

MGR. PETROS YOUSIF
(4 JULY 1936 – 17 DECEMBER 2015)

FROM KAREMLESH TO PARIS

ALAIN DESREUMAUX

SARCELLES, FRANCE



Photo credit: Mar-Thomas Parish at Sarcelles

Last December marked the one year anniversary of the passing of Mgr. Petros Yousif at the age of seventy-nine. Following the tradition of his people, the Syriac community celebrates this annual anniversary, and it seems appropriate for the Hugoye community to join in this renewed commemoration.

Petros Yousif was born in Karemlash, near Mosul, on 4 July 1936, in a family of four children. His childhood was split between parish life and study, in which he showed his talent from an early age. Considering his entire career, it is fair to say that these two poles of activity dominated his life, fully dedicated to his Church, which he served with his study and his knowledge.

In 1949, at the age of thirteen, he entered the Junior Seminary in Mosul, followed in 1953, at the age of seventeen, by his ecclesiastical studies in the Major Seminary in Rome, where he obtained the licentiate in philosophy at the Urbaniana University with the mention *summa cum laude*. He was ordained a priest in Rome on 22 December 1960.

He continued his studies in Rome and obtained in 1961 the degree in Mariology at the Theological Faculty Marianum, again *summa cum laude*, and one year later, in 1962, the doctor's degree in Liturgical Theology at the Urbaniana University, with the mention *magna cum laude*.

With his scholarly training thus completed in Rome, his pastoral ministry subsequently came to fruition in the two countries where his people needed him: his native country of Iraq, the homeland of the Chaldean heritage, which he never ceased to serve and to make known, and then France, where a great number of his Chaldean brothers and sisters found refuge. Until the end of his life he maintained this double commitment, lived and treasured in light of his Roman education, which he enriched through additional training in Paris. It is truly remarkable how he always worked both as a pastor and as a scholar and teacher.

He carried out the first part of his pastoral ministry in Iraq, first as the priest of the Chaldean Cathedral of Saint Meskinta in Mosul, with additional tasks as the Archbishop's secretary,

between 1963 and 1970, and as the spiritual director of the Chaldean Sisters of the Sacred Heart of Jesus in Mosul, from 1967 to 1973. At the same time he taught in French at the Major Seminary of St. John in Mosul (run by the Dominican Fathers) courses in liturgy and later in dogmatic theology. In addition, from 1968 to 1970 he taught upper-level French at the University of Mosul.

The last three years of his Iraqi ministry, from 1970 to 1973, he worked as the priest of the new Chaldean parish of Saint Ephrem in Mosul. He was forced to leave Iraq apparently for reasons related to the regime of Saddam Hussein, even though he reacted with utter dismay when the latter was killed in atrocious circumstances.

The second part of his pastoral ministry was dedicated to the Chaldean community in France, particularly in the Paris region where numerous Chaldean families from Turkey and Iraq found a new home.

He first began, however, with a period of substantial university training in Paris. Between 1973 and 1985, when he was the chaplain of the community of Sisters of Our Lady of Sion in Grandbourg (Essone Department) as well as the chaplain and responsible for the training of catechists at the high school of Our Lady of Sion in Évry, he obtained, in 1974, the upper-level certificate for teaching French as a foreign language from the “Institut des professeurs de français à l'étranger” of the “Sorbonne Nouvelle” University in Paris, specializing in French language and civilization. In 1977, after having taken classes for two years as an “auditeur”, he was admitted as an “élève titulaire” in the Religious studies program of the “École pratique des hautes études, V^e Section (Sciences religieuses)”. At the same time, in 1977, he graduated with a degree in Biblical languages from the “Institut catholique” in Paris, including Aramaic, Biblical Hebrew, Biblical Greek, and Syriac, followed by an upper-level degree in Biblical studies from the same institution in 1978 (with the mention “Très Bien”). Finally, in 1979, he submitted his doctoral dissertation (3^e cycle) in Catholic theology at the

Catholic Theological Faculty of Strasbourg (with the mention “Très Bien”).

Starting in 1981, Mgr. Yousif devoted himself to teaching in institutions of higher education. In 1981 he was appointed professor of Chaldean liturgy at the Pontifical Oriental Institute in Rome, where he taught in Italian and conducted a research seminar. In addition, he was invited to teach summer courses in English, at the Pontifical Institute of Catechesis in New York (1984 and 1985, on the Fathers of the East-Syriac Church) and at the Pontifical Oriental Institute of the Syro-Malabar Christians in Vadavathoor, Kerala (1986, on the Eastern mystagogical catecheses and on the liturgical spirituality of the Church of the East, in particular Narsai).

The second period of his pastoral ministry began in September 1987, when His Beatitude Raphael Bidawid appointed Mgr. Yousif to serve the Chaldean community of France in the capacity as Patriarchal Vicar for the Chaldeans in France, Rector of the Chaldean Mission in France, and parish priest of the church “Notre-Dame de Chaldée” in Paris. He took up residence in the Rue Pajol, near the North station, in a popular neighborhood with many migrant families from various countries of Africa and Asia – a neighborhood which recently has seen a large influx of homeless refugees. Neighboring a Hindu temple for Ganesh as well as a mosque, the Chaldean center includes a large space for the church. Mgr. Yousif himself oversaw the construction of the church “Notre-Dame de Chaldée,” making sure that the layout would meet the essential requirements of the Chaldean liturgy, in particular regarding the placement of the Bema. He was very proud of it. The premises also include parish spaces for living, administration, and meetings. Mgr. Yousif established a library devoted to the intellectual and spiritual heritage of the Syriac Churches, with liturgy very well represented. The library aims to be of interest to all the Syriac Churches and has publications in many different languages: Syriac, Sureth, Arabic, Latin, French, Italian, English, and Russian.

Along with the pastoral tasks entrusted to him, Mgr. Yousif pursued his scholarly work in the service of the heritage of the East-Syriac Church and in particular of the Chaldean and Malabar liturgy. His publications are an eloquent testimony to his interest in the Syriac Fathers in general and to the importance he attached to making known in periodicals and encyclopedias the works of numerous authors, mainly authors and saintly figures of the East-Syriac tradition, primarily in order to highlight the significance of the Chaldean spirituality.

Mgr. Yousif's special expertise in the field of liturgy, which developed throughout his life, was put to the service of his Church. Starting in 1981, he was a consulting member of the special liturgical committee of the Roman Congregation for the Oriental Churches. Very appropriately he was appointed a member of the Chaldean liturgical committee in 1991, and later the chairman of the liturgical committee for the Syro-Malabar mass in Syriac. It is in the framework of these activities that he oversaw the publications of liturgical books, the Syro-Malabar Mass (2003 and 2008), the Chaldean Breviary (2007), and the Chaldean Missal (2007). In France he taught liturgy as professor of Eastern liturgies at the Institut catholique in Paris from 1992 to 2000.

In his capacity as pastor, teacher, and scholar, Mgr. Yousif was extremely well qualified to represent the Chaldean Church in the dialogue and consultation with the other Churches. He took part in several sessions of the "Syriac Dialogue," organized by Pro Oriente in Vienna and he participated as an expert member at the Synod of the Chaldean Church in Beirut in 1996 and in Rome in 2005.

The theoretical and practical work of Mgr. Yousif is highly significant. Along with his specialized academic contributions, many of his translations and articles, in Arabic and in French, aim at a much wider audience. In his work on the East-Syriac liturgy, he always wanted to bring together the Chaldean and the Syro-Malabar rites and regularly collaborated with scholars from Kerala. Closely following the stream of scholarship in very detailed bibliographical surveys of the rite of the Church

of the East (1983, 2006 and 2007 in Italian, 1990 in English – of which he was preparing an updated and expanded edition until shortly before his death), the liturgical foci of his research included the Mass (1984, 1993, 1995, 2001, 2006), the Anaphora (1993), the Eucharist (1977, 1980) and the Sacrament of Marriage (1986, 2003). Liturgical research topics obviously were very dear to him, as he returned to them several times, examining them in parallel in the texts of Ephrem: the Virgin Mary (1980, 1982, 1989), Christ (1996) – Christology (1997), the Economy of Salvation (1989), the Blood of Christ (1984, 1989) – and liturgical spirituality (1986, 1989). Already during his first pastoral period in Mosul, he had his heart set on explaining, in local Arabic periodicals, the date of Easter (1965), the Confession (1968), the Chaldean Mass (1970, 1995), the Anaphora of the Apostles (1996 in Japanese).

His dissertation submitted in Strasbourg resulted in the publication of an important volume in the series “*Orientalia Christiana Analecta*” in 1984, *L’eucharistie chez saint Éphrem*, which has become a work of reference and of which the title nicely indicates the two major themes of Mgr. Yousif’s scholarly engagement: the theological thought of Mar Ephrem, on the one hand, and the liturgy, on the other. Of Mar Ephrem Mgr. Yousif strongly emphasized the theological depth. In addition, in this monograph as well as in two dozen research articles and half a dozen publications for a wider audience he highlighted Ephremian concepts that illuminate our reading of the deacon of Nisibis: his biblical typology and his exegesis (1976, 1980, 1982, 1986, 1988, 1990), the significance of the relationship between symbol and reality (1976, 1989), between Bible and nature (1978), the Christological expression in the liturgy (1977, 1979, 1981, 1987), divine grace and human freewill (1980), the theological controversies and apologetics (1980), history and eschatology (1982, 1984, 1985), the place of reason vs. faith (1983, 1985, 1986), the Virgin Mary (1980, 1982, 1985, 1989, 2005), the Eucharist (1980, 1982), Saint Thomas (1985), and sacrifice (1989).

In his threefold life as pastor, teacher, and scholar, Mgr. Yousif did not spare himself. His health declined. The sad events in Iraq greatly affected him. When in 2008 France welcomed 500 Iraqi refugees, all of those living in shelters in the Paris region came almost every Sunday to “Notre-Dame de Chaldée” and they received assistance in every possible way. Mgr. Yousif gave them much of his time, and he allowed meetings to be held, and later French language courses to be taught, in the building of Rue Pajol. No one was ever sent away without help, and a sister from the community of Our Lady of Sion had to remind him that he needed to take the time to eat and to take rest.

The death of Bishop Raho, whom he knew, and around the same time the death of a young Iraqi priest whom he had tutored in Rome, were very painful to him, but he kept his peace of mind.

The concerns and anxieties of the different communities of Paris, in the suburbs and in the country side, in their diversity of origin and language, and with the complicated problems of their integration into French society, and the resulting internal social and political tensions did not spare him either. It is worth remembering the public homage that was paid to him at his funeral by one of the notables of Sarcelles: “In his capacity as pastor of the Chaldean community of Île-de-France for the last 28 years, he has given himself without reserve. All those who met him have a sweet memory of him. A man of God and a man of peace, who succeeded in keeping harmony and peace in the community. He was humble and unpretentious with people in all stations of life. He was grateful to God for this beautiful community until the last week of his life, when he regularly inquired after his faithful. His last piece of advice was to keep love and peace within this community.”

From Karemlesh to Paris, by way of Rome, Mgr. Petros Yousif committed himself to being a servant of the Gospel in abiding faithfulness to the great East-Syriac tradition, which he has honored in his writings, made known in several languages, and celebrated in Iraq and in the West. This rich spiritual

tradition will continue to nourish his Church and to guide it wherever it finds itself in a world that often fails to respect its children.

(Translated from French by L. Van Rompay)

BIBLIOGRAPHY OF PETROS YOUSIF

Monographs

- 1984 *L'eucharistie chez saint Éphrem de Nisibe* (Orientalia Christiana Analecta 224), Roma, Pontificio Istituto Orientale, 1984.
- 1990 *East Syrian Spirituality* (Spirituality series 001), Roma, Center for Indian and Interreligious Studies, Bangalore, Dharmaram publ., 1990.
- 1990 *A Classified Bibliography on the East Syrian Liturgy. La bibliographie classifiée de la liturgie syrienne orientale* (in collaboration with P. Kannookadan), Roma, Mar Thoma Yogam, 1990.

Articles and Studies

- 1964 “Al-Mu‘jizat ḥaqīqat am ša waḍat ?” (Miracle, truth or prestidigitation?), *Al-Fikr al-Massiḥī, La Pensée chrétienne*, Mossoul-Baghdad, n° 7, p. 16.
- 1965 “Tawḥīd ‘īd al-Qiyāmah” (On the unification of the date of Easter), *Al-Fikr al-Massiḥī, La Pensée chrétienne*, Mossoul-Baghdad, n° 15, p. 5-9.
- 1968 “Sirr al-I‘tirāf” (The sacrament of confession), *Al-Fikr al-Massiḥī, La Pensée chrétienne*, Mossoul-Baghdad, n° 46, p. 20.
- 1970 “Al-Quddās al-Kaldānī” (The Chaldean Mass), *Al-Fikr al-Massiḥī, La Pensée chrétienne*, Mossoul-Baghdad, n° 60, p. 11-20.
- 1973 in collaboration with Faris al-Jarrah, “Arabic articles in Brief,” *Bain al-Nabrain* 1, p. 3-7.

- 1976 "La Croix de Jésus et le Paradis d'Éden dans la typologie biblique de saint Éphrem," *Parole de l'Orient* 6-7, 1975-1976, p. 29-48.
- 1976 art. "Danbo, Gibraïl (Gabriel)," in G. Pelliccia (ed.), *Dizionario Enciclopedico degli Istituti di Perfezione*, vol. III, col. 383-384.
- 1976 "Al-Ramz wal-Wāqi' fi Fikr mār Aphrām" (Symbol and reality in the thought of Mar Ephrem), *Bain al-Nahrain* 4, p. 165-170; 345-348.
- 1976 "Al-Ābā' as-Sūryān' fī Mu'tamar Oxford as-Sābi' li-dirāsāt ābā' al-Kanīsat" ("The Syriac Fathers at the Seventh International Conference of Patristic Studies"), *Bulletin of Syriac Academy* 1, 1973, p. 333-344.
- 1977 "L'eucharistie et le Saint-Esprit d'après saint Éphrem de Nisibe," in R. H. Fischer (ed.), *A Tribute to Arthur Vööbus*, Chicago, p. 235-246.
- 1977 "Al-Nadwa al-Tānīyah lil-dirāsāt as-sūriānīyah" (The second Symposium Syriacum), *Bain al-Nahrain* 5, p. 123-128.
- 1977 "Tatianos" (Tatien), *Journal of the Syriac Academy* 3, 1977, p. 147-164.
- 1978 "Symbolisme christologique dans la Bible et dans la nature chez saint Éphrem de Nisibe (De Virginitate 8-11 et les textes parallèles)," *Parole de l'Orient* 8, 1977-1978, p. 5-66.
- 1978 "Saint Ephrem on Symbols in Nature: Faith, the Trinity and the Cross (Hymns on Faith no 18)," *Eastern Churches Review* 10, p. 52-60.
- 1978 "Le symbolisme de la Croix dans la Nature chez saint Éphrem de Nisibe," in *Symposium Syriacum 1976, célébré du 13 au 17 Septembre 1976 au Centre Culturel "Les Fontaines" de Chantilly. Communications* (OCA 205), Roma, Pontificio Istituto Orientale, p. 207-227.

- 1979-1981 "Anāšīd fī Asrār Rabbinā l-Mār Aphrām. Madārīš al-Batūliyah 8-11" (Hymns on the Mysteries of our Lord of Mar Éphrem: *De Virginitate 8-11*), *Bain al-Nabrain* 7, 1979, p. 163-181; 275-282; 9, 1981, p. 71-77.
- 1980 "La Vierge Marie et l'eucharistie chez saint Éphrem de Nisibe et dans la patristique syriaque antérieure," in *Marie et l'Eucharistie* (Études mariales. Bulletin de la Société française d'études mariales 36-37), 1979-1980, p. 49-80.
- 1980 "Le repas fraternel ou l'agapê dans les memre sur la table attribués à saint Éphrem," *Parole de l'Orient* 9, 1979-1980, p. 51-66.
- 1980 "Mār Aphrām aš-šāriḥ" (Mar Ephrem exegete), *Journal of Iraqi Academy, Syriac Corporation* V, Baghdad 1979-1980, p. 119-161.
- 1980 "Al-Ḥurrīyah al-Bašarīyah hasb mār Aphrām" (Human freewill according to Mar Ephrem), *Qala Suryaya* 23, 24, 25, août 1979 - avril 1980, p. 22-41.
- 1980 "Ormizda, Santo," G. Pellicia and G. Rocca (eds.), *Dizionario Enciclopedico degli Istituti di Perfezione*, vol. VI, col. 829-830.
- 1980 "Les controverses de saint Éphrem et l'eucharistie," *Euntes Docete* 33, p. 405-426.
- 1981 *Bibliografia della Messa Caldea*, pro manuscripto, 22 p.
- 1982 "Histoire et temps dans la pensée de saint Éphrem de Nisibe," *Parole de l'Orient* 10, 1981-1982, p. 3-35.
- 1982 *Bibliografia sulla Messa Caldea*, pro manuscripto, Roma, Pontificio Istituto Orientale, 1981-1982, 21 p.
- 1982 "Marie Mère du Christ dans la liturgie chaldéenne," *Marie dans la prière de l'Église*. (Études mariales 39), p. 57-85.

- 1982 "Typologie und Eucharistie bei Ephräm dem Syrer und Thomas von Aquin," in Margot Schmidt and Carl Friedrich Geyer (eds.), *Typus, Symbol, Allegorie bei den östlichen Vätern und ihren Parallelen im Mittelalter* (Eichstätter Beiträge 4), Regensburg, p. 75-107.
- 1983 "Approach to the Divine Realities in the thought of S. Ephrem of Nisibis," in J. Madey and G. Kaniarakath, *The Church I love. A Tribute to Rev. Placid J. Podippara*, Kottayam, Ecumenical Biblical and Oriental Study Centre, p. 54-69.
- 1983 *Bibliografia sulla Preghiera Liturgica del Rito Caldeo e Malabarese*, Roma, Pontificio Istituto Orientale, 1982-1983¹, 39 p.; 2007², 53 p.
- 1983 *Appunti sui Sacramenti*, Roma, Pontificio Istituto Orientale, 1983¹; 2001-2002².
- 1984 "The Divine Liturgy according to the Rite of the Assyro-Chaldean Church," in John Madey, *The Eucharistic Liturgy in the Christian East*, Paderborn, p. 175-237.
- 1984 "Il Sangue di Cristo e il Sangue dei Martiri nella Preghiera del Rito Caldeo," F. Vattione (ed.), *Atti della IV Settimana Sangue e Antropologia nella Liturgia* 3, Roma, p. 1401-1418.
- 1984 "Esquisse sur le temps et les fins dernières chez saint Éphrem de Nisibe," *Euntes Docete* 37, p. 403-426.
- 1985 "Foi et raison dans l'apologétique de saint Éphrem de Nisibe," *Parole de l'Orient* 12, 1984-1985, p. 133-151.
- 1985 "Euntes, docete omnes gentes, baptizantes eos in nomine Patris et Filii et Spiritus Sancti (Mt 28, 19) nello Scholion di Teodoro Bar Koni (fine VIII sec.)," *Portare Cristo all'Uomo. I. Dialogo* (coll. Studia Urbaniana 22), Roma, Pontificia Università Urbaniana, 1985, p. 473-489.

- 1985 “Marie et les derniers temps chez saint Éphrem de Nisibe,” *Marie et la fin des temps. II. Approche patristique* (Études mariales 42), 1985, p. 29-55.
- 1986 “La célébration du mariage dans le rite chaldéen,” *La celebrazione cristiana del Matrimonio: Simboli e Testi. Atti del II° Congresso Internazionale di Liturgia. Roma, 27-31 Maggio, 1985* (Studia Anselmiana 93), Roma, 1986, p. 217-259.
- 1986 “Spiritualità della Liturgia Eucaristica nella Tradizione Caldea,” *La Spiritualità delle Chiese Cristiane Orientali* (Collana CBE 3), Roma, Centro Pro Unione, 1986, p. 77-89.
- 1986 “La version arabe de la troisième Démonstration d’Aphrahat sur le jeûne,” texte établi par Samir Khalil Samir; étude et traduction de Petros Yousif, in *Actes du II° Congrès International d’Études Arabes Chrétiennes* (OCA 226), Roma, 1986, p. 31-66.
- 1986 “Il Patrimonio Culturale Greco secondo Taziano,” in M. Pazan and U. Cozzoli (eds.), *L’eredità Classica nelle lingue Orientali* (Acta Encyclopedica 5), Roma, 1986, p. 73-95.
- 1986 “Exégèse et typologie biblique chez saint Éphrem de Nisibe et chez saint Thomas d’Aquin,” *Parole de l’Orient* 13, 1986, p. 31-50.
- 1986 “Al-Īmān wal’Aql hasb mār Aphrām” (Faith and Reason according to Mar Ephrem), *Al-Liqa’ (Communio)* 1, 1986, p. 52-61.
- 1987 “The Apostle Thomas on the Witness of St Ephrem of Nisibis,” in Ch. Payngott (ed.), *Homage to Mar Cariattil Pioneer Malabar Ecumenist*, Roma, 1987, p. 72-88.
- 1987 “Al-Tarājīm al-Sūryānīyah lil-Kitāb al-Muqaddas” (The Arabic versions of the Bible), *Al-Liqa’* 1, 1987, p. 53-61.

- 1987 "Il sangue del Costato del Salvatore in Sant' Efreem di Nisibi," *Atti della V Settimana di Studi 'Sangue e Antropologia: Riti e Culto'*, Roma, 1987, p. 985-1007.
- 1988 "Les formes littéraires du Commentaire du Diatessaron de saint Éphrem de Nisibe," in H. J. W. Drijvers, R. Lavenant S.I., C. Molenberg and G. J. Reinink (eds.), *IV Symposium Syriacum 1984. Literary Genres in Syriac Literature. Groningen-Oosterbesselen 10-12 Sept.* (OCA 229), 1988, p. 83-92.
- 1988 art. "Sant'Ormizda. Congregazione Caldea di Ordo Antonianus S. Hormizdae Chaldaeorum. Al-Rahbanah al-Hurmizdiyyah hasb Qanun Mar Antonios," *Dizionario Enciclopedico degli Istituti di Perfezione*, vol. VIII, 1988, col. 931-933.
- 1988 "East Syrian Spirituality. Basic Elements and Orientations," X. Koodapuzha (ed.), *Oriental Churches. Theological Dimensions. International Theological Conference of the Catholic Oriental Churches* (OIRSI Publication 114), Kottayam, p. 112-153.
- 1989 "Le sacrifice et l'offrande chez saint Éphrem de Nisibe," *Parole de l'Orient* 15, 1988-1989, p. 21-40.
- 1989 "Marie et l'Économie divine dans l'Office chaldéen du mercredi: préliminaires liturgiques chaldéens," *L'histoire des croyants, mémoire vivante des hommes. Mélanges Charles Molette*, Abbeville, 1989, p. 829-839.
- 1989 "La Vierge Marie et le disciple bien-aimé chez saint Éphrem de Nisibe," *OCP* 55, 1989, p. 283-316.
- 1989 "Il Sangue eucaristico di Cristo: Simbolismo e Realismo secondo Sant'Efreem di Nisibi," *Atti della VI settimana di Studi 'Sangue e Antropologia nella Teologia', Roma 23-28 novembre 1987*, Roma, 1989, p. 175-205.

- 1989 "La presenza di Maria nelle liturgie: i Caldei o Siro-Orientali: una Chiesa di Grandi evangelizzatori," *Madre de Dio*, marzo 1989, p. 15-17.
- 1990 art. "Aphram (Mar)," in *Encyclopaedia of Syriac Literature* I, Baghdad, 1990, p. 161-168.
- 1990 "Traduzioni siriane di Teodoro di Mopsuestia," in G. Fiaccadori (ed.), *Autori Classici in lingue del Vicino e Medio Oriente*, Roma, 1990, p. 141-162.
- 1990 "Exegetical Principles of St Ephraem of Nisibis," in E. A. Livingstone (ed.), *Studia Patristica* XVIII.4, Kalamazoo-Leuven, 1990, p. 296-302.
- 1993 "Le lieu de la célébration de la Parole dans la liturgie chaldéenne," *Chronique d'Art Sacré* 34, été 1993, p. 6-10. Reprinted in *Célébrer* 369, 2009, p. 44-47.
- 1993 "The Anaphora of Mar Theodore: East Syrian, Further Evidences," in E. Carr et al. (eds.), *Eulogema. Studies in honour of Robert Taft* (Studia Anselmiana 110), Roma, 1993, p. 571-591.
- 1995 "Le déroulement de la messe chaldéenne," in A. M Triacca and A. Pistoia (eds.), *L'eucharistie: célébrations, rites, piétés. Conférences Saint-Serge, 41^e Semaine d'études liturgiques, Paris 28 juin – 1^{er} juillet 1994* (Ephemerides Liturgicae, Subsidia 79), Roma, Edizioni Liturgiche, 1995, p. 381-425.
- 1996 "Christus in der liturgischen Tradition der Kirche des Ostens" (trad. par Dietmar W. Winkler), *Heiliger Dienst* 4, 1996, p. 241-253.
- 1996 "Saint Joseph dans la piété des Chaldéens," *Cahiers de l'Oratoire de Saint-Joseph* 1, Montréal, 1996, p. 83-97.
- 1996 "The Anaphora of the Apostles" (in Japanese), *New Catholic Encyclopedia* 1, Tokyo, 1996, p. 102-103.

- 1997 "East Syrian Liturgy as an expression of christology. Christ in the liturgical tradition of the Church of the East," *Syriac Dialogue* 2, Wien, Pro Oriente, 1997, p. 173-185.
- 1997 art. "Efrem di Nisibi," in M. A. Triacca (ed.), *Dizionario di Omeletica*, Bergamo, Elledici, p. 429a-432b.
- 1997 "The Syriac Cultural Heritage: its Importance and Relevance," in A. G. Kollampampil and J. Perumthottam (eds.), *Bride at the Feet of the Bridegroom: Studies in East Syrian Liturgical Law. A Tribute to Archbishop Mar Joseph Powathil* (Catholic Theological Studies of India 1), Changanassery, 1997, p. 47-66.
- 1998 articles (in Japanese) in *New Catholic Encyclopedia* 2, Tokyo, 1998: "Chaldean United Church," p. 32-33; "Chaldean Church," p. 33-35; "Propagation of Chaldean Church," 35-36.
- 2000 articles in E. G. Farrugia (ed.), *Dizionario Enciclopedico dell'Oriente Cristiano (DEOC)*, Roma, Pontificio Istituto Orientale, 2000: "Abraham bar Lipah Qatraya," p. 4; "Abraham di Natpar," p. 5; "Addai," p. 9; "Addai (Didascalia)," p. 9; "Addai (Doctrina)," p. 10; "Addai et Mari. Anafora di," p. 10; "Afraate," p. 12; "Cirillona," p. 160-161; "Ciro di Edessa," p. 161; "Efrem di Nisibi," p. 264-266; "Elia III Abu Halim," p. 266-267; "Emmanuel bar Shahhare," p. 268-269; "Gabriele Qatraya," p. 325; "Giorgio di Arbela, Pseudo," p. 341; "Giovanni di Dalyatha," p. 347; "Giuseppe Hazzaya," p. 354; "Hudra," p. 374-375; "Isacco di Ninive," p. 395-396; "Isho bar Ali," p. 398-399; "Isho'dnah di Bassora," p. 399; "Isho'yahb I di Arzun," p. 399-400; "Isho'yahb II di Gdala," p. 400; "Isho'yahb III di Adiabene, o il Grande," p. 400-401; "Khayyat 'Abdisho'," p. 411; "Scher, Addai," p. 673-674.

- 2001 "Parole et Silence chez saint Éphrem de Nisibe," *La Maison Dieu* 226, 2001, p. 95-114.
- 2001 "The Divine Liturgy according to the rite of the Assyro-Chaldean Church," *Journal of Assyrian Academic Studies* 15.2, 2001, p. 5-32.
- 2003 "The Sacrament of Marriage in the tradition of the Church of the East," *Syriac Dialogue* (Pro Oriente Wien) 5, 2003, p. 40-56.
- 2003 "Al-Tarājim al-Sūryanīyah lil-Kitāb al-Muqaddas" (The Syriac Translations of the Bible), *Bain al-Nabrain* 121-122, p. 108-136.
- 2003 "Remembering Fr Joseph Habbi (1938-2000). A Bio-bibliographical Report," *OCP* 69, 2003.
- 2005 art. "Syriaques (Versions). Bibliographie 1955-2000," in *Dictionnaire de la Bible. Supplément t. XIII*, 2005, col. 828-875.
- 2005 "La Bellezza di Maria cantata da Efrem di Nisibi," *Theotokos: Ricerche interdisciplinari di Mariologia* 13, 2005, p. 147-194.
- 2006 *Appunti sulla Messa Caldea*, 11^e révision, Roma, Pontificio Istituto Orientale, 2006, 90 p.
- 2006 "Le déroulement de la messe chaldéenne," in F. Cassingena and I. Jurazs, *Les liturgies syriaques* (Études syriaques 3), Paris, Geuthner, 2006, p. 59-99.

Liturgical editions

- 2003 *Order of the Mysteries according to the use of the East Syrians of Malabar. Editio typica*, préparée par P. Yousif and Charles Payngott, Roma, 2003.
- 2002 *Breviarium iuxta ritum syrorum orientalium id est chaldaeorum*, Roma, 2002.
- 2007 *Missel chaldéen* (en collaboration avec Mgrs S. Jammo and J. Isaac), 2007.

- 2008 *Order of the Holy Qurbana. Editio typica della Messa siro-malabarese* (Commissione liturgica della Congregazione Orientale), P. Yousif (dir.).

Translations

- 1961 *Cantus Missae SS. "Apostolorum" juxta ritum Chaldaeorum* transcripsit P. Youssif, Roma, Pontificio Istituto Orientale, 24 p.
- 1973 "Mā Baina al-Nahrain: 1. al-‘ Uṣūr al-Qadīmat" (Mesopotamia. 1. The ancient periods), *Bain al-Nahrain* 1, 1973, p. 103-108; 191-200.
traduction en arabe de l'article de H. G. Guteberk, "Mesopotamia," in *Encyclopedia Britannica*, vol. 15, 1966, p. 203-205.
- 1973 "Mā Bain al-Nahrain: 1. al-ḥiqbat al-sasanīyat" (Mesopotamia. 1. The Sassanid period), *Bain al-Nahrain* 1, 1973, p. 333-344.
traduction en arabe de l'article de H. G. Guteberk, "Mesopotamia," in *Encyclopedia Britannica*, vol. 15, 1966, p. 206-208.
- 1989 *Rituel du Mystère du saint Baptême selon la tradition de l'Église d'Orient (Assyrienne, chaldéenne, malabare)* en collaboration avec Claude Robert, Mossul, 1967¹, Paris 1989².
- 1995 "The Order of the Sacrament of Marriage according to the Syro-Malankara Liturgy," in Ch. Aerath, *Liturgy and Ethos. A Study based on the Malankara Liturgy*, Roma, 1995, p. 234-259.
- 1995 "Buddaqa Cristologiyaya mšawtpa beth 'Edta qatholiqi w'edta athorayta d-Madenḥa" (Déclaration christologique commune de l'Église de l'Orient et de l'Église catholique), *Istina* 40, 1995, p. 230-239: traduction chaldéenne p. 232, 234, 236.

- 1998 *L'imposition de la main (ordination) sous-diaconale et diaconale selon le rite chaldéen*, Bruxelles, 1998, p. 1-29.
- 1998 *Mariage chaldéen. Le couronnement*, 1998.
- 1999 *L'imposition de la main (ordination) sacerdotale dans le rite chaldéen*, Bruxelles, 1999.
- 2000 *The Order of the Holy Qurbana in the East Syrian Tradition*, avec J. Chittilapilly (ed.) Ernakulam, 2000.
- 2002 *Liturgia dell'Ordinazione Sacerdotale secondo il Rito Caldeo*, Roma, Pont. Collegio Urbano, 2002.
- 2004 Consécration de l'autel avec de l'huile selon le rite de l'Église d'Orient (Assyrienne, chaldéenne, malabare). Rituel composé par mar Isho'yahb d'Adiabène, catholicos patriarche, Paris, Mission chaldéenne, 2004.
- 2005 *Messe de l'Église d'Orient* (Assyrienne, chaldéenne, malabare), Paris, Œuvre d'Orient, 2005.

Reviews

- 1983 of Jacques Isaac, *al-Quddās al-Kaldānīy. Dirāsah taqṣyāh tablīlīyah. La messe chaldéenne. Étude historique*, Bagdad, 1982, in OCP 49, 1983, p. 472-473.
- 1983 of Francis Asharya, *Prayer with the Harp of the Spirit*, vol. II. *The Crown of the year, part I. Seasons of Annunciation, Nativity and Epiphany of our Lord*, Vagamon, Kérala, 1982, in OCP 49, 1983, p. 218-220.
- 1984 of Sebastian P. Brock (ed.), *Soghyatha Mghabbyatha (Select Dialogue Poems)*, Losser, 1982 in OCP 50, 1984, p. 248-249.
- 1984 of Hanna P. J. Cheikho, *Dialectique du langage sur Dieu. Lettre de Timothée Ier (728-823) à Serge. Étude, traduction et édition critique*, Roma, Wiesbaden, O. Harrassowitz, 1983 in OCP 50, 1984, p. 492-495.

- 1984 of Louis R. M. Sako, *Lettre christologique du patriarche syro-oriental Isbo'yabb II de Gdala (628-646). Étude, traduction et édition critique*, Roma, 1983, in OCP 50, 1984, p. 496-499.
- 1985 of Sebastian P. Brock (ed.), *Turgame Sbta d-Qaddisha Mar Ya'qob da-Srug Malpana (Six Turgame of the Doctor Mar Jacob of Sarug)*, Glane/Losser, 1984 in OCP 51, 1985, p. 226.
- 1985 of Jean d'Apamée, *Dialogues et traités*, traduction française par R. Lavenant (Sources chrétiennes 311), Paris, 1984, in OCP 51, 1985, p. 228-229.
- 1985 of Michael Breydy, *Kult, Dichtung und Musik bei den Syro-Maroniten*. Bd III. *Rishaiqole. Die Leitstrophen der syro-aramäischen Liturgien. Repertorium und Kommentar*, Köln, in OCP 51, 1985, p. 453-455.
- 1985 of John Madey and George Kaniarakath (eds.), *The Church I love. A tribute to Rev. G. Podipara CMI* (EBOSC Publications 9 / Orientalia 2), Kottayam, 1984, in OCP 51, 1985, p. 477.
- 1985 of E. J. Manna, *Chaldean Arabic Dictionary*, reprinted with new appendix by R. J. Bidawid, Beyrouth, Babel Center Publications, 1975 et *Al-Usūl al-Jalīyah fī Nahw al-Luġah al-Aramīyah* (A Grammar of the Aramaic Language according to the Chaldean and Syriac Dialects), reprinted by R. J. Bidawid, Beyrouth, Babel Center Publications, 1975, in OCP 51, 1985, p. 251-252.
- 1986 of A. Vattioni (ed.), *Sangue e Antropologia nella Liturgia. Atti della 4a Settimana del Centro di Studi "Sanguis Christi". Roma 21-26 nov. 1983*, Roma, 1984, in OCP 52, 1986, p. 491-492.
- 1987 of Narsai de Nisibe, *Cinq homélies sur les paraboles évangéliques. Introduction et traduction par E. Pataq-Siman*, Paris, 1984, in OCP 52, 1987, p. 249.

- 1996 of Majella Franzmann, *The Odes of Solomon. An Analysis of the Poetical Structure and Form* (Novum Testamentum et Orbis Antiquus 20), Göttingen, 1991, in OCP 62, 1996, p. 238-240.
- 2010 of Herman Teule, *Les Assyro-chaldéens* (coll. Fils d'Abraham), Turnhout, 2010, in OCP 2010.

Supervision of dissertations and prefaces

- 2001 Arakiaraj SAVARIMUTHU, *A Study of the Marriage Rites in the Roman, Chaldean and Indian Traditions. With proposal for a new Thamil Christian Marriage Rite in Thamilnadu in India* (Rome, Pontificio Istituto Orientale, sept. 2001).
- 2002 Fadia Na'aum, *Ritualità e Dramma della Settimana Santa nelle Chiese di Tradizione Siriaca* (Roma, Pontificio Istituto Orientale, co-directed with prof. T. Lewicky, Univ. Pont. Salesiana).
- 2003 Sanaa HANA, *Teologia e spiritualità dell'Ufficiatura Caldea Comune*, Roma, p. xi-xii (Rome, Pontificio Istituto Orientale).
- 2003 Emmanuel KANIYAMPARAMPIL, *The Spirit of Life. A study of the Holy Spirit in the Early Syriac Tradition* (OIRSI 268), Kottayam, 2003 p. vii-viii (Paris, Institut catholique Avril 2001).
- 2006 Colette PASQUET, *L'Homme image de Dieu, Seigneur de l'Univers. L'interprétation de Gn 1, 26 dans la tradition syriaque orientale* (Paris, Institut catholique et Sorbonne-Paris-IV, juin 2006).
- 2007 Francis Jiphy MEKKATHUKULAM, *L'initiation chrétienne selon les Actes de Thomas* (Paris, Institut catholique et Sorbonne Paris-IV, octobre 2007).
- 2010 Peter KANNAMPUZHA, *Fraction and Consignation in the Syro-oriental Tradition* (Paris, Institut catholique, janvier 2010).

Ecclesiastical reports and homilies

- 1988 "Les Chaldéens," *Bulletin de l'Œuvre d'Orient* 663, 1988, p. 161-164.
- 1989 "La Missione del Nuovo Patriarca di Babilonia dei Caldei. Amore e zelo per il suo gregge," *L'Osservatore Romano*, Anno 129, n° 267, vendredi 10 nov. 1989.
- 1992 "Un centre pour les Chaldéens à Paris," *Bulletin de l'Œuvre d'Orient* 683, 1992, p. 345-346.
- 1993 "Situation et problèmes des Chaldéens dans leurs pays d'origine et dans la diaspora," *Bulletin de l'Œuvre d'Orient* 685, 1992, p. 412-417; n° 686, p. 446-449.
- 1995 Le patrimoine religieux et culturel des chaldéens," *Cahiers de la pastorale des migrants* 42, 1995, p. 8-14.
- 1995 "Théologie et liturgie chaldéennes," *Cahiers de la pastorale des migrants* 42, 1995, p. 57-62.
- 1998 "Les Églises assyro-chaldéennes," *Bulletin de l'Œuvre d'Orient* 710, 1998, p. 782-785.
- 1998 "L'Église chaldéenne d'Irak," *Bulletin de l'Œuvre d'Orient* 712, 1998, p. 845-849.
- 2002 "L'Épiphanie," Homélie à Notre-Dame de Chaldée, Paris, 6 janvier 2002, *Homélie radiodiffusée*, Paris.
- 2004 "À Celui qui est Dieu, maître de l'univers, Père de Jésus et mon père," in René Guittou (ed.), *Lettres à Dieu*, Paris, 2004, p. 350-354.
- 2008 *Calendrier liturgique de l'Église d'Orient* (quadrilingue: chaldéen, français, arabe et turc) et *Lettre à mes paroissiens*, Paris, Mission chaldéenne, 2008.