

On **17 January 2001** the Congregation for the Doctrine of the Faith recognized the validity of the Eucharist celebrated with the Anaphora of Addai and Mari, which the Assyrian Church of the East had used "ab immemorabili" without an Institution Narrative.

On **26 October 2001** "L'Osservatore Romano" made public this decision approved in advance by His Holiness John Paul II in a document entitled *Guidelines for Admission to the Eucharist between the Chaldean Church and Assyrian Church of the East*.

To celebrate this first significant decade, the Pontifical Oriental Institute, in collaboration with the Pontifical Gregorian University, is organizing an **International Congress** to be held on 25 and 26 October 2011. **Tuesday 25 October** will be devoted to a reflection through historical and canonical lectures on the *Assyrian Church of the East*, the *Chaldean Church* and the *Syro-Malabar Church*. The commemorative day, **Wednesday 26 October** will be entirely devoted to lectures bringing to light the origins of the Institution Narrative of the anaphora, with specific reference to the *Anaphora of Addai and Mari*, and analogous instances especially of the *Syriac, Maronite and Ethiopian anaphoric traditions*.

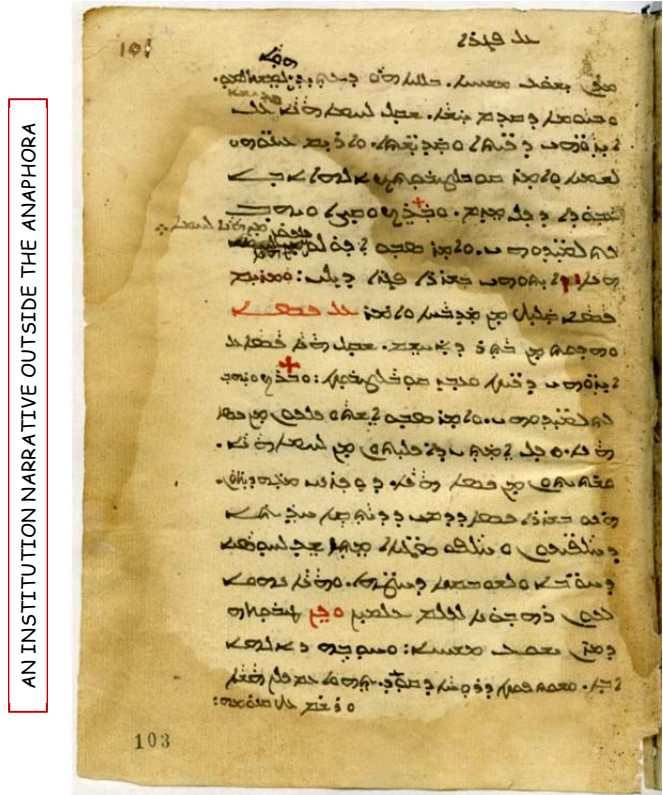
«As the Catholic Church considers the words of the Eucharistic Institution a constitutive and therefore indispensable part of the Anaphora or Eucharistic Prayer, a long and careful study was undertaken of the Anaphora of Addai and Mari, from a historical, liturgical and theological perspective, at the end of which the Congregation for the Doctrine of Faith on January 17<sup>th</sup>, 2001 concluded that this Anaphora can be considered valid. H.H. Pope John Paul II has approved this decision» (*Guidelines for Admission to the Eucharist...*).

Vat. Syr. 66, folio 101<sup>recto</sup> (TRANSLATION)

«Over the body. Our Lord Jesus Christ, in the night he was to be betrayed and on the day before his passion, took this holy bread in his pure and holy hands, and raised his eyes towards heaven and gave thanks to God the Father, the creator of all things, and blessed and broke and gave it to his disciples, and said: "Take, eat all of you from this bread, THIS IS IN TRUTH MY BODY". And raising the chalice a little above the altar, he says over the chalice: And likewise, when supper was ended, he took this chalice in his pure hands, and gave thanks and blessed and gave it to his disciples and said: "Take, drink all of you from this chalice, and whenever you shall eat this bread and drink also this chalice, you shall make my commemoration: THIS IS IN TRUTH THE CHALICE OF BLOOD OF THE NEW TESTAMENT, WHICH WILL BE SHED FOR YOU AND FOR THE MANY UNTO THE REMISSION OF DEBTS AND FORGIVING OF SINS. This shall be for you a pledge forever". And then: The grace of our Lord Jesus Christ and the love of God the Father, and the communion of the Holy Spirit be with you now. And he makes the sign of the cross on himself».

AN INSTITUTION NARRATIVE OUTSIDE THE ANAPHORA

Folio 101<sup>r</sup> of Vat. Syr. 66 has the Institution Narrative separate from the Anaphora. Its redaction, dating from 1556 and influenced by the Roman *Qui pridie*, is attributed to the first Catholic Metropolitan sent to Malabar, Mar Joseph Sulāqa. This solitary folio explains the anomalous location of the Institution Narrative in the Syro-Malabar Mass, where it is found outside the Anaphora of Addai and Mari, namely before communion, and had thus remained undisturbed for over 400 years, until the reform of 1962.



by courtesy of the "Biblioteca Apostolica Vaticana"

- ❖ It would be gratifying were historians of the liturgy able to demonstrate that the four NT eucharistic Institution Accounts derive from an apostolic anaphora.
- ❖ It would be equally comforting were systematic theologians able to affirm that the apostolic eucharistic practice already included the Institution Narrative.
- ❖ These may be legitimate aspirations, but they are no more than cherished hypotheses, which cannot be verified from currently available documents
- ❖ By recognizing the validity of the Eucharist celebrated with the pristine Anaphora of Addai and Mari, the Roman document has raised, if indirectly, the issue of the genesis of the Institution Narrative in the eucharistic prayer.



"The Mystical Supper" (miniature from the Monastery of Mar Gabriel in Tur Abdin)

## International Congress

### 25-26 October 2011

## The Genesis of the Anaphoral Institution Narrative in Light of the Anaphora of Addai & Mari

Congress Center: Pontificia Università Gregoriana  
Piazza della Pilotta, 4 – 00187 Roma

For Information: Pontificio Istituto Orientale  
Piazza S. Maria Maggiore, 7 – 00185 Roma  
e-mail: [cesare.giraudoj.s@gmail.com](mailto:cesare.giraudoj.s@gmail.com)  
[www.liturgia.it/addacongress/](http://www.liturgia.it/addacongress/)

# Tuesday 25 October 2011

## The ecclesial *habitat* of the Anaphora of Addai and Mari

Moderator: Prof. Philippe LUISIER sj (Pontifical Oriental Institute)

### Morning Sessione – 9.00 AM

- 9.00 Chairman: Prof. François-Xavier DUMORTIER sj  
Rector of the Pontifical Gregorian University  
**The Pontifical Gregorian University's Mission: "at the Heart of the Church"** (in French)
- 9.15 Prof. James MCCANN sj  
Rector of the Pontifical Oriental Institute  
**The Pontifical Oriental Institute's Mission: "Make known the Light from the East"** (in English)
- 9.30 Prof. Sebastian BROCK (Oriental Studies, Oxford Univ.)  
**Variety in Institution Narratives in the Syriac Anaphoras** (in English)
- 10.15 Mar Aprem MOOKEN (Metropolitan of India)  
**The Assyrian Church of the East throughout History** (in English)
- 11.00 *Break*
- 11.15 Mar Antoine AUDO sj (Chaldean Bishop of Aleppo)  
**The Chaldean Church in Today's Catholic Church: Liturgical Identity and Universal Communion** (in French)
- 12.00 Prof. Massimo PAMPALONI sj (Pont. Oriental Institute)  
**The Fecundity of Fire: A Sample Application of the Syriac Liturgical Heritage to Eucharistic Theology** (in Italian)

### Afternoon Session – 3.00 PM

- 15.00 Chairman: Mons. Petrus YOUSIF (Chaldean Mission, Paris)  
**The Eucharist in Ephrem's Poetry: Hidden (*kâsyā*) and Revealed (*gālyā*) Mystery (*rāzā*)** (in French)
- 15.15 Prof. George NEDUNGATT sj (Pontifical Oriental Institute)  
**The Synod of Dadišo (424) Revisited in Light of the Typology of Peter** (in English)

- 16.00 Prof. Sunny KOKKARAVAYIL sj (Pont. Oriental Inst.)  
**The Encounter of the Sixteenth Century St Thomas Christians with the Latin Missionaries and its Consequences** (in English)
- 16.45 *Break*
- 17.00 Mons. Paul PALLATH (Congregation for Divine Worship)  
**The Vicissitudes of the Anaphora of Addai and Mari Among the St Thomas Christians of the Syro-Malabar Church** (in English)
- 17.45 Prof. Cesare GIRAUDO sj (Pontifical Oriental Institute)  
**The Anaphora of Addai and Mari, Testing Ground for Systematic Eucharistic Theology** (in Italian)

# Wednesday 26 October 2011

## The Anaphora of Addai and Mari: the "Oriental Gem" of the *lex orandi*

Moderator: Prof. Philippe LUISIER sj (Pontifical Oriental Institute)

### Morning Session – 9.00 AM

- 9.00 Chairman: Mar Youssef SOUEIF (Maronite Bishop of Cyprus)  
**The Maronite Church: a Bridge Between East and West** (in French)
- 9.15 Prof. Augustin MOUHANNA olm (Univ. St-Esprit, Kaslik)  
**The Third Anaphora of St Peter the Apostle, called *Šarrar*, used in the Maronite Church** (in French)
- 10.00 Prof. Bryan D. SPINKS (Yale Divinity School, New Haven)  
**A Tale of Two Anaphoras: Addai & Mari and Maronite *Šarrar*** (in English)
- 10.45 *Break*
- 11.00 Prof. Emmanuel FRITSCH cssp (Liturgy Committee, Ethiopia)  
**The Anaphoras of the Ethiopian Church: A Challenging Orthodoxy** (in English)
- 11.45 Archim. Robert F. TAFT sj (Pontifical Oriental Institute)  
**The 2001 Vatican Addai and Mari Decision in Retrospect: Reflections of a Protagonist** (in English)

### Afternoon Sessione – 3.00 PM

- 15.00 Chairman: Prof. Dietmar W. WINKLER (Salzburg University)  
**The Anaphora of Addai and Mari in Ecumenical Perspective** (in English)
- 15.15 Mons. Enrico MAZZA (Pont. Liturgical Institute S. Anselmo)  
**Two different Conceptions of the Institution Narrative: "Consecration" or "Transmission" of the *typos* of the Eucharist** (in Italian)
- 16.00 Mar Awa ROYEL (Bishop of California, Holy Synod Secretary)  
**The Mystery of the Holy Leaven (*Malka*) in the Assyrian Church of the East** (in English)
- 16.45 *Break*
- 17.00 Mar Sarhad Yawsip JAMMO (Bishop of St Peter, California)  
**The Mesopotamian Anaphora of Addai and Mari: The Organic Dialectic Between its Apostolic Core and Euchological Growth** (in English)
- 17.45 Prof. Cesare GIRAUDO sj (Pontifical Oriental Institute)  
**The Genesis of the Anaphoral Institution Narrative in Light of the Anaphora of A&M: Between Form Criticism and Comparative Liturgy** (in Italian)
- 18.30 **Round Table** directed by Prof. Dietmar W. WINKLER (Consultor of the Pontifical Council for Promoting Christian Unity)  
**Speakers & Audience in Dialogue** (multilingual translation)

- ❖ The Congress is **not residential**.
- ❖ The Congress is **open to all**.
- ❖ On Website can be found: (a) **Bibliography** concerning the Congress topic; (b) **Speakers' Biographical Profiles**; (c) **Paper Summaries**.
- ❖ The presentations will be made in **Italian, English, French**.
- ❖ For free use of **Simultaneous Translation**, please **register your name** on the application form on the Website.

[www.liturgia.it/addaicongress/](http://www.liturgia.it/addaicongress/)