

THE VIENNA DIALOGUE

FIVE PRO ORIENTE CONSULTATIONS WITH ORIENTAL ORTHODOXY

Communiqués and Common Declarations

TABLE OF CONTENTS

Franciscus Cardinal König: Preamble	5
Rudolf Kirchschräger/Alfred Stirnemann: Foreword by the Editors	7
Bishop Mesrob K. Krikorian: The Theological Significance of the Results of the Five Vienna Consultations	11
Ronald Roberson CSP: The Contemporary Relationship between the Roman Catholic and Oriental Orthodox Churches	23
The First Vienna Consultation 1971:	
Introduction to the Minutes by Franciscus Cardinal König	39
Foreword to the Minutes by President Theodor Pifffl-Perčević	40
Program of the Consultation	42
List of Participants	44
Communiqué	46
Sermon by Amba Shenouda, now Pope and Patriarch of Alexandria	47
The Second Vienna Consultation 1973:	
Opening Speech by Franciscus Cardinal König	49
Foreword to the Minutes by President Theodor Pifffl-Perčević	51
Program of the Consultation	54
List of Participants	56
Communiqué.	58
Sermon by Archbishop Zakka Iwas, now Patriarch of Antioch	60
The Third Vienna Consultation 1976:	
Opening Sermon by Franciscus Cardinal König	63
Opening Speech by President Theodor Pifffl-Perčević	65
Program of the Consultation	67
List of Participants	69
Communiqué.	71
Sermon by Metropolitan Paulos Mar Gregorios of New Delhi	73
The Fourth Vienna Consultation 1978:	
Opening Sermon by Franciscus Cardinal König	77
Opening Speech by President Theodor Pifffl-Perčević	79
Program of the Consultation	81
List of Participants	83
Communiqué.	86
Sermon by Archbishop Tiran Nersoyan	89
The Fifth Vienna Consultation 1988:	
Opening Speech by Hans Hermann Cardinal Groër	93
Foreword to the Minutes by President Theodor Pifffl-Perčević	94
Program of the Consultation	96
List of Participants	99
Communiqué.	101
Sermon by Archbishop Timotheos of Kefa	105

Picture Credits: Syrian Cross Plate, Paris, Louvre; Coptic Embroidery, Vienna, Museum für Angewandte Kunst; Romanesque Cross, Barcelona; Armenian Cross (Khatchkar), Sanahin; Ethiopian Cross, Pro Oriente, Vienna.

Layout and Design by Hedwig Bledl

Printed by Ferdinand Berger & Söhne Ges.m.b.H., Horn, Austria

Common Declarations

1970: Common Declaration of H. H. Pope Paul VI and H. H. Catholicos Vas- ken I	107
1971: Common Declaration of H. H. Pope Paul VI and H. H. Patriarch Yacoub III	108
1973: Common Declaration of H. H. Pope Paul VI and H. H. Pope Shenouda III	109
1979: Principles for Guiding the Search for Unity of H. H. Pope John Paul II and H. H. Pope Shenouda III	111
1983: Joint Communiqué H. H. Pope John Paul II and H. H. Catholicos Karekin II	115
1984: Common Declaration of H. H. Pope John Paul II and H. H. Patriarch Zakka I Iwas	117
1988: Agreed Statement on Christology between the Coptic Orthodox and the Roman Catholic Church	120
1988: Letter of H. H. Pope John Paul II to H. H. Pope Shenouda III	122
1990: Doctrinal Agreement between the Syro-Indian and the Roman Catholic Church	123
Relations between PRO ORIENTE and the Oriental Orthodox Churches . . .	125
PRO ORIENTE Publications on the Dialogue with the Oriental Orthodox Churches	135



PREAMBLE

In my capacity as founder and protector of the ecumenical foundation PRO ORIENTE, it is with sincere gratitude, deep satisfaction and real joy that I look back upon the historical achievement of this institution which, by bringing together for theological consultations theologians of the venerable Oriental Orthodox Churches and the Roman Catholic Church in Vienna in 1971, 1973, 1976, 1978 and 1988, began to heal a rift that had existed for more than fifteen centuries.

Established in 1964, during the final stages of Vatican II, and working under the auspices of the Archdiocese of Vienna, PRO ORIENTE set itself the task of "promoting academic research, publications and all kinds of contacts that may contribute to a better knowledge of the East, especially with a view to serving the cause of a better understanding between Christians of the East and of the West". This is a comprehensive and ambitious goal. But, I am happy to say, our efforts were crowned with success. For if it is true to say that all obstacles between our Churches have not yet been removed, over the past two and a half decades, we have been able to regain an enormous amount of common ground, first and foremost in the vitally important field of Christology. This has recreated an awareness of true Christian fellowship and an atmosphere of mutual confidence from which we may draw hope for a future of complete communion of our Sister Churches.

Having said this, I am particularly delighted at the prospect of seeing this booklet published not only in English but also in Arabic, Armenian and Amharic, thus making its contents accessible to an overwhelming majority of Oriental Orthodox readers, allowing the ecumenical spirit eventually to trickle down from the theologians to the individual Christian on the parish level, making for a yet deeper mutual enrichment of our respective traditions.

Our thanks for the successful outcome of these consultations go to the members of the executive committee of PRO ORIENTE, who masterminded the organization of these events, to Mons. Otto Mauer († 1973) and Fr. John F. Long from the Roman Catholic side and Vardapet, now Bishop Dr. Mesrob K. Krikorian from the Oriental side, who presided over the discussions, as well as to all the participants who investigated the various issues and problems in their comprehensive preparatory studies.

Moreover, these consultations derived a particular distinction from the participation of the present Patriarch of Alexandria, Pope Shenouda III, representing the Coptic Orthodox Church, the present Patriarch of Antioch, Zakka I Iwas, Head of the Syrian Orthodox Church, and of the present Metropolitan of New Delhi and the North, Paulos Mar Gregorios, vice-president of the World Council of Churches, speaking for the Syro-Indian orthodoxy.

Finally, I would like to express my congratulations to the editors of this publication as well as my sincere hope that the texts it contains will lead us another step further down the road to the full Unity of Faith in our Lord, Jesus Christ, of Oriental Orthodox and Roman Catholic Christians worldwide.

Vienna, 12th December 1990

Kard. König
Archbishop Emeritus of Vienna

The Oriental Orthodox – Roman Catholic Ecumenical Dialogue

PRO ORIENTE Publications in English

* First Non-official Ecumenical Consultation between Theologians of the Oriental Orthodox Churches and the Roman Catholic Church, Papers and Minutes. Supplementary Issue Number 1 of the Periodical »Wort und Wahrheit« (Verlag Herder, Vienna 1972), 190 p.

* Second Ecumenical Consultation between Theologians of the Oriental Orthodox Churches and the Roman Catholic Church. Papers and Minutes. Supplementary Issue Number 2 of the Periodical »Wort und Wahrheit« (Verlag Herder, Vienna 1974), 208 p.

* Third Ecumenical Consultation between Theologians of the Oriental Orthodox Churches and the Roman Catholic Church. Papers and Minutes. Supplementary Issue Number 3 of the Periodical »Wort und Wahrheit« (Verlag Herder, Vienna 1976), 240 p.

* Fourth Ecumenical Consultation between Theologians of the Oriental Orthodox Churches and the Roman Catholic Church. Papers and Minutes. Supplementary Issue Number 4 of the Periodical »Wort und Wahrheit« (Verlag Herder, Vienna 1978), 256 p.

* Fifth Ecumenical Consultation between Theologians of the Oriental Orthodox Churches and the Roman Catholic Church. Papers and Minutes. Supplementary Issue Number 5 of the Periodical »Wort und Wahrheit« (Verlag Herder, Vienna 1989), 208 p.

* Selection of the Papers and Minutes of the Four Vienna Consultations between Theologians of the Oriental Orthodox Churches and the Roman Catholic Church. Edited by Ökumenische Stiftung PRO ORIENTE in Vienna (1988), 286 p.

Rudolf Kirchschräger/Alfred Stirmemann

FOREWORD BY THE EDITORS

This booklet is to be the first in a series of documentations designed to spread among a wider public of interested Christians, be they theologians, members of the clergy or laymen, the good news of what has come to be termed the Vienna Dialogue, a series of hitherto five "non-official Ecumenical Consultations between theologians of the Oriental Orthodox Churches and the Roman Catholic Church" held in Vienna in the years 1971, 1973, 1976, 1978 and 1988.

Thanks to fortunate circumstances it was possible to gather together eminent theologians from the Coptic Orthodox, Syrian Orthodox, Armenian Apostolic, Ethiopian Orthodox and Syro-Indian Orthodox Churches and the Roman Catholic Church for over a week each time to discuss those problems which had led to the harmful split at the Council of Chalcedon and to consider ways of eliminating the factors dividing the two Church families ever since.

The most successful breakthrough happened at the very first consultation in 1971 which – due to the effective intervention of Amba Shenouda, who only a few weeks later was to become as Shenouda III the successor to St. Mark on the Throne of Alexandria – came up with the so-called "Vienna Christological formula": "We believe that our Lord and Saviour, Jesus Christ, is God the Son Incarnate; perfect in his divinity and perfect in his humanity. His divinity was not separated from his humanity for a single moment, not for the twinkling of an eye. His humanity is one with his divinity without commixtion, without confusion, without division, without separation. We in our common faith in the one Lord Jesus Christ, regard his mystery inexhaustible and ineffable and for the human mind never fully comprehensible or expressible."

This formula later came to be officially accepted in the Common Declarations signed by Pope Paul VI and Pope John Paul II on the one hand and Pope Shenouda III, the Patriarchs Yacoub III and Zakka I Iwas and other Heads of the Oriental Churches on the other hand.

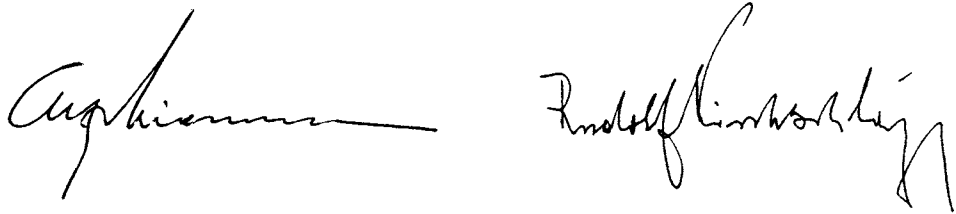
Over and above these Common Declarations officially signed by the Heads of the Churches, two bilateral processes of dialogue have emerged from the Vienna Dialogue: the Official Dialogue between the Roman Catholic Church and the Coptic Orthodox Church, which started in 1973, and the Joint International Commission for Dialogue between the Roman Catholic Church and the Malankara Syrian Orthodox Church of India, which began its work in 1989. The complete English texts of the papers and discussions of the Vienna Dialogue with the Oriental Orthodox Churches are published in six volumes. The fifth volume also contains the communiqués of the Theological Dialogue between the Byzantine Orthodox and the Oriental Orthodox Churches (see Minutes of the Fifth Vienna Consultation, Wort und Wahrheit, Supplementary Issue Nr. 5 PRO ORIENTE, Vienna 1989, pp 171–175).

In order to facilitate the reception of the results of these five rounds of consultations by as many of the theologians, clergymen and laypeople of the Churches concerned we felt it necessary to condense the more than 1500 pages of learned thought down to a more readily accessible form.

Hence, this booklet which is the first of a new series of publications, is meant to give a short introduction to the most important results of these debates. It starts with a

summary of the development of events and issues at stake, gives a concise portray of each individual consultation and continues with the texts of the official documents signed in the course of the Dialogue, to close with a short resumé of the relations which PRO ORIENTE has maintained with the five Oriental Churches over a quarter of a century.

By way of conclusion we would like to express our thanks to the Standing Committee of PRO ORIENTE, where the five Oriental Churches are represented by Their Graces Metropolitan Amba Bishoy of Damiette and Kafr el Sheikh, Archbishop Mar Gregorios of Aleppo, Bishop Mesrob K. Krikorian, Patriarchal Delegate for Central Europe and Sweden, Archbishop Aram Keshishian of Lebanon, Archbishop Gharima of Illubabor and The Rev. Dr. George K. M. Kondothra. Their initiative and ideas paved the way to this series of booklets. To Bishop Krikorian and Fr. Ronald Roberson CSP, from the Pontifical Council for Promoting Christian Unity in Rome, we are grateful for their giving a general outlook on the development of the Dialogue and to Franciscus Cardinal König for having had the kindness to write the preamble.





Vardapet (now Bishop) Mesrob K. Krikorian, Mons. Otto Mauer, Secretary General Alfred Stirnemann and V. C. Samuel at the 1st Vienna Consultation, 1971



Archbishop (now Patriarch) Zakka Iwas, Bishop Amba Gregorios, Franciscus Cardinal König and Bishop Abba Samuel at the 2nd Vienna Consultation, 1973



Amba (now Pope) Shenouda preaching in St. Stephen's Cathedral (Vienna) at the Liturgy celebrated by



Reception by the President of the Federal Republic of Austria, Dr. Kurt Waldheim, 1988
From left to right: Fr. Bishoi Aziz, Milan; Metropolitan Mar Joseph Powathil of Changanacherry; Archbishop Timotheos of Kefa; Rev. William Taylor, Canterbury; Archbishop Mar Theophilos George Saliba of Mount Lebanon (partly hidden); The President; Archbishop Hans Hermann Cardinal Groer of Vienna; Fr. Iskander Wadie Iskander, Paris; Amba (now Metropolitan) Bishoy of Damiette; Metropolitan Paulos Mar Gregorios of New Delhi; Archbishop Franc Perko, Belgrade (Background: Portrait of Empress Maria Theresa)

THE THEOLOGICAL SIGNIFICANCE OF THE RESULTS OF THE FIVE VIENNA CONSULTATIONS

It is true that the Five Vienna Consultations (1971, 1973, 1976, 1978 and 1988), have not yet sufficiently effected the relations and specially the official agreements between the Churches, but their theological significance is great and indispensable for and in the dialogue of reunion. The results of these conferences have already been partly used by the Heads of the Churches and in future surely they will provide valuable material for the official theological dialogue. In my present study I shall endeavour to evaluate and present briefly the main results of the five Consultations and their theological implications.

1. The Council of Chalcedon

Many theologians and hierarchs were and are still convinced that the main “stone of scandal” between the Roman Catholic Church and the Oriental Orthodox Churches was and is the Council of Chalcedon. Consequently the First Vienna Consultation was almost exclusively devoted to the Council of Chalcedon and to the question of Christology. Renowned theologians analysed the conflict and the reasons for the rejection of Chalcedon by the Oriental Orthodox Churches. No doubt the lecturers and in general all participants of the Consultation had in mind and in remembrance the positive results of the unofficial discussions between Eastern Orthodox and Oriental Orthodox theologians. The studies and discussions of the First Vienna Consultation discovered and showed that apart from the theological reason, there were other facts and factors which influenced, incited and motivated the christological quarrels in connection with the Council of Chalcedon (451). Grillmeier mentioned the rivalry between the Cappadocian-Antiochene and the Cyrilline-Alexandrine theological schools, the lack of a crystallized clear, definite and uniform christological terminology, the impetuosity and jealousy of some hierarchs, and last but not least the political factor. Wordly he stated:

“Last but not least, the political constellations turn out to have been a decisive factor in the history of Chalcedon. No one, however, will be able to maintain that politics dominated the history of theology in such a way that theology could no longer adhere to its own laws. The more we realize that the entire discussions centred around the theological interpretation of a faith basically common to all, which was also asserted by the Emperor of Byzantium, the less we shall be able to maintain that the dogma of Chalcedon was furthered by political considerations” (1st Cons.*, p. 39).

Likewise de Vries criticized impatience and intolerance of the participants of the Council as well as of the adherents of both sides:

* This and all the following quotations refer to the PRO ORIENTE publications „Wort und Wahrheit“ Supplementary Issues No. 1-5, Papers and Minutes of the Vienna Consultations between Theologians of the Oriental Orthodox Churches and the Roman Catholic Church (1971, 1973, 1976, 1978, 1988), Herder Verlag, Wien.

"We must admit as a matter of fact that the Council of Chalcedon did not fulfil the expectations placed in it. Not only did it fail to restore peace in the universal Church, it even caused a schism which has unfortunately continued to our day. It is a tragic fact that the attempt to express the unfathomable mystery of Christ in human terms resulted in an implacable struggle of Christians against Christians. And yet they all really wanted the same thing: to attest that there is only one Christ who is true God and true man at the same time. The dispute arose from the basic inability of men at that time to believe that the same truth may be expressed in different words which may even be apparently contradictory" (1st Cons., p. 60).

V. C. Samuel pointed out and underlined the fact that at Chalcedon Patriarch Dioscoros defended and publicly recommended the four adverbs concerning the Incarnation of Christ or the unity of the two natures:

"It should be noted in this context that at Chalcedon it was Dioscoros who for the first time made a statement implying the four famous adverbs of the Chalcedonian Definition. For on 8th October he said: We do not speak of confusion, neither of division nor of change; let him who says confusion, change or mixture be anathema" (1st Cons., p. 53).

Further lectures and discussions clarified the problem(s) of Chalcedon and led to the conclusion that on the basis of theological pluralism, a new consensus in Christology was necessary (Nersoyan, 1st Cons., p. 82). "It is our task to deepen the faith of the Fathers as well as to adapt it to our time and understanding. In this sense our time too has to lead to an intensified "reception of Chalcedon" – suggested Grillmeier (1st Cons., p. 151). Piet Schoonenberg too pleaded for a solution of the problem as a pluralism of Christology:

"To me, a first, provisional solution (and God knows how long it will last) seems to be that we accept the fact of diverging terminologies and ways of thinking as being expressions of one and the same Lord Jesus Christ . . . I do not think, however, that pluralism means the solution of all ecclesiastical difficulties. Above all, I would like to stress that pluralism expresses only half of what we accept or have to aim at. Accepting the one faith is the other half" (1st Cons., p. 160).

The results of these reflections and discussions were expressed in the Communiqué of the Consultation as it follows:

"We believe that our Lord and Saviour, Jesus Christ, is God the Son Incarnate; perfect in his divinity and perfect in his humanity. His divinity was not separated from his humanity for a single moment, not for the twinkling of an eye. His humanity is one with his divinity without commixtion, without confusion, without division, without separation . . . We see that there are still differences in the theological interpretation of the mystery of Christ because of our different ecclesiastical and theological traditions, we are convinced however, that these differing formulations on both sides can be understood along the lines of the faith of Nicaea and Ephesus" (1st Cons., p. 182).

Two years later, in May 1973, Pope Paul VI and the Coptic Patriarch Shenouda III in a common declaration quoted or repeated almost word for word the christological formulation of the First Vienna Consultation (2nd Cons., pp. 184–185). In this way a sort of agreed Christology was publicly proclaimed by official and responsible hierarchs.

However, the question whether a new ecumenical Council should in future declare the christological consensus, remains open. To my modest opinion, the problem of Chalcedon has already been settled and there is no necessity of formal celebrations.

2. Councils and Conciliarity

The Second and Third Vienna Consultations investigated and discussed various aspects and problems of Ecumenical and Local Councils, as well as of conciliarity. At the Fourth Consultation specially the Vatican Council I was sufficiently studied. The results of these discussions were likewise positive and reconciling.

The origins of the conciliar idea was thoroughly examined at the Third Vienna Consultation. The first institutional assembly of the early Christian Church is the Council of the Apostles (Acts chapt. 15) which was held in Jerusalem to settle the dispute of Antioch concerning the circumcision of the gentile Christians. The Council can be regarded as a continuation or analogue of the Jewish *Synedrion/Sanhedrin* "which enjoyed a powerful authority and which settled disputes, judged and tried those who trespassed against the law and tradition, and even decided death penalty for grave sinners" (3rd Cons., p. 93).

The participants of the Council were not only the Apostles, but also presbyters and the community. "It is evident that the decision was taken by the Apostles and presbyters, and the sentence was pronounced by the mouth of James, but the multitude was there and with its active presence in a way controlling the procedure" (3rd Cons., p. 100). On the pattern of the Council of the Apostles the local community council was created and organized:

"The local Church in the second century in Jerusalem and elsewhere was still in public gatherings correcting and healing herself and thus theologically and organically safeguarding her unity. In the third century from such assemblies of *parochia* or *eparchia* emerged other types of councils, regional or provincial, and national or 'Landeskonzilien'. Whereas at the beginning these ecclesiastical gatherings were free and democratic meetings, since the multitude was participating actively in them, later slowly, slowly they became rather institutional and 'episcopal', assuming absolute power and authority over the members" (Krikorian, 3rd Cons., p. 100–101).

Detailed discussions led to the general agreement, that Ecumenical Councils are important in transmitting the *paradosis* or tradition of the faith entrusted to us by Christ himself through the disciples:

"We wished to affirm – states the Communiqué of the Third Consultation – the right of the Churches to convoke a council whenever found necessary and possible though there is no necessity to hold ecumenical councils at given intervals as a permanent structure of the Church. We recognize the need of structures of coordination between the autocephalous Churches for the settlement of disputes and for facing together the problems and tasks confronting our Churches in the modern world" (3rd Cons., p. 223–224).

A silent agreement was also reached concerning the number of the Ecumenical Councils. The Oriental Orthodox Churches recognize only the Council of Nicaea (325), Constantinople (381) and Ephesus (431) as ecumenical, the Orthodox Church accepts

seven Ecumenical Councils, whereas the Roman Catholic Church declares ecumenical the papal synods too, thus raising the number of the universal Councils up to 21. It is worthwhile to note that during the four unofficial Consultations (Aarhus/1964, Bristol/1967, Geneva/1970 and Addis Ababa/1971), the Eastern Orthodox theologians manifested rather an uncompromising attitude, insisting that the acceptance of the first seven "Ecumenical Councils" would be a prerequisite for an official reconciliation. The approach of the Roman Catholic theologians was clearly different and flexible; together with the Oriental Orthodox they could affirm:

"We agree that the first three Ecumenical Councils had, because of their more general acceptance in the Church, a greater degree of fullness, which the later Councils do not have" (2nd Cons., p. 176).

Some participants of the Consultation(s) argued, that apart from the canonical acceptance of synodal decisions, still there is the possibility of a *spiritual reception* of Local or Ecumenical Councils. Every Church may gradually receive the contents of a council in her spiritual life through critical examination and by the inspiration of the Holy Spirit. Here dawns a reasonable solution of the problem – to accept or not to accept the later synods. After settling the christological dispute or reaching an agreed christological interpretation and formula, it should be the right and duty of particular Churches to receive, in course of time, other Ecumenical Councils in their liturgy, canons and devotional life (2nd Cons., p. 72–73). Regarding the Council of Chalcedon, a formal acceptance of this synod is complicated, since it is related with anathemata, which were reciprocally pronounced by both sides. We have the same problem with the Sixth (680–681 in Constantinople) and Seventh (787 at Nicaea) "Ecumenical Councils" which had considered it necessary to condemn Dioscoros, the Patriarch of Alexandria (together with Eutyches) as hater of God, and Severus, the Patriarch of Antioch (together with Apollinarius and Themistius) as heretical and scorner of God (2nd Cons., p. 70–73).

From the concept of councils naturally issued out the question of conciliarity. The Vienna Consultations investigated this topic too and all participants agreed that the Church or any Church should be a conciliar body under the guidance of a bishop. The bishop stands and exercises authority not above and over the community, but within the community. Whenever necessary, the bishops gather a synod and take decisions in order to safeguard the Apostolic *paradosis* of the Christian faith. Whereas the Roman Catholic theologians seemed to adhere to the concept of a structure of the universal Church and of a universal pastor, the Oriental Orthodox advocated rather for the local Church and local pastors or patriarchs:

"The ancient Syro-Alexandrian tradition does not recognize a universal pastor or an ecumenical patriarch. A bishop is the bishop of the local Church as he is of the Catholic Church. The meaning of locality can be extended from a city, to a metropolitan province, a diocese, or even a whole nation, but the concept of a universal or ecumenical bishop or patriarch is not in the authentic Eastern tradition. It was a peculiar claim of the Imperial Churches of Rome and Constantinople, which the other Churches were always reluctant to accept . . . The local Church was always a *local* manifestation of the Church Catholic, but the tradition did not conceive of a *universal* manifestation of the Church Catholic" (Paulos Mar Gregorios, 3rd Cons., p. 139).

Since the Councils after Ephesus (431) have been at least partly occasion and reason for controversies, it is recommendable to avoid, whenever possible, general councils.

"Councils could be held when absolutely necessary to confront a major problem. Maximum representation is desirable, but full representation was never possible after the first century" (Paulos Mar Gregorios, *ibid*).

We can conclude the reflections and discussions on conciliarity and catholicity of the Church, in quoting the Salamanca-definition (1973) of the World Council of Churches:

"The one Church is to be envisioned as a conciliar fellowship of local Churches which are themselves truly united. In this conciliar fellowship each local Church possesses, in communion with others, the fullness of catholicity, witnesses to the same Apostolic faith and therefore recognizes the others as belonging to the same Church of Christ and guided by the same Spirit" (3rd Cons., p. 101–102).

3. Primacy of the Pope and Authority in the Church

These issues were widely studied and discussed at the Second, Third, Fourth and Fifth Vienna Consultations. The rôle of the Ministry of Peter in connection with the Ecumenical Councils was sufficiently elucidated by both the Roman Catholic and Oriental Orthodox theologians. It was generally stated, that "The rôle of the Ministry of Peter in the medieval councils was entirely different from the one it had played in the ecumenical councils of the first millennium" (Wilhelm de Vries, 2nd Cons., p. 150). In the first millennium, after the 4th century the Popes claimed as their right to confirm the decisions of the Councils. In the second millennium, after the tragic schism of 1054, the situation changed completely and the Pope became the powerful Lord and monarchical Head of the Council which rightly are called Papal Councils.

Although it was not openly declared, the general opinion on the side of the Oriental Orthodox theologians tended to accept the pre-eminence of the Pope in the convocation of General Councils. I think all Churches would agree that the Pope could call "universal" synods, beforehand consulting other church-heads. Over such Councils the Pope and the other Patriarchs successively could preside. According to Amba Gregorios of the Coptic Orthodox Church:

"We need a consultant universal body in which all primates sit together as equals and as brothers, to speak together and to serve the Church Universal of God, to work for the salvation of the souls of the people of God, to defend the Orthodox faith, to act together in a spirit of love, of humility and of service, to propagate the Christian faith to non-Christians, to solve the problems facing and challenging our common call and heritage.

The head of this body universal could be the Bishop of Rome once, could be the Bishop of Alexandria for another time, or could be the Bishop of Antioch or the Catholicos of all Armenians or another" (4th Cons., p. 230).

I think the sense of this proposal is a *conciliar* and *co-operative* guidance of ecumenical synods in a united universal Church. In this connection the acknowledgement of Vatican II, which recognizes the right of veto of the Roman Pontiff, i. e. in some cases the Pope can reject the decisions of General Councils, remains open to discussion and solution. On different occasions I have suggested to assign the right of confirming the conclusions of ecumenical synods to three persons: to the Pope, to the Ecumenical Patriarch of Constantinople and to the Patriarch of Alexandria! However in conveying the privilege of confirming the decisions of General Councils on three or four church-leaders, the proclamation of dogmas will automatically fall under control.

A new and real Ecumenical Council can correct or complement the decision of Vatican I.

Another problem issued down from the Council of Vatican I is the question of *infallibility*. A certain change of interpretation was noticeable from the very beginning, specially in phraseology. Both sides avoided the expression "infallibility of the Pope", preferring to speak of the "infallibility of the Church." The Oriental Orthodox theologians even contested against the "infallibility of Ecumenical Councils". It was silently agreed upon the term *indefectibility* (of the Church):

"Indefectibility is a much more useful term, and that not because H. Küng prefers 'indefectibility' to 'infallibility'. While it can be proved that the Church has often gone wrong in condemning as error that which we know today to be true, it is not so easy to prove that the Church as a whole has gone away from the truth, though many people have begun to argue that way. The idea of indefectibility when applied to the Church as a whole has some substance though only faith and not reason can affirm it with any certainty" (Paulos Mar Gregorios, 2nd Cons., p. 46).

The Roman Catholic theologians tended slightly to ascribe *infallibility* to Ecumenical Councils, but not to "papal synods", called "ecumenical" by the Catholics:

"The question concerns the ecumenical character of the councils that took place after the fifth and after the eighth century, respectively. There have been, as is well known, all sorts of councils in the meantime, which cannot be deemed equal in importance and character, including those reckoned to be "ecumenical councils" by the Catholics. There is, incidentally, no official list of the councils recognized by the Catholic Church to possess ecumenical authority" (J. G. Remmers, 2nd Cons., p. 65).

The Church as a whole through the centuries has protected the Apostolic tradition of the faith against temptations and deviations by the grace of the Holy Spirit who dwells in her. The Church as retainer of the true Christian faith is *indefectible*, according to the Oriental Orthodox, or *infallible*, according to the Roman Catholic theologians:

"The Church as communion of faith can . . . be rightfully described as infallible 'ex-sese', i. e. by virtue of the Spirit of Pentecost dwelling in this community. The Church as a communion thus does not have a secondary or passive part in the charisma of infallibility, merely heeding to and abiding loyally by the doctrine established through the teaching function. Although the infallible official teaching and guiding of the Church is, no doubt, included in the unshakeable faith of the Church. The *consensus fidelium* must not be considered totally dependent on official teaching" (Remmers, 2nd Cons., p. 57).

Although the theologians of both sides appear to have reacted at a consensus of indefectibility/infallibility, the tension, not to say the contradiction between theory and practice remains as a major hindrance or disturbing factor for a final and official agreement. One has the impression that too much power is concentrated on the person of the Pope and the Roman Catholic Church still is a "Papstkirche" and not a real conciliar communion.

Another controversial aspect of primacy is the problem of jurisdiction. The Orthodox Churches have developed a certain conciliar and collegial system of administration and a national or regional firm and steadfast autocephaly which they would not give up at any and in any case:

"Many Churches of the Orient, since the fourth century, in their elections, administration and theological discussions have incorporated representatives of the community, thus exercising and expressing a conciliarity which in its fundamental points was and is faithful to the earliest traditions of the Christendom" (Krikorian, 3rd Cons., p. 101).

Therefore the jurisdictional claim of the Roman Catholic Church over the Church universal, is not realistic and reconciling at all. Even the argument that the regional Churches could maintain their national status and character on the basis of their proper rites, does not offer sufficient trust and security. The desired unity can be realized on the principle and system of plurality which only can guarantee the identity of the autocephalous Churches.

With primacy immediately connected is the question of authority. While in the Orthodox Churches authority is decentralized and spread on synods and smaller councils, in the Roman Catholic Church still the Pope enjoys immense power and authority, both in matters of administration and of faith. The Second Vatican Council wished and promised collegiality and conciliarity, but it seems that the realisation of such a system needs a long time. Throughout the Vienna Consultations the Roman Catholic theologians exposed rather a reconciling spirit and a flexible approach to the question, declaring that "The Pope is not outside or above the *college of bishops*; he is part of it." But the crucial question remains the clearing and removal of the tensions between good wishes and practice:

"The Pope is not outside nor above the *college of bishops*: he is part of it. His place is right at its centre, and thus at its top. And that is also the right place for his special confession of faith. 'As according to the Lord's will St. Peter and the other Apostles form a single Apostolic collegium, correspondingly the Bishop of Rome, the successor to Peter, and the bishops, the successors to the Apostles, are linked with one another' (Vat. II. Eccl. Constitution No. 22). Does current practice live up to this theory? This is the question that ought to be addressed not only to the pope and his assistants in the Vatican, but at the same time to all bishops. And even the pope's unique fundamental function cannot be fulfilled without the spirit of collegiality taking concrete form" (Paul-Werner Scheele, 4th Cons., p. 199).

The problem of the Roman primacy was retaken up and investigated according to the data of the New Testament, of the early Ecumenical Councils and the Church History. Paulos Mar Gregorios exposed his own biblical and historical interpretations and negated the claim of Rome for a jurisdictional primacy over the whole Church of Christ. He said:

"When we take the scriptural testimony as a whole, it does not say that Peter is the foundation of the Church. Peter himself makes no such claim in his own epistles (original or attributed) or in the Marcan Gospel which modern criticism holds to be Petrine in origin" (V. Cons. p. 127).

„The Nicene Canon which gives priority of honour to the Bishop of Rome, as we have already stated, was a matter of civil protocol at that time. Today if that primacy of honour is restored, it will be on grounds other than civil protocol, but largely on the basis of respect for the Nicene Canon, of respect for an old Tradition and of respect for the size and importance of that Church" (5th Cons., p. 132).

His suggestion for the solution of the problem was the same conclusion of the earlier Consultations, i. e. the development of a conciliar and collegial system of administration and authority in the universal Church:

“Authority in the Church should always be exercised on a conciliar or collegiate basis; this means that any one, whether he be Primate of a National Conference, Archbishop of a Province, Bishop of a Diocese, or Priest of a Parish would exercise his authority in the Church along with a Council-National or Regional Council, Provincial Synod, Diocesan Council (with Presbyters and others), or Parish Council” (5th Cons., p. 135).

Cardinal Dr. Franciscus König in his short study on the “Roman Primacy as a Historical Development” emphasized the fact that the Christian Church from the very beginning has exposed some multiformity in various parts of the world. He quoted St. John (17), Canon 34 of the “Apostolic Canons”, Canon 6 of the Council of Nicaea, as well as the Ecumenical Decree No 14 of the Second Vatican Council and “Euntes in mundum No 10” (on the occasion of the Millennium of the Russian Orthodox Church) of Pope John Paul II, and tried to explain the difference of understanding primacy in the Churches of the West and East. As conclusion the Cardinal did not present any clear statement; he rather launched ecclesiological questions on the future conciliar structure of the Church. In a concluding remark Krikorian too put forward a similar question:

“What should be the structure of the Ecumenical Church, an organic jurisdictional body or a unity of communities bound together in bonds of love, harmony and essential dogmas? Some theologians are convinced that if the Churches could form and constitute a conciliar Community, then it would be easier to solve the problems of primacy and authority” (5th Cons., p. 142).

4. Holy “Heretics” and “Schismatic” Saints – the Question of Anathemata

For many centuries the Chalcedonian and non-Chalcedonian Churches have condemned as heretics or schismatics theologians who are highly venerated in the other Church(es), sometime as saints. Here is a list of such theologians:

I. Those who are venerated in the Roman Catholic and Eastern Byzantine Orthodox Churches – but anathematized by the Ancient Oriental Churches:

1. Pope Leo the Great (plus his Tomos and the Council of Chalcedon)
2. Patriarch Flavian
3. Patriarch Anatolius
4. Patriarch Gennadius

II. Those who are venerated in the Oriental Orthodox Churches – but anathematized by the Roman Catholic and Eastern Orthodox Churches:

1. Patriarch Dioscoros
2. Patriarch Mar Severus
3. Patriarch Timothios Aelurus
4. Philoxenus of Mabbog (Xenaia)

The discussions concerning anathemata turned out to be very fruitful and a positive solution of the problem resulted already from the lectures and debates of the Second Consultation (1973). In this issue also it was suggested more tolerance and pluralism of traditions:

“Surely these disputed patriarchs or theologians are not ‘heretics’ in the sense that their teachings basically contradict the dogmas of the Church! Divergence and diversity in dogmatical formulations do not necessarily mean contradiction or

denial; a pluralism also in such formulas has to be tolerated. Isn’t it a scandal in the history of the Christian Churches that they have reciprocally condemned Pope Leo and Patriarch Dioscoros in the same words and tone as Nestorius and Eutyches? When and how will justice be done to the holy ‘heretics’ or ‘schismatic Saints’, lifting the anathemata of condemnation?” (Krikorian, 2nd Cons., p. 115).

From the Roman Catholic side too the pluralism was proposed as a healing prescription:

“One will rather have to pave the way for this unity by a new and forward understanding of the whole Catholic dogma; the Churches will also have to come to terms with the historical and social situation common to all. At all events, the unity of the disciples of Jesus will have to be found in a much more pluralistic Church (which, for this very reason, will be less inclined to look out for heretics than it formerly was the case), more pluralistic than we have seen her in her theology and her Canon Law for centuries” (Horst Herrmann, 2nd Cons., p. 125–126).

All participants of the discussion found it right and recommendable to lift the anathemata spoken out against the teachers of the other Church(es). However some theologians thought “It is not opportune to lift officially the anathemata. It is enough not to use them any more in practice and to forget them” (De Vries, 2nd Cons., p. 129). The conclusion of the debate was pleasing for all:

“In the question of anathemata now being pronounced by one side on the teachers and fathers of the other, we were of the opinion that it was not necessary to insist on the acceptance of these as teachers and fathers by those who formally condemned them. A formal lifting of the anathemas also may not be necessary. It may be possible for the Churches simply to drop from the liturgical corpus anathemata of saints and teachers of the other side, as some Churches have already begun to do” (2nd Cons., p. 176).

The Fifth unofficial Consultation between theologians of the Oriental Orthodox Churches and the Roman Catholic Church (1988) devoted several studies and serious discussions to the theological significance of the results of the first four Vienna Consultations as well as to the reactions to these conferences within each participant Church. All lecturers expressed their deep satisfaction and high appreciation about the results of the Consultations which brought the Oriental Orthodox Churches on the one hand and the Roman Catholic Church on the other hand in closer ecumenical relationship and friendship and opened the way for official bi- and multilateral dialogues. Of course special attention and importance was offered to the christological agreement concerning the most debated Council of Chalcedon (451).

Fr. John Long stated:

“Repeatedly in their public addresses, both Paul VI and John Paul II have indicated their agreement with, and acceptance of conclusions reached at these Consultations that the ancient christological disputes between our Churches have been substantially resolved. Different emphasis on the interpretation of the formulae of the Council of Chalcedon still remain, but it seems clear that the leaders of the Roman Catholic Church have been able to affirm that their belief in the mystery of Christ which transcends all formulations is, in fact, the same as that of the Oriental Orthodox Churches” (5th Cons., p. 70).

Amba Bishoy of Damiette too, the representative of the Coptic Orthodox Church, praised the Vienna Consultations as it follows:

"The statement accepted by theologians of both sides in the First Vienna PRO ORIENTE Consultation September 1971 became of special importance. On the 12nd of February 1988, an agreed statement on Christology was signed by the mixed commission conducting the dialogue between the Coptic Orthodox Church and the Catholic Church, and who met in the Monastery of St. Bishoi in Wadi-el-Natroun, Egypt . . .

The papers and minutes of the Four Consultations were very helpful in the dialogue between the Coptic Orthodox Church and the local Catholic Church . . ." (5th Cons., p. 50).

Father K. M. George, Kerala, expressed the significance of the Vienna Consultations for the Indian Orthodox Church with the following statement:

"The Church was aware of the great historical significance of these Conversations which took place after almost fifteen centuries of mutual separation, suspicion and condemnation. This is something unusual in secular history. Our Church believes that the Holy Spirit is at work in these meetings and that it is the Spirit's promptings which constitute the momentous character of the Vienna Consultations" (5th Cons., p. 53).

Melake Tabore Teshoma Zerihun, Addis Ababa, a representative of the Ethiopian Orthodox Church, similarly underlined the importance of the christological agreement which was achieved at the Vienna Consultations:

"When we look back to history, theologians of the two Churches were unfortunately enthusiastic to condemn each other as Nestorians and Eutychians since Chalcedon (451). Since the First Vienna Consultation (1971), however, tremendous progress has been made to avoid this misunderstanding and condemnation. In this regard the theological forum has served as an intellectual faculty, where the right teaching could be given to the Christian world, that is not to understand the Catholic Church as Nestorian and the Oriental Orthodox Churches as Monophysite in the sense of Eutychianism. These two heresies have been unanimously refuted and revoked by both sides. When they have done this, they could be strong enough to avoid the dividing words in the spirit of unity" (5th Cons., p. 65-66).

Two new topics were subject of lectures and discussions at the Fifth Ecumenical Consultation of Vienna, namely the theological (Trinitarian, christological and ecclesiological) implications in the liturgical texts of the praying Church(es), and models of church-unity.

5. Theological Implications in Liturgical Texts

On this theme studies were read by two Roman Catholic theologians, Edward J. Kilmartin SJ, Rome, and Mons. Philipp Harnoncourt, Graz, and two Oriental Orthodox authors: Archbishop Timothios of Kefa, Addis Ababa, and Father M. K. Thomas, Göttingen. All lecturers described and analysed the literary-theological structure as well as the institution of the Eucharistic prayer and emphasized the common character of such prayer(s). All agreed that the most important dogmatic definitions have found their expression in the liturgical tradition and texts. The conclusion was fascinating:

"Dogmatic definitions without any effect in liturgical expression are of less relevance for the faith of the Church, even if they are highly esteemed by theologians.

Feasts which are celebrated only in several Churches, refer to facts or specific spiritual traditions in these Churches, without being obligatory to the other Churches" (Harnoncourt, 5th Cons., p. 113).

Archbishop Timothios cited prayers and theological formulations from the tradition of the Ethiopian Orthodox Church (5th Cons., p. 99-102). Kilmartin correlated the preservation of the orthodoxy of the Liturgy of the "universal" Church with the primacy of the Bishop of Rome and designated this primacy as "a sacramental power":

"In the Catholic view the pope is local bishop of Rome, and only local bishop of Rome. But he is prime bishop in the whole Church, and for the whole Church. Hence his primatial power is a *sacramental power*. The actual bestowal of primatial power is the immediate grant of Christ to the canonically elected Bishop of Rome, when he has signified his acceptance of this office. In other words, the specific actuation of the sacramentally conveyed radical power to teach and govern in the universal Church, which all bishops have in virtue of episcopal ordination, comes with the election and acceptance of the episcopacy of the local Roman church" (5th Cons., p. 95).

During the discussions following the presentation of the papers, Bishop Krikorian and Mar Gregorios rejected the claim of the Roman Catholic Church of a *sacramental power* or primacy for the Bishop of Rome. The words of Mar Gregorios were very clear and sharp:

"Papacy's concern for unity has been a major cause of division. Here the greatest violences have been done to the other Churches and are still being exercised. Concern for the local liturgy is a claim. We do not think the Eucharist requires the consent of the pope. We experience the fullness of the Church without communion with Rome" (5th Cons., p. 110).

6. The Models of Future Church-Unity

The second new topic of the Fifth Vienna Consultation was: "The models of church-unity". To the question, "What future unity do we envisage?", replied: Archbishop Mar Theophilos George Saliba of Mount Lebanon, Fr. Tadros Malaty Yacoub (Fr. Bishoi Aziz of Milan read the paper of Fr. Tadros who was prevented to come to Vienna) and Prof. Philipp Harnoncourt.

Archbishop Saliba meant that in the question to the church-unity "The only problem is the Primacy, the administration of the Church" and then he continued:

"If we look at all the details as things happened in the past and now and what we want to have with this unity, then we are faced with the problem of Primacy. According to the Council of Constantinople 381 it was refused to give Primacy and put in rank other Sees and put the bishop of Rome as one among equals, but not as the president among the patriarchs. All the patriarchs and other bishops of other Sees were in the same rank and position" (5th Cons., p. 118).

Fr. T. Malaty pleaded for a "return to the early Church – to the era before the Council of Chalcedon", "to the actual practice of one faith". He said:

"At that time there were apostolic seats in the East and West, and each had its own culture and traditions, yet all held on to one fundamental faith based on the Holy Bible and on the apostolic tradition. They all enjoyed one harmonious patristic thought. Thus unity to us means the enjoyment of church life which is the "new life in Christ". The basis of this "new life" is truth that is inseparably linked with love" (5th Cons., p. 116-17).

Prof. Harnoncourt discussed various models of future unity and at the end he supported the "model of reconciled diversity", a model which has been and is being widely propagated by the "Faith and Order Commission" of the World Council of Churches. In his conclusion, the lecturer declared:

"I am convinced, and we all should be convinced that even officially formulated dogmata could never reach the entire depth of the mystery of God. If we acknowledge this principle, we can say that even different thinking and contradictory speaking about the same mystery of faith does not disturb or even destroy the unity of the true faith, but could help us to get a taste of the immense largeness of God" (5th Cons., p. 123).

Some participants expressed their reservation and doubt towards the model of returning to the period before Chalcedon. Kilmartin said:

"To return to the period before Chalcedon does not seem to be a good model. The developments relative to one historical situation of the Church cannot be expected to contain solutions to all problems that arise in new cultural and historical situations" (5th Cons., p. 123).

Bishop Krikorian commented as it follows:

"There is the classical approach: either we unite first and then we solve the problems or we solve the problems first and then we unite, as the ecumenical movement tries to do. PRO ORIENTE wants to help the Churches to discuss and to decide. I too think that we cannot go back to Chalcedon, because new traditions have developed since then" (5th Cons., p. 124).

Fr. Long emphasized:

"The Church of the fifth century is no sufficient model for us, since it was already a Church of the Empire where the Emperor convoked the councils. Conciliarity today is different from what it was then" (5th Cons., p. 125).

By the present study I had the honour and joy to draw the attention of the reader to the main theological and ecclesiological issues and to their various aspects which were thoroughly examined and discussed at our Five Vienna Consultations. Popes and Patriarchs, theologians and clergymen have already appreciated the results of these so called "Lainz Conversations". The real value of the results of the Consultations will be decided by History. May God bless the fruitful activity of PRO ORIENTE as well as all ecumenical efforts whose aim is the reunion of Churches and Nations and grant us courage and hope to continue the dialogue of love and theology without disappointment and despair.

Ronald G. Roberson CSP, Rome

THE CONTEMPORARY RELATIONSHIP BETWEEN THE ROMAN CATHOLIC AND ORIENTAL ORTHODOX CHURCHES

"The Oriental Orthodox Churches" is a term which is generally used today to refer to a communion of five independent ancient eastern churches.¹ The common element among them is their non-reception of the teachings of the Council of Chalcedon which was celebrated in 451.² These churches are the Armenian Apostolic Church,³ the Coptic Orthodox Church, the Ethiopian Orthodox Church, the Syrian Orthodox Church, and the Malankara Orthodox Syrian Church in India.⁴ All are members of the World Council of Churches and have committed themselves to the contemporary ecumenical movement. In total, there are approximately 25 to 30 million Oriental Orthodox faithful in the world today.⁵

In the 1960's, these churches began a process of rapprochement with both the Catholic and Orthodox⁶ Churches. In the case of the Catholic Church, this has taken the forms of unofficial theological consultations, official visits between popes and hierarchs of these churches, and official theological dialogues with the Coptic Orthodox and Malankara Orthodox Syrian Churches. An analysis of these will show that a symbiotic relationship between the work of theologians and the statements of Church leaders developed. It will also demonstrate that major progress has been made towards a definitive resolution of the christological disputes which have separated the Catholic and Oriental Orthodox Churches for over fifteen centuries. At the same time, it will show that ecclesiological differences still prevent full communion.

Christology

In the earliest encounters between Pope Paul VI and heads of Oriental Orthodox Churches, very little was said about christology by the Oriental Orthodox. But there seems to have been an awareness on the part of Pope Paul that the ancient disputes over christological terminology should not prevent the two churches from professing their faith in Christ together.⁷ In his welcoming speech to Armenian Catholicos Khoren I of Cilicia in May 1967, Pope Paul said:

¹ The Assyrian Church of the East, descended from the ancient East Syrian or "Nestorian" Church which rejected the christological teachings of the Council of Ephesus in 431, is not included in this study, although it is at times incorrectly referred to as one of the Oriental Orthodox Churches. Because of its christological tradition, the Assyrian Church is not in communion with any other church.

² On the circumstances of this non-reception of Chalcedon by the various churches, see W. de Vries, "The Reasons for the Rejection of the Council of Chalcedon by the Oriental Orthodox Churches", *Wort und Wahrheit*, Supplementary Issue No. 1 (Vienna: Herder, 1972), 54-60.

³ The Armenian Apostolic Church is made up of two independent Catholicosates which are separate members of the World Council of Churches. The Catholicosate of Etchmiadzin, in the Armenian Soviet Socialist Republic, is recognized as the first see. The Catholicosate of Cilicia is based at Antelias, Lebanon. In addition, two Armenian Patriarchates in Istanbul and Jerusalem are autonomous churches dependent on Etchmiadzin.

⁴ The Malankara Orthodox Syrian Church is an autocephalous Church which includes about half of the total 2,000,000 Oriental Orthodox faithful in India. The other half makes up the autonomous Malankara Jacobite Syrian Orthodox Church, which is dependent upon the Syrian Orthodox Patriarchate in Damascus.

⁵ See membership statistics provided in Ans J. van der Bent, ed., *Handbook Member Churches World Council of Churches*, Fully Revised Edition (Geneva: WCC, 1985).

⁶ I use the term "Orthodox" without the adjective "Oriental" to refer to the Orthodox Churches of the Byzantine tradition which are in communion with the Patriarch of Constantinople, whom they recognize as a point of unity.

⁷ From the Catholic point of view, the idea that the dispute was essentially a question of terminology had been officially expressed as early as 1951, when Pope Pius XII stated in his encyclical *Sempiternus Rex* that these Christians "verbis praecipue a recto tramite deflectere videantur" ("seem to depart from the right path chiefly in words"). *Acta Apostolicae Sedis* 43 (1951) 636.

With you We give glory to the one God, Father, Son, and Holy Spirit; with you We acclaim Jesus Christ, Son of God, Incarnate Word, our Redeemer, the founder and head of the holy Church, his mystical body.⁸

During his visit to Armenian Patriarch of Constantinople Shnork Kalustian in July 1967, Pope Paul pointed to the importance of the teaching of the Council of Ephesus as the basis of the unity of the two churches:

It is a great consolation to meditate upon the vision of Christ presented to the Church and to the world by that holy assembly. That vision, too, we share in common. God, made man for our salvation, is the God we confess in our Creed and preach to the world.⁹

And in his speech to Armenian Catholicos Vasken I (Etchmiadzin) in May 1970, Pope Paul pointed out that the different expressions of the one faith are due in large part to non-theological factors:

If we have come to divergent expressions of the central mystery of our faith because of unfortunate circumstances, cultural differences and the difficulty of translating terms worked out with much effort and given precise statement only gradually, then research into these doctrinal difficulties must be undertaken again in order to understand what has brought them about and to be able to overcome them in a brotherly way.¹⁰

The Pope went on to quote Nerses IV, a 12th century Armenian Catholicos, who wrote that the term "two natures" would be acceptable to him insofar as it indicates the absence of confusion of humanity and divinity in Christ, against Eutyches and Apollinaris. Pope Paul then asked: "Has the time not come to clear up once and for all such misunderstandings inherited from the past?"¹¹

In their *Common Declaration* signed at the end of Vasken's visit, a clear commitment was made by both churches to encourage theological research into the remaining difficulties:

They exhort theologians to devote themselves to a common study leading to a deepening of their understanding of the mystery of our Lord Jesus Christ and of the revelation brought about in him . . . For their part, the Pope and the Catholicos will try to do all that is possible to support these efforts and will give them their pastoral blessing.¹²

The efforts which had been encouraged in this Declaration quickly bore fruit. In September 1971, the first "Non-Official Ecumenical Consultation between Theologians of the Oriental Orthodox and the Roman Catholic Churches", organized by the PRO ORIENTE Foundation, took place in Vienna. In the communiqué issued at the end of the meeting, it was affirmed that a common basis had been found in the apostolic traditions and the first three Ecumenical Councils. After rejecting both Eutychian and Nestorian christologies, the theologians expressed their common faith in Christ in these words:

We believe that our Lord and Saviour, Jesus Christ, is God the Son Incarnate; perfect in his divinity and perfect in his humanity. His divinity was not separated from his humanity for a single moment, not for the twinkling of an eye. His

⁸ *Acta Apostolicae Sedis* 59 (1967) 510.

⁹ *Information Service* [Secretariat for Promoting Christian Unity] 3 (1967/3), 13.

¹⁰ *Information Service* 11 (1970/III), 5-6.

¹¹ *Ibid.*, 6.

¹² *Acta Apostolicae Sedis* 62 (1970), 416, see also p. 107 of this booklet.

humanity is one with his divinity without commixtion, without confusion, without division, without separation. We in our common faith in the one Lord Jesus Christ, regard his mystery inexhaustible and ineffable and for the human mind never fully comprehensible or expressible.

We see that there are still differences in the theological interpretation of the mystery of Christ because of our different ecclesiastical and theological traditions; we are convinced, however, that these differing formulations on both sides can be understood along the lines of the faith of Nicaea and Ephesus.¹³

In this formulation, there is a clear effort to avoid using terminology which had been involved in the ancient disputes. Indeed, the words "person" and "nature" are never used. It is an effort to create a new vocabulary, using new concepts to express the one faith which underlies both of the ancient formulations.

The importance of this theological breakthrough was quickly realized. When the Syrian Patriarch Ignatius Yacoub III visited Rome one month later, Pope Paul was already echoing the findings of the PRO ORIENTE meeting when he said that theologians discussing the issue

are convinced . . . that these various formulations can be understood along the lines of the early councils, which is the faith we also profess.¹⁴

This was also reflected in the *Common Declaration* which was signed at the end of the Patriarch's visit:

Progress has already been made and Pope Paul VI and the Patriarch Mar Ignatius III are in agreement that there is no difference in the faith they profess concerning the mystery of the Word of God made flesh and become really man, even if over the centuries difficulties have arisen out of the different theological expressions by which this faith was expressed.¹⁵

It was in May of 1973, however, that the statement of the first PRO ORIENTE meeting bore fruit in the common profession of faith made by Pope Paul VI and Coptic Pope Shenouda III. In their *Common Declaration*, there is a clear dependence on the PRO ORIENTE formula:

We confess that our Lord and God and Saviour and King of us all, Jesus Christ, is perfect God with respect to His divinity, perfect man with respect to His humanity. In Him His divinity is united with His humanity in a real, perfect union without mingling, without commixtion, without confusion, without alteration, without division, without separation. His divinity did not separate from His humanity for an instant, not for the twinkling of an eye. He who is God eternal and invisible became visible in the flesh, and took upon Himself the form of a servant. In Him are preserved all the properties of the divinity and all the properties of the humanity, together in a real, perfect, indivisible and inseparable union.¹⁶

Despite the historic nature of this joint christological declaration, the theologians involved in the PRO ORIENTE consultations realized that more progress could be made. Christology, then, still figured strongly in their discussions at the second meeting which took place in September, 1973. In the final communiqué, the theologians of both

¹³ "Communiqué", *Wort und Wahrheit*, Supplementary Issue No. 1 (Vienna: Herder, 1972) 182, see also p. 46 of this booklet.

¹⁴ *Information Service* 16 (1972/I), 3.

¹⁵ *Acta Apostolicae Sedis* 63 (1971), 814, see also p. 108 of this booklet.

¹⁶ *Acta Apostolicae Sedis* 65 (1973), 300, see also p. 109 of this booklet.

traditions re-affirmed what had been said in the 1971 statement. They added that the mystery of Christ is incomprehensible, and that all concepts about him are limited. Indeed, they said that right formulations about Christ can be wrongly understood, and that behind an apparently wrong formulation there can be a right understanding. Thus they affirmed that

the definition of the Council of Chalcedon, rightly understood today, affirms the unity of person and the indissoluble union of Godhead and Manhood in Christ despite the phrase "in two natures".¹⁷

The statement also deals with problems of terminology:

For those of us in the Western tradition, to hear of the one nature of Christ can be misleading, because it may be misunderstood as a denial of his humanity. For those of us in the Oriental Orthodox Churches to hear of two natures can be misleading because it can be misunderstood as affirming two persons in Christ. But both sides agree in rejecting Eutycheism and Nestorianism . . .

Our common effort to clarify the meaning of the Greek terms *hypostasis* and *physis* in the Trinitarian and Christological contexts made us realize how difficult it was to find a satisfactory definition of these terms that could do justice to both contexts in a consistent manner.¹⁸

The communiqué goes on to call for new terminology in order to more effectively express the mystery of Christ for people today.

Since 1973, there have been consistent re-affirmations in speeches and common declarations by Popes and heads of Oriental Orthodox churches that they share the same faith in Christ. In most statements, this seems taken for granted. During his visit to Rome in June 1983, Moran Mar Baselius Marthoma Mathews I, the Catholicos of the Malankara Orthodox Syrian Church of India, even quoted Cyril of Alexandria's formula "one divine-human nature" as being part of the common faith of the two churches.¹⁹

Another significant christological statement was issued in June 1984, at the conclusion of the visit of Syrian Orthodox Patriarch Ignatius Zakka I Iwas to Rome. In a *Common Declaration* signed by him and Pope John Paul II, it was affirmed that past schisms and divisions "in no way affect or touch the substance of their faith", because they arose from differences of terminology. They deny that there is any difference in their confession of the mystery of the Word made flesh and become truly human:

In our turn we confess that He became incarnate for us, taking to himself a real body with a rational soul. He shared our humanity in all things but sin. We confess that our Lord and our God, our Saviour and the King of all, Jesus Christ, is perfect God as to His divinity and perfect man as to His humanity. This Union is real, perfect, without blending or mingling, without confusion, without alteration, without division, without the least separation. He who is God eternal and invisible, became visible in the flesh and took the form of servant. In him are united, in a real, perfect indivisible and inseparable way, divinity and humanity, and in him all their properties are present and active.²⁰

The christological agreement with the Coptic Orthodox Church was reaffirmed by Catholic and Coptic representatives who met at Amba Bishoy Monastery in February

¹⁷ "Communiqué", *Wort und Wahrheit* Supplementary Issue No. 2 (Vienna: Herder, 1974), 175-176, see also p. 58 of this booklet.

¹⁸ *Ibid.*, 176.

¹⁹ *Information Service* 52 (1983/III), 74.

²⁰ *Information Service* 55 (1984/II-III), 62, see also p. 117 of this booklet.

1988. They also adopted a more concise formulation which was intended to make the christological accord more accessible to the faithful:

We believe that our Lord, God and Saviour Jesus Christ, the Incarnate – Logos, is perfect in His Divinity and perfect in His Humanity. He made His Humanity One with His Divinity without Mixture, nor Mingling, nor Confusion. His Divinity was not separated from His Humanity even for a moment or twinkling of an eye. At the same time, we anathematize the Doctrines of both Nestorius and Eutyches.²¹

The progress attained so far on the christological question was noted with gratitude by the participants at the Fifth PRO ORIENTE Consultation in September 1988. The participants went on to emphasize

that the great mystery of the Incarnation of the Son of God could not be exhaustively formulated in words, and that within the limits of condemned errors like Arianism, Nestorianism and Eutycheism, a certain plurality of expressions was permissible in relation to the inseparable and unconfused hypostatic unity of the human and the divine in one Lord Jesus Christ, the Word of God incarnate by the Holy Spirit of the Blessed Virgin Mary, consubstantial with God the Father in His divinity and consubstantial with us in his humanity.²²

The most recent christological accord between the Catholic Church and an Oriental Orthodox church was reached at the first meeting of the new Joint International Commission for Dialogue between the Roman Catholic Church and the Malankara Syrian Orthodox Church of India, which took place at Kottayam in October 1989.²³

The christological statement, which was officially approved by the authorities of both churches and published on 3 June 1990, includes this statement on the relationship between Christ's humanity and divinity in paragraph 5:

Our Lord Jesus Christ is one, perfect in his humanity and perfect in his divinity, at once consubstantial with the Father in his divinity, and consubstantial with us in his humanity. His humanity is one with his divinity – without change, without commingling, without division and without separation. In the Person of the Eternal Logos Incarnate are united and active in a real and perfect way the divine and human natures, with all their properties, faculties and operations.²⁴

This was taken as putting an end to the christological disagreement which existed between the Catholic and Malankara Orthodox Syrian Churches.

A careful reading of these statements issued over the past twenty-five years indicates that the ancient christological dispute between the Oriental Orthodox Churches and the Roman Catholic Church has been substantially resolved. Even though different interpretations of the meaning of the definition of the Council of Chalcedon remain, it has become clear that with the assistance of competent theologians, the churches have been able to set aside the old disputes and affirm that their belief in the mystery of Christ which transcends all formulations is, in fact, the same.

²¹ *Information Service* 69 (1989/1), 8, see also p. 120 of this booklet.

²² "Communiqué", *Wort und Wahrheit*, Supplementary Issue No. 5 (Vienna: Herder, 1989), 149, see also p. 102 of this booklet.

²³ See G. Daucourt, "First meeting for dialogue with Syrian Orthodox Church of India", *L'Osservatore Romano*, English weekly edition, 27 November 1989, p. 2.

²⁴ *L'Osservatore Romano* 3 June 1990, 5, see also p. 123 of this booklet.

Ecclesiology

In the area of ecclesiology, progress has been made, and yet difficulties remain. Here many of the problems are similar to those which are encountered in the Roman Catholic-Orthodox dialogue. The nature of an ecumenical council has figured prominently in the theological discussion, since the Oriental Orthodox have received only the first three of the seven councils generally accepted by the rest of the churches. The concept and exercise of primacy is another area of disagreement, particularly since the Oriental Orthodox have no experience of primacy among their independent churches. Not even a limited form of primacy exists, as in the case of the Patriarch of Constantinople among the Orthodox Churches. A third sensitive area is the status and role of Eastern Catholic Churches which resulted from Catholic missionary activity among Oriental Orthodox faithful.

From the very beginning of the post-Vatican II visits to Rome by Oriental Orthodox hierarchs, it was clearly stated by both sides that both are Church in the full sense of the word. As early as May 1970, when Catholicos Vasken I visited Pope Paul VI, he said, "We have remembered, as in a reawakening, that we have been brothers for the past two thousand years."²⁵ Paul VI responded:

Let us give thanks to the Lord together that day by day the profound sacramental reality existing between our churches is made known to us, beyond the daily differences and the hostilities of the past.²⁶

And in their *Common Declaration* at the conclusion of the visit, Pope and Catholicos affirmed that collaboration and research

must be founded on reciprocal recognition of the Christian faith and of common sacramental life, on mutual respect of persons and or their Churches.²⁷

The *Common Declaration* by Paul VI and Coptic Pope²⁸ Shenouda III in May 1973 stated that the two churches are re-discovering each other as churches despite the divisions of the past:

These differences cannot be ignored. In spite of them, however, we are rediscovering ourselves as churches with a common inheritance and are reaching out with determination and confidence in the Lord to achieve the fullness and perfection of that unity which is His gift.²⁹

During his visit to Istanbul in 1979, John Paul II spoke to Armenian Patriarch Shnork of "the unity which already exists between us". And in response, Patriarch Shnork indicated that both are parts of the one Church:

Such visits serve the praiseworthy purpose of deepening the love, respect, and mutual understanding between various parts of the Christian Church. We shall always pray that God may bless this renewal of relations, which is manifested through such visits.³⁰

²⁵ *Information Service* 11 (1970/III), 9.

²⁶ *Ibid.*

²⁷ *Acta Apostolicae Sedis* 62 (1970), 416, see also p. 107 of this booklet.

²⁸ The Coptic Patriarchs of Alexandria have had the title "Pope" since ancient times. His full title is "Pope of Alexandria and Patriarch of the Holy See of St. Mark."

²⁹ *Acta Apostolicae Sedis* 65 (1973), 300-301, see also p. 109 of this booklet.

³⁰ *Information Service* 41 (1979/IV), 28.

This recognition of the full ecclesial status of both churches has been stated repeatedly during subsequent visits and in common declarations. For instance, John Paul II said to Ethiopian Orthodox Patriarch Tekle Haimanot in 1981 that

the contacts which we have reestablished are now enabling us to rediscover the profound and true reality of this existing unity. Even the real divergences between us are being seen more clearly as we gradually free them from so many secondary elements that derive from ambiguities of language.³¹

In later pronouncements, John Paul II and heads of Oriental Orthodox churches have listed areas of cooperation which this rediscovered relationship has made possible. In the *Joint Communiqué* issued at the end of Armenian Catholicos of Cilicia Karekin II's visit to Rome in April 1983, cooperation was encouraged in the theological formation of clerics and laity, catechetical instruction, practical solutions of situations of common pastoral concern, social action, cultural promotion, and humanitarian services.³²

In the *Common Declaration* of Pope John Paul II and Patriarch Ignatius Zakka I Iwas of June 1984, the two churches were considered so close that even collaboration in pastoral care was envisaged, including limited sacramental sharing:

It is not rare, in fact, for our faithful to find access to a priest of their own Church materially or morally impossible. Anxious to meet their needs and with their spiritual benefit in mind, we authorize them in such cases to ask for the sacraments of Penance, Eucharist, and Anointing of the Sick from lawful priests of either of our two sister Churches, when they need them.³³

The historic nature of this declaration goes without saying. It is the first time in modern history that the Catholic Church and a church separated from it have mutually agreed to limited sacramental hospitality.

In addition, the same declaration envisages cooperation in the formation and education of clergy:

It would be a logical corollary of collaboration in pastoral care to cooperate in priestly formation and theological education. Bishops are encouraged to promote sharing of facilities for theological education where they judge it to be advisable.³⁴

All this was made possible because of the Pope and Patriarch's common wish to widen the horizon of their brotherhood and affirm here with the terms of the deep spiritual communion which already unites them and the prelates, clergy, and faithful of both their churches, to consolidate these ties of Faith, Hope, and Love, and to advance in finding a wholly common ecclesial life.³⁵

It has become commonplace in recent speeches and common declarations to state that what unites the churches is far greater than that which divides, and to list common elements of such as belief in the Trinity, the mystery of Christ, the apostolic traditions, the sacraments, the Theotokos, and particularly the first three Ecumenical Councils.

In spite of all this, important areas of disagreement remain. By 1973, at the second PRO ORIENTE theological consultation, ecclesiological problems began to be considered, and the third and fourth meetings were devoted entirely to this area. Ecclesiological issues also figured prominently at the fifth meeting.

³¹ *Information Service* 47 (1981/III-IV), 100.

³² *Information Service* 51 (1983/I-II), 40, see also p. 115 of this booklet.

³³ *Information Service* 55 (1984 I-III), 63, see also p. 118 of this booklet.

³⁴ *Ibid.*

³⁵ *Ibid.*, 62, see also p. 117 of this booklet.

The communiqué of the second consultation treated the question of ecumenical councils and the relationship between the papacy and councils in a tentative way. It was agreed that the first three councils have a "greater degree of fullness" because of their wider acceptance by Christians. Moreover, they "look forward to future regional and ecumenical councils with larger representation as the reunion of churches is hastened by the working of the Holy Spirit". On the relationship between Pope and council, they were able only to applaud the notion of collegiality as expressed at Vatican II as "a move in the right direction according to which the role of the bishop of Rome is seen within the Council and not above it."³⁶

The theologians were able to reach a greater agreement on these issues at the third PRO ORIENTE meeting which took place in Vienna from August 30 to September 5, 1976. The communiqué of this meeting described areas of agreement on the nature of the Church and the notion of conciliarity. The statement begins by affirming that unity is Christ's gift to His Church, which allows for a "multiplicity of traditions", where "diversity has to be held together by basic unity in fundamental matters".

The communiqué goes on to speak of the identity of the local and universal churches:

One and the same Church, for there cannot be more than one, is manifested both locally and universally as a *koinonia* of truth and love, characterized by eucharistic communion and the corporate unity of the episcopate. The unity of the Church has its source and prototype in the unity of the Father, the Son and the Holy Spirit, into which we have been baptized.³⁷

Conciliarity is described as

the understanding of the Church as *koinonia*, so essential to the nature of the Church as the Body of Christ, and so clearly visible in the structure of its life and leadership from the very inception.³⁸

The communiqué distinguishes the council or synod as an event from its being a continuing structure of the Church's life. Insofar as it is an event, the theologians could not agree on how and by whom such a worldwide council of our churches should be convoked and conducted, nor could we agree completely on the procedure for the reception of past or future councils.³⁹

However, they agreed that churches have the right to convoke a council whenever found necessary and possible though there is no necessity to hold ecumenical councils at given intervals as a permanent structure of the Church. We recognize the need of structures of coordination between the autocephalous churches for the settlement of disputes and for facing together the problems and tasks confronting our churches in the modern world.⁴⁰

The question of councils was taken up again in the communiqué issued at the end of the fifth PRO ORIENTE consultation in 1988. It was reaffirmed that the first three ecumenical councils provided the basis for the common faith of Catholics and Oriental Orthodox, and acknowledged that the Oriental Orthodox are "not in a position formally to accept" the Council of Chalcedon and the ones following it. However, further study

³⁶ "Communiqué", *Wort und Wahrheit* Supplementary Issue No. 2 (Vienna: Herder, 1974), 176, see also p. 59 of this booklet.

³⁷ "Communiqué", *Wort und Wahrheit* Supplementary Issue No. 3 (Vienna: Herder, 1976), 223, see also p. 71 of this booklet.

³⁸ *Ibid.*, see also p. 71 of this booklet.

³⁹ *Ibid.*, see also p. 71 of this booklet.

⁴⁰ *Ibid.*, 223-224, see also p. 71-72 of this booklet.

of the later councils was recommended. The nature of the reception of conciliar teaching was also examined, and recognized to be a complex process which sometimes takes place without formal reception of conciliar decisions as such⁴¹.

The fourth PRO ORIENTE consultation, held in September 1978, discussed two more problems which divide the Catholic and Oriental Orthodox Churches: the notion of primacy and the status of Eastern Catholic Churches. Primacy was taken up again at the fifth meeting.

The communiqué of the fourth consultation describes primacy in the context of three "integrally related" elements in the life of the Church: primacy, conciliarity, and the consensus of the believing community. It was recognized, however, that "their relative importance has been differently understood in different situations".

The origin of primacy in the Church is understood by the Oriental Orthodox as being "of historical and ecclesiological origin", while Catholics understand it as part of "the divine plan for the Church". Yet both sides acknowledge that primacy is connected with the continuing guidance of the Holy Spirit within the Church. The Catholic teachings about the primacy of the bishop of Rome

are to be understood in the context of their historical, sociological and political conditions and also in the light of the historical evolution of the whole teaching of the Roman Church, a process which is still continuing.⁴²

The Oriental Orthodox, on the other hand,

have not felt it necessary to formulate verbally and declare their understanding of primacy though it is clearly implied in the continuing life and teaching of their churches.⁴³

It was recognized that more research and reflection is needed on primacy "with a new vision for our future unity".

With regard to infallibility, both sides agreed that it "pertains to the Church as a whole". But they could not agree on "the relative importance of different organs in the Church through which this inerrant teaching authority is to find expression".

The participants agreed that they should strive towards a goal of

full union of sister churches – with communion in the faith, in the sacraments of the Church, in ministry and within a canonical structure. Each Church as well as all churches together will have a primatial and conciliar structure, providing for their communion in a given place as well as on regional and world-wide scale.⁴⁴

The statements goes on to address the issue of the center of such a communion, and the possible role of Rome in it:

The structure will be basically conciliar. No single Church in this communion will by itself be regarded as the source and origin of that communion; the source of the unity of the Church is the action of the triune God Father, Son and Holy Spirit. It is the same Spirit who operates in all sister churches the same faith, hope and love, as well as ministry and sacraments. About regarding one particular Church as the center of the unity, there was no agreement, though the need of a special ministry for unity was recognized by all.

⁴¹ "Communiqué", *Wort und Wahrheit*, Supplementary Issue Number 5 (Vienna: Herder, 1989), 149-50, see also p. 102 of this booklet.

⁴² "Communiqué", *Wort und Wahrheit* Supplementary Issue No. 4 (Vienna: Herder, 1978), 233, see also p. 87 of this booklet.

⁴³ *Ibid.*, see also p. 87 of this booklet.

⁴⁴ *Ibid.*, see also p. 87 of this booklet.

This communion will find diverse means of expression – the exchange of letters of peace among the churches, the public liturgical remembering of the churches and their primates by each other, the placing of responsibility for convoking general synods in order to deal with common concerns of the churches, and so on.⁴⁵

At the fifth PRO ORIENTE consultation in 1988 it was recognized that both the Catholic and Oriental Orthodox churches possess some form of primacy, always related to the conciliar nature of the Church. While in the Catholic Church the Bishop of Rome's primacy serves the unity of all the churches, the Oriental Orthodox experience primacy only within each of their five autocephalous churches, not above them. Further study of this question was recommended. In practice it was acknowledged that some form of both "central coordination" and local autonomy were needed.⁴⁶

This lack of full agreement on the function of conciliarity and primacy within the Church accounts for the fact that these areas are almost never mentioned in the texts of the speeches and common declarations made during visits between Popes and heads of Oriental Orthodox churches. The 1973 *Common Declaration* of Pope Paul VI and Pope Shenouda III contains the broad sentence, "We have, to a large degree, the same understanding of the Church, founded upon the Apostles, and of the important role of ecumenical and local councils."⁴⁷ The fact that nothing more specific could be said indicates the continuing divergence in the two churches' understanding of this important area in ecclesial life. In fact, after the 1973 meeting between Paul VI and Shenouda III, there were no visits between a Pope and the head of an Oriental Orthodox church for six years. The next contact took the form of a Coptic Orthodox delegation to John Paul II in 1979. The delegation carried a letter from Shenouda to John Paul in which he expressed his concern about the lack of progress in the area of ecclesiology.

The 1973 *Common Declaration* had set up a special Joint Commission between the Catholic and Coptic Orthodox Churches to guide common study in the fields of Church tradition, patristics, liturgy, theology, history and practical problems, so that by cooperation in common we may seek to resolve, in a spirit of mutual respect, the differences existing between our churches.⁴⁸

By 1979, this Commission had met four times in Cairo⁴⁹, and had continued to make progress in the area of christology. But, as Pope Shenouda wrote in his letter to John Paul:

In ecclesiology only very little real progress has been reached. This is why we thought it appropriate to delegate an official delegation of six members of the official Commission, in order to enhance the negotiations between our two churches, which seem to have stopped at a point without reaching further steps of real progress in the achievement of the unity of our two churches.⁵⁰

⁴⁵ Ibid., see also p. 87 of this booklet.

⁴⁶ "Communiqué", *Wort und Wahrheit*, Supplementary Issue Number 5 (Vienna: Herder, 1989), 150, see also p. 103 of this booklet.

⁴⁷ *Acta Apostolicae Sedis* 65 (1973), 300, see also p. 109 of this booklet.

⁴⁸ Ibid., 301, see also p. 110 of this booklet.

⁴⁹ On these meetings, see the following reports in *Proche Orient Chrétien*: "La commission mixte de l'Église copte orthodoxe et de l'Église catholique", 24 (1974), 68–69; "Première réunion de la commission mixte des Églises catholique et copte orthodoxe", 24 (1974), 175–178; "Deuxième réunion de la commission mixte", 25 (1975), 314–316; "[Troisième] Réunion de la commission mixte", 26 (1976), 360–361; "[Quatrième] Réunion de la commission mixte", 29 (1979), 107–109.

⁵⁰ *Information Service* 41 (1979/IV), 8.

In his speech to the delegation, Pope John Paul replied to some of the concerns raised in Pope Shenouda's letter. Although he did not address himself to the question of conciliarity, he did speak briefly about the role of the papacy in the dialogue:

I know that one of the fundamental questions of the ecumenical movement is the nature of that full communion we are seeking with each other and the role that the Bishop of Rome has to play, by God's design, in serving that communion of faith and spiritual life, which is nourished by the sacraments and expressed in fraternal charity. A great deal of progress has been made in deepening our understanding of this question. Much remains to be done. I consider your visit to me and to the See of Rome a significant contribution towards resolving this question definitively.⁵¹

One could raise a question about how Pope John Paul understood the visit of the Coptic delegation to Rome as "a significant contribution towards resolving this question definitively". Perhaps this is an example of the kind of communion he would envisage taking place after the re-establishment of unity: occasional official visits between heads of sister churches to inform the universal primate about the life of their churches, something along the lines of the means of expression of communion outlined in the fourth, PRO ORIENTE communiqué.

In the same speech, Pope John Paul emphasized that the re-establishment of communion between the churches would not imply the loss of the identity of either of them:

Fundamental to this dialogue is the recognition that the richness of this unity in faith and spiritual life has to be expressed in diversity of forms. Unity—whether on the universal level or the local level—does not mean uniformity or absorption of one group by another. It is rather at the service of all groups to help each live better the proper gifts it has received from God's Spirit . . . With no one trying to dominate each other but to serve each other, all together will grow into that perfection of unity for which Our Lord prayed on the night before he died.⁵²

Unfortunately, the political situation in Egypt worsened soon after this visit, and Pope Shenouda was placed under house arrest by President Sadat in September 1981. This brought the dialogue between the Catholic and Coptic Orthodox Churches to a virtual standstill. It was only after Pope Shenouda's release in January 1985 that the commission could resume its work.⁵³

The *Common Declaration* of Pope John Paul II and Syrian Patriarch Ignatius Zakka I Iwas in June 1984 added some significant new elements to the developing ecclesiological dialogue between the two traditions. In referring to the Church, the declaration benefited from the work of other interconfessional dialogues, and included a mild form of eucharistic ecclesiology. The Eucharist is not simply named as one of the seven sacraments held in common:

Sacramental life finds in the Holy Eucharist its fulfillment and its summit, in such a way that it is through the Eucharist that the Church most profoundly realizes and reveals its nature . . . The other Sacraments . . . are ordered to that celebration of the holy Eucharist which is the centre of sacramental life and the chief visible

⁵¹ Ibid., 7.

⁵² Ibid.

⁵³ The first phase of the commission's work was concluded with the adoption of a brief christological statement in 1988. The second phase, which was to examine other issues, began with the commission's fifth meeting at Amba Bishoy monastery in October 1988. The discussion at this meeting centered on the mystery of the redemption and the final destiny of the human person. See report in *Irénikon* 61 (1988), 537–539, and *Information Service* 68 (1988/III–VI), 164. The sixth session, which took place at the same monastery in April 1990, discussed the procession of the Holy Spirit and the filioque.

expression of ecclesial communion. This communion of Christians with each other and of local churches united around their lawful Bishops is realized in the gathered community which confesses the same faith.⁵⁴

This is the first time in a common declaration that the connection between Church, Eucharist, and Bishop is made. The implications of this need to be brought out in future statements of this type, but even in its present form it shows real progress.

Another question which has arisen in the dialogue between the Catholic and Oriental Orthodox Churches needs to be examined: the status of the Eastern Catholic Churches. Until recently⁵⁵, the Catholic Church has presented these churches as a model of the relationship which should exist between itself and any Eastern church which might come into communion with it. The Oriental Orthodox, on the other hand, tend to take great offense at the very existence of these churches, because they are often the direct result of Catholic missionary activity among the Oriental Orthodox faithful. They see in this a denial of the ecclesial reality of the Oriental Orthodox Churches by the Catholic Church. Moreover, some of the Eastern Catholic Churches have continued to actively proselytize among the Oriental Orthodox faithful.

The first mention of the Eastern Catholic Churches in the encounters between Popes and Oriental Orthodox hierarchs was made in the speech of Paul VI to Armenian Catholicos of Cilicia Khoren I in May 1967. Perhaps not attuned to Oriental Orthodox sensitivities in this matter, Pope Paul expressed his affection for the Armenian tradition by recalling the *Decree for the Armenians* of the Council of Florence, the foundation of the Armenian College in Rome, the Armenian Catholic presence in Venice, and highly-placed Armenian Catholics in the Roman Curia.⁵⁶ The same was done in his speech to Catholicos of Etchmiadzin Vasken I in 1970.⁵⁷

The next mention of this issue was made in the *Common Declaration* of Paul VI and Shenouda III in 1973, albeit in an indirect way. All forms of proselytism are rejected as incompatible with the relationship that should exist between churches:

. . . We reject all forms of proselytism, in the sense of acts by which persons seek to disturb each other's communities by recruiting new members from each other through methods, or because of attitudes of mind, which are opposed to the exigencies of Christian love or to what should characterize the relationships between churches. Let it cease, where it may exist.⁵⁸

This statement was made largely in response to Pope Shenouda's concern about continued proselytizing activity by Coptic Catholics among Coptic Orthodox in Egypt. The Coptic Catholic Patriarch was reminded of this statement in a letter from Pope Paul soon thereafter.⁵⁹

This issue has not been taken up in any of the speeches and common declarations since 1973. However, the fourth PRO ORIENTE meeting of 1978 made a statement about the status of these churches:

⁵⁴ *Information Service* 55 (1984/II-III), 62, see also p. 118 of this booklet.

⁵⁵ See letter of Cardinal Willebrands to Russian Orthodox Metropolitan Juvenaly of September 22, 1979, where, in the context of a misunderstanding about a papal statement on the status of the Ukrainian Catholic Church, the Cardinal wrote, "There was no intention whatever of presenting the Union of Brest as the model for our relations with the Orthodox Churches today or as one for the contemplated future union". Text in T. Stransky and J. Sheerin, *Doing the Truth in Charity* (Ramsey: Paulist, 1982), 228.

⁵⁶ *Acta Apostolicae Sedis* 59 (1967), 511-512.

⁵⁷ *Information Service* 11 (1970/III), 5.

⁵⁸ *Acta Apostolicae Sedis* 65 (1973), 301, see also p. 110 of this booklet.

⁵⁹ "Lettre du Pape Paul VI au Patriarche copte catholique", *Proche Orient Chrétien* 24 (1974), 351-354.

The Oriental Catholic Churches will not even in the transitional period before full unity be regarded as a device for bringing Oriental Orthodox Churches inside the Roman Communion. Their role will be more in terms of collaborating in the restoration of eucharistic communion among the sister churches. The Oriental Orthodox Churches, according to the principles of Vatican II and subsequent statements of the See of Rome cannot be fields of mission for other churches. The sister churches will work out local solutions, in accordance with differing local situations, implementing as far as possible the principle of a unified episcopate for each locality.⁶⁰

In principle, then, the Catholic Church has given assurances that it will no longer actively pursue the "conversion" of Oriental Orthodox Christians. Nevertheless, the Catholic Church cannot but remain faithful to those Oriental Orthodox who have entered into full communion with her. It is part of the contemporary dilemma that the Oriental Orthodox still regard these churches as parts of their own communities which have been unjustly taken away from them.

The modern dialogue between the Catholic and Oriental Orthodox Churches is unique. The resolution of the christological divergences between the churches is unprecedented. In no other bilateral relationship has a dogmatic disagreement of this type been overcome so unequivocally, and with such official approbation. This was achieved without any official bilateral dialogue taking place.⁶¹ The interplay of unofficial theological consultations and official pronouncements made by Church leaders proved in this case to be an effective means of resolving a centuries-old problem.

At the same time, the lack of any clearly defined ministry serving the unity of the various Oriental Orthodox Churches has necessitated a rather piecemeal process by which levels of agreement with individual churches differ. The lack of a specific christological accord with the Armenian or Ethiopian churches somewhat relativizes the importance of the accord reached with the Copts, Syrians and Malankaras. Nevertheless, progress has been substantial and provides real hope for the future.

Ecclesiology remains the area which contains the greatest disagreement. It is doubtful that any of the Oriental Orthodox Churches will accept any form of unity with the Catholic Church which does not fully respect their administrative independence. And the Catholic Church must decide if full communion with another Church necessarily means that the Bishop of Rome must have unlimited authority to intervene in the affairs of the other church. These issues will provide ample material for research and reflection in the years to come as the relationship between these churches reaches greater maturity.

⁶⁰ "Communiqué", *Wort und Wahrheit* Supplementary Issue No. 4 (Vienna: Herder, 1978), 233-234, see also p. 87 of this booklet.

⁶¹ It should be noted that the fifth PRO ORIENTE consultation in 1988 "urgently appeals to all the churches represented here to set up a joint official body to engage in that formal dialogue between the Roman Catholic Church and the family of the Oriental Orthodox Churches which will have as its objective the achieving of full communion in faith and sacramental life". See the communiqué in *Wort und Wahrheit*, Supplementary Issue No. 5 (Vienna: Herder, 1989), 151, see also p. 103 of this booklet.

APPENDIX
OFFICIAL VISITS: POPES AND ORIENTAL ORTHODOX HIERARCHS

1. Armenian Catholicos Khoren I to Paul VI in Rome May 9, 1967
2 Speeches
AAS 59 (1967) 510-12
OR (May 10, 1967) 1
2. Paul VI to Patriarch Shnork Kalustian in Istanbul July 25-26, 1967
2 Speeches
IS (1967/3) 13-14
3. Armenian Catholicos Vasken I to Paul VI in Rome May 8-12, 1970
a) 4 Speeches
IS 11 (1970/III), 3-10
b) Common Declaration
AAS 62 (1970), 416-7
P.O., p. 107
(First PRO ORIENTE Theological Consultation: September 7-12, 1971
Vienna, Austria)
4. Syrian Patriarch Ignatius Yacoub III to Paul VI in Rome October 25-27, 1971
a) 4 Speeches
IS 16 (Jan. 1972/I) 3-5
b) Common Declaration
AAS 63 (1971) 814-815
P.O., p. 108
5. Coptic Pope Shenouda III to Paul VI in Rome May 4-10, 1973
a) 8 Speeches
IS 22 (Oct. 1973/IV) 3-10
b) Common Declaration
AAS 65 (1973) 299-301
P.O., p. 109
(Second PRO ORIENTE Theological Consultation: September 3-9, 1973
Vienna, Austria)
(Third PRO ORIENTE Theological Consultation: Aug. 30-Sept. 5, 1976
Vienna, Austria)
(Fourth PRO ORIENTE Theological Consultation: September 11-17, 1978
Vienna, Austria)
6. Reception of Coptic Delegation by John Paul II in Rome June 23, 1979
a) Letter from Pope Shenouda III
b) Speech by John Paul II
IS 41 (1979/IV), 6-8
7. John Paul II to Armenian Patriarch Shnork in Istanbul November 29, 1979
2 Speeches
IS 41 (1979/IV), 28-29
8. Syrian Patriarch Ignatius Yacoub III to John Paul II in Rome May 13-16, 1980
4 Speeches
IS 44 (1980/III-IV), 92-95
9. Reception of Ethiopian Orthodox Delegation by John Paul II July 16-19, 1980
Two Letters
IS 44 (1980/III-IV), 97-98
10. Ethiopian Patriarch Tekle Haimanot to John Paul II in Rome October 17, 1981
2 Speeches
IS 47 (1981/III-IV), 100-101
11. Armenian Catholicos Karekin II to John Paul II in Rome April 15-19, 1983
a) 2 Speeches
b) Joint Communiqué
IS 51 (1983/I-II), 37-41
P.O., p. 115
12. Syrian Catholicos of Indian Moran Mar Baselius Marthoma Mathews I to John Paul II in Rome June 2-5, 1983
2 Speeches
IS 52 (1983/III), 72-75
13. Syrian Patriarch Ignatius Zakka I Iwas to John Paul II in Rome June 20-23, 1984
a) 2 Speeches
b) Common Declaration
IS 55 (1984/II-III), 59-63
P.O., p. 117
14. Pope John Paul II to Mar Basileus Paulos II, Catholicos of the Malankara Jacobite Syrian Orthodox Church in Kottayam, India Februar 7, 1986
Speech of Pope John Paul II
IS 60 (1986/I-II), 12-13
15. Pope John Paul II to Syrian Catholicos of India Moran Mar Baselius Marthoma Mathews I in Kottayam, India February 8, 1986
a) Speech of Pope John Paul II
IS 60 (1986/I-II), 13-14
Star of the East 8 (1986), 8-9
b) Speech of Catholicos Marthoma Mathews I
The Star of the East 8 (1986), 5-7
(Fifth PRO ORIENTE Theological Consultation: September 18-25, 1988
Vienna, Austria)

IS = *Information Service* (the Secretariat/Pontifical Council for Promoting Christian Unity)

AAS = *Acta Apostolicae Sedis*

OR = *L'Osservatore Romano*

P.O. = *PRO ORIENTE* The Vienna Dialogue Booklet 1.

Many of these documents concerning relations between the Roman Catholic and the Armenian, Syrian, and Coptic churches are available in T. Stransky and J. Sheerin, eds., *Doing the Truth in Charity* (Ramsey: Paulist, 1982), 230-249.

FIRST CONSULTATION 1971

Franciscus Cardinal König

INTRODUCTION TO THE MINUTES

In my capacity as Archbishop of Vienna and founder of PRO ORIENTE I express my deepest satisfaction at the fact that theologians of the Oriental Orthodox Churches and the Roman Catholic Church convened in Vienna for their first theological Consultation after 1,520 years of separation.

The Foundation PRO ORIENTE, an ecumenical institution of the Archdiocese of Vienna, has, in this way, most successfully pursued its task of "promoting the mutual understanding of the Christians in the East and the Christians in the West". Our gratitude for the success of this Consultation goes to the members of the executive committee of PRO ORIENTE, to the Chairmen presiding over the Consultation, Monsignor Otto Mauer and Vardapet Dr. Mesrob K. Krikorian, as well as to all the participants, who analysed the Christological problems in their comprehensive preparatory studies.

This Consultation was, furthermore, particularly distinguished by the participation of the present Patriarch of Alexandria, Shenouda III, Head of the Coptic Church of Egypt.

The final Communiqué of the Consultation emphasizes in a most impressive manner the common Faith in Jesus Christ and the deeper understanding of the Chalcedonian and non-Chalcedonian Churches.

I wish to express to the editors of the present publication my congratulations, and I sincerely hope that the texts contained therein may contribute to the full unity in Faith of all Oriental Orthodox and Roman Catholic Christians.

FOREWORD TO THE MINUTES

The idea of convening a theological conference with Oriental Orthodox and Roman Catholic theologians appeared for the first time in the minutes of the executive of PRO ORIENTE on March 18, 1970. Our manifold hearty contacts with the Armenian Community and its scholarly and active Vardapet Dr. *Mesrob K. Krikorian*, his experience with the theological consultations between Eastern (Byzantine) Orthodox and Oriental Orthodox Churches at Aarhus (1964), Bristol (1967), Geneva (1970) and Addis Ababa (1971), the visit of Mons. *Otto Mauer*, Chairman of PRO ORIENTE's Theological Advisory Council, in Egypt (November 1970) and his contacts with the Bishops and theologians of the Coptic Church, several trips of the Secretary General, Dkfm. *Alfred Stirnemann* to Rome and the visit which the Syrian Archbishop of Baghdad and Basrah, *Mar Zakka Iwas*, paid to PRO ORIENTE in Vienna in June 1971, have contributed to the elaboration of the idea of a "Non-official Ecumenical Consultation between theologians of the Oriental Orthodox Churches and the Roman Catholic Church".

A Preparatory Committee, presided by Mons. *Otto Mauer* and consisting of Vardapet Dr. *Mesrob K. Krikorian*, Prof. Dr. *Ferdinand Klostermann* from the University of Vienna and the Secretary General of PRO ORIENTE, Dkfm. *Alfred Stirnemann*, was established to develop the program and to carry through the invitations and the other preparatory work. All participants were invited to take part in a personal capacity as competent theologians standing within the spiritual and intellectual tradition of their respective theologies and of the history of their respective Churches, without having an official mandate given by their Church Authorities. PRO ORIENTE has, however, requested all participants to inform their competent ecclesiastical authority about the purpose of the Consultation and the non-official nature of our invitation. This procedure proved to be the appropriate way of the start of this theological dialogue, however we hope that there will be one day official consultations engaged by the Hierarchies.

Thus from September 7 to 12, 1971, 9 theologians from the Oriental Orthodox Churches and 9 Roman Catholic theologians met in Vienna at the "Soziales Bildungshaus Lainz" and discussed in 9 working sessions very intensely for a whole week. At the last moment three Oriental Orthodox and two Roman Catholic theologians had been prevented to join the Consultation on account of either illness or urgent duties. We were happy to welcome the Reverend Father John F. Long SJ., in his capacity as observer of the Roman Secretariat for Promoting Christian Unity. Amongst our guests from overseas I should like to emphasize the presence of Amba *Shenouda*, now Pope and Patriarch of Alexandria; the Armenian Archbishop *Tiran Nersoyan*; the Chief of Ecclesiastical Affairs in the Ethiopian Imperial Majesty's Private Cabinet, Liqe Silttanat *Habte Mariam Workneh*; Fr. *Paul Verghese*, Principal of the Orthodox Seminary at Kottayam, India; Fr. *V. C. Samuel*, Dean of the Haile Selassie University of Addis Ababa.

A tremendous progress was made by the discussions as was stated by the common Communiqué agreed upon by all participants, and by the worldwide echo in the press of India and the USA and in Egyptian and Russian newspapers.

We have arrived at a stage where Pope *Paul VI.* and the Syrian Patriarch *Mar Ignatius XXXIX. Yacoub III.* state that we "are in agreement, that there is no difference

in the faith (we) profess concerning the mystery of the Word of God made flesh and become really man . . ." The same belief is expressed in the final Communiqué of the "First Vienna Consultation", . . . "We in our common faith in the one Lord Jesus Christ, regard His mystery inexhaustible and ineffable . . . We are convinced, however, that these differing formulations on both sides can be understood along the lines of the faith of Nicea and Ephesus."

On account of these results I would like to express wholeheartedly our gratitude to those who have contributed to the success of the "First Vienna Consultation": to His Eminence, *Franciscus Cardinal König*, who has sponsored and encouraged our efforts; to the participants, who came from many and different Churches and theological traditions; to the Secretariat for Promoting Christian Unity for its benevolent advice; to the Chairmen of the meeting, Vardapet Dr. *Mesrob K. Krikorian* and Monsignor *Otto Mauer*; to the Preparatory Committee and to all those who have participated in preparing and organizing the meeting and publishing its results, especially to the Editor, to the Secretary General and to the Executive Secretary of PRO ORIENTE, Mrs. *Gertrud Philipsen*.

May I add words of thanks to the members of the board of PRO ORIENTE, who so nobly ensured the financial background of our enterprise.

The participants of the "First Vienna Consultation" agreed in the necessity of "future efforts in such helpful discussions". On this initiative PRO ORIENTE is looking forward to summoning a "Second Vienna Consultation" in September 1973, faithful to the commission of our Lord: "That all be one".

PROGRAM OF THE FIRST CONSULTATION

Opening prayers:

His Eminence FRANCISCUS CARDINAL KÖNIG, Archbishop of Vienna

Opening addresses:

Dr. THEODOR PIFFL-PERČEVIĆ, President of the Foundation PRO ORIENTE

Fr. JOHN F. LONG SJ.

Amba SHENOUDA

Monsignor OTTO MAUER

Vardapet Dr. MESROB K. KRIKORIAN,

"The results of the bilateral consultations between the Eastern Orthodox and the Oriental Orthodox Churches"

Prof. Dr. ALOIS GRILLMEIER SJ.,

"The Council of Chalcedon – Analysis of a Conflict"

Prof. Dr. V. C. SAMUEL,

"The Council of Chalcedon – Analysis of a Conflict"

Prof. Dr. P. WILHELM DE VRIES SJ.,

"The Reasons for the Rejection of the Council of Chalcedon by the Oriental Orthodox Churches"

Archbishop TIRAN NERSOYAN,

"Problems of Consensus in Christology"

Prof. Dr. HELMUT RIEDLINGER,

"The Christological Problem – Dogmatical Approach"

Prof. Fr. MUNDUVEL V. GEORGE; M. A., B. D., S. T. M.,

"The Christological Problem – Biblical Aspects"

Dr. Lic. bibl. FRANZ JOSEPH SCHIERSE,

"The Christological Problem – Biblical Aspects"

Prof. Dr. V. C. SAMUEL,

"Differences between the Eastern (Byzantine) Orthodox and the Roman Catholic Christology"

Prof. Dr. P. A. J. VAN DER AALST A. A.,

"The Differences in the Christological Conception between Orthodox and Catholics"

Vardapet Dr. MESROB K. KRIKORIAN,

"The Reception of the Ecumenical Councils after Chalcedon"

Prof. Dr. ALOIS GRILLMEIER SJ.,

"The Reception of the Council of Chalcedon in the Roman Catholic Church"

Prof. Dr. PIET J. A. M. SCHOONENBERG SJ.,

"Monophysitic and Dyophysitic Languages about Christ"

Fr. PAUL VERGHESE,

"The Relevance of Christology – Today"

Celebration of the Divine Liturgy in the Armenian Apostolic Church St. Hripsime in Vienna, in the presence of His Eminence, FRANCISCUS CARDINAL KÖNIG, Archbishop of Vienna, celebrated by His Grace, Archbishop TIRAN NERSOYAN, *sermon* by Vardapet Dr. MESROB K. KRIKORIAN.

Celebration of High Mass in the Metropolitan Cathedral of St. Stephen in Vienna, in presence of all participants of the Consultation, celebrated by His Eminence FRANCISCUS CARDINAL KÖNIG; *sermon* by His Grace Amba SHENOUDA.

LIST OF PARTICIPANTS OF THE FIRST CONSULTATION

Coptic Orthodox Church:

His Grace Bishop Amba *Shenouda*, Dean of the Coptic Orthodox Seminary, Abbaseya, Egypt.

The Rev. Prof. *Saleeb Sourial*, Prof. of Canon Law at the Coptic Orthodox Seminary, Giza, Egypt.

Syrian Orthodox Church:

His Grace Archbishop Mar *Severius Zakka Iwas*, Baghdad, Iraq (prevented by illness).

Armenian Apostolic Church:

His Grace Archbishop *Tiran Nersoyan*, New York, USA.

His Grace Bishop *Karekin Sarkissian*, Isfahan, Iran (prevented).

The Rev. Vardapet Dr. *Mesrob K. Krikorian*, Prelate of the Armenian Apostolic Church in Austria, Member of the Theological Advisory Council of PRO ORIENTE, Vienna, Austria.

Ethiopian Orthodox Church:

Liqe Silttanat *Habte Mariam Workneh*, Dean of the Cathedral of the Holy Trinity, Chief of Ecclesiastical Affairs in His Imperial Majesty's Private Cabinet, Addis Ababa, Ethiopia.

Syrian Orthodox Church of India:

The Rev. Fr. M. V. *George*, Vice Principal, Orthodox Theological Seminary, Kottayam, India.

The Rev. Dr. K. C. *Joseph*, World Council of Churches, Secretary for Scholarships, Geneva.

The Rev. Prof. V. C. *Samuel*, Dean of the Theological Faculty of the Haile Selassie University, Addis Ababa, Ethiopia.

The Rev. Fr. *Paul Verghese*, Principal of the Orthodox Theological Seminary, Kottayam, India.

Roman Catholic Church:

The Rev. Prof. Dr. A. J. *van der Aalst* A. A., Prof. for Dogmatics, University of Nijmegen, Netherlands.

The Rev. Prof. Dr. *Johannes Emminghaus*, Member of the Theological Advisory Council of PRO ORIENTE, Prof. for Pastoral Theology, University of Vienna, Austria.

The Rev. Prof. Dr. *Alois Grillmeier* SJ., Prof. for Dogmatics at the Theol. College, St. Georgen, Frankfurt/M., Western Germany.

The Rev. Prof. Dr. *Ferdinand Klostermann*, Member of the Theological Advisory Council of PRO ORIENTE, Prof. for Pastoral Theology, University of Vienna (prevented by illness).

The Rev. Mons. *Otto Mauer*, Chairman of the Theological Advisory Council of PRO ORIENTE, Vienna, Austria.

The Rev. Prof. Dr. *Karl Rahner* SJ., Prof. for Dogmatics, University of Münster, Western Germany (prevented by illness).

The Rev. Prof. Dr. *Helmut Riedlinger*, Prof. for Dogmatics, University Freiburg i. Br., Western Germany.

Dr. theol. Lic. bibl. *Franz Joseph Schierse*, Hausen/Wied, Western Germany.

The Rev. Prof. Dr. *Piet J. A. M. Schoonenberg* SJ., Prof. for Dogmatics, Catholic University Nijmegen, Netherlands.

The Rev. Prof. Dr. *Wilhelm de Vries* SJ., Scientific Councillor of PRO ORIENTE, Dean of the Orientalistic Faculty and Prof. for Church History at the Institutum Pontificum Orientale, Rome, Italy.

Observer at the Consultation:

The Rev. Fr. *John F. Long* SJ., Chief of Department, Secretariat for Promoting Christian Unity. Instructor for Theology at the Loyola University Chicago Rome Center, Rome.

COMMUNIQUÉ

of the "FIRST Non-official Ecumenical Consultation between Theologians of the Oriental Orthodox and the Roman Catholic Churches" organized by the Foundation PRO ORIENTE, in Vienna, Sept. 7-12, 1971.

The Roman Catholic and the Oriental Orthodox Theologians, gathered together in Vienna from September 7th to 11th, 1971, for an "unofficial Ecumenical Consultation" at the invitation of the Foundation PRO ORIENTE have agreed on the following statement:

"We, as Christians, feel united in a spirit of brotherhood in our faith in the one Lord Jesus Christ, God and Saviour, and recognise equally the commission and prayer of our Lord that we may all be one in Him in order that we may bear common witness to Him that the world may believe (John 17, 21).

We find our common basis in the same Apostolic tradition, particularly as affirmed in the Nicene-Constantinopolitan Creed; we all confess the dogmatic decisions and teachings of Nicea (325), Constantinople (381) and Ephesus (431); we all agree in rejecting both the Nestorian and Eutychian positions about Jesus Christ. We have endeavoured for a deeper understanding of the Chalcedonian and non-Chalcedonian Christologies which have separated us until now.

We believe that our Lord and Saviour, Jesus Christ, is God the Son Incarnate; perfect in his divinity and perfect in his humanity. His divinity was not separated from his humanity for a single moment, not for the twinkling of an eye. His humanity is one with his divinity without commixtion, without confusion, without division, without separation. We in our common faith in the one Lord Jesus Christ, regard his mystery inexhaustible and ineffable and for the human mind never fully comprehensible or expressible.

We see that there are still differences in the theological interpretation of the mystery of Christ because of our different ecclesiastical and theological traditions; we are convinced, however, that these differing formulations on both sides can be understood along the lines of the faith of Nicaea and Ephesus.

Realizing that there can be different emphases in the theological and dogmatic elaboration of Christ's mystery, we wish to encourage common efforts for a deeper and more comprehensive understanding of this mystery in harmony with our different ecclesiastical traditions.

We have also discussed generally the problem of the Ecumenical Councils, their authority and reception, and we urge that these problems be extensively studied on both sides. We commonly submit ourselves to the witness of the Holy Scriptures of the New Testament and thus to the Apostolic Kerygma and express our intention not to get tired in the search for a common language of the mystery of salvation in our Lord in a brotherly spirit . . . 'until we all attain to the unity of the faith and of the knowledge of the Son of God' (Eph 4, 13). We wish to see the mystery of the compassion of God translated into a life of Christian compassion.

All of us have experienced how fruitful this Consultation has been and we pray that God who brought us together may bless us and guide our future efforts in such helpful discussions."

Amba Shenouda

SERMON HELD AT THE PONTIFICAL MASS CELEBRATED BY FRANCISCUS CARDINAL KÖNIG AT ST. STEPHEN'S (ON LUKE 15, 3-32), SUNDAY, SEPT. 12th, 1971

This chapter gives us an idea about our philo-anthropic God searching for those who are lost, for the single lost soul. He is not only the God of multitudes and nations, but also of individuals. Everyone of us is not forgotten amidst the whole universe. Every soul is precious and kept in His heart. God does not neglect those who neglect Him, but He searches for them and rejoices in their return.

We note in this chapter three kinds of those who are lost: a) The sheep is a symbol of those who are lost through ignorance; b) The young son is a symbol of those who are lost through bad will; c) The drachma is a symbol of those who are lost by others. Others caused them to be lost.

All these were rescued and saved and accepted by the Lord. The Holy Scripture gives us in the same chapter an example of another one who was lost. That was the elder son who was lost through pride and self-love.

This elder son refused to welcome his brother, refused to rejoice with his Father and the rest. He was against the will of the Father. He uttered some words of vain glory showing his good deeds and said that he did not take as well he is worthy and as well he deserves. He lost his humility and he lost his love. Also he lost his peace. This elder son was lost although he was already in the Father's home and although he was doing the work of his Father since several years. I think this elder son was lost because he was so busy that he had no time to stay with the Father. He had no time for contemplation.

Out of this chapter we learn two lessons:

First, to have compassion for everyone that is lost, not to judge others, but to save others especially in this world in which Jesus Christ, our Lord and God, is still searching for a place in which he may lay his head (Matt 8, 20).

Our work is to search for those who are lost. Not to despair but to try in order to bring everybody to the bosom of the Lord. Our work is to give spirit, hope and courage to those who are lost.

Second, we ourselves have to keep our hearts abiding in the Lord. We ought not to let the work of ministry take the whole of our time. We are in need of time for contemplation, you need to do as Mary who sat at the feet of our Lord listening and contemplating.

May Our Lord and God Jesus Christ who gathered us together in His name from far and different countries, gather us also in His Kingdom, in the Heavenly Jerusalem, singing a new song for the Lord.

Amen

SECOND CONSULTATION 1973

Franciscus Cardinal König

OPENING SPEECH

An important meeting begins today – it is the Second Non-official Ecumenical Consultative Meeting of a group of leading theologians of the Oriental Orthodox Churches and the Roman Catholic Church. As Archbishop of Vienna I consider it an honour and it gives me great pleasure to be able to greet in this city the assembled distinguished representatives and guests of the Oriental Orthodox Churches. I particularly extend a most hearty welcome to the archbishops, bishops, prelates and professors, leading theologians of the Coptic, Syrian, Armenian, Ethiopian and Syro-Indian Churches. I also greet the attending theologians of the Roman Catholic Church and especially the representatives of PRO ORIENTE: Minister Piffl-Perčević and Mons. Mauer, who, with the support of Vardapet Krikorian and the Secretary General, Alfred Stirnemann, bore the burden of preparing the meeting.

The significance of this conference is further underlined by the presence of Fr. John F. Long S. J., representing the Roman Secretariat for Promoting Christian Unity as an observer.

The first non-official ecumenical consultative meeting two years ago found a world-wide echo. It was marked particularly by the participation of the present Patriarch of Alexandria, His Holiness Shenouda III. During his visit in Rome last May, His Holiness Patriarch Shenouda also referred to this first meeting in Vienna. In his discourse held at St. Peter's in the presence of Pope Paul he emphasized the usefulness of the theological consultations in Vienna inasmuch as they had produced "a tentative formula of faith about Christ, which was achieved and approved by both sides".

At the first consultation it proved possible, after 1500 years of separation, to re-examine in a cordial and amicable atmosphere many misunderstandings which, to a significant extent, were rooted also in longstanding cultural and political antagonisms. Two years ago, then, at the end of the first consultative meeting, the theological assembly succeeded in issuing a communiqué which best serves to show the productiveness and promise of progress implicit in such an exchange of views. May I ask you to recall the following parts of that statement: "We have endeavoured for a deeper understanding of the Chalcedonian and non-Chalcedonian christologies which have separated us until now. – We believe that our God and Saviour, Jesus Christ, is God the Son incarnate, perfect in his divinity and perfect in his humanity. His divinity was not separated from his humanity for a single moment, not for the twinkling of an eye. His humanity is one with his divinity without commixtion, without confusion, without division, without separation. We in our common faith in the one Lord Jesus Christ, regard his mystery inexhaustible and ineffable, and for the human mind never fully comprehensible or expressible. – We see that there are still differences in the theological interpretation of the mystery of Christ because of our different ecclesiastical and theological traditions; we are convinced, however, that these differing formulations on both sides can be understood along the lines of the faith of Nicaea and Ephesus."

It is my sincerest wish, that, upon this basis, the work beginning today may again lead us some steps further, thus clearly documenting the striving for Christian unity.

Two matters may well gratify and encourage all participants at this meeting: First, the fact that Cardinal Willebrands, at the general meeting of his Secretariat for Promoting Christian Unity, on the 8th of February 1972, expressly mentioned the first consultative meeting in Vienna, saying that this meeting had demonstrated that such joint theological talks, when conducted in a friendly spirit, will lead to significant results. A second fact deserves our attention: the christological formula attained at the first meeting two years ago was included verbatim in the communiqué issued jointly by Pope Paul and the Patriarch Ignatius Yacoub III. Something very much akin to that may be said of the joint Roman communiqué published by Pope Paul and the Patriarch Shenouda on the 10th of May of this year.

If the past theological talks have already shown that the Oriental Orthodox and the Roman Catholic Christians profess the same faith and if it already appears that the separation after the Council of Chalcedon was wrongly effected, that the theological formulations of each party had been mutually misunderstood, then you, the assembled partners in the dialogue of this second ecumenical consultation are assuming a not insignificant responsibility before history. What impulses might be provided for the ecumenical movement if your work, as it did two years ago, again succeeds in bringing new and positive advances in reconciliation and mutual understanding!

With all my heart I wish that at the conclusion of this meeting you may be able to say: Our theological talks have produced new concrete results, the area of misunderstanding has been further reduced, and we have tried to find a common expression for our shared faith.

May God bless your efforts and make your deliberations bear good fruit.

Theodor Piffl-Perčević

FOREWORD TO THE MINUTES

In the final session of the First Consultation between Theologians of the Oriental Orthodox Churches and the Roman Catholic Church which took place in Vienna from September 7th to 12th, 1971, the participants, eminent theologians of the Coptic Orthodox, the Syrian Orthodox, the Armenian Apostolic, the Ethiopian Orthodox, the Syro-Indian Orthodox Churches and the Roman Catholic Church agreed upon the necessity of "our future efforts in such helpful discussions", and therefore discussed thematical and technical problems for a Second Consultation.

The common communiqué of this First Vienna Consultation and its documentation containing the papers and minutes was officially conveyed by His Eminence Franciscus Cardinal König to the Heads of all the Churches concerned and had such a positive response that we felt encouraged to continue our efforts. Another fortunate event was that one of the architects of the christological agreement of Vienna, Amba Shenouda was elected Pope and Patriarch of Alexandria the month after the First Vienna Consultation.

Thus, the Executive of PRO ORIENTE in its session of November 3rd, 1971 decided to organize a Preparatory Committee to direct the whole program of the activities of PRO ORIENTE towards the theological problems of the dialogue between Oriental Orthodoxy and Roman Catholicism, and to foster the good relations with these Churches. The Fourth Theological Conference of PRO ORIENTE (May 4th to 6th, 1972) treated the subject of "The Council and Infallibility". Participants were competent theologians such as Prof. John Meyendorff (St. Vladimir's Seminary, New York), the Syrian Orthodox Archbishop Mar Severius Zakka Iwas of Baghdad and Basrah, Amba Gregorius, Bishop in Cairo für Higher Theological Studies, Coptic Culture and Scientific Research, and the Rev. Fr. Jérôme Hamer OP, Secretary of the Secretariat for Promoting Christian Unity, Rome. The Fifth Theological Conference of PRO ORIENTE (April 12th to 14th, 1973) treated the subject "The one Church and the many Churches" in which the Oriental Orthodox perspective was presented by Vardapet Mesrob K. Krikorian.

On the level of the relations with the different Churches the Second Vienna Consultation was prepared not only with the help of the 13th Ecumenical Symposium on May 4th, 1972, at which Mar Severius Zakka Iwas, Archbishop of Baghdad und Basrah, spoke about "The Syrian Orthodoxy and Rome", but also through a visit of the President of PRO ORIENTE in Egypt upon invitation of His Holiness Patriarch Shenouda III. (February 6th to 21st, 1972) and, which was the most important event, by the visit which His Holiness, Mar Ignatius XXXIX Yacoub III, Patriarch of Antioch and all the East paid to Cardinal König and PRO ORIENTE in Vienna from October 20th to 31st, 1972. These memorable days were crowned by a solemn mass celebrated by Cardinal König at St. Stephen's Cathedral with His Holiness preaching the word of God. The important mission of the Syrian Orthodox Church of the Patriarchate of Antioch was described by the Rev. Fr. Prof. Ludger Bernhard OSB (Salzburg University) during a ceremony in honour of the Patriarch. On this occasion PRO ORIENTE had talks with His Holiness about the participation of Syrian theologians in the Second Vienna Consultation. The board of PRO ORIENTE also honoured five distinguished theologians of the Oriental Orthodox Churches for their contribution in the First Vienna Consultation with the

honorary membership, on December 4th, 1972: Amba Gregorius, Mar Severius Zakka Iwas, Liqe Siltanat Habte Mariam Workneh, Dean of the Holy Trinity Cathedral of Addis Ababa, Archbishop Tiran Nersoyan, former Armenian Patriarch of Jerusalem, and the Rev. Fr. Paul Verghese, Principal of the Orthodox Seminary, Kottayam, Kerala (India). The Rev. Fr. Alois Grillmeier SJ was appointed scientific councillor of PRO ORIENTE.

On May 6th and 7th, 1973 a delegation of PRO ORIENTE, composed of Dr. Theodor Piffli-Perčević, Mons. Otto Mauer, and Dkfm. Alfred Stirnemann, was invited by Cardinal Willebrands, President of the Secretariat for Promoting Christian Unity to be present in Rome when Pope Shenouda III met His Holiness Pope Paul VI. After the commemorative liturgy of the 16th Centenary of St. Athanasius of Alexandria, Patriarch Shenouda addressed the Holy Father at the main altar of St. Peter with the words: "We shared together in many conferences, to mention in particular the theological consultation in Vienna, September 1971, between theologians of the Oriental Orthodox Churches and the Roman Catholic Church, at which a tentative formula of faith about the nature of Christ was achieved and approved by both sides. This was a positive, successful and hopeful step which proved that theological discussions with friendly attitudes lead to proper and useful results." The text of the common declaration signed by the two Popes reveals the wording of that Vienna formula of faith: "We confess that our Lord and God and Saviour and King of us all, Jesus Christ, is perfect God with respect to His divinity, perfect man with respect to His humanity. In Him His divinity is united with His humanity in a real, perfect union without mingling, without commixtion, without confusion, without alteration, without division, without separation. His divinity did not separate from His humanity for an instant, not for the twinkling of an eye."

One of the most impressive results of that first visit a Coptic Patriarch ever paid to a Roman Pontiff was the establishment of the official theological dialogue between the Coptic Orthodox and the Roman Catholic Church. The delegation of PRO ORIENTE was received by Amba Shenouda in an audience in the Tower of St. John at the Vatican. On this occasion the Patriarch expressed he would support the Second Vienna Consultation and nominated the Coptic representatives for the participation.

Another fruit of this visit was the PRO ORIENTE delegation meeting Abba Samuel of Haikotch and Kembata who as Secretary General of the Holy Synod of the Ethiopian Church had accompanied Amba Shenouda to Rome. The conversation resulted in a deeper involvement of the Ethiopian Orthodox Church in the Vienna ecumenical dialogue and in his personal participation in the Second Vienna Consultation.

The preparatory committee chaired by Mons. Otto Mauer and composed of Vardapet Mesrob K. Krikorian, Amba Gregorius, Archbishop Zakka Iwas, the Rev. Fr. Prof. Wilhelm de Vries SJ of the Oriental Pontifical Institute (Rome), the Rev. Prof. Ferdinand Klostermann of the Catholic Theological Faculty of the Vienna University and the Secretary General of PRO ORIENTE, Dkfm. Alfred Stirnemann, met on May 6th, 1972, in Vienna and decided about the subjects to be treated, the procedure of the invitation, the date, and the list of participants. It was also decided that the Second Consultation was to be like the first one "non-official", which means not engaging in whatsoever way the official Church Authorities and the participants not being delegates of their respective Churches but being present as guests of PRO ORIENTE in their

quality as competent theologians expressing their private theological opinion in the light of their respective Church traditions.

From September 3rd to 9th, 1973 nine theologians from the Oriental Orthodox Churches and seven Roman Catholic theologians met at the "Soziales Bildungshaus Lainz" in Vienna and discussed in ten Working Sessions very intensely during a whole week. Four Oriental Orthodox theologians and one Roman Catholic theologian were prevented from participation on adverse grounds.

Like in the First Consultation, again we were happy to welcome the Rev. Fr. John F. Long in his capacity as observer of the Roman Secretariat for Promoting Christian Unity. As a result of the progressing dialogue between Oriental and Eastern Orthodox theologians, which is in a decisive stage, PRO ORIENTE invited an observer from the Secretariat for the Preparation of the Holy and Great Synod of the (Eastern) Orthodox Churches who, however, was prevented in the last moment due to illness.

On account of the progress which was reached in the dialogue I should like to express wholeheartedly our gratitude to those who have contributed to the success of this "Second Vienna Consultation": His Eminence Franciscus Cardinal König for sponsoring and encouraging our efforts; the participants who came from many different Churches and theological traditions; the Secretariat for Promoting Christian Unity for its benevolent advice and for delegating an observer; the chairmen of the meeting, Vardapet Mesrob K. Krikorian and Mons. Mauer (who most unfortunately passed away three weeks later); the Preparatory Committee and all those who have participated in preparing and organizing the meeting and publishing its results, especially the Secretary General Alfred Stirnemann who took care of the edition of this documentation and Mrs. Gertrud Philipsen, Executive Secretary of PRO ORIENTE, who assisted in every detail preparing and organizing the congress and produced the publication. May I also add a word of thanks to the members of the board of PRO ORIENTE who so nobly ensured the financial background of our enterprise.

The participants of the "Second Vienna Consultation" agreed on the necessity of further studies and claimed a more official level of the talks in order to underline the importance of this dialogue. The representatives of the Coptic Orthodox Church invited PRO ORIENTE to summon a "Third Consultation between theologians of the Orthodox Churches and the Roman Catholic Church" to take place in Cairo in spring 1976. PRO ORIENTE is prepared to continue, so "that the Churches be brought to the full union as and when Christ wills it that the whole world may see it and believe in Him."

PROGRAM OF THE SECOND CONSULTATION

Opening prayers:

His Eminence FRANCISCUS CARDINAL KÖNIG, Archbishop of Vienna

Opening addresses:

Dr. THEODOR PIFFL-PERČEVIĆ,

President of the Ecumenical Foundation PRO ORIENTE

(Represented by Mons. OTTO MAUER, member of the board of PRO ORIENTE)

Fr. JOHN F. LONG SJ.

Bishop Amba GREGORIUS

Monsignor Prof. OTTO MAUER,

"The results of the First non-official Ecumenical Consultation between Theologians of the Oriental Orthodox Churches and the Roman Catholic Church" (September 1971)

Prof. Dr. V. C. SAMUEL,

"The Understanding of the Christological Definitions of both (Oriental Orthodox and Roman Catholic) Traditions in the Light of the Post-Chalcedonian Theology (Analysis of terminologies in a conceptual framework)"

Prof. Dr. ALOIS GRILLMEIER SJ.,

"The Understanding of the Christological Definitions of both (Oriental Orthodox and Roman Catholic) Traditions in the Light of the Post-Chalcedonian Theology (Analysis of terminologies in a conceptual framework)"

Prof. PAUL VERGHESE,

"Infallibility of the Church and the Ecumenical Councils"

Prof. Dr. J. G. REMMERS,

"Infallibility of the Church and the Ecumenical Councils"

Deacon ABEBAW YIGZAW,

"The Attitude of the Oriental Orthodox Church towards the fifth to the eight Councils"
(Replaced by another paper by Mesrob K. Krikorian on the subject)

Prof. Dr. WILHELM DE VRIES SJ.,

"Dispute of the Three Chapters"

Archbishop SEVERIUS ZAKKA IWAS,

"The Reception of Councils"

Prof. Dr. JOHANNES BAUER,

"The Reception of Councils"

Visit of the Metropolitan and Episcopal Cathedral of St. Stephen, Vienna

Reception given by His Eminence, FRANCISCUS CARDINAL KÖNIG; Archbishop of Vienna, at the Archiepiscopal Palace of Vienna

Vardapet Dr. MESROB K. KRİKORIAN

"Anathemata, Schism, Heresy"

Prof. Dr. HORST HERRMANN,

"Anathemata, Schism, Heresy"

Excursion to the Benedictine Monastery of Melk

Visit of the Monastery

Dinner at the Monastery of Melk, offered by His Grace Fr. REGINALD ZUPANČIĆ, Abbot of the Monastery, Member of the Board of PRO ORIENTE

Prof. Dr. WILHELM DE VRIES SJ.:

"The Ecumenical Council and the Ministry of Peter"

Amba GREGORIUS,

"The Ecumenical Council and the Ministry of Peter"

Prof. DDr. ALEXANDER DORDETT,

"Doctrine (Dogma), Spirituality and Law"

Archbishop TIRAN NERSOYAN,:

"Doctrine (Dogma), Spirituality and Law"

Excursion to the Cistercian Monastery of Heiligenkreuz. Welcome by His Grace Father FRANZ GAUMANNMÜLLER, Abbot of the Monastery of Heiligenkreuz, member of the Board of PRO ORIENTE.

Visit of the Monastery. Evensong at the Conventual Church.

Dinner, offered by His Grace, Abbot FRANZ GAUMANNMÜLLER.

Sunday

Celebration of the Divine Liturgy in the Armenian Apostolic Church St. Hripsime in Vienna, celebrated by Vardapet Dr. MESROB K. KRİKORIAN.

Sermon by His Grace, AMBA GREGORIUS.

Lunch in Honour of the Participants of the Consultation, given by the General Abbot-Primate GEBHARD KOBERGER; at the Regular Canons' Monastery of Klosterneuburg.

Celebration of High Mass in the Metropolitan and Episcopal Cathedral of St. Stephen in Vienna, celebrated by His Eminence, FRANCISCUS CARDINAL KÖNIG, Archbishop of Vienna, in presence of all participants of the Consultation. Sermon by His Grace Archbishop Mar SEVERIUS ZAKKA IWAS of Baghdad and Basrah (on Mark 7, 31-37).

LIST OF PARTICIPANTS OF THE SECOND CONSULTATION

Coptic Orthodox Church:

His Grace Bishop Amba *Gregorius*, Bishop for Higher Theological Studies, Coptic Culture and Scientific Research; Cairo, Egypt.

The Rev. Deacon Dr. *George H. Bebawi*, Executive Secretary, Association for Theological Education in the Near East; Cairo, Egypt.

Syrian Orthodox Church:

His Grace Archbishop *Severius Zakka Iwas*, Archbishop of Baghdad and Basrah; Baghdad, Iraq.

Armenian Apostolic Church:

His Grace, Archbishop *Tiran Nersoyan*, New York, USA (prevented on account of health reasons).

His Grace Bishop *Karekin Sarkissian*, Isfahan, Iran (prevented).

The Rev. Vardapet Dr. *Mesrob K. Krikorian*, Vienna, Prelate of the Armenian Apostolic Church in Austria; Vienna.

Ethiopian Orthodox Church:

His Grace Abba *Samuel M. T. Sc.*, Bishop of Kembata, Haikotch and Butagira, General Secretary of the Holy Synod and Head of the Ecclesiastical External Office; Addis Ababa, Ethiopia.

The Rev. Liqe Silttanat *Habte Mariam Workneh*, Chief of Ecclesiastical Affairs, Dean of the Holy Trinity; Addis Ababa, Ethiopia.

The Rev. Deacon *Abebeaw Yigzaw*, Director of the Ethiopian Orthodox Mission, Addis Ababa (prevented).

Syrian Orthodox Church of India, Catholicosate of Malankara:

The Rev. Fr. *M. V. George*, Vice Principal, Orthodox Theological Seminary; Kottayam, India.

The Rev. *V. C. Samuel*, Professor and Dean of the Theological College of the University, Addis Ababa, Ethiopia.

The Rev. Fr. Prof. *Paul Verghese*, Principal of the Orthodox Theological Seminary; Kottayam, India.

Roman Catholic Church:

Prof. Dr. *Johannes B. Bauer*, Professor for Dogmatic History at the Catholic Theological Faculty of the University of Graz, Scientific Councillor of PRO ORIENTE; Graz, Austria.

The Rev. Prelate Prof. DDr. *Alexander Dordett*, Professor for Canon Law and Pro-Rector at the Catholic Theological Faculty of the University of Vienna, President of the Ecumenical Council of the Archdiocese of Vienna; Vienna, Austria.

The Rev. Prof. Dr. *Alois Grillmeier SJ.*, Professor for Dogmatics at the Theol. College St. Georgen, Scientific Councillor of PRO ORIENTE; Frankfurt/M., Western Germany.

The Rev. Prof. Dr. *Horst Herrmann*, Professor for Canon Law at the Cath.-Theol. Faculty of the University of Münster/W.; Western Germany.

The Rev. Mons. *Otto Mauer*, Chairman of the Theological Advisory Council of PRO ORIENTE; Vienna, Austria.

The Rev. Prof. Dr. *J. G. Remmers*, Professor for Ecumenical Theology and Dept. Eastern Churches Director of the Catholic Ecumenical Institute at the Westphalian Wilhelms-University; Münster/W., Western Germany.

The Rev. Prof. Dr. *Wilhelm de Vries SJ.*, Prof. for Church History at the Orientalistic Faculty of the Institutum Pontificum Orientale, Scientific Councillor of PRO ORIENTE; Rome, Italy.

Observers at the Consultation:

The Rev. Fr. *John F. Long SJ.*, Chief of Department, Secretariat for Promoting Christian Unity, Instructor for Theology at the Loyola University Chicago Rome Center, Rome, Italy.

His Grace Dr. *Damaskinos Papandreou*; Metropolitan of Tranoupolis, Director of the Center of the Ecumenical Patriarchate at Chambésy, Secretary General of the Preparatory Commission for the Holy and Great Council of the Orthodox Church; Prof. at the Cath.-Theol. Faculty Lucerne (Switzerland); Member of the International Academy of Religious Sciences, Brussels; Geneva, Switzerland (prevented).

COMMUNIQUE

of the "SECOND Non-official Ecumenical Consultation between Theologians of the Oriental Orthodox and the Roman Catholic Churches", organized by the Foundation PRO ORIENTE, in Vienna, Sept. 3-9, 1973.

1. Once again we give thanks to God who has brought us together here in Vienna for the "Second non-official ecumenical Consultation between Theologians of the Oriental Orthodox Churches and the Roman Catholic Church", at the invitation of the Foundation PRO ORIENTE, from September 3rd to 9th, 1973.

We have come together in order to become more deeply aware of the fundamentally common faith in the mystery of the Incarnation in an increasingly interdependent world with all its problems which are also our own, and to make our common faith more meaningful to modern man. We reaffirm what was said in the First non-official Consultation (Vienna, September 7th to 11th, 1971). We have in an increasing measure experienced the same spirit of fraternal unity in the faith in one Lord Jesus Christ, God and Saviour as we did two years ago. We were impelled by the same loyalty to the prayer of our Lord that "they all be one", our common basis is the same one apostolic tradition particularly as affirmed in the Niceno-Constantinopolitan symbol which all of us confess.

2. Together we confess our faith that He who is the Second Person of the Trinity came down for us and for our salvation, became Man like us in all respects except sin. The Son of God was incarnate and became the Son of Man, so that we the children of men may become the children of God by His Grace. Great is the mystery of the God-Man, no created mind can fully comprehend the mystery of how Godhead and Manhood became united in the one Lord Jesus Christ. Neither can human words give adequate utterance to it. We recognize the limits of every philosophical and theological attempt to grasp the mystery in concept or express it in words. If the formulas coined by the fathers and doctors of the Churches have enabled us to obtain an authentic glimpse of the divine truth, we recognize that every formula that we can devise needs further interpretation. We saw that what appears to be the right formulation can be wrongly understood, and also how even behind an apparently wrong formulation there can be a right understanding. We understand that when our common father in Christ, St. Cyril of Alexandria speaks of the one Incarnate nature of God's Word, he does not deny but rather express the full and perfect humanity of Christ. We believe also, that the definition of the Council of Chalcedon, rightly understood today, affirms the unity of person and the indissoluble union of Godhead and Manhood in Christ despite the phrase "in two natures". We all agree that our Lord, Jesus Christ, who is consubstantial with the Father in his Divinity Himself became consubstantial with us in His Humanity. He perfectly unites in Himself perfect Godhead with perfect Manhood without division, without separation, without change, without commixture. The flesh possessing a rational soul did not exist before the union. The flesh remained flesh even after the God-befitting resurrection and ascension. Though the body of God, it has not been changed into the Godhead. We are partaking in the Holy Eucharist the Life-giving Flesh of the Lord which He united with His Divinity.

3. The problem of terminology remains with us. For those of us in the Western tradition, to hear of the one nature of Christ can be misleading, because it may be

misunderstood as a denial of his humanity. For those of us in the Oriental Orthodox Churches to hear of two natures can be misleading because it can be misunderstood as affirming two persons in Christ. But both sides are agreed in rejecting Eutychianism and Nestorianism. We all agree in our confession of the one Lord Jesus Christ, very God of very God, begotten before ages from the Father; who was born of the Virgin Mary, grew in wisdom and stature as a full human being, suffered, died, was buried, rose again on the third day and ascended into Heaven, and is to come again as judge and ruler of the living and the departed.

Our common effort to clarify the meaning of the Greek terms *hypostasis* and *physis* in the Trinitarian and Christological context made us realize how difficult it was to find a satisfactory definition of these terms that could do justice to both contexts in a consistent manner.

4. Furthermore we realize our common need to reinterpret our faith in Christ in relation to problems that confront man today; the disunity of mankind, the presence of poverty and injustice, attitudes towards people of other religions, races and cultures towards unbelievers and despisers of the Church, and towards all those for whom it has become increasingly difficult to enter into the world of faith. While the meaning behind the ancient terminology remains valid, this terminology itself is hardly relevant for an adequate solution of these problems. There is urgent need to interpret in contemporary terms how the Son of God becoming one with us in the Incarnation affects the life of man today. And there we feel we can find a common approach and express our hopes that all of our Churches will work together with zeal and courage to meet this challenge.

5. In the question of anathemata now being pronounced by one side on the teachers and fathers of the other, we were of the opinion that it was not necessary to insist on the acceptance of these as teachers and fathers by those who formally condemned them. A formal lifting of the anathemas also may not be necessary. It may be possible for the Churches simply to drop from the liturgical corpus anathemata of saints and teachers of the other side, as some Churches have already begun to do. It would then also be necessary to attempt writing new Church history books and catechisms that we seek to be more fair to one another by instructing and educating the faithful and our future priests, teachers and Church leaders in a spirit of tolerant ecumenical understanding and love.

6. We also studied the question of Ecumenical Councils, especially the difference in number (three, seven or twenty one). Though no consensus is easily attainable in this issue, we agree that the first three Ecumenical Councils had, because of their more general acceptance in the Church, a greater degree of fullness, which the later Councils do not have. We look forward, however, to future regional and ecumenical Councils with larger representation as the reunion of Churches is hastened by the working of the Holy Spirit. As regards the relation between the ministry of St. Peter and the Ecumenical Councils, as the Roman Catholics understand it, we have not reached a consensus on it though the principle of collegiality emphasized by the Second Vatican Council is appreciated as a move in the right direction according to which the role of the bishop of Rome is seen within the Council and not above it.

7. We appeal to all men of good will everywhere to pray that the scandal of divisions within the one Church of Christ be done away with and that the Churches be brought to the full union as and when Christ wills it that the whole world may see it and believe in Him.

SERMON HELD AT THE PONTIFICAL MASS
CELEBRATED BY FRANCISCUS CARDINAL KÖNIG AT ST. STEPHEN'S
(ON MARK 7, 31-37), SUNDAY, SEPTEMBER 9th, 1973

In the name of the Father and of the Son and of the Holy Spirit, one God.

Your Eminence, Cardinal König, your Excellencies, Reverend Fathers, dear brothers:

Let us thank God who granted us to meet in this Holy Church.

We thank also Cardinal König who is well known throughout our East as one of the leaders of the ecumenical movement. It is the grace of our God that the foundation PRO ORIENTE was created to fulfil the deepest wishes of our Lord that His children should gather together in His name and "they all be one".

I feel that I am honoured today because I am with you and I am standing at the same place on which the late Patriarch Athenagoras, His Holiness, Pope Shenouda III and His Holiness, Patriarch Mar Ignatius Yacoub III stood and addressed you in this Cathedral.

Dear brothers,

The lesson from the gospel of St. Mark is one of the best texts for this occasion. A deaf man who had impediment in his speech, was brought to our Lord in order to be healed. The gospel reported that our Lord put his fingers in his ears and touched his tongue saying to him in my own tongue that is in Syro-Aramaic "ephphatha", which means "be opened".

Indeed, brothers and sisters, no one can heal himself, but others help and that is a most important message of this gospel lesson. A message of comfort, for the Heavenly Healer our Lord Jesus Christ came to our help and to touch us in order to be healed, that is to be opened to the new life. It is His Divine touch alone that can heal all of our infirmities. The message of comfort is that he did not only touch us but took our very nature that we may open our mouth to sing the song of praise and open our ears to hear that the Word is made flesh and dwelt among us. This is the wonder which Isaiah prophesized "the eyes of the blind shall be opened and the ears of the deaf shall be unstopped". Jesus Christ, yesterday, today and for ever is the same. He is in our midst and he is ready to grant us out of His goodness what he granted in the past.

Our Lord touched the life of the Apostles and changed them, the frightened was granted courage, the fanatic was changed into a messenger. He opened their ears to listen to the good news and their mouths to proclaim it.

What a Divine touch that made us disciples of God Himself to learn from him and from those whom He touched. Let us be open to this new life, to His meekness and to His love, but when we hear His Divine word and feel Him touching us, our life may change to selfgiving. The deaf was healed and so he was able to hear and to speak. So let us be open as the Apostles were to the Divine teaching and to the power of the Holy Spirit. Let us like them draw near in order to be open.

Let us take Ephphatha as a lead or as a sign pointing towards our Christian witness. Let us be open by Divine Grace towards the lonely, the lost and all those who are in need. We can offer no help unless we are opened. We can be opened only when we realize our poverty and pray earnestly to receive the Divine touch. We need also to be opened towards our fellow Christians who were condemned in the past and still shut out from our life and treated as strangers.

Let us say every day "Ephphatha", be opened, for this is the only way that leads to eternal life. If we cannot love our fellow human beings whom we see, how can we love God whom we do not see. May God the Father who granted us in Jesus Christ the gift of adoption in the Spirit grant us now and always to be opened. Ephphatha.

Amen

THIRD CONSULTATION 1976

Franciscus Cardinal König

OPENING SERMON

HELD IN THE SYRIAN ORTHODOX PARISH CHURCH

Your Excellencies, dear Brethren in Christ,

For the third time we have gathered here in Vienna, theological experts from the Ancient Oriental Churches and the Roman Catholic Church, in a common effort of discussing topics and issues which are controversial and unsolved in the theologies of our Churches.

It is in true correspondence with the aim and the intention of this Consultation, that before officially opening the discussions, we have assembled this morning for celebrating the Liturgy in the ancient Syrian Orthodox rite. Only in the guidance of the Spirit of the Almighty God, only when approaching each other and the topics at stake *as faithful*, praying and theologically meditating Christians, we can actually perceive the mysteries of our common faith and try to penetrate them.

“Nobody can profess: Kyrios Iesus, except in the Holy Spirit” (1 Cor 12, 3) proclaimed Saint Paul in his first letter to the Corinthians. It is this spirit of prudence and wisdom that we are praying for today: What else are we seeking than professing *together* Jesus as the Kyrios of the world, of our Churches, our communities and, finally, of ourselves!

At the First Vienna Consultation *this common expression of faith in Christ*, the Lord, was truly, as we humbly may confess, guided by the Holy Spirit. In this Spirit it was possible to overcome misunderstandings and historical events which 1500 years ago caused the deplorable separation among our Churches. Trusting the Lord's word that He would not leave us alone, but grant to us the Spirit, the Parakletos (cf. John 14, 15–18), the discussions were held for a second time here in Vienna, and, confiding in the same promise of our Lord, we have met again.

Kyrios Iesus – this profound, fundamental formula of faith, which Saint Paul in his letter to the Romans proclaims to be a predicament of eschatological happiness (cf. Rom 10, 9), has undergone different interpretations during different ages, cultures and theological traditions; yet it is the very keystone of our common Christian faith. What is it supposed to *mean* today in our Churches, who is authorized to define it? – All definitions of the past and all today's interpretations of our faith are centered around this one sentence: Jesus is the Lord.

Let us pray this morning that we all may keep this in mind when discussing the *assemblies* to which highest authority is granted in our Churches: the Councils; for no ecclesiological question is important for itself safe in its correspondence to christology!

May we finally also be reminded that the Spirit of God, whose guidance we seek for these days, is essentially a Spirit of love. In the final discourses of our Lord, Saint John has recorded on several points (cf. John 13, 54; 14, 21–24; 15, 17; 17, 26), the Lord's words emphasizing the relations of love in God and among the disciples.

This of course should not suppose to surpass our differences; but may we discuss the questions and treat the arguments in the perspective of brotherhood in Christ and the mutual desire of understanding.

In the Roman Missale we pray in the Liturgy of Pentecost Sunday, reciting an old hymn:

Come, Holy Spirit,
fulfil the hearts of Thy faithful
and incend in them the fire of love.
Send forth Thy Spirit, and they will be truly created
and the face of the world will be renewed.

If we continue on our way of seeking unity for the task of together preaching and confessing Jesus Christ as the Lord, then the world can actually be renewed in the Spirit of God. Let us, for this intention, first pray and then work during these days, trusting in our deeds on God's love, His grace and His Spirit. Amen.

Theodor Piffl-Perčević

OPENING SPEECH

Mons. Otto Mauer, the initiator and wise promotor of the theological dialogue between Ancient Oriental and Roman Catholic Christians, the co-chairman of the 1st and 2nd Vienna Consultation of September 1971 and September 1973, has been summoned to eternal life a few days after the 2nd Vienna Consultation. I feel compelled to place his name at the beginning of my inaugural and greeting words not only that we are indebted to his initiative and to his commitment in these years but also because of his continuing example which contributed in an utmost way to our opening of this 3rd Consultation today. On Thursday of this week we shall congregate at his tomb to pray for him in grateful memory.

Our Christian memory for the dead also goes to the most efficient participant in the 2nd Consultation, the late Abba Samuel, Bishop of Kembata, Haikotch and Butagira, Secretary General of the Holy Synod and Head of the Ecclesiastical External Office of the Ethiopian Orthodox Church.

Jointly with the participants of the 1st Consultation, Amba Shenouda, then Dean of the Coptic Orthodox Seminary in Cairo, who soon after his return from Vienna was raised to the throne of the Coptic Church – his name I mention with great reverence and special gratitude – jointly with him Mons. Otto Mauer has elaborated that significant final communiqué the contents of which will certainly be present in detail in the following working sessions. It ends with the paragraph: "All of us have experienced how fruitful this consultation has been and we pray to God who brought us together may bless us and guide our future efforts in such helpful discussions. Trusting in His guidance we are convened now for the 3rd Vienna Consultation. The foundation PRO ORIENTE has endeavoured to prepare the forthcoming discussions in a great number of oral and written contacts. Thus especially in 6 working sessions of the Preparatory Committee, May 1974 in Vienna, July 1974 in Rome, November 1974 in Frankfurt/Main, December 1974 again in Rome, two further sessions in Vienna in February 1975 and in the early summer of this year. Of special importance were the preparatory discussions with His Holiness, Patriarch Ignatius Yacoub III in Damascus, with the head of the Armenian Church, Catholicos Khoren I in Beirut, of great significance was the meeting of a delegation of PRO ORIENTE, lead by its founder His Eminence Franciscus Cardinal König, with His Holiness Pope Shenouda III in Cairo in November last year. On the basis of these preparations it was decided to ask two distinguished theologians to act as co-chairmen of the 3rd Consultation, namely the co-chairman of the first two Consultations, Vardapet Dr. Mesrob K. Krikorian, Prelate of the Armenian Apostolic Church in Austria and the Reverend Fr. John F. Long SJ, Instructor for theology at the Loyola University Chicago Rome Centre. To them we owe special gratitude for the preparatory work and fulfilling their task. Next I should like to give emphasis to the presence of two distinguished observers of this consultation. My special greetings go to Mons. Charles Moeller from the Roman Secretariat for Promoting Christian Unity and to Bishop Vasilios (Tsiopanas) of Aristic from the Greek Orthodox Church.

Please, all of you, reverend and esteemed participants, accept in general my welcome, my deepfelt gratitude for your preparatory work, especially for the prepared papers as well as for your contribution to the discussions. Do feel at home here in Vienna, in this

house. PRO ORIENTE will certainly do everything to make your stay a pleasant one in every respect. Will you please also consider, that apart from the serious theological considerations, the deeply serious theological struggle which will start now, that apart from all this one human quality must not fall short, a talent which is exclusively human: smiling and the knowledge of humor. In this sense I trust that we might succeed in our efforts by honouring God through His gift of smiling and of humor, His special privilege for mankind. Be sincerely and cordially greeted, make yourself familiar with the intentions of the 1st and the 2nd Consultation so that this 3rd Consultation may have a similar fruitful progress and may show a similar fruitful result.

PROGRAM OF THE THIRD CONSULTATION

Celebration of the Holy Liturgy in the Parish Church of the Holy Trinity of the Syrian Orthodox Church Community of St. Ephrem the Syriac, celebrated by His Grace, Archbishop Mar SEVERIUS ZAKKA IWAS of Baghdad and Basrah, *Sermon* by His Eminence FRANCISCUS CARDINAL KÖNIG

Opening prayers:

His Eminence, FRANCISCUŠ CARDINAL KÖNIG; Archbishop of Vienna

Opening addresses:

Dr. THEODOR PIFFL-PERČEVIĆ,

President of the Ecumenical Foundation PRO ORIENTE

Mons. CHARLES MOELLER

Amba GREGORIUS

Fr. JOHN F. LONG SJ.,

Co-Chairman of the Third Vienna Consultation,

Vardapet Dr. MESROB K. KRIKORIAN,

Co-Chairman of the Third Vienna Consultation:

"The task of the Third Vienna Consultation between Oriental Orthodox and Roman Catholic Theologians"

Metropolitan PAULOS MAR GREGORIOS,

"The christological consensus reached in Vienna"

Prof. P. Dr. WILHELM DE VRIES SJ.,

"The christological consensus reached in Vienna"

Bishop Amba GREGORIUS,

"The Church of Christ as a local Church"

Prof. Dr. WOLFGANG BEINERT,

"The Church of Christ as a local Church"

Archbishop Mar SEVERIUS ZAKKA IWAS,

"Necessity and signs of 'communio' between the local Churches"

Metropolitan PAULOS MAR GREGORIOS,

"Necessity and signs of 'communio' between the local Churches"

Prof. Dr. HERMANN JOSEF VOGT,

"Necessity and signs of 'communio' between the local Churches"

Vardapet Dr. MESROB K. KRIKORIAN,

"The origin of the conciliar idea"

Bishop YOUANNIS OF GHARBIA,

"The origin of the conciliar idea"

Prof. Dr. P. ALOIS GRILLMEIER SJ.,

"The origin of the conciliar idea"

Metropolitan PAULOS MAR GREGORIOS,

"The importance of councils for the life of the universal Church"

Prof. Dr. WALTER BRANDMÜLLER,
"The importance of councils for the life of the universal Church"

Visit of the Cistercian Monastery of Lilienfeld and of the exposition:
"1000 years of the House of Babenberg in Austria"

Meeting with the Diocesan Bishop FRANZ ŽAK in St. Pölten

Visit of the Benedictine Monastery Göttweig

Welcome by the Abbot, His Grace Prelate P. CLEMENS LASHOFER OSB.,
Member of the board of PRO ORIENTE

Participation in the Evensong of the fathers

Dinner at Göttweig Monastery

Celebration of the Syro Indian Holy Liturgy in the Council's Church, Lainz,
Celebrated by His Grace, Metropolitan PAULOS MAR GREGORIOS,
Sermon by His Grace Metropolitan GEEVARGHESE MAR Osthathios

Archbishop Mar GREGORIUS SALIBA,
"The authority of councils and the unity of the Church"

Prof. Dr. GEORG SCHWAIGER,
"The authority of councils and the unity of the Church"

Reception offered by His Excellency the Federal President of the Republic of Austria,
Dr. RUDOLF KIRCHSCHLÄGER, in the former Imperial Palace

Metropolitan GEEVARGHESE MAR Osthathios,
"Binding dogmatical decisions and the historicity of the life of the Church"

Prof. DDr. KARL LEHMANN,
"Binding dogmatical decisions and the historicity of the life of the Church"

Bishop Amba SAMUEL,
"Practical consequences of the three Vienna Consultations"

Vardapet Dr. MESROB K. KRİKORIAN,
"Practical consequences of the three Vienna Consultations"

Dr. WALTER KIRCHSCHLÄGER;
"Practical consequences of the three Vienna Consultations"

Reception offered by His Eminence FRANCISCUS CARDINAL KÖNIG, Archbishop
of Vienna, in the Archepiscopal Palace

Lunch in Honour of the Participants of the Consultation, offered by the Armenian
Apostolic Church Community

Celebration of High Mass in the Metropolitan and Episcopal Cathedral of St. Stephen
in Vienna, celebrated by His Eminence, FRANCISCUS CARDINAL KÖNIG,
Archbishop of Vienna, in presence of all participants of the Consultation, Sermon by His
Grace, Metropolitan PAULOS MAR GREGORIOS

LIST OF PARTICIPANTS OF THE THIRD CONSULTATION

Coptic Orthodox Church:

His Grace Bishop Amba *Gregorius*, Bishop for Higher Theological Studies, Coptic
Culture and Scientific Research, Cairo, Egypt.

His Grace Bishop Amba *Youannis of Gharbia*, Prof. for Church History of the Coptic
Orthodox Theology College, Cairo, Egypt.

His Grace Bishop Amba *Sāmuēl*, Bishop for Public, Ecumenical and Social Services,
Cairo, Egypt.

The Rev. Fr. *Antonius Ragheb*, Coptic Orthodox Church, Cairo, Egypt.

The Rev. Deacon Dr. *George H. Bebawi*, Executive Secretary, Association f. Theol.
Education in the Near East, Cairo, Egypt.

Dr. *Maurice Tadros*, Coptic Orthodox Theological University College, Cairo, Egypt.

Syrian Orthodox Church:

His Grace Archbishop Mar *Gregorius Saliba*, Archbishop of Mosul, Syrian Orthodox
Archdiocese, Mosul, Iraq.

His Grace Archbishop Mar *Severius Zakka Iwas*, Archbishop of Baghdad and Basrah,
Baghdad, Iraq.

The Superior *Ishak Saka*, St. Matthew's Monastery, Mosul, Iraq.

Armenian Apostolic Church:

His Grace Bishop *Arsen Berberian*, Director Inter-Church Relations, Catholicosate of
Holy Etchmiadzin, Armenia, USSR (prevented).

The Rev. Vardapet Dr. *Mesrob K. Krikorian*, Co-Chairman, Prelate of the Armenian
Apostolic Church in Austria, Vienna.

His Grace Archbishop *Tiran Nersoyan*, New York, USA (prevented).

His Grace Archbishop *Karekin Sarkissian*, Prelacy of the Armenian Apostolic Church
of America, New York, USA (prevented).

His Grace Archbishop *Ardavazt Terterian*, Vicar General of the Armenian Apostolic
Catholicosate of Cilicia, Antelias, Lebanon (prevented).

Ethiopian Orthodox Church:

His Grace Archbishop *Markos* of Gojam, Debre Markos, Ethiopia.

The Rev. Abba *Petros*, Addis Ababa, Ethiopia.

Ato *Fikere Dengele Beyone*, Vice President of the Provisional Council of the Ethiopian
Orthodox Church, Addis Ababa, Ethiopia.

Ato *Abebaw Yegzaw*, Secretary of the Provisional Council of the Ethiopian Orthodox
Church, Addis Ababa, Ethiopia.

Syrian Orthodox Church of India:

His Grace Metropolitan *Geevarghese Mar Osthathios*, Vice Principal, Orthodox
Theological Seminary, Kottayam, India.

His Grace Metropolitan *Paulos Mar Gregorios*, Principal Orthodox Theological
Seminary, Kottayam, Secretary Synodical Committee on Inter Church Relations, India.

The Rev. *K. M. George*, Paris, France.

Prof. V. C. Samuel, Dean of the Theological College of the University of Addis Ababa, Ethiopia (prevented).

Roman Catholic Church:

Prof. Dr. Wolfgang Beinert, Prof. f. Dogmatics and Dogmatical History, Ruhr University, Bochum, Western Germany.

Prof. Dr. Walter Brandmüller, Prof. for Church History of the Middle Ages and the Modern Times at the University of Augsburg, Western Germany.

The Rev. Prof. Dr. Alois Grillmeier SJ., Prof. for Dogmatical Theology at the Philosophical and Theological College St. Georgen, Frankfurt/Main, Western Germany.

Dr. Walter Kirchschräger, Assistant Prof. at the Institute of New Testament, Roman Catholic Theological Faculty of the University of Vienna, Austria.

Prof. DDr. Karl Lehmann, Prof. f. Dogmatical and Ecumenical Theology, University of Freiburg, Western Germany.

The Rev. Fr. John F. Long SJ., Co-Chairman for Theology at the Loyola University Chicago Rome Center, Rome, Italy.

Prof. Dr. Georg Schwaiger, Prof. f. Church History for the Middle Ages and Modern Times at the University of Munich, Western Germany.

Prof. Dr. Hermann Josef Vogt, Prof. f. Patristics at the University of Tübingen, Western Germany.

The Rev. Prof. Dr. Wilhelm de Vries SJ., Prof. f. Church History at the Institutum Pontificum Orientale, Rome, Italy.

Prof. Dr. H. M. Biedermann, Prof. f. Catholic Theology at the University of Würzburg, Western Germany.

Prof. DDr. Johannes H. Emminghaus, Prof. for Liturgy at the Catholic Theological Faculty of the University of Vienna, Austria (prevented).

Prof. Dr. André de Halleux, Prof. at the Catholic University of Louvain, Belgium.

Prof. Dr. Ernst Christoph Suttner, Prof. for Patrology and Eastern Church Studies at the Catholic Theological Faculty of the University of Vienna, Austria.

The Rev. Fr. Dr. Gerhard Voss, Director Ecumenical Institute of the Abbey Niederaltaich and of the Ecumenical Commission of the Catholic Bishops Conference in Bavaria, Western Germany.

Observers at the Consultation:

The Rev. Mons. Charles Moeller, Secretary, Secretariat for Promoting Christian Unity, Rome, Professor of Theology, Louvain University, Belgium, Rome, Italy.

His Grace Bishop Basilios Tsiopanas of Aristi, Greek Orthodox Metropolis of Germany, Bonn, Western Germany.

The Rev. Protospesbyter Vitalij Borowoy, Pravoslavnij Jelichovskij Sobor, Moscow, USSR (prevented).

COMMUNIQUE

of the "THIRD Non-official Ecumenical Consultation between Theologians of the Oriental Orthodox and the Roman Catholic Churches", organized by the Foundation PRO ORIENTE, in Vienna, August 30-Sept. 5, 1976.

For the third time we have gathered together as a non-official Consultation of Oriental Orthodox and Roman Catholic theologians, here in Vienna, from August 30th to September 5th, 1976, upon invitation of the PRO ORIENTE Foundation.

On the basis of the wide area of Christological agreement in the first two Consultations, which we reaffirmed here, we sought to enter into the question of an understanding of the nature of the Church, and the structure of its unity. Unity is Christ's gift to His Church, and is not merely the result of human endeavours. While this unity allows for a multiplicity of traditions, the diversity has to be held together by basic unity in fundamental matters.

One of our concerns in this third non-official Consultation has been to discuss the notions "local" Church, the "universal" Church and Church Catholic. We confessed that it is the same mystery of the One, Holy, Catholic, Apostolic Church, the Body of our Risen and Ascended Lord, that is manifest both in the "local" Church and in the "universal" Church. One and the same Church, for there cannot be more than one, is manifested both locally and universally as a koinonia of truth and love, characterized by eucharistic communion and the corporate unity of the episcopate. The unity of the Church has its source and prototype in the unity of the Father, the Son and the Holy Spirit, into which we have been baptized.

Today all our churches are spreading world-wide. As a consequence, more than before, we experience today in many places, both our sharing of much in common of the Christian faith and life, and also our disunity insofar as we are unable to manifest fully the unity of the Church in truth and love, in eucharistic communion and unity of the episcopate.

We have studied together the notion of conciliarity, i. e. the understanding of the Church as a koinonia, so essential to the nature of the Church as the Body of Christ, and so clearly visible in the structure of its life and leadership from the very inception. It is the Holy Spirit who leads us into all truth and all unity through councils and other means; it is to Him that we look in hope for a council in which the unity of the one church in truth and love, in eucharistic communion and episcopal unity can be publicly affirmed and manifested.

In our discussions we distinguished between the council or synod as an event, and the synod as an aspect of the continuing structure of the Church's life. As for the council as an event, we could not agree on how and by whom such a world-wide council of our churches should be convoked and conducted, nor could we agree completely on the procedure for the reception of past or future councils. We also took note of the fact, that while the Roman Catholic Church regards many of the councils held after the Ecumenical Council of Ephesus 431 as - although in a differentiated sense - "ecumenical", the Oriental Orthodox Churches are unable to so regard them.

We wished to affirm the right of the churches to convoke a council whenever found necessary and possible though there is no necessity to hold ecumenical councils at given intervals as a permanent structure of the Church. We recognize the need of structures of

coordination between the autocephalous churches for the settlement of disputes and for facing together the problems and tasks confronting our churches in the modern world.

As an unofficial consultation, we are not in a position to act as official representatives of our Churches or to take decisions in their name. We offer here to our Churches the results of our experience, out of which we make the following proposals:

1. PRO ORIENTE, to which we owe so much, should be requested to take the necessary steps to prepare a fourth unofficial consultation in Vienna in the nearest possible future which will focus mainly on two issues:
 - a) Papal primacy and jurisdiction – theoretical considerations and practical implications; and
 - b) the status of the Catholic Churches of Oriental Rites – ecclesiological and practical considerations.
2. The Churches be requested to set up a Joint Commission composed of bishops, theologians and canonists, in order to
 - a) look more closely into the agreements and disagreements in the unofficial consultations and present them to church authorities and people for study;
 - b) examine more closely the issues and actions which continue to irritate our churches and harm relations between them – proselytism, practices regarding marriages and other sacraments, the use of outside resources for objectives not in harmony with the good of our churches – and to make specific recommendations for changing the situations;
 - c) look into the possibility of convening assemblies of representatives of the various churches in the different nations and regions, in order to make people in our churches more aware of the unity that now exists;
 - d) make recommendations to the churches regarding further steps that need to be taken along the road to full unity like the withdrawal of anathemata, and a more systematic organization of the exchange of students and professors, mutual visits by prelates, inter-church aid projects.

* * *

Once again we acknowledge with grateful hearts the guidance of the Holy Spirit in our work here, which was throughout characterized by genuine openness and desire to understand each other. As theologians we join fervently in the prayer of our Lord and of the Church that the day may soon come when the unity of all will be more manifestly seen and experienced bearing fruit in truth, love, joy and peace.

Metropolitan Paulos Mar Gregorios of New Delhi and the North

SERMON HELD AT THE PONTIFICAL MASS CELEBRATED BY
FRANCISCUS CARDINAL KÖNIG AT ST. STEPHEN'S CATHEDRAL,
SUNDAY, SEPTEMBER 5TH, 1976

May the Word of the Lord penetrate our deafness and open our ears! Ephphatha in the blessed name of the Father, Son and Holy Spirit, Amen

Blessed indeed is the name of the Lord our God, who has granted to me, a servant of His, from the Church of the Holy Apostle Thomas in India, to proclaim the Word of the Lord in this Cathedral of the Archdiocese of Vienna, in the presence of our venerable brother in Christ His Eminence Franciscus Cardinal König! After fifteen centuries of separation from each other it is Christ our Lord who brings our Churches together again to rejoice in hope and to pray that we all may be one even as Christ our Lord is One with the Father. Blessed be the name of the Lord!

I can do no better than to invoke the name of the Lord in the crisis in which we all find ourselves – the crisis that faces our Churches, the ecumenical movement as a whole, and even humanity itself.

I

Where are our Churches today? The ancient Oriental Orthodox Churches of Alexandria and Antioch, of Armenia, Ethiopia, and India are today but remnants of what were once the great Churches of Asia and Africa. Each of our Churches, in its own different manner, finds itself carrying its own cross – internal divisions, external oppressors, quarrels within, persecutions without. None of our Churches are any longer supported or underwritten by governments, and we are now completely free to trust in the mercy and grace of our Lord alone. We have neither wealth nor temporal might; our five Churches vary in size from 15 million to a few hundreds of thousands. Together we are some 25 million, but we are without economic or political power, without any proper machinery to coordinate our common life as Churches – quite a contrast from our sister the Roman Catholic Church, though she too carries her own cross in her own way. Great or small, powerful or weak, well-organized or diffuse and diverse, none of us can today place our trust in our own resources and our own devices. Only the Word of the Lord, shouting in our ears “Ephphatha!”, “Let it be opened”, can bring wisdom and grace to our people so that we can hear the Word of the Lord and walk in His ways. It is in our common humility before the Lord, where all of us can offer our deaf ears to Him, so that He may open them and let His word come through to us, that we have our common hope. All of us are in crisis, under judgment. Let us all repent, so that the word of healing may come through!

II

We are all grateful to the great wind of Ecumenism which gained force in the second half of our century and which has swept us together, to meet each other after centuries of mutual isolation, mutual vilification, misunderstanding, mistrust and even polemics of a very unchristian nature. Between the Roman Catholic Church and the Oriental

Orthodox Churches, our togetherness is still so new that we have yet to get used to it. Many of our Churches were present at the 2nd Vatican Council as observers, and the visits of Cardinal Willebrands and the staff of the Secretariat for Unity have cemented these relationships. Several of the heads of our Churches have visited the Vatican and issued joint statements with the Pope of Rome. Some of these joint statements had been prepared for by the work of PRO ORIENTE and the meetings organized in Vienna under the initiative of His Eminence Cardinal König and the late Mons. Otto Mauer. We have received generous help from our sister Church of Rome in the form of books, scholarships etc.

Have we now come to a point where we can trust each other and speak with greater frankness and openness than before? If and when we come to that point, two things will have to be done. One is confession and forgiveness; the other is hopeful and bold planning for the future.

Confession is particularly hard for churches as Churches. It is easier for me to confess my personal sins than the sins of my people. I know that our people have been guilty of bias and prejudice in our relation to the Roman Catholic Church. While imitating much of the pomp and show of our great sister Church, we have also maintained a basically negative attitude towards the Roman Church. There may be historical reasons for this, not least in the domineering attitudes, aggressive techniques, and dishonest practices of some Roman Church people who have dealt with us. But these do not wholly justify our own negativism and wholesale distrust, our own trickery and pettiness. There will have to be confessions on both sides, and it is easier for the stronger one to begin. Only on the basis of such a confession both at the central level and at local levels can we proceed to a platform of genuine ecumenical collaboration. We cannot ignore or forget the past, until it has been properly dealt with and disposed. The legacy of bitterness is one with long roots going deep into our collective consciousness. Not to deal with it is to be swayed by unrecognized forces in our corporate subconscious minds.

We need proceed, after mutual confession, to work out some principles of ecumenical cooperation. These principles will vary in some respects in accordance with the local situation. In Ethiopia and Egypt, where the Oriental Orthodox are much larger in size than the Roman Catholic community, the pattern of collaboration will take this factor into account. In the case of the Armenian Church, the situation is again unique and the principles of collaboration would be different. In the case of the Syrian Church, the pattern of collaboration in the Middle East will have to be worked out in view of a totally different situation. Quite a different cultural context and historical experience will have to be taken into account in the case of India.

But in all these cases there are certain common features. Proselytism is easily the first issue that comes to mind. This issue, however, is closely linked with the other important issue – the existence, the role and the future of uniat Churches. Sometimes we have the impression that the uniat Churches follow an ecumenical policy of their own, somewhat unrelated to the official policy and statements of the Roman Catholic Church as a whole. One of the key targets for the future of our relationship is an agreement on proselytism to which the uniat Churches are also signatories. We would like also to raise the question whether the Roman Catholic Church still views uniatism as the right road to unity, and if the answer is in the negative, then what role the uniat groups should play in the future. This discussion will be the test of our integrity as we move together on the ecumenical road.

We will need to settle other questions – like the dispute about primacy of honour, rank, or jurisdiction; dogmas like infallibility or credal accretions like the *filioque*. But then we should not concentrate too one-sidedly on the differences. We should now move forward to a consensus on the doctrine of the Trinity, with special emphasis on Pneumatology, and this is clearly the setting for our understanding of the Church, its ministry and sacramental mysteries. This discussion on a pneumatological ecclesiology is the right background for the discussion of proselytism, uniatism, primacy, infallibility and filioque.

III

The discussion on the Church and the Holy Spirit has to be focused in a context that does not lose sight of the plight of humanity on our planet. It has become a cliché to speak about the crisis of Western civilization. We live in a greed-based society which capitalizes on the sinfulness of man. Many are yearning for the birth of a new civilization, whose birth-pangs are already upon us, according to some. Others, myself included, feel that no healthy child has as yet been conceived, and even if the present pain leads to birth, the child may be still-born.

Here we as Christian Churches have a tremendous task to fulfil together. Can we as Churches collaborate also on the issues of ecology and resource depletion, of global justice in an international economic order, of peace and disarmament, of overcoming selfishness and greed in our socio-economic structures, of the Kingdom of God and its values? If we should decide to do this, we will have to draw on the resources of our laity who are more competent on these matters than most of our clergy. Perhaps it is not too soon now to enlist the laity in our ecumenical collaboration as Churches. The clergy and the theologians together do not constitute the Church. Such an involvement by the laity and the discussion of the wider question of service to humanity can bring a new element of renewal to our Churches.

It is Christ our Lord who has brought us together. He is the One who speaks His word and creates life. He opens the eyes of the blind and the ears of the deaf. He cleanses the leper and makes the lame to dance. His word of power can give us life today. May His power and His word bring life and healing to our Churches and lead us to unity – that unity which Christ willed and for which He prayed.

FOURTH CONSULTATION 1978

Franciscus Cardinal König

OPENING SERMON HELD IN THE SYRIAN ORTHODOX PARISH CHURCH

Your Excellencies, Venerable Brethren in Christ,
The passage of the Gospel of St. Luke, to which we have listened, urges us at the beginning of this Fourth Non-official Consultation to meditate on basic mysteries of our common faith which are of constituent importance for the negotiations and talks of these days ahead of us. Relying on the Gospel and on the Tradition of our Churches, we are well aware that all our efforts and engagement in this meeting have to and certainly will reflect our degree of sincerity in faith towards our Lord. May I therefore at first offer a very cordial and sincere welcome to all of you! And may I add just a few thoughts, flowing from the spiritual abundance of today's Gospel:

St. Luke notes at first that our Lord was full of the Holy Spirit when he started his mission of preaching in Galilee. The writer of the Gospel uses an even stronger expression: Jesus was "driven by the Spirit". The power of the Spirit was upon him. This personal drive of God continued on through all His life, and further on in the life of the Churches, up to our days, up to here and now. The search for unity we feel and experience today among our Churches in common as well as the path towards unity which in particular we try to prepare also during our talks has certainly been initiated and is basically influenced by the guidance of the same Spirit of God. At times we may feel and sense this powerful and dynamic assistance when we are together; being alone, we might be tempted not to think, not to confide, not to believe in it. Let us therefore reflect our own intentions and check our awareness and openness towards the Lord and His Spirit before starting the discussions of this week. The topic has been focused on very essential questions of the concept and understanding of the Church and her hierarchical structure. Solving these open problems is a basic step in our ecumenical engagements. After the far reaching results and agreements on questions of Christology during the first two consultations, the approach towards ecclesiology so far still lacks an essential consensus on several questions. The week ahead of us therefore must not be days only of work, but even more a time of prayer, meditation and confiding reliance on God.

In fact, engaging in ecumenical work and believing in its final success is a question of faithful commitment and believing confidence in the existential truth of God's revelation to men. Citing the prophecy of Isaiah, St. Luke introduces the remarkable word of our Lord: "Today this word of the Scripture, to which you have been listening, has been completed" (Luke 4, 21). God's promise has become truth: The Gospel of salvation is brought to the poor, those afflicted by diseases are cured; it is a time of the grace of God.

What St. Luke reports as an event from the synagogue of Nazareth, which happened almost 2000 years ago, is still valid and bears the same truth for us: God's promise is on and on completed, and it is completed today. God's loving inclination towards mankind, which in an utmost way has been revealed in our Lord and Saviour Jesus Christ, strikes all of us just as well as people in biblical ages, offers to us a time of His grace.

Are we aware of God? Our minds – are they prepared and open for God? Do we realize our standing beneath and amidst God's commitment toward us? The days ahead of us might be a *kairós* of His grace – let us hope and pray for His guidance!

The Fourth Non-official Consultation might well be *our* Nazareth. Our main effort certainly cannot be an art of distinguished argumentation or skilful demonstration of pure scientific knowledge only. The task should be a mutual listening to the Preaching of the Lord among ourselves.

We ask the Almighty God for the assistance of His Spirit during these days. We pray that God may strengthen our faith and our hope and guide our common striving for more and more unity among our Churches, so they become a significant parable of the unity within the Father, the Son, and the Holy Spirit. Amen.

Theodor Piffl-Perčević

OPENING SPEECH

As I welcome you with a deep sense of joy and gratitude, I am under the impression of events that have deeply moved the Christian world: the sorrow over the death of Pope Paul VI, the deep emotions caused by the election of a new Pope and his choice of the name John Paul I, and again the grief we feel over the passing away of Metropolitan Nikodim of Leningrad.

When Pope Paul VI and Patriarch Athenagoras I in 1964 embraced each other in Jerusalem and prayed together at the holy site, Christians not only in Austria were deeply moved and, indeed, overjoyed; at the same time, the Christian world was shaken from spiritual sloth and laxity, admonished and encouraged.

On many occasions the Venerable Ecumenical Patriarch spoke to Austrians of his conviction that above all the leaders of the churches, not only theological scholars, were committed to the cause of unity.

To promote these efforts, to facilitate the rapprochement of church leaders and the striving for unity on the part of leading theologians, is the prime task of the foundation PRO ORIENTE, which was established by the Archbishop of Vienna, Cardinal Dr. Franciscus König, in the year that saw the historic encounter in Jerusalem. The object of the Foundation is to come to grips with whatever Austria is capable of doing, thanks to its ecumenical tradition and its historical and geographical position and standing.

It was thanks to the grace-inspired initiative of the co-founder and Board Member of PRO ORIENTE, Monsignor Otto Mauer, that the first and second Consultations between Oriental Orthodox and Roman Catholic theologians were held here in Vienna. Monsignor Mauer did not live to see the third of these meetings. As you embark on the fourth one, may I wish that you succeed in grateful memory of that outstanding man!

It was with great satisfaction and joy that we witnessed His Holiness Patriarch Shenouda III, Pope of Alexandria, assuring His Holiness Pope Paul VI in St. Peter's in Rome that the Vienna Consultations had been one of the steps that had led to the exchange of messages on the gallery below Bernini's canopy, and that we learned that the Common Declaration drawn up by the two Church Leaders, just as the one that was formulated on the occasion of the visit to Rome of the Syrian Orthodox Patriarch of Antioch, His Holiness Ignatius Yacoub III, embodied important passages from the Final Communiqué of the first Vienna Consultation on common Christological tenets.

In the same way our work was greatly encouraged when Pope Paul VI twice granted special audiences to the Board Members of PRO ORIENTE, where he thanked them and encouraged their efforts.

Painful though the decease of the Holy Father has been to us, of the Pope who had acknowledged our efforts in a way that meant great encouragement to us, and whose statements and actions had so greatly promoted the ecumenical cause, we are deeply impressed by the election of the new Pope, John Paul I, whose choice of name and first programmatic statements have already demonstrated his dedication to *oikoumene*.

We very much hope that under the new Pontiff we shall again be given the opportunity that had already been granted to us by Pope Paul VI: to be received by His Holiness for a third time in the course of October, in order to report to the new Holy Father in the near future on the results of the Fourth Vienna Consultation.

It is with deep sorrow that we have learnt of the passing away of the great promotor of ecumenical efforts in the Russian Orthodox Patriarchate, the Most Reverend Metropolitan Nikodim of Leningrad, with whom PRO ORIENTE was linked through manifold contacts, and whose memory we shall cherish in the spirit of our common Christian belief.

I felt it was special providence that envisaged as the text for yesterday's Roman Catholic liturgy Christ's promise: "Where two or three are gathered together in my name, there am I in the midst of them". May this promise strengthen and enliven our deliberations! As we "join battle" with sharpened intellects and pointed arguments, may we never tire of our love of the Lord, who has laid the untiring love of each other upon our souls, that we may bear testimony to Him before the world so that all may understand: "See how they love each other!"

PROGRAM OF THE FOURTH CONSULTATION

Celebration of the Holy Liturgy of the Coptic New Year in the Parish Church of the Holy Trinity of the Syrian Orthodox Church Community of St. Ephrem the Syriac, celebrated by Their Graces the Coptic Orthodox Bishops Amba GREGORIUS, Amba YOUANNIS OF GHARBIA and Amba SAMUEL; *Sermon* by His Eminence FRANCISCUS CARDINAL KÖNIG

Opening prayers:

His Eminence FRANCISCUS CARDINAL KÖNIG, Archbishop of Vienna

Opening addresses:

Dr. THEODOR PIFFL-PERČEVIĆ, President of the Ecumenical Foundation PRO ORIENTE

Mar GREGORIUS SALIBA

His Beatitude ABUNA TEKLE HAIMANOT, Patriarch of Ethiopia

Mons. Dr. NIKOLAUS WYRWOLL

Vardapet Dr. MESROB K. KRİKORIAN,
Co-Chairman of the Fourth Vienna Consultation:

"The task of the Fourth Vienna Consultation between Oriental Orthodox and Roman Catholic theologians"

Metropolitan PAULOS MAR GREGORIOS, Prof. Dr. JAKOB SPEIGL, Deacon
Dr. GEORGE H. BEBAWI,

"The development of a pre-eminence of some Churches over others and the reasons for this"

Prof. DDr. JOHANNES H. EMMINGHAUS,
"Rome as 'Pietätszentrum' of the early Church"

Prof. Dr. ANDRÉ DE HALLEUX,
"Autonomy and centralization in the ancient Syriac Churches Edessa and Seleucia-Ctesiphon"

Prof. Dr. WILHELM DE VRIES SJ,
"The changes in Rome's exercise of its primacy and the primacy as exercised by the Ancient Oriental Patriarchs"

Vardapet Dr. MESROB K. KRİKORIAN,
"The development of primacy of the head of the Armenian Church"

Dom EMMANUEL LANNE OSB,
"The connection between the post-Tridentine concept of primacy and the emerging of the Uniate Churches"

Prof. Dr. HERMANN JOSEF POTTMEYER,
"The historical background of the First Vatican Council"

Prof. Dr. V. C. SAMUEL,
"The First Vatican Council reviewed by the Oriental Orthodox Churches"

Vardapet ARAM KESHISHIAN,
"The First Vatican Council reviewed by the Oriental Orthodox Churches"

Prof. Dr. GISBERT GRESHAKE,
"The bearings of the decisions of the First Vatican Council on papal primacy"

Bishop Amba GREGORIUS,
"The tensions between theoretical statements on the primacy and the effective exercise of the primacy in the ecclesiastical life of the Oriental Orthodox Churches"

Archbishop TIRAN NERSOYAN,
"Problems and exercise of primacy in the Armenian Church"

Reception in the former Imperial Palace, offered by His Excellency Dr. RUDOLF KIRCHSCHLÄGER, Federal President of the Republic of Austria

Visit of the Basilica of Our Lady of Mariazell, Styria. Welcome by Fr. Superior Dr. VEREMUND HOCHREITER OSB; Pontifical Liturgy in the Basilica of Mariazell, celebrated by His Excellency, Bishop PAUL-WERNER SCHEELE, Auxiliary Bishop of Paderborn; sermon by Vardapet Dr. MESROB K. KRIKORIAN; visit of the Basilica and the Treasury; visit of the Carmel of Mariazell. – Visit of the Regular Canon's Monastery Herzogenburg: Welcome by the Provost, His Grace Prelate CLEMENS MORITZ; participation in the Evensong; visit of the Museum

Bishop Prof. PAUL-WERNER SCHEELE,
"The tensions between theoretical statements on primacy and the effective exercise of the primacy in the ecclesiastical life of the Roman Catholic Church"

Metropolitan PAULO MAR GREGORIOS,
"Could the paper of the International Anglican–Roman Catholic Commission on Authority in the Church form a basis for discussion between Ancient Orientals and Catholics?"

Fr. JOHN F. LONG SJ.,
"Could the paper of the International Anglican–Roman Catholic Commission on Authority in the Church form a basis for discussion between Ancient Orientals and Catholics?"

Reception, offered by His Eminence FRANCISCUS CARDINAL KÖNIG in honour of the participants of the Fourth Vienna Consultation, at the Benedictine Monastery of Our Lady at the Scots

Celebration of the divine liturgy in the Armenian Apostolic Church of St. Hripsime in Vienna, celebrated by His Grace Archbishop TIRAN NERSOYAN; Opening remarks by Vardapet Dr. MESROB K. KRIKORIAN; Sermon by Bishop PAUL-WERNER SCHEELE: Reception in honour of the participants of the Consultation, offered by the Armenian Church Community

Pontifical Mass in the Metropolitan and Episcopal Cathedral of St. Stephen in Vienna, Co-celebrated by His Eminence, FRANCISCUS CARDINAL KÖNIG, Archbishop of Vienna, and Bishop PAUL-WERNER SCHEELE, in presence of the participants of the Consultation, Sermon by His Grace Archbishop TIRAN NERSOYAN.

LIST OF PARTICIPANTS OF THE FOURTH CONSULTATION

Coptic Orthodox Church:

His Grace Bishop Amba Gregorius, Bishop for Higher Theological Studies, Coptic Culture and Scientific Research, Cairo, Egypt.

His Grace Bishop Amba Youannis of Gharbia, Prof. for Church History of the Coptic Orthodox Theology College, Cairo, Egypt.

His Grace Bishop Amba Samuel, Bishop for Public, Ecumenical and Social Services, Cairo, Egypt.

The Rev. Deacon Dr. George H. Behawi, Executive Secretary, Association f. Theol. Education in the Near East, Cairo, Egypt.

Syrian Orthodox Church:

His Grace Archbishop Mar Gregorius Saliba, Archbishop of Mosul, Syrian Orthodox Archdiocese, Mosul, Iraq.

His Grace Archbishop Mar Severius Zakka Iwas, Archbishop of Baghdad and Basrah, Baghdad (prevented).

The Rev. Hanna Ibrahim, Principal of the Syrian Orthodox Theological Seminary of St. Ephrem, Bikfaiya, Lebanon.

Armenian Apostolic Church:

His Grace Bishop Arsen Berberian, Director for Inter-Church Relations, Catholicosate of Holy Etchmiadzin, Armenia, USSR (prevented).

The Rev. Vardapet Dr. Mesrob K. Krikorian, Co-Chairman, Prelate of the Armenian Apostolic Church in Austria, Vienna, Austria.

His Grace Archbishop Tiran Nersoyan, New York, USA.

The Rev. Vardapet Aram Keshishian, Secretary General for Ecumenical Relations of the Catholicosate of Antelias, Bronx, USA.

Ethiopian Orthodox Church:

The Rev. Melake Tabore Teshome Zerihun, Secretary to His Beatitude the Patriarch, Ethiopian Orthodox Patriarchate, Addis Ababa, Ethiopia.

Dr. Girma Wolde Kirkos, Vice Administrator and Chief Secretary of the Holy Trinity Cathedral in Addis Ababa, Ethiopia.

Ato Aberra Bekele, B. Th., B. D., M. Th., Head of Dept. for Parish Council Administration of the Ethiopian Orthodox Patriarchate, Addis Ababa, Ethiopia.

Ato Gebre Michael Difere, Ethiopian Orthodox Church Patriarchate, Addis Ababa, Ethiopia.

Syrian Orthodox Church of India:

His Grace Metropolitan Geevarghese Mar Osthathios, Metropolitan of the Niranam Diocese, Parumala Seminary, Mannar, India (prevented).

His Grace Metropolitan Paulos Mar Gregorios, Metropolitan of Delhi and the North, Secretary of the Church for External Relations; Member of the Standing Committee of the Synod; Principal of the Orthodox Theological Seminary, Kottayam, India.

Prof. Dr. *K. M. George*, Prof. of Theology at the Orthodox Seminary, Kottayam, India.

Prof. Dr. *V. C. Samuel*, Member of the Faith and Order Commission; formerly Dean of the Theological College of the Holy Trinity, Addis Ababa; Bangalore, South India.

Coptic Catholic Church:

His Grace Bishop *Athanasios Abadir*, Patriarchal Vicar of the Coptic Catholic Patriarchate, Heliopolis, Cairo, Egypt.

Armenian Catholic Church:

His Grace the General Abbot *Gregoris Joseph Manian*, Mechitarist Convent of Vienna, Austria.

Syro-Malankarese Catholic Church:

The Rev. Dr. *John Melampampil*, Catholic Bishop's House, Marygiri, India.

Roman Catholic Church:

Prof. Dr. *H. M. Biedermann*, Prof. for Catholic Theology at the University of Würzburg, Western Germany.

Prof. DDr. *Johannes H. Emminghaus*, Prof. for Liturgical Studies at the Catholic Theological Faculty of the University of Vienna, Austria.

The Rev. Prof. Dr. *Daniel Gelsi* OSB, Prof. for Eastern Liturgical Studies at the Pontificio Ateneo Anselmiano, Rome, Italy.

Prof. Dr. *Gisbert Greshake*, Prof. for Dogmatics at the Catholic Theological Faculty of the University of Vienna, Austria.

The Rev. Fr. Prof. Dr. *André de Halleux*, Prof. at the Catholic University of Louvain, Belgium.

Dr. *Walter Kirchschräger*, Assistant Prof. at the Institute of New Testament of the Catholic Theological Faculty of the University of Vienna, Austria.

Prof. Dr. *Ferdinand Klostermann*, Prof. em. for Pastoral Theology, Vienna, Austria.

The Rev. Dom *Emmanuel Lanne* OSB, Consultant of the Secretariat for Promoting Christian Unity, Rome; Monastère Bénédictine de Chevetogne, Belgium.

The Rev. Fr. *John E. Long*, SJ, Co-Chairman of the Fourth Consultation, Prof. for Theology at the Loyola University Chicago Rome Center, Rome.

Prof. Dr. *Hermann Josef Pottmeyer*, Prof. for Dogmatics at the Ruhr-University of Bochum, Western Germany.

His Exc. Bishop *Paul Werner Scheele*, Auxiliary Bishop of Paderborn; President of the Ecumenical Commission of the German Bishop's Conference; Dir. of the Johann Adam-Möhler-Institute for Ecumenics in Paderborn, Western Germany.

Prof. Dr. *Jakob Speigl*, Prof. for Church History at the University of Würzburg, Western Germany.

Prof. Dr. *Ernst Christoph Suttner*, Prof. for Patrology and Eastern Church Studies at the Catholic Theological Faculty of the University of Vienna, Austria.

The Rev. Fr. Dr. *Gerhard Voss* OSB, Dir. of the Ecumenical Institute of the Abbey Niederaltaich and of the Commission of the Catholic Bishop's Conference in Bavaria, Western Germany.

The Rev. Fr. Prof. Dr. *Wilhelm de Vries* SJ, Pontificio Istituto Orientale, Rome, Italy.

Observers:

The Rev. Mons. Dr. *Nikolaus Wyrwoll*, Secretariat for Promoting Christian Unity, Rome, Italy.

His Grace Prof. Dr. *Damaskinos Papandreou*, Metropolitan of Tranoupolis; Secretary General of the Preparatory Interorthodox Commission for the Holy and Great Council; Dir. of the Orthodox Centre of the Ecumenical Patriarchate, Chambésy-Geneva, Switzerland (prevented).

The Rev. Protopresbyter *Vitalij Borowoy*, Patriarchate of Moscow, USSR (prevented).

COMMUNIQUÉ

of the "FOURTH Non-official Ecumenical Consultation between Theologians of the Oriental Orthodox and the Roman Catholic Churches", organized by the Foundation PRO ORIENTE, in Vienna, Sept. 11-17, 1978

A. 1. The fourth unofficial Vienna Consultation between theologians of the Oriental Orthodox Churches and the Roman Catholic Church, convened by the Foundation PRO ORIENTE from September 11 to 17, 1978 had as its primary topic the nature and scope of primacy in the exercise of ecclesiastical authority. As a related minor topic, the role of the Oriental Catholic Churches was also given some consideration.

2. Sixteen Roman Catholic theologians and sixteen Oriental Orthodox theologians attended; three representatives of the Oriental Catholic Churches were also present. The meetings were co-chaired by Vardapet Dr. Mesrob K. Krikorian of the Armenian Apostolic Church (Etchmiadzin) and by Fr. John F. Long SJ (Rome). In the absence of the latter on the first days, Prof. Ernst Chr. Suttner of the University of Vienna took the chair on his behalf.

3. The consultation was held in an atmosphere of cordiality and openness and was characterized by common prayer and mutual assistance at each others liturgical celebrations. Each day was begun with liturgical prayer celebrated according to one of the traditions represented at the consultation. A pilgrimage was made to the shrine of Marizell, to the Carmelite Convent there, and to the Cloister of the Canons Regular at Herzogenburg. The participants also assisted at the worship services of the local Coptic, Armenian and Roman Catholic communities.

4. Seventeen scholarly papers on the historical, canonical and theological aspects of primacy were presented and discussed. The principle was clearly recognized that the historical context in which decisions were made and formulas were enunciated in the Churches has often had a crucial impact on the content of those decisions and formulations.

B. 5. There was general agreement that in all our Churches three elements were integrally related to each other: primacy, conciliarity and the consensus of the believing community, though their relative importance has been differently understood in different situations.

6. While in the Roman Catholic Church, primacy of the Bishop of Rome is regarded as of universal scope, the Oriental Orthodox Churches historically practised regional primacy; but these have exercised and continue to exercise primatial jurisdiction also over a national diaspora widespread in many continents of the world.

7. In the view of the Oriental Orthodox Churches primacy is of historical and ecclesiological origin, in some cases confirmed by ecumenical councils. In the view of the Roman Catholic Church, the historical development of the primacy of the Bishop of Rome has its roots in the divine plan for the Church. In both cases conviction about the continuing guidance of the Holy Spirit was the basis for these views and yet provides the common ground for coming to mutual agreement in the future and for a common understanding of the Scriptural witness.

8. In the Roman Catholic Church there is a specific tradition concerning the basis and scope of the primacy of the Bishop of Rome, which has received conciliar exposition and sanction. These formulations, especially those of the First and Second Vatican Councils,

are to be understood in the context of their historical, sociological and political conditions and also in the light of the historical evolution of the whole teaching of the Roman Church, a process which is still continuing. The Oriental Orthodox Churches have not felt it necessary to formulate verbally and declare their understanding of primacy though it is clearly implied in the continuing life and teaching of their Churches. However, in the light of the newly emerging global perspectives and pluralistic tendencies in the world community, all of our Churches have to undertake afresh a common theological reflection on primacy with a new vision of our future unity. In this respect the discrepancy between theory and practice in all Churches was commonly recognized. Efforts should be made to overcome misunderstandings in this regard and to arrive at common conceptions.

9. There was agreement that infallibility or, as the Oriental Orthodox Churches prefer to say, dependable teaching authority, pertains to the Church as a whole, as the Body of Christ and abode of the Holy Spirit. There was no complete agreement as to the relative importance of the different organs in the Church through which this inerrant teaching authority is to find expression.

C. 10. We were agreed that we should work towards a goal of full union of sister Churches – with communion in the faith, in the sacraments of the Church, in ministry and within a canonical structure. Each Church as well as all Churches together will have a primatial and conciliar structure, providing for their communion in a given place as well as on a regional and world-wide scale.

11. The structure will be basically conciliar. No single Church in this communion will by itself be regarded as the source and origin of that communion; the source of the unity of the Church is the action of the triune God, Father, Son and Holy Spirit. It is the same Spirit who operates in all sister Churches the same faith, hope and love, as well as ministry and sacraments. About regarding one particular Church as the centre of the unity, there was no agreement, though the need of a special ministry for unity was recognized by all.

12. This communion will find diverse means of expression – the exchange of letters of peace among the Churches, the public liturgical remembering of the Churches and their primates by each other, the placing of responsibility for convoking general synods in order to deal with common concerns of the Churches, and so on.

13. The Oriental Catholic Churches will not even in the transitional period before full unity be regarded as a device for bringing Oriental Orthodox Churches inside the Roman Communion. Their role will be more in terms of collaborating in the restoration of eucharistic communion among the sister Churches. The Oriental Orthodox Churches, according to the principles of Vatican II and subsequent statements of the See of Rome cannot be fields of mission for other Churches. The sister Churches will work out local solutions, in accordance with differing local situations, implementing as far as possible the principle of a unified episcopate for each locality.

14. We were agreed that the primates of all the sister Churches have a special responsibility for witnessing to and promoting the manifest unity of the Church. No consensus was reached on the special responsibility which the Roman Catholic Church believes the Bishop of Rome has in this regard or on the special office of Peter in the Church. It was recognized by the Catholic participants, however, that the future exercise of such an office is not identical with the present practice which has developed without contact with the Oriental traditions. Therefore, this role of the Bishop of Rome needs

further mutual discussion and elucidation among the sister Churches as well as within the Roman Communion itself on the basis of the Nicene Canons and the further developments which have taken place and are continuing to take place in all Churches.

15. The consultation recognized the need for further studies and development of our understanding of such fundamental ideas as the nature and function of authority in the Church, the shape of our future communion, the meaning and degree of autonomy in the Church and the reception of conciliar decisions after the separation. Of particular importance is a fresh study in common of the whole New Testament with its witness to the nature and mission of the Church and to its various ministries.

D. 16. Taking into account the fact that the work of the four Vienna consultations is not yet officially assessed by our Churches, nor widely known to many even in the clergy, not to mention most of the laity, the following recommendations are made:

17. The results of the four Vienna consultations should be presented by the participants to their respective Churches for evaluation and assessment, so that these evaluations can be a basis for further steps to be considered by an official commission of the Churches taking into account especially the recommendations of the Third Consultation.

18. It would be useful to bring together in one volume the main conclusions of the four consultations with selections from the more significant papers. This could be published for use by theologians and theological students as well as others interested.

19. A series of more popular and briefer publications and articles in various languages could be published for bringing the members of our Churches into the discussion. Other mass media presentations would also be useful.

E. 20. The differences between the Roman Catholics and the Oriental Orthodox have grown out of their mutual estrangement and separate development in the period since the Council of Chalcedon. Differing historical experiences of the past fifteen centuries have made deep marks on the thinking and convictions of both traditions. In order to overcome these differences and to find mutual agreement and understanding, new ways of thinking and fresh categories of reflection and vision seem to be required, so that the sister Churches may together fulfil their common responsibility to the Lord and carry out their common mission in the light of the present situation and for the sake of future generations.

The Holy Spirit who guides the Church, will continue to lead us to full unity. And all of our Churches have to be responsive to the divine call in obedience and hope.

Archbishop Tiran Nersoyan, New York

SERMON AT THE PONTIFICAL MASS CELEBRATED BY FRANCISCUS CARDINAL KÖNIG AT THE EPISCOPAL AND METROPOLITAN CATHEDRAL OF ST. STEPHEN ON SUNDAY, SEPTEMBER 17th, 1978

"This is the day which the Lord has made, come let us rejoice and be glad in it." The invitation to rejoice is from the Psalms, the most magnificent religious poetry ever written. It has a bearing on the significance of today, when we are gathered together in this great and historic St. Stephen's Cathedral in this great city of Vienna, rich with glorious memories of the past and, we hope, with promises of the future. We are assembled together with the members and officers of PRO ORIENTE, and its President, our beloved and highly esteemed Archbishop, His Eminence Cardinal König, whose devotion to the work of the reunion of the Churches has added a new dimension to his otherwise brilliant leadership. I and my reverend brethren ministers of the Oriental Orthodox Churches are glad in joining you, dear brothers and sisters in the congregation, at the celebration this evening of the solemn Holy Eucharist, coming into spiritual communion with you, even if not yet formally or officially. Here we manifest our commitment to our God and Saviour, the Lord Jesus Christ, in whose love we are already one and united. Blessed be His name. We are also showing our love for one another, members of the great and glorious Roman Church, the leading witness of Christ the Lord to the civilized world of the West and beyond, and members of the five of the ancient Eastern Churches, which bear on their bodies the marks of the suffering of Jesus for having kept the Faith and the apostolic tradition alight and alive in their several parts of the world.

When we look upon this moment in historical perspective, and upon similar moments in the life of the Church in our time throughout the world, we cannot but be deeply moved and prompted to repeat with the Psalmist: This is the day which the Lord has made, come let us rejoice and be glad in it.

The emphasis in this verse of the psalm, which is the 118th, is on the first four words, "this is the day". It refers to the day of those who are alive and at work in it. It invites us to turn our attention to the here and now, to the present moment, as contrasted to the past and the future. Let us therefore reflect for an instant on the importance of the present in relation to the past and the future, particularly in the context of our endeavours to explore ways of removing the barriers to unity between churches, large and small, Eastern and Western. For the problem of the unity of the Church of Christ is one of the foremost concerns of Churches and their leaders in these our times. Our attitude to the past, where we are rooted, and to the future where we proceed, is crucial for the eventual success of the efforts for reunion. Those who stand at the juncture of what has been and of what will be, have to bring the past into the present and reappraise it in the light of their own day. And they have to pull in the future into the present and perform or preshape it, again in the light of their own day. In this way the past is in some fashion constantly reformed in the present and the future is preformed in the same present. Such are the mysterious ways of progress in God's providence.

We must not forget that not too many decades ago events like the one we are experiencing today would have been thought to be highly uncommon, to say the least.

For too long differences in ritual practices, conditioned by our different cultures, or divergences on secondary doctrinal formulations were considered to be enough reason for alienation and for blocking the flow of divine love from heart to heart. For too long the living seeds of charity, understanding, forgiveness, humility, seeds promising fruits of unity and concord, were choked by the tares and thorns of prejudice, aversion, arrogance and triumphalism sown by the slandering Adversary. And for too long our Churches, near and far, have remained estranged and divided one from the other.

Yet while regretting the dark side of our past experiences, we must not condemn the past, nor sit in judgement on our forefathers. The Lord himself said: I did not come to judge the world, but so save the world. And he has repeatedly warned us not to judge others. Therefore we must refrain from judging specially those who have lived in times past. We have only to see that the past is saved in our present. For the only judgement we are entitled to make on the past generations is to strive to improve upon their performance in our own lives in our own days. For whatever righteousness to whatever degree God in His mercy may ascribe to us, it will reflect also on our forefathers and shall rebound to their merit. Ben Sirach, words from whose wisdom were read a while ago, bids us: "Remember the covenant of the Most High and overlook ignorance". We are solidary with our history and with those who have woven the fabric of our past. We carry on our shoulders the blame for the failures as well as the credit for the achievements of our ancestors in the faith.

The lections of the Mass today speak of forgiveness, which means to let go free. Christ said: "Forgive and you shall be forgiven". When asked: Lord, how many times shall my brother sin against me and I forgive him? Jesus said: "Seventy seven times". In the frailty of his nature, man is in constant need for forgiveness. Once we recognize this fact as the basic assumption in our human relationships, and the power of love in overcoming our weakness, then our forgiveness and salvation will be assured. For who will feel the urge to scale the summit of the mountain, unless he first realizes that he is in the valley? The Psalmist says:

"I will lift mine eyes to the mountains, whence my help shall come." Our obligation to forgive extends also to those who have gone before us.

Looking back over the centuries and trying to find the causes of the divisions, and the causes of the failures to heal those divisions after their occurrence, we see two principal factors that have brought about the formal cleavages in the Church of Christ.

First, there was the idea all along that the orthodoxy or purity of the faith could be safeguarded and the unity of the Church maintained by making people subscribe or adhere to abstruse dogmatic statements or presumptive theological propositions of doubtful validity or negligible exigency. This formal, legalistic way of trying to protect the integrity of the faith and the unity of the Church proved to be most of the time ineffective. It gave rise, on the contrary, to interminable disputes and bitter conflicts.

Second, the Church being in close alliance with the secular state, the relationships between its constituent regional or national Churches were politicized and the unity of the faith was considered to be an aspect of the political unity of the state and vice versa. Secular power was used to enforce uniformity of faith on all. Doctrinal divergence became the equivalent of political dissidence. And in this the Church colluded with the state.

On the first point, we have to thank the Lord that inquisitorial procedures, of which no Church has been entirely innocent in history, have been abandoned and are not

employed any more. Pastoral concerns are increasingly becoming dominant in the minds and hearts of Christian people and their leaders everywhere.

On the second point, we should be thankful to the Lord for the fact that Churches are no more in a position to act as an arm of the state or to use its power for the purpose of promoting orthodoxy. So let love and mercy and truth and justice and peace flow freely out into the world and not be stopped by unnecessarily erected obstacles. Let "the windows be opened for the fresh air to come in" and let the doors be opened for the messengers of Christ to go out to all men. Let not the fear of heresy be an obsession for us anymore. Let us put our trust in the power of the Holy Spirit to lead all to the Truth. For the Scriptures and the Tradition and the recorded experience of the ages of the Church are there for the whole world to see, to recognize, to receive and to contemplate. Let He who said "I am the Truth" work on the minds and hearts of men and women of good will and guide them on the Way.

Let us praise the Lord for the fact that the old divisive trends in the Churches are by and large reversed in our times. And although there are still intractable dissensions and conflicts, they are, we hope, not of a long-lasting nature. Increasingly the Churches are opening themselves to the pressing concerns – spiritual as well as social, economic and political – of their peoples, who are hungry and thirsty for the Word of God and for the comfort of the Holy Spirit, and who are seeking an anchor in the bewildering complexities and uncertainties of the stormy atmosphere of modern existence. We are in the process of re-appraising the scope of our ministry in the light of the fundamentals of our faith. We are clearing our vision of the Good Shepherd and rightly emphasizing the pastoral nature of the mission of the Church of Christ to all peoples.

Today all our churches are facing a tremendous challenge and unprecedented difficulties in the rapidly changing world. The task of achieving the kind of unity that is desirable and possible and effective is so much more urgent in the present situation. We are all disposed now to concentrate our efforts on the essentials of our mission. We all feel the need of unity and cooperation, fellowship and communion. For as the Apostle says, "there is one Body and one Spirit, one Lord, one faith, one baptism, one God and one Father of us all" (Eph. 4, 4-6).

Ever since the times of their formal separation – in the case of my Church early in the seventh century – the Churches have made efforts time and time again for reunion. Yet divisions have persisted. This ambivalence and the difficulty of its resolution in their situation is not difficult for us to understand now in our day. But the evolution of the affairs of the world is opening new avenues before us and our hopes are kindled for the realization of the prayer of no less a person than the Lord Jesus himself, whom we humbly thank for having guided us and all his faithful throughout the world to this day, a day of his making.

Therefore come, let us rejoice and be glad in it, and praised be the name of the Lord for all ages. Amen.

FIFTH CONSULTATION 1988

Hans Hermann Cardinal Groër

OPENING SPEECH

Your Excellencies, Venerable Brethren in Christ, in my capacity as Archbishop of Vienna and president of the Board of PRO ORIENTE let me express my sincere gratitude that theologians of the Oriental Orthodox Churches and the Roman Catholic Church have again gathered in Vienna for their Fifth Ecumenical Consultation after an interval of ten years. It corresponds to the aim and the intention of this Consultation that we have assembled this morning for celebrating the Liturgy with the Metropolitan of New Delhi, Dr. Paulos Mar Gregorios, in the Syrian Orthodox Parish Church of St. Ephrem before opening the discussions. I feel honoured for having been invited to preach the word of God. An important meeting begins today.

I extend a very hearty welcome to the participants, all of them are leading theologians of their Churches, i. e. the Coptic, Syrian, Armenian, Ethiopian and Syro-Indian Orthodox Churches. Great progress has been made in ecumenism since the beginning of this dialogue in 1971, when Amba Shenouda and Mons. Mauer defined what became later known as the Christological consensus of Vienna, signed by Popes and Patriarchs in official Common Declarations and Agreements.

Following the guidance of the Apostle Paul we are praying for prudence and wisdom today. We all confess our Lord Jesus Christ, true God and true Man, as the One Lord of the world, of our Churches, of our local communities and of ourselves. We will try to overcome misunderstandings which separated our Churches in former times. We pray to our Lord not to leave us alone, but to grant us the Spirit which enables us to reach a good success in your efforts. Let us invoke for our intentions and remember His Spirit before starting the discussions. The topic of this Consultation is concentrated on Liturgy and Primacy. Solving these problems would be a fundamental step of ecumenism. Discussing, reviewing and trusting in ecumenical work, believing in its final success is our hope and desire. Also it is a question of faithful confidence in the truth of God's revelation to men.

This alone could not lead us to surpass our diversity, we may discuss the questions and treat the arguments in the spirit of brotherhood in Christ and in the mutual readiness of understanding and accepting the opinion of the other participants. But the final work is God's salvatory action. Our task and our responsibility is to be open to become his instruments. Let us pray that we become suitable instruments. Let us pray that we are not impediments for his will for unity.

It is my wish, that the theological work beginning today may again lead us some steps closer, really documenting the striving for Christian unity. Four Consultations have shown that the Oriental Orthodox Churches and the Roman Catholic Church profess the same faith, that they discuss the problems they are facing in an atmosphere of responsibility towards the work for unity and towards the diversity of our communities. This meeting is a proof that each side feels a deep desire for reconciliation.

In the grace of our Lord I would like to wish to all of you that God may bless our work!

FOREWORD TO THE MINUTES

After ten years' interval PRO ORIENTE summoned again for the fifth time from September 18th to 25th, 1988, an unofficial Consultation between theologians of the Oriental Orthodox and the Roman Catholic Churches at our traditional meeting place the Bildungshaus Lainz in Vienna. Thus nine theologians from the Oriental Orthodox Churches and nine Roman Catholic theologians studied in nine working sessions very intensely for a whole week.

A Preparatory Committee consisting of Bishop Dr. Mesrob K. Krikorian, Mons. Prof. Dr. Philipp Harnoncourt and the Secretary General of PRO ORIENTE, Alfred Stirnemann, was established to develop the program and to carry out the invitations and the other preparatory work. As a result of that we invited to preside our Fifth Consultation the Reverend Father Prof. John F. Long SJ from the Roman Catholic side and Bishop Dr. Mesrob K. Krikorian as co-chairmen from the Oriental Orthodox side.

Among our guests from overseas I emphasize the presence of Amba Bishoy, Secretary General of the Holy Synod at Alexandria; of Archbishop Mar Theophilos George Saliba of Mount Lebanon; of Archbishop Dr. Timothios Habte Selassie Tesfa of Kefa; of Dr. Paulos Mar Gregorios, Metropolitan of New Delhi and President of the WCC. All participants took part in the Consultation as competent theologians standing within the spiritual and intellectual tradition of their theologies and Churches without having an official mandate given by their Church Authorities about the purpose and the results of this Consultation in Vienna.

We were happy to welcome observers from the Roman Secretariat for Promoting Christian Unity in the person of Prof. Dr. Edward Hambye, from the Russian Orthodox Church in the person of Archpriest Michail Turčín and of the Anglican Communion in the person of the Reverend William Taylor, representing the Archbishop of Canterbury, from the Coptic Catholic Church Father Wadie Iskander and from the Armenian Catholic Church Father Paul Kodjanian.

The progress made at the discussions was stated by the Communiqué agreed upon by all participants. It "noted with gratitude the fact that the christological consensus arrived at in the previous four Consultations had led to joint statements affirming a common faith by His Holiness Pope Paul VI and His Holiness Pope Shenouda of Alexandria as well as by His Holiness Pope John Paul II of Rome and His Holiness Patriarch Zakka I Iwas of Antioch. It was noted with gratitude that a common statement on Christology was formally approved by the Episcopal Synod of the Coptic Orthodox Church and signed by the official representatives of the Coptic Orthodox Church and the Roman Catholic Church in February 1988. This common statement made use of the formulations developed at the Vienna Consultation" (5th Cons. p. 151).

On account of these results I should like to express our gratitude to those who have contributed to the success of the "Fifth Ecumenical Vienna Consultation": to Their Eminences Franciscus Cardinal König and Hans Hermann Cardinal Groër for sponsoring and encouraging our efforts; to the participants who came from many different Churches and theological traditions; to the Secretariat for Promoting Christian Unity for its benevolent advice and for delegating an observer; to the chairmen of the meeting,

Bishop Dr. Mesrob K. Krikorian and Father John F. Long; to the Preparatory Committee and to the Secretary General of PRO ORIENTE Alfred Stirnemann who organized the meeting and took care of the edition of this documentation. Finally, I would like to express PRO ORIENTE's gratitude for the ecumenical spirit that prevailed throughout this week, that was thus characterized by real progress in our work.

PROGRAM OF THE FIFTH CONSULTATION

Celebration of the opening Liturgy in the Parish Church of the Holy Trinity of the Syrian Orthodox Church Community of St. Ephrem the Syriac, celebrated by His Grace Dr. PAULOS MAR GREGORIOS, Metropolitan of New Delhi and the North, Father Dr. KONDOTHRA MATHEW GEORGE and Father M. K. THOMAS; *Sermon* by His Eminence HANS HERMANN CARDINAL GROËR

Opening prayers:

His Eminence HANS HERMANN CARDINAL GROËR, Archbishop of Vienna; Chairman of the board of PRO ORIENTE

Opening addresses:

Dr. THEODOR PIFFL-PERČEVIĆ, President of the Ecumenical Foundation PRO ORIENTE

His Eminence JOHANNES CARDINAL WILLEBRANDS

His Grace ROBERT RUNCIE, Archbishop of Canterbury

Bishop Prof. Dr. MESROB K. KRIKORIAN, Co-Chairman of the Fifth Vienna Consultation:

"The Purpose of the Fifth Non-Official Vienna Consultation"

Prof. JOHN F. LONG SJ, Co-Chairman of the Fifth Vienna Consultation:

"The Purpose of the Fifth Vienna Consultation in the view of the Roman Catholic Church"

ALFRED STIRNEMANN, Secretary General of PRO ORIENTE:

"List of the Propositions Made at the Four Previous Vienna Consultations"

ANDRÉ DE HALLEUX OFM,

"The Theological Significance of the Results of the Four Vienna Consultations"

Bishop Prof. Dr. MESROB K. KRIKORIAN,

"The Theological Significance of the Results of the Four Vienna Consultations"

Bishop AMBA BISHOY,

"The Reactions to the Four Vienna Consultations within the Coptic Church"

Bishop Prof. Dr. MESROB K. KRIKORIAN,

"What Are the Reactions to the Previous Four Vienna Consultations and What Future Actions Could Be Envisaged for Their Implementation within the Armenian Church?"

Dr. KONDOTHRA MATHEW GEORGE,

"Responses to the Vienna Consultations from the Indian Orthodox Church and the Future of the Dialogue"

Metropolitan Mar JOSEF POWATHIL,

"The Four Ecumenical Consultations in Vienna and the Church in India"

MELAKE TABORE TESHOMA ZERIHUN,

"What are the Reactions to the Previous Four Vienna Consultations and What Future Reactions Could be Envisaged for their Implementation within the Ethiopian Orthodox Church?"

Prof. JOHN F. LONG SJ,

"The Four Vienna Consultations and the Roman Catholic Church: Some Reflections"

Prof. JOHN F. LONG SJ,

"Oriental Orthodox/Roman Catholic Dialogue in the USA"

Archbishop MAR THEOPHILOS GEORGE SALIBA,

"What Are the Reactions to the Previous Four Vienna Consultations within the Syrian Orthodox Church?"

Bishop Prof. Dr. MESROB K. KRIKORIAN,

"The Official Dialogue between the Eastern Orthodox Church and the Oriental Orthodox Churches"

Prof. Dr. EDWARD J. KILMARTIN SJ,

"Ecclesiological Implications of Classical Eucharistic Prayers"

Archbishop Dr. TIMOTHIOS HABTE SELASSIE TESFA,

"The Theological (Trinitarian, Christological and Ecclesiological) Implications in Liturgical Texts of the Praying Church"

Father M. K. THOMAS,

"The Theological (Trinitarian, Christological and Ecclesiological) Implications in Liturgical Texts of the Praying Church"

Mons. Prof. Dr. PHILIPP HARNONCOURT,

"The Faith of the One Church, Expressed in Different Rites and Texts in Christian Liturgy"

Father BISHOI AZIZ,

"What Future Unity Do We Envisage?"

Archbishop Mar THEOPHILOS GEORGE SALIBA,

"What Future Unity Do We Envisage?"

Mons. Prof. Dr. PHILIPP HARNONCOURT,

"What Future Unity do We Envisage?"

Visit of the Cistercian Monastery of Heiligenkreuz, guided tour, participation in the monks' prayers. Lunch at the Heiligenkreuz Monastery. In the afternoon departure by bus for Mariazell, visit to the pilgrimage church and liturgical service.

Metropolitan Dr. PAULOS MAR GREGORIOS,

"Roman Primacy as a Historical Development. Councils and Primacy – Sources of Unity or Occasions for Disunity?"

FRANCISCUS CARDINAL KÖNIG,

"Special Problems with Primacy and the Ministry of Peter."

Metropolitan Dr. PAULOS MAR GREGORIOS,

"A Common Ecclesiology for a United Church."

Bishop Prof. Dr. MESROB K. KRIKORIAN,

"What Subjects are still to be studied in the Dialogue between the Oriental Orthodox and the Roman Catholic Theologians."

Archpriest MICHAÏL TURČIN,
"Report of an observer"

Celebration of Armenian Apostolic Liturgy in the St. Hripsime Church, celebrated by His Grace Bishop Dr. MESROB K. KRIKORIAN, *sermon* by His Grace Archbishop Dr. FRANCO PERKO of Belgrade.

Celebration of High Mass in the Metropolitan and Episcopal Cathedral of St. Stephen in Vienna, celebrated by His Eminence HANS HERMANN CARDINAL GROËR, Archbishop of Vienna; *sermon* by His Grace Archbishop TIMOTHIOS of Kefa
Reception offered by His Eminence HANS HERMANN CARDINAL GROËR in honour of the participants of the Consultation in the Archiepiscopal Palace of Vienna.

LIST OF PARTICIPANTS OF THE FIFTH CONSULTATION

Coptic Orthodox Church

His Grace Amba *Bishop*, Bishop of Damiette and Kafr El Scheikh, Secretary General of the Holy Synod. Damiette, Egypt.

The Rev. Fr. *Bishoi Aziz*, Milan/Italy.

The Rev. *Tadros Malaty Yacoub*, Coptic Orthodox Parish in Alexandria, Egypt (prevented).

Syrian Orthodox Church

His Grace Archbishop Mar *Gregorios Yohanna Ibrahim* of Aleppo, Syria (prevented).

His Grace Archbishop Mar *Theophilos George Saliba* of Mount Lebanon.

Damascus, Syria.

The Rev. Fr. *M. K. Thomas*, Göttingen/Western Germany.

Armenian Apostolic Church

His Grace Bishop Prof. Dr. *Mesrob K. Krikorian*, Patriarchal Delegate of the Armenian Apostolic Church in Central Europe and Sweden; consultant of PRO ORIENTE, Vienna, Austria.

His Grace Archbishop *Tiran Nersoyan* (prevented), Honorary member of PRO ORIENTE, New York, USA.

His Grace Bishop *Aram Keshishian*, Primate of Lebanon (prevented), Beirut, Lebanon.

Ethiopian Orthodox Church

His Grace Archbishop Dr. *Timothios Habte Selassie Tesfa* of Kefa, Ethiopia.

His Grace Archbishop *Nathanael Maza* of Arsi, Arsel, Ethiopia (prevented).

Melake Tabore Teshoma Zerihun. Head of the Foreign Relations Department of the Ethiopian Patriarchate, Addis, Ababa, Ethiopia.

Syro-Indian Orthodox Church

His Grace Dr. *Paulos Mar Gregorios*, Metropolitan of New Delhi and the North. President of the WCC, Honorary member of PRO ORIENTE. Kottayam, India.

The Rev. Fr. Dr. *Kondothra Mathew George*, Secretary of the National Council of Churches in India, Associate Director of the Delhi Orthodox Center, Orthodox Theological Seminary, Kottayam, India.

Roman Catholic Church

The Rev. Fr. Prof. Dr. *André de Halleux* OFM, Louvain, Belgium.

The Rev. Father Prof. Dr. *Edward René Hambye SJ*, Professor for church history and patrology at the Pontifical Oriental Institute in Rome, Italy.

The Rev. Mons Prof. Dr. *Philipp Harnoncourt*, Professor for liturgical theology and hymnology at the University of Graz (Austria), Member of the executive and the board, chairman of the Theological Advisory Council of PRO ORIENTE.

The Rev. Father Prof. Dr. *Edward J. Kilmartin SJ*, Professor for liturgical theology at the Pontificio Istituto Orientale, Rome, Italy.

His Eminence *Franciscus Cardinal König*, former Archbishop of Vienna (Austria), Protector of PRO ORIENTE, Vienna, Austria.

The Rev. Father Prof. Dr. *Lothar Lies SJ*, Professor for dogmatics and ecumenical theology at the University of Innsbruck, Austria (prevented), Innsbruck, Austria.

The Rev. Father Prof. Dr. *John F. Long SJ*, Vice-Rector of the Pontifical Oriental Institute in Rome (Italy).

His Grace Archbishop *Dr. Franc Perko*, Archbishop and Metropolitan of Belgrade (Yugoslavia).

His Grace Metropolitan *Mar Joseph Powathil*, Malabar Catholic Archbishop of Changanacherry, Chairman of the Commission for Ecumenism of the Syro-Malabar Bishops Conference of India, Changanacherry, India.

Prof. Dr. *Hans Joachim Schulz*, Professor for Eastern ecclesiastical history and ecumenical theology at the University of Würzburg (Western Germany), consultant of PRO ORIENTE.

Observers

From the Secretariat for Promoting Christian Unity:

The Rev. Father Prof. Dr. *Edward René Hambye SJ*, Professor for church history and patrology at the Pontifical Oriental Institute in Rome, Italy.

From the Panorthodox Commission for the Dialogue with the non-Chalcedonian Churches:

His Grace Metropolitan *John (Zizioulas)* of Pergamon (prevented). Athens, Greece.

From the Russian Orthodox Church:

The Rev. Archpriest *Michail Turčin*, dean of the Russian Orthodox Cathedral Church of Vienna, Austria.

From the Anglican Communion:

The Rev. *William Taylor*, The Archbishop of Canterbury's Advisor on Orthodox Affairs, London, Great Britain.

From the Coptic Catholic Church:

The Rev. Professor *Iskander Wadie Iskander*, Rector of the Coptic Catholic Mission in France, Paris, France.

From the Armenian Catholic Church:

The Rev. Father *Paul Kodjanian CMV*, from the Mechitarist Congregation in Vienna, Austria.

From the PRO ORIENTE section Salzburg:

DDr. *Peter Hofrichter*, university teacher for patrology and ancient church history at the University of Salzburg, member of the Salzburg section executive of PRO ORIENTE, Salzburg, Austria.

COMMUNIQUÉ

of the "FIFTH Non-official Ecumenical Consultation between Theologians of the Oriental Orthodox Churches" and the Roman Catholic Church
(Vienna, September 18-25, 1988)

The fifth non-official ecumenical consultation between theologians of the Oriental Orthodox Churches and the Roman Catholic Church was held at the Bildungshaus Lainz, Vienna from Sunday, September 18th to Sunday, September 25th, 1988.

The purpose of the fifth meeting, as according to the agenda explained by co-chairmen Bishop Mesrob Krikorian (Oriental Orthodox) and Fr. John Long SJ. (Roman Catholic), was to review the work of the series of four meetings in 1971, 73, 76, and 78, to assess official actions taken by the churches in the past ten years, and to chart steps to overcome the remaining obstacles on the path to the restoration of full communion.

There were nine participants from the five Oriental Orthodox Churches, each delegation led by a bishop. Among Roman Catholic participants there were three members of the hierarchy among the nine theologians. Observers came from the Vatican Secretariat for Promoting Christian Unity, from the Russian Orthodox Church, and from the Anglican Communion, as well as from the Coptic and Armenian Catholic Churches; and the Foundation PRO ORIENTE was represented by a delegation of three, including the President and the Secretary General.

The opening liturgy was celebrated in the neighbouring Syrian Orthodox Parish Church of St. Ephrem, with His Grace Dr. Paulos Mar Gregorios of India, a President of the World Council of Churches as celebrant and His Eminence Dr. Hans Hermann Groër, Cardinal Archbishop of Vienna preached the sermon. H. E. Cardinal Groër also formally inaugurated the consultation later. Every working day began with a liturgy of one of the six Churches. The concluding worship was a celebration of High Mass in the Metropolitan and Episcopal Cathedral of Vienna with H. E. Hans Hermann Cardinal Groër as chief celebrant and H. G. Archbishop Timotheos of Kefa as preacher.

More than 20 papers were presented on the purpose of the Consultation, on assessment of the theological significance of the four Vienna Consultations, and on consideration of past proposals and future plans leading to restoration of love, trust and communion among the churches. In this connection, four papers, two from each side, were presented on the theological, i. e. Trinitarian, Christological and Ecclesiological implications of liturgical texts of the praying Church.

The conversations were held in a cordial atmosphere of openness and love, with mutual respect and faithfulness to the tradition of the Church, trusting in the guidance of the Holy Spirit.

The Consultation noted with gratitude the fact that the christological consensus arrived at in the first four Consultations had led to joint statements affirming a common faith by His Holiness Pope Paul VI and His Holiness Pope Shenouda III of Alexandria as well as Pope John Paul II of Rome and His Holiness Patriarch Zakka I Iwas of Antioch. It was noted with gratitude that a common statement on Christology was formally approved by the Episcopal Synod of the Coptic Orthodox Church and signed by the official representatives of the Coptic Orthodox Church and the Roman Catholic Church in February 1988. This common statement made use of the formulations developed at the Vienna Consultations.

The fifth Consultation emphasized that the great mystery of the Incarnation of the Son of God could not be exhaustively formulated in words, and that within the limits of condemned errors like Arianism, Nestorianism and Eutycheanism, a certain plurality of expressions was permissible in relation to the inseparable and unconfused hypostatic union of the human and the divine in the one Lord Jesus Christ, the Word of God incarnate by the Holy Spirit of the Blessed Virgin Mary, consubstantial with God the Father in His divinity and consubstantial with us in his humanity.

A second major positive result of the first four Vienna Consultations was in relation to mutual anathemata. Several churches have, in the interest of better ecumenical relations, given up condemning fathers and teachers of the other side by name in their liturgical practice. It was recognized that it may not be possible or necessary to lift these ancient anathemata formally; wrong teaching should however continue to be reproved.

In relation to councils, it was reaffirmed that our common ecumenical basis is the faith of the first three Ecumenical Councils, i. e. Nicaea (325), Constantinople (381) and Ephesus (431). In relation to the Council of Chalcedon and later councils it was recognized that the Oriental Orthodox Churches were not in a position formally to accept these councils irrespective of the question whether they actually participated in these later councils or not. The later councils should continue to be a subject of common study and reflection in the light of the historical circumstances of the time when they were held, and with due consideration to their faithfulness or otherwise to the Apostolic Tradition of the Church.

In relation to the question of "reception" of councils, we saw that conciliar decision, confirmation of the decisions, and their reception by the churches were integral parts of a single process, not to be separated from each other. There are some decisions of councils regarded as ecumenical which have not been received by all churches. There are also canonical decrees of the council of Chalcedon and later councils which find their place in the canons of some Oriental Orthodox Churches, even when they refuse to receive the doctrinal formulations or *horos* of these councils. In general the Oriental Orthodox Churches did not see the necessity of a formal confirmation – procedure intervening between decision and reception, except as an action by local synods forming an integral part of the reception process. It was also recognized that the substance of a particular decision of a council can be integrated into the living tradition of a church without a formal reception of the conciliar decision as such.

On the question of primacy, it was recognized that each Church has its own form of primacy. The responsibility of a Primate, be he Patriarch, Catholicos or Pope, is not understood in the same way in the different churches though all recognize that primacy is related to the conciliar life of the church.

In the Oriental Orthodox Churches, primacy is exercised within each church and not by one church over others. However, when primates meet in an ecclesial context, there is an agreed protocol of rank attributed to them.

According to the Roman Catholic understanding, by virtue of his primacy within the communion of churches, the Bishop of Rome exercises a unique service ordered to maintain the unity of the churches.

It is clear, then, that here must be further reflection on the question of primacy, what it means, how it is to be exercised within a church, as well as among the many churches. To aid this reflection, it is proposed that here be discussions which will include the following questions:

1. authority in the Church as having its roots in the sacramentality of the Church;
2. personal and synodical authority in the Church beyond the level of the local bishop considered from the liturgical, canonical and pastoral tradition of each of the churches;
3. conciliarity as an expression of communion of churches in the light of the two previous subjects.

With regard to an ecclesiological basis for the unity of the Church, the Consultation saw the need both for autonomy and decentralization of authority on the one hand, and for some central coordination on the other. The concrete theological and practical principles for working this out were not fully agreed upon but it is hoped that the studies mentioned above will make a significant contribution to further agreement on this matter.

In order to move forward the recommendations made here, the Consultation proposes to PRO ORIENTE, the formation of a small group, which will meet more frequently and search out the most effective methods to implement these recommendations and encourage the continuation of this work. Among its activities will be to gather from the churches those further issues which they consider necessary for, or of vital importance to the dialogue between our churches and arrange for the proper discussion of these. Some of these issues which have already been suggested among the participants are a consideration e. g. of the "procession of the Holy Spirit" and the "immaculate conception".

Furthermore the Consultation renews the statement of the 1976 meeting and earnestly requests that a Joint Commission composed of bishops, theologians and pastoral ministers be set up by churches represented here which will:

- a) look more closely into the agreements and disagreements which have been uncovered in these unofficial consultations and present them to Church authorities and people for study and action;
- b) examine the issues and actions which continue to harm relations between the churches and make specific recommendations for changing the situation;
- c) make recommendations to the churches regarding practical steps that need to be taken towards promoting common action, where possible, and further steps towards unity.

Finally, the Consultation urgently appeals to all of the churches represented here to set up a joint official body to engage in that formal dialogue between the Roman Catholic Church and the family of the Oriental Orthodox Churches which will have as its objective the achievement of full communion in faith and sacramental life.

*

The members of the Consultation were received at the presidential residence by His Excellency, Dr. Kurt Waldheim, President of the Federal Republic of Austria, at a dinner in Mariazell, offered by the Governor of Styria, Dr. Josef Krainer, at a luncheon in the monastery of Klosterneuburg, offered by Mag. Siegfried Ludwig, Governor of the State of Lower Austria. After assisting at the Armenian Liturgy in St. Hripsime Church, they were received by the Armenian community. Sunday evening, September 25th, all assisted at the Eucharistic Liturgy in St. Stephen's Cathedral presided over by His Eminence, Hans Hermann Cardinal Groër, during which Archbishop Timotheos of Kefa of the Ethiopian Church, preached the homily.

The participants prayed at the tomb of Mons. Otto Mauer, one of the principal initiators of these consultations, visited the Cistercian monastery of Heiligenkreuz where they assisted at the office of the monks and joined them for lunch, and in the Basilica of Mariazell, they offered special prayers at this renowned place of pilgrimage. One of the

special intentions of prayers during this week was that for peace with justice in the world, and particularly in the Middle East.

The participants are grateful for the warm hospitality shown them by the Austrian people. They express their appreciation to the Foundation PRO ORIENTE for sponsoring this unique consultation and, in particular to its president Dr. Theodor Piffel-Perčević, its secretary general Dkfm. Alfred Stirnemann and its theological consultant Prof. Dr. Philipp Harnoncourt for their outstanding efforts in bringing it to a successful conclusion.

Archbishop Dr. Timothios Habte Selassie of Kefa

HELD AT THE HIGH MASS CELEBRATED BY HANS HERMANN CARDINAL
GROËR IN THE METROPOLITAN AND EPISCOPAL CATHEDRAL OF
ST. STEPHEN IN VIENNA,
SUNDAY, SEPTEMBER 25th, 1988

"In the name of the Father, of the Son and of the Holy Spirit one God." Amen.

"For he that is not against us is for us" (Mark 9, 40). As St. Luke said "Don't forbid him; for he that is not against you is for you" (Luke 9, 49).

Evangelists have put the word of our Lord as it is.

By nature man has never been antagonistic to himself. Of course there is a difference in sex, but every human being has the same origin. Nature has a difference like darkness and light, sky and earth, fire and water and so forth.

Based on this fact, a man must create a common ground by his character and work.

For if there is contradiction between people there is no peace, there is no unity where contradiction exists, no agreement where there is contradiction. No compassion, no prosperity, no abundance, no belief and love will exist where contradiction hovers among people.

Even though men have different living standards within homesteads, sub-districts, districts, regions and countries, they must resemble each other in performance, belief and character according to their common nature.

Regarding this our Lord said: "If a kingdom is divided against itself, that kingdom cannot stand" (Mark 3, 20-27, Luke 11, 17, Mat. 12, 22-30). In this world there are two realms. The first one is spiritual, the other is material. The spiritual world is administered by religious men and the life of the flesh has its proper leaders.

God, the supreme power and the creator of our world is leading both worlds, the material world has its own material principalities whereas the spiritual world's leaders are spiritual fathers, religious leaders.

Although the above mentioned church leaders have a difference in region, language and color they are basically one and the same. This means they are believing in one Lord and one Baptism (Ephesians 4, 5).

Our Lord Jesus Christ is the head of one church (Mt. 16, 18), no one can dismantle or distract the church, because of its strongness (Acts Liturgy page 64-N-73).

Even though the church leaders are many, they are one in Christ. For just as the body is one and has many members and all the members of the body, though many, are one body, so it is with Christ (1 Corinthians 12, 12).

Among the church leaders dissensions should not exist, because they are the children of one Church. They should think and act in unity. Every church leader must see the Christ by the same outlook.

Otherwise as Paul wrote to the Corinthians . . .

"Each one of you says, I am a follower of Paul, or I belong to Apollos or I belong to Cephas or I belong to Christ. Is Christ divided? Was Paul crucified for you? or were you baptized in the name of Paul? So word of disgrace will come again to those leaders." (Corinthians 1, 10).

Aforementioned, we said "If a kingdom is divided against itself, that kingdom cannot stand".

It is correct. If the Church fathers split up the contrary of religion will take place. For instance, from the very beginning if the difference hadn't happened among the churches, the threat (danger) of heresy would never have existed.

Man couldn't see and follow the secret of the heavenly kingdom.

Let us now speak of the holy Virgin, her conception of Christ which is wonderful to all, and say:

O Virgin, when there abode in thy womb the fire of the Godhead, whose face is fire, whose clothes are fire, whose covering is fire, how did it not burn thee:

In what part of thy womb were the seven curtains of the flame of fire prepared and spread? Were they in the right or the left side while thou wast a small body?

In what part of thy womb was the glittering cherubic throne, compassed by the flame of fire, prepared and planted while thou wast a young bride?

How wonderful it is! a mother and a maid; the narrowness of the womb and the infinite conception without intercourse, as a bee conceives, from the voice of a word; milk with virginity.

When I think of this my mind likes to swim in the depth of thy Son's seas, and the billows from the hiding-place of thy Beloved sweep across it.

Again when I think of this my mind likes to soar and ascend secretly and draw back the curtain of the hiding-places of the Living One; it becomes afraid of the flame of fire and does not reach even one fourth of the way to heaven.

When I think of this my mind likes to mount the shoulders of the winds to fly east, west, north and south to all the ends (of the world) to see the nature of the creatures, to measure the depth of the seas and to know the height of heaven, and travelling thus to every part it becomes faint and returns again to its former place.

Now let us not further enquire or even think of the greatness and profundity of him whose grandeur cannot worthily be praised, no, not by the tongues of the prophets or of the apostles (St. Mary Liturgy, p. 112-113, No. 80-87).

Now I would like to conclude by the following words, for the members of this meeting. "Brethren, do love not those who create dissension and difficulties in opposition to the doctrine which you have been taught; avoid them. For such persons do not serve our Lord Jesus Christ, but their own appetites, and by fair and flattering words they deceive the hearts of the simple minded. For while your obedience is known to all, so that I rejoice over you, I would have you wise as to what is good and guiltless as to what is evil; then the God of peace will soon crush Satan under your feet. The grace of our Lord Jesus Christ be with you" (Romans 16, 16-20).

Amen.

COMMON DECLARATIONS

COMMON DECLARATION OF H. H. PAUL VI AND H. H. CATHOLICOS VASKEN I

Paul VI, Bishop of Rome, Pope of the Catholic Church, and Vasken I, Supreme Catholicos-Patriarch of all Armenians, thank the Lord for having permitted them to pray together, to meet each other and exchange the holy kiss of peace, especially during this period of preparation for the great feast celebrating the Descent of the Holy Spirit upon the Apostles.

Conscious of their duties as pastors, they invite all Christians, especially those of the Catholic Church and the Apostolic Armenian Church, to respond with greater fidelity to the call of the Holy Spirit stimulating them to a more profound unity which will accomplish the will of our common Saviour, and will render fruitful the service of the world by Christians.

This unity cannot be realized unless everyone, pastors and faithful, really strive to know each other. To this end, they urge theologians to apply themselves to a common study directed towards a more profound knowledge of the mystery of Our Lord Jesus Christ and revelation made in Him. Faithful to the tradition handed down by the Apostles and the Fathers, and at the same time, aware of the demands of a world seeking God in the new developments of our age, they will be able to open up new avenues which will overcome the differences that still exist and bring their Churches to a more perfect unity in the profession of their faith in the face of the world. On their part, the Pope and the Catholicos will strive to do all they possibly can to support these efforts and give them their pastoral blessing.

However, the efforts run the risk of remaining sterile unless they are rooted in the whole life of the entire Church. This is why we hope that a closer collaboration will develop in all possible domains of the Christian life. Prayer in common, mutual spiritual aid, joint efforts to find really Christian solutions to the problems of the world today, will be precious means in the service of his search for a full unity so greatly desired.

This search accomplished together, this collaboration must be based on the mutual recognition of the common Christian faith and the sacramental life, on the mutual respect of persons and their Churches. If the unselfish efforts they wish to foster wholeheartedly are inspired with this spirit and implemented in this manner, then we are confident that the Spirit of truth and love will give to the members of the Catholic Church and the Apostolic Armenian Church this truly Christian fraternity which is the fruit of His action in them.

In the name of this fraternity, Pope Paul VI and the Catholicos Vasken I raise their voices in solemn appeal to all those who exert influence on the life of nations and peoples so that they may strive to seek and to find all possible means to end wars, hatred, moral and physical violence, any oppression whatsoever of man by man. May the One who is our peace grant that this appeal be heard.

From the Vatican, May 12th, 1970.

COMMON DECLARATION OF H. H. PAUL VI AND H. H. IGNATIUS
YACOUB III

As they conclude their solemn meeting which marks a new step in the relations between the Roman Catholic Church and the Syrian Orthodox Church, His Holiness Pope Paul VI and His Holiness Mar Ignatius Yacoub III humbly render thanks to Almighty God, for having made possible this historic opportunity to pray together, to engage in a fraternal exchange of views concerning the needs of the Church of God and to witness to their common desire that all Christians may intensify their service to the world with humility and complete dedication.

The Pope and the Patriarch have recognized the deep spiritual communion which already exists between their Churches. The celebration of the sacraments of the Lord, the common profession of faith in the Incarnate Lord Jesus Christ, the Word of God made man for man's salvation, the apostolic traditions which form part of the common heritage of both Churches, the great Fathers and Doctors, including Saint Cyril of Alexandria, who are their common masters in the faith – all these testify to the action of the Holy Spirit who has continued to work in their Churches even when there have been human weakness and failings. The period of mutual recrimination and condemnation has given place to a willingness to meet together in sincere efforts to lighten and eventually remove the burden of history which still weighs heavily upon Christians.

Progress has already been made and Pope Paul VI and the Patriarch Mar Ignatius Yacoub III are in agreement that there is no difference in the faith they profess concerning the mystery of the Word of God made flesh and become really man, even if over the centuries difficulties have arisen out of the different theological expressions by which this faith was expressed. They encourage the clergy and faithful of their Churches to even greater endeavours at removing the obstacles which still prevent complete communion among them. This should be done with love, with openness to the promptings of the Holy Spirit, and with mutual respect for each other and each other's Church. They particularly exhort the scholars of their Churches, and of all Christian communities, to penetrate more deeply into the mystery of Christ with humility and fidelity to the Apostolic traditions so that the fruits of their reflections may help the Church in her service to the world which the Incarnate Son of God has redeemed.

This world, which God so loved as to send His only begotten Son, is torn by strife, by injustice and by the inhumanity of man towards man. As Christian Pastors, the Pope and the Patriarch raise their common appeal to the leaders of the peoples to increase the efforts towards achieving lasting peace among nations and towards removing the obstacles which prevent so many men from enjoying the fruits of justice and religious freedom. Their appeal is directed to all areas of the world and in particular to that land hallowed by the preaching, the death and the resurrection of our Lord and Saviour Jesus Christ.

From the Vatican, October 27, 1971

COMMON DECLARATION
OF H. H. POPE PAUL VI and H. H. POPE SHENOUDA III

Paul VI, Bishop of Rome and Pope of the Catholic Church, and Shenouda III, Pope of Alexandria and Patriarch of the See of St. Mark, give thanks in the Holy Spirit of God that, after the great event of the return of relics of St. Mark to Egypt, relations have further developed between the Churches of Rome and Alexandria so that they have now been able to meet personally together. At the end of their meetings and conversations they wish to state together the following:

We have met in the desire to deepen the relations between our Churches and to find concrete ways to overcome the obstacles in the way of our real cooperation in the service of our Lord Jesus Christ who has given us the ministry of reconciliation, to reconcile the world to Himself (2 Cor 5; 18–20).

In accordance with our apostolic traditions transmitted to our Churches and preserved therein, and in conformity with the early three ecumenical councils, we confess one faith in the One Triune God, the divinity of the Only Begotten Son of God, the Second Person of the Holy Trinity, the Word of God, the effulgence of His glory and the express image of His substance, who for us was incarnate, assuming for Himself a real body with a rational soul, and who shared with us our humanity but without sin. We confess that our Lord and God and Saviour and King of us all, Jesus Christ, is perfect God with respect to His Divinity, perfect man with respect to His humanity. In Him His divinity is united with His humanity in a real, perfect union without mingling, without commixtion, without confusion, without alteration, without division, without separation. His divinity did not separate from His humanity for an instant, not for the twinkling of an eye. He who is God eternal and invisible became visible in the flesh, and took upon Himself the form of a servant. In Him are preserved all the properties of the divinity and all the properties of the humanity, together in a real, perfect, indivisible and inseparable union.

The divine life is given to us and is nourished in us through the seven sacraments of Christ in His Church: Baptism, Chrism (Confirmation), Holy Eucharist, Penance, Anointing of the Sick, Matrimony and Holy Orders.

We venerate the Virgin Mary, Mother of the True Light, and we confess that she is ever Virgin, the God-bearer. She intercedes for us, and, as the Theotokos, excels in her dignity all angelic hosts.

We have, to a large degree, the same understanding of the Church, founded upon the Apostles, and of the important role of ecumenical and local councils. Our spirituality is well and profoundly expressed in our rituals and in the Liturgy of the Mass which comprises the centre of our public prayer and the culmination of our incorporation into Christ in His Church. We keep the fasts and feasts of our faith. We venerate the relics of the saints and ask the intercession of the angels and of the saints, the living and the departed. These compose a cloud of witnesses in the Church. They and we look in hope for the Second Coming of our Lord when His glory will be revealed to judge the living and the dead.

We humbly recognize that our Churches are not able to give more perfect witness to this new life in Christ because of existing divisions which have behind them centuries of difficult history. In fact, since the year 451 A. D., theological differences, nourished and widened by non-theological factors, have sprung up. These differences cannot be

ignored. In spite of them, however, we are rediscovering ourselves as Churches with a common inheritance and are reaching out with determination and confidence in the Lord to achieve the fullness and perfection of that unity which is His gift.

As an aid to accomplishing this task, we are setting up a joint commission representing our Churches, whose function will be to guide common study in the fields of Church tradition, patristics, liturgy, theology, history and practical problems, so that by cooperation in common we may seek to resolve, in a spirit of mutual respect, the differences existing between our Churches and be able to proclaim together the Gospel in ways which correspond to the authentic message of the Lord and to the needs and hopes of today's world. At the same time we express our gratitude and encouragement to other groups of Catholic and Orthodox scholars and pastors who devote their efforts to common activity in these and related fields.

With sincerity and urgency we recall that true charity, rooted in total fidelity to the one Lord Jesus Christ and in mutual respect for each one's traditions, is an essential element of this search for perfect communion.

In the name of this charity, we reject all forms of proselytism, in the sense of acts by which persons seek to disturb each other's communities by recruiting new members from each other through methods, or because of attitudes of mind, which are opposed to the exigencies of Christian love or to what should characterize the relationships between Churches. Let it cease, where it may exist. Catholics and Orthodox should strive to deepen charity and cultivate mutual consultation, reflection and cooperation in the social and intellectual fields and should humble themselves before God, supplicating Him who, as He has begun this work in us, will bring it to fruition.

As we rejoice in the Lord who has granted us the blessings of this meeting, our thoughts reach out to the thousands of suffering and homeless Palestinian people. We deplore any misuse of religious arguments for political purposes in this area. We earnestly desire and look for a just solution for the Middle East crisis so that true peace with justice should prevail, especially in that land which was hallowed by the preaching, death and resurrection of our Lord and Saviour Jesus Christ, and by the life of the Blessed Virgin Mary, whom we venerate together as the Theotokos. May God, the giver of all good gifts, hear our prayers and bless our endeavours.

From the Vatican, May 10th, 1973

PRINCIPLES FOR GUIDING THE SEARCH FOR UNITY
BETWEEN THE CATHOLIC CHURCH AND THE COPTIC ORTHODOX
CHURCH SIGNED BY
H. H. POPE JOHN PAUL II AND H. H. POPE SHENOUDA III

Preamble

Through meetings of an official mixed commission established in 1973, through unofficial theological consultations starting in 1971 and through other exchanges, official and informal, the Catholic Church and the Coptic Orthodox Church have made important progress in understanding the deep bonds of faith and Christian life which exist between them, despite a separation which has lasted fifteen centuries. We have overcome the difficulties of the past concerning our faith in the mystery of the Word Incarnate and we can now profess in common our faith in the mystery of our redemption. We possess the same priesthood received from the Apostles and thus celebrate the same Eucharist of the Lord whose members we become through the same baptism. We share many other aspects of the Christian life proclaimed by the Apostles and handed on by the Fathers of the Church. At the same time there are some dogmatic and canonical divergences which prevent us from enjoying that full communion which at one time existed between the Churches of Rome and Alexandria. Serious efforts have been made to overcome these divergences. However, it seemed useful to review these efforts, to register their positive aspects and discern the deficiencies up to now. The election of His Holiness Pope John Paul II seemed an appropriate occasion for this review. His Holiness Pope Shenouda has sent an official delegation of the Coptic Orthodox Church to bring his greetings to the new Bishop of Rome, to express his concern about the dialogue in course and to discuss with responsible officials in Rome ways by which this dialogue may be improved and strengthened towards achieving its goal of full communion between the two Churches. The participants in these conversations were greatly encouraged by the message of Pope Shenouda III and the warm response of Pope John Paul II. The texts of these messages contain very important reflections and guidelines for continuing the common search. In addition, the participants recognized that many important elements are to be found in the various reports and communications made over the past eight years. However, if these elements are to bear fruit among the clergy and faithful of both Churches, they must be understood within the context of certain general principles which can guide the search for unity in a spirit of mutual trust and confidence and of renewed dedication to the command of the Lord of the Church "that all may be one".

These Principles are now presented to our Churches with the hope that they will be seriously studied and assimilated by our people, and with the prayer that the Holy Spirit may guide us in applying them effectively to the work which still lies ahead.

- (1) The objective of our efforts is a full communion of faith expressing itself in communion in sacramental life and in the harmony of mutual relations between our two sister Churches in the one People of God.
- (2) We are two Apostolic Churches in which, by virtue of the Apostolic succession we possess the full sacramental life, particularly the Eucharist, even if Eucharistic communion has not yet been achieved between us in so far as we have not completely resolved the divergences among us.

- (3) The resolution of these divergences is all the more important, therefore, in order that our Churches may give more adequate expression to the communion which already exists in an imperfect witness to their faith and their life in Christ than they can in their present state of division, since local Catholic Churches everywhere and the Coptic Church will then fully recognize each other as the realization in their places of the one, holy, catholic and apostolic Church.
- (4) The unity we envisage in no way means absorption of one by the other or domination by one over the other. It is at the service of each to help each live better the proper gifts it has received from God's Spirit.
- (5) The unity presupposes that our Churches continue to have the right and power to govern themselves according to their own traditions and disciplines.
- (6) This legitimate autonomy does not deny the necessity of mutual relations between our Churches. When the Churches live more closely together in communion of faith and mutual charity, they will develop new contacts and patterns of relations which will indicate how to deal with questions of common interest and concern. This process will also help the Churches to arrive to a better understanding of the meaning and extent of primacy in the Church, a concept which exists in both our Churches but about which there remain canonical and doctrinal differences preventing our full communion. In the meantime, important questions of faith, of pastoral problems, of mutual need can be treated by brotherly communications and consultations between the primates or by other means which will be judged useful.
- (7) It is in the light of all the foregoing Principles that we will seek to resolve the differences which still exist among us concerning our understanding of the structures through which the unity and the integrity of the faith of the Church are to be served.
- (8) It is in the perspective of the search for this unity that we understand that the pastoral activity, mutual collaboration and common witness should take place at present in Egypt. None of these can have as their objective the passing of people from one Church to another. They are to serve the entire Christian community in Egypt. It is particularly important therefore that there be frequent and regular contacts between Catholic bishops and religious superiors and those of the Orthodox Church:
- a) to create an atmosphere of trust and mutual confidence;
 - b) to meet the serious pastoral needs of the faithful of both communities;
 - c) to avoid misunderstandings which may arise;
 - d) to resolve specific cases which could be a source of misunderstanding or friction.
- Frequent contacts at all levels of Church life will also help avoid words, articles, homilies, instructions and attitudes which might wound each other's Churches, in their leaders or in their faithful.
- (9) All this should be guided by and be in conformity with the principles stated in various communications made by the See of Rome to the Catholic Bishops of Egypt and to His Holiness Pope Shenouda III.
- (10) Even if we do not adopt all the positions of the other, we should respect those positions as part of the historical heritage of the other and not exclude the possibility of reaching agreement about them.
- (11) Once unity is achieved, the richness of the various Christian traditions existing in Egypt would find clear and legitimate expression for the enrichment of all within the

one Coptic Church under the leadership of the Pope of Alexandria and Patriarch of the See of St. Mark.

- (12) We recognize that unity is God's gift to His Church. Its concrete expression should be in accordance with the living tradition of each Church which allows for new insights and a deeper understanding of how God wishes the Churches to meet the problems presenting themselves to all Christians today and to serve the world in unity and love.

Protocol

- (1) We request official reaction to the proposed Principles by the authorities of both Churches as soon as possible and not later than the end of October. If modifications have been made, a small committee will meet immediately to discuss them and reach a common agreement about them.
- (2) The approved document will be communicated by each Church to its bishops and published for the use of other persons and groups affected by it.
- (3) We feel that the composition and functions of the Joint Mixed Commission and the Local Joint Committee need further review and reform.
- (4) In the meantime two committees will be formed: one for directing studies and one for guiding practical implications. So that they can meet easily and frequently and be able to adhere to a regular time-table of work, these committees should be small, composed of two or three members from each Church.
- (5) Both communities should use freely the services of other experts and not feel that the permanent members must do the bulk of the work.
- (6) The committee for practical implications will set up at least three sub-committees: for schools, for social institutions, for pastoral projects. Each of these will have the responsibility to study the possibilities of cooperation in their particular areas. They will seek to enlist the support and concrete activity of persons and institutions who can engage in this cooperation. There should be regular and frequent reporting on their work, with a minimum of three times a year.
- (7) The committees – with their sub-committees – advise concerned persons about the Principles which have been developed at the Rome conversations of June 1979, about the possibilities for concrete action, etc. They will help coordinate this action. Where questions may arise about the application or the nonapplication of the principles accepted, the matter should be brought to the immediate competent authority or, if this procedure is not effective, to the higher authorities, as the case may require.
- (8) One of the first priorities of the two committees will be to establish a programme and priorities. Basing themselves on the four commission reports (but not restricted to them) the committees will provide for a detailed outline of the theoretical and practical studies necessary for assisting the move towards unity, and determine the priorities and relations among these as well as the people from in and outside Egypt most indicated to take part in them.
- (9) What is of particular importance is that a programme be planned and implemented as soon as possible for bringing to the attention of the clergy and laity of both Churches the Principles which have been determined and the progressive action which can be taken to implement them. No serious search for unity between our Churches can be

carried forward without an informed and sympathetic participation of the whole Church. It is recommended that the various proposals presented by the Joint Commission and the Local Joint Committee for achieving this and for ensuring cooperation among the hierarchies of our Churches be reexamined and implemented.

23rd June, 1979

Shenouda

Joannes Paulus PP II

JOINT COMMUNIQUE
OF H. H. POPE JOHN PAUL II AND H. H. CATHOLICOS KAREKIN II

1. The meeting between the Catholicos of Cilicia and the Bishop of Rome, in the Paschal light of the Holy Year of the Redemption 1983, opens a new stage in the relations between our Churches. For over twenty years fraternal dialogue had progressed in a spirit of charity and of truth and in a number of different ways: the fruitful participation of the observers of the Catholicosate in the labours of Vatican Council II, the meeting of Pope Paul VI and the Catholicos Khoren I of blessed memory, common research in theology, local instances of pastoral collaboration, positive contributions to Christian unity and to social justice within the framework of various requirements of the ecumenical movement on the international, regional and local levels. But today our Churches are called upon to respond together to more and more urgent appeals, and this meeting in the name of their common Lord confirms them in their common desire to respond to these.

2. There is first of all the urgency of the full communion of our Churches in view of their essential mission: the salvation of mankind today. On this third Sunday of Easter when the Armenian Church is celebrating "the Church of the Universe" (*Ash-kharhamadour*) the meeting between the pastors of our Churches witnesses to the importance of direct and personal relations between brothers, servants of the sole Saviour of men; and these will be continued into the future. Moreover, it is important that there be continued common theological research – the dialogue of faith – animated by the more and more clear and refined awareness that, within the unity of the faith, diversity is a divine richness and an indispensable condition of the unity of the ecclesial communion.

Our Churches also have before them an immense field of cooperation where they can henceforth advance and work out, in mutual understanding, esteem, trust and an effective charity: the theological formation of both clerics and lay people, collaboration in the catechetical instruction of the young and of adults, the practical solution of situations of common pastoral concern, social action, cultural promotion, humanitarian services. . . . In all these domains where the Spirit of the Lord is urging us to witness to Christ, Son of God our Saviour, it is certain that without neglecting the structures of collaboration on the international and regional levels, priority is to be given on the level of the local Churches. Just as indeed the Risen Christ is "manifested in our midst" in the celebration of the divine Liturgy (cf. the kiss of peace in the Eucharist according to the Armenian tradition), so also is he manifested in the midst of all by the divine *Diaconia* of his Church as servant of men.

3. If in the world of today all the Churches have become "frontier" Churches in existential relation with other religious or ideological worldviews, this is especially true in the case of the local Churches of the Middle East. Such has been the particular vocation of the Armenian Church since the very beginnings, and it is therein engaged in our days within the framework of Christian witness in that region and in the other countries of its diaspora.

But the road along which the search for unity has already made our Churches advance opens out, in the present decade, on another matter of urgency for the well-being of all men: the rights of man, or better, the divine dignity of man, of each individual man. We must labour here together, not only with all men of good will but also in the clarity of our faith and the certitude of our Christian hope. This implies our common service of the

dignity of persons as well as of the right of peoples to their legitimate national aspirations and to the cultural identity of their origin. But, in order that humanity today may be able to acknowledge and promote the divine dignity of man and justice for the peoples, our Churches can follow but one road: not that of the "powers of this world" (1 Cor 2), but the one who is the Way of Life through the Truth (Jn 14:6). Thus, through all their trials, our Churches exist in this world only to serve, revealing thereby their Lord, the unique Servant and Saviour of all. In this month of April in particular, during which the Armenian people recall their martyrs, those living witnesses of the Christian faith and of the basic human rights, our Churches unite with all the Churches and all the peoples who are engaged in the service of the same sacred ideals.

4. Our Churches wish to respond by an active witness, in collaboration with the other Churches, to this appeal, this cry for more justice, which rises from the depths of humanity at this end of the second millennium. This witness is urgent, particularly in the region of the Middle East, where it will involve both developing understanding, respect and cooperation between men regardless of their religious affiliation, and working to assure all peoples of the region harmonious development of their identity, of their liberty and of their culture in peace and justice.

In particular as regards Lebanon where there is taking place the decisive struggle of hope versus despair in view of its unity, of its integrity and of its sovereignty, our Churches are engaged in reinforcing the fraternal bonds that unite Christians not only among themselves but also with their brothers of the other communities of their common fatherland: what is involved here is the fundamental values of their country and those of the other countries of the world.

The Easter meeting of the „Sunday of the Church of the Universe“ where our two Churches have shared at the source of prayer, of light and of love, participates in the unending Day of the Resurrection of their Lord: it opens toward new beginnings. "Christ is risen from the tomb! Blessed be the Resurrection of Christ!" (*Chriados hariav i meremotz! orhnial e haroutioun'n Chrisdossi!*).

April 19th, 1983

COMMON DECLARATION OF H. H. JOHN PAUL II AND H. H. MAR IGNATIUS ZAKKA I IWAS

1. His Holiness John Paul II, Bishop of Rome and Pope of the Catholic Church, and His Holiness Moran Mor Ignatius Zakka I Iwas, Patriarch of Antioch and All the East and Supreme head of the Universal Syrian Orthodox Church, kneel down with full humility in front of the exalted and extolled Heavenly Throne of our Lord Jesus Christ, giving thanks for this glorious opportunity which has been granted them to meet together in His love in order to strengthen further the relationship between their two sister Churches, the Church of Rome and the Syrian Orthodox Church of Antioch – the relationship already excellent through the joint initiative of Their Holinesses of blessed memory Pope Paul VI and Patriarch Moran Mor Ignatius Yacoub III.

2. Their Holinesses Pope John Paul II and Patriarch Zakka I wish solemnly to widen the horizon of their brotherhood and affirm herewith the terms of the deep spiritual communion which already unites them and the prelates, clergy and faithful of both their Churches, to consolidate these ties of Faith, Hope and Love, and to advance in finding a wholly common ecclesial life.

3. First of all, Their Holinesses confess the faith of their two Churches, formulated by the Nicene Council of 325 A. D. and generally known as 'the Nicene Creed'. The confusions and schisms that occurred between their Churches in the later centuries, they realize today, in no way affect or touch the substance of their faith, since these arose only because of differences in terminology and culture and in the various formulae adopted by different theological schools to express the same matter.

Accordingly, we find today no real basis for the sad divisions and schisms that subsequently arose between us concerning the doctrine of Incarnation.

In words and life we confess the true doctrine concerning Christ our Lord, notwithstanding the differences in interpretation of such a doctrine which arose at the time of the Council of Chalcedon.

4. Hence we wish to reaffirm solemnly our profession of common faith in the Incarnation of our Lord Jesus Christ, as Pope Paul VI and Patriarch Moran Mor Ignatius Yacoub III did in 1971.

They denied that there was any difference in the faith they confessed in the mystery of the Word of God made flesh and become truly man. In our turn we confess that He became incarnate for us, taking to himself a real body with a rational soul. He shared our humanity in all this except sin. We confess that our Lord and our God, our Saviour and the King of all, Jesus Christ, is perfect God as to His divinity and perfect man as to His humanity. In Him His divinity is united to His humanity. This Union is real, perfect, without blending or mingling, without confusion, without alteration, without division, without the least separation. He who is God eternal and indivisible, became visible in the flesh and took the form of servant. In Him are united, in a real, perfect, indivisible and inseparable way, divinity and humanity, and in Him all their properties are present and active.

5. Having the same conception of Christ, we confess also the same conception of His mystery. Incarnate, dead and risen again, our Lord, God and Saviour has conquered sin and death. Through him during the time between Pentecost and the Second Coming, the period which is also the last phase of time, it is given to man to experience the new creation, the kingdom of God, the transforming ferment (cf. *St. Mt. XIII, 33*) already

present in our midst. For this God has chosen a new people, His holy Church which is the body of Christ. Through the Word and through the Sacraments the Holy Spirit acts in the Church to call everybody and make them members of this Body of Christ. Those who believe are baptized in the Holy Spirit in the name of the Holy Trinity to form one body and through the Holy Sacrament of the anointing of Confirmation their faith is perfect and strengthened by the same Spirit.

6. Sacramental life finds in the Holy Eucharist its fulfilment and its summit, in such a way that it is through the Eucharist that the Church most profoundly realizes and reveals its nature. Through the Holy Eucharist the event of Christ's Pascha expands throughout the Church. Through Holy Baptism and Confirmation, indeed, the members of Christ are anointed by the Holy Spirit, grafted on to Christ; and through the Holy Eucharist the Church becomes what she is destined to be through Baptism and Confirmation. By communion with the body and blood of Christ the faithful grow in that mysterious divinization which by the Holy Spirit makes them dwell in the Son as children of the Father.

7. The other Sacraments, which the Catholic Church and the Syrian Orthodox Church of Antioch hold together in one and the same succession of Apostolic ministry, i. e. Holy Orders, Matrimony, Reconciliation of Penitents and Anointing of the Sick, are ordered to that celebration of the Holy Eucharist which is the centre of sacramental life and the chief visible expression of ecclesial communion.

This communion of Christians with each other and of local Churches united around their lawful Bishops is realized in the gathered community which confesses the same faith, which reaches forward in hope of the world to come and in expectation of the Saviour's return and is anointed by the Holy Spirit who dwells in it with charity that never fails.

8. Since it is the chief expression of Christian unity between the faithful and between Bishops and priests, the Holy Eucharist cannot yet be concelebrated by us. Such celebration supposes a complete identity of faith such as does not yet exist between us. Certain questions, in fact, still need to be resolved touching the Lord's will for His Church, as also the doctrinal implications and canonical details of the traditions proper to our communities which have been too long separated.

9. Our identity in faith, though not yet complete entitles us to envisage collaboration between our Churches in pastoral care, in situations which nowadays are frequent both because of the dispersion of our faithful throughout the world and because of the precarious conditions of these difficult times. It is not rare, in fact, for our faithful to find access to a priest of their own Church materially or morally impossible. Anxious to meet their needs and with their spiritual benefit in mind, we authorize them in such cases to ask for the sacraments of Penance, Eucharist and Anointing of the Sick from lawful priests of either of our two sisters Churches, when they need them. It would be a logical corollary of collaboration in pastoral care to cooperate in priestly formation and theological education. Bishops are encouraged to promote sharing of facilities for theological education where they judge it to be advisable.

While doing this we do not forget that we must still do all in our power to achieve the full visible communion between the Catholic Church and the Syrian Orthodox Church of Antioch and ceaselessly implore our Lord to grant us unity which alone will enable us to give to the world a fully unanimous Gospel witness.

10. Thanking the Lord who has allowed us to meet and enjoy the consolation of the

faith we hold in common (cf. *Rom. I: 12*) and to proclaim before the world the mystery of the Person of the Word incarnate and of His saving work, the unshakeable foundation of that common faith, we pledge ourselves solemnly to do all that in us lies to remove the last obstacles still hindering full communion between the Catholic Church and the Syrian Orthodox Church of Antioch, so that with one heart and voice we may preach the word: "The True Light that enlightens every man" and "that all who believe in His name may become the children of God" (cf. *St. John I: 9-12*).

From the Vatican, June 23^d, 1984

AGREED STATEMENT ON CHRISTOLOGY
BETWEEN THE COPTIC ORTHODOX AND THE ROMAN CATHOLIC
CHURCH

In the love of our God the Father, by the grace of the Only Begotten Son, and by the gift of the Holy Spirit.

On Friday the 12th of Feb. 1988, the mixed commission of the dialogue between the Catholic Church and the Coptic Orthodox Church met in the Monastery of Saint Bishoi, Wadi El Natrun, Egypt.

H. H. Pope Shenouda III opened the meeting by prayer. His Excellency Giovanni Moretti, the Apostolic Pro-Nuncio in Egypt, and Father Duprey, secretary of the Vatican Secretariat for Promoting Christian Unity, attended this meeting representing H. H. Pope John Paul II and enabled to sign this agreement. Also bishops delegated by His Beatitude Stephanos II Ghattas, Patriarch of the Coptic Catholic Church were present and delegated to sign this agreement.

We are rejoiced at the historical meeting that happened in Vatican on May 1973, between H. H. Pope Paul VI, and H. H. Pope Shenouda III.

This was the first meeting since about 15 centuries between our two churches. In that meeting we found ourselves in agreement in many issues of faith. In this meeting also a mixed commission was formed to discuss the issues of difference of doctrines and faith between the two churches aiming at church unity. Previously in Vienna Sep. 1971, PRO ORIENTE arranged a meeting between the theologians of the Catholic Church and those of the Oriental Orthodox Churches: The Coptic, the Syrian, the Armenian, the Ethiopian, and the Indian. They achieved an agreement concerning Christology.

We are grateful to God that we are now able to sign a common formula expressing our official agreement in Christology which was already approved by the Holy Synod of the Coptic Orthodox Church on June 21st, 1986.

All other issues of difference between our churches will be discussed successively according to God's will.

Agreed Statement on Christology

„We believe that our Lord, God and Saviour Jesus Christ, the Incarnate – Logos is perfect in His Divinity and perfect in His Humanity. He made His Humanity One with His Divinity without Mixture, nor Mingling, nor Confusion. His Divinity was not separated from His Humanity even for a moment or twinkling of an eye.

At the same time, we anathematize the Doctrines of both Nestorius and Eutyches.”

Monastery Saint Bishoi, February 12th, 1988

Signatures:

Shenouda III

+ *Stephanos II Ghattas*
Patriarch of the Coptic Catholic Church

+ *Giovanni Moretti*

Pierre Duprey
Bishop Bishoy

+ *Mgr. Athanasios Abadir*

Amba-Youhanna Colta

G. secretary of the Holy Synod

Gérard Daucourt
Fouad Tawal
F. Francis Nouer
E. Nomis
Father George Obeid CM
P. Makarios Tewfik
P. Iskander Wadih

Bishop Benjamin
Serapion
Bishop of Public, Ecumenical
and Social Services.
Bishop Moussa
Bishop of Youth
Paula
general bishop
Bishop Picenti
Bishop Athanasios
Metropolitan of Beni Suef
Maurice Tadros Abd Mariam
Emile Maher Ishak

Transcription of the Signatures:

Shenouda III (Copt. Orth.)
† Giovanni Moretti (Rom. Cath.)
† Mgr. Athanasios Abadir (Copt. Cath.)
Amba Youhanna Colta (Copt. Cath.)
Gérard Daucourt SPC (Rom. Cath.)
Fouad Tawal (Copt. Cath.)
Father Francis Nouer (Copt. Cath.)
E. Nomis (Rom. Cath.)
Father George Obeid CM (Copt. Cath.)
Amin Fahim (Copt. Cath.)
P. Makarios Tewfik (Copt. Cath.)
P. Iskander Wadih (Copt. Cath.)

† Stephanos II Ghattas CM
Patr. d'Alex. (Copt. Cath.)
Pierre Duprey (Rom. Cath.)
† Bishop Bishoy (Copt. Orth.)
G. Secretary of the Holy Synod
Bishop Benjamin (Copt. Orth.)
Bishop Serapion, Bishop of Public, Ecumenical and Social Services (Copt. Orth.)
† Bishop Moussa, Bishop of Youth (Copt. Orth.)
Bishop Picenti (Copt. Orth.)
† Bishop Paula, general bishop (Copt. Orth.)
Bishop Athanasios, Metropolitan of Beni Suef (Copt. Orth.)
Maurice Tadros Abd Mariam (Copt. Orth.)
Emile Maher Ishak (Copt. Orth.)

TO HIS HOLINESS SHENOUDA III
POPE OF ALEXANDRIA AND PATRIARCH OF THE SEE OF ST. MARK

Ever since the beginning of my ministry as Bishop of Rome and Pope of the Catholic Church, I have often been in communion in prayer and thought with Your Holiness, asking the Lord to enlighten us so that we may be faithful collaborators in the accomplishment of his will. The reality of brotherhood in Christ impels me to assure you that I feel deeply part of your joy and your sorrows.

I am pleased to have learned of the progress in the dialogue among Christians of the Near East in their search for unity. The agreement signed on February 12th, 1988 by Your Holiness, His Beatitude the Patriarch Stephanos II, the Apostolic Pro-Nuncio Archbishop Giovanni Moretti, and Father Pierre Duprey, together with several bishops, priests, and Egyptian laypeople, resumes the essential content of the one signed on May 10th, 1973 by Your Holiness and my predecessor Pope Paul VI. It was useful to give to this agreement a simpler and more popular form in order to make it accessible to all the faithful in Egypt.

The Christological agreement signed on November 19th, 1987 by Your Holiness and the heads of the Orthodox Churches in the Near East is also an important event. A new step has thus been taken by Churches of the Apostolic tradition present in the Near East to overcome the Christological divergence that was among the reasons for division in the past. And so today the Christians of the Near East are no longer divided in confessing their faith in the mystery of the Incarnate Word of God, "the person of Christ who, being God of God, the only begotten Son of the Father, became truly man, and fully assumed our human nature without losing or diminishing or changing His divine nature. Being perfect God, he became perfect man without confusion, without separation", as is rightly expressed in the declaration you signed on November 19th, 1987.

In affirming together our faith in Christ, true God and true man, we become ever more strongly aware of the life as children of God which we received in baptism. "We were buried therefore with him by baptism into death, so that as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life" (Rom 6: 4).

We must bear witness to this common baptism in our world since we believe that it is the "one baptism for the forgiveness of sins" (Nicene Creed) and especially because it is a baptism that we recognize reciprocally.

During these days when the feast of Pentecost is still fresh in our minds, I pray that the Holy Spirit will enlighten our Churches and guide them "into all the truth" (Jn 16: 13), and I assure Your Holiness of my warm good wishes in Christ our Lord.

From the Vatican, May 30th, 1988

Johannes Paulus PP II

DOCTRINAL AGREEMENT ON CHRISTOLOGY
BETWEEN THE ROMAN CATHOLIC CHURCH AND THE MALANKARA
SYRIAN ORTHODOX CHURCH

The Joint International Commission for dialogue between the Roman Catholic Church and the Malankara Syrian Orthodox Church of India met for the first time from 22 to 25 October 1989 at Kottayam (Kerala).

The members of this commission unanimously adopted a common text concerning their faith in the mystery of the incarnate Word in order to put an end to the Christological disagreement which existed between the two Churches. This doctrinal agreement was submitted to the authorities of the Roman Catholic Church and the Malankara Syrian Orthodox Church, who have approved it and decided that it should be made public on 3 June 1990, the feast of Pentecost.

Statement of the Joint Commission between the Roman Catholic Church and the
Malankara Orthodox Syrian Church

1. In our first meeting which was characterized by a spirit of concord, mutual trust, fraternal love and desire to overcome divisions and misunderstandings inherited from the past, we found our common ground in the one, holy, catholic and apostolic faith, held by the one and undivided Church of the early centuries, the faith in Christ always affirmed by both sides.

2. Above all we thank the Lord Our God for having brought us together for a cordial and sincere dialogue on some doctrinal and pastoral problems which can stand in the way of our mutual ecclesial relations and communion.

3. In this atmosphere we have worked out this brief statement to be submitted to our respective church authorities for their approval, wherein we seek to express our common understanding of, and our common witness to the great and saving mystery of Our Lord Jesus Christ, the Word of God Incarnate; we hope this statement can lead us to the restoration of full communion between our churches. Our work was made much easier by the painstaking documentation and detailed discussions held at an unofficial level by our theologians during the past twentyfive years.

4. We affirm our common faith in Jesus Christ, Our Lord and Saviour, the Eternal Logos of God, the Second Person of the Most Holy Trinity, who for us and for our salvation came down from heaven and was incarnate by the Holy Spirit from the Blessed Virgin Mary, Mother of God. We believe that Our Lord Jesus Christ, the Word made flesh, is true God and true man. The Word of God has taken a human body with a rational soul, uniting humanity with divinity.

5. Our Lord Jesus Christ is one, perfect in his humanity and perfect in his divinity – at once consubstantial with the Father in his divinity, and consubstantial with us in his humanity. His humanity is one with his divinity – without change, without commingling, without division and without separation. In the Person of the Eternal Logos Incarnate are united and active in a real and perfect way the divine and human natures, with all their properties, faculties and operations.

6. Divinity was revealed in humanity. The Glory of the Father was manifest in the flesh of the Son. We saw the Father's love in the life of the suffering Servant. The

Incarnate Lord died on the Cross that we may live. He rose again on the third day, and opened for us the way to the Father and to eternal life.

7. All who believe in the Son of God and receive him by faith and baptism are given power to become children of God. Through the Incarnate Son into whose body they are integrated by the Holy Spirit, they are in communion with the Father and with one another. This is the heart of the mystery of the Church, in which and through which the Father by His Holy Spirit renews and reunites the whole creation in Christ. In the Church, Christ the Word of God is known, lived, proclaimed and celebrated.

8. It is this faith which we both confess. Its content is the same in both communions; in formulating that content in the course of history, however, differences have arisen, in terminology and emphasis. We are convinced that these differences are such as can co-exist in the same communion and therefore need not and should not divide us, especially when we proclaim Him to our brothers and sisters in the world in terms which they can more easily understand.

9. It is the awareness of our common faith that leads us to pray that the Holy Spirit of God may remove all remaining obstacles and lead us to that common goal – the restoration of full communion between our churches.

RELATIONS BETWEEN PRO ORIENTE AND THE ORIENTAL ORTHODOX CHURCHES

1. THE COPTIC ORTHODOX CHURCH:

10 million faithful in Egypt and the Sudan, in Black Africa and the Near East.

Hierarchy: The Patriarchate of Alexandria includes 39 Eparchies, 12 Monasteries for monks, 6 Convents for nuns. – Holy Synod: 59 members.

Rite: Alexandrian. *Liturgical language:* Coptic, Arabic.

Head of the Church: His Holiness, *Amba Shenouda III*, Pope of Alexandria and Patriarch of the Holy See of St. Mark; elected October 31st, 1971.

Patriarchal See: Cairo.

Calendar: Christmas at 29th Kiahle (6th January), Easter one week after the Jewish Pascha.

Coptic Orthodox Parish (Patriarchate of Alexandria) of Our Holy Lady of Zeitun. *Parish priest:* Father *Johannes El Baramousy* (since 1976). Address: 1010 Vienna, Freyung 6, 500 members.

Protector: H. H. *Amba Shenouda III.*, Patriarch of Alexandria (proclaimed on November 8th, 1984).

Honorary Members: H. G. *Amba Gregorios*, Bishop in Cairo for Higher Theological Studies, Coptic Culture and Academic Research (appointed on December 4th, 1972).

H. G. *Amba Bishoy*, Metropolitan of Damiette and Kafr El Sheikh (appointed November 6th, 1989).

RELATIONS WITH PRO ORIENTE:

November 1970: Mons. *Otto Mauer*, Chairman of the Theological Council of PRO ORIENTE, visits Egypt and contacts bishops and theologians of the Coptic Orthodox Church.

September 1971: *Amba Shenouda* and Prof. *Saleeb Sourial* participate in the "First non-official ecumenical consultation between theologians of the Oriental Orthodox Churches and the Roman Catholic Church".

September 1971: *Amba Shenouda* preaches during Holy Mass in St. Stephen's Cathedral, celebrated by *Franciscus Cardinal König*, Archbishop of Vienna.

February 1972: The president of PRO ORIENTE Dr. *Theodor Piffli-Perčević* visits upon invitation of Patriarch *Shenouda III* the Coptic Orthodox Church in Egypt.

May 1972: *Amba Gregorius*, Bishop in Cairo, participates in the Fourth theological conference of PRO ORIENTE. Subject: "Council and Infallibility".

May 1973: Pope *Shenouda III* receives in the St. John's Tower of the Vatican a delegation of PRO ORIENTE (Dr. *Theodor Piffli-Perčević*, Mons. *Otto Mauer*, Dkfm. *Alfred Stirnemann*) in an audience on the occasion of his visit to Pope *Paul VI*. The delegation is present at a Pontifical ceremony on the occasion of the 1600th anniversary of the death of St. Athanasius of Alexandria.

September 1973: *Amba Gregorius* participates in the "Second ecumenical consultation between theologians of the Oriental Orthodox Churches and the Roman Catholic Church" in Vienna.

November 1975: A delegation of PRO ORIENTE, led by Archbishop *Franciscus Cardinal König*, visits upon invitation of Pope *Shenouda III* the Coptic Orthodox Church in Egypt. Audiences with His Holiness Pope *Shenouda III*; President *Anwar el*

Sadat; the Coptic Catholic Patriarch *Stephanus* Cardinal *Sidarouss*; the Apostolic Pro-Nuncio Mons. *Achille Glorieux*; Prime Minister *Manduh Salem*; Foreign Minister *Ismail Fahmi*; Minister of Islamic Foundations (Waqf) Dr. *el Dhahabi*; Vice Rector of the Al Azhar Islamic University, Dr. *Muhammed Abd-el Rahman Bissar*.

August–September 1976: Bishop *Amba Gregorius*, Bishop *Amba Samuel*, Bishop *Amba Youannis of Gharbia*, Archpriest *Antonius Ragheb*, Prof. Dr. *Maurice Tadros*, participate in the “Third Ecumenical Consultation between Theologians of the Oriental Orthodox Churches and the Roman Catholic Church” in Vienna.

September 1976: The results of the “Third Vienna Consultation” are officially presented by PRO ORIENTE to His Holiness Pope *Shenouda III*.

October 1976: Fr. *Johannes El Baramousy* arrives in Vienna in order to study Roman Catholic theology and to serve as priest for the Coptic Orthodox communities in Austria. He establishes a Coptic Orthodox parish in Vienna and celebrates liturgy in a Catholic church given to the Copts living in Vienna (Church of our Lady of Zeitun).

September 1978: The Bishops *Amba Gregorius*, *Amba Samuel*, *Amba Youannis of Gharbia*, as well as the Coptic Catholic Patriarchal Vicar Mons. *Athanasius Abadir* participate in the “Fourth Ecumenical Consultation between Theologians of the Oriental Orthodox Churches and the Roman Catholic Church” in Vienna.

High Mass in Coptic rite, co-celebrated by Bishop *Amba Gregorius* with the Coptic Bishops in the Syrian Orthodox Church on the occasion of the inauguration of the Fourth Vienna Consultation and the Coptic New Year, sermon by *Franciscus Cardinal König*, Archbishop of Vienna.

The results of the Fourth Vienna Consultation are officially presented by His Eminence *Franciscus Cardinal König* to His Holiness Pope *Shenouda III* in order to ask for practical suggestions on the implementation of the results of the four Vienna Consultations by the Coptic Orthodox Church.

April 1981: Ecumenical academy on the occasion of the 1600th anniversary of the Council of Constantinople with a lecture by Bishop *Amba Gregorius*, Cairo: “The Nicaeno-Constantinopolitan Creed in Pre-chalcedonian Sight”.

October 1982: Pilgrimage to the Coptic Orthodox Church in Egypt. Audience at the See of H. H. Pope *Shenouda III* at the Monastery of *Amba Bishoi*. – Visit of the Coptic Institute in Cairo. Visit to the Apostolic Pro-Nuncio *Achille Glorieux*. – Visit to the Coptic Orthodox Patriarchate in Cairo, to the Coptic Catholic Patriarch *Stephanus* Cardinal *Sidarouss* and to the Greek Orthodox Patriarchal Vicar of Alexandria *Dionysios* in Cairo (Card. *König*, four members of the executive committee, seven members of the board of PRO ORIENTE).

May–June 1987: Journey of *Alfred Stirnemann* to Egypt. – Audience at the See of H. H. Pope *Shenouda III*. – Conferences given at the Patriarchal Palace in *Abbaseya* in presence of H. H. Pope *Shenouda* and at Holy Family College in presence of His Beatitude Patriarch *Stephanos II*. – Visit to the Coptic Orthodox Bishop of Tanta, *Amba Yohannes* and the monasteries in Wadi Natrun. – Visit of the Coptic Institute in Cairo which is guided by *Amba Gregorius*.

September 1988: Participation of *Amba Bishoy* and Father *Aziz* in the “Fifth Vienna Consultation” in Vienna.

June 1989: *Amba Bishoy* takes part in the constituent session of the “Standing Committee” in Vienna and attends the following meetings in November 1989 (Vienna), June 1990 (Vienna) and September 1990 (Chambésy/Geneva).

November 1989: *Amba Bishoy* attends the PRO ORIENTE silver jubilee celebrations in Vienna.

October/November 1990: Secretary General *Alfred Stirnemann* visits Egypt for the purpose of preparing the “Middle East Symposium” due to be held in *Amba Bishoi* Monastery/Wadi Natrun in October 1991. Audience with H. H. *Shenouda III* in Wadi Natrun, meeting with *Amba Bishoy* in San Dimiana Monastery and in Cairo, audience with the Apostolic Pro-Nuncio Mons. *Antonio Magnoni*, visit to the Coptic Catholic Patriarchate.

November 1990: Secretary General *Stirnemann* and Prof. *Harnoncourt* travel to Kröffelbach to be present at the inauguration of St. Anthony’s Church by Pope *Shenouda III*.

2. SYRIAN ORTHODOX CHURCH:

3 million faithful in Syria, in the Iraq, the Lebanon, in Turkey and in India.

Hierarchy: The Patriarchate of Antioch, includes 27 Eparchies, 5 Monasteries.

Rite: Antiochenian (West Syrian). *Liturgical language*: Syriac and Arabic, Malayalam.

Head of the Church: His Holiness Mar *Ignatius Zakka I Iwas*, Patriarch of Antioch and all the East; Supreme Head of the Universal Syrian Orthodox Church, elected July 11th, 1980.

Patriarchal See: Damascus.

Calendar: Christmas on December 25th, Easter according to the Eastern Calendar.

Foundation of the Parish in Austria 1974, about 1700 members.

The Syrian community of Vienna St. Ephrem the Syrian is based in the former Roman Catholic parish “The Holy Trinity”, in Vienna XIII., Lainzer Straße 138, Parish priest is the Rev. Fr. Mag. *Aydin Emmanuel Aydin*.

Protector: H. H. Mar *Ignatius Zakka I Iwas*, Patriarch of Antioch and the whole East (proclaimed on June 28th, 1984).

Honorary Member: H. G. Mar *Gregorios Yohanna Ibrahim*, Metropolitan of Aleppo (appointed on November 6th, 1989).

RELATIONS WITH PRO ORIENTE:

June 1971: The Archbishop of Baghdad and Basrah, Mar *Severius Zakka Iwas*, pays PRO ORIENTE a visit during a stay at Vienna.

May 1972: 13th Ecumenical Symposium with Mar *Severius Zakka Iwas* who addresses the audience by reading a paper about “The Syrian Orthodox Church today”.

May 1972: Mar *Severius Zakka Iwas* participates in the Fourth Theological Conference of PRO ORIENTE, “Council and Infallibility”.

October 1972: His Holiness, Patriarch *Ignatius XXXIX Yacoub III* visits PRO ORIENTE in Vienna, audience with the President of the Republic of Austria, *Franz Jonas*.

Patriarch *Ignatius Yacoub III* preaches during High Mass celebrated by *Franciscus Cardinal König* in St. Stephen’s Cathedral in Vienna.

September 1973: Archbishop Mar *Zakka Iwas* participates in the “Second ecumenical consultation between theologians of the Oriental Orthodox Churches and the Roman Catholic Church” in Vienna.

May 1974: Upon invitation of the Patriarch a delegation of PRO ORIENTE (Dr. Theodor Piffel-Perčević, Dkfm. Alfred Stirneman) visits Patriarch Ignatius Yacoub III in Damascus, Syria.

August 1976: High Mass in Syrian rite, celebrated by Archbishop Severius Zakka Iwas of Baghdad and Basrah, Sermon by Archbishop Franciscus Cardinal König of Vienna, in the Syrian Orthodox Church of the Holy Trinity, on the occasion of the inauguration of the Third Vienna Consultation.

August–September 1976: Archbishop Mar Severius Zakka Iwas of Baghdad and Basrah, Archbishop Gregorius Saliba of Mosul and the Abbot Ishak Saka of St. Matthew's Monastery, Mosul, participate in the "Third Ecumenical Consultation between Theologians of the Oriental Orthodox Churches and the Roman Catholic Church" in Vienna.

September 1976: The results of the "Third Vienna Consultation" are officially presented by PRO ORIENTE to His Holiness Patriarch Ignatius Yacoub III.

May 1977: His Holiness Patriarch Ignatius Yacoub III visits Vienna upon invitation of Franciscus Cardinal König and PRO ORIENTE. – Official ceremony in honour of the Patriarch at the Benedictine Monastery of Our Lady at the Scots; visits at Mariazell of Our Lady's Shrine, of the Augustine Regular Canons' Monastery in Herzogenburg and to the Archbishop of Salzburg, His Excellency DDr. Karl Berg; audience with the President of the Republic of Austria, Dr. Rudolf Kirchschläger.

March 1978: A delegation of PRO ORIENTE, led by Franciscus Cardinal König, visits upon invitation of Patriarch Ignatius Yacoub III the Syrian Orthodox Church in Syria; audiences with His Holiness Patriarch Ignatius Yacoub III, – the President of the Republic of Syria, Hafiz al-Assad, – the Melchite Patriarch Maximos V. Hakim, – the Mufti Al Gumhuriya Ahmed Keftaru, – the Apostolic Pro-Nuncio in Syria, Mons. Angelo Pedroni; Pontifical High Mass in the Syrian Orthodox Church.

September 1978: Archbishop Mar Gregorius Saliba of Mossul and Raben Ibrahim Hanna, participate in the "Fourth Ecumenical Consultation between Theologians of the Oriental Orthodox Churches and the Roman Catholic Church" in Vienna.

The results of the Fourth Vienna Consultation are officially presented by His Eminence Franciscus Cardinal König to His Holiness Patriarch Ignatius Yacoub III to ask for practical suggestions on the implementation of the results of the four Vienna Consultations by the Syrian Orthodox Church.

May 1979: His Holiness Patriarch Ignatius Yacoub III pays an unofficial visit to Vienna.

October 1979: First visit of the new Syrian Orthodox bishop for Central Europa and Benelux Archbishop Mar Julius Yesu Çiçek in Vienna.

September 1982: Visit of H. H. Patriarch Zakka I Iwas and Archbishop Julius Yesu Çiçek in Vienna.

June 1984: Visit of H. H. Patriarch Mar Ignatius Zakka I Iwas of Antioch and the whole East, accompanied by H. B. Mar Baselios Paulose II, Catholicos of the East, Kerala (India), Archbishop Mar Severios Ishak, General Vicar of the Patriarch, Archbishop Yohanna Ibrahim of Aleppo, Archbishop Mar Julius Yesu Çiçek of Central Europe and Benelux, Archbishop Philoxenos of Tur Abdin, the Chorepiskopoi Gabriel of Sweden and Numan Aydin of Istanbul, the Rev. Benjamin Joseph, Secretary of the Patriarch, and Dr. D. Babu Paul from Kerala in Vienna.

September 1988: Participation of Mar Theophilos Saliba of Mount Lebanon and Father M. K. Thomas in the "Fifth Vienna Consultation" in Vienna.

June 1989: Mar Gregorios Yohanna Ibrahim is appointed a member of the "Standing Committee" and attends the meetings in November 1989 (Vienna), June 1990 (Vienna) and September 1990 (Chambésy/Geneva).

November 1989: Mar Gregorios Yohanna Ibrahim attends the PRO ORIENTE silver jubilee celebrations in Vienna.

3. THE ARMENIAN APOSTOLIC CHURCH:

a) Catholicosate of Etchmiadzin: 5 mill. faithful in USSR, the Near East and diaspora: 20 Dioceses, 7 Monasteries.

b) Catholicosate of Cilicia: 500.000 faithful in the Lebanon, in Syria and Cyprus: 7 Dioceses, one Monastery.

c) Patriarchate of Jerusalem: 5000 faithful in Palestine: one Diocese, 5 Monasteries.

d) Patriarchate of Constantinople: 70.000 faithful in Turkey: one Diocese.

Rite: Armenian (developed from the Antiochenian Rite).

Liturgical language: Ancient Armenian and new Armenian.

Head of the Church:

a) His Holiness, Vasken I, Supreme Patriarch and Catholicos of all Armenians, Patriarchal See: Etchmiadzin near Erewan, USSR, elected October 2nd, 1955.

b) His Beatitude, Karekin II, Catholicos of Cilicia, elected as Coadjutor May 29th, 1977. Patriarchal See: Antelias near Beirut.

c) His Beatitude, Patriarch Torkom Manukian of Jerusalem, elected 1990. Patriarchal See: Jerusalem.

d) His Beatitude Karekin II Kazancian, Patriarch of the Armenians in Turkey, elected in 1990. Archebiscopal See: Istanbul.

Calendar: Christmas on January 5th/6th, Easter following the Gregorian calendar.

Foundation of the parish in Austria: December 1912, about 1200 members.

The Armenian Church Community of St. Hripsime (about 500 members) was established in January 1913. Address: Kolonitzgasse 11/11, 1030 Vienna.

Parish priest is Vardapet (now Bishop) Dr. Mesrob K. Krikorian, permanent representative of the Holy Synod of Etchmiadzin at the World Council of Churches, member of "Faith and Order", The Armenian Church Community of Vienna was acknowledged by the Austrian State in December 1972.

Protector: H. H. Vasken I, Supreme Patriarch and Catholicos of all Armenians (proclaimed on November 8th, 1984).

Honorary Members:

Catholicosate of Etchmiadzin:

H. G. Archbishop Tiran Nersoyan (appointed on December 4th, 1972; died on 1st September 1989).

H. G. Bishop Prof. Dr. Mesrob K. Krikorian, Patriarchal Delegate for Central Europe and Sweden (appointed on November 6th, 1989).

Catholicosate of Cilicia:

H. G. Dr. Aram Keshishian, Archbishop of Lebanon (appointed on November 6th, 1989).

RELATIONS WITH PRO ORIENTE:

May 1967: Catholicos *Khorén* and Franciscus Cardinal König meet in the Monastery of the PP. Mechitarists in Vienna.

April 1968: Franciscus Cardinal König, Archbishop of Vienna and Dr. *Heinrich Drimmel*, President of PRO ORIENTE, are present when Catholicos *Vasken I* and Patriarch *Shnork Kalustian* celebrate the inauguration of the Armenian Church St. Hripsime in Vienna.

April 1968 : Catholicos *Vasken I* and Patriarch *Shnork Kalustian* pay a visit to Franciscus Cardinal König in Vienna.

May 1969: Franciscus Cardinal König visits Catholicos *Vasken I.* at the Imperial Hotel during his stay in Vienna.

May 1969: Catholicos *Vasken I* visits Franciscus Cardinal König at the Archepiscopal Palace in Vienna.

September 1971: Two Armenian theologians, namely Archbishop *Tiran Nersoyan* (New York) and Vardapet Dr. *Mesrob K. Krikorian* (Vienna) participate in the "First non-official ecumenical consultation between theologian of the Oriental Orthodox Churches and the Roman Catholic Church". Bishop *Karekin Sarkissian* (Isfahan), prospective participant, was prevented on account of the preparations for the 2.500th anniversary of the Iran.

September 1973: Vardapet Dr. *Mesrob K. Krikorian* participates and acts as Co-president in the "Second ecumenical consultation between theologians of the Oriental Orthodox Churches and the Roman Catholic Church".

April 1974: Vardapet Dr. *Mesrob K. Krikorian* participates in the First Ecclesiological Colloquium KOINONIA as an observer.

May 1974: Catholicos *Khorén I* receives a delegation of PRO ORIENTE (Dr. *Theodor Piffel-Perčević* and Dkfm. *Alfred Stirnemann*) in an audience at Antelias, Lebanon.

June 1975: His Beatitude Catholicos *Khoren I* of Cilicia proposes the participation of Archbishop *Ardavatz Terterian* in the Third Vienna Consultation. Archbishop Terterian however is prevented to take part due to the situation in the Lebanon.

August–September 1976: Vardapet Dr. *Mesrob K. Krikorian* participates and acts as Co-President in the "Third Ecumenical Consultation between Theologians of the Oriental Orthodox Churches and the Roman Catholic Church" in Vienna.

September 1976: The results of the "Third Vienna Consultation" are officially presented by PRO ORIENTE to His Holiness Catholicos *Vasken I* and to His Beatitude Catholicos *Khoren I.*

April 1977: Dkfm. *Alfred Stirnemann* visits during his stay in New York Archbishop *Karekin Sarkissian*, Archbishop *Torkom Manukian* and Archbishop *Tiran Nersoyan.*

May 1977: A delegation of PRO ORIENTE, led by its president Dr. *Theodor Piffel-Perčević* upon invitation of His Holiness the Supreme Patriarch of all Armenians *Vasken I* visits Erewan and Etchmiadzin. Audience with His Holiness *Vasken I*; talks with the Secretary of the Foreign Relations Dept. of the Armenian Orthodox Church, *Parkev Shabazian.*

December 1977: Dkfm. *Alfred Stirnemann* visits the Armenian Patriarchate of Jerusalem and is received by Bishop *Arslanian* (representing His Beatitude Patriarch *Yegishe II Derderian*).

April 1978: A delegation of PRO ORIENTE, led by His Eminence Franciscus

Cardinal König, upon invitation of the Armenian Catholicosate of Cilicia visits Antelias. Audiences with His Beatitude Catholicos *Khoren I* and with His Beatitude Catholicos Coadjutor *Karekin II*, – with the President of the Republic of the Lebanon, *Elias Sarkis*, – with His Beatitude the Maronite Patriarch *Pierre Khoraiche* in Bkerke.

September 1978: Archbishop *Tiran Nersoyan*, Vardapet Dr. *Mesrob K. Krikorian* and Vardapet *Aram Keshishian* participate in the "Fourth Ecumenical Consultation between Theologians of the Oriental Orthodox Churches and the Roman Catholic Church" in Vienna. Vardapet Dr. *Mesrob Krikorian* acts as Co-chairman of this ecumenical consultation. Bishop *Arsen Berberian*, Etchmiadzin, is prevented to come to Vienna.

Archbishop *Tiran Nersoyan* on the occasion of the conclusion of the Fourth Vienna Consultation celebrates a Pontifical Mass in the Armenian Apostolic Church of St. Hripsime in Vienna: sermon by Bishop *Paul-Werner Scheele.*

Sermon by Archbishop *Tiran Nersoyan* at the Pontifical Mass, celebrated by His Eminence Franciscus Cardinal König, on the occasion of the conclusion of the Fourth Vienna Consultation, in the Diocesan and Metropolitan Cathedral of St. Stephen.

The results of the Fourth Vienna Consultation are officially presented by His Eminence Franciscus Cardinal König to His Holiness Catholicos *Vasken I*, their Beatitudes *Khoren I* and *Karekin II* to ask for practical suggestions on the implementation of the results of the four Vienna Consultations by the Armenian Orthodox Church.

March 1979: His Holiness Catholicos *Vasken I* informs His Eminence Franciscus Cardinal König that he will propose the documents of the four Vienna Consultations for the study of a Council of the hierarchies of the Catholicosates of Etchmiadzin, of Cilicia and of the Patriarchates of Jerusalem and Constantinople.

March 1979: Audience with His Beatitude Archbishop *Shnork Kalustian*, Armenian Patriarch of Constantinople, Istanbul (Archbishop Franciscus Cardinal König, Metropolitan *Chrysostomos Tsiter*, Dr. *Theodor Piffel-Perčević*, Prof. Dr. *Ernst Christoph Suttner*, Dkfm. *Alfred Stirnemann*).

September 1980: Audience at the See of H. H. Catholicos *Vasken I* in Etchmiadzin, reception by H. G. Bishop *Berberian*, Head of the Foreign Relations Department. Visit of Churches (St. Hripsime, St. Gayane, St. Sarkis), of the monastery Geghard and of the churches at Lake Sewan (*Franciscus Cardinal König*, Vardapet Dr. *Mesrob K. Krikorian*, Dr. *Theodor Piffel-Perčević*, 12 members of the board of PRO ORIENTE).

April 1981: Visit of H. H. Catholicos *Vasken I* in Vienna accompanied by Bishop *Narek Shakarian* of Leninakan. – Pontifical Liturgy at St. Stephen's Cathedral, celebrated by Archbishop *Jachym*, sermon by Catholicos *Vasken I.*

Visits of the monastery of Klosterneuburg and the monastery of the Mechitarist Fathers in Vienna.

May 1984: Visit of H. B. Patriarch *Shnork Kalustian* of Constantinople and Archbishop *Tiran Nersoyan* at the Armenian community in Vienna.

May 1986: Visit of a PRO ORIENTE delegation at the Armenian Patriarchate in Constantinople (*Franciscus Cardinal König*, six members of the board, Vicarbishop *Michael Staikos*, *Alfred Stirnemann*).

October 1986: A PRO ORIENTE delegation led by His Excellency DDr. *Karl Berg*, Archbishop of Salzburg, participates in the liturgy held in the Armenian-Apostolic Mother-of-Christ-Cathedral in Istanbul to celebrate the 525th anniversary of the foundation of the Patriarchate of Constantinople and the silver jubilee of the election and enthronement of H. B. *Shnork Kaloustian.*

September 1988: Participation of Bishop Dr. *Mesrob K. Krikorian* in the "Fifth Vienna Consultation".

June 1989: Bishop Prof. Dr. *Mesrob K. Krikorian* takes part in the constituent session of the "Standing Committee" in Vienna and attends the following meetings in November 1989 (Vienna), June 1990 (Vienna) and September 1990 (Chambésy/Geneva).

November 1989: Bishop Prof. Dr. *Mesrob K. Krikorian* attends the PRO ORIENTE silver jubilee celebrations in Vienna.

September 1990: Archbishop Dr. *Aram Keshishian* joins the "Standing Committee" as a new member and participates in its Chambesy/Switzerland meeting.

4. THE ETHIOPIAN ORTHODOX CHURCH:

30 million faithful in Ethiopia.

Hierarchy: One Patriarchate, 34 Eparchies, 53 Monasteries. Holy Synod: 35 members.

Rite: Alexandrian. *Liturgical language*: Ge'ez (Ancient Ethiopian).

Head of the Church: His Holiness Abuna *Merkorios Zelibanos*, elected August 28th, 1988.

Patriarchal See: Addis Ababa.

Calendar: Christmas on 29th Tahsas (= January 7th), Easter movable in the month Mijazja.

Honorary Members: The Rev. Liqe Silttanat *Habte Mariam Workneh*, now Bishop *Melke Tsadik* (appointed on December 4th, 1972).

H. G. *Gharima*, Archbishop of Nubia, now of Illubabor (appointed on November 6th, 1989).

RELATIONS WITH PRO ORIENTE:

September 1971: The Ethiopian theologian Liqe Silttanat *Habte Mariam Workneh* and the dean of the theological faculty of the University of Addis Ababa, Prof. V. C. *Samuel*, participate in the "First non-official ecumenical consultation between theologians of the Oriental Orthodox Churches and the Roman Catholic Church" in Vienna.

May 1973: A delegation of PRO ORIENTE (Dr. *Th. Piffel-Perčević*, Mons O. *Mauer*, Dkfm. A. *Stirnemann*) has talks with Abuna *Samuel*, Secretary General of the Holy Synod and Chief of the External Office of Ecclesiastical Affairs of the Ethiopian Orthodox Church, on the occasion of the visit of Patriarch *Shenouda III* to Pope *Paul VI* in Rome.

September 1973: Two Ethiopian theologians, namely Abuna *Samuel* and Liqe Silttanat *Habte Mariam Workneh*, and Prof. V. C. *Samuel*, participate in the "Second ecumenical consultation between theologians of the Oriental Orthodox Churches and the Roman Catholic Church" in Vienna.

August–September 1976: Archbishop *Markos* of Gojam; Abba *Petros*; Ato *Fikere Dengele Beyone* and Ato *Abeba Yegza*, participate in the "Third Ecumenical Consultation between Theologians of the Oriental Orthodox Churches and the Roman Catholic Church" in Vienna.

September 1976: The results of the "Third Vienna Consultation" are officially presented by PRO ORIENTE to His Holiness Patriarch Abuna *Tekle Haimanot*.

September 1978: His Holiness Abuna *Tekle Haimanot* sends a message to the participants of the Fourth Vienna Consultation.

The Rev. *Teshoma Zerihun*, Dr. *Girma Wolde Kirkos*, Ato *Abera Bekele* and Ato *Gebre Michael Difere* participate in the "Fourth Ecumenical Consultation between Theologians of the Oriental Orthodox Churches and the Roman Catholic Church" in Vienna.

The results of the Fourth Vienna Consultation are officially presented by His Eminence *Franciscus Cardinal König* to His Holiness Abuna *Tekle Haimanot* to ask for practical suggestions on the implementation of the results of the four Vienna Consultations by the Ethiopian Orthodox Church.

October 1981: H. H. Patriarch Abuna *Tekle Haimanot* visits Vienna upon invitation of H. E. *Franciscus Cardinal König* accompanied by Bishop *Zena Markos*, Bishop *Elias*, Bishop *Gregorius* of Shoa, Ato *Abeba Yegza* and Rev. *Teshome Zerihun*, – Pontifical Liturgy at St. Stephen's Cathedral, celebrated by *Franciscus Cardinal König*, sermon by Patriarch *Tekle Haimanot*; audience with the Federal President of the Republic of Austria, Dr. *Rudolf Kirchschläger*.

January 1983: Visit of Addis Ababa, Debre Libanos and Lalibela upon invitation of H. H. Patriarch Abuna *Tekle Haimanot*. Audience at the Patriarch's residence. – Visit to the Greek Orthodox Metropolitan *Petros* of Axum. – Visit to the Ethiopian Catholic Archbishop *Paulus Tsadua*. – Meeting with Liqe Silttanat *Habte Mariam Workneh*, visit to the representative of the Apostolic Pro-Nunciature, Don *Salvatore Penacchio* (*Franciscus Cardinal König*, Dr. *Theodor Piffel-Perčević*, five members of the board).

December 1988: Visit of Secretary General *Alfred Stirnemann* in Ethiopia. – Audience at the residence of H. H. Patriarch Abuna *Tekle Haimanot*. – Lectures at the Orthodox Seminary *Quidos Paulus* and at the Roman Catholic Seminary of the Franciscan Fathers. Visit to Archbishop *Samuel* of Harar and Archbishop *Gregorius* of Shoa. – Meetings with members of the Holy Synod.

September 1988: Participation of Archbishop *Timothios* of Kefa and of *Teshome Zerihun* in the "Fifth Vienna Consultation".

His Grace Archbishop *Timothios* of Kefa holds the sermon during High Mass celebrated by His Eminence *Hans Hermann Cardinal Groër*, Archbishop of Vienna, in the Metropolitan and Episcopal Cathedral of St. Stephen in Vienna.

June 1989: Archbishop *Gharima* is appointed a member of the "Standing Committee" and attends the meetings in November 1989 (Vienna) and September 1990 (Chambésy/Geneva). Liqe Silttanat *Habte Mariam Workneh* is also present in November 1989 and partly in September 1990.

September 1989: A PRO ORIENTE delegation (President *Piffel-Perčević*, Secretary General *Stirnemann*) visits the Ethiopian Orthodox Patriarchate upon invitation of H. H. Patriarch *Merkorios*; audience with His Holiness, visit to Archbishop *Makarios* of Western Gojam – meeting with members of the Holy Synod, audience with H. E. *Paulos Cardinal Tsadua* and the Apostolic Pro-Nuncio *Thomas White*.

November 1989: Archbishop *Gharima* stays in Vienna for the PRO ORIENTE silver jubilee celebrations.

April/May 1990: An official visit of H. H. Patriarch Abuna *Merkorios* in Vienna is arranged. It has to be cancelled in the last moment, as the patriarch and his suite are prevented from leaving their country.

April 1991: An official visit of H. H. Patriarch Abuna *Merkorios* is arranged. It has to be cancelled in the last moment, as the patriarch and his suite are prevented from leaving their country.

5. SYRIAN ORTHODOX CHURCH OF THE EAST (ALSO CALLED THE MALANKARA CHURCH):

1,5 million faithful in South India.

Hierarchy: One Catholicosate, 15 Eparchies. Holy Synod: 15 members.

Rite: Antiochian (West Syrian). Liturgical language: Syriac and Malayalam.

Head of the Church: His Holiness Moran Mar *Baselios Marthoma Mathews I*, Catholicos of the East and Metropolitan of Malankara, elected October 27th, 1975.

See of the Catholicos: Kottayam, India.

Calendar: Christmas and Easter follow the Gregorian calendar.

Honorary Members: H. G. Dr. *Paulos Mar Gregorios*, Metropolitan of Delhi (appointed on December 4th, 1972).

H. G. *George Mar Osthathios*, Metropolitan of Niranam (appointed on November 6th, 1989).

RELATIONS WITH PRO ORIENTE:

September 1971: Participation of four Syro-Indian theologians in the "First non-official ecumenical consultation between theologians of the Oriental Orthodox Churches and the Roman Catholic Church", in Vienna: The Rev. Prof. *Paul Verghese*, the Rev. Fr. *M. V. George*, the Rev. Prof. *V. C. Samuel* and the Rev. Fr. Dr. *K. C. Joseph*.

September 1973: Two Syro-Indian theologians participate in the "Second ecumenical consultation between theologians of the Oriental Orthodox Churches and the Roman Catholic Church" in Vienna, namely: The Rev. Prof. *Paul Verghese* and the Rev. Fr. Prof. *V. C. Samuel*.

August–September 1976: Metropolitan *Paulos Mar Gregorios* (the former Rev. Prof. Dr. *Paul Verghese*), Metropolitan *Geevarghese Mar Osthathios* (the former Rev. Prof. Dr. *M. V. George*), and Deacon *K. M. George* take part in the "Third Ecumenical Consultation between Theologians of the Oriental Orthodox Churches and the Roman Catholic Church" in Vienna.

Metropolitan *Paulos Mar Gregorios* preaches at the Pontifical Mass on the occasion of the conclusion of the Third Vienna Consultation, celebrated by Archbishop *Franciscus Cardinal König* at the Diocesan and Metropolitan Cathedral of St. Stephen's in Vienna.

The results of the "Third Vienna Consultation" are officially presented by PRO ORIENTE to His Holiness *Baselios Marthoma Mathews I*.

September 1978: Metropolitan *Paulos Mar Gregorios*, Dr. *V. C. Samuel* and Deacon Dr. *K. M. George* participate in the "Fourth Ecumenical Consultation between Theologians of the Oriental Orthodox Churches and the Roman Catholic Church" in Vienna.

The results of the Fourth Vienna Consultation are officially presented by His Eminence *Franciscus Cardinal König* to His Holiness *Baselios Marthoma Mathews I* to ask for practical suggestions on the implementation of the results of the four Vienna Consultations by the Syrian Orthodox Church of India.

March 1979: His Holiness *Baselios Marthoma Mathews I* informs His Eminence *Franciscus Cardinal König* that the results of the four Vienna Consultations have been placed before the Holy Synod of the Catholicosate of the East and that the Holy Synod has appointed a special committee to study them.

August 1979: Metropolitan *Paulos Mar Gregorios* visits Vienna.

April 1982: A delegation of PRO ORIENTE visits India on invitation of H. H. the Syro-Indian Catholicos. – Audience at the See of H. H. Catholicos *Baselios Marthoma*

Mathews in Kottayam. – Meetings with Metropolitan *Geevarghese Mar Osthathios* of Niranam, with Metropolitan *Paulos Mar Gregorios* of New Delhi, with the Latin archbishop *Angelo Fernandes* of New Delhi and with the Catholic bishop *Anthony Thannikot* at Verapoly. – Visits of the uniate Malabar Church and the uniate Malankara Church. – Visit at the Secretariat of the Indian Conference of Bishops and at the Orthodox Seminary of Kottayam (Dr. *Theodor Piffel-Perčević*, Prof. *Ernst-Christoph Suttner*, *Alfred Stirnemann*).

June 1983: Meeting with H. H. *Baselios Marthoma I Mathews* in Rome, accompanied by the Catholicos-Designate Metropolitan *Mathews Mar Coorilos*, Metropolitan *Paulos Mar Gregorios*, Father *Zachariah*, Mr. *Abraham* (*Opilio Cardinal Rossi*, Dr. *Theodor Piffel-Perčević*, *Alfred Stirnemann*).

March 1986: Metropolitan *Paulos Mar Gregorios* of New Delhi stays in Vienna.

June 1986: Catholicos-Designate of the Syro-Indian Orthodox Church Metropolitan *Mathews Mar Coorilos* visits Vienna.

March 1988: Metropolitan *Paulos Mar Gregorios* of New Delhi stays in Vienna.

September 1988: Metropolitan *Paulos Mar Gregorios* and Father *K. M. George* participate in the "Fifth Vienna Consultation".

June 1989: The Catholicos-Designate *Mathews Mar Coorilos* stays in Vienna as member of an Indian Ecumenical Group from Kerala.

June 1989: Fr. Dr. *George K. M. Kondothra* takes part in the constituent session of the "Standing Committee" in Vienna and attends the meetings in June 1990 (Vienna) and September 1990 (Chambésy/Geneva).

November 1989: Mar *Osthathios* stays in Vienna for the PRO ORIENTE silver jubilee celebrations and attends the second meeting of the Standing Committee.

PRO ORIENTE PUBLICATIONS ON THE DIALOGUE WITH THE ORIENTAL ORTHODOX CHURCHES

"Wort und Wahrheit" – *Supplementary Issue No. 1:*

Papers and Minutes of the First Vienna Consultation between Theologians of the Oriental Orthodox Churches and the Roman Catholic Church, September 7th–12th, 1971 (Herder Verlag Wien 1972).

"Wort und Wahrheit" – *Supplementary Issue No. 2:*

Papers and Minutes of the Second Vienna Consultation between Theologians of the Oriental Orthodox Churches and the Roman Catholic Church, September 3rd–9th, 1973 (Herder Verlag Wien 1974).

"Wort und Wahrheit" – *Supplementary Issue No. 3:*

Papers and Minutes of the Third Vienna Consultation between Theologians of the Oriental Orthodox Churches and the Roman Catholic Church, August 30th – September 5th, 1976 (Herder Verlag Wien 1976).

"Wort und Wahrheit" – *Supplementary Issue No. 4:*

Papers and Minutes of the Fourth Vienna Consultation between Theologians of the Oriental Orthodox Churches and the Roman Catholic Church, September 11th–17th, 1978 (Herder Verlag Wien 1978).

Selection of the Papers and Minutes of the Four Vienna Consultations between Theologians of the Oriental Orthodox Churches and the Roman Catholic Church 1971, 1973, 1976 and 1978 in one volume (Vienna 1988).

*“Wort und Wahrheit” – Supplementary Issue No. 5**:

Papers and Minutes of the Fifth Vienna Consultation between Theologians of the Oriental Orthodox Churches and the Roman Catholic Church, September 18th–25th, 1988 (Herder Verlag Wien 1988).

*) This publication also contains the Communiqués of the Theological Dialogue between the Byzantine Orthodox and the Oriental Orthodox Churches.