PREFACE.

In connection with the great Marian Congress Celebrations held in Madras on the 4th, 5th, and 6th of January 1921 a Syriac ‘Rasa’ or Pontifical High Mass was solemnly celebrated at the request of the Religious Ceremonies’ committee on the second day at 6.30 A.M. in the special Sanctuary in the great Congress Square. We well remember the eager crowds that thronged into the Hall that morning just to catch a glimpse of the beautiful ceremonies, rites and intonations of the Syriac Pontifical, so long in use on this side of the Ghats but also alas so little known even in places which...
witnessed the life, labours and martyrdom of the Apostle of our land. It was indeed a pity that, on that memorable occasion there was no Manual in English with which the faithful assembled could have followed the imposing sacred functions performed before them or understood their meaning. Quite a host of them, clerical and lay, complained of this lack and everybody interested, recognised at once that their reproach was serious consideration. On returning, we had opportunities of knowing first-hand, that several of our young men too, who are now in our Secondary Schools and Colleges or are just leaving them, entertained the same views, that the 'Rasa' should
be made intelligible to the English-knowing public; while certain others argued for a Malayalam translation for the very same reasons. Owing to pressure of duty we could not put our hand to it immediately; in time however we set ourselves to the task and both the translations are now offered to the eager public.

It has been our endeavour to make this translation keep also to the original as strictly as possible. How far the effort has proved a success, we leave the sympathetic critic to judge. Here it behoves us to say that the prayers, supplications, etc, after the Offertory are more or less the same both for the 'Rasa' and the ordinary
low Mass. And quite at the end we give a few short prayers for Confession, Communion and thanksgiving just to make the book serve as a little prayer-book as well.

In conclusion, we beg to express our sincere thanks to all—and they are many—who have helped and encouraged us in the getting-up of this volume. One name, however, deserves special mention, that of the Rev. Fr. Cyriac Mannanal, Rector of the diocesan Petit Seminary Changanacherry, to whom we owe a deep debt of obligations for his ready co-operation and many valuable helps.

Feast day of St: Andrew.

1923
THE 'RASA'
THE SYRIAC
PONTIFICAL
HIGH MASS

The Rasa-celebrant with the assistants, enters the sacristy to don for mass and the choir begins singing aloud:

Let me enter into Thy house and fulfil to Thee by holocausts the vows which my lips have settled. Remember us not, in our transgressions as well as in those of our forefathers.

* Ordinary priests also are allowed to officiate at such a Mass.
Nor do Thou avenge us, O Lord Our God, for our iniquity.

In the meantime robed in their proper vestments — the deacon and the subdeacon wearing their dalmatics, the archdeacon his surplice, stole and cope, and the master of ceremonies his surplice and cope — they proceed from the sacristy to the altar. This procession is headed by two acolytes surpliced one on each side of the thurifer, followed by the subdeacon; the deacon, and the celebrant, coming one behind the other; while the archdeacon on the right and the master of ceremonies on the left side of the celebrant bring up the rear. Celebrant on entering the presbytery, in a low voice says:—

I will come unto the Sanctuary of God and unto God who maketh my youth glad.

Having approached the foot of the altar, the deacon and the subdeacon with the thurifer and the acolytes step behind, the deacon taking his place behind the archdeacon and the subdeacon behind the
master of ceremonies, while the acolytes take their places in the rear with the thurifer in the middle.

If there is no master of ceremonies the archdeacon stands always on the left side of the celebrant. The deacon in this case should not take the place of the archdeacon. And whenever the deacon approaches the celebrant, the subdeacon too goes up to the left side of the celebrant.

The celebrant removes the biretta, and bowing recites:

Unto Thy house I have entered and before Thy throne I have adored O merciful Lord: forgive me my trespasses and my sins.

At this all the others genuflect. Then the celebrant makes the sign of the cross with them, saying in a low voice:

In the name of the Father and of the Son and of the Holy Ghost. Amen. Holy, Holy, Holy, the Lord God the Powerful, heaven and earth are filled with His glory, and with the nature of His essence, and with