



CHRISTIAN  
MUSICOLOGICAL  
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*Sixteenth Annual Pilgrimage*

to

*Our Lady of Good Health, Vailankanni*  
at the Basilica of the  
National Shrine of the Immaculate Conception  
Washington, DC

by Catholics from the Indian Subcontinent

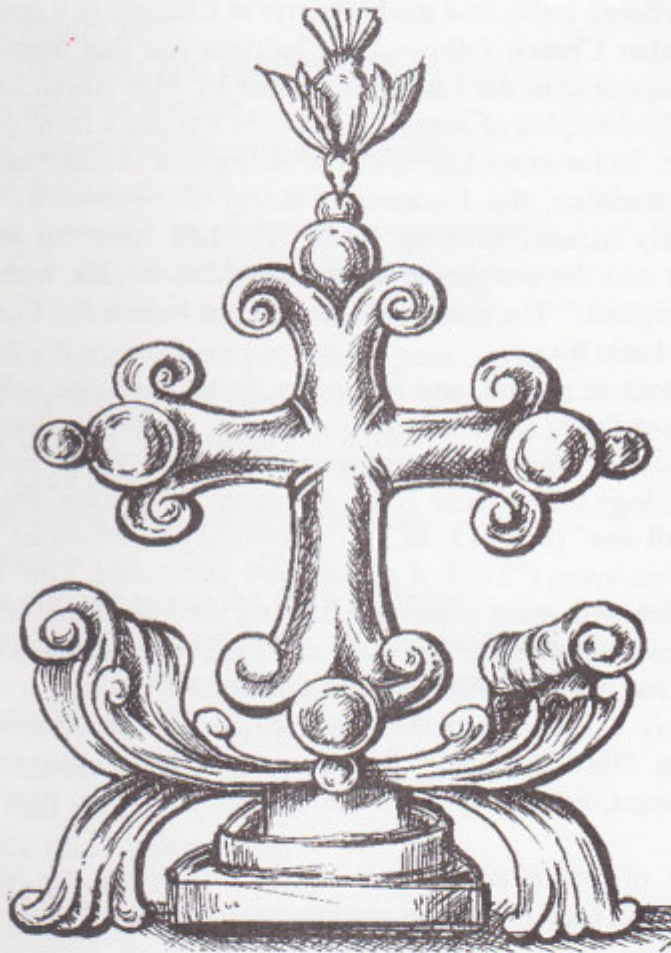
September 7, 2013

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# Qurbānā Solemn High Mass Of The Syro-Malabar Church



Basilica of the National Shrine of the Immaculate Conception  
Washington, D. C. September 7, 2013

*(For private use)*



### General Information

The Syro-Malabar Church is one of the 21 Eastern Churches that constitute the Catholic communion. With 3.25 million members, it is the second largest among the Eastern Catholic churches. The term “Syro-Malabar” refers to the Syriac language that was originally used in the liturgy, and the Malabar region that is currently known as Kerala, India. The Syro-Malabar Church is one of the eight churches among the St. Thomas Christians in India (over 6 million) that trace the origin of their faith to Thomas the Apostle who is believed to have preached the Gospel in South India, and died a martyr at Chennai in Tamil Nadu, in AD 72.

The Syro-Malabar Church follows the Chaldean rite that originated in Persia. The Eucharistic prayer (*Anaphora*) in the liturgy is written by Mar Addai and Mari (believed to have been among the 72 disciples of Jesus, Lk 10:1) in Syriac, a form of Aramaic that Jesus and His disciples spoke. So far as we know, this is the earliest extant Anaphora.

In the Syriac tradition, the Eucharistic liturgy is referred to by a Semitic word, *Qurbāna* which literally means “offering” (Mk 7:10-12). After an introductory dialogue between the Celebrant and the congregation, the *Qurbāna* begins with the Nativity hymn, “Glory to God in the highest.” The penitential rite comes before the Communion rite, not at the beginning as in the Latin liturgy.

The Lord’s prayer is special, and it appears three times: the solemn form soon after the Nativity hymn, the ordinary form before Communion, and the solemn form again before the final blessing. The solemn form includes the angelic hymn “Holy, holy, Thou art holy” (Is 6:3; Rev 4:8) and Doxology (“For Thine is the Kingdom ...”). Also, the text uses the phrase “deliver us from **the evil one**” (Mt 6:13, Jn 17:15), instead of “deliver us from evil.”

The Resurrection hymn (“Lord of all, we bow and praise You”), which is unique to this liturgy, is sung twice with great solemnity. During the hymn, the veil of the sanctuary is removed, and the Deacon incenses the sanctuary and the congregation. The *Trisagion* (Greek, “Thrice holy”) “Holy God, holy Mighty One, Holy Immortal One...” is sung three times with three different incipits (i. e. textual introduction). *Šurāya* (Syriac, “predication”) follows the first reading from the Old Testament; this hymn predicates the reason for the day’s celebration. The Celebrant, not the Deacon, carries the Gospel in procession and does the proclamation.

The exchange of peace takes place at the beginning of Anaphora, not before Communion as in the Latin rite. The congregation exercises the privilege of its priesthood (1Pet 2:5, 9) by signing in with “Amen” at the words of consecration (“This is my Body/Blood”) in the Institution narrative. This is absent in the Latin-rite Mass. Due to this, the communicants are not required individually to say “Amen” to the priest’s words (“the Body of Christ”/ “the Blood of Christ”) at the Communion. Epiclesis (invocation of the Holy Spirit) is at the end of Anaphora, not before the Institution narrative as in the Latin rite.

Source: [www.thecmsindia.org/syro-malabar-qurbana.html](http://www.thecmsindia.org/syro-malabar-qurbana.html) ©2013 Joseph J. Palackal

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**Marian Meditation (in Sanskrit) – During Offertory**

Pāpāraṇyawināśinīm sukṛtajām  
dēwēna pūrwam kṛutām  
Pāṇibhyām narapāpamuktidamamum  
diwyājamudbibhṛatīm  
Kanyām kāntimatīmanantakarūṇām  
wandārusamsēwitām  
Wandētwām mariyām samastajagatām  
Māta: pṛayachchāśrayam.

Śānthi, Śānthi Śānthi:

I salute you, O Mary, Mother of the universe! Give me, O Mother, refuge in you. Mary who is the destroyer of the wilderness of sin, who is born of Grace, who is created by God in the very beginning, who has held in her two hands the Holy Lamb who gives liberation to the world from sin, who is virgin, who is immensely beautiful and eminently kind, and who is always served by holy people. I salute you.

(Text: K. U. Chacko, trans: Dr. Augustine Thottakara, CMI, music: Dr. Joseph J. Palackal, CMI)





### **Introduction** (in Syriac)

C: *Puqdānkōn* (with your mandate)

A: *Puqdāneh damšīhā* (with the mandate of the Messiah)

### **Nativity hymn**

C: Glory to God in the highest (3).

A: Amen (3).

C: Peace and hope to people on earth, always and for ever.

A: Amen.

### **The Lord's Prayer with Thrice holy and doxology**

C: Our Father who art in heaven,  
Hallowed be Thy name; Thy kingdom come;  
Holy, holy, Thou art holy.

A: Our Father who art in heaven,  
Heaven and earth are full of Thy glory;  
Angels and men sing out Thy glory:  
Holy, holy, Thou art holy.

Our Father who art in heaven,  
Hallowed be Thy name; Thy kingdom come;  
Thy will be done on earth as it is in heaven.

Give us this day our daily bread, and forgive us our trespasses  
As we forgive those who trespass against us;  
And lead us not into temptation,  
But deliver us from the evil one.  
For, Thine is the kingdom, the power, and the glory  
For ever. Amen.

### **Psalms** (145:1-3, 146:1-3, 147:1-2)

A: I will extol you, my God, and my King;  
I will bless your name for ever.

Solo: Everyday I will bless you, Lord;  
I will praise your name for ever.  
Great is the Lord and worthy of high praise;  
God's grandeur is beyond understanding (I will...)

Solo: Praise the Lord, my soul. I shall praise the Lord  
All my life. Sing praise to my God while I live.  
Put no trust in princes,  
In mere mortals, powerless to save (I will ...)

Solo: How good to celebrate our God in song;  
How sweet to give fitting praise.  
The Lord rebuilds Jerusalem;  
Gathers the dispersed of Israel (I will...)

Solo: Praise to the Father, to the Son,  
And to the Holy Spirit for ever,  
As it was in the beginning, now and ever shall be.

A: Amen, Amen for ever.  
Alleluia, Alleluia, Alleluia (I will ...)

### **Resurrection hymn**

C: *"Lord, I have washed and purified my hands,  
And walked in procession around your altar."*

A: Lord of all we bow and praise you;  
Jesus Christ we glorify you;  
For, you give man glorious resurrection;  
And you are the One who saves his soul.

C: *Glory be to the Father, to the Son, and to the Holy Spirit  
From eternity and for ever. Amen.*

A: Lord of all we bow .....



**Trisagion (Thrice holy).**

D: Brothers and sisters, raise your voices,  
And glorify the living God.

A: (Syriac)

*Qaddisā alāhā* (Holy God)

*Qaddisā hailsānā* (Holy Mighty One)

*Qaddisā lā māyōsā* (Holy Immortal One)

*Esraham alain* (Have mercy on us)

C: Glory be to the Father, to the Son, and to the Holy Spirit

*Qaddisā alāhā* .....

Ch: From eternity and for ever. Amen.

*Qaddisā alāhā* .....

Solo: *Qaddisā .... alāhā ....*

*Qaddis, Qaddis Qaddis* (3)

D: Let us pray. Peace be with us.

**Reading from the Old Testament. Genesis 3: 9-15, 20 (Please be seated).**

After the reading

A: Praise be to the Lord, our God.

***Śurāya*** (Hymn of predication). (***Please stand***)

C: “*The heavens proclaim the glory of God.*”

A: With the hymns of the Holy Spirit  
And the hymns of Alleluia,  
Let us commemorate the feast of [Mother Mary];  
Let us now celebrate on this altar.