



SYRO-MALABAR CATHOLIC EPARCHY OF MISSISSAUGA

For the Glory of God

Prot. No.70/2020

June 11, 2020

DECREE

Establishing the Liturgical Statutes of the Syro-Malabar Catholic Eparchy of Mississauga Regarding the Celebration of the Holy Qurbana (*Ad Experimentum*)

Every liturgical celebration is an action of Christ the High Priest and of His Mystical Body, which is the Church. Through the liturgical celebrations of the Church, we participate in the Paschal Mystery of Christ. It requires the active participation of the People of God in the work of God. For every Eparchy it is an urgent need to state unambiguous rubrics about the liturgical celebration. Considering that “the Eparchial Bishop, as the moderator, promoter and guardian of the entire liturgical life in the Eparchy committed to him, must be vigilant that it be fostered as much as possible and ordered according to the prescriptions and legitimate customs of his own Church *sui iuris*.” (c. 199 §1) Therefore the **Liturgical Statutes of the Syro-Malabar Catholic Eparchy of Mississauga** regarding the “**Celebration of the Holy Qurbana**” has been prepared based on the Code of Canons of the Eastern Churches, Code of Particular Law of the Syro-Malabar Church, Norms given in the Liturgical Texts and in consultation with the presbyterium of the Eparchy of Mississauga.

By this decree, I, Mar Jose Kalluvelil, with the legislative authority invested with me as the Eparchial Bishop of Mississauga, hereby establish the following norms to regulate matters relating to the Celebration of the Holy Qurbana in the Syro-Malabar Catholic Eparchy of Mississauga, *ad experimentum*. These norms will take effect on June 19, 2020, the feast of Sacred Heart of Jesus and it will remain in effect until it is amended or revoked according to the norm of law by me or my successors. All contrary dispositions notwithstanding.

Given from the Eparchial Curia at Mississauga, on June 11, 2020, the feast of the Body and Blood of Jesus.

Fr. John Mylamvelil
Chancellor

† Mar Jose Kalluvelil
Bishop of Mississauga

**The Liturgical Statutes of the
Syro-Malabar Catholic Eparchy of Mississauga
Regarding the Celebration of the Holy Qurbana
(*Ad Experimentum*)**

1. General Norms

- 1.1. In the Eparchy, the Eparchial Bishop is the moderator, promoter and guardian of the entire liturgical life. No other person can add to, remove, or modify the Sacred Liturgy in the Eparchy. Hence, all are expected to administer the sacraments according to the norms and rubrics given in the Liturgical Texts, the prescriptions and lawful customs envisaged by the CCEO, decisions of the Synod of Bishops of the Syro-Malabar Church and as directed by the Eparchial Bishop, in our Eparchy (c.199).
- 1.2. Through the sacraments, which the Church is bound to dispense to communicate the mysteries of Christ under visible signs, our Lord Jesus Christ sanctifies people by the power of the Holy Spirit, so that they become in a unique way true worshippers of God the Father and are inserted into Christ and the Church, His Body; therefore all Christian faithful, especially sacred ministers, are to observe diligently the prescriptions of the Church in the conscientious celebration and reception of the sacraments (c.667).
- 1.3. A priest requires the permission of the Eparchial Bishop or the parish priest to administer sacraments and sacramentals in a parish outside his jurisdiction in our Eparchy.
- 1.4. Catholic ministers licitly administer the sacraments only to Catholic Christian faithful, who, likewise, licitly receive the sacraments only from Catholic ministers (c.671§1).
- 1.5. If necessity requires it or genuine spiritual advantage suggests it and provided that the danger of error or indifferentism is avoided, it is permitted for Catholic Christian faithful, for whom it is physically or morally impossible to approach a Catholic minister, to receive the sacraments of Penance, the Eucharist and

Anointing of the Sick from non-Catholic ministers, in whose Churches these sacraments are valid (c.671§2).

- 1.6. Catholic ministers licitly administer the sacraments of Penance, the Eucharist and Anointing of the Sick to Christian faithful of Eastern Churches, who do not have full communion with the Catholic Church, if they ask for them on their own and are properly disposed (c. 671§3).
- 1.7. The sacraments of Baptism, Chrismation with Holy Myron and Sacred Ordination cannot be repeated. If a prudent doubt exists as to whether they have been truly or validly celebrated, and the doubt remains after a serious investigation, they are to be administered conditionally (c. 672).
- 1.8. The minister should celebrate the sacraments according to the liturgical prescripts of his own Church *sui iuris*, unless the law establishes otherwise or he himself has obtained a special faculty from the Apostolic See (c. 674 §2).
- 1.9. Everyone should be taught not only to receive the sacraments in a worthy manner but also to live a sacramental life. Extravagance and scandal are to be avoided in connection with the celebrations like Baptism, Solemn Holy Communion, Holy Orders and Marriage.
- 1.10. A visitors' diary should be kept in every parish to enter the name, address and the signature of priests who come to celebrate sacraments and sacramentals.

2. Celebration of the Holy Qurbana

- 2.1. In the Divine Liturgy through the ministry of the priest acting in the person of Christ over the offering of the Church, that which the Lord Jesus himself did at the Last supper is perpetuated in virtue of the Holy Spirit. Jesus gave to the disciples His Body on the Cross offered for us and his Blood poured out for us, establishing the true and mystical sacrifice. In this Offering, the bloody sacrifice of the Cross is commemorated and actuated and shared by the Church both as an offering and as a communion to signify and perfect the unity of the people of God in the building up of His Body which is the Church (c. 698).

- 2.2. The norms, promulgated by the Synod of Bishops of the Syro-Malabar Church, for the celebration of the Holy Qurbana, are to be observed with great fidelity. Priests who faithfully celebrate Holy Qurbana according to the liturgical norms and communities which conform to these norms, quietly but eloquently demonstrate their love for the Church.
- 2.3. Liturgy is never anyone's private property, be it of the celebrant or of the community in which the mysteries are celebrated. No one is permitted to undervalue the mystery entrusted to our hands; to feel free to treat it lightly and with disregard for its sacredness and universality.
- 2.4. Though only a fasting for one hour is obligatory before receiving the Holy Eucharist, the faithful are exhorted to have longer period of fasting and preparation before receiving the Holy Eucharist. (PL Art. 141).
- 2.5. When bishops and priests of different Church *sui iuris* concelebrate, all the prescriptions of the liturgical books of the principal celebrant shall be observed. But each concelebrant shall wear appropriate vestments of his own Church *sui iuris* (c. 701).
- 2.6. Catholic priests are forbidden to concelebrate the Divine Liturgy with non-Catholic priests (c. 702).
- 2.7. A visiting priest is not permitted to the celebration of the Divine Liturgy, unless he shows letter of recommendation (letter of suitability) from his own hierarchy to the parish priest. Priests shall keep the aforementioned letter when they go to another Eparchy to celebrate Divine Liturgy (c. 703). The visiting priest has to give a copy of the letter of recommendation to the parish priest for documentation.
- 2.8. All the faithful have the responsibility to take part in the liturgical celebration with the parish community especially on Sundays and other feast days. For a better participation in the Eucharistic celebration, the faithful may use the liturgical text prescribed for the people.

3. Structure of the Church

- 3.1. The Eparchy of Mississauga consists of Syro-Malabar Faithful migrated to Canada from different Syro-Malabar Eparchies with diverse liturgical backgrounds. However, we need to maintain unity and communion among our faithful and in the liturgical celebrations.
- 3.2. In our Eparchy, when we construct churches, buy existing churches or when other buildings are being converted into our church, the Eparchial Statutes and the direction of the Eparchial Bishop must be followed. However, the existing consecrated churches may maintain the *status quo* until further renovation. Here are the directions to be observed regarding church interior in our Eparchy:
 - 3.2.1. The structure of the church has three parts, namely: the *Haykala* (Nave), the *Questroma* (Choir) and the *Madbaha* (Sanctuary).
 - 3.2.2. *Haykala* is the place where the congregation gathers.
 - 3.2.3. The *Questroma* is one step above the *Haykala*. A *Bema* for the Liturgy of the Word should be arranged at the center of the *Questroma*. There shall be two Lectionary reading stands for the faithful on either side of the *Bema*.
 - 3.2.4. The *Madbaha* is three steps above the *Questroma*. Altar should be placed at the center of the *Madbaha*, attached to the Sanctuary wall. There should be two *Bethgazza* on either side of the *Madbaha*. The chalice is set on the *Bethgazza* at the right side of the congregation and the paten on the *bethgazza* at the left side of the congregation. On the left *Bethgazza* are kept water for washing the hands and a towel for wiping them. Only those objects which are used in the Holy Qurbana are placed on the Altar (Chalice, Paten, Ciborium, Gospel Lectionary and *Taksa*). Relics, flowers, candles, etc., are not to be placed on the Altar. Tabernacle is to be permanently fixed preferably at the center of the Sanctuary wall.
 - 3.2.5. There shall be a place, *Beth-sahde* (house of martyrs), for keeping the relics and the Holy Myron at any side of the *Madbaha* or *Haykala*.
 - 3.2.6. The statue of the Risen Lord on the background of cross is to be fixed at the center of the Sanctuary wall.

- 3.2.7. Mar Thoma Sleeva (Saint Thomas Cross) is to be placed at the center of the *Bema*. Crucifix or Mar Thoma Sleeva may be placed at the right side of the Altar. However, during the *Raza* Qurbana Mar Thoma Sleeva is to be used.
- 3.2.8. Baptismal Font/Baptistery could be arranged at any side of the *Questroma*.
- 3.2.9. Anything other than liturgical celebration is to be avoided on the *Madbaha*, the holiest place in the church.

4. Liturgical Celebration

4. The following are to be observed in the liturgical celebrations in our Eparchy:
- 4.1. The decisions of the Syro-Malabar Bishops Synod regarding the celebration of Holy Qurbana must be observed in our Eparchy. Since the liturgical text is approved by the competent authority of the Church, nobody is allowed to introduce, change, avoid or substitute anything in the text according to one's choice. Hence only the prayers and hymns given in the *taksa* (text) approved by the Syro-Malabar Synod should be used in our Holy Qurbana. The options given in the *taksa* can be used according to the discretion of the priests.
- 4.2. "Liturgy of the Word" is to be celebrated at the *Bema* facing the congregation and the "Liturgy of the Bread" at the Altar facing the *Madbaha* (Sanctuary).
- 4.3. Where we do not have our own church, it is highly recommended, if possible, to arrange a *Bema* (a portable table) to celebrate "the Liturgy of the Word" facing the congregation. "The Liturgy of the Bread" is to be celebrated at the Altar facing the *Madbaha*.
- 4.4. There are nine seasons in the Liturgical Year. The *Propria* or prayers and hymns appropriate to the spirit of each season shall be used in the Divine Liturgy.
- 4.5. The Lectionaries of Old Testament, Epistle and Gospel shall be used in the Divine Liturgy.
- 4.6. There are three forms for the celebration of Holy Qurbana: The Most Solemn Form (*Raza*), the Solemn Form and the Simple Form. The factors of solemnity

are: the celebrant, the sacred rites, the readings, the chants, the use of incense etc. It is recommended to celebrate the Holy Qurbana in the Most Solemn Form (*Raza*) at least once in a year in the feast days such as *Dukhrana* (July 3), Assumption of Our Lady (August 15) or the parish feast.

- 4.7. It is highly desirable that on Sundays and Feast days, at least the principal Qurbana be celebrated solemnly.
- 4.8. It is recommended that Holy Qurbana is to be celebrated in English for children studying Catechism.
- 4.9. If there is an offertory procession, it is to be at the beginning of the Holy Qurbana before the hymn “*Annapesaha*”.
- 4.10. During the diaconal proclamations and *Karozutha* (Prayers of Proclamation) the altar servant faces the congregation.
- 4.11. In the Liturgy the names of the Major Archbishop and the Eparchial Bishop are said as follows: “for the Major Archbishop, Mar (Name), the father and head of our Syro-Malabar Church, Mar (Name), the father and head of our Eparchy.” We do not use the house name (Surname) of them in the Divine Liturgy.

5. Postures During the Holy Qurbana

- 5.1. The prescriptions given in the approved *taksa* shall be followed with regard to the postures during the celebration.

5.1.1. *Stand:*

- From the beginning of the Qurbana till the beginning of the scriptural readings.
- During the Gospel reading
- From the Karozutha till the beginning of “Have mercy on me, O God, in your loving kindness...”
- From the “Our Father” before communion till the end of the Qurbana

5.1.2. *Sit:*

- During the Old Testament and Epistle readings and homily

5.1.3. *Kneel:*

- From “Have mercy on me, O God, in your loving kindness...” till the beginning “Lord our God, make us worthy to be in your presence with the confidence...”

6. Holy Communion

- 6.1. Besides the reception of the Divine Eucharist in paschal times, its frequent reception, especially on Sundays and other days of obligation and solemn occasions, is to be fostered (PL Art. 142).
- 6.2. The tradition of the Oriental Churches in general and of the Syro-Malabar Church in particular, upholds the way of receiving the Holy Communion in double Species. Therefore, Holy Communion in both Species is recommended in our Eparchy as far as possible. Sufficient hosts are to be blessed in each Eucharistic celebration for the distribution to the faithful.
- 6.3. Preservation of the Eucharist is to be done for the needs of *Viaticum* and adoration. It is not recommended to consecrate countless Holy Eucharist every day and keep it in the tabernacle. Parish priests and chaplains are to make sure that the consecrated hosts are changed possibly every week at the parish churches and the convents.
- 6.4. A person who has already received the Holy Qurbana can receive it a second time on the same day only within the Eucharistic celebration in which the person participates. Occasions of receiving Holy Qurbana for a second time on the same day can be Sacraments of Initiation, Solemn Holy Communion, Marriage, Wedding Anniversary, Priestly Ordination, Funeral Service, etc. A third time reception of the Holy Qurbana on the same day is not permitted.
- 6.5. The Christian faithful who are in danger of death from any cause are to be nourished by Holy Qurbana in the form of *Viaticum* even if they have been nourished by Holy Qurbana on the same day.

7. Solemn Holy Communion

- 7.1. According to Oriental tradition the Sacraments of Initiation – Baptism, Chrismation with Holy Myron and Holy Communion – are to be administered together.
- 7.2. Although Holy Communion is given at the time of Sacraments of Initiation, it is to be solemnly administered after a person has attained the age of reason after due catechetical instruction and the reception of the Sacrament of Penance (c. 697, PL Art. 135 §1).
- 7.3. Solemn Holy Communion is generally conducted in one's own parish. If it is to be done in another parish, permission should be obtained from the proper parish priest. A notification regarding the reception of the Solemn Holy Communion shall be given to the proper parish priest.

8. Reception of Holy Communion

- 8.1. In all circumstances only the priest or other ministers commissioned by the Church are entitled to distribute the Holy Communion and the faithful have to receive it as a gift from God.
- 8.2. Only a priest has the right to take and receive the Divine Eucharist by himself (PL Art. 144 §1).
- 8.3. Holy Communion may be distributed either on tongue or hand.
- 8.4. Whenever the Holy Communion is distributed in double species, reception on tongue is highly preferred. In case someone wishes to receive Holy Communion in double species on hand, the following are to be observed:

The minister distributing the Holy Communion takes the Host, dips it partly in the chalice and the communicant receives it with the thumb and forefinger of the right hand placed above the left palm and then consumes it. Anyhow, special instruction shall be given to the faithful and utmost care should be taken to distribute Holy Communion by intinction in hands to avoid disrespect. In this case communion plate must be used.

8.5. Whenever Holy Communion is given in hand the following are to be observed:

The communicant receives from the minister the Sacred Host in the left palm placed above the right palm in the form of a cross, then takes the Host by the thumb and forefinger of the right hand and consumes it.

8.6. Proper instructions should be given to the faithful before introducing the practice of receiving Holy Communion in hand so that all may, with due reverence, receive the Holy Eucharist. The communicant who receives the Holy Communion in hand should consume it then and there.

9. Extraordinary Ministers for Distribution of Holy Communion

9.1. Priests and Deacons are the ordinary ministers of Holy Communion (PL Art. 143). Whenever there are sufficient number of ordinary ministers, extraordinary ministers shall not be deputed to distribute Holy Communion (PL Art.144 §2).

9.2. The following categories of persons may be commissioned as extraordinary ministers. (i) Major seminarians who have received at least the order of *Karoyusa (Karoya)*. (ii) Religious brothers and sisters who have made their final profession. (iv) Specially chosen and commissioned lay people of good standing (PL Art. 144 §3).

9.3. Members of non-clerical religious institute and lay people who are to be extraordinary ministers of Holy Communion must be presented by the parish priest and commissioned by the Eparchial Bishop (PL Art.144 §4).

9.4. The extraordinary ministers from the members of non-clerical institutes and lay people shall be commissioned for a term of two years. They may be recommissioned by the Eparchial Bishop upon the recommendation of the parish priest.

9.5. All the extraordinary ministers of Holy Communion shall be given special training as decided by the Eparchial Bishop. The extraordinary ministers shall perform their service according to the directions of the parish priest (PL Art.144

§5-7). They shall wear a humeral veil (*vedhakustha*) during the time of the distribution of Holy Communion.

9.6. The extraordinary ministers shall first receive the communion from the priest and get the ciborium for the distribution of Holy Communion. After the distribution of the Holy Communion, they have to hand over the ciborium to the ordinary minister at the entrance of the *Madbaha*.

9.7. The extraordinary ministers are not permitted to open or close the tabernacle.

10. Altar, Holy Vessels, Holy Vestments, Sacristy

10.1. Altar, altar cloths, holy vessels, holy vestments, etc. are to be kept neat and clean.

10.2. The vestments approved by the Synod of Bishops of the Syro-Malabar Major Archiepiscopal Church are to be used for the liturgical celebrations (PL Art. 138).

10.3. The sacristan should have knowledge of the things kept in the sacristy and make the things available for the liturgical purposes. Cleanliness and order should be kept in the sacristy and the objects used on various liturgical occasions.

11. Places of the Holy Qurbana

11.1. The Liturgy is to be celebrated in the churches, chapels or prayer halls consecrated for that purpose (c.869). If consecrated places are not available, halls or auditorium can be made use of. Permission of the Eparchial Bishop is required to use halls or auditorium on a permanent basis (PL Art. 139).

11.2. Celebration of Holy Qurbana in the private houses is generally not allowed. If there is a sufficient reason, Qurbana may be celebrated with the written permission of the Eparchial Bishop. Such a request for the permission should come through the parish priest.

11.3. If Qurbana is to be celebrated on an altar which is not consecrated, *Dappa* is to be used.

12. Holy Qurbana Intentions

- 12.1. Qurbana stipend is an offering given by the faithful to the priest who celebrates the Holy Qurbana. Since the worth of Holy Qurbana is immeasurable, it is not the price of the liturgical service. The Eparchy has fixed rates for spiritual activities. Nobody is expected to demand more or receive less for the spiritual services dispensed in our Eparchy (c.715).
- 12.2. At most care should be taken by the priests in recording and fulfilling the Holy Qurbana intentions.
- 12.3. Qurbana accounts are to be submitted to the Eparchial Curia for verification during the time of annual retreat. Whenever there are more than 100 intentions in hand, a priest is expected to entrust the excess intentions to the Curia.
- 12.4. The money and rates should not be taken into account for celebrating Holy Qurbana in the case of the poor and the needy (c. 716).
- 12.5. Parish priests are bound to celebrate Holy Qurbana for the people entrusted to their care on ten days in a year, on the following days: 1.) Nativity of our Lord Jesus Christ (Dec. 25), 2.) Epiphany (Jan. 6), 3.) Feast of St. Joseph (March 19), 4.) Easter, 5.) Feast of the Ascension of Our Lord, 6.) Feast of Pentecost, 7.) Feast of the Body and Blood of Christ, 8.) *Dukhrana* of St. Thomas the Apostle (July 3), 9.) Assumption of Our Lady (Aug. 15), 10.) Feast of the Patron Saint of the Parish. These obligations cannot be fulfilled by binations or trinations (c. 294, PL Art. 27).

12.6. Binations and Trinations

The priests are to take the stipend of only one intention a day. Priests are allowed to have the bination and the trination of Holy Qurbana only for pastoral reasons. The bination and trination are to be done in the intention of the Eparchial Bishop. Unless demanded otherwise, a priest may celebrate Holy Qurbana in his own intention in a concelebration. If a priest

concelebrates in a second Qurbana on the occasions such as First Holy Qurbana, Marriage and Funeral service, it is to be celebrated for the persons concerned without taking Qurbana stipend.

13. Foundation Qurbana

- 13.1. Foundation Qurbana may be received by the parish. The amount is to be deposited in the parish account and the Holy Qurbana is to be celebrated in every year on the day agreed upon by the parish in the intention of the donor. The Eparchy decides on the amount of a Foundation Qurbana as \$1000/- and the obligation is for 25 years.
- 13.2. Where there is no own church, the amount for Foundation Qurbana shall be credited to the Eparchial bank account and the procurator shall keep the details of the Qurbana. The procurator shall inform the concerned parish priest regarding the dates of celebration at the beginning of every year and give a gentle reminder a month ago. The Qurbana stipend shall be given to the parish priest from the Eparchial bank account.
- 13.3. Permission from the Eparchial Curia is required to receive Foundation Qurbana.
- 13.4. A register is to be kept in the sacristy of the concerned parish, also meant for the knowledge of the public, listing the members of the Foundation Qurbana and the date agreed upon by the parish. A copy is to be kept with the parish priest and one in the Eparchial Curia.
- 13.5. It is the obligation of the parish priest to make sure the celebration of the Foundation Qurbana. He should enter the date(s) of the Foundation Qurbana in the Holy Qurbana diary of the parish at the beginning of each year. The Qurbana stipend for Foundation Qurbana is given to the parish priest from the parish account and the priest has to notify that in the column meant for Foundation Qurbana on that day.

14. Gregorian Qurbana

- 14.1. Holy Qurbana celebrated for 30 consecutive days for the repose of a departed soul is called Gregorian Qurbana. If a priest happens to take up some other intention in between, some other priest may be entrusted to fulfill the same intention. If the priest cannot find a substitute and the series is interrupted because of an unforeseen impediment (an illness) or for a reasonable cause (the celebration of a funeral or a marriage), the Church has disposed that the priest retains the obligation to complete the 30 Qurbana as soon as possible but need not begin the series anew. If there is a serious lapse in the continued celebration, the celebration is to be done from the beginning for the same intention of the person unless the donor permits to do it otherwise. Only one Qurbana can be celebrated in this intention per day. Stipend in our Eparchy for the Gregorian Qurbana is \$ 600/-.

15. Liturgical Music and Choir

- 15.1. Choir represents the singing congregation in heaven. The following are to be observed regarding the functioning of liturgical music and choir in our Eparchy:
- 15.2. A choir is to be formed in every parish/mission.
- 15.3. The choir members shall elect a choir leader in a meeting presided over by the parish priest.
- 15.4. The liturgical music helps the worshipping community for a better participation in the liturgy by singing at the designated moments. It shows the solemn character of the celebration through which the beauty of the prayer is expressed.
- 15.5. The choir is to lead the community with proper hymns, in correct rhythm and tempo. They should lead the congregation in reciting the prayers in uniform pitch and devotion. During the liturgical celebration, the community singing is to be emphasized. The choir shall never take the role of the community or

the priest or function like an orchestra team. No solo or duet singing and cassette playing is encouraged in the church during the liturgical celebrations.

- 15.6. There should be discipline during the liturgical celebrations. Preparations of the next song, voice test, microphone test, etc. are strictly prohibited during the liturgical celebrations. Non-Christians are not allowed in the choir. Only suitable instruments should be used for the liturgical music. The instruments are accompaniments and shall not be louder than the singing itself. As far as possible, the choir should be of the parish itself.
- 15.7. In our Liturgical celebrations the hymns are taken from the approved *taksa* (text) and those hymns approved by the Synod of Bishops of the Syro-Malabar Church.
- 15.8. The hymns can be sung in different tunes and languages according to the participating community. The choir can select other proper hymns to be sung as entrance hymn, communion hymn and concluding hymn.

16. Altar Servers

- 16.1. Altar servers take the place of Angels in Heaven who praise and glorify God continuously. An Altar Servers Team is to be formed in every parish/mission. There should be an animator to organize the altar server team. A leader shall be elected for the team. Altar servers should conduct their meetings and liturgical practice under the direction of the parish priest and the animator.
- 16.2. Altar servers should be baptized Catholics, male or female, who have received Solemn Holy Communion.
- 16.3. Altar servers are individuals who strive to lead an exemplary Christian life. They should be mature enough to understand their responsibilities and carry them out with appropriate reverence. They shall be able to respond appropriately to the prayers and rubrics of the Holy Qurbana.
- 16.4. Altar servers should receive Holy Communion in the Holy Qurbana they serve, so they should go to regular confession.

- 16.5. In order to serve at the Altar, the Altar servers should be trained, and they shall be given sufficient encouragement with some annual programs at parish expense. There may be also special activities organized for them at the Eparchial and parish level.
- 16.6. For the liturgical celebrations, all those who serve at the Altar shall use the uniform approved by the Eparchy.
- 16.7. Readings from the Lectionaries may be allotted to the grown-up persons both men and women and they are to wear the dresses befitting to the decorum of the church.

Abbreviations:

C: CCEO (*Codex Canonum Ecclesiarum Orientalium*/Code of Canons of the Eastern Churches)

PL: Code of Particular Laws of the Syro-Malabar Church