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The Mesopotamian Anaphora of Addai & Mari: The Organic Dialectic between its Apostolic Core and Euchological Growth

SUMMARY

Our goal in this paper is to show that: **(1)** The original stratum of the Anaphora of Addai & Mari preserves the mark of the apostolic era, reflecting the same basic structure of *Birkat Ha-Mazon* in its paschal context, also of the Eucharist of Ch. 10 of the *Didache*, and is, as well, in conformity with the New Testament theological outline of the Last Supper. **(2)** The second stratum, developed prior to AD 339, reflects the inclusion of the Old Testament *Sanctus* in addition to the *Epiclesis*. **(3)** The third stratum, belonging primarily to the year 410 AD, reflects a 4th-Century liturgical development, mainly connecting the anaphora to the foundational Last Supper. The whole analysis shows that this unique remnant of the Apostolic Era belongs to a primordial time when the euchology of the Church had not yet inserted the Narrative of the Last Supper into the text of the Anaphora.

The contemporary Chaldean liturgical reform intended: **(a)** To bring the last Chaldean Missal of 1901 to reflect faithfully the authentic Mesopotamian heritage in its ancient peak with the Patriarch Timothy the Great († 823). **(b)** To adjust and perfect that structure and text to encompass an organic growth, in line with its own tradition, as well as with Catholic doctrine.

In regard to A&M, the best actual sample of Euchological growth – and the most important and meaningful – are the insertion and location of the Narrative of the Last Supper, in cohesiveness with the particular Mesopotamian anaphoral pattern.

BIOGRAPHY

His Excellency Bishop Sarhad Yawsip Jammo was born Sarhad Jammo in Baghdad on March 14, 1941. After completing elementary school at St. Joseph Elementary in Baghdad and high school at the Chaldean Patriarchal Seminary in Mosul, he moved to Rome on 14 September 1958, where he spent the next ten and half years of his life. Between 1958 and late 1964, he studied at the Pontifical University the Urbaniana, where he earned a Licentiate Degree in Philosophy and a Licentiate Degree in Theology. He continued his studies at the Pontifical Institute for Eastern Studies, where he obtained a Doctorate in Ecclesiastical Eastern Studies with his dissertation, "The Structure of the Chaldean Mass."

From 1977 to 1979, he taught courses in Eastern Liturgies at his "alma mater", the Pontifical Oriental Institute in Rome. In 1984 and 1985, he taught at the University of Notre Dame, and in 1987 he taught a course at the Catholic University of America in Washington D.C. In 1993, he was appointed to teach Eastern Liturgies at the Pontifical Oriental Institute, where he offered one course per year until 2009. He is the author of numerous publications, particularly on the subjects of Aramaic language and literature and the history and liturgy of the Church of the East.

Mar Sarhad was appointed member and then chair of the Patriarchal Liturgical Committee in 1995, in which capacity he headed the Reform of the Chaldean Eucharistic Liturgy which was officially promulgated to be applied on January 6, 2007. He has written and lectured extensively on the Liturgical Reform; these works are available at the Diocesan website www.kaldu.org.

PASTORAL BIOGRAPHY

Having completed his studies in Rome, he returned to Baghdad, where he was appointed Pastor of St. John the Baptist parish from 1969 to 1974, during which time a new church building and rectory were built. In 1974, he was appointed Rector of the Chaldean Patriarchal Seminary, in which capacity he served until 1977. It was after his service as Rector of the seminary that he came to the United States and was appointed as Associate Pastor of Mother of God Parish in Southfield, Michigan, to serve with Msgr. George Garmo, during which time the new church was built. In September 1980, he was appointed pastor of Mother of God Parish. After serving in Southfield as pastor for three years, he moved to Troy, Michigan, to become pastor of St. Joseph Church, in which capacity he served for almost twenty years. During his time as pastor, he built a new social hall, a meeting hall, an office building, a new rectory, and a new church building. In 1991, he was assigned as Vicar General of the Chaldean Eparchy of the United States. He was ordained Bishop of the Diocese of St. Peter the Apostle in the Western United States on July 18, 2002, and since then has established many institutions within his Diocese, including the Chaldean Media Center, which directs the Diocesan publications, websites and television programs, and most importantly the Seminary of Mar Abba the Great and the Diocesan Convent, Workers of the Vineyard.