference in the organisation of theological disciplines and the lack of a distinct form of sufficiently organised moral reflection. Farrugia says, ethics in eastern theology is never a matter of moralisation, isolated from the faith context provided by dogma in the overall context of liturgy. Characteristic Features of the Moral Reflections in the East We have just analysed the theological possibility of an Eastern approach to moral theology. It is natural that this approach will have some characteristic features as well. The moral theological characteristics that we present below are some of the possible deductions, drawn from the general characteristics of the Eastern theological approach. This does not mean that they are exclusive to the Eastern moral theological reflections alone. They are also seen in the Western tradition as well. This life in Christ grows through the assimilation of man into Christ and to his gospel ethos, which is the basis of all Christian moral norms. Such a life in Christ is nurtured by the sacraments of the Church, especially by the Eucharist, and manifests itself as a progressive deification of the faithful in the Church by the action of the Holy Spirit. Biblical Freshness in the Moral Approaches Biblical freshness is a characteristic feature of the Eastern moral theological reflections. Even when the moral theological concepts gave way to the philosophical categories in the West, the Eastern Churches have ever kept alive the biblical freshness in their moral theological reflections. More than developing any principle, the Eastern moral thought speaks about a virtue ethics. Continuation of the Theology of the Fathers Eastern moral reflections are mainly said to be the continuation of the moral thinking of the fathers. Therefore it needs a minimum familiarity with their theological visions, for, the fathers accompany and penetrate into the whole life of the faithful in the East. As students of moral theology, if we search for a systematic moral thinking among the fathers, we may not find a systematic moral theological reflection among them as we understand it today. The fathers were unaware of the distinction between morality and spirituality that became customary in later periods. They saw divine revelation as a unified whole. They never separated moral theology from theology proper. The fathers always saw *bios christianos* as a unified entity of which Christ was the centre. A Unified Vision of the Sources of Moral Theology A unified vision of theology is primarily an Eastern characteristic, while compartmentalisation is that of the West. Actually one can hardly find in the entire religious literature of Byzantium, any systematic treatment of Christian Ethics or behaviour but rather innumerable examples of moral exegesis of scripture and ascetical

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treatises on prayer and spirituality. The basic affirmation that every man, whether Christian or not, is created according to the image of God and therefore called to divine communion and deification was of course recognised but no attempt was ever made to build a secular rational ethics for man in general. In the words of B. The Liturgico-Sacramental Character of the Moral Life The liturgico-sacramental character of the moral life is also an essential characteristic of the Eastern tradition. It has also a pedagogical value in forming the moral conscience of the faithful through its signs and symbols. Vatican II very strongly reminds us of the educative and pastoral nature of the liturgical celebrations SC, Worship and the moral life are not two distinct realities but are closely interrelated. Liturgy is the paradigm of Christian identity and commitment. The Christian tradition has long expressed the profound relationship between liturgy and theology in terms of the normative principle *Lex orandi, lex credendi*: We can say that liturgy is the fulcrum around which the whole Christian moral life moves. Thus the traditional principle of theology could also be further expanded to include the *lex vivendi*; thus we can say *lex orandi, lex credendi, lex vivendi*. Liturgy as the celebration of the ethos of the people of God, is the place, where theology, spirituality and ethics are contained and expressed. The Anthropological Foundation of Moral Notions Eastern moral theology strives to identify itself with the ontology of salvation and the personalisation of man into Christ and therefore naturally endeavours to converge decisively with anthropology as well. Being moral means to be conformed to the image and likeness of God. It is a progressive therapeutic process, a restorative action realised by Christ, the divine physician of body and soul. Salvation is the integral reconstruction of man into the harmony of being. Each and every human being is called by God to a life in Christ, to a life of communion with the Triune God and to a participation in the divine life. Man as the moral subject of the call of God, responds personally and freely to this call in the very context of his life. Already created in the image and likeness of God, we are called by grace to share in the divine life, to become God-like. Hence we can say that in the Eastern moral theology, moral theology is closely linked to anthropology. Ecclesiastical Economy *oikonomia* as a Moral Attitude of the Eastern Mind *Oikonomia* is an important notion in Eastern theology, especially in the moral, canonical and pastoral praxis. In Eastern theology, it also denotes the concessions to human weaknesses made by the Church, which in particular cases dispenses the faithful from the strict observance of the canonical prescriptions. In view of the greater good of the faithful and without increasing the evil, the pastor is called to look at the moral norms and human frailties. *Epikeia* refers to an interpretation the human law not according to its letter but according to its spirit in those border cases which have not sufficiently been taken into consideration by positive law. Therefore it is true to say that the ethical reflections in the East are more familial rather than juridical or legal in character. In the moral reflections, a master-servant model is seen in the West; whereas a father-son model is seen in the East. A Paradigm for an Eastern Approach to Catholic Moral Theology After having made a general presentation of the relevance and characteristic features of Eastern moral thinking, we now concentrate on the East Syriac tradition, which is one of the six ecclesial traditions in the Catholic communion of Churches. Here we discuss some pertinent features of its moral theological reflections. The East Syriac Understanding of the Christian Moral Life Besides the general characteristics of the Eastern moral approaches that we have just seen, we now speak of some of the characteristic features of Christian life in the Syriac tradition. Syriac fathers usually combine both the Johannine vision of baptism as a rebirth and its Pauline symbolism of death and resurrection, thus providing a very rich understanding of the meaning of baptism. In the earliest texts, more prominence was given to the Johannine perspective and it is only from the late fourth century onwards that the Pauline perspective was given greater emphasis. The Syriac tradition sees Christian baptismal life as a life of betrothal to Christ. Your guests are the senses and thoughts. It sustains the energy of all the forces of body and soul. It is the source of human acts.

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