

within a contemporary liturgical and ministerial theology, the rite of concelebration still offers some opportunities to function as a real *locus theologicus* (chapter 1). However this is only possible when the rite recovers its original meaning as a sign of unity of the local community and as a sign of hospitality. In our research, we entered at length into the advisability, the possibility and the requirements of such forms of concelebration. It is obvious that the actual rite will have to undergo some changes so that concelebration can be really a sign of *communio* and no longer a sign of clerical display of power. In our dissertation we have presented some proposals to revise the actual rite in the light of a reassessment of its original meaning (chapter 2).

“Do this in remembrance of Me”: A social dimension of the Eucharist with a special reference to the Indian Christian communities*

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The Second Vatican Council both in the Constitution on the Sacred Liturgy (*Sacrosanctum Concilium*) and the Dogmatic Constitution on the Church (*Lumen Gentium*) emphasised the meaningful celebration of the sacraments, especially the Eucharist. The renewal in the liturgical movement that focussed on active participation has also brought the Eucharist celebration to the *centre* of the Christian experience. Since then, more changes have taken place in the theology of Eucharist than in the previous five hundred years. This is evident, in practical terms, in the rediscovery of life-oriented sacramental celebrations. However, for most people, ‘worship’ is one thing and living ‘morally’ is another. One should never neglect the unity between worship and life, or in any way dichotomize the two. In recent years, the cry of the marginalised has challenged the Church to adopt a more authentic liturgical practice so as to lead the participants towards a greater authenticity in every aspect of their life. In a more specific way, it has challenged the Indian Church to be a voice for the voiceless, not only in its documents but also in its celebrations and day-to-day life.

Our study, divided into four chapters, argues the intrinsic relationship between the Eucharistic celebration and the concern for the issues affecting the community. Establishing our research within the context of the shift in the development of the theology of the Eucharist, Chapter One critically examines this historical shift. In the second chapter, we analyse the importance of *anamnesis* and *epiclesis* in the Roman as well as in the Lutheran, Anglican and Methodist Eucharistic prayers. Our study reveals that the *anamnesis* (remembrance) of the death of Jesus could not be considered alone but its meaning belongs within the totality of his words and deeds. In the *epiclesis*, the main thrust is the prayer for the Spirit to come not only upon the gifts that they may be changed into the Body and Blood of Jesus, but also on those who partake of this bread and cup, so that they may truly become one body in Christ. This is the basis for Christian unity. The reconstruction of the meaning of *anamnesis* and *epiclesis* in the Eucharistic prayers offers a challenge to the believing community to move from a

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narrow focus on the sacrifice of Jesus' death to a more comprehensive commemoration of the totality of his saving work.

The memory of the death of Jesus enables every participant to involve in the cause of the kingdom of God for which Jesus gave up his life. It is this *central identity* of Jesus that every Christian partakes. The main focus of our discussion in Chapter Three is to establish that Christian identity consists in *aligning* oneself with the central identity of Jesus. It is made possible by re-reading the story of Jesus and responding to it in the present situation. Identifying oneself with the identity of Jesus demands a radical commitment to his cause. This commitment is discussed in the context of the Christian communities in India. The fourth and the final chapter then, enumerates the socio-economic condition of the Dalits in general and the discrimination of the Dalit Christians in particular. Within this perspective, we identify the challenges involved in the genuine Eucharistic celebration in the context of the Indian Christian communities. The central focus of our project highlights the fact that a genuine Eucharistic celebration entails a genuine commitment to human emancipation.

Die Bedeutungsbildung liturgischer Musik im Kontext der ereignishaften Gesamtfeier: Semiotische Untersuchung von liturgischen Gesängen*

Johann Hausreither

Zur Entstehungsgeschichte der Arbeit

Die vorliegende Arbeit wurde im Mai 2000 an der katholisch-theologischen Fakultät der Universität Wien als Doktorarbeit angenommen. Die Betreuung der Arbeit lag ursprünglich in den Händen von Prof. Dr. Hansjörg Auf der Maur, der aufgrund der speziellen Methode der Semiotik Prof. Dr. Gerard Lukken (Tilburg) und Dr. Willem M. Speelman ersuchte, die inhaltliche Begleitung mitzuübernehmen. Nach dem unerwarteten Tod von Prof. Auf der Maur im Juli 1999 wurde von der Wiener theologischen Fakultät Prof. Gerard Lukken (Tilburg) zum Erstgutachter bestellt und Prof. Josef Weismayer (Wien) als Zweitgutachter nominiert.

Zum wissenschaftlichen Rahmen der Arbeit

Die Veröffentlichungen der Untersuchungsgruppe SEMANET[†] waren für diese Arbeit konstitutiv. Das Untersuchungsprogramm dieser Gruppe ist darauf gerichtet, die Semiotik von Greimas und seiner Pariser Schule für die Analyse von christlichen Äußerungsformen zu operationalisieren. Mit dieser Metasprache der Semiotik sollte es nun möglich sein, ein Objekt, das nicht nur Text, sondern z.B. auch Musik umfasst, auf integrale Weise bezüglich seiner Bedeutungsformgebung zu untersuchen. Dazu war es nötig, die Metasprache von Greimas weiter zu entwickeln im Hinblick auf das musikalische Objekt 'liturgischer Gesang'. Willem Marie Speelman[‡] entwickelte nun in

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† = Semiotische Analyse door Nederlandse Theologen.

‡ W.M. SPEELMAN: *The generation of meaning in liturgical songs* (= Liturgia condenda 4) (Kampen 1995).