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### **The Vicissitudes of the Anaphora of Addai and Mari Among the St Thomas Christians of the Syro-Malabar Church**

After the arrival of the Western missionaries at the dawn of the sixteenth century and the implantation of the Latin Church in India, the Scholastic theology was applied to the sacramental mysteries of St Thomas Christians, which entailed the insertion of the words of consecration in the *Qurbana* (Eucharistic liturgy) celebrated with the Anaphora of Addai and Mari. The Chaldean Metropolitan Mar Joseph Sulaqa (1555-1569), who was taught Latin during his 18 months of detention in Goa, translated the Institution Narrative from the Roman Canon and, with some characteristic East Syrian additions, introduced it in the *Qurbana*, but outside the Anaphora, after the fraction and signing.

In the Synod of Diamper in 1599 Aleixo de Menezes, Archbishop of Goa (1595-1610), mainly corrected the words of consecration, namely the form of the sacrament, with some modifications, additions and omissions, but still maintaining the Institution Narrative outside the Anaphora of Addai and Mari. The Synod of Diamper prohibited all priests, “in virtue of obedience and upon pain of excommunication *latae sententiae*”, from using the other two anaphoras of the East Syrian tradition, attributed respectively to Nestorius and Theodore; and until today the Syro-Malabar Church has never used them for liturgical celebration. As the Western missionaries did not comprehend the primitive epiclesis in Addai and Mari as a real Eastern consecratory epiclesis, the Synod of Diamper did not correct it, but modified a hymn which explicitly indicated the action of the Holy Spirit in the *Qurbana*. Francis Ros SJ, the first Latin Bishop of the St Thomas Christians (1599-1624) introduced further modifications in the Institution Narrative, which still remained outside the Anaphora.

During the period of liturgical reform (1954-1962), the special liturgical commission of the “Sacred Congregation for the Oriental Church” inserted the Institution Narrative inside the Anaphora of Addai and Mari for the first time, and the Syro-Malabar Church began to celebrate *Qurbana* with the new text in 1962. In the course of further liturgical reform, until the publication of the present typical edition in 1989, a few minor modifications were also made in the Anaphora of Addai and Mari.

## 1. PROFILO BIOGRAFICO

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Paul Pallath è nato il 7 giugno 1959 a Ezhacherry, nella diocesi di Palai della Chiesa Siro-Malabarese, nello stato federale del Kerala in India. Compiuti gli studi filosofici e teologici, il 3 gennaio 1987 è stato ordinato presbitero per la diocesi di Palai. Paul Pallath ha conseguito il baccalaureato in filosofia (1982) e in teologia (1987), il dottorato in diritto orientale nel 1994 presso il Pontificio Istituto Orientale a Roma e in diritto latino nel 1997 presso la Pontificia Università Lateranense. Con ulteriori studi, ricerche e pubblicazioni egli si è affermato come un'autorità anche nel campo storico e liturgico delle Chiese Orientali nell'India. Dal 1995 è Ufficiale del Vaticano alla Congregazione per il Culto Divino, e dal 2003 docente presso il Pontificio Istituto Orientale a Roma. È autore di 15 libri, tra i quali alcuni anche in italiano (cf [www.bookspallath.blogspot.com](http://www.bookspallath.blogspot.com)) e di vari articoli sul patrimonio liturgico, teologico, spirituale e canonico della Chiesa siro-malabarese.

## 2. TITOLI

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- 1982:** Baccalaureato in filosofia (B. Ph) presso il Pontificio Istituto di Teologia e Filosofia, Alwaye, Kerala.
- 1987:** Baccalaureato in teologia (B. Th) presso lo stesso Pontificio Istituto di Teologia e Filosofia di Alwaye.
- 1991:** Licenza in Diritto Canonico Orientale dal Pontificio Istituto Orientale a Roma.
- 1994:** Dottorato in Diritto Canonico Orientale (CCEO) presso il Pontificio Istituto Orientale a Roma.
- 1997:** Dottorato in Diritto Canonico (CIC) presso la Pontificia Università Lateranense.
- 1999:** Monsignore, il 13 novembre 1999 nomina a cappellano di Sua Santità.
- Lingue studiate:** Latino, Greco (Sanscrito, Indi, Malayalam), Inglese, Italiano, Francese, Portoghese, Spagnolo e Tedesco.

## 3. INCARICHI E UFFICI

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1. **Vice Parroco** della parrocchia di San Giovanni Nepomuceno, diocesi di Palai, Kerala dal 14 febbraio 1987 al 3 febbraio 1989.
2. **Segretario** del Vescovo di Palai dal 4 febbraio 1989 al 4 settembre 1994.
3. **Cappellano** dell'Ospedale San Filippo Neri a Roma dal 14 ottobre 1994 al 14 maggio 1995.
4. **Ufficiale** della Congregazione per il Culto Divino e la Disciplina dei Sacramenti dal 15 maggio 1995, con qualifica di Aiutante di Studio dal 2005.
5. **Membro** della Commissione Liturgica del Grande Giubileo dell'Anno 2000 dal 1995 al 2001.
6. **Docente** presso il Pontificio Istituto Orientale dall'anno accademico 2003-2004-
7. **Postulatore:** presso la Congregazione delle Cause dei Santi per la beatificazione e canonizzazione dei servi di Dio: Vescovo Thomas Kurialassery e Sac. Mathew Kadalikatti, e per la canonizzazione del Beato Agostino Thevarparampil.

## 4. LIBRI

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1. *The Synod of Bishops of Catholic Oriental Churches*, Mar Thoma Yogam, Rome 1994, pp. 234.
2. *Catholic Eastern Churches: Heritage and Identity* (edited), Mar Thoma Yogam, Rome 1994, pp. 307.
3. *Church and Its Most Basic Element*, (edited), Herder Editrice e Libreria, Rome 1995, pp. 212.
4. *Pope John Paul II and the Catholic Church in India*, Mar Thoma Yogam, Rome 1996, pp. 245 (Indian edition, CICAR Changanacherry 1996).

5. *Local Episcopal Bodies in East and West*, Oriental Institute of Religious Studies India (OIRSI), Vadavathoor, Kottayam 1997, pp. 573.
6. *La Liturgia eucaristica della Chiesa siro-malabarese*, Edizioni Messaggero Padova, Padova 2000, pp. 258.
7. *The Catholic Church in India*, Mar Thoma Yogam, Rome 2003, pp. 168.
8. *La Chiesa cattolica in India*, Mar Thoma Yogam, Roma 2003, pp. 192.
9. *Important Roman Documents concerning the Catholic Church in India*, OIRSI, Kottayam 2004, pp. 279.
10. *The Catholic Church in India*, revised, elaborated and updated second edition, Mar Thoma Yogam, Rome 2005, pp. 198.
11. *The Provincial Councils of Goa and the Church of St Thomas Christians*, OIRSI, Kottayam 2005, pp.204.
12. *The Grave Tragedy of the Church of St Thomas Christians in India and the Apostolic Mission of Sebastiani*, HIRS Publications, Changanassery 2006, pp. 277.
13. *Die katholische Kirche in Indien gestern und heute*, Eos Verlag, St. Ottilien 2008, pp. 294.
14. *The Eucharistic Liturgy of the St Thomas Christians and the Synod of Diamper*, OIRSI, Kottayam 2008, pp. 231.
15. *Matrimonio tra cristiani indiani: il rito nella Chiesa siro-malabarese*, Urbaniana University Press, Città del Vaticano 2009, pp. 166.
16. *The Catholic Church in India*, completely revised, updated and elaborated Indian edition, OIRSI, Kottayam 2010, pp. xiv +284.
17. *Iniziazione cristiana nella Chiesa siro-malabarese: liturgia, teologia, storia e riforma*, Urbaniana University Press, Città del Vaticano 2011, pp. 240.
18. *La Chiesa cattolica in India*, edizione riveduta, elaborata e aggiornata, Aracne Editrice, Roma 2011, pp. 296.

## 5. ARTICOLI

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- 1-30 Articoli pubblicati prima del 1990, alcuni dei quali sono in lingua Malayalam.
31. “The Obligations of All Christian Faithful regarding the Preservation of the Patrimony of Their Church”, *Christian Orient* (June 1992) 112-122.
32. “Participation of Women in the Teaching Office of the Church”, in P. Vazheparampil, ed., *Woman in Prism and Focus, Her Profile in Major World Religions and in Christian Traditions*, Rome 1996, 265-281.
33. “The Teaching of the Popes concerning the Heritage and Identity of Eastern Churches”, in P. Pallath, ed., *Catholic Eastern Churches: Heritage and Identity*, Rome 1994, 139-162.
34. “Liturgy Makes the Church: Towards a Catholic Sacramental Ecclesiology”, in P. Pallath, ed., *Church and Its Most Basic Element*, Rome 1995, 51-90.
35. “The Catholic Church in India”, in P. Pallath, ed., *Pope John Paul II and the Catholic Church in India*, Rome 1996, 3-50, Indian edition, Changanacherry 1996, 2-49.
36. “The Syro-Malabar Church and Inculturation”, *Ephrem’s Theological Journal*, vol. 4, n. 2 (October 2000) 148-175.
37. Cinque articoletti nel *Dizionario enciclopedico dell’Oriente Cristiano* (con traduzione romana e spagnola), a cura di Edward G. Farrugia, fra i quali, “*Sui Iuris, Chiesa*”, pp. 733-736.

38. “L’Assemblée des hiérarques de plusieurs Églises de droit propre selon le Code des canones des Églises orientales”, *L’année canonique* 2000, Tome XLII, 101-125.
39. “Introduzione alla Liturgia eucaristica della Chiesa siro-malabarese”, in P. Pallath (a cura di), *La Liturgia eucaristica della Chiesa siro-malabarese*, Padova 2000, 109-137.
40. “Calendario liturgico della Chiesa siro-malabarese”, in P. Pallath (a cura di), *La Liturgia eucaristica della Chiesa siro-malabarese*, Padova 2000, 149-176.
41. “The Synod of Diamper Valid or Invalid”?, in G. Nedungatt, ed., *The Synod of Diamper Revisited*, Rome 2001, 199-226.
42. “Were the St Thomas Christians in India Nestorians at the Time of the Synod of Diamper in 1599?”, *Ephrem’s Theological Journal*, vol. 5, no. 1 (March 2001) 62-69.
43. “Pope John Paul II and the Syro-Malabar Church”, *Avarnaneeyadanangalude Suvarnavarshangal*, A Souvenir of the Golden Jubilee Souvenir, Diocese of Palai, Palai 2001, 103-118; also in *Journal of St. Thomas Christians*, vol. 13, no. 3 (2002) 3-25.
44. “The Orthodoxy of Mar Abraham, the Last Chaldean Metropolitan of the St Thomas Christians in India”, *Christian Orient*, vol. 23, no. 1 (2002) 4-25.
45. “The St Thomas Christian Church before the Sixteenth Century: A Model for Inculturation”, *Ephrem’s Theological Journal*, vol. 6, No. 1, (March 2002) 3-32.
46. “The Syro-Malabar Church: Juridical Status and Synodal Functioning”, in F. Eluvathingal, ed., *Syro-Malabar Church since the Eastern Code*, Rome 2002, 27-51.
47. “Suppression of the All India Jurisdiction of the Church of St Thomas Christians in India”, *Ephrem’s Theological Journal*, vol. 6, no.2 (October 2002) 161-185.
48. “Suppression of the Metropolitan Status of the Church of the St Thomas Christians in India and the Imposition of Portuguese Patronage”, *Christian Orient*, vol. 24, no. 2 (2003) 4-30.
49. “Some Aspects of the Progressive Theology of the Church of St. Thomas Christians before Its Westernization”, *Journal of St. Thomas Christians*, vol. 13, no. 4 & vol. 14, no. 1 (March 2003), 60-91.
50. “Ratified and Non-Consummated Marriage Cases: Some Aspects of the Diocesan Process”, *Eastern Legal Thought*, vol. 3 (2004) 69-92.
51. “Le Chiese orientali dell’India”, in *Credere Oggi*, 25/3, 147 (maggio-giugno 2005) 95-108.
52. “The Principle of Territoriality according to the Eastern Code with Special Reference to the Catholic Churches in India”, *Urha-The Way*, vol. 1, no. 1 & 2 (July 2006) 24-49.
53. “The Sacraments of the Church of St Thomas Christians in India and the Synod of Diamper”, *Ephrem’s Theological Journal*, vol. 11, no. 2 (October 2007) 121-146.
54. “Sacramental Sharing according to the Second Vatican Council and Catholic Canon Law”, *Studies in Church Law*, vol. 4 (2008) 185-214.
55. “Saint Alphonsa: A Faithful Bride of Christ”, *Christian Orient*, vol. XXX, no. 3 (September 2009) 102-109.