

**GUIDELINES FOR ADMISSION TO THE EUCHARIST
BETWEEN THE CHALDEAN CHURCH
AND THE ASSYRIAN CHURCH OF THE EAST**

Given the great distress of many Chaldean and Assyrian faithful, in their motherland and in the diaspora, impeding for many of them a normal sacramental life according to their own tradition, and in the ecumenical context of the bilateral dialogue between the Catholic Church and the Assyrian Church of the East, the request has been made to provide for admission to the Eucharist between the Chaldean Church and the Assyrian Church of the East. This request has first been studied by the *Joint Committee for Theological Dialogue between the Catholic Church and the Assyrian Church of the East*. The present guidelines subsequently have been elaborated by the *Pontifical Council for Promoting Christian Unity*, in agreement with the *Congregation for the Doctrine of Faith and the Congregation for the Oriental Churches*.

1. Pastoral necessity

The request for admission to the Eucharist between the Chaldean Church and the Assyrian Church of the East is connected with the particular geographical and social situation in which their faithful are actually living. Due to various and sometimes dramatic circumstances, many Assyrian and Chaldean faithful left their motherlands and moved to the Middle East, Scandinavia, Western Europe, Australia and Northern America. As there cannot be a priest for every local community in such a widespread diaspora, numerous Chaldean and Assyrian faithful are confronted with a situation of pastoral necessity with regard to the administration of sacraments. Official documents of the Catholic Church provide special regulations for such situations, namely the *Code of Canons of the Eastern Churches*, can. 671, §2-§3 and the *Directory for the Application of Principles and Norms of Ecumenism*, n. 123.

2. Ecumenical rapprochement

The request is also connected with the ongoing process of ecumenical rapprochement between the Catholic Church and the Assyrian Church of the East. With the '*Common Christological Declaration*', signed in 1994 by Pope John Paul II and Patriarch Mar Dinkha IV, the main dogmatic problem between the Catholic Church and the Assyrian Church has been resolved. As a consequence, the ecumenical rapprochement between the Chaldean Church and the Assyrian Church of the East also entered a further phase of development. On 29 November 1996 Patriarch Mar Raphaël Bidawid and Patriarch Mar Dinkha IV signed a list of common proposals with a view to the re-establishment of full ecclesial unity among both historical heirs of the ancient Church of the East. On 15 August 1997 this program was approved by their respective Synods and confirmed in a '*Joint Synodal Decree*'. Supported by their respective Synods, both Patriarchs approved a further series of initiatives to foster the progressive restoration of their ecclesial unity. Both the *Congregation for the Oriental Churches* and the *Pontifical Council for the Promotion of Christian Unity* support this process.

3. The Anaphora of Addai and Mari

The principal issue for the Catholic Church in agreeing to this request, related to the question of the validity of the Eucharist celebrated with the Anaphora of Addai and Mari, one of the three Anaphoras traditionally used by the Assyrian Church of the East. The Anaphora of Addai and Mari is notable because, from time immemorial, it has been used without a recitation of the Institution Narrative. 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 17th, 2001 concluded that this Anaphora can be considered valid. H.H. Pope John Paul II has approved this decision. This conclusion rests on three major arguments.

In the first place, the Anaphora of Addai and Mari is one of the most ancient Anaphoras, dating back to the time of the very early Church; it was composed and used with the clear intention of celebrating the Eucharist in full continuity with the Last Supper and according to the intention of the Church; its validity was never officially contested, neither in the Christian East nor in the Christian West.

Secondly, the Catholic Church recognises the Assyrian Church of the East as a true particular Church, built upon orthodox faith and apostolic succession. The Assyrian Church of the East has also preserved full Eucharistic faith in the presence of our Lord under the species of bread and wine and in the sacrificial character of the Eucharist. In the Assyrian Church of the East, though not in full communion with the Catholic Church, are thus to be found “*true sacraments, and above all, by apostolic succession, the priesthood and the Eucharist*” (U.R., n. 15). Secondly, the Catholic Church recognises the Assyrian Church of the East as a true particular Church, built upon orthodox faith and apostolic succession. The Assyrian Church of the East has also preserved full Eucharistic faith in the presence of our Lord under the species of bread and wine and in the sacrificial character of the Eucharist. In the Assyrian Church of the East, though not in full communion with the Catholic Church, are thus to be found “*true sacraments, and above all, by apostolic succession, the priesthood and the Eucharist*” (U.R., n. 15).

Finally, the words of Eucharistic Institution are indeed present in the Anaphora of Addai and Mari, not in a coherent narrative way and *ad litteram*, but rather in a dispersed eucharological way, that is, integrated in successive prayers of thanksgiving, praise and intercession.

4. Guidelines for admission to the Eucharist

Considering the liturgical tradition of the Assyrian Church of the East, the doctrinal clarification regarding the validity of the Anaphora of Addai and Mari, the contemporary context in which both Assyrian and Chaldean faithful are living, the appropriate regulations which are foreseen in official documents of the Catholic Church, and the process of rapprochement between the Chaldean Church and the Assyrian Church of the East, the following provision is made:

1. When necessity requires, Assyrian faithful are permitted to participate and to receive Holy Communion in a Chaldean celebration of the Holy Eucharist; in the same way, Chaldean faithful for whom it is physically or morally impossible to approach a Catholic minister, are permitted to participate and to receive Holy Communion in an Assyrian celebration of the Holy Eucharist.

2. In both cases, Assyrian and Chaldean ministers celebrate the Holy Eucharist according to the liturgical prescriptions and customs of their own tradition.

3. When Chaldean faithful are participating in an Assyrian celebration of the Holy Eucharist, the Assyrian minister is warmly invited to insert the words of the Institution in the Anaphora of Addai and Mari, as allowed by the Holy Synod of the Assyrian Church of the East.

4. The above considerations on the use of the Anaphora of Addai and Mari and the present guidelines for admission to the Eucharist, are intended exclusively in relation to the Eucharistic celebration and admission to the Eucharist of the faithful from the Chaldean Church and the Assyrian Church of the East, in view of the pastoral necessity and ecumenical context mentioned above.

Rome, July 20th, 2001

Links:

(italiano) http://www.vatican.va/roman_curia/pontifical_councils/chrstuni/documents/rc_pc_chrstuni_doc_20011025_chiesa-caldea-assira_it.html

(inglese) http://www.vatican.va/roman_curia/pontifical_councils/chrstuni/documents/rc_pc_chrstuni_doc_20011025_chiesa-caldea-assira_en.html

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