

# THE VIENNA DIALOGUE

Five PRO ORIENTE Consultations  
with Oriental Orthodoxy

KERALA REGIONAL SYMPOSIUM  
KOTTAYAM  
OCTOBER 1993

Published by  
Alfred Stirnemann and Gerhard Wilflinger

Booklet No. 6  
Vienna 1995

## TABLE OF CONTENTS

**PRO ORIENTE**  
 Hofburg, Marschallstiege II,  
 A - 1010 Vienna  
 Austria  
 Tel. 533-80-21  
 Fax: 533-80-214

Catholicos Moran Baselios Mar Thoma Mathews II: Preamble .....	6
Alfred Stirnemann/Gerhard Wilflinger: Foreword by the Editors .....	7
Peter Hofrichter: Scholarly Achievement .....	10
Programme .....	15
List of Participants .....	18

### SECOND REGIONAL SYMPOSIUM

#### *Opening Ceremony:*

Greeting Messages .....	34
Address by H. B. Catholicos Moran Baselios Paulose II .....	37
Felicitation and Appreciation .....	39
Denominational and Ecumenical Worships .....	43

#### *Papers and Discussions:*

Alfred Stirnemann (Roman Catholic): The Vienna Dialogue .....	88
Archbishop Mesrob K. Krikorian (Armenian Apostolic): The Five Ecumenical Vienna Consultations: A Brief Estimation .....	102
Fr. Kondothra M. George (Indian Orthodox): The Christological Consensus .....	118
Fr. Frans Bouwen PA (Roman Catholic): The Christological Consensus .....	126
Amba Bishoy / Ishaq Maher (Coptic Orthodox): The Christological Consensus .....	146
Archbishop Mar Joseph Powathil (Malabar Catholic): The Incarnate Christ and Christian Witness against the Indian Background of other Religions .....	170
Metropolitan Thomas Mar Themotheos (Syrian Orthodox): Problems and Proposals of a Common Christian Identity in India .....	182
Workshops .....	189
Metropolitan Mathews Mar Severios (Indian Orthodox): Primacy and Councilarity ....	193
<i>Reports and Suggestions</i> .....	205
Closing session .....	211
Babu Paul (Syrian Orthodox): Reception Speech .....	212

#### ANNEX:

Fr. Geevarghese Chediath (Malankara Catholic): An Evaluation of the PRO ORIENTE Kerala Regional Symposium .....	216
<b>69th Ecumenical Symposium in Vienna, 31st January 1994:</b>	
Alfred Stirnemann / Archbishop Mesrob K. Krikorian: Reconciliation at Kerala .....	220
<b>32nd Ecumenical Academy in Salzburg, 11th April 1994:</b>	
Peter Hofrichter: PRO ORIENTE in India .....	239
<b>72nd Ecumenical Symposium in Vienna, 28th June 1994:</b>	
Archbishop Mar Joseph Powathil / Fr. Kondothra M. George: Consequences and Effects of the PRO ORIENTE Kerala Regional Symposium .....	248
Selected Press Review .....	255
Catholic Pastoral Guidelines on Marriages .....	265
Interim Report on Marriage .....	269
<b>Relations of PRO ORIENTE with Indian Orthodoxy</b> .....	271
Selected Literature .....	276

Die Deutsche Bibliothek - CIP-Einheitsaufnahme

*The Vienna Dialogue No 6:*  
 Kerala Regional Symposium - Kottayam 1993  
 Papers and Minutes  
 Vienna 1995  
 (PRO ORIENTE No 6)  
 ISBN: 3 - 901 188 - 06 - 1  
 NE: The Vienna Dialogue: Kerala Regional Symposium, PRO ORIENTE

Cover 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

Cover Layout and Design by Hedwig Bledl  
Text Layout by Franz Gschwandtner

Printed by Ferdinand Berger & Söhne Ges.m.b.H., Horn, Austria 1995

The Kerala Regional Symposium at Kottayam was realized with the support of the Fonds zur Förderung der wissenschaftlichen Forschung

**The Oriental Orthodox - Roman Catholic  
Ecumenical Dialogue**

**PRO ORIENTE Publications in English**

- \* First 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. This volume also contains the communiqué of the Theological Dialogue between the Orthodox Church and the Oriental Orthodox Churches. 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.
- \* Five Vienna Consultations between Theologians of the Oriental Orthodox Churches and the Roman Catholic Church 1971 - 1988. Selected Papers in One Volume. Published and edited by the Ecumenical Foundation PRO ORIENTE - Vienna (1993) 370 p.

**The Oriental Orthodox - Roman Catholic  
Ecumenical Dialogue**

**PRO ORIENTE Booklet Series**

- \* Booklet Number 1, Communiqués and Joint Documents; PRO ORIENTE, Vienna 1990, 136 p. Available in English, Arabic and Malayalam, planned in Armenian, Amharic and German.
- \* Booklet Number 2, Summaries of the Papers; PRO ORIENTE, Vienna 1991, 74 p. Available in English, German and Arabic; planned in other languages.
- \* Booklet Number 3, Middle East Regional Symposium, Deir Amba Bishoy, October 1991; PRO ORIENTE, Vienna 1993, 168 p. Available in English, planned in other languages.
- \* Booklet Number 4, On Primacy, First Study Seminar, June 1991; PRO ORIENTE, Vienna 1993, 92 p. Available English, planned in the above mentioned languages.
- \* Booklet Number 5, On Councils and Conciliarity, Second Study Seminar, June 1992; PRO ORIENTE, Vienna 1993. Available in English, planned in the above mentioned languages.
- \* Booklet Number 6, Kerala Regional Symposium, Kottayam, October 1993; PRO ORIENTE, Vienna 1995. Available in English, planned in the above mentioned languages.
- \* Booklet Number 7, On Ecclesiology, Third Study Seminar, July 1994; PRO ORIENTE, Vienna 1995. Planned in the above mentioned languages.
- \* Booklet Number 8, Lebanon Regional Symposium, Kaslik, September 1994, PRO ORIENTE, Vienna 1996. Planned in the above mentioned languages.



*Baselios Marthoma Mathews II*

Catholicos of the Apostolic Throne of St. Thomas and Malankara Metropolitan

## PREAMBLE

February 24<sup>th</sup> 1995

Beloved of the Lord,

We are pleased to respond to your kind request to write a few words by way of Preamble to this book which brings together the papers and minutes of the PRO ORIENTE Regional Symposium held at Kottayam in September/October 1993.

The Symposium was an important event in the ecumenical relations between churches in Kerala. We had the privilege of personally participating in some sessions and witnessing the enthusiasm of our Churches in that remarkable ecumenical gathering. The atmosphere of cordially, love and mutual trust that prevailed throughout the symposium was admirable.

The participants and leaders in the symposium clearly indicated their deep desire for true unity on the basis of the Apostolic faith transmitted to the Indian people through the holy Apostle Thomas. Our yearning to bring together various Indian Churches in the bond of unity in Christ is also characterized by our common rootedness in the cultural and spiritual heritage of this country. Again, Christians in India have a common missionary task and they face similar social-cultural challenges throughout the nation.

We are indeed delighted to note that this Regional Symposium grew out of the very fraternal and fruitful dialogues between the Roman Catholic Church and the Oriental Orthodox (Coptic, Syrian, Armenian, Ethiopian and Indian) Churches held in Vienna under the auspices of the PRO ORIENTE Foundation since 1971.

We constantly pray to God for the indwelling of the Holy Spirit who alone can help us restore the true unity of the one undivided Church in Christ, our Great Shepherd and Saviour. We wish the PRO ORIENTE Foundation all success.

## FOREWORD BY THE EDITORS

PRO ORIENTE held its 2nd Regional Symposium in Kottayam/Kerala/India from 30th September to 4th October 1993. As 1991 in Wadi Natrun/Egypt, the idea was to spread knowledge of the results of the Vienna Dialogue between theologians of the non-Chalcedonian and Roman Catholic Churches among the Christians of a certain region.

This Dialogue involves five non-official consultations between theologians of the Coptic Orthodox, Syrian Orthodox, Armenian Apostolic, Ethiopian Orthodox and Syro-Indian Orthodox Churches on the one hand and the Roman Catholic Church on the other hand. They were all held in Vienna in 1971, 1973, 1976, 1978 and 1988 and found their continuation in a series of Study Seminars on primacy (1991), councils and conciliarity (1992) and ecclesiology and the unity of the church (1994).

The most important achievement was the so-called Vienna Christological Formula which runs as 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 commixion, without confusion, without division, without separation. We in our common faith in the one Lord Jesus Christ, regard this mystery inexhaustible and ineffable and for the human mind never fully comprehensible or expressible."

This formula was later incorporated in the Common Declarations signed by Pope Paul VI and Pope John Paul II on the one hand and Pope Shenouda III, Patriarch Yacoub III, Patriarch Zakka I Iwas on the other hand as well as in the Doctrinal Agreement on Christology between the Roman Catholic and Malankara Syrian Orthodox Churches.

Moreover, two bilateral processes of dialogue were started in the wake of the Vienna Dialogue: the Official Dialogue between the Roman Catholic Church and the Coptic Orthodox Church, which was launched 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.

In 1989, emerging from the five Vienna consultations, the PRO ORIENTE Standing Committee with Oriental Orthodoxy was created for developing and coordinating further steps to be done. It is today composed of H.G. Amba Bishoy, Metropolitan of Damiette, Barari and Kafr El Sheikh, H.G. Mar Gregorios Yohanna Ibrahim, Metropolitan of Aleppo, H.G. Archbishop Mesrob K. Krikorian of Central Europe and Sweden, H.G. Archbishop Aram Keshishian, Primate of Lebanon, H.G. Archbishop Gabriel, Head of Foreign Affairs and the Rev. Fr. Kondothra K. George, Vice-Principal of the Old Seminary in Kottayam besides the PRO ORIENTE ecumenists Mons. Philipp Harnoncourt, professor for liturgical studies at the University of Graz, the Rev. Frans Bouwen, Editor of Proche Orient Chrétien and Regional Superior of the White Fathers in Lebanon, Jerusalem and Ethiopia, Mr.

Peter Hofrichter, professor for church history at the University of Salzburg and the President of PRO ORIENTE.

This Standing Committee felt that special efforts ought to be made to enhance awareness of the results achieved so far among church leaders, clergymen, theologians, students and committed lay people. Thus they came up with the idea of organizing symposia in different regions, introducing the Vienna Consultations and discussing ways of translating them into everyday life.

As the complete PRO ORIENTE literature on the Vienna Consultations had swollen to 7 volumes of altogether some 1500 pages (see page 4), it was also decided to start a new series of publications giving basic information in an easily accessible form in order to facilitate reception.

"The Vienna Dialogue - Communiqués and Joint Documents", Booklet No 1, begins with two articles on the theological significance of the Vienna talks. It presents the programmes, lists of participants, communiqués and sermons held during the concluding liturgies in St. Stephen's Cathedral in Vienna. Furthermore, you can find the official documents signed by Heads of Churches in the course of the dialogue. The booklet closes with a short resumé, of PRO ORIENTE's relations with the five Oriental Orthodox Churches over a quarter of a century. It is available in English, Arabic and Malayalam.

Booklet No 2, "Summaries of the Papers", gives the gist of the most important papers and development of the discussions. This was done by such famous scholars like Fr. (now Cardinal) Alois Grillmeier SJ of the Institute for Higher Theological Education in Frankfurt/Main and Fr. William de Vries SJ of the Pontifical Oriental Institute in Rome. In addition, it includes the addresses delivered by the different Presidents of the Republic of Austria on the occasion of receptions they gave for the participants. It is available in English and Arabic with a Malayalam version planned.

Booklet No 3 documents the first PRO ORIENTE Regional Symposium held at Deir Amba Bishoy in Wadi Natroun/Egypt in 1991 (English and Arabic).

The Booklets No 4 and No 5 record the first two Study Seminars "On primacy" (1991) and "On Councils and Conciliarity" (1992).

This volume, Booklet No 6, tells you all about the Kottayam/Kerala event.

Booklet No 7 will cover the 3rd Study Seminar "On Ecclesiology and the Unity of the Church".

Booklet No 8 is going to be devoted to the 3rd Regional Symposium, which we organized at the University of Kaslik/Lebanon in September 1994.

The programme and speakers of the Kerala Regional Symposium were as follows:

- a) Necessity of Ecumenism and Presentation of PRO ORIENTE's Intentions and Achievements
  - Secretary General Alfred Stirnemann (Standing Committee, Roman Catholic)
  - Archbishop Mesrob K. Krikorian (Standing Committee, Armenian Apostolic)
  
- b) The Vienna Christological Consensus
  - Fr. Kondothra K.M. George (Standing Committee, Malankara Orthodox)
  - Fr. Frans Bouwen (Standing Committee, Roman Catholic)
  - Metropolitan Amba Bishoy (Standing Committee)/Dr. Emile Maher Ishak (Coptic Orthodox)

c) Ecclesiological Problems

- Metropolitan Mar Joseph Powathil (Malabar Catholic)
- Metropolitan Mathews Mar Severios (Malankara Orthodox)
- Metropolitan Thomas Mar Themotheos (Jacobite Syrian Orthodox)

Among the 170 participants from 10 different churches, who assembled in the St. Thomas Apostolic Seminary of Vadavathoor, there were some 25 bishops besides rectors of seminaries, professors, priests, students and lay people.

Besides the papers (read in English), the discussions (conducted in both English and Malayalam) and the reports of the working groups, Booklet No 6 contains the Report and Suggestions resulting from the debates and pointing out ways towards christian unity in India. Moreover, there are three ecumenical symposia organized in Vienna and Salzburg to inform an ecumenically interested audience in Austria on the churches and ecumenical movement in India and on the local follow-up and reception of our meeting. This volume will also come out in Malayalam shortly.

Finally, we would like to express our thanks to all those who contributed to the success of this Symposium and publication. First of all we would like to mention the speakers and the secretaries of the minutes, Fr. Gerhard Habison and Fr. Madathil Oomen John, as well as Fr. Kondothra K.M. George, who was responsible for the Malayalam edition of Booklet No 1, and our editorial assistant Franz Gschwandner.

From among the heads of churches we are most grateful to H.H. Patriarch Zakka I Iwas for sending a message, to H.B. Catholicos Mar Baselios Paulose II for opening the conference, to Metropolitan Mar Joseph Powathil for his excellent chairmanship of the local organizing committee, to H.G. Alexander Mar Thoma for presiding the closing session and last but not least to H.H. Baselios Mar Thoma Mathews II, who attended the meeting almost throughout, who was proclaimed a Protector of PRO ORIENTE on the occasion and who was gracious enough to write the preamble.

Vienna, July 1995



## THE SCHOLARLY ACHIEVEMENT OF THIS VOLUME THE ECUMENICAL IMPATIENCE AT THE GRASS-ROOTS

### *Ideal Preconditions*

I may start by saying: The regional symposium organized by the Foundation PRO ORIENTE in Kottayam was a complete success. All expectations attached to this meeting were not only met but surpassed by far. This volume gives a summary of the results ecclesiastical and scientific as they can be documented.

The purpose of the regional symposia is to increase knowledge and awareness of the christological agreement between the Oriental Orthodox and Roman Catholic Churches among a large public of people in the countries concerned, an agreement which had been prepared by the work of the foundation and, since 1973, has been signed in several bilateral declarations. This plan is based on the insight that local inter-church dialogue can only be brought forward through general knowledge of the existing theological agreements. History has shown that agreements between church authorities without acceptance at the grass-roots are doomed to failure.

Preparations for the event, which were mainly done by the people on the spot, were an ecumenical process of high ranking in itself. A working group of bishops and theologians representing all the churches of the country and presided over by the Catholic Syro-Malabar Archbishop Mar Joseph Powathil worked out the sequence of events, practical running and accompanying programme of the symposium.

The papers were intended to give some basic information and to serve as a starting point for the debates among the numerous participants. The task of the speakers was to present and explain the results achieved and to actualize them in the perspective of the specific situation. This was designed to encourage dealing with the traditional theological problems in the Indian context. This target was fully realized, not least because most of the papers had been prepared by native theologians.

One of the preconditions of the success was a unique commitment which can be explained by the great religious interest and the immense suffering in view of the fragmentation of Indian Christianity. The participation of the heads of the two rivaling orthodox churches was considered a sensation: Catholicos Baselios Mar Thoma Mathews II and Catholicos Mar Baselios Paulose II. Almost the entire episcopate of all churches in the country was present throughout the lectures and discussions, besides the large audience of professors, priests and lay representatives delegated as multipliers. Working groups served to actualize the topics treated. Receptions given by the various churches for the delegates of the symposium, addresses by representatives of public life, information of the parish communities during Sunday services and extensive press coverage made for a maximum of publicity.

### *Pro Oriente, the Christological Consensus and the Question of Primacy*

The Secretary General of the Foundation, Mr. Alfred Stirnemann, and the Armenian Apostolic Archbishop for Central Europe residing in Vienna, Dr. Mesrob K. Krikorian, gave a historical and theological introduction with their papers on "The Vienna Dialogue" and "The Five Ecumenical Vienna Consultations".

Mr. Stirnemann informed about the creation of the foundation, relations with the orientals, the five consultations and the reception of the results in the different churches, common declarations, official dialogues, creation of the Standing Committee, regional symposia, study seminars and publication programme.

Archbishop Krikorian concentrated on the remainder of the results of the Vienna consultations, treating the problems of the different number of recognized councils, Papal primacy, anathemata and models of future unity. His statement "... many theologians thought the most difficult problem to solve would be the historical controversy concerning Christology or the Council of Chalcedon. Later, however, it became quite clear that the greatest hindrance on the ecumenical way towards the reunion of churches was and is the primacy of the Pope." and his visions of future unity met the interest of the participants.

Hence, the discussion centered around the question of the possibilities of future unity and the question of primacy. Subject matters treated in this connection came up several times: that future unity could not be a repetition of structures in the past. Each church would have to preserve its own identity and probably also its own teachings on authority in the church.

### *The Significance of the Christological Problem for India*

The following three papers informed about the historical and dogmatic problems which had been overcome by the Vienna Formula, leading on to the topical Indian subjects.

Fr. Kondothra K.M. George spoke on the relevance of the christological question for contemporary India. In view of the new problems of environment and ecology God's union with humanity in Christ means the transfiguration and divinisation of the creation. The Nicene-Constantinopolitan Creed would be sufficient as a basis for the common faith; a consequence of the theological agreement reached were realistic dreams of a single apostolic church of India. This future Indian church is aware of its ties with Oriental Christianity, practises Eucharistic communion and is Indian because it lives in the religious and spiritual traditions of Asia, in the same sense as other churches are Roman, Anglican, Greek, Syriac, Armenian or Coptic. The perfect union of divinity and humanity in Christ would justify different forms of faith in different traditions. Not surprisingly, it was asked during the discussions what the link of the pre-Portuguese undivided Indian church with Chalcedon actually was.

Fr. Frans Bouwen treated the reception of the Vienna Christological Formula in official agreements between the individual Orthodox Churches and the Roman Catholic Church. The discussion which followed was one of the highlights of the

whole event. The condemnation of the teachings of Nestorius in the Vienna Formula prompted Metropolitan Mar Aprem of the allegedly Nestorian Church of the East to take the floor and declare his complete agreement with the Vienna Formula, even though its condemnation of Nestorius was unjustified. This led to several people stressing the need for a dialogue with the so-called Nestorians and Catholicos Baselios Mar Thoma Mathews II spontaneously expressed his joy over Mar Aprem's declaration. The observation that the Anglican-oriented Mar Thoma Church also had no difficulties with the Vienna accord did not come as a surprise but adds to the picture of general agreement.

The Coptic Orthodox Deacon Dr. Emile Maher Ishaq discussed the problems of history of dogma and terminology of the 5th century with great expertise. From the viewpoint of a non-Chalcedonian, he outlined that the decision of Chalcedon had not brought a satisfactory solution of the christological problems at the time, that it was repeatedly criticized and contested and that it only had the authority of an interpretation of the Nicene-Constantinopolitan Creed. This is why the first three councils had considerably more authority than later church assemblies.

In the ensuing discussion the impatience of the grass-roots came vehemently to the fore. Even following the previous paper one of the participants had said that the christological disputes were a matter of the popes, patriarchs, bishops, priests and theologians, the common people were innocent of them. At this point it was categorically stated: If terminologies are dividing us, we must abandon them. Faith was no matter of formulations. The christological question had no significance for India, the problems of the Synod of Diamper and the Coonan Cross Oath were more important.

### *Christian Witness and Church Unity in India*

A third part of the symposium dealt with the situation of christianity within the context of the Indian religions. Archbishop Mar Joseph Powathil expressed a rather positive evaluation of the non-christian religions: "... the various religious traditions of humanity represent the various divine interventions in salvation history. ... So the non-Christian religions are not only pre-Christian but also pro-Christian." Similar to the teachings of the Fathers of the Logos spermatikos, he spoke of "the presence of the Word and the Spirit in other Religions". In India, the "witness" as basic structure of christian revelation can only be given through ecumenical cooperation. Thus the discussion featured such different questions like the fundamental evaluation of non-christian religions, speaking of the incarnation against the background of analogous Indian myths and the uniqueness of Christ and Christianity. Regarding the common christian witness, the freedom of church attendance of the faithful was demanded among other things.

Metropolitan Thomas Mar Themotheos addressed the basic problems of Christianity in India. In his paper entitled "The Problems and Prospects of a Common Christian Identity in India" he characterized the "denominationalism" as the main evil. By contrast he called for a shift from orthodoxy to orthopraxis in the way

Christians understand themselves, for an authentic christian identity, which was not synonymous with uniformity and at the same time a credible Indian identity of the Church. In the discussion an Indian ecclesiology was demanded. People would have to blame themselves for allowing foreign influence to split Indian christianity. The Indian Church was no foreign agency. There was a call for contacts, studies and cooperation, ecumenical formation of priests.

### *How can the Unity be Realized?*

The final paper of Metropolitan Dr. Mathews Mar Severios on "Conciliarity and Primacy. A Model for a Future Church" presented various historical and theoretical models of unity: interconfessional movements, federations or councils of churches, mutual recognition, organic unity, conciliar fellowship, and recommended a combination of the two latter concepts: "Conciliar fellowship is a true model for achieving organic union of the churches to the church of Christ." This process of unification should start from the local level. In the discussion, however, it was criticized that conciliar and organic unity were opposing notions. The community of local churches faced the universal church as a model. The question of primacy played a major role in the different concepts which succeeded each other in history. Otherwise the discussion finally came down to the actual subject of the practical realization of church unity in India.

Eucharistic hospitality and intercommunion were strongly demanded. The Eucharist was also a means towards unity. This was countered by an Orthodox voice saying that the separation would have to be healed first. Only when this was achieved Eucharistic communion could be reestablished. The church of South India was mentioned as a model for unification. Moreover, the importance of councils for unity was doubted. And contrary to universal primacy local primacy was no problem. This very concrete discussion found its continuation in the topics of the general debate which followed. At this point proposals for immediate action were made: an ecumenical study group in Kottayam, ecumenical publications, cooperation in religious instruction, common cultural programmes, reports on the other churches in church newspapers, ecumenical secretariates, interchurch synods and special care for mixed marriages.

### *The Results*

The regional symposium organized by the Foundation PRO ORIENTE in Kottayam made for the enhancement and partly new encouragement of inter-church exchange in research and education. New topics were introduced into the scholarly discussion, research projects promoted and contacts established. Maybe the positive acceptance of joint church action had never been brought home more clearly to church leaders than through this major academic event. Of special importance are the 200 multipliers who will go out and disseminate the newly acquired insights and experiences in the parish communities.

One consequence of the regional symposium has already materialized. Dialogue with the Church of the East, which had been one of the demands there, was initiated by the Foundation PRO ORIENTE in the following year and contributed towards a common christological declaration officially signed by Pope John Paul II and Catholicos-Patriarch Mar Dinkha IV in November 1994.

Impressive were both the vehemence with which the church authorities were made responsible for the continuing separation and the optimism regarding the future development. It remains to be seen how the momentum gathered over those few days will be put to use. It is to be hoped that knowledge of the common faith will make people free for openness towards the sister churches, that there will be the insight that the tendency to mark off and increase the number of one's own faithful against the various other churches does not make sense and that the sacraments are no longer used as an instrument for separation, but that they are allowed to be what they are: means of grace and signs of unity of the many in the faith in the one Lord. If changes are brought about resolutely and quickly the vision of unity may become a reality.

## PROGRAMME

### Thursday, 30th September

- 9.00 Opening Worship by Syro-Malabar Church
- 9.30 Inaugural session  
 President Archbishop Mar Joseph Powathil, Syro-Malabar Church  
 Opening address by H.B. Baselios Paulose II, Catholicos  
 Words of Welcome by Prof. Cyriac Thomas  
 Felicitation by K. M. Mathew, Chief Editor of Malayala Manorama  
 Initial Address by Alfred Stirnemann
- 10.30 First Working Session chaired by Rev. Kondothra M. George
- Alfred Stirnemann*  
 The Vienna Dialogue
- Archbishop Mesrob K. Krikorian*  
 The Five Ecumenical Vienna Consultations: A Brief Estimation
- 12.30 Lunch Break
- 14.30 Second Working Session chaired by Rev. Kondothra M. George and Archbishop Mesrob K. Krikorian
- Discussion
- 16.30 *Rev. Kondothra M. George*  
 The Christological Consensus
- 18.00 Closing Prayer
- 19.30 Reception by the Syro-Malabar Church at the Lourdes Forane Church

### Friday, 1st October

- 8.30 Prayer led by Malankara Mar Thoma Church
- 9.00 Third Working Session chaired by Metropolitan Zacharias Mar Theophilos
- Rev. Frans Bouwen PA*  
 The Christological Consensus
- 12.30 Lunch Break



- 14.30 Fourth Working Session chaired by Metropolitan Yuhanon Mar Meletios  
*Emil Maher Ishaq*  
The Christological Consensus
- 16.00 Closing Prayer / Benediction by  
Metropolitan Geevarghese Mar Coorilose
- 17.00 Public Reception at the Public Library Auditorium  
chaired by H.H. Moran Baselios Mar Thoma Mathews II and by  
H.E. Metropolitan Geevarghese Mar Benedictos
- 19.30 Reception at the Devalokam Aramana  
by the Malankara Orthodox Syrian Church

**Saturday, 2nd October**

- 8.30 Prayer led by the Church of South India
- 9.00 Fifth Working Session chaired by Metropolitan Thomas Mar Themotheos  
  
*Archbishop Mar Joseph Powathil*  
The Incarnate Christ and Christian Witness against the Indian Background  
of other Religions
- 12.30 Lunch Break
- 14.30 Sixth Working Session chaired by Bishop Mar George Punnakottil  
Special prayer of Gandhi Jayanti (125 birth anniversary of Gandhi).  
  
*Metropolitan Thomas Mar Themotheos*  
Problems and Proposals of a Common Christian Identity in India
- 16.30 Presentation of reports of group discussion and general discussion
- 18.00 Closing Prayer and Benediction by Bishop Mar George Punnakottil
- 19.30 Reception at St. Josephs Cathedral  
by the Malankara Syrian Orthodox Church

**Sunday, 3rd October**

Worship at various Churches

- 19.30 Reception in the evening by the Mar Thomas Syrian Church at  
Jerusalem Mar Thoma Church, Kottayam.

**Monday, 4th October**

- 8.30 Prayer led by the Malankara Orthodox Syrian Church
- 9.00 Seventh Working Session chaired by Metropolitan Mar Aprem G. Mooken  
  
*Metropolitan Mathews Mar Severios*  
Primacy and Councilarity
- 11.00 General Discussion chaired by Metropolitan Mathews Mar Severios
- 12.30 Lunch Break
- 14.30 Final Working Session chaired by Alfred Stirnemann
- 16.30 Ecumenical Worship at the Seminary Chapel
- 17.00 Closing Session chaired by Archbishop Mar Joseph Powathil
- 18.00 Closing Prayer and Benediction by Archbishop Mesrob K. Krikorian
- 19.30 Reception by the Church of South India at Bishop Jacob Memorial Hall

## PARTICIPANTS

### A. Organizing Committee

#### 1. Malankara Syrian Orthodox Church of India, Catholicosate of the East

H.G. Bishop Dr. Mathews Mar Severius, Prof. at the Orthodox Seminary  
Kottayam 680 038, Kerala, India

Dr. Johns Abraham Konat, Prof. at the Orthodox Seminary  
Kottayam 680 038, Kerala, India

#### 2. Syrian Jacobite Orthodox Patriarchate of Antioch, Catholicosate of the East

H.G. Metropolitan Mar Thomas Themotheos, MSOT Seminary  
Udayagiri, Mulanthuruthy 682 314, Kerala, India

Dr. Adai Yacoub, Principal of MSOT Seminary  
Udayagiri, Mulanthuruthy 682 314, Kerala, India

#### 3. Malankara Catholic Church

H.G. Bishop Geevarghese Mar Themotheos Chundavalel  
Catholic Bishop's House, P.B. 4, Marygiri, Tiruvalla 68 91 01, Kerala, India

#### 4. Malabar Catholic Church

H.G. Metropolitan Mar Joseph Powathil of Changanacherry  
Metropolitan Curia, , P. O. Box 20, 686 001 Changanacherry, Kerala

#### 5. Roman Catholic Church Latin Rite

His Grace Peter Thuruthikonam, Bishop of Vijayapuram, Vijayapuram Bishop's  
House, Good Shepherd, P.O. Box 82, Kottayam-686001/Kerala

#### 6. Mar Thoma Church

H.G. Bishop Zachariah Mar Theophilos  
Bethel Aramana, Kottayam, 686 001 Kerala

#### 7. Church of South India

Bishop Sam Mathew, CSI Office, Bishop's House  
IND-Kottayam, 686 001 Kerala

#### 8. (Assyrian) Church of the East, Mar Dinkha's Jurisdiction

H.G. Mar Thimotheos Chundal Cheru, MTM Birth Centenary Building  
Anchangady, Trichur - 680 005, Kerala - India

#### 9. (Assyrian) Church of the East, Mar Addai's Jurisdiction

H.G. Metropolitan Mar Aprem George Mookan, Metropolitan's Palace,  
High Road, Trichur - 680 001, Kerala - India

### B. Subcommittees of the Organizing Committee

#### 1. Transportation Committee

1. Rev. Dr. Sebastian Theketheril (Convenor)  
Bishop's House, Vijayapuram, P.B. No. 82, Kottayam, 686 001 Kerala

2. Brig. C.C. Uthup Rtd, Chirakkarottu  
Muttambalam P.O. Kottayam

3. Rev. Fr. Mathews Karumkal  
Velloor P.O. Kottayam 686 501

4. Rev. Fr. Mathew Vaidyan  
Orthodox Seminary, P.B. No. 98, Kottayam 686 001

5. Rev. Fr. Thomas Samuel  
CSI Diocesan Office, Kottayam 686 001

#### 2. Civic Reception Committee

1. Mr. P.C. Abraham  
Padinjarekara, Kottayam

2. Mr. Abraham Ittycheriah  
Chakalayil, Kottayam

3. Rev. Fr. Sam Mathew  
CSI Church, Meledom, Kottayam - 26

4. Rev. Fr. Jose Maleparampil  
Bishop's House, Palai

5. Adv. Alexander P.J.  
Advocate, Kottayam 2

### **3. Reception and Accomodation Committee**

1. Rev. Fr. T.P. Elias (Co-Convenor)  
Orthodox Seminary, P.B. No. 98, Kottayam 686 001

2. V.Rev. Fr. Zacharias Elipulikatt (Co-Convenor), Rector  
St. Thomas Apostolic Seminary, Vadavathoor, Kottayam - 10

3. Rev. K.K. Thomas  
St. Peter's Marthoma Church, Manganam, Kottayam

4. Prof. K.M. Varghese  
Principal, St. Mary's College, Manarcad, Kottayam

5. Rev. Fr. Mathew Varkey  
CSI Ascension Church, Kottayam - 2, 686 002

### **4. Liturgy Committee**

1. Rev. Dr. Joseph Perumthottam (Convenor)  
Archbishop's House, Changanacherry, Kottayam

2. Rev. Dr. John Mathews  
Orthodox Seminary, P.B. No. 98, Kottayam 686 001

3. Rev. Dr. K.V. Mathew  
Mar Thoma Theological Seminary, Kottayam

4. Rev. Dr. P.G. Koshy  
M.S.O.T. Seminary, Mulanthuruthy, Ernakulam 682 314

5. Rev. T.I. George  
CSI Diocesan Office, Kottayam 686 001

### **5. Correspondence and Programme Committee**

1. Rev. Fr. Kuriakose Moolayil (Convenor)  
St. Joseph's Cathedral, Kottayam, Sastri Road

2. Rev. K. Thomas Mathew  
A. 38. Indira Nagar, Bevalokam P.O., Kottayam

3. Rev. Fr. C.C. Cherian  
Orthodox Seminary, P.B. No. 98, Kottayam 686 001

4. Rev. M.K. Mathew  
CSI Church, Changanacherry

### **6. Publicity Committee**

1. Rev. Fr. T.J. Joshua (Convenor)  
Orthodox Seminary, P.B. No. 98, Kottayam 686 001

2. Dr. Cyriac Thomas  
R.V. Sanjose, Palai

3. Mr. Rajan Mathew  
Personal Manager, *Malayala Manorama*, Kottayam

4. Rev. Fr. Kuriakose Moolayil  
M.S.O.T. Seminary, Mulanthuruthy, Ernakulam 682 314

5. Mr. Varkey George Ex M.P.  
M/s A.V. George & Co., Kottayam - 1

6. Rev. Fr. George Chakkumkal  
Good Shepherd Press, Kottayam 686 001

### **C. Complete List of Participants**

#### **1. Syro Malabar Church**

1. His Grace Archbishop Mar Joseph Powathil  
Archbishop's House, Changanacherry - 686 101

2. His Excellency Mar Kuriakose Kunnasserry  
Catholic Bishop's House; P.B. No. 71, Kottayam - 1

3. His Excellency Mar George Punnakottil of Kothamangalam  
Bishop's House, Kothamangalam - 686 691

4. Rev. Fr. Xavier Koodappuzha  
St. Thomas Apostolic Seminary, Vadavathoor, Kottayam - 10

5. Rev. Fr. Xavier Kochuparampil  
Pastoral Orientation Centre, Palarivattam, P.B. NO. 2251, Cochin - 686 005

6. Rev. Fr. Joseph Maleparampil  
Bishop's House, Palai - 686 575

7. Dr. Cyriac Thomas  
R.V. Sanjose, Palai - 686 575

8. Sri. T.K. Joseph  
St. Antony's Church, Padua, Padua P. O., Via. Ayarkunnam - 686 564

9. Sr. Augusta C.M.C.  
C.M.C. Provincial House, Pala - 686 575

10. Rev. Fr. Job P. Chittilappally  
St. Raphael's Cathedral, Palakad - 678 006

11. Rev. Fr. Davis P. Tharayil  
Lourde Matha Church Vadakkencherry, Palakkad - 678 683

12. Rev. Fr. Cherian Varikkatt  
Vinjanbhavan Bishop's House, Kothamangalam - 686 691

13. Rev. Fr. Mathew Etyappallil  
St. Mary's Church Pachira, Chingavanam

14. Rev. Fr. George Kurisummoottil  
St. Thomas Apostolic Seminary, Vadavathoor, Kottayam - 10

15. Rev. Fr. Thomas Mannoor  
St. Sebastian's Church, Vazhavatta P.O., Wayanad - 673 122

16. Rev. Fr. Joseph Kallumkamakkal  
Bishop's House, Mananthavady - 610 645

17. Rev. Fr. Devasia Kollamparampil  
St. Mary's Church, Velanilam P.O. - 686 514

18. Rev. Dr. Bosco Puthoor  
Minor Seminary Thope, Trissur - 5

19. Rev. Fr. Antony Thekkanath  
St. Peter's Church Nehru Nagar, Trichur - 680 006

20. Mr. A.J. Jose  
Edayadil Advocate, Jodegiri P.O., Chithrapuram - 685 565

21. Rev. Fr. Antony Chirapanath  
c/o Archbishop's House, Ernakulam, Kochi - 682 031

22. Mr. N.K. Jose  
c/o Archbishop's house, Ernakulam, Kochi - 682 031

23. Rev. Fr. Joseph Perumthottam  
Archbishop's House, Ghanganacherry - 686 101

24. Rev. Dr. Antony Kamukampally  
MOC, Vidyanagar, Manganam P.O., Kottayam - 686 018

25. Rev. Fr. Xavier Puthenkalam  
Sacred Heart Church, Thazhathangady, Kottayam - 686 005

26. Mr. Sebastian Maliekal  
Archbishop's House, Changanacherry - 686 101

27. Rev. Fr. Jacob Kollamparampil  
St. Mary's Kananaya Church, Kaduthuruthy

28. Mr. Joseph Puthenpura  
P.M.O.C., Marikunnu, Calicut - 12

29. Mr. Stancy Thomas  
Puthenpurayil House, Monippally P.O. - 686 636

30. Mr. Roy Joseph  
Panjikunnel House, Pravithanam P.O.

31. Dr. Babu Sebastian  
Naduvakkunnel House, Poovarani P.O., Palai

32. Mr. Pius Kurian  
Onathel House, Vayala P.O., Kottayam

33. Prof. K.V. Joseph  
St. George's College, Aruvithara P.O.

34. Mr. Sabu De Mathew  
Thodukayil House, Mutholy P.O., Palai

35. Prof. K.T. Sebastian  
Kurisummoottil House, Changanacherry - 1

36. Mr. Joseph Sam  
Kochuparayil, Kurisummoodu P.O., Changanacherry - 4

37. P. I. Antony Manakkandathil  
Panthathala, Mutholy, Kottayam - 686597

38. Raju K. Augustine  
St. Thomas' College, Palai, Kottayam

39. Tims Joseph Pothen  
Nedumpurathu House, Kezhuvamkulam, Kottayam - 686 584

40. Fr. Mathew Ettieppathil  
St. Mary's Knanaya Church, Kaduthuruthy - 686 604

41. Fr. George Kuisumothamutil  
St. Mary's Knanaya Church, Kaduthuruthy - 686 604

42. Fr. Mathew Vellamickal  
St. Thomas Seminary, Vadavathoor, Kottayam - 10

43. Gigi Job Padinjare Veedu  
Koothrappally P.O., Karukachal - 686 540 Kottayam

44. Fr. K. V. Thomas  
St. Thomas' College, Palai 686 574, Kerala

## 2. Latin Church

1. His Excellency Dr. Peter Thurithikonam  
Bishop of Vijayapuram, Bishop's House, Vijayapuram, Kottayam - 1

2. Rev. Fr. Felix Chakkalakal  
St. Jude's Church, Edathala - 683 104

3. Prof. Antony Issac  
Principal, St. Paul's College, Kalamasserry - 683 104

4. Prof. Jussey  
Chief Editor, Kerala Times Daily, Kochin - 682 018

5. Mr. Antony M. Ambatt  
Ambatt House, Edappally Toll, Kochin - 682 024

6. Rev. Fr. Richard Fernandez  
Infant Jesus Pro-Cathedral, Tangasserry P.O., Quilon - 691 007

7. Rev. Fr. Ferdinand Peter  
Director, Catholic Centre, Pattathanam, Quilon - 691 001

8. Mr. J.J. Morris  
Neendakara P.O., Quilon - 691 582

9. Rev. William Lourdayyan  
Animation Centre, Vellayambalam, Trivandrum - 695 003

10. Rev. Fr. James Culas  
Animation Centre, Vellayambalam, Trivandrum - 655 003

11. Mr. Nepolean  
Animation Centre, Vellayambalam, Trivandrum - 695 003

12. Rev. Fr. Sebastian Thekethecheril  
Bishop's House, Vijayapuram, Kottayam - 1

13. Rev. Fr. George Chakkungal  
Manager, Good Shepherd Press, Kottayam - 2

14. Mr. P.J. Alexander  
Advocate, Papalayil House, Collectorate P.O., Kottayam - 686 002

15. Mr. Joseph P.  
Paliyath House, Balluruthy P.O.

16. K.C. Vacco  
Kadaviparampil, Kochin - 5

17. Rev. Fr. Joseph Koilparampil  
Director, St. Antony's Orphanage, Alleppey - 688 001

18. Prof. Abraham Arackal  
Dutch Square, Alleppey - 688 001

19. Rev. Fr. George Vellurattil  
Lourde Matha Church, Perinthalmannu - 679 322

20. Rev. Fr. Felix Arikariparampil  
Rector, St. Alysius Seminary, Elampal P.O. - 682 313

### **3. Syro-Malankara Church**

1. His Excellency Metropolitan Geevarghese Mar Themotheos, Bishop of Thiruvalla  
Catholic Bishop's House, Marygiri, P.B. No. 4, Thiruvalla - 689 101
2. His Excellency Metropolitan Benediktos Mar Gregorios Thangalathil  
Archbishops House, Trivandrum - 695 004, Kerala
3. Rev. Fr. Daniel Kuzhithadathil  
Mar Ivanios College, Nalanchira, Trivandrum
4. Rev. Fr. Joseph Njayalloor  
Archbishop's House, Pattam, Trivandrum
5. Mr. Rajan Valakamattam  
Kudassanadu, Panyhalam
6. Rev. Sr. Felicita  
D.M. Convent, Pongoommood, Trivandrum
7. Prof. Antony Eapen  
Principal, Mar Ivanios College, Nalanchira, Trivandrum
8. Rev. Fr. Cherian Ramanal  
St. Joseph's Industrial & Computer Training Centre, Mallappally  
Pathanamthitta - 689 585
9. Rev. Fr. John Berchmans OIC  
Bethany Ashram, P.B. No. 18, Puna - 411 014
10. Fr. Abraham Kackanath  
St. John's College, Tiruvalla 689 101
11. Fr. Geevarghese Chediath  
St. Aloysius Seminary, Pattom, Trivandrum 695 004, Kerala

### **4. Malankara Orthodox Syrian Church**

1. His Holiness Moran Baselios Mar Thoma Mathews II  
Catholicos Patriarch of the East
2. His Excellency Mathews Mar Severios Metropolitan  
Orthodox Seminary, Kottayam - 680 038
3. His Excellency Philippos Mar Theophilos,  
Archbishop of Bombay, 683 101 Alwaye, Kerala

4. Geevarghese Mar Coorilos  
Orthodox Church Center Juhu Nagar, 400 703 Bombay
5. Rev. Fr. John Mathews  
Orthodox Seminary, Kottayam - 1
6. Rev. Fr. T.D. Eleas  
Orthodox Seminary, Kottayam - 1
7. Rev. Fr. T.J. Joshus  
Orthodox Seminary, Kottayam - 1
8. Rev. Fr. Gigi Achech  
Payyampally, Mallappally, Thiruvalla
9. Rev. Fr. Mathai Nooranal  
Nooranal, Sulthan Bathery
10. Rev. Fr. C.C. Cherian  
Orthodox Seminary, Kottayam - 1
11. Rev. Fr. Mathew Vaidyan  
Orthodox Seminary, Kottayam - 1
12. Mr. P.C. Abraham  
Padinjarakara, Kottayam
13. Mr. P.T. Paul  
Catholicate Aramana, Muvattupuzha
14. Mr. K.K. Kurivila  
Kiliruparampil, Meenodam, Kottayam
15. Mrs. Sosa  
Christian College, Chengannur, Alleppey
16. Rev. Fr. Joseph Vendarapally  
Vadavacode P.O., Ernakulam
17. Mr. P. Thomas  
Vadakkenellikuzhy, Piravam, Ernakulam
18. Rev. Sr. Sophia  
Kilickaparampil, Pattakunnu, Meenadom, Kottayam
19. Dr. Elsic Philip  
T.C. 26/2113 Statue Road, Trivandrum - 1

20. Fr. John Thomas  
M.G.O.C.M. Students Centre, P.B. No. 610, Kottayam - 1

21. Mr. Santhosh Varghese  
Orthodox Seminary, Kottayam - 1

22. Mr. Alex K. Joy  
Orthodox Seminary, Kottayam - 1

23. Johnson Mammalasserry  
Malayala Manorama, Muvattupuzha

24. Mr. George Jacob  
Orthodox Seminary, Kottayam - 1

25. Fr. John Abraham Konat  
Pampakuda P.O. 686 667, Kerala

26. Mrs. Omana & Ms. Bitu Kuruvilla  
Secretaries of Womens Desk, *Malayalama*, Kottayam 686 011

27. Fr. K. M. George, member of the PRO ORIENTE Standing Committee

#### **5. Church of South India**

1. His Grace Bishop Sam Mathew  
CSI Church, Meledom, Kottayam - 26

2. Rev. Fr. T.I. George  
CSI Diocesan Office, Kottayam

3. Rev. Fr. Mathew Varkey  
CSI Ascensian Church, Kottayam

4. Rev. Fr. Thomas Samuel  
CSI Diocesan Office, Kottayam

5. Rev. Fr. M.K. Mathew  
CSI Church, Changanacherry

6. Rev. Fr. M.T. Tharian  
CSI Pastor, Olesha

7. Rev. Fr. P.O. Ninan  
Vicar, CSI Cathedral, Kottayam

8. Rev. Fr. T.C. John  
CSI Pastor, Vadavathoor

9. Rev. Fr. M.P. Joseph  
CSI Pastor, Machukadu, Puthuppally P.O.

10. Mr. Varkey George  
M/s A.V. George & Co., Kottayam - 1

11. Cmde. T.J. Kunnamkeril  
Aymanam, Kottayam

12. C.C. Peter  
Nishaji, Pakkil P.O.

13. Mr. K.I. Ninan  
Pulickaparampil, Aymanam, Kottayam

14. Mr. N.J. Joseph  
Narakathara, Pallom

15. Mr. W.T. Thomas  
Wattachanackal, Manganam P.O.

16. Capt. K. John  
Kannele Veedu, Puthiakave, Mavelikara P.O.

#### **6. Malankara Jacobite Syrian Orthodox Church**

1. His Beatitude Moran Baselios Mar Paulose II  
Catholics of the East

2. His Grace Metropolitan Geevarghese Mar Gregorious of Kottayam  
Perumpally, Ernakulam

3. His Grace Metropolitan Yohanan Mar Militios  
Mannuthy, Trichur

4. His Grace Metropolitan Thomas Mar Athanasius  
M.S.O.T. Seminary, Udayagiri, Mulanthuruthy - 682 314

5. His Grace Thomas Mar Thimotheos  
M.S.O.T. Seminary, Mulanthuruthy - 682 314

6. Very Rev. Joseph Cor-Episcopa  
Pulickaparampil, Kottayam - 1

7. Rev. Fr. Kuriakose Moolayil  
St. Joseph's Cathedral, Sasthri Road, Kottayam
8. Rev. Dn. P.G. Koshy  
M.S.O.T. Seminary, Udayagiri, Vettickal, Mulanthuruthy - 682 314
9. Rev. Dn. Siji C. Markose  
M.S.O.T. Seminary, Udayagiri, Vettickal, Mulanthuruthy - 682 314
10. Ramban Malke Malke  
M.S.O.T. Seminary, Udayagiri, Mulanthuruthy
11. Dr. Babu Paul I.A.S.  
Cheerathottam, Kaudiar, Thiruvananthapuram
12. Mr. Chandy Varghese  
M.S.O.T. Seminary, Udayagiri, Mulanthuruthy - 682 314
13. His Grace Metropolitan Abraham Mar Clemis  
St. Aphrem Seminary, Chingavanam P.O., Kottayam
14. Prof. K.M. Varghese  
Principal, St. Mary's College, Manarcad
15. Rev. Fr. P.K. Babu  
Parayakulam, Thukothamangalam
16. Rev. Fr. K.O. Joseph  
St. Thomas College, Ranni P.O.
17. Rev. Fr. C.T. Kurian  
Chaluparampil, Meppadom, Thiruvalla
18. Rev. Fr. Roy  
Edavazhikkal house, Chingavanam P.O., Kottayam
19. Smt. Saramma Thomas  
Pathinannchil chira, Pakkil P.O., Kottayam
20. Prof. Annamma Abraham  
Teachers Training Institute, Muvattupuzha
21. Rev. Fr. Cherian  
Kottayil, Thiruvanchoor, Kottayam
22. Rev. Dr. Addai Jacob  
M.S.O.T. Seminary, Udayagiri, Mulanthuruthy - 682 314

### 7. *Assyrian Church*

1. Most Rev. Dr. Mar Aprem  
Metropolitan Palace, Trichur - 680 001
2. Fr. P.K. Rephel  
Mar Sleeva Church, Karimpanakulam, North Cherai Road  
Kochin - 682 002
3. Rev. Fr. Antony V. Kokken  
Mar Esthapanose Church, Nellengara, Nerisseri P.O.  
Trichur - 680 005
4. Deacon N.J. Abraham  
Mar Yohannan Mamdhana Church, East Fort, Trichur - 680 005
5. Mr. C.D. Paul  
Chammanam, Mission Quarters, Trichur - 680 001

### 8. *Mar Thoma Syrian Church of Malabar*

1. H.G. Metropolitan Mar Thoma Alexander  
Bethel Aramana, Kottayam, 686 001 Kerala
2. H.G. Bishop Zachariah Mar Theophilos  
Bethel Aramana, Kottayam, 686 001 Kerala
3. Rev. Dr. K.V. Mathew  
Mar Thoma Theological Seminary, Kottayam
4. Rev. K.K. Thomas  
Vicar, St. Peter's Mar Thomas Church, Manganam  
Muttambalam P. O., Kottayam
5. Rev. K. Thomas Mathew  
A. 38, Indira Nagar, Devalokam P.O., Kottayam
6. Brig. CC. Uthup (Rtd.)  
Chirakkarottu, Muttambalam P.O., Kottayam
7. Mr. Abraham Ittycheriah  
Chakkalayil, Kottayam
8. Mr. Rajan Mathew  
Personal Manager, Malayala Manorama, Kottayam



### **9. Chaldean Syrian Church of the East**

1. Rev. Fr. P.K. Varghese  
Mar Geevarghese Sahda Church, Cherur, Trichur - 8

2. Rev. Fr. John K. David  
Kuttikkadan House, Karippai Lane, Chelakottunkara  
Trichur - 5

3. Dn. David Thalokkaran  
Thalokkaran House, P.O. Ayyanthole, Puthurcara  
Trichur - 3

### **10. PRO ORIENTE**

1. Dkfm. Alfred Stirnemann  
Vice President Secretary General of PRO ORIENTE, member of the Standing  
Committee, Hofburg, Marschallstiege II, A-1010 Vienna, Austria

2. Fr. Gerhart Habison, Secretary of the minutes  
Pfarrhaus, A-2002 Grossmugl, Austria

3. Dr. Emile Maher Ishak  
7 Al Mustashfa St., Shoubra, Cairo, Egypt

4. DDr. Peter Hofrichter, Institut für Kirchengeschichte, member of the Standing  
Committee, Universitätsplatz 1, A-5020 Salzburg, Austria

5. Archbishop Dr. Mesrob K. Krikorian, member of the Standing Committee  
Kolonitzgasse 11/11, A-1030 Vienna, Austria

6. Archimandrite Arshavir Kapoudjian  
Armenian Catholicosate of Cilicia, Antelias, Lebanon

7. Fr. Bernard Dubasque, Pontifical Council for Promoting Christian Unity  
1, via dell Erba, 00139 - Rome, Italy

8. Dr. Otto König, Institute for Moral Theology and Dogmatics  
Universität Graz, A-8010 Graz, Austria

9. Fr. Frans Bouwen, member of the Standing Committee  
St. Anne, P.O.Box 19079, Jerusalem 91190, Israel

10. Mag. Melitta Krcal, Secretary of PRO ORIENTE

### **11. Observers of the Kerala Conference of Churches**

1. Rev. Fr. A. P. Jacob, Secretary of KCC  
KCC Office, J. P. Nagar - 15, Thiruvalla

2. Mr. Thomas Mathew  
KCC Office, J. P. Nagar - 15, Thiruvalla

### **12. Observers of the National Conference of Churches in India**

1. Rt. Rev. Joseph Mar Ireneus  
Mar Thoma Centre, Trivandrum

2. Rev. Dr. Ipe Joseph, Secretary of NCCI  
Post Bag 205, Christian Council Lodge, Civil lines, Nagapur 440 001

**Opening Ceremony: Thursday September 30, morning**

The inaugural session begins with greeting addresses, the opening address of Catholicos Baselios Paulose II, the felicitation address.

*Pontifical Council for Promoting Christian Unity*

**Greeting Message**

Your Excellency,  
Archbishop Mar Joseph Powathil,

The Pontifical Council for Promoting Christian Unity sends sincere and brotherly greetings to all the participants in the regional ecumenical symposium which is due to take place from 29th September to 4th October at the St. Thomas Apostolic Seminary of Vadavathoor, Kottayam (Kerala, India).

I hope that this meeting, which is to gather together for the first time the official delegates from all the major Churches in India, will be a visible and living witness to the communion which already exists among all Christians.

Your work aims to make known to as many people as possible the results of the five official consultations held in Vienna (Austria) by the PRO ORIENTE foundation. Everyone should be able to see concretely how serious theological dialogue, lived out in a spirit of concord, mutual trust and brotherly love, can indeed overcome the divisions and misunderstandings inherited from the past between the Catholic Church and the Oriental Orthodox Churches. The Christological statement of the Joint Commission between the Roman Catholic Church and the Malankara Orthodox Syrian Church, published for the Feast of Pentecost 1990, is a clear example of this.

Thus, I can assure you of our fervent prayer „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“.

+ Pierre Duprey  
Tit. Bishop of Thibar  
Secretary

+ Edward Idris Cardinal Cassidy  
President

*Hans Hermann Cardinal Groer, Archbishop of Vienna  
Chairman of the Board of PRO ORIENTE*

**Address to the  
PRO ORIENTE Regional Symposium**

Your Holiness,  
Your Beatitude,  
Your Eminence,  
Your Graces,  
Brothers and Sisters in Christ,

On the occasion of the Pro Oriente Indian Regional Symposium taking place in the St. Thomas Apostolic Seminary, Vadavathoor, Kottayam from 30th September to 4th October 1993, I have got the privilege of recommending the ecumenical work of PRO ORIENTE to all the church authorities in Kerala. In particular I welcome its efforts to increase awareness of recent ecumenical results among the bishops, clergy, theologians and laity of our churches.

Tremendous progress was made, especially in the dialogues between the Patriarchate of Antioch and Rome and between the Malankara Syrian Orthodox Church of India and Rome. The five Vienna Consultations of 1971, 1973, 1976, 1978 and 1988 had prepared the ground for these achievements.

I am myself unfortunately unable to attend this meeting of world-wide significance. Hence, I greatly welcome the fact that the Roman Curia, i.e. the Pontifical Council for Promoting Christian Unity, has sent an observer, something which also underlines the importance of this event.

It is a pleasant duty for me to thank the heads of our churches, H.H. Pope John Paul II, who encouraged PRO ORIENTE at an audience in October 1992 to „more and more intensify its efforts“, H.H. Ignatius Zakka I Iwas, Patriarch of Antioch and all the East, who himself took part in the Vienna Dialogue in his capacity as Archbishop of Baghdad and gave us every possible encouragement for our work, H.H. Baselios Mar Thoma Mathews II, Catholicos of the East and H.B. Mar Baselios Paulose II, Catholicos of the East, and H.Em. Cardinal Padiyara, Archbishop Major of the Catholic Malankara Church and Archbishop of Ernakulam, who expressed their support to our Secretary General when he was travelling in India last year in preparation of this symposium.

Our special gratitude goes to the members of the Standing Committee, bringing together representatives of each of the six Oriental Orthodox jurisdictions and of PRO ORIENTE, where H.G. Mar Gregorios Yohanna Ibrahim, Archbishop of Aleppo and The Rev. Fr. Kondothra K.M. George most efficiently contributed to the development of the ideas and programme of this meeting.

Moreover, my thanks go to the local organizing committee under the most competent chairmanship of H.G. Mar Joseph Powathil, Malabar Metropolitan of Changanassery, who assured the practical Organization on the spot.

Finally I would also like to welcome the members of those churches who, by taking part in this regional symposium, get acquainted with the results of the Vien-

na Dialogue for the first time, i.e. the Mar Thoma Church, the Assyrian Church of the East, the Church of South India and the Thozhiyoor Independent Church.

Finally, I am asking the Lord's blessing for this symposium. May it be another step towards Christian unity and His wish that we all be one (John 17, 21).

*Franciscus Cardinal König*

### **Greeting Address to the Kerala Regional Symposium**

Being myself unable to attend the PRO ORIENTE Kerala Regional Symposium, I would like to express and convey all my best wishes and God's blessings for this conference.

Let me thank you very much for your initiative and noble spirit of cooperation with our PRO ORIENTE foundation in Austria.

I am very happy to bring to your attention that in the course of the five Vienna Consultations with Oriental Orthodoxy we may have reached with these Orthodox Churches a Christological consensus overcoming the theological problems raised by the Council of Chalcedon. The Vienna Christological Formula states that the Oriental Orthodox Churches and Roman Catholics have the same faith.

As you know, Patriarch Mar Ignatius Yacoub III and Pope Paul VI agreed that there is no difference in our common faith concerning the mystery of the Word of God made flesh and become really man (cf. Common Declaration of October 27th, 1971).

Wishing you the assistance of the Holy Spirit for the continuation in a sense of mutual respect of your theological work on the questions of ecclesiology and church structure, I am

Yours sincerely in domino

*Franciscus Cardinal König*

*His Beatitude Catholicos Mor Baselios Paulose II*

### **Opening address**

Your Excellencies, Priests, Deacons and all who came from abroad for this meeting!

The reason for this meeting is your love of Jesus. We all know that Jesus spoke Aramaic and we believe that God himself spoke to Adam in this language. This is why we love this language. We also worship God in this language. He spoke this language with his Apostles and the people of his time.

I am very glad to attend this meeting. At my last public appearance I also addressed the people myself. But now, due to some health problems, I have prepared a written text and my assistant<sup>1</sup> is going to read it for you.

I would just like to say once again that I am very happy to be present at this meeting and that I have great appreciation for the work of PRO ORIENTE.

God bless you all.

Your Grace Archbishop Mar Joseph Powathil, the lordships, archbishops, bishops, Mr. Alfred Stirnemann, Mr. Shri K. Mathew and the members of the organizing committee and the distinguished participants of the PRO ORIENTE Symposium.

It is with deep satisfaction and happiness that I stand before you to inaugurate the Regional Symposium of PRO ORIENTE. What PRO ORIENTE has achieved in the last three decades is really creditable. When PRO ORIENTE was established during the final stages of the Second Vatican Council under the leadership of Cardinal König, then archbishop of Vienna, the main aim was to remove the misunderstandings through a better mutual understanding between the Christians of the Orient and the West. But I have the impression that PRO ORIENTE has achieved more than originally expected. I can say without doubt that the theological discussions convened by PRO ORIENTE were successful and fruitful. Those theological dialogues conducted in Vienna between the theologians of the Oriental Orthodox and the Roman Catholic Churches are important because they helped to remove several misunderstandings and differences of opinion prevalent to the last 15 centuries.

Thanks to the theological consultations convened by the PRO ORIENTE foundation in 1971, 1973, 1976, 1978, 1988 we have assembled here to share the good fruits of the same. But these good results of the consultations of PRO ORIENTE are not known to the majority of the believers of the Roman Catholic and the Oriental Orthodox Churches. That is one of the problems we face now. The main purpose of this meeting therefore is to solve this by giving adequate information about the theological consultations and the joint declarations. Here we have to point out one example of the positive results of the PRO ORIENTE consultations.

One of the main points of the dispute between the Oriental Orthodox Churches and the Roman Catholic Church was concerning the interpretation of Christ. The Oriental Orthodox Churches rejected the definition of the person of Christ made by

<sup>1</sup> Metropolitan Thomas Mar Themotheos of Outside Kerala

the council of Chalcedon in 451 AD. After the council the different developments were formed. The unfortunate legacy of the history lasted for 1500 years. Is it not a wonderful achievement? This one and a half millennium old difference was resolved through the Vienna consultations organized by PRO ORIENTE. Here are the crucial points of a joint communiqué:

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 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."<sup>2</sup>

I don't like to prolong my opening address. I hope that the Regional Symposium with the participation of all the churches in Kerala will be a big success and will be remembered as a major event in the history of ecumenical endeavours in India.

Let me pay tribute to the former archbishop of Vienna, His Eminence Franciscus Cardinal König who was the founder of PRO ORIENTE. May I admire and appreciate the selfless and dedicated work of Mr. Alfred Stirnemann, the Vice-president and Secretary General of PRO ORIENTE and His Grace the archbishop Mar Joseph Powathil of Changanacherry and all of these who organized this meeting. I wish that Regional Symposium all success and pray to God almighty for his blessing.

With the consent of all of you let me humbly inaugurate this Regional Symposium of PRO ORIENTE 1993. With the allowance of God the Father the grace of the Son and the fellowship of the Holy Spirit be with you all now and evermore. Amen.

Chief Editor Shri K. Mathew

### Felicitation Address

Your Beatitude, Baselios Paulose II, Catholicos of the East,  
Your Grace, Metropolitan Mar Joseph Powathil of Changanacherry,  
Dear Mr. Alfred Stirnemann,  
distinguished theologians, friends and guests!

Its a matter of joy and delight for me as a citizen of Kerala and also as a citizen of the ancient and historic town of Kottayam to say a few words when you are holding this ecumenical session in this small but historical important town.

Here in the small town of Kottayam we have the legal headquarters of several churches. When I say Kottayam I also think of its outskirts. Many of the archbishops are located in and around Kottayam. Several newspapers are located in Kottayam. The largest publishing houses are located in Kottayam and thus it is only be fitting and as a citizen of this place I feel honoured that you have chosen this venue as for discussion of such vital and crucial significance the Christians of Kerala.

First of all let me make it clear that I was given three commanding instructions regarding this short speech which I hold. First I was told that I must make a speech, secondly I was told I must give a message to theologians because I am not competent to give a message to theologians like you and thirdly I was told I must felicitate the members. So I think I will do the first two and leave the message to somebody more worthy than me.

It is nearly several decades as I have been pointed out by the previous speakers that the dialogue of this nature has come into existence and I have no doubt during the last two decades several points of understandings must have been cleared. In my younger days I could remember the heads of the churches as more or less the managing directors of multinational companies. They were more concerned about the market share of their community. Then they were also interested in the distraction of the market share of the other communities. I am very happy and I am very proud and honoured that during my life-time there was a change in attitude of those things which I saw in my younger days at the Christianity as a whole as the responsibility and power to do.

So I feel a session of this kind is of great relevance to the Christian community. I say the word „relevance“ because I want to speak in digress a bit and say about the word „relevance“ a bit. When I think of the Christian unity we have several other aspects to reconsider. I hope you will not mind, if I digress and criticize a bit, and take you around the world in three sentences what is happening all over the world.

The ideologies which threatened Christianity have been destroyed or are in the process of being destroyed. The political scenes have undergone great changes. the complexity and the magnitude of these circumstances are affecting the whole world as like an earthquake. The market economy has come to Russia and has brought in Mafia-rule which is now extending beyond description. There are Mafias going out of Russia to the nearest place for exploitation. The same market economy which is

<sup>2</sup> The Vienna Dialogue, Booklet No 1, p.46

introduced in a communist field. the human values have thus undergone great change during the last few years. That leads us particularly to our country India.

India is passing through the same state of political turmoil you have got on one side the extremist of the majority community and the extremist of the minority community. The Christians being a microscopic minority in the whole of India does not matter much in the all Indian atmosphere. However, Christians being very predominantly placed in Kerala, playing a very vital role not only in politics, but also in the economic and social field, have a great responsibility in these times. I mentioned these two aspects, because we have to ask the Christians: Is Christianity relevant to a situation like this? When I say Christianity is relevant I say the life of the Christians - living in Kerala - is relevant to this political situation. Can we satisfy by our living that Christianity is prepared to stand the great changes which are going to take place in India? When the minority community is fighting against the majority community we are faced with a very difficult situation.

Archbishop Powathil was telling us about the great challenges which are faced by the Christians in this: corruption is rampant. In all walks of life what a Christian can never tolerate whether as an institution or as a newspaper or a bishop or a layman. these things which cannot be tolerated by a Christian. Are we going to practice Christianity that is relevant to this situation. What Christ has said: Give to others what you like others to do for you. When Mary Magdalena was brought before Christ they threw stones who have not committed sins. When we are going to make our Christianity the Christian life relevant to the people of India we have realized that we are living in a very complex field and the great teachings of Christ as a great relevance in the promotion of human values in our country.

Secularism is a great peril, particularly to people of the minority communities like Christians secularism is a real peril. But when we say secularism, we have to understand that in a secular democracy we are expecting certain things, the Christians things, but are we legitimately deserving those things?

Here in the Hindu community there is the pro-arasis and the less-arasis, in the Muslim community the extremist and the less-extremist. In our times the less-extremist were the national Muslims. So these are the complex situations which we - the Christians - have to accept in our community and when the Christians should show an established pattern of life which as mother Teresa interprets the world. We can show by practice what we expect others to do.

That is exactly what Gandhi demanded 100 years ago. We can catch what he said. No individual and no nation can exist in isolation. No nation however great can solve all the problems in its own. Every nation has the duty to give others the best it has. Why? To take from others the best they can offer. This is not the religion of individuals nor of nations. This is true of all religions and is true particular of Christianity. Take from others the best they can offer only, if we give to others the best we can give.

If we want the value of secularism, if we want our life and the human values protected, we have to think aloud. When you theologians think not only on the theological aspects, you should not forget what was the world twenty years ago and what the world is today. It is our duty to combine both and realize and establish the relevance of Christianity, the relevance of Christian life and I am sure the best and the foremost in that direction is the ecumenical unanimity, unity among the Christians

and the rest must follow. I can only pray to God almighty to help you, to make you an instrument of God to make humanity happier, tolerant and service-minded. Ecumenism is right and the correct and the best step in that direction.

Thank you very much for permitting me to speak. I am sorry that I took more than what was needed, but I thought I was confused whether the speech or the felicitation I have combined both. Thank you very much for the honour you have done to me.

*Zacharias Ellupullikattu*

### Appreciation

Your Beatitude, Catholicos of the East, Moran Baselios Paulose II,  
Your Grace, Metropolitan Mar Joseph Powathil,  
PRO ORIENTE Secretary General and Vice-president Alfred Stirnemann,  
Your Graces,  
Your Excellencies,

distinguished members and delegates of the organizing committee and delegates of this PRO ORIENTE symposium.

As we have come to the end of this inaugural session it is my pleasant duty to say an appreciation and gratitude to the distinguished speakers and participants of this session.

I remind at first of the verge of this event. This is the day the Lord has prepared for us. Let us praise and sing and thank to the Lord. Several speakers have emphasized the fact that this symposium is going to be an important event in the history of our church. It is going to bring about the breakthrough in our ecumenical attempts. Let us all hope and pray that the five days of discussions and consultations may bring about the fruit our Lord has wanted namely that we all may be one. Our Lord wanted us to be one but not all to be the same.

We wish to express our gratitude first to His Beatitude who has come all the way from his residence in spite of his health and has given us a very inspiring talk underlying the significance and importance of this symposium. This is suddenly a very magnanimous gesture of his concern for the ecumenical movement and the support he has been giving to the ecumenical movement in Kerala.

We are aware and we deeply appreciate the contributions His Beatitude is making in this field of ecumenism and in the name of all present here and especially in the name of the organizing committee. Archbishop Mar Joseph Powathil is the president of the organizing committee, but we know that except of his initiative this symposium would not have taken place here today. His Grace Archbishop Mar Joseph Powathil is the chairman of the commission for ecumenism of the Syro Malabar Church. Ever since he has been elected as the chairman of this commission he has been pursuing the goals of ecumenism with absolute dedication and honesty and has been responsible for conducting regular ecumenical consultations

among the Christian churches. He has been present in the 1988 PRO ORIENTE consultation held in Vienna and he has now taken the initiative to have this symposium conducted here today.

Only six months ago His Grace had asked us about the possibility of conducting this consultation here and we are surprised that the efficiency and the dynamism of His Grace in organizing this paying every attention to the minor details and every aspect of it today as presided of this meeting he has delivered an inspiring speech setting the tone and direction of our consultation and the goals of this ecumenical movement and he has particularly stressed the need of Christians uniting together to fight against the evils of the society.

In the name of all present here and of the organizing committee I extend to His Grace our sincere and deep gratitude.

Alfred Stirnemann is the Secretary General and Vice-president of PRO ORIENTE and for several years he has been chiefly responsible for the activities of PRO ORIENTE. We are really privileged to have the meeting here under the auspices of the PRO ORIENTE foundation and Mr. Stirnemann has given us the messages from the various dignitaries from Europe and has highlighted the goals of this Kottayam assembly and we extend to him our sincere and deep felt thanks.

Mr. K. Mathew, chief editor of Malayala Manorama, who has given us a speech and felicitation has also stressed the importance of this meeting. We know the wonderful service Malayala Manorama is doing for the Christians at large and for the ecumenical movement and we appreciate the great service it is doing us and in the name of all present here I extend to him our heartily and sincere thanks.

I extend to all of you, to all Archbishops and Bishops, to all the members of the organizing committee, Standing Committee and all the delegates our sincere thanks for participating in this inauguration. Let us all hope and pray that meeting will provide further impulses for the ecumenical movement and succeed in bringing about new and positive advances in reconciliation and mutual understanding between the Christian churches.

# SAPRA

## (Morning Liturgy, Syro-Malabar Church)

(An opening hymn may be sung followed by 'Kiss of Peace')

- C. അത്യുന്നതങ്ങളിൽ ദൈവത്തിനു സ്തുതി ... (3)  
[Glory to God in the highest]
- R. ആമ്മേൻ ... (3)
- C. ഭൂമിയിൽ മനുഷ്യർക്കു സമാധാനവും പ്രത്യാശയും എപ്പോഴും എന്നേക്കും.
- R. ആമ്മേൻ.
- C. സ്വർഗ്ഗസ്ഥനായ ഞങ്ങളുടെ പിതാവേ [Our Father...] (സമൂഹവും ചേർന്ന്) / അങ്ങയുടെ നാമം പൂജിതമാകണമേ / അങ്ങയുടെ രാജ്യം വരണമേ / അങ്ങ പരിശുദ്ധൻ, പരിശുദ്ധൻ, പരിശുദ്ധൻ. / സ്വർഗ്ഗസ്ഥനായ ഞങ്ങളുടെ പിതാവേ / അങ്ങയുടെ മഹത്ത്വത്താൽ / സ്വർഗ്ഗവും ഭൂമിയും നിറഞ്ഞിരിക്കുന്നു. / മാലാഖമാരും മനുഷ്യരും / അങ്ങ പരിശുദ്ധൻ, പരിശുദ്ധൻ, പരിശുദ്ധൻ / എന്ന് ഉദ്ഘോഷിക്കുന്നു. / സ്വർഗ്ഗസ്ഥനായ ഞങ്ങളുടെ പിതാവേ / അങ്ങയുടെ നാമം പൂജിതമാകണമേ / അങ്ങയുടെ രാജ്യം വരണമേ / അങ്ങയുടെ തിരുമനസ്സ് / സ്വർഗ്ഗത്തിലെപ്പോലെ ഭൂമിയിലുമാകണമേ.  
ഞങ്ങൾക്കു ആവശ്യമായ ആഹാരം / ഇന്നു ഞങ്ങൾക്കു തരണമേ. / അങ്ങളുടെ കടക്കാരോട് / ഞങ്ങൾ ക്ഷമിച്ചിരിക്കുന്നതുപോലെ / അങ്ങളുടെ കടങ്ങളും പാപങ്ങളും ഞങ്ങളോടും ക്ഷമിക്കണമേ. / അങ്ങളെ പ്രലോഭനത്തിൽ ഉൾപ്പെടുത്തരുതേ / ദുഷ്ടാരൂപിയിൽനിന്നു അങ്ങളെ രക്ഷിക്കണമേ. / എന്തുകൊണ്ടെന്നാൽ / രാജ്യവും ശക്തിയും മഹത്ത്വവും / എന്നേക്കും അങ്ങയുടേതാകുന്നു. / ആമ്മേൻ.
- C. പിതാവിനും പുത്രനും പരിശുദ്ധാത്മാവിനും സ്തുതി.
- R. ആദിമുതൽ എന്നേക്കും ആമ്മേൻ.
- C. സ്വർഗ്ഗസ്ഥനായ ഞങ്ങളുടെ പിതാവേ / (സമൂഹവും ചേർന്ന്) അങ്ങയുടെ നാമം പൂജിതമാകണമേ / അങ്ങയുടെ രാജ്യം വരണമേ / അങ്ങ പരിശുദ്ധൻ, പരിശുദ്ധൻ, പരിശുദ്ധൻ. / സ്വർഗ്ഗസ്ഥനായ ഞങ്ങളുടെ പിതാവേ / അങ്ങയുടെ മഹത്ത്വത്താൽ / സ്വർഗ്ഗവും ഭൂമിയും നിറഞ്ഞിരിക്കുന്നു. / മാലാഖമാരും മനുഷ്യരും / അങ്ങ പരിശുദ്ധൻ, പരിശുദ്ധൻ, പരിശുദ്ധൻ / എന്ന് ഉദ്ഘോഷിക്കുന്നു.

- D. Let us pray; peace be with us.
- C. Lord, all the creatures praise and worship you with rejoicing. For, you have created them by your infinite and incomprehensible mercy and you provide for them in miraculous ways. Source of all creation and protector of our souls, Lord and God, Father, Son and Holy Spirit, for ever.

R. Amen.

D. (Ps. 100) Make a joyful noise to the Lord, all you lands / (Qanona) Lord, the Giver of light, we praise you.

R. (in alternating groups) Make a joyful noise to the Lord, all you lands. / Serve the Lord with gladness; / come before his presence with singing.

Know that he is the Lord our God; / it is he who has made us, / and not we ourselves; we are his people, / and the sheep of his pasture.

Enter into his gates with thanksgiving, / and into his courts with praise; / be thankful to him and bless his name.

For the Lord is good; / his mercy is everlasting; / and his truth endures to all generations.

Glory be to the Father and to the Son and to the Holy Spirit / From all eternity and for ever. Amen.

D. Make a joyful noise to the Lord, all you lands. / (Qanona) Lord, the Giver of light, we praise you.  
Let us pray; peace be with us.

C. Lord, we worship you and praise your holy name; for, you are the Lord and Creator of all. Father, Son and Holy Spirit, for ever.

R. Amen.

D. (Ps. 91) He who dwells in the protection of the most High / shall abide under the shadow of the Almighty / (Qanona) Our Saviour Jesus Christ, praiseworthy is the hope in you.

R. (in alternating groups) He who dwells in the protection of the most High / shall abide under the shadow of the Almighty.

I will say of the Lord, / He is my refuge and my fortress; / my God, in him will I trust.

Surely he will deliver you / from the snare of the fowler, / and from vain gossip.

He will cover you with his feathers, / and under his wings you shall trust; / his truth shall be your shield and buckler.

You shall not be afraid / for the terror by night, / nor for the arrow that flies by day.

Nor for the conspiracy / that spreads in darkness; nor for the pestilence / that wastes at noonday.

Thousands shall fall at your side, / and ten thousands at your right hand; / but it shall not come near you.

Only with your eyes shall you behold / the reward of the wicked.

For you, O Lord, are my trust; / you have established your habitation in the highest.

No evil shall befall you, / neither shall any plague come near your dwelling.

For he shall give his angels charge over you / to keep you in all your ways.

They shall bear you up in their hands, / lest you dash your foot against a stone.

You shall tread upon the viper and adder; / you shall trample under foot / the lion and the great serpent.

Because he has loved me, / therefore will I deliver him; I will set him on high / because he has known my name.

He shall call upon me, / and I will answer him; / I will be with him in trouble; / I will deliver him and honour him.

With long life will I satisfy him, / and show him my salvation.

Glory be to the Father and to the Son and to the Holy Spirit / From all eternity and forever, Amen.

D. He who dwells in the protection of the most High / shall abide under the shadow of the Almighty / (Qanona) Our Saviour Jesus Christ, praiseworthy is the hope in you.

Let us pray; peace be with us.

C. Lord, your providence is most praiseworthy. Those who depend on you and call upon your name in prayer will never be disappointed. Lord of all, Father, Son and Holy Spirit, Forever.

R. Amen.

(Ps. 116) Praise the Lord, all you nations; / praise him, all you people.

For his merciful kindness is great toward us; / and the truth of the Lord endures for ever. / Praise the Lord.

Glory be to the Father and to the Son and to the Holy Spirit / From all eternity and for ever, Amen.

D. (Qanona) Let us praise the Lord at every breath; / we praise you, Jesus Christ the light.

Let us pray; peace be with us.

C. Lord, remembering your infinite and incomprehensible mercy, the whole creation is bound to praise you and worship you, Father, Son and Holy Spirit, for ever.

R. Amen.

R. സപ്പാധിപനാം കത്താവേ,  
നിന്നെ വണങ്ങി നമിക്കുന്നു  
ഈശോനാഥാ, വിനയമൊടെ  
നിന്നെ നമിച്ചു പുകഴ്ത്തുന്നു.

[Lord of all we do praise you  
Jesus Christ we exalt you  
You give body resurrection  
Granting soul your salvation]

മർത്യൻ നിത്യമഹോന്നതമാ-  
മൃതമാനം നീയരുളുന്നു  
അക്ഷയമവനുടെയാത്മാവി-  
ന്നുത്തമരക്ഷയുമേകുന്നു.

C. കത്താവേ, പ്രഭാതത്തിൽ ഞാൻ ഒരുങ്ങി അങ്ങേ പക്കൽ വരുന്നു.  
എന്റെ പ്രാർത്ഥന കേൾക്കണമേ.

സപ്പാധിപനാം കത്താവേ,  
.....

R. പിതാവിനും പുത്രനും പരിശുദ്ധാത്മാവിനും സ്തുതി.  
ആദിമുതൽ എന്നേക്കും, ആമ്മേൻ.

സപ്പാധിപനാം കത്താവേ,  
.....

D. Let us pray; peace be with us.

C. Eternal God, King most High, you are the resuscitator of our bodies and the Saviour of our souls. We worship you and we glorify you. Father, Son and Holy Spirit, for ever.

R. Amen.

D. (Ps. 51) Have mercy on me, O God, / according to your loving kindness; / according to the multitude of your tender mercies / blot out my sins. / (Qanona) Lord, have



mercy on me; / God, have mercy on me, Lord have mercy on me.

(in alternating groups) Have mercy on me, O God, / according to your loving kindness; / according to the multitude of your tender mercies / blot out my sins.

Wash me thoroughly from my iniquity, / and cleanse me from my sin;

For I acknowledge my transgressions, / and my sin is ever before me.

Against you, you only, have I sinned, / and done that which is evil in your sight; / for you will be justified in your reproof, / triumphant in your judgements.

Glory be to the Father and to the Son and to the Holy Spirit. From all eternity and for ever, Amen.

D. Have mercy on me, O God, / according to your loving kindness; / according to the multitude of your tender mercies / blot out my sins. / (Qanona) Lord; have mercy on me; / God, have mercy on me; / Lord, have mercy on me.

തെശ്ശബൊഹത്താ

(രീതി : മരിയാമ്പ് സപ്രാ .. ബ്ലാത്താൻ സപ്രാ....)

അഖിലേശാ, നിൻ തിരുമുഖിൽ  
സ്നേഹം ഞങ്ങളുണർന്നു  
സ്തുതിഗീതങ്ങൾ പാടുന്നു.  
കർത്താവേ, നിൻ കൃപയാലേ  
സ്രഷ്ടാവാം നിൻ കാരുണ്യം  
ഞങ്ങൾ വാഴ്ത്തിടമെന്നാളും.

രക്ഷകനേ, നിൻ കരമിവരെ  
സദയം താങ്ങുന്നതിനീശം,  
സത്യം കാത്തുനയിക്കുന്നു.  
കർത്താവേ, നിൻ ദൈവത്വം  
ആരാധിച്ചു വണങ്ങിടമീ  
ഞങ്ങളിലനിശം കനിയണമേ.

നരവംശത്തിനുത്തമമാം  
ശരണം നാഥാ, നീയല്ലോ  
ചൊരിയണമേ തവ ശാന്തി സദാ.  
പരിപാവനമാം ത്രിത്വത്തിൻ  
നാമം നിത്യം വാഴ്ത്തിടവാൻ  
നരൻ പുരോഗതി നല്ലണമേ!

D. Let us pray; peace be with us.

C. Jesus Christ, the hope of human race and the harbour of peace, give us your peace and comfort so that we may praise you all the days of our life, Lord of all, for ever.

R. Amen.

D. ശബ്ദമുയർത്തിപ്പാടിടവിൻ  
സർവ്വരുമൊന്നായ് പാടിടവിൻ  
എന്നെന്നും ജീവിക്കും  
സർവ്വേശ്വരനെ വാഴ്ത്തിടവിൻ.

R. പരിപാവനനാം സർവ്വേശാ, [Holy, holy, God of all  
പരിപാവനനാം ബലവാനേ Holy, holy, Mighty One  
പരിപാവനനാം അമർത്യനേ, Holy, holy, Immortal  
നിൻകൃപ ഞങ്ങൾക്കേകണമേ. Have Lord mercy on us all]

C. പിതാവിനും പുത്രനും പരിശുദ്ധാത്മാവിനും സ്തുതി.

പരിപാവനനാം സർവ്വേശാ,  
.....

R. ആദിമുതൽ എന്നേക്കും ആമ്മേൻ.

പരിപാവനനാം സർവ്വേശാ,  
.....

D. Let us pray; peace be with us.

C. Lord, Your name is holy; Good One, Your mercy is infinite; shower your blessings on us sinners who call upon your name and pray. Father, Son and Holy Spirit, forever.

R. Amen.

ഗാനം

ഏഴുതീ നരകലരക്ഷകനാം  
 മിശിഹാരാജൻ തൻ മൊഴികൾ  
 സുവിശേഷത്തിൻ തിരുഗ്രന്ഥം  
 പരിശുദ്ധാത്മനിവേശത്താൽ  
 യുദ്ധോസഭയിൽ മത്തായി  
 മർക്കോസ് റോമിലെ ജനതയ്ക്കായ്  
 ലൂക്കാ ഈജിപ്റ്റിലെ സഭയിൽ  
 യോഹന്നാൻ ഏഫെസ്യസിൽ  
 നാഥാ, ജനതയിടീഗ്രന്ഥം  
 ധ്യാനിപ്പൂ; നിൻ മഹിമകളെ  
 മന്നിതിൽ വാഴ്ത്തി നമിക്കുന്നു.

Gospel reading : Jn. 17: 1-11

KARUZUTHA

- D. Let us all with repentance and earnestness pray, saying:  
Our Lord, have mercy on us!
- R. Have mercy on us, O Lord.
- D. Father of mercies, and God of all solace, we beseech you.
- R. Have mercy on us, O Lord.
- D. For the peace, harmony and stability of the whole world  
and of all Churches we beseech you.
- R. Have mercy.....
- D. For our country and for all countries and for the faithful  
that dwell therein, we beseech you.
- R. Have mercy.....
- D. For a lasting peace, for the Church, and a life without sins  
all through our life, we beseech you.
- R. Have mercy.....

- D. For remission of sins, and those things which help our life  
and please your divinity, we beseech you.
- R. Have mercy.....
- D. For the success of this Pro-oriente Ecumenical Symposium,  
for all those who work for this, for all those who are  
gathered here, we beseech you.
- R. Have mercy.....
- D. Let us commend ourselves and each one of us to the Father  
and to the Son and to the Holy Spirit.
- R. To You, O Lord, Our God.

ബുദ്ധിമുട്ടാതെ സപ്രാ (പ്രഭാതകീർത്തനം)

(രീതി: മെത്താൽദ്.....മറിയം ബുസുൽത്താ ...)

- |   |   |
|---|---|
| <p>(1)<br/>                 പുലരിപ്രഭയിൽ കർത്താവേ,<br/>                 സാമോദം നിൻ ദാസരിതാ<br/>                 സൃഷ്ടിക്കുവിലം രക്ഷകനാം<br/>                 നിൻസ്തുതിഗീതം പാടുന്നു.<br/>                 സകലേശാ, നിൻ കൃപയാലേ<br/>                 ശാന്തിനിറഞ്ഞൊരു ദിനവും നീ<br/>                 പാപപ്പൊറ്റിയുമരുളണമേ<br/>                 നന്മയിലൂടെ നയിക്കണമേ.</p> | <p>(2)<br/>                 ശരണം പൊലിയാതെന്നാളം<br/>                 സുതരക്കൊത്തരുളീടണമേ<br/>                 ഞങ്ങൾക്കെതിരായൊരുനാളം<br/>                 വാതിലടയ്ക്കരുതവിലേശാ.<br/>                 നരവംശത്തിൻ വൈകല്യം<br/>                 അറിയും താതാ കനിയണമേ<br/>                 അർഹതനോക്കാതവിലുമായ്<br/>                 പ്രതിസമ്മാനം നല്ലണമേ.</p>                         |
| <p>(3)<br/>                 സ്നേഹവുമൈക്യവുമന്യൂനം<br/>                 ശാന്തിയുമിവിടെ വിതയ്ക്കണമേ<br/>                 അജപാലനമൊരു കറവെന്യേ<br/>                 ഫലമേകാനിടയാക്കണമേ.<br/>                 ആരോഗ്യം നരനേകണമേ<br/>                 രോഗികളെ സുഖമാക്കണമേ<br/>                 മർത്യഗണത്തിൻ പാപങ്ങൾ<br/>                 കഴുകി വിശുദ്ധി വളർത്തണമേ.</p>        | <p>(4)<br/>                 അനുരാപികളെ കൈക്കൊൾവാൻ<br/>                 വാതിൽ തുറന്നു പ്രതീക്ഷിക്കും<br/>                 കരുണാമയനൊടു പാപത്തിൻ<br/>                 പൊറ്റി നമുക്കുമിരുന്നീടാം.<br/>                 ദിനമനു ഞങ്ങൾ വാശാനം<br/>                 ചെയ്യുന്നെങ്കിലുമപരാധം<br/>                 പെരുകിവരുന്നൂ കർത്താവേ,<br/>                 കനിവിൻ കിരണം ചൊരിയണമേ.</p> |

D. Let us pray; peace be with us.

C. Lord, you are just and good; you are a treasure of mercy and your name is holy; shower the sweetness of your love on us your worshippers who call on your name in prayer. Protect us from all dangers and keep us safe in the shade of your loving providence. Father, Son and Holy Spirit, forever.

R. Amen. Bless, O Lord.

C. Lord, may the mysterious power, infinite blessing and increasing help of your glorious Trinity be given to us. May the prayers of the Holy Virgin Mary, St. Joseph and the Blessed Apostles, the intercession of our father St. Thomas, St. George and other martyrs, the patron of this church, the confessors and all Saints, help us. May these be our refuge, help and protection from the evil one and all his army, and lead us to eternal happiness. Father, Son and Holy Spirit, forever.

R. Amen. Bless, O Lord.

C. (Huttamma) Our Lord and our God, comfort the afflicted, heal the sick and protect the poor. Give repentance to sinners, heavenly glory to the dead and happiness to the just. Bless abundantly all of us who are fortunate to see daybreak once again, now, always and + forever.

R. Amen.

Kiss of Peace.

## ORDER OF WORSHIP

(Marthoma Syrian Church)

Hymn: Halleluiah!—Halleluiah!- Halleluiah! — Amen.

1. Anputhingidum Nal Ananthapithave! — Halleluiah
2. Krupaniranjidum Nal Christukarthave! — Halleluiah
3. Visudhi nalkidum Nal Parishudhathmave!— Halleluiah
4. Thatha Suthatmavam Dhaivathrieka! — Halleluiah

Kauma: An act of adoration.

P. Glory be to the Father our Creator, glory to the Son our Redeemer. glory to the Holy Spirit our sanctifier.

C. As it was in the beginning, is now and ever shall be to the end of ages. Amen.

P. Holy, Holy, Holy, Lord! God of power and might, heaven and earth are full of your glory. Hosanna in the highest.

C. Blessed is he that has come and is to come again in the name of the Lord. Hosanna in the highest.

P. Holy art thou, O God.

C. Holy art thou, Almighty Lord (to be repeated thrice)

P. Holy art thou, Immortal Lord.

C. O Lord the Messiah, who was † crucified for us, have mercy on us.

P. O Lord, have mercy on us.

C. O Lord, have mercy on us and bless us.

P. O Lord, accept our prayers and worship and have mercy on us.

C. Glory be to you, O God,

P. Glory be to you, O Creator

C. Glory be to you. O King, the Messiah, who has mercy on us sinners. Bless us, O Lord.

P. Our Father! who art in heaven,

All. Hallowed be thy name, Thy Kingdom come, Thy will be done, on earth as it is in heaven. Give us this day our daily bread, and forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil. For thine is the Kingdom, and the Power and the Glory for ever and ever. Amen.

### Opening Prayer

O God, our creator, redeemer and sustainer we your children, as a faith community with rising hope stand before your Holy presence. We acknowledge you as our Lord and God as with Thomas, the Apostle, through whom we received the message of thy Kingdom in this land. Open our eyes and enable us to see who you are and who we are. So that we may be strengthened for your mission with a renewed vision. Help us Oh Lord! to realize your continued presence amidst us, in our fellowship and deliberation and we may bring all honour and glory, majesty and power to you alone, Father, Son and Holy Spirit world with out end. Amen.

*(A moment of silence)*

Let us explore in quietness and try to sense the reality of the presence of God and the realities of the world in and around us.

### Litany of Confession:

1. Lord! You have prayed that 'they may be one as we are one'.

We confess that we have indulged in dissensions and divisions. Lord! forgive us for not listening to your prayer.

2. Lord! you have commanded that 'you love one another as I have loved you'.

We confess that we have gone astray with selfish ends and selfish ways. Lord forgive us for not obeying your command.

3. Lord you have pronounced that 'If any one serves me he must follow me'.

We confess that we have been in the pursuit of position, prestige and power.

Lord! forgive us for misinterpreting your exhortation and the servant nature of ministry.

4. Lord! you have commissioned us saying that "You shall be witnesses to the end of the earth".

We confess that we have been indifferent and irresponsible towards our calling.

Lord forgive us for not responding to your commission.

### Unison:

Gracious Father, forgive our sins, widen our horizon, enlarge our vision and help us to genuinely live in harmony with the demands of the Gospel. Amen.

### Thanksgiving:

The Magnificat.

P. My soul magnifies the Lord and my spirit rejoices in God my saviour.

C. For he has regarded the low estate of his handmaiden, for behold henceforth all generation will call me blessed.

- P. For he who is mighty has done great things for me, and holy is his name.
- C. And his mercy is on those who fear him from generation to generation.
- P. He has shown strength with his arm, he has scattered the proud in the imagination of their hearts.
- C. He has put down the mighty from their thrones, and exalted those of low degree.
- P. He has filled the hungry with good things, and the rich he has sent empty away.
- C. He has helped his servant Israel in remembrance of his mercy, as he spoke to our fathers to Abraham and to his posterity for ever.
- P. Glory be to the Father, to the Son and to the Holy Spirit.
- C. As it was in the beginning, is now and ever shall be world without end. Amen.

**Hymn:**

*Sarva loka srushtavakum sarvathinnum Natha!  
Sarva srushtikalum vazhthi vannikkum Mahesha!*

Cong. *Vazhthidunnu Vazhthidunnu Nanniyodadiyar  
Keerthikunnu Khozhikunnu Arthumodamode.*

*Vriksha Sasyadikalkellam Bhangiye nalkunna  
Akshayanam Devadeva! Pahimam Mahesha!  
Vazhthidunnu.....*

*Swargathilum Bhoomiyilum Sarvalokangalilum  
Stothrathinnu Yogyanaya Keerthiman Mahesha!  
Vazhthidunnu.....*

*Moonulakum Ninte Padam Thannil Vanangidum  
Ninmahathuam Velippedum Aa dinam Mahesha!  
Vazhthidunnu.....*

Reading : Jn. 17:20-26.

**Intercession:**

1. Look with mercy, O Lord, on your Holy Church throughout the world, Heal her divisions, guide and prosper all endeavours for unity and concord among the churches. We pray for the people, Bishops, priests and deacons and for all who guide the church. Give to each one your Holy Spirit that they may diligently work in your vineyard.

Cong. Kurie-la-ison.

2. O Lord, we remember the mother of our Lord, the Blessed Virgin Mary, who is worthy to be blessed of all generations of the earth. We call to mind the holy prophets, the Apostles especially St. Thomas the Apostle of India, preachers, the evangelists, the martyrs, the confessors and all the Saints. Make us worthy, O Lord, to follow in their footsteps.

Cong. Kurie-la-ison.

3. Lord, we remember the three Councils of Nicea, Constantinople and Ephesus and all the holy fathers who participated in them. Lord, grant us grace that we may obey and follow their true doctrines.

Cong. Kurie-la-ison.

4. Remember, O Lord, all who exercise authority in our country, especially the President, the Prime Minister and pray for all who hold offices in the state. Help them to put their trust in you and to seek your wisdom and strength. Impart in them the spirit of justice and *shalom* and guide them in all their deliberations and decisions.

Cong. Kurie-la-ison.

5. O Lord we remember for all who are engaged in agricultural labour, trade and industry and technology. Help

them to be faithful in their work. Grant to all who are engaged in educational work, knowledge and understanding that they may be engaged in the ministry of your Kingdom.

Cong. Kurie-la-ison.

6 Lord, in the last day when You raise and gather all the faithful who are departed and fallen asleep in the true faith, grant that we also may with them be counted worthy of remission of our sins and be gathered in your Heavenly kingdom.

Cong. Kurie-la-ison. (Three times)

**An act of commitment:**

Unison: O Lord of the Universe, we are not alone; we live in Your world. We believe in You, who has come to us in Jesus Christ to reconcile, to challenge and to make us new creation.

We trust in You, who calls us to be the Church, to love, to respect and to serve others, to seek justice and resist evil, to proclaim Jesus the crucified and the risen, our judge and our hope; Amen.

**Benediction:**

The peace of God that passes all understanding will keep your hearts and minds in the knowledge and love of our Lord Jesus Christ. And the blessing of God, the Father, the Son and the Holy Spirit be upon us and remain with us, now and for ever. Amen.

**Kiss of Peace:**

In the love of Lord let us greet one another in peace.  
(The congregation may repeat the following prayer while passing peace one to another).

May the love and Peace of our Lord Jesus Christ abide with us for ever. □□

# Syrian Orthodox Service

- L. പിതാവിനും പുത്രനും പരിശുദ്ധ റൂഹായ്ക്കും സ്തുതി.
- P. ആദിമുതൽ എന്നെന്നേക്കും തന്നെ ആമ്മീൻ.
- L. തന്റെ സ്തുതികളാൽ ആകാശവും ഭൂമിയും നിറഞ്ഞിരിക്കുന്ന ബലവാനായ ദൈവംതമ്പുരാൻ പരിശുദ്ധൻ പരിശുദ്ധൻ പരിശുദ്ധൻ ഉയരങ്ങളിൽ സ്തുതി.
- P. ദൈവമായ കർത്താവിന്റെ തിരുനാമത്തിൽ വന്നവനും വരുവാനിരിക്കുന്നവനുമായവൻ വാഴ്ത്തപ്പെട്ടവനാകുന്നു. ഉയരങ്ങളിൽ സ്തുതി.
- L. ദൈവമേ നീ പരിശുദ്ധനാകുന്നു.
- P. ബലവാനേ നീ പരിശുദ്ധനാകുന്നു. മരണമില്ലാത്തവനേ നീ പരിശുദ്ധനാകുന്നു. ഞങ്ങൾക്കുവേണ്ടി കുരിശിനെപ്പൊട്ടവനേ ഞങ്ങളുടെമേൽ കരുണ ചെയ്യണമെ (3)
- L. ഞങ്ങളുടെ കർത്താവേ ഞങ്ങളുടെമേൽ അനുഗ്രഹം ചെയ്യണമേ.
- P. ഞങ്ങളുടെ കർത്താവേ കൃപയുണ്ടായി ഞങ്ങളുടെമേൽ അനുഗ്രഹം ചെയ്യണമേ. ഞങ്ങളുടെ നമസ്കാരവും ശുശ്രൂഷയും കൈക്കൊണ്ടു് ഞങ്ങളുടെമേൽ അനുഗ്രഹം ചെയ്യണമെ.
- L. ദൈവമേ നിനക്കു സ്തുതി.
- P. സൃഷ്ടിതാവേ നിനക്കു സ്തുതി. പാപികളായ തന്റെ അടിയാരോടു കരുണ ചെയ്യുന്ന മശിഹാ രാജാവേ നിനക്കു സ്തുതി. ബാറക്മോർ.
- L. സ്വർഗ്ഗസ്ഥനായ ഞങ്ങളുടെ പിതാവേ!
- P. നിന്റെ തിരുനാമം പരിശുദ്ധമാകപ്പെടേണമെ നിന്റെ രാജ്യം വരേണമെ. നിന്റെ തിരുവിഷ്ണു സ്വർഗ്ഗത്തിലേപ്പോലെ ഭൂമിയിലും ആകേണമെ. ഞങ്ങൾക്കു് ആവശ്യമുള്ള ആഹാരം ഞങ്ങൾക്കു് തരേണമെ. ഞങ്ങളുടെ കടക്കാരോടു ഞങ്ങൾ ക്ഷമിച്ചതുപോലെ ഞങ്ങളുടെ കടങ്ങളും പാപങ്ങളും ഞങ്ങളോടു് ക്ഷമിക്കേണമെ. പരീക്ഷയിലേക്കു ഞങ്ങളെ പ്രവേശിപ്പിക്കരുതേ. പിന്നെയോ തിരുപ്പെട്ടവനിൽനിന്നും ഞങ്ങളെ രക്ഷിച്ചുകൊള്ളേണമെ. എന്തുകൊണ്ടെന്നാൽ രാജ്യവും ശക്തിയും മഹത്വവും എന്നെന്നേക്കും നിനക്കുള്ളതാകുന്നു ആമ്മീൻ.

**പ്രാർത്ഥന**

ഞങ്ങളുടെ ദൈവമായ കർത്താവേ, ഈ സമയത്തു് ഞങ്ങൾ നിങ്കലേക്കു നോക്കി അപേക്ഷിക്കുന്നു. കർത്താവേ, നിന്നെ ശുശ്രൂഷിക്കുവാൻ ഞങ്ങളെ ഉണർപ്പുള്ളവരാക്കണമെ. 'ഞാൻ ലോകത്തിന്റെ വെളിച്ചമാകുന്നു' എന്ന് അരുളിയ ഞങ്ങളുടെ മശിഹാതമ്പുരാനെ, നിന്റെ പ്രകാശത്താൽ ഞങ്ങളെ പ്രകാ

ശിപ്പിക്കണമെ. കർത്താവേ, നിന്റെ സ്വർഗ്ഗീയമായ സ്നേഹം ഞങ്ങളിൽ നിറയ്ക്കണമെ. പരസ്പരം സ്നേഹിക്കുവാനും, തമ്മിൽ തമ്മിൽ ഭാരങ്ങളെ ചുമക്കുവാനും ഞങ്ങളെ പഠിപ്പിക്കണമെ. നീ ഞങ്ങൾക്കു തന്നതായ സ്വർഗ്ഗീയ സ്നേഹവും സമാധാനവും, ലോകത്തിനു പകർന്നുകൊടുക്കുവാൻ ഞങ്ങൾക്കു ഇടയാക്കണമെ. ഞങ്ങളുടെ നല്ല പ്രവൃത്തികളെക്കണ്ടു് മറുത്തുവർ നിന്നെ സ്തുതിക്കുവാൻ തക്കവണ്ണം നിന്റെ മഹാകരുണയാൽ സംഗതിയാക്കണമെ. പിതാവും പുത്രനും പരിശുദ്ധ റൂഹായുമായുള്ളൊന്നേ, ഞങ്ങളുടെ ആയുഷ്കാലം മുഴുവനും, പൈശാചികബന്ധനത്തിൽനിന്നും മോചിതരായി, നിന്നിലുള്ള സ്നേഹത്തിൽ വളരുവാൻ കൃപയരുളണമെ.

ജനം: ആമ്മീൻ.

ഗാനം

9. വെളിവിനിയോഗത്തോടൊന്നിടയിൽ വെളിവാൽ കാണുന്നു  
വെളിവിനിയോഗത്തിലാധാരമതാം-വെളിവും നീ  
കാണുവാൻ ഞങ്ങളെ നീ-താ-തൻ  
കതിരേ! ശോഭിപ്പി-ക്കെ-ന്നും.
10. വെളിവിൻതട്ടിൽ വസിക്കും പുണ്യനിയോഗം!- പരിശുദ്ധാ!  
വേണ്ടാക്കപ്പെട്ടവീണ്ടുചിന്തയുമടിയൊ-രീന്നൊഴിക്ക  
സൽക്രിയകൾക്കു മന:-ശു-ദ്ധയാ  
സംഗതി വരണേ ഞ-ങ്ങൾക്കു്.
11. ഹാബേലിൻ കത്തോടും നോഹിനുടേ-കാഴ്ചയത്രും  
അബ്രഹാംതൻ ബലിയും കൈക്കൊണ്ടു-കർത്താവേ!  
നോമ്പും പ്രാർത്ഥനയും-കൈ-ക്കൊ-  
ണ്ടൻപാലടിയാരേ-കാ-ക്ക.
12. മോചനമതിനായ് പാപികളേ! വരുവിൻ-യാചിപ്പിൻ  
മുട്ടുന്നോർക്കു തുറന്നിടമേ നാഥൻ-തൻവാതിൽ  
യാചിക്കുന്നോൻ പ്രാ-പിക്കും  
അന്വേഷിപ്പോൻ കൈ-ക്കൊള്ളും.

(പാർത്ഥന

L. തന്റെ ഉദയത്താൽ പാപാസകാരത്തെ നീക്കി, ലോകത്തെ പ്രകാശിപ്പിച്ച കർത്താവേ, നിന്നെ യഥാർത്ഥമായി കാണുവാൻ ഞങ്ങളുടെ ഹൃദയകണ്ണുകളെ പ്രകാശിപ്പിക്കണമെ. നിന്നിൽനിന്നും സ്വർഗ്ഗീയപ്രകാശത്തെ ഞങ്ങൾ ആർജ്ജിച്ചു സ്വർഗ്ഗീയതേജസ്സിൽ നിറയുവാൻ ഞങ്ങളെ യോഗ്യരാക്കണമെ. നീ ഞങ്ങളുടെ പ്രത്യാശാകേന്ദ്രവും, ഞങ്ങളുടെ രക്ഷ

കനും, വീണ്ടെടുപ്പുകാരനും ആകുന്നുവല്ലോ. ഞങ്ങൾ നിനക്കും നിന്റെ പിതാവിനും പരിശുദ്ധാത്മാവിനും സ്തുതിയും സ്തോത്രവും കരേറും. ആയതു് ഇപ്പോഴും എല്ലായ്പ്പോഴും ഏനേക്കും തന്നെ.

P. ആമ്മീൻ.

- 1 യാഹൊന്ന ദൈവമെന്നിടയനഹോ  
യാതൊരു കറവുമില്ലെന്നിനിയും  
പച്ചപ്പുൽപ്പുറത്തെന്നെ കിടത്തുന്നവൻ  
നിശ്ചലജലമെന്നെ കടിപ്പിക്കുന്നു.
- 2 സന്തതമെന്നുള്ള തണുപ്പിക്കുന്നു  
നിൻ തിരുപാതയിൽ നടത്തുന്നെന്നെ  
കൂരിരൾ താഴ്വരയതിൽ നടന്നാൽ  
സാരമില്ലെന്നിക്കൊരു യേവുമില്ല
- 3 ഉന്നതനെന്നോടുകൂടെയുണ്ടു്  
തന്നിടുന്നാശ്വാസം തൻ വടിയാൽ  
എന്നിക്കൊരുവിരുന്നവൻ ഒരുക്കിടുന്നു  
എന്നുടെ വൈരികളിൽ നടവിൽ
- 4 ശിരസ്സിനെ അഖിലവും അനുദിനവും  
പൂശുന്നു സൗരഭ്യതൈലമതാൽ  
എന്നുടെ പാനപാത്രം ദിനവും  
ഉന്നതൻ കരുണയാൽ കവിഞ്ഞിടുന്നു
- 5 നന്മയും കരുണയും എന്നായുസ്സിൽ  
പിന്തുടർന്നിടുന്നു അനുദിനവും  
സ്വർഗ്ഗലോകാലയം തന്നിലീ ഞാൻ  
ദീർഘകാലം വസിക്കും ശുഭമായു്

പട്ടക്കാരൻ: സർവ്വശക്തനായ കർത്താവേ നിന്നെ സ്തോത്രം ചെയ്യുവാൻ ഞങ്ങളുടെ അധരങ്ങൾക്കു് ശക്തി നല്കണമെ. നിന്നെ സ്തുതിക്കുകയും നിന്റെ ദിവ്യകല്പനകളെ ആചരിക്കയും ചെയ്യുന്ന നിന്റെ ശരീരമാകുന്ന പരിശുദ്ധ സഭയിൽ പരിപൂർണ്ണ സമാധാനവും ഐക്യവും നല്കണമെ. അതിനെതിരായി നില്ക്കുന്ന പൈശാചികശക്തികളെ അവിടുന്ന് മായിച്ചുകളയണമെ. ഞങ്ങൾ നിരന്തരം നിന്നെയും നിന്റെ പിതാവായ ദൈവത്തെയും പരിശുദ്ധാത്മാവിനെയും സ്തുതിച്ചു പുകഴ്ത്തും. ആയതു ഇപ്പോഴും എല്ലായ്പ്പോഴും ഏനേക്കും തന്നെ.

ജനം: ആമ്മീൻ.

(‘ഇബ്രൈഷ്’ ഈത്തോ’ രാഗത്തിൽ)

ജനം: പൗ-ലോസ് ശ്രീഹാ-ധന്യൻചൊൽ  
കേട്ടേ-നിതേ-വം  
നിങ്ങളെ ഞങ്ങളുറിച്ചതൊഴി-  
ച്ചിങ്ങൊരുവർ വന്നറിയിച്ചാൽ  
വാനവനെങ്കിലുമാറ്റുതൻ  
താനേൽക്കും സഭയിൻ-ശാപം  
പലതരമുപദേശങ്ങളഹോ  
പാരിൽ മുളച്ചു പരക്കുന്നു  
ദൈവത്തിന്നുപദേശം തൊ-  
ട്ടുവസാനിപ്പിപ്പോൻ ധ-ന്യൻ

വായനക്കാരൻ:- 1 യോഹന്നാൻ 4:7-12.

ഏവൻഗേലിയോൻ  
മത്താ. 5:1-16

വിശ്വാസപ്രമാണം

പട്ടുകാരൻ: സർവ്വശക്തിയുള്ള പിതാവും ആകാശത്തിന്റെയും ഭൂമിയുടെയും-

ശുശ്രൂഷക്കാരൻ:- കാണപ്പെടുന്നവയും കാണപ്പെടാത്തവയുമായ സകലത്തിന്റെയും സ്രഷ്ടാവുമായ സത്യ ഏകദൈവത്തിൽ (ഞങ്ങൾ വിശ്വസിക്കുന്നു.)

ദൈവത്തിന്റെ ഏകപുത്രനും, സർവ്വലോകങ്ങൾക്കും മുൻപു പിതാവിൽ നിന്നു ജനിച്ചവനും, പ്രകാശത്തിൽനിന്നുള്ള പ്രകാശവും, സത്യദൈവത്തിൽ നിന്നുള്ള സത്യദൈവവും, ജനിച്ചവനും സൃഷ്ടി-ലുല്പാത്തവനും, സാരാംശത്തിൽ പിതാവിനോടു സമത്വമുള്ളവനും, സകലവും താൻ മുഖാന്തിരമായി നിർമ്മിച്ചവനും, മനുഷ്യരായ ഞങ്ങൾക്കും ഞങ്ങളുടെ രക്ഷയ്ക്കുംവേണ്ടി തിരുമനസ്സായ പ്രകാരം \*സ്വർഗ്ഗത്തിൽനിന്നിറങ്ങി, വി. റൂഹാമൂലം ദൈവമാതാവായ വി. കന്യകമറിയാമിൽനിന്നു ഋശരീരിയായിത്തീർന്നു മനുഷ്യനായി. പൊന്തിയോസ് പീലാത്തോസിന്റെ ദിവസങ്ങളിൽ ഞങ്ങൾക്കുവേണ്ടി ഋശരീരിയിൽ തറയ്ക്കപ്പെട്ടു. കഷ്ടത അനുഭവിച്ചു മരിച്ച് അടക്കപ്പെട്ടു, മൂന്നാംദിവസം ഉയിർത്തെഴുന്നേറ്റു സ്വർഗ്ഗത്തിലേയ്ക്കു കരേറി തന്റെ പിതാവിന്റെ വലത്തുഭാഗത്തു ഇരുന്നവനും. ജീവനുള്ളവരെയും മരിച്ചവരെയും വിധിപ്പാൻ തന്റെ വലിയ മഹത്വത്തോടെ ഇനിയും വരുവാനിരിക്കുന്നവനും, തന്റെ രാജ്യത്തിനു അവസാനമില്ലാത്തവനുമായ യേശുമശിഹാ ആയ ഏക കർത്താവിലും (ഞങ്ങൾ വിശ്വസിക്കുന്നു.)

സകലത്തെയും ജീവിപ്പിക്കുന്ന കർത്താവും, പിതാവിൽനിന്നു പുറപ്പെട്ടു, പിതാവിനോടു പുത്രനോടുംകൂടെ വന്ദിക്കപ്പെട്ടു സ്തുതിക്കപ്പെടുന്നവനും. നിബിയന്മാരും ശ്രീഹന്മാരും മുഖാന്തരം സംസാരിച്ചവനുമായ, ജീവനും വിശുദ്ധിയുമുള്ള ഏകദൈവവുമായ, കാര്യോലികവും ശൈശ്വഹികവുമായ ഏക വിശുദ്ധ സഭയിലും (ഞങ്ങൾ വിശ്വസിക്കുന്നു.)

പാപമോചനത്തിനു മാമോദീസാ ഒരിക്കൽ മാത്രമാകുന്നു എന്നു ഞങ്ങൾ ഏറ്റുപറഞ്ഞു. മരിച്ചുപോയവരുടെ ഉയിർപ്പിനും, വരുവാനിരിക്കുന്ന ലോകത്തിലെ പുതിയ ജീവനുമായി ഞങ്ങൾ നോക്കിപ്പാർക്കുന്നു.

ജനം:- ആമ്മീൻ.

സ്തുതി ദൈവത്തിന്നുയരത്തിൽ  
തൻ മാതാവിന്നുനന്നിയും  
മഹിമാമുടിസഹദേന്മാക്കും  
മൃതരിൽ കരുണയുമുണ്ടാക

L. സ്വർഗ്ഗസ്ഥപിതാവായ ദൈവമെ

A. ഞങ്ങളോടു കരുണ ചെയ്യണമെ

L. ലോകരക്ഷിതാവായ ദൈവപുത്രാ

A. ഞങ്ങളോടു കരുണ ചെയ്യണമെ

L. പ. റൂഹായായ ദൈവമെ

A. ഞങ്ങളോടു കരുണ ചെയ്യണമെ

L. ഏക ദൈവമായ ത്രിത്വമെ

A. ഞങ്ങളോടു കരുണ ചെയ്യണമെ

L. കർത്താവേ, ലോകം മുഴുവനിലുമുള്ള വിവിധ ക്രൈസ്തവ സഭകളെ നീ അനുഗ്രഹിക്കുകയും, നിന്റെ മുന്തിരിത്തോപ്പിൽ വേല ചെയ്യുവാൻ അനേകരെ പ്രാപ്തരാക്കുകയും ചെയ്യണമെ.

A. കർത്താവേ! ഞങ്ങളുടെ പ്രാർത്ഥന കൈക്കൊള്ളണമെ.

L. കർത്താവേ! തങ്ങളുടെ ജീവിതം നിനക്കു മാത്രമായി സമർപ്പിച്ചു അനേകായിരങ്ങൾക്കു നിന്റെ സ്നേഹത്തെ കാണിച്ചുകൊടുക്കുന്ന മിഷനറിമാരെ നീ കാത്തുകൊള്ളണമെ.

A. കർത്താവേ! ഞങ്ങളുടെ പ്രാർത്ഥന കൈക്കൊള്ളണമെ.

L. സഭകളുടെ ഐക്യത്തിനായി പ്രവർത്തിച്ചുകൊണ്ടിരിക്കുന്നവരെ നീ ശക്തിപ്പെടുത്തണമെ.  
A. കർത്താവേ ഞങ്ങളുടെ പ്രാർത്ഥന കൈക്കൊള്ളണമെ.



- L. കർത്താവേ സഭാമക്കളിൽനിന്നു തക്കങ്ങളെയും കലഹങ്ങളെയും നീക്കി, അതിൽ പരിപൂർണ്ണ സമാധാനം സ്ഥാപിക്കണമെ.
- A. കർത്താവേ ഞങ്ങളുടെ പ്രാർത്ഥന കൈക്കൊള്ളണമെ.
- L. എല്ലാ മേല്പട്ടക്കാരെയും, പട്ടക്കാരെയും, ശെമ്മാശ്ശന്മാരെയും, സഭാമക്കളെയും പരിശുദ്ധാത്മാവിന്റെ ശക്തിയാൽ നിറയ്ക്കണമെ.
- A. കർത്താവേ ഞങ്ങളുടെ പ്രാർത്ഥന കൈക്കൊള്ളമെ.
- L. ലോകത്തിൽ പരിപൂർണ്ണ സമാധാനം വാഴണമെ.
- A. കർത്താവേ ഞങ്ങളുടെ പ്രാർത്ഥന കൈക്കൊള്ളണമെ.
- L. ദാരിദ്ര്യത്തിലും പ്രയാസത്തിലും കഴിയുന്നവർക്കും ഉപജീവനത്തിനായി ശക്തിക്കപ്പറം വേല ചെയ്യേണ്ടിയിരിക്കുന്നവർക്കും നിന്റെ കരുണയും കാവലും ഉണ്ടായിരിക്കണമെ.
- A. കർത്താവേ ഞങ്ങളുടെ പ്രാർത്ഥന കൈക്കൊള്ളണമെ.

HYMN No. 1

BENEDICTION

പിതാവായ ദൈവത്തിന്റെ സ്നേഹവും പുത്രന്റെ കൃപയും പരിശുദ്ധാത്മാവിന്റെ സംബന്ധവും സഹവാസവും നാമെല്ലാവരോടുകൂടിയും ഉണ്ടായിരിക്കട്ടെ. ആമ്മീൻ.

# An Order of Worship

## C. S. I.

Hymn No. 1

*All stand, and the minister says:*

Let us worship God.

*The minister may read one or more sentences from the Bible, such as the following:*

God is spirit, and those who worship him must worship in spirit and truth. Jn. 4:24

Grace to you and peace from God our Father and the Lord Jesus Christ. Rom. 1:7

This is the day which the Lord has made; let us rejoice and be glad in it. Ps. 118:24

*The minister may say:*

Praise be to thee, O God the Father, who didst create all things by thy power and wisdom, and didst so love the world as to give thy Son to be our Saviour. Praise be to thee, O God the Son, who wast made man like unto us in all things, sin except, and wast delivered for our offences and raised again for our justification. Praise be to thee, O God the Holy Spirit, who dost lead us into all truth, and dost shed abroad the love of God in our hearts. All praise and glory be to thee, O God, Father, Son, and Holy Spirit, for ever and ever. Amen.

Let us humbly confess our sins to almighty God.

(i)

Almighty and most merciful Father; We have erred, and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done; And we have done those things which we ought not to have done; And there is no

health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou them, O God, who confess their faults. Restore thou them that are penitent; According to thy promises declared unto mankind in Christ Jesus our Lord. And grant, O most merciful Father, for his sake; That we may hereafter live a godly, righteous and sober life, to Thy glory of thy Holy name. Amen.

*The minister says:*

May the almighty and merciful Lord grant unto us pardon and remission of all our sins, time for amendment of life, and the grace and comfort of the Holy Spirit. Amen.

*Psalm 95*

O come, let us using unto the Lord: let us heartily rejoice in the strength of our salvation.

Let us come before his presence with thanksgiving: and show ourselves glad in him with psalms.

For the Lord is a great God: and a great King above all gods.

In his hand are all the corners of the earth: and the strength of the hills is his also.

The sea is his, and he made it: and his hands prepared the dry land.

O come, let us worship, and fall down: and kneel before the Lord our Maker.

For he is the Lord our God: and we are the people of his pasture, and the sheep of his hand.

[Today if ye will hear his voice, harden not your hearts: as in the provocation, and as in the day of temptation in the wilderness;

When your fathers tempted me: proved me, and saw my works.

Forty years along was I grieved with this generation, and said: It is a people that do err in their hearts, for they have not known my ways;

Unto whom I swear in my wrath: that they should not enter into my rest.]

Glory be to the Father: and to the Son, and to the Holy Spirit;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

THE SONG OF THE VIRGIN MARY  
OR MAGNIFICAT

Luke 1:46-55

My soul doth magnify the Lord: and my spirit hath rejoiced in God my Saviour.

For he hath regarded: the lowliness of his handmaiden.

For behold from henceforth: all generations shall call me blessed.

For he that is mighty hath magnified me: and holy is his name.

And his mercy is on them that fear him: throughout all generations.

He hath showed strength with his arm: he hath scattered the proud in the imagination of their hearts.

He hath put down the mighty from their seat: and hath exalted the humble and meek.

He hath filled the hungry with good things: and the rich he hath sent empty away.

He remembering his mercy hath holpen his servant Israel: as he promised to our forefathers, Abraham and his seed, for ever.

Glory be to the Father : and to the Son, and to the Holy Spirit;

As it was in the beginning, is now, and ever shall be:  
world without end. Amen

LESSON : Jn. 15:1-10

THE SONG OF SIMEON  
OR *NUNC DIMITTIS*

Luke 2:29-32

Lord, now lettest thou thy servant depart in peace: according to thy word.

For mine eyes have seen thy salvation: which thou hast prepared before the face of all people.

To be a light to lighten the Gentiles: and to be the glory of thy people Israel.

Glory be to the Father: and to the Son, and to the Holy Spirit;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Hymn No. 5

MEDITATION

*All stand and say or sing the Apostles' Creed:*

I believe in God the Father almighty, Maker of heaven and earth:

And in Jesus Christ his only Son our Lord, who was conceived by the Holy Spirit, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried, He descended into hell; The third day he rose again from the dead, He ascended into heaven, And sitteth on the right hand of God the Father almighty; From thence he shall come to judge the quick and the dead.

I believe in the Holy Spirit; The holy catholic Church; The Communion of Saints; The forgiveness of sins; The Resurrection of the body; And the Life everlasting. Amen.

THE PRAYERS

The Lord be with you:  
And with thy spirit.

Let us pray

Lord, have mercy upon us.  
Christ, have mercy upon us.  
Lord, have mercy upon us.

Our Father, who art in heaven, Hallowed be thy name. Thy kingdom come; Thy will be done; In earth as it is in heaven. Give us this day our daily bread; And forgive us our trespasses, As we forgive them that trespass against us; And lead us not into temptation, But deliver us from evil. For thine is the kingdom, The power and the glory, For ever and ever. Amen.

*\* The minister and people may say or sing the following versicles and responses:*

O Lord, show thy mercy upon us:  
And grant us thy salvation.

O Lord, guide our rulers:  
And give them wisdom from above.

Endue thy ministers with righteousness:  
And make thy chosen people joyful.

O Lord, save thy people:  
And bless thine inheritance.

Give peace in our time, O Lord:  
Because there is none other that ruleth the world,  
but only thou, O God.

O God, make clean our hearts within us:  
And take not thy Holy Spirit from us.

THE COLLECT FOR PEACE

O God, who art the Author of peace and Lover of concord, in knowledge of whom standeth our eternal life, whose

service is perfect freedom: Defend us thy humble servants in all assaults of our enemies; that we, surely trusting in thy defence, may not fear the power of any adversaries; through the might of Jesus Christ our Lord. Amen.

THE COLLECT FOR GRACE

O Lord our heavenly Father, almighty and everlasting God, who hast safely brought us to the beginning of this day: Defend us in the same with thy mighty power; and grant that this day we fall into no sin, neither run into any kind of danger; but that all our doings may be ordered by thy governance, to do always that is righteous in thy sight; through Jesus Christ our Lord. Amen.

General Thanksgiving:

Almighty God, Father of all mercies, We thine unworthy servants do give thee most humble and hearty thanks For all thy goodness and loving kindness to us, and to all men. We bless thee for our creation, preservation, and all the blessings of this life; But above all, for thine inestimable love In the redemption of the world by our Lord Jesus Christ; For the means of grace, And for the hope of glory. And, we beseech thee, give us that due sense of all thy mercies. That our hearts may be unfeignedly thankful. And that we show forth thy praise. Not only with our lips, but in our lives; By giving up ourselves to thy service. And by walking before thee in holiness and righteousness all our days; through Jesus Christ our Lord, to whom with thee and the Holy Spirit be all honour and glory, world without end. Amen.

O Lord, we beseech thee mercifully to receive the prayers of thy people who call upon thee; and grant that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfill the same; through Jesus Christ, our Lord. Amen.

BENEDICTION

The grace of our Lord Jesus Christ, and the Love of God and the fellowship of the Holy Spirit be with you all. Amen. □

എക്യുമെനിക്കൽ പ്രാർത്ഥനാ ശുശ്രൂഷ

- നായകൻ: പിതാവിനും പുത്രനും പരിശുദ്ധ റൂഹായ്ക്കും സ്തുതി.
- ജനം: ആ ദിമുതൽ എന്തെന്നേക്കും തന്നെ, ആമ്മീൻ.
- നായകൻ: തന്റെ സ്തുതികളാൽ ആകാശവും ഭൂമിയും നിറയപ്പെട്ടിരിക്കുന്നു. ബലവാനായ ദൈവം തമ്പുരാൻ പരിശുദ്ധൻ, പരിശുദ്ധൻ, പരിശുദ്ധൻ, ഉരങ്ങുകളിൽ സ്തുതി.
- ജനം: പാപങ്ങളിൽ നിന്നു രക്ഷിക്കാൻ വന്നവനും വശവാഹിരിക്കുന്നവനും ആരാധൻ വാഴ്ത്തപ്പെട്ടവനാകുന്നു. ഉരങ്ങുകളിൽ സ്തുതി.
- നായകൻ: \* ദൈവമേ, നീ പരിശുദ്ധനാകുന്നു.
- ജനം: ബലവാനേ: നീ പരിശുദ്ധനാകുന്നു. മരണമില്ലാത്തവനേ, നീ പരിശുദ്ധനാകുന്നു. ഞങ്ങളുടെ വേണ്ടി കരിശിൽ തുങ്ങപ്പെട്ടവനെ ഞങ്ങളുടെമേൽ അനുഗ്രഹം ചെയ്യേണമേ. (\* ഇപ്രകാരം മൂന്നു പ്രാവശ്യം )
- നായകൻ: ഞങ്ങളുടെ കർത്താവേ ഞങ്ങളുടെമേൽ നീ അനുഗ്രഹം ചെയ്യേണമേ
- ജനം: ഞങ്ങളുടെ കർത്താവേ, നീ കൃപ ചെയ്യൂ ഞങ്ങളുടെമേൽ അനുഗ്രഹം ചെയ്യേണമേ. ഞങ്ങളുടെ കർത്താവേ, ഞങ്ങളുടെ ശുശ്രൂഷയും പ്രാർത്ഥനകളും നീ കൈക്കൊണ്ടേ ഞങ്ങളുടെമേൽ അനുഗ്രഹം ചെയ്യേണമേ
- നായകൻ: ദൈവമേ, നിനക്കു സ്തുതി
- ജനം: സൃഷ്ടിതാവേ, നിനക്കു സ്തുതി. പാപികളായ നിന്റെ അടിമരോട് കരുണചെയ്യുന്ന മിശിഹാ രാജാവേ, നിനക്കു സ്തുതി

ഗീതം  
പല്ലവി

സ്തുതിപ്പിൻ ! സ്തുതിപ്പിൻ ! യേശുദേവനെ - ഹല്ലേലൂയ്യ പാടി  
സ്തുതിപ്പിൻ ! സ്തുതിപ്പിൻ ! യേശുദേവനെ  
അനുപല്ലവി

സ്തുതിപ്പിൻ ലോകത്തിൻ - പാപത്തെ നീക്കുവാൻ  
അധിപനായ് വന്ന - ദൈവകഞ്ഞാടിനെ -

സ്തുതി...

- 1 കരുണനിറഞ്ഞ കണ്ണുള്ളൊനവൻ - തൻ ജനത്തിൻ കരച്ചിൽ കരളലിഞ്ഞു കേൾക്കും കാതുള്ളൊൻ - ലോകപാപച്ചമടിനെ ശിരസ്സുകൊണ്ടു ചുമന്നൊഴിപ്പതിനു കരിശെടുത്തുഗോൽ - ഗോമാവിൽ പോയോനെ - സ്തുതി
- 2 വഴിയും സത്യവും ജീവനുമിവനെ - അവനരികിൽ വരുവിൻ വഴിയുമാശ്വാസ - മേകുമേയവൻ - പാപച്ചമടൊഴിച്ചവൻ മഴയും മഞ്ഞും പെയ്യുമ്പോലുള്ളിൽ കൃപ പൊഴിയുമേ മേലത്തുണിയിൽനിന്നു പാടി - സ്തുതി
- 3 മനവമനനാകണം മിഗിഹായെ - മഹാസേനയിൽ കർത്തനേ മണ്ണും വിണ്ണും പടച്ചവനെ മനുവേലെ - മരണനന്മനെ പാപനന്മനെ മരി - നന്മനെ രാജനന്മനെ വിങ്ങല - നന്ദിരോടു പാടി - സ്തുതി
- 4 ഹാല്യേലയ്യാ പാടി സ്തുതിപ്പിൻ യേശുവേ - യേശുനാമത്തിനു ജലം അല്ലലല്ലാമവനകളെയുമെ - യേശുരാജാവിനോടാന ! നല്ലവനാമേശു - നാഥൻ വരും സർവ്വവല്ലഭ ! യേശുവേ - വേഗം വരണമേ - സ്തുതി

(പാഠംഭൂപ്രാർത്ഥന

ദൈവമായ കർത്താവേ, വിശുദ്ധ ശ്രീഹന്മാരെ വിളിക്കുകയും വേർതിരിക്കുകയും പവിത്രീകരിക്കുകയും പരിശുദ്ധാത്മാവിനാൽ നിറയുകയും ചെയ്ത അങ്ങ് വാഴ്ത്തപ്പെട്ടവനാകുന്നു. ലോകാവസാനം വരെ സർവ്വജനങ്ങളോടും നിന്റെ സുവിശേഷം അറിയിക്കുവാൻ നീയവരെ നിയോഗിച്ചുയച്ചു. അവർ ജാതികളുടെ ഇടയിലും ഇന്ദ്രിയേൽമക്കളുടെ മുമ്പാകെയും രാജാക്കന്മാരുടെയും പ്രമാണികളുടെയും മുമ്പാകെയും നിന്റെ പരിശുദ്ധനാമം വഹിച്ചു. അവർക്ക് നീ വാക്യാനം ചെയ്തു സ്വർഗ്ഗീയസൗഭാഗ്യങ്ങൾക്ക് ഞങ്ങളെയും അർഹരാക്കണമേ. കർത്താവേ, ഞങ്ങളുടെ പിതാവായ ദാത്തോമ്മാ ശ്രീഹായിൽനിന്നും സുവിശേഷം വെളിച്ചം സ്വീകരിച്ച ഞങ്ങളെ ജീവിതത്തിലൂടെ നിനക്കു നിന്മനം സാക്ഷ്യം വഹിക്കുന്നവരും ഹൃദയത്തിൽ നിന്നെ വഹിക്കുന്നവരും ജനതകളുടെ മുമ്പാകെ നിന്നെ ഏറ്റുപറയുന്നവരമാക്കി തീർക്കണമേ. നിന്റെ മഹാപുസ്തകമായ പ്രത്യക്ഷീകരണ ദിവസത്തിൽ ഞങ്ങളെയും നിന്റെ വലത്തുഭാഗത്ത് നിറുത്തുകയും ചെയ്യണമേ. സകലത്തിന്റെയും നാഥനായ കർത്താവേ, നിനക്കു സ്തുതി.

ജനം: ആമ്മീൻ.

- നായകൻ: ദൈവമേ, നിന്റെ കൃപയിൻപ്രകാരം എന്നോടു കരുണചെയ്യണമേ. നിന്റെ കരുണയുടെ ബഹുത്വത്തിൻ പ്രകാരം എന്റെ പാപങ്ങൾ മാന്യിച്ചുകളയേണമേ.
- ജനം: എന്റെ അന്യോലത്തിൽനിന്നും എന്തെ നന്നായി കഴുകി എന്റെ പാപങ്ങളിൽനിന്നും എന്നെ വെടിപ്പാക്കേണമേ. എന്തെന്നാൽ ചുമ്മൻ അതിക്രമങ്ങൾ ഞാൻ അറിഞ്ഞു; എന്റെ പാപങ്ങൾ എപ്പോഴും എന്റെ നേരേയുടീറിക്കുന്നു.
- നായകൻ: നിന്നോടുവന്നെ ഞാൻ പാപം ചെയ്തു. നിന്റെ വിരുദ്ധനിൽ തിന്മകൾ ഞാൻ ചെയ്തു. എന്നാൽ നിന്റെ വചനത്താൽ നീ നീതീകരിക്കപ്പെടുകയും, നിന്റെ ന്യായവിധികളിൽ നീ ജയിക്കുകയും ചെയ്തു. എന്തെന്നാൽ അന്യോലത്തിൽ ഞാൻ ഉത്ഭവിച്ചു. പാപങ്ങളിൽ എന്റെ മാതാവ് എന്നെ ഗർഭം ധരിക്കുകയും ചെയ്തു.
- ജനം: എന്നാൽ നീതിയിൽ നീ ഇപ്പോഴപ്പട്ടു; നിന്റെ ജ്ഞാനത്തിന്റെ രഹസ്യങ്ങൾ എന്നെ നീ അറിയിച്ചു. നിന്റെ സോപ്പാകൊണ്ടു എന്റെമേൽ തളിക്കേണമേ ഞാൻ വെടിപ്പാക്കപ്പെടും. അതിനാൽ എന്നെ വെണ്മെന്മാക്കേണമേ. ഉറച്ചു മഞ്ഞിനേക്കാൾ ഞാൻ വെണ്മെന്മാകും.
- നായകൻ: നിന്റെ ആനന്ദവും സന്തോഷവുംകൊണ്ടു എന്നെ തൃപ്തിയാക്കേണമേ. ക്ഷീണമുള്ള എന്റെ അധമികൾ, സന്തോഷിക്കൂ. എന്റെ പാപങ്ങളിൽനിന്നും നിന്റെ മുഖം തിരിച്ചു എന്റെ അതിക്രമങ്ങളൊക്കെയും മാന്യിക്കേണമേ.
- ജനം: ദൈവമേ! വെടിപ്പുള്ള ഹൃദയം എന്നിൽ സൃഷ്ടിക്കേണമേ. സ്ഥിരതയുള്ള ആത്മാവിനെ എന്റെ ഉള്ളിൽ പുതുക്കേണമേ. നിന്റെ തിരുമുഖിൻനിന്നും എന്നെ തള്ളിക്കളയരുതേ; നിന്റെ പരിശുദ്ധാത്മാവിനെ എന്നിൽനിന്നും ഏടുകകളമരുതേ.
- നായകൻ: എന്നാലോ നിന്റെ ആനന്ദവും രക്ഷയും എന്നിക്കു തിരിച്ചുതരേണമേ. മഹത്വമുള്ള നിന്റെ ആത്മാവ് എന്നെ താങ്ങുമാറാകണമേ. അപ്പോൾ ഞാൻ അതിക്രമക്കാർ നിന്റെ വഴിപാടിപ്പിക്കും. പാപികൾ നിങ്കലേക്കു തിരിയുകയും ചെയ്യും.
- ജനം: എന്റെ രക്ഷയുടെ ദൈവമായ ദൈവമേ! രക്തത്തിൽനിന്നും എന്നെ രക്ഷിച്ചുകൊള്ളേണമേ. എന്റെ നാപ് നിന്റെ നീതിയെ സ്തുതിക്കും. കർത്താവേ എന്റെ അധരങ്ങളെ എന്നിക്കു തുറക്കേണമേ. എന്റെ വായ് നിന്റെ സ്തുതികളെ പാടും.

നായകൻ: എന്തെന്നാൽ, ബലികളിൽ നീ തിരുമനസ്സായില്ല. ഹോമബലികളിൽ നിരപ്പായതുമില്ല. ദൈവത്തിന്റെ ബലികൾ താഴ്മയുള്ള ആത്മാവാകുന്നു. ദൈവം നറുങ്ങിയ ഹൃദയത്തെ നിരസിക്കുന്നില്ല.

ജനം: നിന്റെ ഇഷ്ടത്താൽ സെഹിയോനോടു നന്മചെയ്യേണമേ. ഉൾശ്ശേമിന്റെ മതിലുകൾ പണിയേണമേ. അപ്പോൾ നീതിബലികളും ഹോമബലികളും നീ ഇഷ്ടപ്പെടും. അപ്പോൾ നിന്റെ ബലിപീഠത്തിന്മേൽ കാളകൾ ബലിയായി കരോറം.

**സൗഭാഗ്യവാനായ ശ്ലീഹായെ**

നായകൻ: ഞങ്ങളുടെ കർത്താവേ അങ്ങയുടെ സൗഭാഗ്യവാനായ ശ്ലീഹായെ ദാനം സ്മരിച്ചുകൊണ്ടു് സന്തോഷത്തോടെ ഞങ്ങൾ ആർത്തട്ടഹസിക്കുന്നു. ഞങ്ങളുടെ പിതാവായ മാർത്തോമ്മാ ശ്ലീഹായെ ധന്യനാക്കിയവനേ . . .

ജനം: ഞങ്ങളുടെമേൽ അനുഗ്രഹം ചെയ്യേണമേ !

നായകൻ: പറ്റുദീസായിൽ ശൈവുൻ കീപ്പാഴോടുകൂടി മാർത്തോമ്മാശ്ലീഹായെ പുത്രൻതമ്പുരാന്റെ സന്തോഷത്തിൽ പ്രവേശിപ്പിച്ച പിതാവായ ദൈവമേ !

ജനം: ഞങ്ങളുടെമേൽ അനുഗ്രഹം ചെയ്യേണമേ !

നായകൻ: നിന്റെ തൃക്കൈകളിലേയും തിരുവിചാരികളിലേയും വ്യതിചിന്തസ്സർഗ്ഗിപ്പാൻ ക്ഷണിച്ചുകൊണ്ടു് മാർത്തോമ്മാ ശ്ലീഹായെ ധന്യനാക്കിയ കർത്താവേ !

ജനം: ഞങ്ങളുടെമേൽ അനുഗ്രഹം ചെയ്യേണമേ !

നായകൻ: "എന്റെ കർത്താവു, എന്റെ ദൈവവുവേ" എന്നു് ഉച്ചാരിച്ച ഏറ്റുപറയുവാൻ മാർത്തോമ്മാ ശ്ലീഹായെ ഇടയാക്കിയ കർത്താവേ !

ജനം: ഞങ്ങളുടെമേൽ അനുഗ്രഹം ചെയ്യേണമേ !

നായകൻ: അവിടു നവതരിച്ച വചനമായ ദൈവമാകുന്നു എന്നും, ഇമ്മാനുവേൽ ഏകനും അവിഭാജ്യനും വ്യതിയാനരഹിതനാണെന്നും ഉദ്ഘോഷിക്കുവാൻ തോമ്മാശ്ലീഹായ്ക്കു് ഇടയാക്കിയ ദൈവമേ !

ജനം: ഞങ്ങളുടെമേൽ അനുഗ്രഹം ചെയ്യേണമേ !

നായകൻ: സത്യവിശ്വാസത്തിൽ നിന്റെ അജഗണത്തെ ഉറപ്പിച്ചുകൊണ്ടു് മാർത്തോമ്മാ ശ്ലീഹായെ ഉത്തമസേവകനാക്കിയ ദൈവമേ.

ജനം: ഞങ്ങളുടെമേൽ അനുഗ്രഹം ചെയ്യേണമേ.

നായകൻ: നിന്റെ അജഗണത്തെ വിശ്വാസംകൊണ്ടു് അറകെട്ടുകയും രക്ഷയുടെ പടഞ്ഞാപ്പിയാപ്പിക്കുകയും പ്രാഗ്യാശയെന്ന പരിചയാൽ സഹായിക്കുകയും ചെയ്തു തോമ്മാശ്ലീഹായെ രക്തസാക്ഷിത്വം വഴി നിന്റെ സൗഭാഗ്യവാനിലേക്കു വിളിച്ച ദൈവമേ,

ജനം: ഞങ്ങളുടെമേൽ അനുഗ്രഹം ചെയ്യേണമേ.

നായകൻ: ദാനത്തിലെ ദാഹാത്തരായ ജനകോടികൾക്കു് ജീവജലത്തിന്റെ അത്യാവൃഷ്ടകവാൻ ഞങ്ങളുടെ പിതാവായ മാർത്തോമ്മാശ്ലീഹായ്ക്കു് പദവി നൽകിയ ദൈവമേ,

ജനം: ഞങ്ങളുടെമേൽ അനുഗ്രഹം ചെയ്യേണമേ.

**(പാർത്ഥിക്യാം)**

സ്നേഹനിധിയായ മാർത്തോമ്മാശ്ലീഹാ വിന്റെ സ്വാബ്ധസ്തുതി ഞങ്ങൾ കേൾച്ചുകൂടിയിരിക്കുന്ന ഇന്നേദിവസം ആകാശവും ഭൂമിയും സന്തോഷിച്ചാനന്ദിക്കുന്നു. സഭകളെല്ലാം ആഘോഷത്തോടെ നിന്റെ മഹത്വം പ്രകീർത്തിക്കുന്നു. ആകയാൽ ഞങ്ങളുടെ കർത്താവും ദൈവവുമായ മിശിഹ തമ്പുരാനെ നിന്റെ സഭയിൽ നിന്റെ സ്വർഗ്ഗീയ ദാനങ്ങൾ ധാരാളമായി വർഷിക്കണമേ. വിജയകീർതിമണിഞ്ഞ ശ്ലീഹായാൽ ഞങ്ങളെ കാത്തുകൊള്ളുകയും ഞങ്ങളുടെ ശത്രുക്കളെ പരാജിതരാക്കുകയും ഞങ്ങളുടെ എന്തൊരു ക്ഷമിക്കുകയും വിവ്യദാനങ്ങളുടെ ഐശ്വര്യസമൃദ്ധി ഞങ്ങളിലേക്കു് ഖഴക്കിത്തരുകയും ചെയ്യേണമേ. മാർത്തോമ്മാശ്ലീഹായോടുകൂടി നിന്റെ മണലറയിൽ ആനന്ദിക്കുവാനും പറ്റുദീസായിൽ മേൽവാനും നിന്റെ കീർത്തനങ്ങൾ ആലപിക്കുവാനും ഞങ്ങൾ കാമിക്കുന്നതേ. ക്രൂരചെന്നായ്ക്കുകളിൽനിന്നും യേമില്ലാത്ത മനുഷ്യരിൽനിന്നും നിന്റെ സഭയെ സംരക്ഷിക്കണമേ. നീ ഞങ്ങൾക്കു് ബലമുള്ള അഭയസ്ഥാനവും സഹിച്ചുപോകാത്ത ഗോപുരവും, സമാധാന തുറമുഖവും ആകേണമേ. നിന്റെ ദാസൻ നട്ടവളർത്തിയ നിന്റെ സഭയിൽനിന്നു് ഭിന്നതകളെ അകറ്റേണമേ. ഇടയന്മാരുടെ ഇടയിൽ സ്നേഹവും ആളുകൾക്കു് രക്ഷയും സഭയിൽ സമാധാനവും വർഷിക്കേണമേ. ആമ്മീൻ

**ഗാനം (വേദവായനയ്ക്കുമുമ്പ്)**

വിതച്ചിടുക നാം സ്വർഗ്ഗത്തിന്റെ വിത്താം  
 ക്രിസ്തുൻ സുവിശേഷം ഹൃദയങ്ങളിൽ  
 ആത്മാരിപെയ്യു ദൈവംകൃപചെയ്യും  
 തന്മയം കൊയ്ത്തിനേയും തക്കകാലത്തിൽ



ജനം: കർത്താവേ ഞങ്ങളുടെ പ്രാർത്ഥന കേൾക്കണമേ!

നായകൻ: ജീവിതത്തിന്റെ വിവിധ രംഗങ്ങളിൽ ജോലി ചെയ്യുന്നവർ സ്നേഹത്തിന്റെയും സേവനത്തിന്റെയും പ്രേഷിതരായി പ്രശോഭിക്കുവാൻ പരിശുദ്ധാത്മാവിന്റെ ദാനങ്ങൾ സമൃദ്ധമായി നൽകണമെന്നും അങ്ങയോടു ഞങ്ങൾ പ്രാർത്ഥിക്കുന്നു.

ജനം: കർത്താവേ ഞങ്ങളുടെ പ്രാർത്ഥന കേൾക്കണമേ!

നായകൻ: കർത്താവേ നിന്റെ സഹായത്താൽ നിന്റെ ശിഷ്യനായ മാർത്തോമ്മാശ്രീഹാ വിശ്വാസത്തിനു വേണ്ടി സമാധേയ്ക്ക് വിജയം വരുത്തിയെന്നോടുകൂടി ശ്രീഹായുടെ ചൈതന്യത്തോടും, തീർപ്പനയോടുംകൂടെ ഇന്നത്തെ സമൂഹത്തിൽ അവിടുത്തേക്ക് സാക്ഷ്യം വഹിക്കുവാൻ ക്രിസ്തീയസഭകളെ അനുഗ്രഹിക്കണമെന്നും ഞങ്ങൾ അപേക്ഷിക്കുന്നു.

ജനം: കർത്താവേ ഞങ്ങളുടെ പ്രാർത്ഥന കേൾക്കണമേ!

**നമുക്കു പ്രാർത്ഥിക്കാം**

കൈകളാൽ വെട്ടപ്പെടാത്ത നിലയായ മിശിഹാത്വവാനേ നീ നിന്റെ വിശുദ്ധ സഭയെ ഭ്രമിയിൽ സ്ഥാപിച്ചു. പ്രവാചകന്മാരും രാജാക്കന്മാരും പഴയനിയമ ശ്രേഷ്ഠന്മാരുടെ അസ്ഥിവാർത്തിലത്രേ നീയതിനെ പണിതുയർത്തിയതു്. ശ്രീഹന്മാർ അതിനു പ്രധാന ശില്പികളാകുകയും തങ്ങളുടെ ആത്യന്തിർവ്വഹണത്തിനിടയിൽ അവർ നിനക്കുവേണ്ടി രക്തം ചിതുകയും നിനക്കു സാക്ഷ്യം വഹിക്കുകയും ചെയ്തു. ഭാരതത്തിലെ നിന്റെ വിശുദ്ധ വേനത്തിന്റെ നിർമ്മാണം മാർത്തോമ്മാശ്രീഹായെ നീ ഭാരമേല്പിച്ചു. നിന്റെ ഉത്ഥാനത്തിൽ സംശയമില്ലാത്ത ഭൃത്യനെ നീ ഗൃഹിതരുടെ ഈ പുണ്യഭൂമിയിലേക്കു് അയച്ചു. ഭാരതത്തിലെയും ഏഷ്യയിലെയും ലോകം മുഴുവനിലെയും വിശുദ്ധസഭ അവൻ വഴിയായി നിന്നെ മഹത്വപ്പെടുത്തുന്നു. അവനെ പറ്റി സാധിച്ചെടുത്തുനയിക്കുകയും സിംഹാസനത്തിലിരുത്തുകയും അവൻ മഹത്വമുള്ള കിരീടം നൽകുകയും ചെയ്തു മിശിഹാത്വവാനോ, നിനക്കു് ഈ സമയത്തും ഞങ്ങളുടെ ആയുസ്സാലും മുഴുവനും സ്തുതിയും ബഹുമാനവും ആരാധനയും യോഗ്യമാകുന്നു.

**ഗാനം**

ആശ്രിത വത്സല കർത്താവേ  
അനുഗ്രഹം ചൊരിയണമേ

1 താവക സന്നിധി ഞങ്ങൾ വരണം  
കാരുണ്യ സാഗരമേ  
ആത്മീയ നൽവരം ഞങ്ങളിൽ നാഥാ  
അളവെന്യെ ചൊരിയണമേ

ആശ്രിത

2 നിദ്രയിലാണൊരു ഞങ്ങൾ തന്നുള്ളം  
നീയുണർത്തിടണമേ  
നല്ലഫലങ്ങളീടങ്ങങ്ങളിൽ കായ്പ്പാൻ  
അനുഗ്രഹം ചൊരിയണമേ

ആശ്രിത

3 ആദിയോടനും നീ കൃപിക്കണം  
ആനന്ദദായകനേ  
ആശീർവദിക്കണം-ഞങ്ങളെ ആകെ നീ  
ആത്മാവിനാൽ നിറയ്ക്കേണമേ

ആശ്രിത

**സമാപന പ്രാർത്ഥന**

മാർത്തോമ്മാശ്രീഹായുടെ ദാർശനികചൈതന്യം വിശുദ്ധസഭയിൽ കർത്താവിന്റെ നാമം സ്തുതിക്കപ്പെടട്ടെ. നിന്റെ അജഗണത്തെ സ്നേഹിച്ച നല്ല ഇടയൻ ചിതറിപ്പോയ ആടുകളെ കൂട്ടിച്ചേർക്കുമാറാകട്ടെ. "എന്റെ പിതാവെന്നെ സ്നേഹിച്ചതുപോലെ നിങ്ങൾ ഏകൻ സ്നേഹത്തിൽ നിലനിൽക്കുവിൻ" എന്നു ദിവ്യരക്ഷകന്റെ ഉപദേശമനുസരിച്ചു് ഐക്യത്തിലും, സ്നേഹത്തിലും ജീവിക്കുവാൻ പിതാവായ ദൈവം നമ്മെ സഹായിക്കട്ടെ. 'അവർ എപ്രകാരം പശുസ്വരം സ്നേഹിക്കുന്നു' എന്നു് ആദിമ ക്രിസ്ത്യാനികളെപ്പറ്റി മറ്റുള്ളവർ പറഞ്ഞതുപോലെ നമ്മെപ്പറ്റിയും പറയുന്നതിനു് പരിശുദ്ധാത്മാവായ ദൈവം സ്നേഹത്തിന്റെയും അനുരഞ്ജനത്തിന്റെയും നൽവരങ്ങൾ നമുക്കു പ്രദാനം ചെയ്യട്ടെ.

പിതാവായ ദൈവത്തിന്റെ സ്നേഹവും പുത്രനായ ദൈവത്തിന്റെ കൃപയും പരിശുദ്ധാത്മാവായ ദൈവത്തിന്റെ സംസർഗ്ഗവും നാമെല്ലാവരോടും കൂടെ ഇപ്പോഴും എപ്പോഴും എപ്പോഴും ഉണ്ടായിരിക്കട്ടെ.





# Songs

## No. 1

- 1 Praise, my soul, the King of heaven:  
To His feet thy tribute bring;  
Ransomed, healed, restored, forgiven,  
Who like thee His praise should sing  
Praise Him, praise Him!  
Praise the everlasting King.
- 2 Praise Him for His grace and favour  
To our fathers in distress;  
Praise Him, still the same for ever,  
Slow to chide, and swift to bless:  
Praise Him, Praise Him!  
Glorious in His faithfulness.
- 3 Father-like, He tends and spares us:  
Well our feeble frame He knows:  
In His hands He gently bears us,  
Rescues us from all our foes:  
Praise Him, Praise Him!  
Widely yet His mercy flows.
- 4 Angels, help us to adore Him;  
Ye behold Him face to face;  
Sun and moon, bow down before Him;  
Dwellers all in time and space:  
Praise Him, Praise Him!  
Praise with us the God of grace.

## No. 2

- 1 Oh, worship the King,  
All-glorious above;  
Oh, gratefully sing  
His power and His love;

Our shield and Defender,  
The Ancient of Days,  
Pavilioned in splendour,  
And girded with praise.

- 2 Oh, tell of His might,  
Oh, sing of His grace,  
Whose robe is the light,  
Whose canopy space;  
His chariots of wrath  
The deep thunder-clouds from,  
And dark is His path  
On the wings of the storm.
- 3 The earth, with its store  
Of wonders untold,  
Almighty! Thy power  
Hath founded of old;  
Hath 'stablished it fast,  
By a changeless decree,  
And round it hath cast,  
Like a mantle, the sea.
- 4 Thy bountiful care  
What tongue can recite?  
It breathes in the air,  
It shines in the light;  
It streams from the hills,  
It descends to the plain,  
And sweetly distils  
In the dew and the rain.
- 5 Frail children of dust,  
And feeble as frail,  
In Thee do we trust,  
Nor find Thee to fail;  
Thy mercies, how tender!  
How firm to the end!  
Our Maker, Defender,  
Redeemer, and Friend!

No. 3

- 1 All people that on earth do dwell  
Sing to the Lord with cheerful voice:  
Him serve with fear, His praise forth tell;  
Come ye before Him and rejoice.
- 2 Know that the Lord is God indeed,  
Without our aid He did us make:  
We are His flock, He doth us feed,  
And, for His sheep, He doth us take.
- 3 Oh, enter then His gates with praise,  
Approach with joy His courts unto:  
Praise, laud, and bless His name always,  
For it seemly so to do.
- 4 For why? the Lord our God is good:  
His mercy is for ever sure;  
His truth at all times firmly stood,  
And shall from age to age endure.

No. 4

- 1 The Church's one foundation  
Is Jesus Christ her Lord;  
She is His new creation  
By water and the Word;  
From heaven He came and sought her  
To be His holy Bride.  
With His own blood He bought her,  
And for her life He died.
- 2 Elect from every nation,  
Yet one o'er all the earth,  
Her character of salvation  
One Lord, one faith, one birth;

One holy Name she blesses,  
Partakes one holy food,  
And to one hope she presses,  
With every grace endued.

- 3 Though with a scornful wonder  
Men see her sore oppressed,  
By schisms rent asunder,  
By heresies distressed:  
Yet saints their watch are keeping:  
Their cry goes up, "How long?"  
And soon the night of weeping  
Shall be the morn of song.
- 4 Mid toil and tribulation,  
And tumult of her war,  
She waits the consummation  
Of peace for evermore;  
Till with the vision glorious  
Her longing eyes are blest,  
And the great Church victorious  
Shall be the Church at rest.
- 5 Yet she on earth hath union  
With God the Three in One,  
And mystic sweet communion  
With those whose rest is won.  
Oh! happy ones and holy!  
Lord, give us grace that we  
Like them, the meek and lowly,  
On high may dwell with Thee!

No. 5

- 1 Take my life, and let it be  
Consecrated, Lord, to Thee;  
Take my moments and my days,  
Let them flow in ceaseless praise,

- 2 Take my hands, and let them move  
At the impulse of Thy love;  
Take my feet, and let them be  
Swift and beautiful for Thee,
- 3 Take my voice, and let me sing  
Always, only, for my King;  
Take my lids, and let them be  
Filled with messages from Thee.
- 4 Take my silver and my gold,  
Not a mite would I withhold;  
Take my intellect, and use  
Every power as Thou shalt choose.
- 5 Take my will, and make it Thine;  
It shall be no longer mine;  
Take my heart, it is Thine own;  
It shall be Thy royal throne.
- 6 Take my love; my Lord, I pour  
At Thy feet its treasure store:  
Take myself, and I will be  
Ever, only, all for Thee.

6

ക്രിസ്തീയ ജീവിതം

തുണയെന്നിക്കേശുവാം കുറവിനയില്ലതാൻ  
അനുദിനം തൻനിഴലിൻ മറവിൽവസിച്ചിടം ഞാൻ

- 1 അവനെന്റെ സങ്കേതവും അവലംബവും കോട്ടയും  
അവനിയിലാകലത്തിൽ അവൻ മതിയാശ്രയിപ്പാൻ— തുണ
- 2 പകയന്റെ കണികളിലും പകരുന്ന വ്യാധിയിലും  
പകലിലും രാവിലുംതാൻ പകർന്നിടം കൃപമഴപോൽ— തുണ
- 3 ശരണമവൻതരം തൻ ചിറകുകളിൻകീഴിൽ  
പരിചയും പലകയ്യുമാം പരമനിപ്പാരിടത്തിൽ— തുണ

- 4 വചമിടമായിരങ്ങും വലിയവർ വീണാലും  
വലയമായ് നിന്നെന്നെ വല്ലഭൻ കാത്തിടവേ തുണ
- 5 ആകലവേളകളിൽ ആപത്തുനാളുകളിൽ  
ആഗതനാമരികിൽ ആശ്വസിപ്പിച്ചിടവാൻ— തുണ

7

പ്രാർത്ഥന

പല്ലവി

പ്രാർത്ഥനയ്ക്കായ് തിരുമുമ്പിൽ കൈവണങ്ങുന്നടിപാർ  
തിരുഹിതംപോൽ യാചിപ്പാൻ വരും താ പാമ്പിനാ  
അനുഗ്രഹദായകനേ

ചരണങ്ങൾ

- വിശ്വാസ സ്ഥിരതരായി അണഞ്ഞിടം ദാസരിന്ദേൻ  
മിശിഹായിൻ നാമത്തിൽ കറവന്യെ കൃപ നല്കി പഴി നടത്തു  
കരുണകൾക്കുടയവനേ —പ്രാർത്ഥനയ്ക്കായ്
- വേദാന്ത പൊരുൾ ഗ്രഹിപ്പാൻ തവഹിതം പോൽ കടവാൻ  
ജ്ഞാനത്തിൻ ഉറവുകളെ അടിയരിലന്ദിനമന്ദഗുഹമെ  
അറിവിൻ വല്ലഭനേ —പ്രാർത്ഥനയ്ക്കായ്
- തിന്മകളിൽ പതറാതെ നന്മകളാൽ ജയിപ്പാൻ  
കൻമഷങ്ങും പിട്ടൊഴിയാൻ വിവേചനമരുളുക പരാഗുരോ  
ആത്മഫലം വിളങ്ങാൻ —പ്രാർത്ഥനയ്ക്കായ്
- നിർമ്മലമാം മനമോടെ നിരന്തരം സ്മൃതിച്ചീടവാൻ  
നിർമ്മരായ് നിലനില്പാൻ നിരൂപമ സ്നേഹത്തിൽ വസിച്ചീടവാൻ  
നിഖിലേശാ കൃപ ചൊരിയു —പ്രാർത്ഥനയ്ക്കായ്

8

സുതോത്രം

- പുകഴ്ത്തിൻ യേശുവെ പുകഴ്ത്തിൻ  
നാം രക്ഷ-കനെ എന്നും പുകഴ്ത്തിൻ  
പുകഴ്ത്തിൻ, പുകഴ്ത്തിൻ, പുകഴ്ത്തിൻ  
വാഴ്ത്തി പുകഴ്ത്തിൻ— പുക
- 1 യേശുവിൻ രാ-ജത്വം നിത്യമേ, ആധിപത്യവും സ-ന്തതമാമേ  
സേവികു-മേയൊരു സന്നതി-വർണ്ണിക്കുമേ- യവർ-നിൻ-നീതി  
വർണ്ണിക്കും, ഹീനനും, യേശുവിൻ നന്മയിൽ ഓർമ്മയെ— പുക

- 2 കൃപയും ദീർഘകാലവും മഹാദയം-യും കരുണയും-ഉള്ളാൻ നല്ലവൻ അവൻ--എല്ലാവർക്കും തൻപ്രവൃ-ത്തിക-ളോടും എല്ലാം--- വന്നിടീൻ വന്നിപ്പിൻ യേശുവിൻ സ്നേഹമാം പാദേ നാം--- പുക
- 3 ആദ്യനും അന്ത്യനും-വന്ദ്യനും-ആദിമാത-നും എന്നും അനന്ത്യനും സത്യവും ജീവനും മാഗ്ഗവും നിത്യപിതാ-വും എ-ന്നുടെ ദർശനവും വളിച്ചോൻ, വിശ്വസ്തൻ വീണ്ടും-വ-രുന്നവ-നവനെ--- പുക
- 4 പാപവും താ തൊരുശാപവും ഇല്ലിനി "ആ യെ-രുശലേമിൽ" "ശൂന്യമാം ജീ-വജലനദി-ജയിക്കുന്നോർപകാം--ജീവവൃക്ഷം" ജയിപ്പിൻ, ഇരീപ്പിൻ, കണത്താട്ടിൻ സ്വഗ്ഗ്സിഹാസനേ--- പുക

9

- 1 കൃപയും കർത്താവിനെ വശ്യാസം അതിസാൽ ഏദിയെന്നു നല്ലാശ്വാസം ദുരിതങ്ങൾ നിറയുമ്പി ദുഃഖാസം കൃപയാൽ മനോഹരമായ്

പല്ലവി

കൃപകൃപയാണെന്നാശ്രയമായ്  
 കൃപകൃപയാണെന്നാനന്ദമായ്  
 വൈരികൾവന്നാലും എതിരയർന്നാലും  
 കൃപമതിയെന്നാളും

- 2 ബലഹീനതയിൽ നല്ല ബലമേകും മരുഭൂമിയിലാനന്ദ തണലാകും ഇരുപാതയിലന്ദിനമൊളി നൽകും കൃപയാണെന്നാശ്രയമായ്--- കൃപകൃപ

- 3 എന്റെ താഴ്ചയിലവനെനെ ഓർത്തല്ലൊ ഘോരവൈരിയിൽബലമവൻ തകർത്തല്ലൊ തന്റെ കൈകളിൽ അവനെനെ പേർത്തല്ലൊ സ്തോത്രഗീതം പാടിടും ഞാൻ--- കൃപകൃപ

- 4 പ്രതികൂലങ്ങളനവധിവന്നാലും അനുകൂലമെന്നിടവെന്നാളും തവജീവനെത്തന്നവനിനിമേലും കൃപയാൽ നടത്തുമെന്നെ--- കൃപകൃപ

10

അനുദിനമെന്നെ പുലർത്തുന്ന ദൈവം  
 അനവധി നന്മകൾ നൽകിടുന്നു.  
 അനന്തമാം തിരുകൃപമതിയേ  
 അനുഗൃഹ ജീവിതം നയിച്ചീടുവാൻ

- 1 അവനിയിലെ അനർത്ഥങ്ങളാൽ അലയുവാണെന്നെ കൈവിടില്ല അകമേ താനരൂപിയായുള്ളതിനാൽ ആകലമില്ലെന്നിടൊധിയില്ല--- അനുദിന

- 2 ജീവിതമാം എൻപടകിത വൻതിരമാലവന്നാഞ്ഞടിച്ചാൽ അമരത്തെൻ അഭയമായ് നാഥനുണ്ടേ അമരം വൻകാറ്റും തിരമാലയും--- അനുദിന

- 3 ബലഹീനമാം എൻ ശരീരം ഈ മണ്ണിൽ മണ്ണായി തീരുമെന്നാൽ തരം പുതുദേഹം തൻ ദേഹസമം തേജസ്സുഴന്നോരുവിൻ ശരീരം--- അനുദിന

11

പരിശുദ്ധാത്മാവേ, നീയെഴുന്നള്ളി വരണമെ എൻ ഏദയത്തിൽ ദിവ്യദാനങ്ങൾ ചിന്തിയെന്നുള്ളിൽ ദൈവസ്നേഹം നിറയ്ക്കണേ. സ്വഗ്ഗ്വാതിൽ തുറന്ന ഭൂമിയിൽ നിഗ്ളിക്കും പ്രകാശമേ - സ്വഗ്ഗ് അന്ധകാരവിരിപ്പു മാറ്റിടും ചന്തമേറുന്ന ദീപമേ ക്ഷേമാത്മവിലാശ വീശുന്ന മോഹനദിവ്യഗാനമേ.

12

ദൈവത്തിനുസ്തോത്രം പാടിടുവിൻ അവൻ വല്ലഭനല്ലോ ദയ എന്നുമുള്ളവൻ ഏകനായ് മഹാതുളസങ്ങൾ ചെയ്തിടുന്നോനെ ഏകനായ് വണങ്ങി പാടിടുവിൻ.

പരിപാലകനല്ലോ സർവ്വശക്തനല്ലയോ നിത്യസ്നേഹമല്ലയോ സ്തുതി എന്നുമവൻ താനന്നതനല്ലോ കൃപ ചെയ്തിടമല്ലോ തൻ സന്നിധിയിലെന്നും പ്രമോദമുണ്ടല്ലോ

ജ്ഞാനത്താലാകാശത്തെ വാർത്തെടുത്തവൻ ഭൂതലത്തെ വെള്ളത്തിന്മേലുറപ്പിച്ചവൻ ദീപ്തി നല്കും സൂര്യചന്ദ്രതാരവൃന്ദത്തെ മോടിയായ് വാനിടത്തിൽ സ്ഥാപിച്ചവൻ പരിപാലകനല്ലോ...



First working session: Thursday September 30<sup>th</sup>

Moderator: Rev. Dr. Kondothra M. George

Alfred Stirnemann

**THE VIENNA DIALOGUE  
FIVE PRO ORIENTE CONSULTATIONS WITH  
ORIENTAL ORTHODOXY**

*1. Ecumenism and PRO ORIENTE*

1.1. PRO ORIENTE's Purpose

Through the Second Vatican Council the Catholic Church embraced the ecumenical movement. This world-wide ecumenical dialogue between the churches and the denominations had started at the beginning of the century and entered a very decisive stage with the foundation of the World Council of Churches in Amsterdam in 1948 and of other world-wide denominational church associations. Protestant and Orthodox theologians and church leaders were the champions of this process.

The Second Vatican Council (1962 - 1965), which was the biggest in the history of the church had prepared the "aggiornamento" (renewal) of church structures and the entrance of the Roman Catholic Church into the ecumenical movement striving towards Christian unity and the unity of the Church, something which is not only rooted in "the wish of man" but above all in Christ's prayer that "they all be one" (John 17,21).

The Archbishop of Vienna Franciscus Cardinal König, as a member of the Central Preparatory Commission and the Theological Commission, had played a major role in the preparation and conducting of this Council and appealed to all faithful to express their opinions and make their contributions to church life in modern times.

Some intellectuals in Vienna, the editors and authors of the review "Wort und Wahrheit" proposed the creation of an organization for promoting this important goal of the Council and to further the ecumenical endeavours of the Christian churches of the Orient, given Austria's century-long close relations with many countries with Orthodox populations.

1.2. Vienna and the East

Vienna has had its Orthodox communities for many centuries, sometimes since the Middle Ages, some of which - the Greeks, the Serbians, and the Romanians - have especially thrived over the last three centuries. Under Emperor Joseph II (1765 - 1790) the Armenians from the Eastern parts of the Austrian Empire at Suceava were invited to come to Vienna. Thus they were the first Oriental Orthodox com-

munity in the Austrian capital. In the last century even an Armenian monastery was founded by the Mechitharist fathers who helped make Vienna a major centre of Armenian literature and scholarship. The last thirty years brought workers of Aramaic language and Christian faith from Anatolia and Mesopotamia to Austria as well as students and intellectuals from Egypt, the Lebanon and Syria. This led to the foundation of Coptic Orthodox and Syrian Orthodox church communities in Austria.

The Archbishop of Vienna and other Catholic bishops have given church buildings to priests sent from the venerable Sees of Alexandria and Antioch as places of worship and of social encounter, where the priests can also live.

These historical ties and the presence of the communities were the advantage and asset for the activities of this organisation which, under the name of "Foundation PRO ORIENTE" was established by the chief of the Church of Vienna, Franciscus Cardinal König. The exact date was 4th November 1964, just two weeks before the Vatican Council adopted its most important ecumenical document, "Unitatis Redintegratio", which was to become the Magna Charta of Catholic ecumenism and has since provided the guidelines for the work of the Roman Secretariat for Christian Unity, now called "The Pontifical Council for Promoting Christian Unity". This latter institution was founded by the late Augustin Cardinal Bea who also was its first president. He was then succeeded by Their Eminences Jan Cardinal Willebrands and Edward Idris Cardinal Cassidy, who is its present head.

Under the leadership of Franciscus Cardinal König and his current successor on the Archiepiscopal See of Vienna, Hans Hermann Cardinal Groër, PRO ORIENTE has been able to render its service to the Churches concerned. It managed to open doors for the first time, which in turn led to intensive and fruitful relations with the Eastern Orthodox Church and the Oriental Orthodox Churches.

The high esteem which the foundation's presidents enjoyed was an important factor in PRO ORIENTE's positive impact. They were Dr. Heinrich Drimmel from 1964 to 1969 and Dr. Theodor Piffel-Percevic from 1969 to 1989, both former ministers of education and culture of the Republic of Austria. Our actual president of PRO ORIENTE Dr. Rudolf Kirchschräger (since 1989) held for 12 years (1974-1986) the office of President of the Republic of Austria.

Austria's contacts with Syriac Christians date back at least 400 years. In this connection it may interest an audience of that tradition that the first bible ever in the Syriac language was printed in Vienna in 1555 in a small quarto edition of 1000 copies by Caspar Craphtus (Krafft) and Michael Cymbermannys (Zimmermann). The Patriarch of Antioch at the time, Mar Ignatius Abdallah, had sent the "eminent scholar and priest Moussa of Mardin from the blessed village of Qualuq, son of the priest Isha", to Vienna, where the edition of the New Testament was funded by Emperor Ferdinand I (1521-1564) upon recommendation of the famous Austrian orientalist and specialist in the Arabic and Syriac languages, Johann Albert Widmanstal, who was the Emperor's chancellor and "had learned to read, write and speak Syriac staying in Italy as a youth". 300 copies were sent to the Syrian and Maronite Patriarchs, 500 were reserved for the Emperor and 200 were given to Fr. Moussa.

### 1.3 Vienna and Oriental Orthodoxy

This initiative from Vienna was only successful as both the Eastern Orthodox and Oriental Orthodox Churches were whole-heartedly responding to the invitation. Thus the Syrian Orthodox Patriarch Ignatius Yacoub III visited Vienna in October 1972, in May 1977, in May 1979 and in April 1980. PRO ORIENTE delegations, some of them led by Cardinal König, went to Damascus in May 1974 and March 1978. The present Patriarch of Antioch, H.H. Mar Ignatius Zakka I Iwas paid an official visit to Vienna in June 1984 and was accompanied at the time by H.B. Mar Baselios Paulose II, Catholicos of the East.

PRO ORIENTE visited H.H. Catholicos Baselios Mar Thoma Mathews I in Kottayam in April 1982 and the Catholicos was PRO ORIENTE's guest in Rome in June 1983. The present Catholicos H.H. Baselios Mar Thoma Mathews II visited Vienna in June 1986 and in June 1989 as coadjutor and received PRO ORIENTE at Devalokam in September 1992.

Both heads of churches, H.H. Zakka I Iwas and H.H. Mathews II were bestowed the title of Protectors of PRO ORIENTE for their great contributions to ecumenism as a whole and to the foundation PRO ORIENTE in particular, Zakka I Iwas in 1984 and Mathews II in 1993. The same is true of other Oriental Orthodox heads of churches, thus H.H. Shenouda III, Pope of Alexandria and Patriarch of the See of St. Mark, H.H. Catholicos Vasken I, Patriarch of all Armenians, and other church leaders.

Some theologians from India came to Austria for specializing their theological studies, such as Fr. Dr. Madathil Oomen John of the Old Seminary in Kottayam, who got his doctorate at the University of Salzburg, and Fr. Joseph Zachariah of the Seminary in Mulanthuruthy, who is currently studying in Vienna. At the same time and even though far away from home, they continue cultivating their liturgical tradition and native tongue of Malayalam in Austria.

In June 1989 the then Catholicos Coadjutor, Mathews Mar Coorilos, the present Catholicos, the primate of the Mar Thoma Church, Dr. Alexander Mar Thoma and Benedict Varghese Mar Gregorios Thangalathil, Archbishop of Trivandrum, paid a visit to Vienna as members of an ecumenical delegation campaigning for the foundation of Nilickel Ecumenical Centre, thus testifying to Christian unity, something which greatly impressed ecumenical circles in that city.

In 1982 and 1988 PRO ORIENTE met the main pastors of the Assyrian Church of the East, thus H.H. Mar Addai II in Baghdad and H.H. Mar Dinkha IV in Moscow. Mar Aprem of Trichur read a paper on "Was Nestorius a Nestorian?" in Vienna in June 1990.

### 1.4 The Principles of Ecumenism

In its work PRO ORIENTE followed some very fundamental, yet simple principles. They may be summed up as follows:

- a. Avoiding a relationship of paternalism, by respecting the partners to the ecumenical dialogue as equals, by treating them *par cum pari*.
- b. Avoiding polemics which seem to be outdated and unjust.

- c. Avoiding the impression of wanting to convert the other to a different opinion by striving jointly for a better understanding of Christian truth, thus going forward to a common future, not looking back to a divided past.

- d. Working towards the realisation of Christ's will to make all Christians one, without conducting these activities as a threat against anybody, be they within other churches or outside the church.

- e. Rendering a service to the church of Vienna and at the same time to the world church by promoting church unity at an unofficial level. Thus, PRO ORIENTE served as a kind of "laboratory for unity", trying to seek out new avenues and reach new results, which would then go on to benefit the official church leadership.

- f. Encouraging, by its ecumenical initiatives peace and understanding among people of different cultures, traditions and interests, even on a civil and secular basis.

## 2. PRO ORIENTE's Ecumenical Achievements

By following these principles, PRO ORIENTE was not only able to open up new dialogues but initiated also major rounds of dialogue which have subsequently born good fruit. This is particularly true of the Romanian Orthodox, Serbian Orthodox and Ethiopian Orthodox Churches, all of whom have long lived in an especially difficult situation of isolation under the threat of atheistic communism, which however - to our great delight - they have now been able to overcome.

Thus, PRO ORIENTE's most important ecumenical achievements were as follows:

### 2.1. The So-Called Ecclesiological Colloquy of Vienna

This unofficial meeting in 1974 of theologians of the (Byzantine) Orthodox and Latin traditions was the first assembly of pan-Orthodox scope ever to be held between Rome and Orthodoxy. This Colloquy was co-chaired by the Secretary General for the preparation of the Pan-Orthodox Synod, Metropolitan Damaskinos from Geneva, and by the Secretary of the Vatican Secretariat for Promoting Christian Unity, Pierre Duprey. This meeting was particularly important since some of the theologians came from Churches which for a long time had been quite reluctant to enter into a theological dialogue with Roman Catholicism.

This meeting proved that the time was ripe to proceed from the unofficial talks in Vienna to an official dialogue between Pan-Orthodoxy and Rome, a process which started immediately after the Colloquy of 1974 and resulted in the announcement of the official dialogue in 1979 by Pope John Paul II and the late Patriarch Dimitrios I, whose death last month we deeply deplore. The first meeting of the Mixed Commission took place in 1980 on the islands of Patmos and Rhodes and was followed by successive rounds of talks held every other year in Munich 1982, Crete 1984, Bari 1986 and 1987, New Valamo 1988, again in Munich in 1990 and in the Orthodox Monastery of Balamand/Lebanon in June 1993.

## 2.2. The Five Vienna Consultations

The second important contribution PRO ORIENTE could make to the international ecumenical dialogue were the five Vienna Consultations with theologians of the five venerable non-Chalcedonian Churches, the focus of attention at this Regional Symposium here in Kottayam, which we are initiating today.

It was in the years 1971, 1973, 1976, 1978 and ten years later, in 1988 that theologians of the Coptic Orthodox, Syrian Orthodox, Armenian Apostolic, Ethiopian Orthodox and Syro-Indian Orthodox Churches met with Roman Catholic theologians in Vienna. These five consultations were chaired by Vardapet (now Archbishop) Mesrob K. Krikorian - present among us - on the Oriental side. The Catholic chairmen were the late Monsignor Otto Mauer at the earlier ones and the Jesuit Father John F. Long at the last three consultations. He is the current Vice-Rector of the Pontifical Oriental Institute in Rome. These consultations made a major contribution to the Christian world by developing a new spirit in the churches concerned and coming up with visible results.

The initial idea to start this dialogue can be found in the PRO ORIENTE minutes of May 1970. Its model were the talks between Chalcedonian and non-Chalcedonian Orthodoxy held under the auspices of the Ecumenical World Council of Churches in Aarhus 1964, Bristol 1967, Geneva 1970 and Addis Ababa 1971. The priest in charge of the Armenian Apostolic Church in Vienna, Vardapet (now Archbishop) Krikorian had attended them all and thus became one of the major contributors to the project. Other impulses came from a visit Mons. Mauer paid to Egypt in November 1970, where he met Amba Shenouda, at the time head of the Coptic Orthodox Seminary, and Amba Gregorios, from trips of the Secretary General to Rome where he had talks with Fr. Duprey and from the visit the Archbishop of Baghdad and Basrah, Mar Zakka Iwas, now Syrian Patriarch of Antioch, paid to Vienna in June 1971.

On September 7th 1971 nine Oriental and nine Catholic theologians met for the first of the nine working sessions in Vienna. This was the first meeting of these two Christian families after 1520 years of separation and 500 years after the not so successful Council of Florence, attended by some of the Oriental Orthodox Churches and the Church of Rome, as well as about 400 years after the Synod of Diamper in 1599.

Its main results were the so-called Vienna Christological Formula and the further development of the common and distinctive elements in our ecclesiologies. The respective understanding of unity, church authority, councils and conciliarity, will be explained in detail by the other lectures which will follow.

Let me just try to sum up some of the main features of these five Vienna Consultations:

a. All five consultations were characterised by a spirit of brotherhood and good will and a deep sense of responsibility that the scandal of division between the one church of Christ has to be done away with and that the church has to be brought back to complete unity as expressed in Christ's will "that the whole world may see it and believe in him" (John 17,23).

b. All five Oriental Orthodox Churches were present. They were aware that in the past Church divisions were caused and deepened by the physical inability of

certain churches to attend some councils, mostly due to political or even technical transport problems. This was very important because even difficulties between the Oriental Churches as between the two jurisdictions of the Syriac tradition and of the two Alexandrine traditions as between the two Armenian Catholicosates, did not make it easier to consider the split which separated Christians at and after Chalcedon.

c. All five traditions were represented by competent theologians, often even bishops, who came to Vienna in a personal capacity as experienced theologians standing in the intellectual and spiritual tradition of their churches. They had, however, no official mandate from their church authorities. This procedure proved to be the appropriate way to get the theological dialogue started. Still, we were already hoping that there will be one day official consultations initiated by the hierarchies.

d. All five consultations saw the contributions of eminent theologians and church leaders. Let me just mention the participation of Amba Shenouda at the first Consultation in 1971, of the former Armenian Patriarch of Jerusalem, Tiran Nersoyan, at the first and fourth Consultations, of Mar Zakka Iwas, who later became Syrian Patriarch, at the 2nd and 3rd Consultations, of Archbishop Keshishian of Lebanon, who is now the moderator of the World Council of Churches. Of special importance was the Indian contribution to the five consultations with the participation of Dr. Paul Verghese, later Metropolitan Paulos Mar Gregorios of New Delhi and the North, Dr. George Mundavel, later Metropolitan Geevarghese Mar Ostathios of Niranam, both honorary members of PRO ORIENTE since 1972 and 1989 respectively, of Dr. V.C. Samuel, then Dean of the Theological Faculty of Addis Ababa and now in Bangalore, of Mar Joseph Powathil, Metropolitan of Changanacherry and of Fr. Thomas, now Metropolitan Thomas Mar Themotheos of Outside Kerala Diocese.

From the Catholic side the outstanding participants and lecturers to be mentioned were Cardinal König himself, Professor Karl Lehmann, now Bishop of Mayence and head of the German Bishops' Conference, Paul Werner Scheele, now Bishop of Würzburg, and such experts as the professors Alois Grillmeier SJ (Frankfurt), Wilhelm de Vries SJ (Rome), André de Halleux OFM (Louvain) and Emmanuel Lanne OSB (Chevetogne).

The presence of these personalities was not only significant in terms of their contributions made during the Consultations but also for their role in the subsequent reception of the results within the respective churches.

e. All five consultations ended in unanimously carried final communiqués describing the main issues of debate and the papers submitted. The complete texts of several lectures are published in English in the review "Wort und Wahrheit".

f. All five consultations were prepared by a preparatory committee including experts from all the churches concerned. Together with the chairmen and the PRO ORIENTE staff they discussed the issues, papers, speakers and possible results. In this way the programmes for the realisation of the plans were really a common effort of all parties concerned.

Every day a different church invited the participants of the sister churches to take part in its liturgy and the task of preaching was always confided to the minister of a different church. Thus, at the final pontifical liturgies at St. Stephen's Cathe-

dral, celebrated by Franciscus Cardinal König and in the case of the fifth Consultation by his successor, Archbishop Hans Hermann Cardinal Groër, the sermons were held by Amba Shenouda, Mar Zakka Iwas, Archbishop Nersoyan, Metropolitan Paulos Mar Gregorios of Delhi and the Ethiopian Metropolitan Timotheos of Kefa.

g. All churches involved took great interest in these consultations. Moreover, besides the churches directly committed to this dialogue through their most brilliant theologians many internationally renowned institutions of ecumenism sent observers, such as the Secretariat (now Pontifical Council) for Promoting Christian Unity, the Orthodox Centre of the Ecumenical Patriarchate of Constantinople, the Department for Foreign Relations at the Patriarchate of Moscow and the Archbishop of Canterbury for the Anglican Communion.

Upon request of the representatives of the Coptic Orthodox Church, theologians of the Coptic Catholic, Armenian Catholic, Syro-Malankarese and Syro-Malabar churches were invited and took actually part in the fourth and fifth Consultations. With their help a statement was included in the Common Declaration of the fourth Consultation on the status of the Uniate churches. It reads as follows: "The Oriental Catholic Churches will not even in a 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 missions for other churches. The sister churches will work out local solutions, in accordance with different local situations, implementing as far as possible the principle of a unified episcopate for each locality."

The Roman Popes Paul VI and John Paul II as well as the heads of the Oriental Orthodox Churches repeatedly encouraged PRO ORIENTE's initiatives and showed great interest in their outcome.

### 3. Reception of the Results

#### 3.1. Official Declarations of Heads of Churches

The active endorsement by the Heads of the Churches also enabled PRO ORIENTE to do a great deal for the reception of the results of the five consultations within the churches concerned. The common communiqués were officially transmitted to the Patriarchs, who had them studied by their counsellors for ecumenism.

Moreover, there was a world-wide echo in the press, beyond Europe as far as Russia, the United States, India, Egypt and Africa.

On October 27th 1971, Paul VI and Mar Ignatios Yacoub III stated in their Common Declaration in Rome "that they are in agreement, 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 dif-

fering formulations on both sides can be understood along the lines of the faith of Nicaea and Ephesos".

Amba Shenouda, who two months after his participation in the first Vienna Consultation became the 117th successor to Saint Mark on the See of the Patriarch of Alexandria was the first Coptic Pope to visit a Roman Pontiff.

Pope Shenouda then said under the canopy of Bernini in St Peter's Cathedral "one of the steps which led to this first meeting of a Patriarch of Alexandria with a Patriarch of the West after one and a half millenary is called Vienna". Then he stated: "We shared together in many conferences, to mention in particular the Theological Consultation of 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 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 Common Declaration he signed with Pope Paul VI in the Vatican on May 10th 1973, quoted the Vienna Christological Formula word by word, which thus became incorporated in a document officially accepted by both churches.

Similar declarations were signed also by the Roman Pontiffs and Heads of Oriental Churches, and the Vienna Christological definition was mentioned expressly as a result of the Vienna Consultation by Cardinal Willebrands at the General Meeting of his Roman Secretariat on February 8th 1972.

#### 3.2. The End of Polemics

The reception of these Vienna Consultations by the churches concerned will also do away with fruitless polemics between the supporters and opponents of Chalcedon. Now the Oriental Orthodox can no longer be unjustly called monophysites nor the Chalcedonians accused of having succumbed to Nestorianism.

The belief in Christ being "perfect in His Divinity and perfect in His humanity" is the same. It had only found different expression with some stressing the union and others underlining the distinction, without accepting any separation, "not even for the twinkling of an eye."

So if man wants, it is possible to put an end to mutual accusations and insinuations that others hold a wrong Christological faith because they use a different formulation arising from a different tradition.

Nowadays, Western and Eastern theologians are convinced that these different formulations can be understood along the lines of the faith of Nicaea and Ephesos. Very often both expressions can be considered Orthodox and should no longer serve as weapons and ammunition in a controversy going against God's wish and Christ's commandment. On the contrary, they may be employed as a means to a better understanding of His mystery which, as we all know - will always be inexhaustible and ineffable and never be fully comprehensible for the human mind.

The studies carried out came to the conclusion, that in Ephesos and Chalcedon both sides rejected the teachings of Eutyches and those of Nestorius, so that their faith is to be regarded as truly Orthodox.



The decisive point is whether we want to be instruments for peace and unity or reason for warfare and division. It is a matter of our decision in this ecumenically decisive moment.

### 3.3. Mutual visits

In the light of this new ecumenical spirit a great number of mutual visits between the two church families took place on all levels, involving patriarchs, bishops, theologians, priests and lay people.

This is not to be considered a luxury of ecumenical tourism, but a precondition for further progress in our efforts towards church unity. We cannot understand each other when we do not meet, we cannot love each other, when we do not know each other, we cannot go forward together without joining ranks.

### 3.4. Official Dialogues

Another fruit of the non-official Vienna dialogue was the start of official dialogue between Rome and two of the five Oriental Orthodox Churches: The Coptic Orthodox Church and the Malankara Syrian Orthodox Church of India.

#### 3.4.1. *The Official Dialogue with the Coptic Orthodox Church*

In 1973 the Common Declaration of Paul VI and Shenouda III set up a special Joint Commission between the Catholic and the Coptic Orthodox Churches to guide common study in the fields of church tradition, patristics, liturgy, history of theology and practical problems so that "by co-operation in common we might seek to resolve, in a spirit of mutual respect, the differences of our churches."

By 1979 the Commission had met four times in Cairo, reaching progress in the area of Christology. It was proposed to form an Official Commission of six members instead of the special joint commission. Unfortunately, due to outside events curtailing Pope Shenouda's activities the dialogue came to a virtual standstill.

However, both Popes signed the "Principles Guiding the Search for Union between the Catholic and the Coptic Orthodox Church" and a Protocol consisting of nine points.

It was not until 1985 that the mixed commission was able to take up its work.

On February 12th 1988 the Mixed Commission of the Dialogue between the Catholic and the Coptic Orthodox Churches met in the monastery of Amba Bishop in Wadi Natrun and produced an "Agreed Statement on Christology" which was signed by Pope Shenouda III, Patriarch Stephanos II and the Apostolic Pro-Nuncio and the Secretary of the Secretariat for Promoting Christian Unity representing the Holy Father as well as by a number of bishops, theologians and lay people of both churches. It was then confirmed by a letter of Pope John Paul II of May 30th 1988.

We are now looking forward to other Agreed Statements on different subjects, especially on the ecclesiological problem which the mixed commission is currently considering.

#### 3.4.2. *The Official Dialogue with the Malankara Syro-Indian Church*

A similar official dialogue was opened by the setting up of a Joint International Commission for dialogue between the Roman Catholic Church and the Malankara Syrian Orthodox Church of India, which first met from October 22nd to 25th 1989 at Kottayam (Kerala) and agreed on a Doctrinal Agreement on Christology which was made public on June 3rd 1990. It also contains the Vienna Christological Formula, stating that both communions share the same faith.

After the settlement of the Christological problem the issue of ecclesiology was tackled at a meeting from 8th to 12th December 1992 and will again be taken up from 15th to 18th November 1993 at the Sophia Centre in Kottayam. The co-chairmen are Bishop Pierre Duprey and Philippos Mar Eusebios.

#### 3.4.3. *The pastoral agreement between Rome and the Syrian Church*

Another document must be mentioned in this respect: The Common Declaration signed by Pope John Paul II and Mar Ignatios Zakka I Iwas of Antioch on June 23rd 1984 with Catholicos Paulose II also present. Immediately after its signing the Patriarch personally brought the document to Vienna on the occasion of his second patriarchal visit to the city.

This document, while confirming the earlier Declaration signed between Paul VI and Patriarch Ignatios Yacoub III and taking over the Vienna Christological Formula goes even one step further by adding an agreement on mutual sacramental hospitality for the faithful of the Syrian Orthodox and the Roman Catholic Churches.

It states: "Since it is the chief expression of Christian unity between the faithful and between the bishops and priests, the Holy Eucharist cannot yet be concelebrated by us," and goes on to point out: "Our identity in faith, though not yet complete entitles us to envisage collaboration between our Churches in pastoral care, in situations which 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 authorise them in such cases to ask for the sacraments of Penance, Eucharist and Anointing of the Sick from lawful priests from either of our two sister Churches, when they need them."

Moreover, bishops are encouraged to cooperate in priestly formation and theological education. This shows - especially in the diaspora situation which the Syrian Orthodox Church is facing in some European countries - that practical collaboration is another possible consequence of this our far-reaching unity in faith.

Dialogue with the Indian section of this Church was opened from 14th to 15th December 1992 and will be continued from 19th to 20th November 1993 at the Mulanthuruthy Seminary. The co-chairmen are Metropolitan Mar Joseph Powathil and Metropolitan Thomas Mar Athanasios.

Let us hope that official dialogues will also be taken up with the Armenian Apostolic and the Ethiopian Orthodox Churches when external conditions allow it and the situation within these churches will be ripe to do so.

#### 4. The Future of PRO ORIENTE's Ecumenism

##### 4.1. Creation of a Standing Committee

Beneath the level of official dialogue, PRO ORIENTE will try to continue to render its service to the ecumenical community and to the respective churches involved. So far PRO ORIENTE may point to four fruits of its work over the period of its 27 years of existence:

a. Elaboration of the Vienna Christological Formula by the first Consultation achieved above all through the great contributions made by Amba Shenouda and Mons. Otto Mauer.

b. Important preparatory studies for further consensus in the field of ecclesiology, such as on the nature of church authority, the role of the first pastors - be they called Popes, Patriarchs, Catholicos, Metropolitans or Primate -, on the importance of councils and the meaning of conciliarity.

c. The development of an atmosphere of ecumenical trust and brotherhood, of a sense of belonging together as well as the establishment of ways to move forward the ecumenical process by studies, mutual visits and dialogue of charity.

d. The setting up of a permanent Standing Committee made up of nine experienced ecumenists, six from the Oriental jurisdictions and three from among the Catholic participants of PRO ORIENTE. These personalities, knowing the tradition, history and inner life of the churches, having the confidence and the ear of their church authorities may become an important driving force for further ecumenical efforts, thus giving fresh impetus to our work in order to keep up with the needs of our communities by proposing new initiatives in an unofficial framework, examining possible fields of action and promoting ecumenical progress.

They include : From the Coptic Orthodox Church: Metropolitan Amba Bishop of Damiette, Barari and Kafr el Sheikh, Secretary General of the Holy Synod of the Coptic Orthodox Church.

From the Syrian Orthodox Church: Archbishop Mar Gregorios Yohanna Ibrahim of Aleppo, who also represents the Indian flock belonging to his Patriarchate.

From the Armenian Apostolic Catholicosate of Etchmiadzin: Archbishop Dr. Mesrob K. Krikorian, Patriarchal Delegate of the Armenian Apostolic Church for Central Europe and Sweden and honorary professor at the University of Vienna, residing in Vienna.

From the Armenian Apostolic Catholicosate of Cilicia: Archbishop Aram Keshishian, Primate of Lebanon and Moderator of the World Council of Churches.

From the Ethiopian Orthodox Church: Archbishop Nicodemos, Head of the Foreign Affairs Department

From the Syro-Indian Orthodox Church: Dr. Kondothra M. George, Associate Director of the Bossey Ecumenical Institute in Geneva.

From the Roman Catholic Church: Prof. Mons. Dr. Philipp Harnoncourt, chairman of the theological council of PRO ORIENTE, Fr. Frans Bouwen, a White Father in Jerusalem and editor of the review "Proche Orient Chrétien", Prof. Peter Hofrichter of the University of Salzburg and Alfred Stirnemann, Vice-President and Secretary General of PRO ORIENTE.

The Standing Committee of PRO ORIENTE meets twice a year. Having met so far several times in Vienna and Geneva, we just yesterday had the 10th meeting here in Kottayam in order to examine the results reached so far and to make new proposals for the continuation of our ecumenical endeavours.

##### 4.2. Regional Symposia

One of the recommendations of the Standing Committee was the organisation of regional symposia. The idea is to make known the results of the ecumenical dialogue reached among the faithful of all the churches concerned. Three elements are vital for the success of an ecumenical dialogue:

a) The studies and innovative ideas of theologians

b) The judgement of its results by the competent church authorities

c) The reception by the pleroma of the faithful community

In this way the results become incorporated into the tradition, which all our churches have always regarded as a living process of absorbing new elements.

According to the will of the Standing Committee this is among other things to be achieved by regional symposia to be organised for individual language groups. The first one aimed to reach the predominantly Arabic-speaking world of the Middle East and was made possible through the hospitality of His Holiness Amba Shenouda in his own residence in Wadi Natrun. This is the second one catering to the Kerala-rooted Christians speaking Malayalam.

The idea is to familiarize interested opinion leaders of the churches in this region - be they bishops, theologians or working in the Christian mass media, directors, teachers, students at theological faculties or seminarists - with the concepts developed by ecumenical experts and acknowledged by the church authorities in order to make them part of everyday church life.

There are plans to hold similar regional symposia every other year, the next one in Ethiopia and, if peace comes back to that region, in Armenia.

Possibly there will also be another Arabic-speaking symposium so that we can accept the kind invitation extended by His Holiness the Syrian Orthodox Patriarch of Damascus. This would be for the benefit of the Christian clergy and lay people in Syria, Lebanon, Iraq and Iran.

The same effort of popularising the results is also made in European languages by various means, through the organisation of symposia, courses in Christian information centres, through the mass media or publications in different European languages, especially German.

##### 4.3. Study Seminars

At the moment the Standing Committee does not feel that the time has come to organise a sixth Vienna Consultation in the near future. Actually even after the fourth Consultation there was some hesitation on whether to organise a fifth one. When it finally took place, an interval period of ten years had passed. It was felt that the Church authorities did not have enough time to keep up with the rapid progress of theologians' work and ecumenical proposals.

The time factor should be given special attention when considering the ecumenical progress to be expected and when it comes to setting a realistic time-table.

On the other hand, many of the ecclesiological subjects studied have not yet been sufficiently developed at past consultations. Papers were read, lectures given but often there was a lack of time to discuss at full length or the necessary expertise was not there as some experts were not able to attend.

The solution of this kind of problem was the idea to have special study seminars assembling experts to tackle specific points and issues in a thoroughgoing fashion.

Thus, from 29th June to 1st July 1991 the exercise of Primacy in each church and the role of heads of churches was discussed at a study seminar held in Vienna.

From 26th to 29th July 1992 another group of experts met in Vienna to look into the question of Councils and Conciliarity. The next one is scheduled from 1st to 5th July 1994 again in Vienna and will deal with the subject of "Ecclesiology and the Unity of the Church". There is a feeling that this method is probably more appropriate for the more intractable problems in which success will not be easily won without preventing our church leaders from putting into practice in the meantime what has been achieved until now.

#### 4.4. Publication Programme

The complete minutes of the five Vienna Consultations containing the English texts of the lectures and the discussions cover five volumes of approximately 1100 pages. This obviously makes it very difficult for any newcomer to the dialogue to familiarize himself with the material. Hence, a selection of the most important papers and minutes of the first four Consultations was compiled and condensed down to less than 300 pages.

Still, this was considered to be too compact. Moreover, the Standing Committee was aware that the reception by the communities of the faithful would not be possible if we do not provide the main results in the languages spoken by Christians in the countries concerned. So the idea was born to publish a series of rather small and easily accessible booklets in such languages like Arabic, Armenian, Amharic and German.

Booklet No 1 contains the communiqués, the opening speeches and a general introduction into the five Vienna events as well as the programmes of the Consultations, the lists of participants and the sermons preached as well as the Common Declarations of the Heads of Churches and the agreements of the two official theological dialogues. You can get your personal copy in English and Malayalam at the registration desk.

Booklet No 2 contains the summaries of the five Consultations worked out by such eminent participants in the dialogues as Prof. Alois Grillmeier and Prof. Wilhelm de Vries and the addresses of the Presidents of the Republic of Austria Rudolf Kirchschläger (1974-1986) and Kurt Waldheim (1986-1992) to the participants of the Vienna Consultations. It is published in English and will soon also be available in Arabic.

Booklet No 3 which is available in English and will soon appear in Arabic is about the first regional symposium at Deir Amba Bishoy in Wadi Natrun/Egypt.

Booklet No 4 has also just come out in English, covering the first study seminar "On Primacy". No 5 is going to be about the "Councils and Conciliarity" seminar and No 6 will be a documentation of this Indian Regional Symposium and come out in both English and Malayalam.

Thus you can see that there are enough future projects to keep PRO ORIENTE and the Standing Committee busy for many years to come. A lot of human energy and financial means will be needed to realise this programme.

#### 5. Need of Co-operation

Allow me to appeal to all of you to back these our efforts and to join in the fulfilment of Christ's call for church unity in whatever capacity you might be able to do so: be it as a theological researcher or teacher,

be it as a church leader promoting Christian unity through your authority,

be it as a believer and "one who has an ear to hear the word which the Spirit says to the churches" (Rev. 2, 11)

Looking back at those more than twenty years of carrying on the Vienna Dialogue and comparing the changes that have come about since the initial stage I am quite confident that all the Churches concerned, their hierarchs, theologians and faithful will continue their way and follow their church leaders in this effort.

In many details improvements have been accomplished, from the Christological formula, to the new climate of confidence and trust. Much of the barren polemics of former times were given up. Mistrust has been overcome and Christian charity is increasingly prevailing among our sister churches and between Christians in their common faith which is now officially accepted as such so that we are no longer separated by different expressions but know that there is unity, even if it is not yet a complete one. It is important to know that the credibility of us Christians in the world will be measured by the charity and love we show for each other in our witness to our common Lord Jesus Christ.

Let me also pay tribute to the Popes John XXIII, Paul VI and John Paul II, to Pope Shenouda III, Patriarch Zakka I Iwas of Antioch, Vasken I, Supreme Catholicos of All Armenians, and Catholicos Baselios Mar Thoma Mathews II for leading us their way. All these four Heads of Oriental Churches we consider with pride to be "protectors of PRO ORIENTE" together with the Cardinals König and Willebrands who for some decades have been leading us the way by virtue of their wisdom and their courage and advised us on the methods to be employed to move forward.

May we be granted to stop the ancient polemics and the new quarrels which are amongst us- now that we have heard Pope Paul VI and Patriarch Ignatius Yacoub III in front of the Synod of Bishops in 1971, when they stated that "there is no difference in the faith they profess concerning the mystery of the Word of God made flesh and become really man"<sup>1</sup> - now that we have heard that Pope John Paul II and Patriarch Mar Zakka I Iwas have "denied that there was any difference in the faith they confess in the mystery of the Word of God made flesh and become truly man,"<sup>2</sup>

<sup>1</sup> Booklet No 1 p. 108, Common Declaration of H.H. Paul VI and H.H. Ignatius Yacoub III, 1971

<sup>2</sup> Booklet No 1 p. 117, Common Declaration of H.H. John Paul II and H.H. Mar Ignatius Zakka I Iwas, 1984

- now that we have read in the Doctrinal Agreement on Christology between the Roman Catholic and Malankara Syrian Orthodox Churches that "a common text concerning their faith in the mystery of the incarnate Word was unanimously adopted in order to put an end to the Christological disagreement which existed between the two churches."<sup>3</sup>

The forthcoming second millenary of the Incarnation, the date of the year 2000, will hopefully bring us forward "to that common goal - the restoration of full communion between our churches,"<sup>4</sup> as the Roman Catholic/ Malankara Agreement of 1989 states or as the last agreement between the Roman and Syrian Patriarchs says, "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."<sup>5</sup>

In these 20 years of ecumenism and committed striving for church unity I was personally granted to witness tremendous progress. It will depend on our further efforts to accept the results of the 20 odd years of ecumenism, to make ourselves acquainted with them and to make them our own.

The credibility of the testimony of the Christian Churches in front of the other religions such as Hinduism and Islam, to the secular world with its atheism, agnosticism and materialism will also depend on our oneness, on our unity. Our disputes, our broken unity are a major scandal of our age in this world. Let us pray that everyone "may hear what the Spirit says to the Churches."<sup>6</sup> Especially at a time the remarkable date of the year 2000 is approaching, should we not have an ear and listen to what the Spirit tells the churches about what is necessary for the Third Christian Millenary?

*Mesrob K. Krikorian*

#### THE FIVE ECUMENICAL VIENNA CONSULTATIONS: A BRIEF ESTIMATION

1970-71 as the ecumenical Foundation PRO ORIENTE organized the first theological Consultation, nobody thought that the initiative taken would later have historical significance within the framework of the Christological dialogue. World-wide renown theologians from both the Roman Catholic and the Ancient Oriental Orthodox Churches - such as Alois Grillmeier, Wilhelm de Vries, A.J. van den Aalst, Piet Schoonenberg and V.C. Samuel, Tiran Nersoyan and Paul Verghese (Paulos Mar Gregorios) participated in the Conference and presented highly interesting and valuable studies. The so-called Christological Vienna formula of the first PRO ORIENTE Consultation attracted the estimable attention of the popes and patriarchs as well as of theologians who appreciated and quoted it in their common declarations or studies. In fact it turned out to be a milestone in the Christological

<sup>3</sup> Booklet No 1 p. 123, Doctrinal Agreement on Christology between the Roman Catholic Church and the Malankara Syrian Orthodox Church, 1989

<sup>4</sup> Booklet No 1 p. 124, *ibid.*

<sup>5</sup> Booklet No 1 p. 119, see also footnote 2

<sup>6</sup> Rev. 2, 7; 11; 17; 18; 3, 6; 13; 22

dialogue between theologians of the Roman Catholic Church and the Oriental Orthodox Churches.

After disputations and quarrels for about 1.500 years, suddenly started the theologians to understand each other and the Christology of each other. The Oriental Orthodox theologians demonstrated so much of reconciliation as they agreed to declare that the terminology of Chalcedon was not so „obsolete“ as some people think. Here I quote one of such affirmations:

„The terminology of Chalcedon is not so obsolete as some people suggest. We have as yet no alternate philosophical terminology into which to translate the basic Christological affirmations in current language. This is primarily a defect of our philosophical language today and not of the affirmations of the faith. The terminological differences need not separate us, if we really agree on the substance of the Church's faith and tradition.“<sup>1</sup>

In reality even though the problem of Christological terminology was at length examined and discussed at five Vienna Consultations, a sufficient solution could not be achieved. Nevertheless the spirit of reconciliation and a sincere interest in the reunion of Churches led the theologians to an agreed statement on Christology and Chalcedon. In the Communiqué of the first Consultation we read as follows:

„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 comixtion, 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.“<sup>2</sup>

No doubt the spirit of reconciliation was the result of the great efforts of the World Council of Churches as well as of Rome for the unity of Churches. Naturally the initiative of the ecumenical Foundation PRO ORIENTE was mainly inspired and impelled by the Second Council of Vatican which strongly recommended and encouraged the theological dialogue. Antecedent to the Vienna consultation, during the years 1964 to 1971, under the auspices of the World Council of Churches, theologians of the Byzantine Orthodox Church and of the Oriental Orthodox Churches had already assembled and discussed problems of Christology and Chalcedon at the meetings of Aarhus (August 1964), Bristol (July 1967), Geneva (August 1970) and Addis Abeba (January 1971). Vardapet Krikorian, prelate of the Armenian Apostolic Church of Austria, who had participated in the important Consultations of Bristol and Geneva, brought and transferred his experience and the results

<sup>1</sup> Paul Verghese (Paulos Mar Gregorios) in Wort und Wahrheit, Supplementary Issue Number 1: „Non-official Ecumenical Consultation between Theologians of the Oriental Orthodox Churches and the Roman Catholic Church“ (Vienna - Lainz September 7 - 12; 1971), papers and minutes, PRO ORIENTE - Publication, Vienna, 1972, p.178

<sup>2</sup> *Ibid.*, 182 and PRO ORIENTE Booklet No. 1, p. 46

of the conversations to the Theological Board of PRO ORIENTE. As a resident of Vienna, he functioned and acted as co-chairman representing the Oriental Orthodox Churches. The Roman Catholic co-chairman was Mons. Otto Mauer, the president of the Theological Board, an ardent adherent of the ecumenical movement, who shortly after the Second Consultation unexpectedly passed away.

Surely the greatest achievement of the Vienna Consultations was the Christological consensus, but many other topics too were profoundly examined and debated. The results of these discussions represent important contributions to the ecumenical dialogue in general and to the theological dialogue between the Roman Catholic Church and the Oriental Orthodox Churches in special. Thereunder I have the honour of expounding and interpreting some of the main issues to the present illustrious assembly.

### 1. The Question of Councils

The question of councils was in all its aspects thoroughly investigated at the second, third and fourth Vienna Consultations. Certainly in this connection the problem of conciliarity was also amply discussed, but I wish to concentrate my attention on ecumenical and general councils.

There are several important questions which should be solved in advance in order to smooth the way for the unity of Churches.

First: how many ecumenical councils should have the reunited Church officially - three, seven or twenty-one?

Secondly: is it necessary or compulsory to assemble ecumenical councils at regular intervals?

Third: who is entitled to convoke such councils?

And the last but not the least: who is/are going to ratify the decisions and documents of ecumenical councils in future?

For the Oriental Orthodox Churches the first three Ecumenical Councils possess an exceptional authority and pre-eminence. Already in the Communiqué of the first „Non-official Consultation“ in 1971, the participants stated:

„We find our common basis in the same Apostolic tradition, particularly as affirmed in the Niceno-Constantinopolitan Creed; we all confess the dogmatic decisions and teachings of Nicaea (325), Constantinople (381) and Ephesus (431); we all agree in rejecting both the Nestorian and Eutychian positions about Jesus Christ.“<sup>3</sup>

The second Consultation reaffirmed the special role, rank and quality of the first three Ecumenical Councils. In the Communiqué of the Meeting of 1973 we read as follows:

„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,

<sup>3</sup> Ibid., paragraph 2 and PRO ORIENTE Booklet No. 1, p. 46

however, to future regional and ecumenical Councils with larger representation as the reunion of Churches is hastened by the working of the Holy Spirit.“<sup>4</sup>

It was and is pleasing to see that Roman Catholic theologians, together with the Oriental Orthodox - were inclined to appreciate the reception of councils within the one universal Church as the main criterion for their general character or ecumenicity. Consequently the General Councils of the West in the second millennium, do not possess the same authority and importance of the Ecumenical Councils of IVth and Vth centuries. The Roman Catholic theologian J.G. Remmers concluded his lecture with the following statement:

„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 it 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 councils recognized by the Catholic Church to possess ecumenical authority.“<sup>5</sup>

During the unofficial dialogue between the Eastern and Oriental Orthodox Churches, the Byzantine Orthodox theologians always emphasized the importance of the later four councils (IVth, Vth, VIth and VIIth) which they regard as ecumenical, and insisted that the acceptance of these councils would be one of the preceding conditions for the reunion of Churches. However, at official meetings the Eastern Orthodox hierarchs and theologians showed more flexibility and signed a diplomatic solution on the question of ecumenical councils. Here I quote paragraph 8 of the „Second agreed Statement and Recommendations“ (Sept. 23-28/ 1990 at the Orthodox Centre in Chambésy) of the Joint Commission of Theological Dialogue between the Orthodox Church and the Oriental Orthodox Churches:

„Both families accept the first three Ecumenical Councils which form our common heritage. In relation to the four later Councils of the Eastern Orthodox Church, the Orthodox state that for them the above points (1-7) are the teachings also of the four later Councils of the Eastern Orthodox Church, while the Oriental Orthodox consider this statement of the Orthodox as their interpretation. With this understanding, the Oriental Orthodox respond to it positively.“

During the five Vienna Consultations the Oriental Orthodox theologians repeatedly spoke of the importance of spiritual reception of councils. In case of a general agreement on the first three Ecumenical Councils, the Orthodox Churches - Byzantine or Oriental, in course of time could receive the authentic or useful decisions of the General Councils after the eighth century in their spiritual life and theological literature.

<sup>4</sup> Wort und Wahrheit, Supplementary Issue Number 2: „Second Ecumenical Consultation between Theologians of the Oriental Orthodox Churches and the Roman Catholic Church“ (Vienna - Lainz, September 3-9, 1973), papers and minutes, PRO ORIENTE - Publication, Vienna, 1974, 176 and PRO ORIENTE Booklet No. 1, p. 58

<sup>5</sup> Ibid., 65

It remains open to discussion the problem of ecumenical councils in future. I believe most of the Eastern and Oriental Orthodox Churches would not raise any objection, if in the reunited Church of Christ the Pope of Rome would periodically initiate the convocation of ecumenical councils. The Orthodox Churches wish such councils only in case of necessity, in order to settle a very important controversy or to combat a dangerous heresy. Specially divided and different are the opinions on the question who in future will confirm the decisions of ecumenical councils! Vatican II reserved this privilege to the Roman Pontiff, but the Orthodox can hardly accept such a constitution. In the Documents of Vatican II on the Church (chap. III, par. 22) we read as follows:

„The supreme authority with which this college is empowered over the whole Church is exercised in a solemn way through an ecumenical council. A council is never ecumenical unless it is confirmed or at least accepted as such by the successor of Peter. It is the prerogative of the Roman Pontiff to convoke these councils, to preside over them, and to confirm them“ etc.<sup>6</sup>

Probably the dissension can be solved if the Roman Catholic Church respects and factually exercises the principle of collegiality as recommended by Vatican II. The expression of such a hope we find in the Communiqué of the second Consultation of Vienna:

„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.“<sup>7</sup>

## 2. Primacy of the Pope and Authority in the Church

1971 as in Vienna a dialogue was initiated between the Roman Catholic Church and the Oriental Orthodox Churches, many theologians thought the most difficult problem to solve would be the historical controversy concerning Christology or the Council of Chalcedon. Later however, it became quite clear that the greatest hindrance on the ecumenical way towards the reunion of Churches was and is the primacy of the Pope. Although the Council of Vatican II had reaffirmed that „the Roman Pontiff has full, supreme, and universal power over the Church,“<sup>8</sup> but it had also emphasized that:

„The bishops, faithfully recognizing the primacy and pre-eminence of their head, exercise their own authority for the good of their own faithful, and indeed of the whole Church, with the Holy Spirit constantly strengthening its organic structure and inner harmony.“<sup>9</sup>

<sup>6</sup> The Documents of Vatican II, edited by Walter M. Abbott, S.J. and Joseph Gallagher, 44.

<sup>7</sup> Wort und Wahrheit, Supplementary Issue Number 2 (1974), 176. PRO ORIENTE Booklet No. 1, p. 58

<sup>8</sup> The Document of Vatican II, 43

<sup>9</sup> Ibid., 44

The classical, and of course the extreme positions at either end, are the one which claims „full, supreme and universal power“ over the Church, and the other which argues for a „primacy of honour“. What could be the middle way or solution? During the Vienna Consultations the Oriental Orthodox theologians always tried to prove that among the Apostles of Jesus Christ there was no question of primacy or pre-eminence; all were equal in honour, office and rank and none of them demanded to be recognized as pre-eminent in power and glory. The Synod of Jerusalem can be regarded as exemplary and illustrative serving as a model for ecumenical councils:

„Thanks to the examination of the Apostles' Council it is clear that the participants of the Synod were the Apostles, the presbyters and the Church. 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.“<sup>10</sup>

In this sense the confirmation of a council's decrees by the Pope or Papal envoys was not a sign of higher „universal“ authority. At the second Vienna Consultation the Roman Catholic theologian Wilhelm de Vries stated:

„The confirmation of a council's decrees by the Pope or Papal envoys has never been considered in the East an act of higher authority, without which the decrees would have been null and void because of a lack of confirmation on the part of the said higher authority. At Ephesus it was absolutely clear that the Council did not consider the recognition of its decision against Nestorius of 22nd June 431, on the part of the Papal envoys, who had not arrived before the beginning of July, an approval by a higher authority (i.e. the Pope) of a decision that had been passed by a subordinate forum (i.e. the Council); it was regarded as the West's agreement to a decision of the East, which in this way became ecumenical.“<sup>11</sup>

In the question of Infallibility both sides could agree that it was and is preferable and right, to speak of indefectibility of the Church rather than of the infallibility of the Pope or of ecumenical councils. The Roman Catholic theologian J.G. Remmers concluded the discussion as follows:

„(But) in the event of an ecumenical council, presentation and representation of the entire Church as 'communio' are indispensable. It is in the scope of this very representation that the college of bishops as successor to the college of Apostles finds its outstanding, unique function. The infallibility of an ecumenical council arises from the assistance of the Holy Spirit, whom the entire Church as well as the Apostles, the pastors and the teachers have received as a permanent gift of the Lord.“<sup>12</sup>

<sup>10</sup> M. Krikorian in: Wort und Wahrheit, Supplementary Issue Number 3: „Third Ecumenical Consultation between Theologians of the Oriental Orthodox Churches and the Roman Catholic Church“ (Vienna - Lainz, August 30 - Sept. 5, 1976), papers and minutes, PRO ORIENTE - Publication, Vienna, 1976, 100

<sup>11</sup> Wort und Wahrheit, Supplementary Issue Number 2 (1974), 148

<sup>12</sup> Ibid., 64

A gradual development of a conciliar and collegial system of administration and authority in the whole universal Church could be the key of solution for the dispute on primacy and authority. As a model for the reunited Church could perhaps serve the position of the Ecumenical Patriarch of Constantinople who possesses only a „primacy of honour“, but still he indirectly exercises a sort of authority which can be described as a breath or touch of authority in the service of the unity of Eucharist and Faith of the Church. The participants of the fifth Consultation recommended further reflection on the question of primacy, specially on the following points:

- „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.“<sup>13</sup>

### 3. *The Problem of Anathemata*

In addition to the Christological consensus, the issue which acquired the most adequate and satisfactory discussion as well as a far-reaching agreement at the Vienna Consultations, was the problem of anathemata. It is unfortunate that at and after Chalcedon up to IXth century, the Churches of the East and West anathematized theologians and saints of the Coptic and Syrian Orthodox Churches, thus deepening the schism between Christian denominations. This is the reason why I called the mutually condemned theologians and patriarchs as „holy heretics“ or „schismatic saints“! The VIth (680/81), VIIth (September/October 787) and VIIIth (869/70) „ecumenical“ Councils repeatedly anathematized Dioscorus, 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.<sup>14</sup>

Dioscorus and Severus are venerated and celebrated saints in the Coptic and Syrian Orthodox Churches. In the Coptic Liturgy Dioscorus is dignified as „master“ or „teacher“<sup>15</sup>, and Severus in the Syrian Liturgy is exalted as „the Crown of the Syrians, that rational mouth and pillar and teacher of all the holy Church of God, the meadow full of flowers who always preached that Mary is undoubtedly the Mother of God“.<sup>16</sup> On the other hand the Oriental Orthodox condemn not only the Council of Chalcedon, but also Pope Leo the Great and some patriarchs of Constantinople. Summing up the „heretics“ under discussion we may have the following picture:

I. Those who are venerated in the Roman Catholic and Eastern Orthodox Churches - but condemned by the Oriental Orthodox:

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

Pope Leo is anathematized in the Liturgy, i.e. Rites of Ordination of the Armenian and other Ancient Oriental Churches, whereas the three patriarchs of Constantinople are condemned only in the theological literature.

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

1. Patriarch Dioscorus of Alexandria,
2. Patriarch Mar Severus of Antioch,
3. Patriarch Timothy Aelurus of Alexandria, and
4. Philoxenus of Mabbog (Xenaias).

Amba Gregorios of the Coptic Orthodox Church formulated the general agreement of the participants of the Consultation as follow:

„As to the question of lifting the anathemata, the Church of the present has no right to lift anathemata pronounced by the Fathers of the Church. We cannot absolve Leo or Dioscorus, but we can stop pronouncing the anathemata on persons of the past. It is possible to pronounce a general absolution for the living Church if we arrive at the conviction that we are the same in the essence of the faith. But as to the past, we can do nothing.“<sup>17</sup>

Prof. de Vries mentioned the anathemata of 1054 between the Churches of Constantinople and of Rome which were omitted at the end of Vatican II. He said:

„It was not spoken of a lifting of the anathemata (specially Catholics believed that they could not do this), but of their cancelling from the memory of the Church. As to the judgement on the past, we certainly can not judge the Fathers who have condemned somebody, but only their actual information! Thus we can reach the conclusion that a judgement was not warranted by facts. It is not opportune to lift officially the anathemata. It is enough not to use them any more in practice and to forget them.“<sup>18</sup>

Krikorian referred also to a concrete example. For many centuries a hymn condemning the Council of Chalcedon and the Tome of Leo was sung in the Armenian Church on the feast-day of Church-Fathers, but from XVIIIth century on it was dropped out from many new editions of the Hymnal in order to ease the reconciliation of the Armenian Catholic Community with the Mother Church.<sup>19</sup>

On the ground of these illustrations we could conclude that an ecumenical council for the lifting of anathemata is not necessary. Every Church - upon the

<sup>13</sup> Wort und Wahrheit, Supplementary Issue Number 5: „Fifth Ecumenical Consultation between Theologians of the Oriental Orthodox Churches and the Roman Catholic Church“ (Vienna - Lainz, Sept. 18 - 25, 1988), papers and minutes, PRO ORIENTE - Publication, Vienna, 1989, 150 and PRO ORIENTE Booklet No. 1, p. 101

<sup>14</sup> Wort und Wahrheit: Supplementary Issue Number 2 (1974), 70-71.

<sup>15</sup> The Coptic Liturgy, published by the Coptic Orthodox Patriarchate, Cairo, 1963, 67 and 99

<sup>16</sup> Anaphora - the Divine Liturgy of Saint James, translated and published by Archbishop Athanasius Yeshue Samuel, N.J./USA, 1967, 46

<sup>17</sup> Wort und Wahrheit, Supplementary Issue Number 2 (1974), 129

<sup>18</sup> Ibid. 129

<sup>19</sup> Ibid., 115-116, and „The Bristol Consultation - July 25-29, 1967“ in: The Greek Orthodox Theological Review, vol. XIII/No 2, Brookline, Mass. 1968, 223 and PRO ORIENTE Booklet No. 1, p. 59

decision of her synod of bishops, can remove the anathemata pronounced against teachers of sister Churches from liturgical texts and thus „cancel them from the memory of the Church“. The conclusion of the discussions was unanimous and positive as follows:

„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 catechism 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.“<sup>20</sup>

In September 1990 the Eastern and Oriental Orthodox Churches achieved a similar, but official agreement on the question of anathemata. The 10th point of the „Second agreed Statement“ says:

„Both families agree that all the anathemas and condemnations of the past which now divide us, should be lifted by the Churches in order that the last obstacle to the full unity and communion of our two families can be removed by the grace and power of God. Both families agree that the lifting of anathemas and condemnations will be consummated on the basis that the Councils and Fathers previously anathematized or condemned are not heretical.“

#### 4. Models of Future Church - Unity

This title could be reformulated as follows: „Models of the reunited Church in future.“

During all Vienna Consultations this topic was repeatedly discussed, but at the fifth Meeting in September 1988, three special studies were dedicated to it, under the general title: „What future Unity do we envisage?“ The lecturers were:

1. Fr. Tadros Malaty Yacoub, Alexandria;
2. Archbishop Mar Theophilos George Saliba of Mount Lebanon;
3. Mons. Prof. Philipp Harnoncourt, Graz.

Fr. T. Malaty pleaded for a situation or unity of Churches as it was in the first centuries until 451, up to the Council of Chalcedon. Here I quote his words:

„According to our Orthodox Faith unity does not merely mean friendly relationships or the exchange of expertise or services on cultural or social basis. It does not mean an organized union or administration either. Rather unity means a return to the early Church - to the era before the Council of Chalcedon.“<sup>21</sup>

Mar Theophilos George Saliba meant that there exists already a certain unity between the Roman Catholic and Oriental Orthodox Churches, since „there is no difference in the dogma and doctrine between these two Churches.“<sup>22</sup> As the main obstacle to the full unity of Churches he regarded the problem of primacy: „The only problem is the Primacy, the administration of the Church!“<sup>23</sup> He could not offer any solution, but emphasized that „We have one universal Church by one shepherd, one head and one master, our master in heaven, our Lord Jesus Christ.“<sup>24</sup> In other words the Church should always be Christocentric and not Romecentric; Christ is the founder and foundation, the centre and the head of the Church, and not this or that patriarchate. However, what is going to be the role of the pope of Rome in future in a reunited Church, the author could not give any clear answer to this question.

Prof. Harnoncourt underlined the fact that even in the Church of early centuries there were different professions of one faith. He said:

„Here (i.e. in the ancient Church) we find one faith in differently formulated professions, because the mystery of faith is too large to be articulated in one formula.

We find the model of the one body of Christ, but one body means necessarily different members. These different members within the one body may sometimes compete among themselves which are the better or the worse (cf. 1 Cor 12, 12-31), but nevertheless different members are necessary to keep the one body alive and in healthy condition.“<sup>25</sup>

The lecturer noted that differences of cultures and traditions and of formulations of faith „should remain and may remain“. Such differences may enrich the whole body of Christ, the one Church. The real reason for separations he regarded not dogmatic questions, but rather the efforts of dominating on each other. Then he added: „Nobody can claim that dominating others fulfils Christ's command. ... The way of Christian leading is to serve. ... etc.“<sup>26</sup> After examining various models of future unity, he praised the model of reconciled diversity and concluded his lecture stating:

„We have to distinguish between true structures of different local and individual Churches on the one hand, and the truth of the one Church itself as the persisting presence of the mystery of incarnation on the other hand. Therefore the existence of local and individual Churches will not only differ, but sometimes have contradictory structures which do not disturb or destroy the deep oneness and trueness of the one Church of Christ.“<sup>27</sup>

The general reaction to the proposal of Fr. Malaty to return to the unity-model before Chalcedon was rather negative. Fr. Kilmartin commented: „To return to the period before Chalcedon does not seem to be a good model. The developments

<sup>22</sup> Ibid., 119

<sup>23</sup> Ibid., 118

<sup>24</sup> Ibid., 119

<sup>25</sup> Ibid., 120

<sup>26</sup> Ibid., 121

<sup>27</sup> Ibid., 123

<sup>20</sup> Wort und Wahrheit, Supplementary Issue Number 2 (1974), 176

<sup>21</sup> Wort und Wahrheit, Supplementary Issue Number 5 (1989), 116



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."<sup>28</sup> Paulos Mar Gregorios stressed that: „Development of new structure is necessary to meet new needs. We cannot simply reproduce the Church of the third century. We have a series of new needs, e.g. all the Churches have developed a diaspora. Papal primacy has developed roots in the Roman Catholic Church. It is related to European history. We have to work together as a fellowship, keeping conciliarity and primacy."<sup>29</sup> The model of „reconciled diversity“ found more acceptance by the participants of the Consultation, but nobody took the difficult task to mark the boundaries or far-reaching points of pluralism. Although very erudite lectures were given by two prominent theologians, namely Cardinal Francis Dr. König and Paulos Mar Gregorios, the complicated question of primacy remained unsolved.

The participants only discussed the principles or models of exercising authority in the Church:

1. Authority in the Church should always be exercised on a conciliar or collegiate basis.
2. Authority in the Church would be both decentralized and centrally co-ordinated.
3. The five ancient Patriarchates of Rome, Constantinople, Alexandria, Antioch and Jerusalem, should be given special primacy of honour, without jurisdiction outside their own regions.
4. The Eucharist and the Collegial Episcopate should be the centre of unity of the reunited one Church.

The Communiqué of the fifth non-official Consultation concluded:

„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 different Churches though all recognize that primacy is related to the conciliar life of the Church.“<sup>30</sup>

Further reflection on this question was recommended by most participants of the Meeting.

### *Concluding Words*

In a short survey I tried to present the fruitful results of the Five Vienna Consultations between theologians of the Oriental Orthodox Churches and the Roman Catholic Church. Even if these Conferences did not cover every theological question, almost all problems of common interest for both sides or Traditions, were intensively and vividly discussed in a fraternal atmosphere. The Christological consensus has already acquired a worldwide fame and historical significance. It remains to other theologians to continue the discussions and guide the dialogue to a happy end for the unity of Churches and Mankind and for the glory of triune God.

### **Discussion**

*Rev. Dr. K.M. George:* As moderator I request the participants to co-operate and to take part in discussions.

*Rev. Dr. Xavier Koodappuzha:* I propose a practical solution to maintain the basic characters of every churches - that is Catholicity, unity and diversity - and at the same time to come in union.

*Prof. C.D. Paul* appreciated the activities of international ecumenical organization as PRO ORIENTE. But he doubted whether the results will go to the grass root level and whether it can make any impact on ordinary believers.

*Rev Fr. M.T. Tharian* quoting Krikorian, „No doubt the spirit of reconciliation was the result of the great efforts of the WCC as well as of Rome for the unity of Churches.“, asked whether PRO ORIENTE was initiated by the influence of WCC. He requested Krikorian to clarify the necessity of 'development of new structures' to meet new needs.

*Mesrob K. Krikorian:* The ecumenical council is not a necessity to manifest unity. I suggest that if there will be such councils its decisions must be approved not by a single person but by a Presidium. WCC and other ecumenical organizations have definitely helped „unity in the essential point of faith is the basis of our unity“. Krikorian quoted one Orthodox bishop who said: „If the Roman Catholics give up the claim of universal jurisdiction unity will happen today or tomorrow. Referring to Fr. Tharians question of new developments Krikorian said that coming together without claiming authority over others is the new development.

*Alfred Stirnemann* said that keeping up unity and diversity is the practical solution. It will not be difficult to come together when there is agreement on faith, creed and dogmatic statements. Local problems need not be brought to universal level. Local problem must be solved on local level, regional on regional level, national on national level and finally universal problems on universal level. Referring to the comments of Mr. C.D. Paul Mr. Stirnemann said that PRO ORIENTE was also at first initiated by the lay people.

Let us try both ways, from grass root level as well as from above for unity and we must be optimistic about the results. Referring to the question of new structure Mr. Stirnemann said that we should not simply re-produce old structure but must be open to experiment new structures and accommodate other traditions.

*Dr. K.M. George* said that the Vienna consultations are great ventures happened after centuries, and we must appreciate its results.

<sup>28</sup> Ibid., 123

<sup>29</sup> Ibid., 124

<sup>30</sup> Ibid., 150 and PRO ORIENTE Booklet No 1, p. 101

sacraments is very important in situations in diaspora and it does not have much meaning in Kerala where we have enough priests of all denominations. He doubted whether this possibility is known to many of the priests. This possibility is an answer to the situation in Europe and America where there are many other Christians (e.g. Syrian) without enough priests of the same denomination.

*Dr. Sebastian Theketheril* from the Syro-Malabar church congratulated the speakers from giving exact details of our present stand point. Referring to *Stirnemann's* statement of moving forward to a common future without wanting to convert others to a different opinion, he asked clarification about common future and dream. He agreed with *Krikorian* for stating that at present faith is not a problem in unity. But the most important problem which is to be solved is the question of primacy. He asked whether each churches can keep its own teaching about the authority in the Church. He also asked, if we can solve the problem of primacy, what will be the next step. Will each church retain its individuality and identity even after solving the problem of primacy. If that is going to happen there is no such problem as primacy.

*Prof. Abraham Arackal* from the Latin church said that the form of the church which emerges after ecumenism is important. He said that he is afraid that the models presented by *Krikorian* are far from perfection. As a layman he feels that there must be some visible head for the Church, even if collegiality is accepted. His opinion is that there must be a person, Pope or Patriarch as the final authority in the united church.

*Mesrob K. Krikorian* said that we all agree that there must be a final authority in the Church. We are in a search of a model which could bring together all the ancient churches, and which would be acceptable to all ancient traditions. Unity must be based on essential principles of faith. The Niceno-Constantinopolitan creed can be taken as basis of our common faith. Our problem was the council of Chalcedon and the Christology based on Chalcedonian stand point. But this was solved at least in consultations. When we have solved the problem concerning faith all other things are only secondary; concerning the question of identity he does not want the small individual church to lose its identity for unity. Quoting *Prof. Harnoncourt*, he said that every church and tradition should keep its own identity.

*Alfred Stirnemann* stressed on the hope of common future and indicated that the common future is a medicine that will heal the past divisions. Coming together as one church will not be a replica of any of the past structures but it must be a new thing.

It will be a new church with new idea and new structure but the same basic faith and love.

*Fr. Joseph Vendarapally* (spoke in Malayalam) from the Orthodox Church wanted to know more about PRO ORIENTE foundation, its name, aim, activities etc. He also wanted to know how much PRO ORIENTE is related to common people and viceversa. How much its activities and results are published in other languages. How

#### Second working session: Thursday September 30<sup>th</sup>, afternoon

*Fr. Xavier Puthenkulam* the Syro-Malabar Church referred to the statement of *Krikorian* about principles of authority in the Church and said that he doubts whether the principles or models put forward by *Krikorian* are doing justice to Biblical principles. We must also think about new models by which we can come together.

*Prof. P.M. Jussey* from the Latin Church appreciated the agreement between the Pope of Rome and Patriarch of Antioch (quoted in *Stirnemann's* Paper) that the faithful can receive sacraments from priests of other communion in urgent necessity. He wanted to know whether it is only in statement or is it implemented somewhere.

*Fr. Babu P.K.* from the Jacobite Syrian Church commented on the Models of Future unity in *Krikorian's* Paper. He suggested to take the models of Oriental Orthodox Churches, which have unity (communion) and individuality, when there arise a common problem, the representative Synods of all the churches must be the final authority. The authority to convey such synods of all churches together and to preside over it should be in rotating turn. Regarding the number of ecumenical councils he also requested to take the first three ecumenical councils as basis of unity. The succeeding ecumenical councils should be considered as councils of those churches which accept them. He said that the dropping of anathemas from the liturgy is very good. It is not necessary to write new liturgy, but correcting and re-interpreting history is important.

*Mesrob K. Krikorian* started to answer with the principles on Models of authority and said that it is the most difficult problem in the universal level. More research and study is necessary in this problem since it is there between the churches of other traditions also. The model of Oriental Orthodox churches which have communion as well as unity is good but it is not a must that others also should accept it. Regarding the acceptance of ecumenical councils he said that there are Roman Catholic Theologians who give more importance to the first three ecumenical councils. We can consider the later councils general councils only of the Roman Catholic tradition and at the same time can take its useful decisions. He mentioned the practice in the Armenian Church which at present does not use anathemata on saints of other churches and requested to stop using anathemata. Historic facts must not be manipulated or changed but one can tell it in new ecumenical and friendly languages.

*Alfred Stirnemann* said that it was not noticed by many that Pope Paul VI referred to the council of Lyons only as a general council of the western church. That may be true of some of the other councils too. He said that Ecumenical hospitality of

much is the common people participating in its activities. Whether it is handling only theological problems or taking ecumenism as a whole. He complained that the theologians are making the things more complicated.

Unity must be reached not only among theologians but among common people also since each and every ecumenical problems affects the common people also. He also wanted to know whether PRO ORIENTE have ever assessed the opinion of common people.

*Alfred Stirnemann* suggested concerning Fr. Vendarapally's question on PRO ORIENTE to read the paper he presented. He also gave a description of PRO ORIENTE and its activities: PRO ORIENTE was founded by the initiative of intellectual lay people in Vienna who felt that ecumenism is very important in the witness of the church. The idea was to make studies about and dialogues with the eastern churches. The primary aim of PRO ORIENTE is the unity of churches but it is also concerned about peace and co-existence. This is more needed in some of the eastern countries like Romania, Serbia etc. We can achieve unity only if churches and people are prepared. Regional symposiums, publications etc. are the means of propagating the works of PRO ORIENTE. He said that the contributions of theologians for unity must be recognized. At the same time there were some theologians in the past who were hindrances to unity. He recalled the statement of Patriarch Athenagoras who said that unity would have been more easier if it would have been given as task to canonists rather than to the theologians. But now he feels that most of the theologians understand each other and are co-operating for ecumenism. In Vienna many lay people are interested in participating in PRO ORIENTE Symposiums. The problem of unity is different in India and in Europe where many of the people have the opinion that we are already united. Mr. Stirnemann explained the meaning of PRO ORIENTE and its emblem.

*Mesrob K. Krikorian* said - asked about the meaning of „indefectibility“ - that the word indefectibility means without defect. The Orthodox prefer to use this term for Church than to any persons. Since the church is indefectible by the work of the Holy Spirit.

*Fr. K.M. George* asked him: Firstly, is there any dialogue with other religions. Secondly, can we extend the concept of ecumenism further and try to be in communion with the whole universe.

*Fr. K.J. Gabriel* (Indian Orthodox) referred to the statement of Krikorian who quote Vatican II saying that the Roman Pontiff has 'full, supreme, and universal power over the church'. He said that this is only one side of the issue. The same document speaks about the collegiality of bishops too. So, he says, the document of Vatican II gives room for any interpretation and so is deceptive. He would like to know the exact official position of the Roman Catholic Church. Five Oriental Orthodox churches have already a model of unity which allows to keep independence and communion. But none of them exert authority over other. How much can the Roman Catholic theologians accept this type of unity?

*Fr. Joseph Koliaparambil* of the Syro-Malabar church said that the churches outside the Roman empire were not included in the Pentarchy: The jurisdiction of all the Patriarchs except that of Rome is limited to their own territories. He wanted to know the basis, historical, theological or biblical by which the primacy of honour can be given to certain sees.

*Deacon Markose* from the (Jacobite) Syrian church referred the statement of Krikorian that the decisions of the councils must be confirmed by the Pope. We wanted to know the basis of this claim. Archbishop Krikorian said that in the Eastern tradition Jesus Christ himself is the head of the Church. The idea of a visible universal head is not developed in the Eastern tradition. If ever all the traditions will come together then the Roman Pontiff will have pre-eminence among the first. His opinion about the document of Vatican II is that there is a tension between the statements in the document and practical life.

*Fr. Joseph Koliaparambil* from the Latin Church said that to enjoy the beauty of a cathedral one has to look from inside. The same is true concerning infallibility and indefectibility. You should be inside the church to experience it: When the pope or the council defines a doctrine there is indefectibility there. The Pope is infallible only when he interprets the tradition of the church on the basis of scriptures in consultation with bishops and the people and proclaim it as that of the church. The doctrine of infallibility must be looked from within the Catholic Church, not from outside.

*Alfred Stirnemann* referred to the problem of infallibility and indefectibility: He said the answer to question whether the church is infallible is yes. Who is the bearer of infallibility? First the whole church, Second the ecumenical council when all bishops are assembled, thirdly the Pope when no council is in session. The pope is infallible only when he is in harmony with the tradition of church. He quoted the biblical passages referring Peter as first among other apostles. He asked to refer to the studies made in PRO ORIENTE Consultations concerning primacy. Most of the Orientals even now think of Catholic ecclesiology as understood before the Second Vatican Council. Practically the full superior authority in the church was exercised at different times in different ways, sometimes by Popes, Patriarchs, Councils etc. Historically the authority in Church was always changing - The pope had primacy but there is no sacramental ordination for him above that of a bishop. The bishop of Rome was at the same time Metropolitan of the Roman Province, Primate of Italy and Patriarch of the West. He said that the ministry of Peter was universal. Through some political reasons (discoveries, colonialism) the authority of the Western Patriarch has also become worldwide. More study must be done on this subject. The primary concern of PRO ORIENTE are not other religions but the Oriental and Eastern churches.

## THE CHRISTOLOGICAL CONSENSUS REACHED IN THE VIENNA CONSULTATIONS AND ITS RELEVANCE IN INDIA

The word „Chalcedon“ would sound rather remote to many Christian ears in India. It is so in other parts of the world as well. Yet, what has happened around a council of bishops which met at Chalcedon near the modern Istanbul in Turkey in the month of October in 451 has marked all our Churches in a deeply painful way, whether we liked it or not, most of us became either pro-Chalcedonian or anti-Chalcedonian on the basis of our particular church allegiance.

It was an „imperial council“ like other early „ecumenical“ councils, convened by the Byzantine (Eastern Roman) Emperor Marcion, controlled by imperial commissioners and attended by bishops within the borders of the ancient Roman (Byzantine) empire. The proceedings of the council, the condemnations it pronounced and the dogmatic formula it declared about the nature of Christ created a major division in the church which remains until today. All churches, except perhaps the East-Syrian or so-called „Nestorian“ church, in later history had to take a clear position either for or against the council. Churches, which historically originated at a later period like the Slavic Orthodox Churches of Eastern Europe and ancient churches which were geographically outside the Roman imperial borders like the Armenian, Ethiopian and Indian churches also had to take sides.

When we consider the catastrophic aftermath of this council and the deep division it created in the body of the church, we realize that the Christological agreement reached in the unofficial Vienna Consultations between the Oriental Orthodox Churches and the Roman Catholic Church certainly marks a turning point in ecumenical history. It is significant that in the very first of the five consultations sponsored by the PRO ORIENTE Foundation, theologians from both sides could together produce an agreed statement on Christology, that had been one of the major issues of division between the Oriental Orthodox and the Western church since the fifth century.

A brief historical reminder may be necessary to appreciate the recent christological agreement.

### 1. Prelude to Chalcedon

This Christological controversy did not begin at Chalcedon. It erupted much earlier, between the two famous schools of theology in the East - that of Alexandria and that of Antioch.

The first major outbreak of conflict between the Antiochene and Alexandrine schools was at the Council of Ephesus in 431. Presided over by Cyril of Alexandria, the council condemned Nestorius, an Antiochene theologian and patriarch of Constantinople.

But the controversy continued to rage during the following two decades, culminating at Chalcedon.

Eutyches, an old monk in Constantinople, was accused of the „monophysite“ heresy and condemned. Dioscorus, Cyril's successor in Alexandria, who had political connections with the imperial court through the intermediary of Eutyches, was implicated.

Dioscorus' „Eutychian“ connection was turned against him at Chalcedon, where he was the principal accused.

During the Eutychian debate, Pope Leo had sent a doctrinal letter (the „Tome of Leo“) to the East, apparently intending to resolve the issue. The Pope's letter contained the expression „in two natures“ - later adopted by Chalcedon as part of its dogmatic statement.

But Leo's intervention instead had the effect of bringing a new and explosive element to an otherwise Eastern controversy.

In a council convened at Ephesus by the Emperor Theodosius in 449, presided over by Dioscorus, Eutyches was admitted to communion on the assurance that he adhered to the faith of the fathers as expressed in the Ecumenical Councils of Nicaea and Ephesus.

The Tome of Leo, meant to be read in the council, was ignored; and the outraged pope called the council latrocinium - „a council of thieves“.

By the time the Council of Chalcedon was convened by the new Emperor Marcion two years later, the ecclesiological atmosphere was all sound and fury.

Dioscorus was brought to trial: the two main accusations against him were that of admitting Eutyches to communion and ignoring the Tome of Leo as truly orthodox.<sup>1</sup>

### 2. Non-theological factors

Entangled in the theological controversy were a host of non-theological factors - cultural, political, economic and personal - which were to have a decisive influence on the course of the debate.

Both the see of Rome and the see of Constantinople had resented the powerful see of Alexandria.

So strong was the cultural-political element that many contemporary scholars have argued that it was not the Christological disagreement which led to the Chalcedonian division so much as a revolt of Asian and African churches against the dominant Graeco-Roman civilization.

Native Christian populations in Egypt, Syria and Palestine saw the Council of Chalcedon as an attempt by the Roman and Byzantine churches, with imperial support, to impose their power on the Orientals.

Communion did not break immediately after Chalcedon: it would take more than four decades for the final rupture. During this period some Byzantine emperors made tremendous efforts - to no avail - at bringing the two sides together.

<sup>1</sup> See V.C. Samuel, *The Council of Chalcedon Re-examined*, CLS, 1977, Madras, p. 66 ff.

### 3. Confusion and Separation

The major bone of contention around Chalcedon was Christological. How are the divine and the human natures united in the one person of Christ?

This puzzling question touched off a long and complex debate involving some of the best theological minds of fifth- and sixth-century Eastern Christianity.

It is important to note that both sides affirmed that Jesus Christ was fully God and fully human. But each used different terms to express the fact of the indivisible and the unconfused union of two natures in Christ.

Along with other questions, a subtle debate about terminology ensued: was Christ's person „out of two natures“ (ek dyo physeon) or „in two natures“ (en dyo physesin)?

The Council of Chalcedon defined that „our Lord Jesus Christ is to us one and the same Son, the self-same perfect in Godhead, the self-same perfect in manhood; truly God and truly man. ... one and the same Christ, Son, Lord, only-begotten; acknowledged in two natures, without confusion, without change, without division and without separation. ...“

The phrase „in two natures“ was adopted from the Tome of Leo: This papal letter also stated that in Christ „each nature“ performed what is proper to itself in communion with „the other“. This meant that the human nature performed all that is human and the divine nature performed all that is divine during the life of Christ. Of course, each nature was in communion with the other.

This terminological separation between the human and the divine in Christ agreed with the theological tradition of the Antiochene school which placed emphasis on the difference of natures rather than on unity. The Alexandrine School also acknowledged that the union was without confusion, without change, without division and without separation. But the theologians of this tradition opposed the phrase „in two natures“ because that meant one could speak of „two natures after the union“. They thought this would be a denial of the union. So in strict adherence to the formula of St. Cyril of Alexandria, they said „after the union one“. Cyril had said „one incarnate nature of the Word of God“ (mia physis tou Theou logou Sesarkomene). It was this one incarnate nature which was misinterpreted as monophysitism (mono + physis = one nature) by the Chalcedonians. Chalcedonians, on the contrary, were called dyophysites by the non-Chalcedonian Churches. In the post-Chalcedonian controversy, St. Cyril of Alexandria, a brilliant Egyptian theologian and Patriarch of Alexandria (†444) remained the common father and teacher of faith of both parties, especially of the Chalcedonian Greek Church and the non-Chalcedonian Oriental Churches.

The long and subtle debates on the Greek terms like physis and hypostasis used to define the union of divinity and humanity in Christ need not be summarised here, since it is too technical and not of immediate popular interest at a time when both sides have agreed on the perfect union of God and humanity in Christ.

The following is the relevant text on christology from the communiqué of the First Consultation:

„We find our common basis in the same Apostolic tradition, particularly as affirmed in the Niceno-Constantinopolitan Creed; we all confess the dogmatic decisions and teachings of Nicaea (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 without different ecclesiastical traditions.“<sup>2</sup>

### 4. Some Implications for Today:

Let me now make a few remarks in view of a discussion:

1. As a common doctrinal basis, the three first ecumenical councils (Nicaea 325, Constantinople 381 and Ephesus 431) and their famous creed are affirmed by both sides. This has happened in the dialogue between the Oriental Orthodox and the Byzantine Orthodox Churches also. (That dialogue started already in 1964 and now has reached an official agreement on the unity of faith).

The Oriental Orthodox tradition always maintained that the creed of Nicaea-Constantinople is a sufficient basis for affirming the unity of faith of Christian communities in different parts of the world. There was no need of proclaiming another elaborated confession of faith. Many fathers were very reluctant to make presumptuous statements on the ineffable mystery of the Holy Trinity and the Incarnation. A minimum of words was thought to be spiritually healthy. This did not exclude, however, the continuing reflection and meditation of Christians on God, humanity and the world. The hesitation was about proliferating doctrinal proclamations on divine mysteries.

The uniqueness of the Niceno-Constantinopolitan creed as a liturgical-baptismal formula, not shared by the Chalcedonian formula, was pointed out by the eminent Roman Catholic expert on Christology Alois Grillmeier in the second consultation.<sup>3</sup> Referring to this Metropolitan Paulos Gregorios says: „Chalcedon has value only as an interpretation of the Niceno-Constantinopolitan symbol (NCS). The NCS is the key for the understanding of the Chalcedonian formula“.<sup>4</sup> He agrees that

<sup>2</sup> „Communiqué of the First Vienna Consultation“ in Five Vienna Consultations, Vienna, 1993, p. 88

<sup>3</sup> A. Grillmeier, „The Understanding of the Christological definitions ...“ in Wort und Wahrheit II, pp. 28 f.

<sup>4</sup> Paulos Mar Gregorios, „The Christological Consensus reached in Vienna“ (Third consultation) in Five

both Eutychianism and Nestorianism being post-Nicene heresies, there was a doctrinal need to counter them. However, it could have been done without creating a new dogmatic formula, as they did at Chalcedon, which further divided the Church.

2. The Agreed Statement acknowledges the fact that „there can be different emphases in the theological and dogmatic elaborations of Christ’s mystery...“ This is what we actually experience in our world today. Interpretations of Christian faith sometimes widely differ, depending on the emphasis they give - socio-economic conditions of an oppressed people, racial discrimination and exploitation, gender difference and the domination of one gender over the other. Eastern Christian tradition never discouraged genuine plurality which takes seriously the cultural and social context of local churches. It is true that the diversity of perceptions in understanding the mystery of Christ can sometimes endanger the unity of the Body of Christ. However, the remedy for that danger is not the imperious imposition of one culture or one form of thinking over all others. It is respecting each other and encouraging each other to discover the mystery of Christ in mutual love, compassion and freedom. The council of Chalcedon was rejected by the Churches of Egypt, Syria and Palestine, not only because of the christological formula, but also because the council was used as an instrument by Greeks and Latins to impose their cultural and political power over the native populations in the East. In the political, economic and cultural spheres this is happening in our world today. The Churches may be tempted to follow the political model, as they had very often been. Will the churches be able to provide a model of true freedom and dignity to individuals and communities while constantly encouraging them to be always in a dynamic process of mutual understanding, consensus and conciliarity? Reading agreement in one mind and one heart is not a once-for-all act, but a patient and compassionate engagement with others in manifesting the love of God. The union of humanity and divinity in Christ is not a static event of the past, but a dynamic, ever-continuing happening in which we are called to participate. Transfiguration and divinization of creation is the outcome of this union.

3. The theologians of the Chalcedonian period spent an enormous lot of time and energy on the „how“ of the ineffable union of humanity and divinity in Christ. Perhaps they spent very little time to reflect on the „why“ and „what for“ of the union. If they had given more attention to work out the implications of the God-humanity union in Christ for our world of great suffering, injustice and falsehood, they could have given a greater witness to Christ and the Kingdom. True, we may not be able to make any judgement on those who lived in a completely different situation than ours. But it is only a reminder for our own style of life, approach to theology and concern for humanity rather than a judgement on our ancestors. As Christians our only basis for theological reflection and Christian action is the incarnation of God in Christ. This union is for the salvation of the world. So the ultimate criterion of all theology and all ethical practice for Christians is the promise of new life God has promised through the death and resurrection of Christ, the God-man.

4. The controversies, conflicts and division surrounding Chalcedon took place in the Byzantine/Roman empire 15 centuries ago in a particular context determined by Greek culture, Byzantine imperial politics and the rivalry between the Patriarchal sees. What does it mean for us today in our particular context in India as we gather together as Catholics, Protestants and Orthodox with our different Christian heritages? The Vienna consultations encouraged a deeper reflection in the different contexts of our Churches:

„In order to overcome these differences and to find a 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 to carry out their common mission in the light of the present situation and for the sake of our future generations“.<sup>5</sup>

### 5. *One Apostolic Church in India?*

At this point I wish to raise a rather utopian question, as a possible consequence of the Christological agreement.

The Church in the Byzantine/Roman empire was divided already in the 5th century. But we in India maintained our unity and remained as one Church until the 16th century, that is, until the coming of the Portuguese colonizers. So we have a relatively shorter history of division in the Indian Church. Now, can we recover our lost unity and again become one Indian church? On the basis of the common Christological understanding, which is at the heart of our faith, can we now, with the help of the Spirit of Unity, dream about an ecclesiology for one Indian Church? We are speaking not about a unity in which one church joins another church, or one church absorbs other churches but about a true unity. We may specify two conditions essential for an ecumenical ecclesiology for one church in India.

#### 5.1. Apostolic:

The one church in India will be faithful to the Apostolic tradition of the one undivided church. We have sufficient ground for affirming this because of our common heritage of the Apostle St. Thomas. We have also a fairly high degree of knowledge of the shape of the undivided Church in the first 4 centuries after Christ. The one Church in India will accord a unique status not shared by later Western or Eastern developments, to this common Apostolic tradition held by local churches everywhere in the early Christian centuries. In holding on to the undivided Apostolic tradition of faith and Christian life, the one church in India will manifest the fullness of the „One Holy Catholic and Apostolic church“. With the agreement on Christology as a starting point, we should come to a consensus about the essential content of the Apostolic tradition.

The one Indian Church will give special attention to the ecclesial genius of the Oriental tradition in its liturgical theological and spiritual perceptions and expressions. This is in a way partly determined by our geographical location as part of „the Oriental world“ and partly by our early and formative association with other Orien-

Vienna Consultations, Vienna, 1993, p. 177

<sup>5</sup> „Communiqué of the Fourth Vienna Consultation“, in Five Vienna Consultations, Vienna 1993, p. 276

tal churches. This, however, is not understood in an exclusive sense as the rejection of all other traditions. While we can continue to maintain healthy and creative relationship with great ecclesial traditions like Latin, Greek, Coptic, Syrian, Ethiopian, Armenian and so on, we will understand them as the legitimate development of the Christian tradition in their particular cultural and social contexts. The one Indian Church will not, therefore, simply imitate any of these „local churches“, but will respect and learn from them while shaping its own ecclesial character and identity. The question of maintaining Eucharist communion (Eucharist communion in one apostolic faith as the only essential requirement) between the Indian church and other „local“ churches will have to be addressed in a broad, ecumenically positive framework. We will work, not for cutting down communion, but for extending it with all churches which are faithful to the apostolic tradition.

## 5.2. Indian:

The one Church in India will be qualified „Indian“ not in a nationalistic, parochial sense. „Nation“ is not the criterion here. Rather, the Indian church will take seriously first of all its context of the great religious and spiritual traditions covering all of the Asian continent. The witness of the Indian Church will not be limited to a little Western word „dialogue“. It will, as the Body of Christ, be oriented to an authentic manifestation of the divine-human unity in the Incarnate Christ in the context of our cultural, religious and social reality. Being rooted in the Apostolic tradition of faith and drawing from our own Asian intellectual and spiritual resources it will aim at incarnating the gospel for all our people. In this deep and non-nationalist sense of incarnating the Christian faith in the heart of our culture, the qualifying word „Indian“ is no more and no less legitimate than adjectives like Roman, Anglican, Greek, Syrian, Armenian, Ethiopian and Coptic used to qualify local ecclesial traditions. Of course, the word is not essential for us, provided the spirit is internalized.

This is a dream, yet it is not a dream ex nihilo. It is arising out of the perfect union of God and humanity in Christ and the vision of the Kingdom into which all peoples of the earth are invited. We cannot accomplish this dream by our own effort unless God wills it. We can humbly pray to the master of the harvest:

„Lord, gather us together in truth and love for the glory of Your Kingdom and for our humble service to humanity.“

## Discussion

*Mesrob K. Krikorian* started the discussion by appreciating Fr. K.M. George for the excellent presentation. He pointed out that it is revealed through the Vienna consultation that both Chalcedonian and non-Chalcedonian churches kept true christology. Non-theological factors were also strong in causing divisions within the church. Human language and terminologies are not enough to explain divine truths. Fr. John Mathew from the Orthodox Church asked whether the Oriental churches were less dependent on Hellenistic culture and language to understand the mystery

of incarnation. Won't it be easier the Indian Christians to come together if we put the facts in Indian categories and languages?

*Fr. Koodappuzha* from Syro-Malabar Church referred to the statement of K.M. George which says that the Indian Christians remained as one till the sixteenth century. It is true that we are outside the Greco-Roman world. But would you assert that the non-Chalcedonian Christology was our heritage till sixteenth century. Referring to the non-theological factors and confusions about division he said that the real rival see was Constantinople and not Alexandria. In many times Rome and Alexandria joined to stop the rise of Constantinople. Cyril's defence of „Mia Physis“ and the arguments which existed during that period regarding Greek theological questions which had philosophical implications and so also the formula of re-union of 433 have lead to further divisions as Cyrillian and true Cyrillian.

*Fr. K.M. George* said that he did not make any theological assumptions regarding the pre-Portuguese church in India. We need not look back but should look forward on the basis of agreement we reached. He too agreed that the true rivalry even today was between Rome and Constantinople. But at this particular situation of Chalcedon Constantinople and Rome stood against Alexandria. For details everybody can refer to the work of Dr. V.C. Samuel, who made clear that the Oriental churches are not monophysites.

*Fr. C.C. Cherian* (Orthodox) is happy that we have the same faith. We must have a forward vision for success. He is very happy about the vision of a united Indian Church and wanted some more clarifications. He asked whether our future dream church is only „apostolic“ and „Indian“ or is it „one holy catholic and apostolic.“

*Prof. H.C.D. Paul* (Chaldean) wanted to know the position of Fr. George on Pantheism and divinization of creature.

*Fr. K.M. George* said that it is understood that the church will have all four notes. Indian is not there as literal, the spirit is important: This Church will not be conceived in our present structure of ecclesiastical authority and constitution. But in a completely radical way. He asked, why the Indian Church can't also be manifestation of the one, holy, catholic and apostolic church if the Roman and Greek Churches are so.

*Fr. C.C. Cherian* (Orthodox) doubted whether we are free to think of an undivided church in the past since we all are some way on other connected to foreign churches. If we can think, he suggested, we should have a broader vision to make a frame work of Indian Church and PRO ORIENTE should sponsor the venture.

*Fr. Joseph Koilaparambil* from the Latin church asked whether the Indian Church took also side in Chalcedonian controversy. If we were one till 16th cent., what position we had about Chalcedon.

Fr. K.M. George said that our present church traditions took sides on Chalcedon. But the pre-Portuguese church in India does not have any knowledge of Chalcedon. We are not much bothered about the pre-Portuguese position. Since we have reached on certain agreements, we can proceed on its basis.

Mr. K.I. Ninan from the C.S.I. said that the formation of an indigenous Church is very important. It must include the common heritage of the people of this land.

Fr. Puthenkulam from the Syro-Malabar Church said that there are already many Indian Churches. So he wanted to know what exactly is the identity of the future Indian Church.

Fr. K.M. George said that he is not at all interested in an Indian National Church. Nation or nationalism is not at all the criterion to form in Indian Church. He said that he does not have a clear vision. But it is very clear that we had a common tradition and rich heritage. All of us are very proud of our tradition but still we remain separated.

Archbishop Mesrob K. Krikorian said concluding the discussion that many non-theological factors caused division in the body of Christ. Nor is the Indian Church an exception to this.

### Third working session: Friday, October 1<sup>st</sup>

Prayer led by Malankara Mar Thoma Church.

His Holiness Moran Baselios Mar Thoma Mathews II, the Catholicos of the East was also present.

Moderator: Zacharias Mar Theophilos

Frans Bouwen

## THE CHRISTOLOGICAL CONSENSUS BETWEEN THE ROMAN CATHOLIC CHURCH AND THE ORIENTAL ORTHODOX CHURCHES

One of the most significant events in the history of the present-day ecumenical movement and one of the richest promises for its future is, beyond any doubt, the Christological consensus that has emerged, in the course of the last decades, between the Churches that recognised the Council of Chalcedon and those that opposed it, since it was held in the year 451.

During more than fifteen centuries, our Churches have been divided in the very core of their faith and their life, the Person of Jesus Christ, the Only Begotten Son of God, and our Lord and Saviour. Now, in the course of the last thirty years, little by little, a new awareness developed, leading gradually to the discovery that the various traditions were in fact trying to grasp and to express the same faith with the help of

different and sometimes apparently contradictory concepts and expressions. Thus the Christological consensus emerged in a very humble, peaceful way, far away from every public sensation. Somehow it was discovered, rather than reached, as if it had always been there, but that only now we were able to see it. Does that mean that all these long centuries of division, confrontation and suffering have been in vain? A terrifying question! It is hard to believe, and nevertheless there must be some truth in it.

In this context it may be good to remember the sad consequences of the divisions that followed the Council of Chalcedon, especially in the Middle East. These divisions have tragically weakened the Christian presence in those regions where it was born and where it experienced its first developments, to the point of putting its future in danger. Were it not for these divisions and their consequences, in the field of unity, solidarity and common witness, Islam would perhaps never have gained the influence and expansion it has now in the Middle East and elsewhere. In Kerala, the history of the Churches may have been very different, the confrontations less dramatic. Nevertheless it is not hard to realize how much suffering was caused, because of that lack of mutual understanding. The new consensus puts us therefore in front of great responsibilities - let it never happen again! - and opens up tremendous new possibilities for our Churches, in the field of common witness and service. How can we now live more fully our communion in the same Christ, our Way and Truth and Life, for the glory of the Father?

In this short presentation we shall first try to see how this Christological consensus developed and took shape, particularly between the Oriental Orthodox Churches and the Roman Catholic Church. By doing so, we do not ignore the larger framework comprising also the relations between the Oriental Orthodox Churches and the Orthodox Church of the Byzantine tradition, but here we will concentrate more specifically on the relations between Roman Catholics and Oriental Orthodox, and on the important contribution offered by the foundation PRO ORIENTE, through the non-official Vienna Consultations.

In a second part, we will briefly analyse how this consensus found its way and was received in the life of the different Churches, on various levels. And finally, we will have to examine which new possibilities and responsibilities result from the new relations that our Churches are called to inaugurate between themselves, in the light of their Christological agreement.

### I. The contribution of the Non-Official Vienna Consultations

The five „Non-official Ecumenical Consultations“ between Theologians of the Oriental Orthodox and the Roman Catholic Churches, organized by the Foundation PRO ORIENTE in Vienna, respectively in 1971, 1973, 1976, 1978 and 1988 played an essential and decisive role in reaching a Christological consensus between these two families of Churches<sup>1</sup>. These consultations had a „non-official“ character; that is to say that the participants came in their capacity as individual theologians,

<sup>1</sup> The papers and the minutes of these Consultations were published in *Wort und Wahrheit* [WW], Supplementary Issue N. 1 to 5, Vienna 1972 - 1989. A selection of all five Vienna Consultations was published in one volume, PRO ORIENTE, Vienna 1988. Cf. Also A. De Halleux, *Le dialogue théologique avec les orientaux orthodoxes*, in *Revue Théologique de Louvain* 20 (1980), 118-123



entirely faithful to the tradition of their Churches, but without representing their Churches officially, and without involving the authority of their Churches directly. This way of proceeding left more room for spontaneity and freedom, but did certainly not diminish the sense of responsibility towards the Churches. The more so, since several of the theologians were also bishops and some of them would, shortly afterwards, occupy very important positions in their Churches.

The inspiration for the idea of these non-official Vienna Consultations owes a lot to the series of unofficial Consultations that took place previously between Oriental Orthodox and Eastern Orthodox (Byzantine) theologians, and were held under the auspices of the Commission on Faith and Order of the World Council of Churches, in Aarhus (1964), Bristol (1967), Geneva (1970) and Addis Ababa (1971)<sup>2</sup>. A new mutual understanding had emerged from these conversations, and the agreement discovered was much greater than had been anticipated, going far beyond the centuries-old controversies. At the end of the fourth Consultation, the participants ended their conclusions as follows: „It is our hope that the work done at an informal level can soon be taken up officially by the churches, so that the work of the Spirit in bringing us together can now find full ecclesiastical response.“<sup>3</sup>

When it comes to the five Vienna Consultations, it will not be possible to describe in details their agenda and results. It is obvious that the Christological issue cannot be dissociated from the other points that were studied in common, for instance the authority of the Ecumenical Councils, Conciliarity and Primacy, mutual anathemata, etc. All these points need to be clarified if we really want to work for the restoration of full Communion. Unfortunately, here we have to limit ourselves to the primary and fundamental question of the Christological consensus.

Before entering into the heart of the matter, it might be good to remind us that consensus is not just a question of a formula, elaborated and accepted by both sides, in order to give expression to a common faith. Concretely, the new Christological consensus was made possible only thanks to the new atmosphere that prevails in the relations among the Churches and guides the work of the theologians. At the same time, any consensus after so many centuries of disagreement had to be based on a solid common ancient tradition and to be placed in the wider perspective of the Church's mission towards its faithful and towards the wider world. Let us see how this was realized in the PRO ORIENTE Vienna Consultations.

### 1. New atmosphere

It is noteworthy that the final communiqués of each of the five Vienna Consultations insist on the importance of the atmosphere of love and confidence that prevailed during their work, together with the guidance of the Holy Spirit. Thus the communiqué of the first Consultation (1971) says:

„We, as Christians feel united in a spirit of brotherhood in our faith in the one Lord Jesus Christ, God and Saviour, and recognize equally the commission

<sup>2</sup> *The Greek Orthodox Theological Review* [GOTR] 10 (1964-65) n. 2, 5-160 (Aarhus); 13 (1968), 123-320 (Lund); 16 (1971), 1-259 (Geneva and Addis Ababa)

<sup>3</sup> GOTR 16 (1971), 213

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).“<sup>4</sup>

After the second Consultation (1973), on the basis of the fundamental consensus already reached, the communiqué states:

„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’ ...“<sup>5</sup>

In the same sense, it is said after the third Consultation (1976):

„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 unity of all will be more manifestly seen and experienced bearing fruit in truth, love, joy and peace.“<sup>6</sup>

The fourth Consultation (1978) insisted more on common prayer:

„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.“<sup>7</sup>

And, finally, the fifth Consultation (1988) follows the same lines:

„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.“<sup>8</sup>

### 2. Common basis

While trying to arrive at a Christological consensus, the theologians of both Traditions were not looking for something new, on the contrary. After so many centuries of conflicting affirmation about the mystery of Christ, out of concern for faithfulness to the Word of God, each consensus had to be founded very clearly upon the common ancient Tradition, the living experience of communion in faith and life during the first generations.

So it is not surprising that the communiqué of the first Consultation underlines this starting point from the very beginning:

„We find our common basis in the same Apostolic Tradition, particularly as affirmed in the Niceno-Constantinopolitan Creed; we confess the dogmatic decisions and teachings of Nicaea (325), Constantinople (381) and Ephesus

<sup>4</sup> Quoted from *The Vienna Dialogue. Five PRO ORIENTE Consultations with Oriental Orthodoxy. Communiqués and Common Declarations. Booklet 1*, p. 46

<sup>5</sup> *The Vienna Dialogue* 1, 58

<sup>6</sup> *The Vienna Dialogue* 1, 72

<sup>7</sup> *The Vienna Dialogue* 1, 86

<sup>8</sup> *The Vienna Dialogue* 1, 101

(431); we all agree in rejecting both the Nestorian and Eutychian positions about Jesus Christ.“

Towards the end, the communiqué re-stated this faithfulness to the origins, this time referring also to the Scriptures: „We commonly submit ourselves to the witness of the Holy Scriptures of the New Testament and thus to the Apostolic Kerygma...“<sup>9</sup>

The second Consultation reaffirms briefly „our common basis“, being „the same one Apostolic Tradition particularly as affirmed in the Niceno-Constantinopolitan symbol which all of us confess“. But it goes one step further by recognizing a special pre-eminence to the first three Ecumenical Councils:

„...We agree that the first three Ecumenical Councils had, because of their more general acceptance in the Church, a greater degree of fullness, which later Councils do not have.“<sup>10</sup>

The fifth Consultation once more restated these common foundations:

„In relation to councils, it was affirmed that our common ecumenical basis is the faith of the first three Ecumenical Councils, i.e. Nicaea (325), Constantinople (381) and Ephesus (431).“<sup>11</sup>

This communion of the first centuries in the Apostolic Tradition renders a Christological consensus possible and guarantees at the same time its solidity.

### 3. Christological consensus

Working and praying together in this new atmosphere and solidly founded on the common traditional basis, the participants in the Vienna Consultations were able to state their one faith in the mystery of Christ Jesus.

In the communiqué of the first Consultation (1971) the formula of the Christological consensus is in itself very brief, but it contains the core of the Christian faith in the Incarnation:

„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.“<sup>12</sup>

It is interesting to note that this formula avoids the technical terms of *physis* (nature) and *hypostasis*, that have been at the centre of all Christological controversies, namely the question of one or two natures. But their content is entirely there, in the expression „perfect in divinity and perfect in humanity“, together with the emphasis on the fact that both have never been separated for a single moment. The mode of union is indicated by the well-known negative attributes - two of them rejecting all confusion and two rejecting all division -

which are to be found in the definition of Chalcedon, but are already present in the writings of St. Cyril of Alexandria.

It is equally significant that most elements of this formula are present in the Confession of Faith which the priest pronounces just before he partakes in the Body and Blood of Christ in the Coptic Liturgy of St. Basil; the respective sentences are:

„I believe and confess to the last breath, that this is the life-giving Body that your Only-Begotten Son, our Lord, God and Saviour Jesus Christ took from our Lady, the Lady of us all, the holy Theotokos Saint Mary. He made it One with His divinity without mingling, without confusion and without alteration. [...] Truly I believe that His divinity parted not from His humanity for a single moment nor a twinkling of an eye...“<sup>13</sup>

This implicit reference to the liturgical tradition is of considerable importance. The „common basis“ already mentioned is thereby widened to include the principle *lex orandi, lex credendi* (the law of praying is the law of believing), and the consensus formula acquires in this way a still larger and stronger traditional foundation. The fact that the reference is more directly to the Coptic liturgy seems to be a sign of the personal role played by the then Bishop Amba Shenouda in the elaboration of this Christological consensus, a role he has mentioned personally more than once, in particular at the occasion of his election and enthronement as Patriarch of Alexandria, two months after the first Vienna Consultation.

At the same time the theologians of both traditions recognize that this first consensus cannot be the last word, that more work has to be done, animated by the same spirit and founded on the same common basis:

„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.“<sup>14</sup>

The second Vienna Consultation (1973) was an occasion to re-affirm and to complete, on certain points, the consensus which emerged at the first one:

„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. [...]

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

<sup>9</sup> *The Vienna Dialogue* 1, 46

<sup>10</sup> *The Vienna Dialogue* 1, 58-59

<sup>11</sup> *The Vienna Dialogue* 1, 102

<sup>12</sup> *The Vienna Dialogue* 1, 46

<sup>13</sup> *The Coptic Liturgy of St. Basil*. Official English translation approved by H.H. Pope Shenouda III, Cairo 1992, 277-278

<sup>14</sup> *The Vienna Dialogue* 1, 46

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. [...]

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 for the living and the departed.<sup>15</sup>

As complementary elements we can note here the double „consubstantiality“, which was already present in the Formula of Union of 433 between St. Cyril of Alexandria and John of Antioch. The mention of perfect Godhead and perfect Manhood, with a „rational soul“, eliminates every possible suspicion of Apollinarism. The affirmation that the human flesh did not have any existence before the union also reminds us of some classical Cyrillian expressions.

#### 4. Methodology

If we want to understand more fully the meaning of this Christological consensus, as well as the theological approach that made it possible, some consideration should be given to the methodological principles that guide the work of the theologians and underlie the conclusions. A deeper reflection on this methodology could also open new possibilities and have far-reaching consequences for future theological work in the ecumenical field.

The basic principle of all is the recognition that the person and the salvific work of our Lord Jesus Christ is a mystery that can never be fully understood by the human mind nor adequately expressed in human words. The first Vienna Consultation expresses it in a brief but striking way:

„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.“<sup>16</sup>

The second Consultation re-states this fundamental principle:

„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 concepts or to express it in words.“<sup>17</sup>

<sup>15</sup> *The Vienna Dialogue* 1, 58-59

<sup>16</sup> *The Vienna Dialogue* 1, 46

<sup>17</sup> *The Vienna Dialogue* 1, 58

However this principle does not deny that some authentic knowledge of God and of the divine truth is possible, according to a sound apophatic theology. But every human formula is in need of further interpretation:

„If the formulas coined by the fathers and the 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.“<sup>18</sup>

The second Consultation then draws the conclusions in relation to the mystery of the Incarnation as well as to the different interpretations and confrontations that resulted from the human attempts to grasp and express it: mutual understanding and acceptance:

„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'.“<sup>19</sup>

The fifth Consultation once again takes up this mystery and deduces from it the legitimacy of „a certain plurality in expressions“ and terminology:

„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 Eutychianism, 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.“<sup>20</sup>

„The problem of terminology remains with us“, is already stated in the communiqué of the second Consultation, after having pointed out that „the right formulation can be wrongly understood“ while „even behind an apparently wrong formulation there can be a right understanding“. The text then goes on by trying to open the way to a right understanding of the differing and apparently contradictory points of view. The difficulty to clarify the meaning of the terms hypostasis and physis is a concrete illustration:

„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

<sup>18</sup> *The Vienna Dialogue* 1, 58

<sup>19</sup> *The Vienna Dialogue* 1, 58

<sup>20</sup> *The Vienna Dialogue* 1, 102

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...<sup>21</sup>

This dynamic vision which regards the different approaches and expressions as being mutually complementary has always to be solidly founded on the common basis of the Apostolic Tradition, as described above, and understood „along the lines of the faith of Nicaea and Ephesus“ and „in harmony with our different ecclesiastical traditions“ (first Consultation). Consequently, it is of extreme importance not to isolate any emphasis neither from the ancient common tradition nor from the ecclesial context. In the past, isolation and estrangement have led to misunderstandings and divisions. If the churches want to have a common future, they must conceive and approach it in communion. The fourth Vienna Consultation has something to say in this sense; this relates not only to the Christological consensus, but also to all other issues the Roman Catholic Church and the Oriental Orthodox Churches have to clarify together, if they want to advance towards full communion, in faithful response to the command of their Lord and Saviour:

„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 the future generations.“<sup>22</sup>

## 5. Wider perspectives

As it seems already clear from this last sentence, agreement or disagreement on the Christological issue can never be considered as only just a theoretical speculation. Therefore this whole question has always to be seen against the background of its fundamental soteriological significance: its meaning and importance for the life and salvation of humanity, for the future of history and creation, in the light of the eternal plan of God's love.

The Vienna Consultations show that they were aware of this fact. The first Consultation recognizes „the commission and prayer of our Lord that all may be one in Him in order that we may bear common witness to Him that the world may believe (John 17, 21)“. The second Consultation recalls the great patristic vision that „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“. Hence the importance of a true understanding and experience of the mystery of the Incarnation, not only for theologians or for people of past generations, but for humankind of today and tomorrow, as the second Consultation underlines it forcefully:

<sup>21</sup> *The Vienna Dialogue* 1, 58-59

<sup>22</sup> *The Vienna Dialogue* 1, 88

„Furthermore we realize our common need to interpret 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.“<sup>23</sup>

Our common understanding has to be renewed and re-interpreted in function of the needs and the mentalities of today, and should lead to a common involvement and witness. This perspective gives a new urgency to our full Christological consensus; we have to make it visible and meaningful in the eyes of all Christians but also of all persons with whom we live and whom we are sent by Christ himself. This might be one of our main concerns during this present Indian Symposium, since we are coming from nearly all the Churches in this part of the world and are called to serve together all peoples living in this region, for the glory of God and for the sake of the world He loves so much.

## II. Reception in the life of the Churches

These considerations may give an idea about the tremendous work done, in the framework of the PRO ORIENTE Foundation, in paving the way to a Christological consensus between the Roman Catholic and the Oriental Orthodox traditions. However, these Consultations were intentionally conceived as the work of theologians who did not represent their Churches officially. Surely, the weight of the Consultations was considerably increased by the fact that some of these theologians were bishops, and especially that some of them were soon to occupy great responsibilities in their Churches. So Amba Shenouda III was elected Pope and Patriarch of the Coptic Patriarchate of Alexandria, two months after his participation in the first Consultation; H.H. Mar Zakka I Iwas, Syrian Orthodox Patriarch of Antioch since 1980, took part in the second and third Consultations as Archbishop of Baghdad; Rev. Fr. Paul Verghese, who was present at all five Consultations was to become Metropolitan Paulos Mar Gregorios of New Delhi and President of the WCC. However the results of the non-official Vienna Consultations would really reach their goal only if their results were received in one way or another in the life of the various Churches.

In fact, the participants in the Vienna Consultations repeatedly appealed to their Churches, for instance in the third one, „to set up a Joint Commission composed of bishops, theologians and canonists, in order to look more closely into the agreements and disagreements in the unofficial consultations and present them

<sup>23</sup> *The Vienna Dialogue* 1, 59

to church authorities and people for study".<sup>24</sup> The fourth Consultation was still more explicit: „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...“<sup>25</sup> Finally, the fifth Consultation „urgently appeals to all the churches represented 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.“<sup>26</sup>

Such a joint official body was never established and, as far as we know, the results of the non-official Vienna Consultations were never officially assessed by the Churches. Nevertheless, from their very beginning they have exercised a strong influence on the recent development of the relations between the various Oriental Orthodox Churches and the Roman Catholic Church. By recalling the main lines of these developments, we can form a more faithful picture of the impact of the Christological consensus on the life of our Churches.

### 1. The Syrian Orthodox Church and the Roman Catholic Church

Some six weeks after the first Vienna Consultation, H.H. Mar Ignatius Yacoub III paid an official visit to the Church of Rome.<sup>27</sup> In the common declaration issued by Pope Paul VI and Patriarch Ignatius Yacoub III we can find some echoes, as a first tangible result, of that Consultation. Both recognize „the deep spiritual communion which already exists between their Churches“ and notice that „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“. Without the first Vienna Consultation they probably would not have been able to state so explicitly together:

„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 exposed.“<sup>28</sup>

This first common declaration was further elaborated on the occasion of the visit to Rome of the following Syrian Orthodox Patriarch, H.H. Ignatius Zakka I Iwas, June 1984.<sup>29</sup> The Patriarch and Pope John Paul II first acknowledge very explicitly that:

„The confusions and schisms that occurred between their Churches in the later centuries, they realize today, in no way effect or touch the substance of

<sup>24</sup> *The Vienna Dialogue* 1, 72

<sup>25</sup> *The Vienna Dialogue* 1, 88

<sup>26</sup> *The Vienna Dialogue* 1, 103

<sup>27</sup> Pontifical Council for Promoting Christian Unity. *Information Service* [IS] 16 (1971) 5; *Proche-Orient Chrétien* [POC] 21 (1971), 343-350

<sup>28</sup> Quoted from *The Vienna Dialogue* 1, 108

<sup>29</sup> IS 55 (1984), 60-63; POC 34 (1984), 96-106

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.“

And they draw this important conclusion:

„Accordingly, we find no real basis for the sad divisions and schisms that subsequently arose between us concerning the doctrine of Incarnation.“

Then follows the common Christological paragraph, which refers explicitly to the common declaration of 1971:

„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.“<sup>30</sup>

In many aspects this declaration is nearly identical to the one signed by Pope Paul VI and Pope Shenouda III in 1973, which we will quote below. The expressions „perfect God“ and „perfect man“ can be found in the Formula of Union of 433. What is new here is the specification that in Christ „all the properties“ of divinity and humanity „are present and active“. This means that they are not simple passive qualities but acting realities, so that every human action of Jesus Christ is truly and fully human, although the only subject is the Son of God. This clarification is important in order to safeguard the essence of certain doctrinal positions adopted by the Roman and the Byzantine Churches in the 7th century, for instance against monoenergism and monotheletism.

### 2. The Coptic Orthodox Church and the Roman Catholic Church

It is undoubtedly in the relations between the Coptic Orthodox Church and the Roman Catholic Church that the non-official Vienna Consultations have led to the most impressive and the most fruitful developments. Less than two months after his participation in the first Consultation, Amba Shenouda was elected Pope and Patriarch of the Coptic Church (31 October 1971). On this occasion he mentioned

<sup>30</sup> *The Vienna Dialogue* 1, 117

frequently the importance of the Vienna Christological agreement and expressed his joy to have been able to collaborate actively in it.

From 4 to 10 May 1973, H.H. Pope Shenouda III made an official visit to the Church of Rome.<sup>31</sup> After the celebration of the Eucharist by Pope Paul VI in St. Peter's Basilica, to commemorate the 16th centenary of the death of St. Athanasius, Pope Shenouda III mentioned explicitly the 1971 Christological agreement, in his address to Paul VI:

„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, where 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.“<sup>32</sup>

In the same address, he also expresses his pastoral concern to arrive at a Christological agreement in a clear and uncomplicated language that might be accessible to all the faithful:

„The common traditional theology of Athanasius and Cyril stands as a solid centre for the dialogue that we commit to a considerable number of theologians to go through in a spirit of faithful love. We expect them to agree on proper belief expressed in clear and uncomplicated language that all minds understand and consciences approve with comfort.“<sup>33</sup>

The common declaration signed by the two Heads of Churches on 10 May 1973 contains an important Christological paragraph:

„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 humanity 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 commixion, 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.“<sup>34</sup>

<sup>31</sup> IS 22 (1973), 3-10 and 76 (1991), 2-9; POC 23 (1973), 172-193

<sup>32</sup> IS 76 (1991), 5

<sup>33</sup> IS 76 (1991), 5

<sup>34</sup> IS 76 (1991), 9; *The Vienna Dialogue* 1, 109

At the time when it was signed - between the first and the second Vienna Consultation - this declaration contained a number of new elements which will be integrated in some future Christological statements. This 1973 text avoids once more the terms *physis* and *hypostasis*, mentions the „rational soul“ and the expressions „perfect God“ and „perfect man“, and specifies that „all the properties“ of the divinity and of the humanity are „preserved“ in Christ. The common declaration between Pope John Paul II and Patriarch Ignatius Zakka I (1984), which contains a Christological paragraph nearly identical in many aspects, as we already pointed out, adds on this last point that these properties are also „active“. Lastly, it is not surprising that here we find again the implicit reference to the confession of faith in the Coptic Eucharist liturgy already referred to in the communiqué of the first Vienna Consultation.

The same common declaration by Pope Paul VI and Pope Shenouda III also announces the setting up of a „Joint Commission“, representing the two Churches, „whose function will be to guide common study in the fields of Church tradition, patristics, liturgy, theology, history and practical problems...“<sup>35</sup>

This Joint Commission met for the first time in March 1974, i.e. six months after the second Vienna Consultation, and produced a remarkable statement on Christology. It has an explicit mention of the double „consubstantial“ and offers an elaborate explanation of what each side intends or does not intend by its own Christological terms and formulas.<sup>36</sup>

At its third meeting, August 1976, this same International Joint Commission prepared and adopted „a statement on Christology which would be a definitive presentation of their thought concerning the Christological understanding of both Churches“. This statement integrates most elements contained in the common declaration of Pope Paul VI and Pope Shenouda III, as well as in the Commission report of 1974. It was submitted to the authorities of both Churches „for their definitive judgement and use“ but, in fact, this text never seems to have been publicly approved.<sup>37</sup> When Pope Shenouda was placed under house arrest at Amba Bishoi Monastery in September 1981, the work of the Joint Commission was suspended for several years. In February 1988, several members of the Commission met again at Amba Bishoi Monastery and drafted and signed a brief Christological formula summarizing the essence of the common declaration of 1973. This formula was also explicitly related to the first Vienna Consultation of 1971. The text is as follows:

„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.“<sup>38</sup>

<sup>35</sup> IS 76 (1991), 9; *The Vienna Dialogue* 1, 110

<sup>36</sup> IS 76 (1991), 14-17

<sup>37</sup> IS 76 (1991), 19-21

<sup>38</sup> IS 76 (1991), 13 and 33; *The Vienna Dialogue* 1, 120-121

In this formula we again find the double „perfect“, and three of the negative attributes of the union stressing the distinction between divinity and humanity as well as refusing any kind of separation. The reference to the Coptic liturgy is again present. In order to understand the real purpose of this brief formula, it is important to remember the pastoral concern the H.H. Pope Shenouda III expressed at several occasions, especially during his visit in Rome in 1973 (cf. above).

This formula was signed, among others, by Pope Shenouda himself, by the Coptic Catholic Patriarch, H.B. Stephanos II, by the Apostolic Pro-Nuncio, by Msgr. Pierre Duprey and by many Coptic Orthodox and Coptic Catholic bishops. Pope John Paul II accepted the brief formula in his letter of May 30, 1988, addressed to H.H. Pope Shenouda III, saying: „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.“<sup>39</sup>

### 3. The Malankara Orthodox Syrian Church and the Roman Catholic Church

The first visit of the Catholicos of the Malankara Orthodox Syrian Church to the Church of Rome and its Bishop took place in June 1983. On this occasion, as well Pope John Paul II as the Catholicos put the emphasis on the common heritage that unites their Churches and goes back to the first centuries: the Apostolic Faith and the first three Ecumenical Councils. In his address to the Pope, H.H. Moran Mar Baselios Marthoma Mathews I described in a long sentence the faith of his Church in the Word of God incarnate, which he presented as a part of what the two Churches have in common and is „immensely greater than that what divides“.<sup>40</sup>

The Joint International Commission, that was set up as a consequence of this visit, met for the first time from 22 to 25 October 1989, at Kottayam (Kerala). The Commission unanimously adopted a common statement concerning the faith of their Churches in the mystery of the incarnate Word, a statement that in their view was sufficient to put an end to the Christological disagreement which existed between them for centuries. In the text, explicit reference is made to the „detailed discussions held at unofficial level by our theologians during the past twenty-five years“. This doctrinal agreement was submitted to and approved by the authorities of both Churches and made public on the feast of Pentecost, 3 June 1990. The Christological consensus is expressed mainly in n. 4 and 5 of the statement:

„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.

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

<sup>39</sup> IS 76 (1991), 12-13; *The Vienna Dialogue* 1, 122

<sup>40</sup> IS 52 (1983), 74-75

## Photographies



Initial press conference: Archbishop Mar Joseph Powathil (Malabar Catholic), PRO ORIENTE  
Vicepresident Alfred Stürnemann (Roman Catholic)



Catholicos Moran Baselios Paulose II (Syrian Orthodox Church)





View of the auditorium



From left to right: Vicepresident Alfred Stirnemann (Roman Catholic), Father K.M. George (Orthodox Syrian), Archbishop Mesrob K. Krikorian (Armenian Apostolic)



Catholicos Moran Baselios Paulose II (Syrian Orthodox Church)



View of the auditorium; in front Catholicos Moran Baselios Mar Thoma Mathews II (Orthodox Syrian) and Archbishop Mar Joseph Powathil (Malabar Catholic)



Catholicos Moran Baselios Mar Thoma Mathews II (Orthodox Syrian), behind left Father Frans Bouwen OP (Roman Catholic)



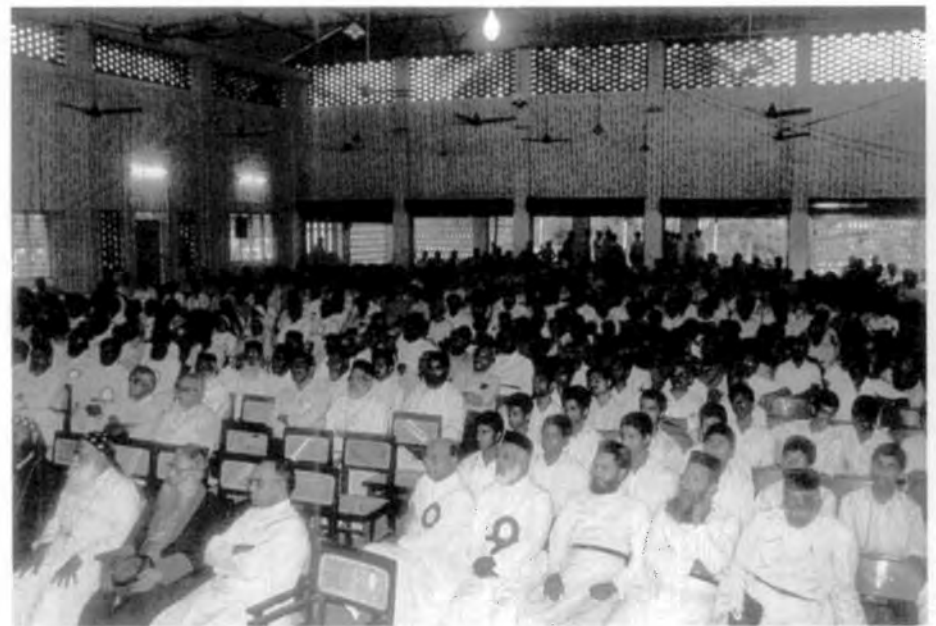
From left to right: Professor Ishaq Maher (Coptic Orthodox), Father Frans Bouwen OP (Roman Catholic), Rector father Xavier Koodappuzha, St. Thomas Apostolic Seminary (Malabar Catholic)



Catholicos Moran Baselios Mar Thoma Mathews II (Orthodox Syrian) and Standing Committee of PRO ORIENTE



At the public reception



View of the auditorium

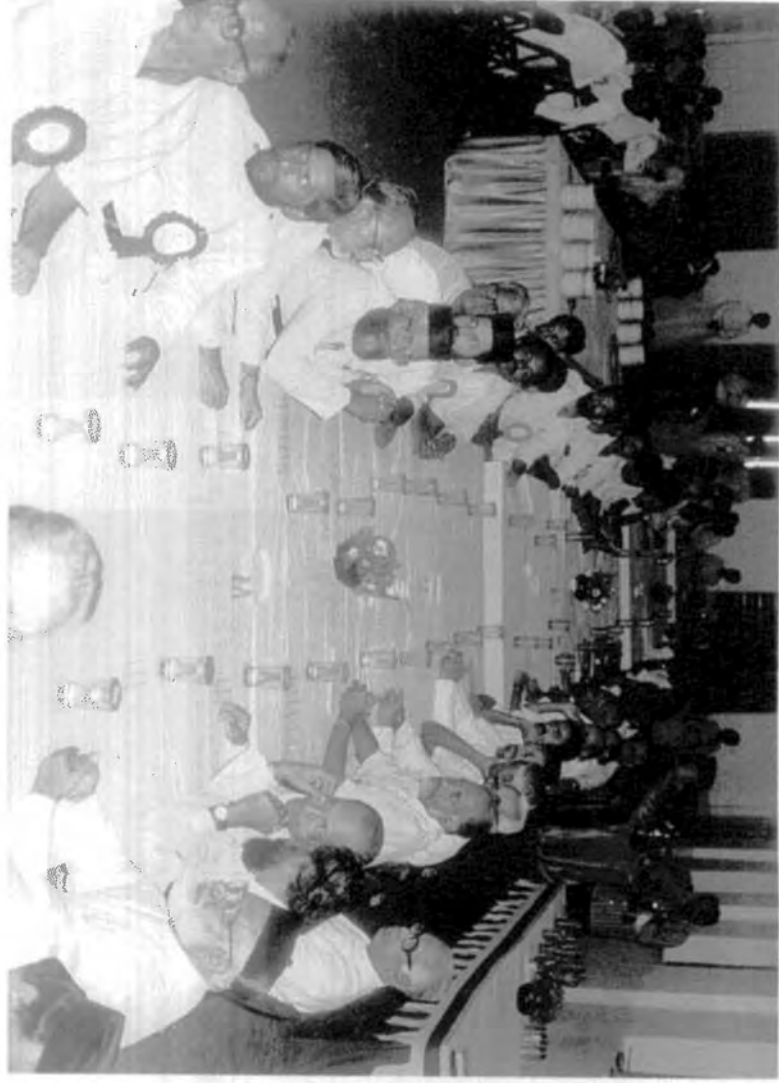


Vicepresident Alfred Stirnemann presents to H.H. Catholicos Moran Baselios Mar Thoma Mathews II the diploma for Protektor of PRO ORIENTE



Catholicos Moran Baselios Mar Thoma Mathews II embraces Metropolitan Benediktos Mar Gregorios Thangalathil of Trivandrum (Malabar Catholic)

General view of a reception



Final speech of Catholicos Moran Baselios Paulose II (Syrian Orthodox Church)



Three Indian bishops



View of the auditorium, discussion



At the closing worship, blessing of Catholicos Moran Baselios Paulose II (Syrian Orthodox Church), in front Metropolitan Mar Aprem G. Mooken of Trichur (Assyrian)



Archbishop Mesrob K. Krikorian (Armenian Apostolic), Metropolitan Mar Severios Mathews (Syrian Orthodox) and Metropolitan Mar Aprem G. Mooken of Trichur (Assyrian)



Metropolitan Mar Thoma Alexander (Mar Thoma Church) and Archbishop Mesrob K. Krikorian (Armenian Apostolic)



Metropolitan Mar Aprem G. Mooken of Trichur (Assyrian), Metropolitan Thomas Mar Themotheos (Syrian Orthodox) and Vicepresident Alfred Stirnemann (Roman Catholic)



During the Syrian liturgy



Catholicos Moran Baselios Mar Thoma Mathews II with Metropolitan Mar Joseph Powathil (Malabar Catholic) and Archbishop Mesrob K. Krikorian (Armenian Apostolic)



Father Frans Bouwen OP and father Bernard Dubasque from the Pontifical Council for Promoting Unity (both Roman Catholic)



Catholicos Moran Baselios Mar Thoma Mathews II with Babu Paul (Syrian Orthodox) and Archbishop Mesrob K. Krikorian (Armenian Apostolic)

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."<sup>41</sup>

This common affirmation contains most elements already mentioned in relation with other statements and needs no further comment. What is really new, because it is nowhere else present in a common declaration between Roman Catholics and Oriental Orthodox, is the mention of the divine and human natures - plural - of course „united and active in a real and perfect way“.

Towards the end, the statement affirms once more that the content of the faith „is the same in both communions“, in spite of „differences that have arisen, in terminology and emphasis“, and then continues:

„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 (= Christ) to our brothers and sisters in the world in terms they can more easily understand.“<sup>42</sup>

As we see, the pastoral concern is explicitly present and the common doctrinal agreement opens the perspective for a common witness that can be perceived and understood in the world of today.

#### 4. The Oriental Orthodox Churches and the Eastern Orthodox Church

This survey of the emergence of the Christological consensus between the Oriental Orthodox and Roman Catholic Churches would be incomplete, and in a certain sense perhaps even unfair, if it were not seen in a broader context of which the growing relations between the Oriental Orthodox and the Eastern (Byzantine) Orthodox Churches are part and parcel. As was already mentioned in the beginning, the experience of the unofficial consultations between theologians of the Oriental Orthodox and the Eastern Orthodox Churches, between 1964 and 1971 under the auspices of the World Council of Churches, played an inspiring role in the planning of the Vienna Consultations between Roman Catholics and Oriental Orthodox.

The unofficial meetings between Oriental and Eastern Orthodox ended in 1971 with an urgent call to the Churches for the setting up of an unofficial dialogue between the two families of Churches. The official Joint Commission for the theological dialogue held its first meeting in Chambésy (Geneva), 10 - 15 December 1985.<sup>43</sup> A concrete form of methodology was adopted, and a Joint Sub-Committee was set up, with the mandate to prepare common texts for future work. At its meeting in Corinth (Greece), 23 - 26 September 1987, this Joint Sub-Committee focused mainly on the question of Christological terminology, with terms like *physis*, *ousia*, *hypostasis*, *prosopon*, and arrived at the conviction that „though using some terms in different nuances or senses, both sides express the same Orthodox Theology“.<sup>44</sup>

<sup>41</sup> IS 73 (1990), 39; *The Vienna Dialogue* 1, 123

<sup>42</sup> IS 73 (1990), 39; *The Vienna Dialogue* 1, 124.

<sup>43</sup> WW 5, 171

<sup>44</sup> WW 5, 172-173



Father Frans Bouwen OP and father Bernard Dubasque from the Pontifical Council for Promoting Unity (both Roman Catholic)



Catholicos Moran Baselios Mar Thoma Mathews II with Babu Paul (Syrian Orthodox) and Archbishop Mesrob K. Krikorian (Armenian Apostolic)

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."<sup>41</sup>

This common affirmation contains most elements already mentioned in relation with other statements and needs no further comment. What is really new, because it is nowhere else present in a common declaration between Roman Catholics and Oriental Orthodox, is the mention of the divine and human natures - plural - of course „united and active in a real and perfect way“.

Towards the end, the statement affirms once more that the content of the faith „is the same in both communions“, in spite of „differences that have arisen, in terminology and emphasis“, and then continues:

„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 (= Christ) to our brothers and sisters in the world in terms they can more easily understand.“<sup>42</sup>

As we see, the pastoral concern is explicitly present and the common doctrinal agreement opens the perspective for a common witness that can be perceived and understood in the world of today.

#### 4. The Oriental Orthodox Churches and the Eastern Orthodox Church

This survey of the emergence of the Christological consensus between the Oriental Orthodox and Roman Catholic Churches would be incomplete, and in a certain sense perhaps even unfair, if it were not seen in a broader context of which the growing relations between the Oriental Orthodox and the Eastern (Byzantine) Orthodox Churches are part and parcel. As was already mentioned in the beginning, the experience of the unofficial consultations between theologians of the Oriental Orthodox and the Eastern Orthodox Churches, between 1964 and 1971 under the auspices of the World Council of Churches, played an inspiring role in the planning of the Vienna Consultations between Roman Catholics and Oriental Orthodox.

The unofficial meetings between Oriental and Eastern Orthodox ended in 1971 with an urgent call to the Churches for the setting up of an unofficial dialogue between the two families of Churches. The official Joint Commission for the theological dialogue held its first meeting in Chambésy (Geneva), 10 - 15 December 1985.<sup>43</sup> A concrete form of methodology was adopted, and a Joint Sub-Committee was set up, with the mandate to prepare common texts for future work. At its meeting in Corinth (Greece), 23 - 26 September 1987, this Joint Sub-Committee focused mainly on the question of Christological terminology, with terms like physis, ousia, hypostasis, prosopon, and arrived at the conviction that „though using some terms in different nuances or senses, both sides express the same Orthodox Theology“.<sup>44</sup>

<sup>41</sup> IS 73 (1990), 39; *The Vienna Dialogue* 1, 123

<sup>42</sup> IS 73 (1990), 39; *The Vienna Dialogue* 1, 124.

<sup>43</sup> WW 5, 171

<sup>44</sup> WW 5, 172-173



In November of the same year, the Heads of the Eastern and Oriental Orthodox Churches of the Middle East met in Egypt, in the Amba Bishoi Monastery, and signed an agreement on Christology. They welcomed all attempts made on international and regional levels that were „aimed at overcoming the misunderstandings inherited from the past centuries of alienation towards one another“ and „have happily reached the same conclusion that fundamentally and essentially we on both sides have preserved the same faith in our Lord Jesus Christ in spite of diverse formulations and resulting controversies.“ The formula of Christological agreement they signed on that occasion is basically of a pastoral nature.<sup>45</sup> In his letter already quoted of May 30, 1988, to Pope Shenouda III, Pope John Paul II calls it „an important event.“

The Joint Commission of the Theological Dialogue between the Orthodox Church and the Oriental Orthodox Churches met on two occasions, namely in Amba Bishoi Monastery, June 1989, and in Chambésy (Geneva), September 1990.<sup>46</sup> The Christological statement elaborated in the first meeting was further clarified in the second. It is not possible to analyse these texts here in details, let us only quote the conclusion of the second one:

„In the light of our Agreed Statement on Christology as well as of the above common affirmations, we have now clearly understood that both families have always loyally maintained the same authentic Orthodox Christological faith, and the unbroken continuity of the Apostolic Tradition, though they may have used Christological terms in different ways. It is this common faith and continuous loyalty to the Apostolic Tradition that should be the basis of our unity and communion.“<sup>47</sup>

The Oriental Orthodox Churches and the different autocephalous Eastern Orthodox Churches now find themselves confronted with the responsibility to seriously study and act upon the conclusions of this Commission.<sup>48</sup> What this may mean concretely for the future of their mutual relations, nobody can foresee. Something very important now seems possible, a whole new era and pattern of communion may be in store.

### III. Towards the future

This quick survey of events and declarations show clearly that a real convergency is steadily emerging in the field of Christology in and between our Churches, in different parts of the world and in different cultural environments. Fifteen centuries of misunderstandings, divisions and confrontations concerning the very core of our Christian faith and life have lost their *raison d'être*. After this Christological consensus, our Churches cannot go on living as before, as if nothing happened. The common confession of faith in the one Lord of Truth and Life should

change the life of our Churches and their mutual relations. Concretely, what does that mean and demand?

First, the good news of the agreement should not be limited to the Heads of our Churches or to the closed circle of theologians. It should now penetrate the minds and hearts of the members of our Churches, at all levels. Faithful, priests and bishops should know that those Christians who were looked upon, during centuries, for ancient and mysterious reasons, as not having the same faith, are now recognized as full brothers and sisters in the same Christ. This new mutual understanding should be the basis of a new mutual trust. Therefore the deep reality of the Christological consensus should be part and parcel of all Christian information and formation, especially as far as priests, seminarians, theologians and pastoral workers are concerned. The second Vienna Consultation (1973) already emphasized this task ahead: „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.“<sup>49</sup>

Secondly, after having re-discovered their full agreement in the mystery of the Incarnation, our Churches have to give some form of visibility to this new awareness of communion. They cannot simply continue to live side by side as strangers or even as neighbours. The same faith in the same Jesus Christ, Son of God, should inspire to our Churches new ways of living, praying, witnessing and serving together. Has the time not come to think of some new structures for consulting, deciding and acting together, as a concrete step on the way to organic visible unity? Anyhow, our faithful and all those among whom we live should be able to see for themselves that this unity of faith in Christ makes a real difference to us.

In this respect, a special responsibility seems to lie with the Oriental and Eastern Orthodox Churches. After their mutual Christological agreement, there is apparently no real theological reason to remain divided any more. Hence the far-reaching decision they are facing at present. If all the Orthodox Churches do not now decide in favour of full communion and visible unity, the consequences would be a severe blow, a deep disillusion for the whole ecumenical movement and for some of the deepest expectations of all Christians. Would it still be worthwhile then to go on searching and working for Church unity? But, on the contrary, what a powerful encouragement it would be for all, if a fifteen centuries-old division could really and visibly come to an end!

Between the Roman Catholic Church and the Oriental Orthodox Churches - as well as between the Roman Catholic Church and the Eastern Orthodox Churches - some important theological questions remain to be further studied and clarified. The Vienna Consultations mentioned, for instance: conciliarity and primacy, authority and reception of the ecumenical councils, infallibility, procession of the Holy Spirit, Immaculate Conception, etc. But these questions can no longer be studied as if the Christological consensus did not exist. Concretely, one serious question has to be faced. Can the methodology adopted in reaching the Christological agreement also be applied to the other issues? In the Christological field it was agreed that all that touches God and the reality of Jesus Christ is a „mystery“, „inexhaustible and

<sup>49</sup> *The Vienna Dialogue* 1, 59

<sup>45</sup> IS 73 (1991), 13

<sup>46</sup> GOTR 34 (1989), 393-397 and 36 (1991), 183-188; WW 5, 173-175

<sup>47</sup> GOTR 36 (1991), 186

<sup>48</sup> A. de Halleux, *Actualité du néochalcedonisme. Un accord christologique récent entre Orthodoxes*, in *Revue théologique de Louvain* 21 (1990), 32-54

ineffable and for the human mind never fully understandable or expressible". The theologians went even further, recognizing that „what appears to be the right formulation can be wrongly understood, and also how behind an apparently wrong formulation there can be a right understanding.“ And „within the limits of condemned errors“, „a certain plurality of expression“ was regarded as „permissible.“ We were able to accept these fundamental principles when it came to the core of our faith, namely the being of our Lord Jesus Christ. Could we then not make use of these principles also when we try to find a solution for other unsolved questions where the dimension of „mystery“ is not less present? Let us think, for instance, of the mystery of the Holy Spirit, the third Person of the Holy Trinity.

Another promising way for deepening the communion between our Churches is to explore in common what the mystery of the Incarnation means for humankind today, with its manifold and deep questions and needs. The second Vienna Consultation (1973) insisted at length on the „need to reinterpret our faith in Christ in relation to the problems that confront man today“. It also recognized that „the meaning behind the ancient terminology remains valid“, but that at the same time „there is urgent need to interpret in contemporary terms how the Son of God becoming one with us in Incarnation affects the life of man today“. The Kottayam agreement between the Roman Catholic Church and the Malankara Orthodox Syrian Church speaks of the responsibility to proclaim Christ „to our brothers and sisters in the world in terms which they can more easily understand“. The need is great and urgent everywhere, even if the questions are raised in very different ways, for instance, in the secularized Western or Northern hemisphere and in the interreligious context of India, Asia or the Pacific. Our Christological agreement allows us to face this challenge together. And trying to accomplish this mission together will also deepen our unity in Christ.

We can start this work here, in our Indian symposium. However, when we leave, let us not forget that the main task still remains ahead of us. May God the Father grant us and our Churches, the light and the power of the Holy Spirit, in order that, fully united in the faith in our one Lord Jesus Christ, we may respond faithfully to our calling. So that the world may believe, and that the Son may be glorified in our unity and the Father in Him (John 17, 1, 4, 10, 21).

## Discussion

*Zacharias Mar Theophilos* from Mar Thoma Church congratulated Fr. Bouwen for presenting the contents and declarations of the Vienna consultations. He wishes that through the symposium, the results of Vienna consultations, will penetrate into the people. It is the Holy Spirit that guides us into the truth. There is no limit for His power. We have to be open to the work of the Holy Spirit. We must re-interpret our faith in Christ and the Christological consensus we have must lead us to the unity of Christ.

*Fr. Chediath* from the Malankara Catholic Church said that there were misunderstandings between the churches for the past fifteen centuries and many of it were clarified through the Vienna Consultations. The Vienna consultations did not

produce any new formulations and tried to avoid any controversial expressions. But we cannot avoid those past terminologies and expressions. The Roman Catholics cannot ignore Chalcedon and at the same time the Orientals need not accept it as a condition for union. He asked whether we should not take into consideration the christology of the Persian Church too to come into an agreement, since it is also an ancient tradition as the Byzantine. He said that the Persian Christology is also equally developed comparing to any other christological traditions.

*Bishop Mar Aprem G. Mooken* from the Assyrian church also agreed with the comments of Fr. Chediath. He said he also agrees with the joint christological statement of the first Vienna Consultations. The so-called Nestorians also do not separate divinity and humanity from Christ. He stated that Nestorians did not teach that divinity was added to human Jesus in a later stage. He said that he disagrees with the rejection of the Assyrian position in the Communiqué of the First Consultations of PRO ORIENTE in 1971. He said that the denial of the title Theotokos is not a denial of the divinity of Christ. The Nestorian Church is perfectly in agreement with the Christology of the council of Chalcedon. They are not either pro-Chalcedon or anti-Chalcedon since they were not at all present at Chalcedon. The political situation in Persia compelled them to say that they have nothing to do with the Christological controversies in the West. He said, „The Nestorius of your understanding is not the Nestorius of our understanding.“ Nestorius was ready to accept the Christology in the Tome of Pope Leo.

*Prof. Jussey* from the Latin Church observed that the main actors of those long christological controversies were the Popes, Patriarchs, bishops, priests; theologians etc., and the ordinary folks were perfectly innocent. So the divisions happened because of a small minority of those who were the leaders. He said that the leadership should allow the ordinary people to go to any church he wants. He accused that even the Roman soldiers did not tear the robe of Christ, but the leadership have torn it and His body.

*Prof. C.B. Paul* talks about their YMCA group established in 1970 and their Patriarch who married. His personal demand from the bishops: You have the power to heal those who are in need. Are you really doing that?

*Fr. Frans Bouwen* said that he also feels that the dialogue with the Persian church is necessary to come to a perfect agreement. The question is taken up by the Middle East Council of Churches, of which the Assyrian Church wants to be a member and a servant; historical studies are going on. He said that for the divisions the lay people are equally responsible as bishops, priest and theologians. All should listen to each other and work together, since each one has his or her own responsibilities in the Church.

*Fr. Babu Paul* from the Jacobite Syrian Orthodox Church said that it is a good sign to hear that the so-called Nestorian Church does not hold Nestorianism. The teaching of the Church is deep rooted in the minds of the people for years. We

cannot change it, but should maintain it. At the same time what we can do is to tell and teach that others also have the same faith and doctrine.

*Fr. K.Y. Mathew* from the Mar Thoma Church is happy that the Holy Spirit have helped the Roman Catholics and Orthodox to know that there are other families of churches who also have sound doctrines. The Mar Thoma Church also have no difficulty to accept the christological agreements reached in Vienna. Even then there are many other terminologies which we have yet to work on and come to an agreement. The Holy Spirit may lead us to a unity in a wider sense which will include all churches which confess Christ as saviour.

*Fr. Jacob Kattackal* (Syro-Malabar) suggested to use the term „Catholic“ without any addition as Roman, Eastern etc. to denote the Roman Catholic church. *Fr. Bouwen* said that the non-catholic churches such as Orthodox, Oriental and Byzantine churches are also catholic and using the term. It is meant by the term Roman Catholic Church, the Church that consider the Pope of Rome as its head and who are in communion with him.

*H.H. the Catholicos* expressed his joy of hearing the discussions. He said he was very happy to hear from *Mar Aprem* that they also agree with the christological agreements reached in Vienna. We have so many things to study and understand. It is a fact that we are unworthy to study the person and nature of Jesus Christ. But may the Holy Spirit give us the guidance to understand truth better.

*Amba Bishoy / Emile Maher Ishak*

## THE CHRISTOLOGICAL CONSENSUS

### 1. Consensus

#### 1.1. The first Ecumenical Consultation at Vienna 1971

The first Christological Statement in the Communiqué worked out through the contribution of *Amba Shenouda*, Dean of the Coptic Orthodox Summary, now Pope and Patriarch of Alexandria and all the participants in „The First non-official Consultation between Theologians of the Oriental Orthodox Churches and the Roman Catholic Church“, carried through by the Ecumenical Foundation PRO ORIENTE held at Vienna, September 1st-12th, 1971, reads as follows:

„We find our common basis in the same Apostolic tradition, particularly as affirmed in the Niceno-Constantinopolitan Creed; we all confess the dogmatic decisions and teachings of Nicaea (325), Constantinople (381) and Ephesus (431); we all agree in rejecting both the Nestorian and Eutychian positions about Jesus Christ ... 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 commixture, without confusion, without divisions, without separation ...“<sup>1</sup>

It is clear that, in this Christological Statement, the use of problematic terminology was avoided. Hence this formula secured a solution through expressing the full agreement of both parties as regards the substance of the faith itself.

#### 1.2. The Common Christological Formula signed by the Authorities and Delegates of the Coptic Orthodox Church and the Catholic Church on February 12th, 1988 at Deir Amba Bishoy in Egypt

This common formula, already approved by the Holy Synod of the Coptic Orthodox Church on 21st June, 1986, has exactly the same content and almost the same wording of the above-cited Christological statement of Vienna 1971. It reads as follows:

„We believe that our Lord, God and Saviour 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 change 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.“<sup>2</sup>

#### 1.3. The Liturgical Origin of this Common Christological Formula

The above mentioned formula is derived from the profession of faith declared loudly by the celebrant priest, while raising the paten with the Holy Body at the end of the Coptic liturgy just before communion, saying:

„Amen Amen Amen - I believe, I believe, I believe and confess to the last breath, that this is the life giving Flesh that Thine Only begotten Son, our Lord God and Saviour Jesus Christ, took from our Lady of us all, the holy Theotokos Saint Mary. He made it one with His Divinity without mixture, without confusion and without alteration (Coptic literally = unmixedness and unconfusedness and inmutableness) ... Truly I believe His Divinity parted not from His Humanity for a single moment nor a twinkling of an eye ... etc.“

Then the deacon replies:

„Amen Amen Amen - I believe, I believe, I believe that this is so in truth. Amen ... etc.“ for which the people answer: „Glory to Thee. Oh Lord, Glory to Thee.“

#### 1.4. The second Ecumenical Consultation at Vienna 1973

The second non-official Ecumenical Consultation was held in Vienna at the invitation of the Foundation PRO ORIENTE from September 3rd to 9th, 1973 ... Its

<sup>1</sup> Five Vienna Consultations (= FVC), Vienna 1993, p. 91, PRO ORIENTE Booklet 1, p. 46

<sup>2</sup> PRO ORIENTE Booklet 1, p. 120

communiqué affirmed the common Father St. Cyril of Alexandria, as the basic starting point for Christological understanding, and reaffirmed this basic consensus:

„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.“<sup>3</sup>

### 1.5. The Double Consubstantiality of the Union

The above-mentioned statement about the double consubstantiality of our Lord belongs to the early tradition and is integrated into the liturgical corpus of the Church.

His consubstantiality with the Father is stated in the Niceno-Constantinopolitan Creed and is biblically founded (Compare Phil 2,6; Col 2,9; John 10,30)

His consubstantiality with us is biblically attested (Rom 1,3/4; Gal 4,4; Phil 2,7; Hebr 2,14/17; 4,15); but He is without sin (John 8:46; II Cor 5,21; Hebr 4,15; I Peter 2,22).

It is stated in the Formula of Reunion of 433 between St. Cyril and John of Antioch that, „...Our Lord Jesus Christ, the only begotten Son of God, is perfect God and perfect man, of a rational soul and body, begotten before ages from the Father according to his divinity, and that, in recent days, he himself for us and for our salvation was born from the Virgin Mary according to his humanity, consubstantial to the Father himself according to his divinity and consubstantial to us according to his humanity.“<sup>4</sup>

In his letter to Acacius of Melitene, St. Cyril explains: „...who was begotten ages from the Father according to divinity and in recent days“ for us and for our salvation was begotten of Mary, the Holy Virgin, according to his humanity, that the same one is consubstantial with the Father according to his divinity and consubstantial with us according to his humanity ... he is the same before ages and in recent days“, and clearly that he is from God the father as God, and from a woman according to the flesh as man. For how might he be thought to be consubstantial with us according to his humanity and yet begotten of the Father according to his divinity, I say, unless the same one is thought to be God and man as well?“<sup>5</sup>

So, the Chalcedonian formula and decision in quoting this authentic article of our common faith, add no clarification or new basis. Double consubstantiality of the union belongs to the authentic tradition, with or without Chalcedon.

Pope Dioscorus of Alexandria, in his letter to the monks of Enaton, and his letter to Secundus, lays great emphasis „on the reality and perfection of Christ’s manhood“.<sup>6</sup>

Similarly his successor Timothy Aelurus<sup>7</sup> and Severus of Antioch.<sup>8</sup> Grillmeier notes that none other than Timothy Aelurus used the special theme of Christ’s doub-

le consubstantiality to combat the radical Eutychians. it was Timothy who compiled a florilegium of the fathers dealing specifically with this problem of Christ’s double consubstantiality in his first letter to the city of Constantinople.<sup>9</sup> In the words of Grillmeier, „Timothy lays even greater emphasis on this (double) consubstantiality of Christ with man than does Leo I.“<sup>10</sup>

The same faith of Double consubstantiality of the uniform was affirmed in the Henoticon.<sup>11</sup>

Similarly St. Severus of Antioch says: „From her (i.e. Virgin), by the holy Spirit, he united to himself by the concurrence of a national union flesh possessing soul and mind, which is consubstantial with us. So we speak of the union as hypostatic, for it was in the very union with the Word who is before the ages that the flesh was formed and come to be and in concurrence with him the flesh received concreteness into the union ...“<sup>12</sup>

Again St. Severus stresses the one nature and hypostasis of Christ saying:

„Since the one Christ is one nature and hypostasis of God the Word incarnate from Godhead and manhood, it necessarily follows that the same is known at once as consubstantial with the father as to Godhead and consubstantial with us to manhood. The same is the Son of God and the Son of man. He is not, therefore, two sons, but he is one and the same Son.“<sup>13</sup>

### 1.6. The Four Adverbs

It should be noted that at Chalcedon, it was St. Dioscorus of Alexandria who for the first time made a statement implying the four famous adverbs of the Chalcedonian Definition. For on October 8th he said: „We do not speak of confusion, neither of division nor of change. Let him who says confusion, change or mixture be anathema.“<sup>14</sup>

It is to be noted that both St. Cyril and his disciple and successor St. Dioscorus were unjustly accused of Apollinarianism as introducing mixture of confusion through their teaching of one incarnate nature of God the Word, an accusation which both of them vehemently repudiated.

Thus St. Cyril in his letter 39 written to John of Antioch says: „For the Lord Jesus Christ is one, even if the difference of the nature from which we state the ineffable union has been made is not ignored. Let your holiness deign to control the mouths of those saying that a mixture or confusion or blending of God the Word with the flesh took place, for it is likely that some are babbling these ideas also about me, as if I have thought or said them. But so far am I from thinking any such

<sup>3</sup> Ibid., pp. 245, 260

<sup>4</sup> FVC, pp. 101, footnote 112 quoting Syriac and English in R.V. Ebiedat/L.R. Wickham, „A Collection of Unpublished Syriac letters of Timothy Aelurus“ in J.T.S., N.S. 21 (1970) 321-369. Letter to the people of Constantinople, pp. 351-357

<sup>5</sup> FVC, p. 101

<sup>6</sup> Sellers, p. 276; quoted here under I:7.3.3.

<sup>7</sup> Samuel, Chalcedon Re-examined, p. 245, quoting Severus, Contra Grammaticum, pp. 239-240

<sup>8</sup> Ibid., p. 246, quoting Severus, Contra Grammaticum I, p. 227

<sup>9</sup> ACO II, 1, p. 112:263, quoted by Samuel, Chalcedon Re-examined, p. 53; Samuel in FVC, p. 43. Hence the Chalcedonian Formula „two natures unconfusedly, immutably, indivisibly, inseparably [united]“ (NPNF, second series, vol. XIV, pp. 264-265)

<sup>3</sup> Five Vienna Consultations (= FVC), Vienna 1993, p.171, PRO ORIENTE Booklet 1, p. 58

<sup>4</sup> quoted in St. Cyril’s letter 39 to John of Antioch, FCNT vol. 76, p 149

<sup>5</sup> St. Cyril’s letter 40, parag. 10, 11 FCNT vol. 76, p 159. See also letter 45 to Succensus, parag. 6 in FCNT vol. 76, p. 193 and letter 46 to the same Succensus, in Wickham, Select Letters pp. 88-89

<sup>6</sup> V.C. Samuel, The Council of Chalcedon Re-examined, 1977, pp. 184-185

<sup>7</sup> Ibid., pp. 203-204

thing, that I consider that they are mad who imagine that a shadow of change is able to occur with regard to the divine nature of the Word. For he remains what he is always, and he is not changed, but instead never would be changed and will not be capable of alteration.<sup>15</sup>

Similarly he says:

„I never had the opinions of Arius and Apollinaris and do not indeed say that the Word of God was changed into flesh, but neither do I say that the flesh was transformed into the nature of divinity, because the Word of God is immutable and incomprehensible. The opposite is impossible.“<sup>16</sup>

Yusab Bishop of Fuwwah, in his History of the Patriarchs, says that Gabriel II Ibn Turayk, the seventieth Patriarch of Alexandria (1131-1145 AD) added to the confession of faith before communion the words:

„He made it (i.e. Flesh) one with His Divinity“, and after discussions with the monks of Dayr Amba Makar he agreed to add the safe-guarding phrase: „In unmixedness, and unconfusedness and immutableness.“<sup>17</sup>

In this context, it is not noteworthy also to remember that, in the same confession said by the priest before communion, the Church speaks of „The life-giving Flesh“ of our Lord, of which we partake at the Eucharist. This is because of the immortality of the glorified body of Christ after the resurrection. This is explained by St. Cyril in his letter to Succensus where he says:

„And he endured the cross also in order that by suffering death in his flesh and not in the nature of his divinity he might become ‘the first-born from the dead’ (Col 1,18) and might open up the road to immortality for the nature of man and by despoiling Hades might free the souls confined there. (12) After the Resurrection it was the same body which had suffered except it no longer had the human infirmities in it. For we assert that it was no longer receptive of hunger, or of weariness, or of anything else of such kind, but was thereafter incorruptible, and not only this but also life-giving, for it is the body of life, that is, the body of the only begotten, for it has been made resplendent with the glory most proper to his divinity and is known to be the body of God. Therefore even if some might say that it is divine, just as, of course it is the human body of a man, he would not err from proper reasoning. Whence I think that the very wise Paul said: „And even though we have known him so no longer.“<sup>18</sup> For being Gods own body, as I said, it transcends all human bodies.“<sup>19</sup>

Similarly, in their letter to Nestorius, St. Cyril and the Egyptian Synod state the following:

„But of necessity we shall add this also. Proclaiming the death according to the flesh of the only begotten Son of God, that is, of Jesus Christ and confessing his Resurrection from the dead and his Ascension into heaven, we celebrate the unbloody sacrifice in the churches, and we thus approach the spiritual blessings and are made holy, becoming partakers of the holy flesh and of the precious blood of Christ, the Saviour of us all. And we do this, not as men receiving common flesh, far from it, nor truly the flesh of a man sanctified and conjoined to the Word according to a unity of dignity, or as one having had a divine indwelling, but as the truly life-giving and very own flesh of the Word himself. For, being life according to nature as God, when he was made one with his own flesh, he proclaimed it life-giving. Wherefore even if he may say to us, „Amen, I say to you: Except you eat the flesh of the Son of Man, and drink his blood“ (ct. John 6:53) we shall not conclude that his flesh is of someone as of a man who is one of us, (for how will the flesh of a man be life-giving according to its own nature?), but as being truly the very flesh of the Son who was both made man and named man for us.“<sup>20</sup>

## 1.7. The Council of Chalcedon

### 1.7.1. An Abridged History of the Council

The learned article of the Jesuit scholar Wilhelm de Vries about „The reasons for the Rejection of the Council of Chalcedon by the Oriental Orthodox Churches“, submitted to the First Ecumenical Consultation at Vienna 1971 is worth quoting in some detail.<sup>21</sup> He says:

„...In Chalcedon there was no true discussion, no real dialogue between the disputing parties ... , ... on the demand of the papal legates Dioscorus was deprived of his seat as a father and was admitted to the sessions only as the accused ... For the pope (Leo) the dogmatic question was settled in his letter. He requested the council to accept it without discussion ... The Emperor ... took care that the Tome of Leo was included in the doctrinal definition of the council in spite of the strong opposition of a sizeable minority of the fathers ... At the fifth session, however, it became evident how strong opposition to Leo's theology still was among the participants in the council and only by concentrated pressure were the imperial commissioners able to break this opposition. It is here the inherent weakness of Chalcedon lies as well as the true reason why the council was later on rejected by a considerable part of Christendom. A commission headed by Anatolius of Constantinople had worked out a dogmatic formula which did not take into account the tome. Unfortunately the text is not extant. However, it must have contained the words „from two natures“ and not Leo's version „in two natures“. When Anatolius asked whether the council approved of the definition worked out by himself and his commission all the bishops excepting only the Roman and some Oriental bishops (i.e. from the civil diocese Oriens whose capital was Antioch) exclaimed, „We all

<sup>15</sup> St. Cyril's letter 39, parag. 6; FCNT vol. 76, p. 151

<sup>16</sup> St. Cyril's letter 40 to Acacius of Melitene, parag. 24, FCNT vol. 76, p. 166. See also St. Cyril's letter 44 to Eulogius, parag. 3 and letter 46 to Succensus, parag. 6, in FCNT vol. 76 pp. 187, 200

<sup>17</sup> See parag. 1.3. above

<sup>18</sup> II Cor 5,16

<sup>19</sup> St. Cyril's letter 45 to Succensus, parag. 11,12, in FCNT vol. 76 pp. 195, 196

<sup>20</sup> St. Cyril's letter 17, parag. 12, FCNT vol. 76, pp. 86-87

<sup>21</sup> Wort und Wahrheit. Supplementary Issue 1 (=WW 1), Vienna 1972, p. 54

approve of the definition ... Whoever does not agree be cursed ... Expel the Nestorians!

Quite obviously the general sentiment was in favour of a dogmatic definition excluding Leo's Tome. The papal legates protested and threatened to depart and summon a council in Italy ... a compromise proposal: the institution of a new commission which would include the Roman legates ... In this critical situation the imperial commissioners took action by confronting the opposing bishops with the decisive choice: either you are for Dioscorus or for Leo. There is no middle course. Dioscorus said „from two natures“, Leo „in two natures“. Whom do you want to follow? In this situation the bishops could hardly do anything but decide for Leo. Dioscorus had already been condemned by the council and moreover was in disfavour at the imperial court. In the end the bishops - many of them reluctantly - approved the new dogmatic definition which had been worked out by the new commission and contained Leo's Tome.

From these discussions it is clear that many of the Fathers of Chalcedon suspected Leo's Tome of Nestorian tendencies. Later on this was to be one of the main charges of the opponents of the council against the decree of Chalcedon. ... What is more, the council vindicated the bishops. Theodore of Cyrrus and Ibas of Edessa who had been suspected of Nestorianism. Theodore had been condemned at Ephesus (449) but he had been vindicated by Leo in the meantime. ... The council vindicated him after he had reluctantly pronounced anathema upon Nestorius. ... The case of Ibas was discussed. ... His letter to the Persian bishop Maris in which Ibas had vehemently attacked Cyril and had praised Theodore of Mopsuestia was at least by some fathers acknowledged to be orthodox doctrine and Ibas was vindicated. This was later on to constitute another important charge against Chalcedon.

In view of these events it is not surprising that after Chalcedon resistance against the decrees of the council set in. Right from the beginning this resistance was most virulent in Egypt. ... Indeed the decrees of Chalcedon encountered violent resistance in Alexandria immediately after the council. Dioscorus was replaced by his follower, the archpriest Proterius, who accepted the council and Leo's Tome. The entire population was against him, they did not want any bishop other than Dioscorus. An open revolt broke out which was brutally suppressed. After the emperor Marcion's death (457) the opponents of the council elected Timotheus Aelurus archbishop. Proterius was killed in a popular tumult. ... All this serves to show the violent passions released by the council. It is impossible to tell the entire story of the struggle against the Council in Egypt. The whole population was united in its rejection of Chalcedon...<sup>22</sup>

At the end of this article, Wilhelm de Vries states that, „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 tragic fact that the attempt to express the unfathomable mystery of Christ in human terms resulted in

<sup>22</sup> FVC, pp. 44-51, for the minutes see: WW 1, Vienna 1972, p. 54

an implacable struggle terms resulted in an implacable struggle of Christians against Christians.<sup>23</sup>

In response to the vindication of Theodoret and Ibas by the Council of Chalcedon without even examining whether there was any ground at all for the charges that had been levelled against them in an impartial way, the Council of Constantinople of 533 had to pass a resolution justifying the decision, not of the Council of Chalcedon but of Ephesus 449.

### 1.7.2. Critical Comments

In the Third Ecumenical Consultation at Vienna in 1976, the Christological Consensus reached in Vienna was explored by Wilhelm de Vries who sums up the position as regards the council of Chalcedon saying:

„All the participants agreed that the Council of Chalcedon had failed to accomplish a genuine solution of the problem involved ... Catholic theologians criticized Chalcedon as well. Leo had been incapable of coping with, and doing justice to, Alexandrine theology ... Chalcedon verily succeeded in securing a terminological solution which, for this very reason, was no real solution. ... The Council failed to provide clear definition of „hypostasis“<sup>24</sup> ... „The Catholic participants emphasized that it was mandatory to understand the problems of the Oriental Orthodox Churches that rejected the formula „in two natures“. There was no need for the Oriental Orthodox Churches to abandon their view of Chalcedon which they had entertained for 1.500 years ... Prof. Grillmeier stated that it was not necessary for the Oriental churches to commit themselves to Chalcedon, if they only asserted the same doctrine, albeit in different wording...“<sup>25</sup>

However,

„The Catholics were in no position to repudiate Chalcedon; but the Council could well be understood in the Orthodox sense. The Oriental Churches had the same faith that was expressed at Chalcedon, too, but there was no necessity for a formal acceptance of the Council's terminology ...“<sup>26</sup> - „It is true that Catholic theologians also criticize the Council of Chalcedon, above all the massive attempts on the part of secular authorities to interfere with purely ecclesiastic matters. But they are in no position to admit that the Council might have failed in its essential statement of the faith“<sup>27</sup>

Bishop Mesrob K. Krikorian speaking about „Christological Consensus“ in the Middle East Regional Symposium at Deir Amba Bishoy on October 1991 said: „I appreciate highly the sincerity of two Roman Catholic famed theologians who participated in the Vienna Consultations, namely Alois Grillmeier and Wilhelm de Vries. Hats off to such personalities who had the courage to declare that Chalcedon

<sup>23</sup> FVC, p. 50; WW 1, Vienna 1972, p. 60

<sup>24</sup> FVC, p. 183; see the minutes Wort und Wahrheit, Supplementary Issue No 3 (=WW 3), Vienna 1976, p. 23

<sup>25</sup> FVC, p. 189; WW 3, p.24

<sup>26</sup> FVC, p. 185; WW 3, p.25

<sup>27</sup> FVC, p. 191; WW 3, p.31

was not the definite and final answer to Christological problems and conflicts. The distinction between nature and hypostasis or prosopon was crystallized only after Chalcedon during the quarrels between the defenders and adversaries of the Council (5th to 10th centuries). Even de Vries dares to assert that „In principle the formula of Chalcedon is liable to improvement, yes it needs amendment!“<sup>28</sup> In the same Symposium of 1991 H.H. Pope Shenouda III declared the Coptic Orthodox position as regards the Council of Chalcedon.

Thus he „affirms that history is history and cannot be changed: it is impossible to ignore the persecutions, the martyrs, the violence after Chalcedon; history was very negative until the arrival of Islam. According to him, it is better to leave history to the past, to forget ancient sufferings and to live together in the present, in mutual understanding and love. We always talk about the agreement with the Catholic Church concerning Christology the Catholic Church should do the same by sending a pastoral letter signed by Pope John Paul II to the Catholic Churches“<sup>29</sup>

For more emphasis he added saying:

„Two elements should be realised concerning Chalcedon: the first one is the theological debate, and the second is the maltreatment which followed the council. After the council there was an attempt to exterminate the followers of the one nature. Patriarchs were dismissed and others were appointed instead; persecutions mounted by Emperors and Patriarchs of Constantinople. Despite what we say about our friendship with our brothers the Chalcedonians today, what happened then cannot be justified. But in order to continue in a relationship of love and understanding, we should not insist on history.“<sup>30</sup>

### 1.7.3. The Chalcedonian Formula is not a Creed

#### 1.7.3.1. From the Codex Encyclius (457-459)

The Jesuit Scholar Alois Grillmeier in his paper submitted to the Second Ecumenical Consultation 1973 refers to a collection of documents dealing with the Council of Chalcedon and going back to the years 457 to 459 compiled under the auspices of the emperor Leo I on the occasion of the revolt in Alexandria in the spring of 457. In order to come to a decision on the legitimacy of Timothy's succession and the revision of the Council of Chalcedon the emperor Leo sent a sacra to the metropolitans and some of the foremost monks. The answer which he received constitute the so-called Codex Encyclius (CE). The basically Kerygmatic attitude of the bishop of the CE, says Grillmeier,

„is highly commendable. It is not „concepts“ (hypostasis, physis) which come first but the baptismal symbol and baptismal catechesis, in short, the baptismal creed (i.e. the symbol of Nicaea, 325). This attitude is so pronounced that several bishops refused to accept Chalcedon as a basis for

<sup>28</sup> PRO ORIENTE, Booklet 3, p. 96

<sup>29</sup> PRO ORIENTE, Booklet 3, p. 83

<sup>30</sup> Ibid. p. 84

baptismal catechesis although they recognize the doctrinal substance of the Council“<sup>31</sup>

In subsequent years, the emphasis on the Niceno-Constantinopolitan Creed as a liturgical and baptismal creed gave it unique status not shared by the Chalcedonian Formula.

#### 1.7.3.2. From the Encyclical of Basiliscus (475)

„A very instructive example is provided by the monophysite usurper Basiliscus, who obtained possession of the imperial throne in 475. One of his first acts was to publish an encyclical setting aside the council of Chalcedon and the Tome of Pope Leo, and affirming that the one and only valid formula was the Nicene creed of the 318 fathers. At the same time he prescribed that the definitions drawn up by the 150 fathers as a reply to calumniators of the Holy Spirit should continue to hold good, and plainly regarded the council of 381 as having „sealed“ the Nicene creed and elucidated its meaning.“<sup>32</sup>

The Encyclical emphatically declares „The Tome of Leo and all the things said and done at Chalcedon in innovation of the holy Symbol of the Three Hundred and Eighteen holy Fathers „should everywhere be anathematized.“<sup>33</sup>

According to Evagrius and Zacharias, it was Timothy Aelurus of Alexandria and Peter the Fuller of Antioch who persuaded Basiliscus to send the Encyclical (Ibid.). „Zacharias tells us that Acacius, the bishop of Constantinople, was impressed with Timothy's doctrinal arguments, but that he hesitated to sign the Encyclical which anathematized Chalcedon and so diminished the jurisdiction of his see.“<sup>34</sup>

However, Peter the Fuller of Antioch signed, as did Paul of Ephesus, Anastasius of Jerusalem and five hundred other bishops.<sup>35</sup>

Timothy then went to Ephesus where

„he and Peter the Fuller assembled a large number of the bishops of Asia, and there anathematized Chalcedon, excommunicated Acacius and (against canon 28 of Chalcedon) solemnly recognized the autonomy of Ephesus, restoring to Bishop Paul the former rights of the see.“<sup>36</sup>

and confirmed the promonophysite Encyclical of Basiliscus.<sup>37</sup> In their Petition to the Emperor<sup>38</sup> they say:

<sup>31</sup> FVC pp. 96-97; WW 2, Vienna 1974, p. 28-29

<sup>32</sup> Evagrius (scholasticus), *The Ecclesiastical History (=Hist. eccl.)*, ed. Bidez, J. and Parmentier, L. London 1898 3:4, p. 686, 2.600 f.; Kelly, J.N.D., *Early Christian Creeds*, Longman, Third edition 1972, p. 300

<sup>33</sup> See Sellers, R.V., *The Council of Chalcedon (=Sellers)*, S.P.C.K. London 1953, p. 275

<sup>34</sup> The Syriac Chronicle known as that of Zachariah Mitylene (=Syriac Chronicle), translated by Hamilton, F.J., and Brooks, E.W. London 1899, c.5.1

<sup>35</sup> Evagrius, *Hist. eccl.* 3:5, Zacharias puts the number of bishops at seven hundred

<sup>36</sup> Sellers, p. 175; Evagrius, *Hist. eccl.* 3:6; see also Torrance, I.R., *Christology after Chalcedon, Severus of Antioch and Sergius the Monophysite (=Torrance)*, Cambridge University Press 1988, pp. 9 and 23

<sup>37</sup> Berardino, Angelo di, *Encyclopedia of the Early Church*, translated by Walford A. (=Ber. EEC), Cambridge 1992, p. 275

<sup>38</sup> Evagrius, *Hist. eccl.* 3:5 and also Sellers, p. 275, note 1

„We have anathematized and do anathematize the Tome of Leo and the decrees of Chalcedon, which have been the cause of much blood-shedding and confusion, and tumult, and division and strives in all the world. For we are satisfied with the doctrine and faith of the Apostles and the holy Fathers, the Three Hundred and Eighteen, to which also the illustrious Council of the One Hundred and Fifty in the royal city, and the two other holy synods at Ephesus adhered, and which they confirmed“

„We may note, too, that ‘by the King’s command’ the bones of Dioscorus were now brought back from Gangra, and he was ‘buried in the place of the bishops, and honoured as a confessor’“<sup>39</sup>

#### 1.7.3.3. From the Henoticon (482)

Emperor „Zeno revealed precisely the same attitude in the Henoticon, or edict of union, which he published in 482. He insisted that the only symbol which should be professed was that of the 318 fathers, ‘which the 150 assembled at Constantinople confirmed.’<sup>40</sup> Even the Henoticon itself is not set forth as a new form of faith. The susceptibilities of the Monophysites regarding the Ephesine Decree are taken into account in the Henoticon which says: ‘There things were written not as setting forth a new form of faith but for your assurance: and everyone who has held or holds any other opinion either at the present or another time, whether at Chalcedon or in any synod whatever, we anathematize.’“<sup>41</sup>

It is significant that in the Henoticon no use is made of the phrase „two natures“ and that the notion of „two Sons“ is most emphatically rejected and „the Twelve Chapters (Anathonas) of Cyril of holy memory“ are received. The formal Confession of faith in the Henoticon is stated as follows:

„We confess that the only-begotten Son of God, himself God, who truly became man, our Lord Jesus Christ, who, homoousios with the Father according to Godhead and the Same homoousios with us according to manhood, came down and was incarnate of the Holy Spirit and of Mary the Virgin and ‘Theotokos’, is one and not two; for we affirm that both the miracles and the sufferings which he voluntarily endured in the flesh are these of one Person. We altogether reject those who divide or confuse or introduce a phantom, since this true incarnation which was without sin of the ‘Theotokos’ did not bring out an addition of a Son; for the Trinity remained a Trinity even when One of the Trinity, the divine Logos became incarnate ...“<sup>42</sup>

In the same year (482) a local council at Constantinople presided over by Acacius accepted Zeno’s Henoticon.<sup>43</sup>

<sup>39</sup> Ibid., referring to Evagrius, *Hist. eccl.* 2:17 and 3:1-6 and the *Syriac Chronicle* of Zacharias of Mitylene, V:1-4

<sup>40</sup> Evagrius, *Hist. eccl.* 3:14

<sup>41</sup> Sellers, p. 277, note 1

<sup>42</sup> Sellers, pp. 276/7

<sup>43</sup> Ber. EEC, p. 197

#### 1.7.3.4. From the Statements of some Chalcedonian bodies around 515 and 518

After Severus had drawn up a typos as the basis of union which contained a direct anathema against Chalcedon and it had been welcomed by the Emperor Anastasius, Severus became Patriarch of Antioch (512) and a synod was held in Antioch early in 513 where the assembled bishops „united in the right doctrine“ anathematized

„those who divided the one Lord and God after the union into duality of natures, and the vain concourse of those who assembled at Chalcedon, the stronghold of this evil heresy, and the impious Tome of Leo.“<sup>44</sup>

A local Synod met at Tyre two or three years later and there Severus expounded the Henoticon as meaning the abrogation of the Transactions at Chalcedon and openly anathematized the addition which it had made to the faith.<sup>45</sup>

About this time a synod was held at Alexandria at which it was decreed that without an explicit anathema against Chalcedon, the Henoticon was to be regarded as insufficient.<sup>46</sup>

„Indeed at this time the Chalcedonians were so dismayed that some of them were prepared to accept the synod (of Chalcedon) and the Tome ‘not as definition of faith, nor as a symbol, nor as an interpretation, but only as an anathema against Nestorius and Eutyches.’“<sup>47</sup> - „Thus a body of Chalcedonians met (between 515 and 518) at Alexandretta in Cilicia Secunda and, in a letter to the Emperor, expressed their readiness to regard Chalcedon only as anathematizing Nestorius and Eutyches.<sup>48</sup> The same attitude was adopted by certain bishops at Constantinople, according to the letter of Severus to Theotecnus the archiatros. ... And in their letter to Alcison, the monks of Palestine tell how Flavian of Antioch had tried to satisfy Philoxenus with a similar confession.“<sup>49</sup>

#### 1.7.3.5. From the Decree of Justinian (533)

The viewpoint of Justinian was exactly the same as that of these Monophysites, and in a decree of 533 he affirmed his loyalty to „the holy instruction or symbol ... set forth by the 318 holy fathers, which the 150 holy fathers in this royal city explained and clarified.“<sup>50</sup>

#### 1.7.3.6. From the Definition of the Council of Constantinople 680-681

After stating the Nicene Creed of the 318 holy Fathers followed by the Creed of the 150 holy Fathers assembled at Constantinople, the Definition goes on saying

<sup>44</sup> See the Letter of Severus to Musonius and Alexander, ... and the letter of Philoxenus to Simeon of Toledo .

In: Sellers, p. 281, cf. note 4

<sup>45</sup> Ibid., p.282

<sup>46</sup> Ibid., p.282, note 1

<sup>47</sup> Ibid. p. 282

<sup>48</sup> See Philoxenus Epistula ad Maron. In: *Patrologia Graeca* (Migne) and Sellers, p. 283

<sup>49</sup> Ibid. note 3 on pp. 282-283

<sup>50</sup> See Krüger, *Codex Justinianus*, Berlin 1877 I,1:7; quoted in Kelly, *Creeeds*, pp. 300-301



„The holy and Ecumenical Synod further says, this pious and orthodox Creed of the Divine grace would be sufficient for the full knowledge and confirmation of the orthodox faith.“<sup>51</sup>

#### 1.7.3.7. From the Statements of some modern Chalcedonian scholars

Metropolitan Paulos Mar Gregorius of the Indian Orthodox Church speaking about the Christological Consensus reached in Vienna 1971 and 1973 welcomed a statement from the Catholic side by Grillmeier that „the Niceno-Constantinopolitan Symbol, as a liturgical and baptismal formula had a unique status not shared by the Chalcedonian formula. He agreed that the Niceno-Constantinopolitan Symbol was not to be altered or added to Chalcedon“, says Grillmeier,

„has value only as interpretation of the Niceno-Constantinopolitan Symbol. The Niceno-Constantinopolitan Symbol is the test for understanding the Chalcedonian Formula, and if an interpretation of the Chalcedonian Formula departs from the basic intend of the Niceno-Constantinopolitan Symbol, then that interpretation is to be rejected.“<sup>52</sup>

Mar Paulus has reasons to think that the Eastern Orthodox of the Constantinople communion are ready to accept this statement of the difference in status between the Niceno-Constantinopolitan Symbol and the Chalcedonian Formula.<sup>53</sup>

The fact acknowledged by both sides that Eutychians and Nestorianism being post-Niceno-Constantinopolitan phenomena need to be condemned as heresies. „The disagreement if any“, says Mar Paulus, „was on the issue whether such condemnation should be in the form of a new formula which includes the creation of new terminology like „one hypostasis in two natures“. The Oriental orthodox contention has been: a) the new formula could lead to new formula; b) the new formula could lead to new misunderstandings and therefore should be avoided; c) a new formula is expressly forbidden by Ephesus 431.“

#### 1.7.3.8. From the Communiqué of the Second Ecumenical Consultation at Vienna 1973

It is stated in the Communiqué of this Non-official Consultation that:

„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.“<sup>54</sup>

<sup>51</sup> NPNF second series, vol. XIV, p. 344

<sup>52</sup> FVC, pp. 178-179, WW 3, p. 18-19

<sup>53</sup> Ibid., p.179

<sup>54</sup> FVC, p. 170; PRO ORIENTE Booklet 1, p. 59

## 2. Some points which need more discussion

### 2.1. Terminology

Metropolitan Paulos Mar Gregorius of the Indian Orthodox Church, in his paper about „The Christological Consensus reached in Vienna“, submitted to the Third Ecumenical Consultation 1976, sums up the results of the two previous Vienna Consultations of 1971 and 1973 as regards the terminology in the following words:

„On the question of terminology there are several questions remaining unsettled. Fr. Grillmeier argues that Cyril identified physis and hypostasis, while Chalcedon and the post-Chalcedonian tradition distinguished between them, ascribing different meanings to the two terms. Fr. V.C. Samuel, on the other hand, contends that Cyril did not so identify physis and hypostasis. In any case, when the Oriental Orthodox affirm ‘mia physis, mia hypostasis’ we are not engaging in tautology. It may not be necessary for our purpose to agree on the question whether Cyril identified or distinguished the two terms. In the post-Chalcedonian discussion, the two sides agree in distinguishing rather than identifying. If John the Grammarian (later Archbishop of Caesarea) was right that in common theological usage physis refers either to ousia or to hypostasis according to the context, then it is not useful to point to one or two instances in which Cyril uses physis in the sense of hypostasis, to show that Cyril always identified the two. The fact of the matter is that Chalcedonians and non-Chalcedonians are in fairly full agreement about the hypostatic union of the human and divine physis and we do not on either side today confuse physis and hypostasis. The position admirably stated by the non-Chalcedonian Severus of Antioch, seems to be acceptable also to the Chalcedonian theologians today. Once both of us affirm that the humanity of Christ never had an existence not united to the hypostasis of the Second person of the Holy Trinity, we have come to a basic consensus. We agree on the following points:

- a) The hypostasis of the Incarnate Christ is one - the same as the hypostasis of the Second Person of the Holy Trinity;
- b) There is no separate „human Jesus“ with a human hypostasis different from that of the hypostasis of God the Logos;
- c) The physis of Christ is both human and divine, with all the properties of the two divine, and therefore Christ Incarnate has double consubstantiality;
- d) The properties of the human and divine natures are not mixed up or confused, nor are they separable or operative separately;
- e) The incarnate physis of Christ is composite, composed of divine and human.
- f) We are also agreed that the human and divine natures do not act separately. When Christ is hungry, it is the Person who is hungry - not the human nature separately. When Christ performs miracles, it is the Person who performs miracles, it is the Person who performs them, not the divine nature independently.“<sup>55</sup>

<sup>55</sup> FVC pp. 179-180, WW 3, p. 19-20

„Wherein then does the disagreement lie? It is not enough to say that the difference is purely terminological. The fact that the two natures are hypostatically united without divisions or separation, to us ancient Orthodox, makes them one. United means made one ... Chalcedonians insist, following the ancient tradition of the School of Antioch, that the divine and the human are not commingle (pace Gregory of Nyssa) or confused, but remain distinct and different. On the substance of this position the ancient Orthodox agree. But they do not think that this distinction justifies their being called two. Here there is a terminological disagreement on whether the natures which have been united should be called two rather than one after the union.“<sup>56</sup>

## 2.2. The Alexandrine Christology

V.C. Samuel abridges the Alexandrine position saying:

„The Alexandrines developed number of terms in order to affirm their theological position. In the first place, they maintained that the union was „of or from two natures“, making it clear that the manhood came into being only in the union with God the Son, and that in the union it did not undergo any change or reduction. Secondly, the union was hypostatic and natural, emphasizing that the union was inward and real. By this they sought to exclude the notion that Jesus of Nazareth was only a man who lived in an unbroken communion with God the Son. Thirdly, because the union was hypostatic and natural, Christ was one hypostasis and Incarnate nature of God the Word...“<sup>57</sup>

Fourthly, Christ was perfect in his divinity and perfect in his humanity.

„A man, he was like any one of us with the single exception that he was absolutely sinless. But, insisted the Alexandrines, he should not be spoken of as „two natures after the union“ or that he existed „in two natures“, because that would imply that the union was something external, so that Christ was only a person similar to one of the saints or prophets.“<sup>58</sup>

## 2.3. The Appellations: „Miaphysites“ and „Monophysites“

The appellation „Miaphysites“ used in this paper for the Oriental Orthodox Churches, though recently introduced, yet expresses correctly their belief declared in the orthodox formula of St. Cyril of Alexandria: „Mia physis tou Theou Logou sesarkomene“, (One incarnate nature of God the Word).

The appellation „Monophysites“ previously used freely in the literature for the same Miaphysite Oriental Orthodox Churches is preserved without change in the quotations. But it should not be taken according to the misleading interpretation made intentionally or unintentionally so as to mean affirming only of the two natures of which the Union was composed, as if the so-called „Monophysite“ are denying either the perfect humanity or the perfect divinity of Christ.

<sup>56</sup> Ibid. p. 180, WW 3, p. 20

<sup>57</sup> Samuel, *Chalcedon Re-examined*, p. 10

<sup>58</sup> Ibid. p.11

The Orthodox Miaphysites, therefore, are proud of their appellation derived from St. Cyril's formula „One incarnate nature of God the Word“ i.e. „one nature of the Son, but, incarnate“, i.e. „one composite nature“ out of two, „in the incarnate.“ As St. Cyril himself affirmed and explained saying:

„(2) ... 'If Emmanuel was composed of two natures, but after the union one incarnate nature of the Word is known, it will follow that it is by all means necessary to say that he suffered in his own nature' ...

(4) ... after the union there is one incarnate physis of the Word ...

(6) ... there is in truth one incarnate nature of the Word. For if there is one Son, who by nature and in truth is the Word of God the Father, the one ineffably begotten of him, who then according to an assumption of flesh, not without a soul but endured with a rational soul, came forth a man from a woman, he shall not be for this reason divided into two persons and two sons but he has remained one, yet not without flesh nor outside his body, but having his own body according to an inseparable union. He who says this does not in any way or in any manner signify a confusion or a blending, or anything else of such a kind, nor indeed will this follow as if from some necessary reasoning or other. For even if it stated by us that the only-begotten Son of God is one, incarnate and made man, he is not mixed together because of this, as it seems to them. The nature of the Word has not passed over into the nature of the flesh. Neither has the nature of the flesh passed over into the nature of the Word, but remaining and being considered in the propriety accord to the nature of each ineffably and inexplicably united, in accordance with the reasoning just given by us, this has shown forth for us the one physis of the Son, but as I said, incarnate.“<sup>59</sup>

In the words of H.H. Pope Shenouda III of the Coptic Church, in his lecture about „The Nature of Christ“ given in the Middle East Regional Symposium at Deir Amba Bishoy in October 1991:

„The term 'Monophysites' used for the believers in the One Nature has been intentionally or unintentionally misinterpreted throughout certain periods of history. Consequently, the Coptic and the Syrian Churches in particular were cruelly persecuted because of their belief especially during the period which started from the Council of Chalcedon held in 451 AD and continued to the conquest of the Arabs in Egypt and Syria (about 641 AD).“<sup>60</sup>

## 2.4. The Arguments which the Miaphysites raised against the Chalcedonian Faith

### 2.4.1. The Innovation in the Chalcedonian Definition

#### 2.4.1.1. Immediately after the Council of Chalcedon,

„the Monophysites were convinced that the Chalcedonian documents as they stood contained damaging evidence that the Council had made changes in

<sup>59</sup> St. Cyril's Letter 46 to Succensus, parag. 2, 4 and 6, in FCNT vol.16, pp. 198-201

<sup>60</sup> PRO ORIENTE Booklet III, p. 57

the matter of faith: the Chalcedonian faux pas was the assertion of 'two natures after the union'. Following in the steps of the ardent anti-Nestorians before Chalcedon, they could proclaim, as Dioscorus and his company had proclaimed at the Second Synod of Ephesus, that 'no one sound in the faith would say that Jesus Christ is „two“ after the union' - since he who is indivisible cannot be divided - and that it was Nestorius who had thought in this way.<sup>61</sup>

2.4.1.2. It was not until the Second Council of Constantinople 553, which adopted the „from two natures“ and „one incarnate nature of God the Word“ formulas, that the Chalcedonian „in two natures“ formula was interpreted within the Cyrilline and Severian limitation „τη θεωρια μονη“ i.e. „in thought alone“ or „by contemplation only“ hence it was claimed to be not in contradiction with the Orthodox Cyrilline formulas: „one incarnate nature of God the Word“ and „from or of two natures“ (see c. 2.5). This was not the case at the time of Chalcedon when the „in two natures“ formula of the Tome of Leo adopted by the Council was put in opposition to the „of or from two natures“ formula declared by Dioscorus who was quoting his predecessor Cyril of Alexandria. Hence the imperial commissioners confronted the opposing bishops at Chalcedon with the decisive choice between these two formulas since, as they said, there is no middle course.<sup>62</sup>

2.4.1.3. It is worth noting here that according to Hefele,<sup>63</sup> the present Greek text has „εκ δυο φύσεων“ (from two natures) while the old Latin translation has in „duabus naturis“ (in two natures). Although some maintain that the „from two natures“ of this Greek text of the Chalcedonian definition is the original one, yet the majority of scholars are convinced by the clear evidence that, „After what had been repeatedly said ... on the difference between „in two natures“ and „of two natures“, and in opposition to the letter formula, there can be no doubt whatever that the old Latin translator had the more accurate text before him, and that it was originally „εξ δυο φύσεων“.<sup>64</sup>

But the question remains: From where did the Greek text get the „from two natures“ formula? Is it related somehow to the text originally prepared by Anatolius in the first commission before it was changed by the second commission during the sessions of the Council at Chalcedon? Or: Was it an amendment made under the influence of the pro-Cyrrilline orthodox theology adopted in the Second Council of Constantinople 553?

#### 2.4.2. The Omissions in the Chalcedonian Definition

##### 2.4.2.1. The Formula „One incarnate nature of the Divine Logos“

„Had the Fathers at Chalcedon been thoroughly determined to remove the false doctrine of Nestorius, these (Monophysite) critics maintained, they would have

included in their statement of belief the formula „one incarnate nature of the divine Logos“, since this was the bastion of the truth against which no preacher of „two Sons“ could prevail, and, like Dioscorus at Chalcedon, these also claimed that they could produce passages from „Athanasius“, „Gregory“, „Cyril“ and others in support of their position.<sup>65</sup>

##### 2.4.2.2. The Hypostatic union

„A second principal charge which the Monophysites brought against the Council (of Chalcedon) that in the Definition no mention had been made of the „hypostatic union“ - the very weapon which Cyril had forged for himself and his fellow-combatants in the war against Nestorius. Severus again and again points to the omission. If you can show us where in the Chalcedonian statement of belief you find the phrase „hypostatic union“, he tells the Grammarian, we shall be ready to think that the Synod did not divide the one Christ into two. But because it had deliberately reacted this true expression of the doctrine of the unity of the Person of the Logos incarnate - an expression which leads to the „one incarnate nature“ - the only possible conclusion was that in their ignorance those who were claiming to be teachers of the Church were maintaining the very doctrine which they had set out to overthrow.<sup>66</sup>

V.C. Samuel comments on this topic saying:

„The Definition is clear that the one Hypostasis of Christ is not simply the Hypostasis of God the Word, but it is a composite Hypostasis formed by the concurrence of God the Word and the manhood which He united to Himself. In the same Hypostasis He is consubstantial with the Father and with us. So Jesus Christ is at once God and man. This is indeed an Alexandrine emphasis. The Definition itself does not contain the phrases hypostatic union. The fact that the Council endorsed it may be assumed both from the affirmation that the natures concurred into „one Hypostasis“ and from its acceptance of the Cyrilline letters, which contain the phrase. An Alexandrine emphasis which had been strongly opposed by the Antiochenes, it had to be admitted by them from the time of the reunion of 433, which endorsed the Second letter of Cyril to Nestorius. But in so doing, if the Antiochene side took hypostasis merely in the sense of prosopon as indeed Theodoret had done, its clear that they saw in the hypostatic union the meaning of prosopic union only. It is obvious, in any case, that the Council of Chalcedon did not use the expression „one Hypostasis“ and „hypostatic union“ in the unequivocal sense in which they had been employed by men like Cyril of Alexandria.<sup>67</sup>

##### 2.4.2.3. The „Out of Two“ Formula

<sup>61</sup> Sellers, p. 259 and p. 80

<sup>62</sup> See above c. 1.7.1.

<sup>63</sup> Hist. of the Councils, vol. III, p. 348

<sup>64</sup> NPNF, second series, vol. XIV, p. 263 f.

<sup>65</sup> Sellers, p. 251

<sup>66</sup> Ibid. pp. 257-258

<sup>67</sup> Samuel in FVC, p. 40, WW I, p. 50

Thirdly, it was objected that the Council had refused to include in its confession the „out of two“. Both Timothy and Philoxenus insist that the phrase had been received from the Holy Fathers, who, like themselves, did not use it in any Eutychian sense. But it is Severus who has most to say on this topic. As we shall see, he was confronted by those who supported the Chalcedonian faith and at the same time accepted the „out of two“. His reply is to this effect: The Grammarian, and those with him, who were pleading that, since Cyril had received the Formulae of Reunion the opponents of the Council should be ready to receive the Council's „two natures“, should enquire more closely into the *Laetentur coeli*, and then they would find that the wise Alexandrian as exercising the physician's art when dealing with „those sickly Orientals“, for while accepting „a union of two natures“, he skilfully administered the medicine which removed the taint of the doctrine of „two Sons“ through introducing his „out of which“ (εξωv); therefore, since the Chalcedonian Synod had substituted its „in two natures“ for the „out of two natures“ of the champion against Nestorius, its formula contained the same evil taint. Nor would Severus accept the plea that the Synod received Cyril's letters (which contained the phrase) as *de fide*: these were mentioned only by name, and that purposely, in order to deceive the simple.<sup>68</sup>

„Thus in his Refutation of the Synod of Chalcedon and the Tome of Leo (Part II) Timothy declares that if any of the Fathers have said the one Christ is „out of two natures“, they were teaching that the divine Logos was incarnate of the universality of human nature.“<sup>69</sup> Philoxenus often uses „out of two natures“ in opposition to the „in two natures“ of Chalcedon and insists that, just as a man is „out of two different things according to nature, so the Logos made flesh, the *una natura incorporata*, is *ex [divina] essentia* and *ex humanitate*.<sup>70</sup> In the same work, he sets in contrast „out of two“ and „two“, and, here differing from Severus ..., does not introduce the idea of „two“ - though only in contemplation.“<sup>71</sup>

„In *Contra Grammaticum* III,1, Severus is constantly pointing to the introduction of the phrase „out of which“ by Cyril in the *Laetentur coeli*.<sup>72</sup> It was „a bright beam cast upon what was ambiguous.“<sup>73</sup> Since the Oriental shad but to add „according to dignity, homonymity, good pleasure and love“ to their formula „a union of two natures“, and they would have been altogether in line with Theodore of Mopsuestia.<sup>74</sup> Consequently the Patriarch likens Cyril to the godly Elisha, who cast wholesome salt into the wholesome water of the well at Jericho (II Kings 3,19ff.), and speaks of him as the wise and spiritually minded warrior, and the dispenser of the mysteries of God, who at the same time is a minister of clemency.<sup>75</sup> Similarly, in the *Philalethes* Severus alludes to the Alexandrian as „the wise physician.“<sup>76</sup>

„Again and again, this leading Monophysite combines the „out of two“ with the „one incarnate nature“ and the „hypostatic union“ and affirms that the chief error of Chalcedon lay in the emission of these three anti-Nestorian expressions. Indeed, he frankly admits that had the bishops included these expressions in their confession of faith, they could have retained their „two natures“, since then all possibility of interpreting this last phrase in a Nestorian sense would have been removed. But, he asks, where in the *Definitio* (or in *Tome*) were these cardinal expressions to be found?“<sup>77</sup>

## 2.5. The Distinction between the two natures „Only in Contemplation“

### 2.5.1. *In the teaching of St. Cyril of Alexandria*

The teaching of the Distinction between the two natures „in contemplation alone“ is deeply rooted in the teaching of St. Cyril of Alexandria who says:

„Therefore, we say that the two natures were united, from which there is the one and only Son and Lord, Jesus Christ, as we accept in our thoughts; but after the union, since the distinction into two is now done away with, we believe that there is one physis of the Son, as one, however, one who became man and was made flesh. But it being God the Word he is said to be incarnate and to be made man, let the suspicion of a change be cast somewhere far away, for he has remained what he was, and let the entirely unconfused union be confused on our part...“<sup>78</sup>

In the same letter he adds saying:

„Accordingly, whenever the manner of the incarnation is closely considered, the human mind doubtless sees the two, ineffably and unconfusedly joined to each other in a union; but the mind in no wise divides them after they have been united, but believes and admits strongly that the one from both is God and Son and God and Lord.“<sup>79</sup>

So no distinction was possible in reality as such. Only a purely rational distinction can be made.

Again St. Cyril says in his letter 45 (to Succensus):

„... Considering, therefore, as I said, the manner of his Incarnation we see that his two natures came together with each other in an indissoluble union, without blending and without change, for his flesh became the flesh of God, and likewise the Word also is God not flesh, even though he made the flesh his own according to the dispensation. Therefore, whenever we have these thoughts is no way do we harm the joining into a unity by saying that he was of two natures, but after the union we do not separate the natures from one another, nor do we cut the one and indivisible Son into two sons, but we say

<sup>68</sup> Sellers, pp. 258-259

<sup>69</sup> Brit. Mus. Add. MS. 12.156 f. 48 Vb

<sup>70</sup> *Tractatus de Trinitate et Incarnatione*, trans. A. Vaschalde, CSCO, *Scriptes Syri* II, 27, p. 147

<sup>71</sup> Vaschalde op. cit, p. 106 and Sellers, p. 258 note 1; cf. above c. 2.5.

<sup>72</sup> ed. Lebon, pp. 112, 129, 132, etc.

<sup>73</sup> *Ibid.* p.112

<sup>74</sup> *Ibid.* p.141

<sup>75</sup> *Ibid.* p.112

<sup>76</sup> Ed. Sanda, p. 65 and Sellers, note 3 on pp. 258, 259

<sup>77</sup> Sellers, p. 259

<sup>78</sup> St. Cyril's Letter 40 to Acacius of Melitene, parag. 14, in *FCNT* vol. 76, pp. 160-161

<sup>79</sup> *Ibid.*, parag. 15, p. 162

that there is one Son, and as the holy fathers have said, that there is one physis of the Word of God made flesh.

(1) Therefore, as far as concerns our understanding and only the contemplation by the eyes of the soul in what manner the only begotten became man, we say that there are two natures which are united, but that Christ the Son and Lord is one, the Word of God the Father made man and incarnate. And, if it seems best, let us accept as an example the composition in our own selves by which we are men. For we are composed of soul and body and we see two natures, the one being the nature of the body and the other the nature of the soul, but there is one from both in unity, a man. And because man is composed of two natures this does not make two men be one, but one and the same man through the composition, as I said, of soul and body. For if we should deny that the one and only Christ is from two different natures, and that he is indivisible after the union...<sup>80</sup>

### 2.5.2. *In the Teachings of St. Severus of Antioch*

Using St. Cyril's expression, St. Severus of Antioch holds that „solely in mental perception“, „through careful contemplation“, or „with the mind“ one can see a coming together of two natures or hypostases.<sup>81</sup>

„To reproduce one passage: When we meditate on the realities of which the one Christ is composed, we shall see in our minds the two natures which have converged into the divisible union. After the thought of union, it is not correct to affirm two natures, because the natures have not come into concrete existence separately, but from them both it is the one hypostasis and one nature of the Word incarnate that had been completed.“<sup>82</sup>

V.V. Bolotov comments on this point in the Christology of St. Severus saying:

„We may agree with (Joseph) Lebon that Severus introduced the limitation θεωρία μόνη in order to show that „two natures in Christ“ or, better to say, „duplicity“, meant by δύο φύσεις does not express the existing order of reality but is allowed only in a subtle speculative construction, in abstraction from a real unity, in order to see the continuity of difference essentially (in esse) between the Logos and the flesh, in order to confirm non-confluence and inalterability of Divinity and humanity in one Christ.“<sup>83</sup>

### 2.5.3. *In the Teachings of the Second Council of Constantinople 553 and the letter of Pope Agatho and his Synod at Rome 680 to the Third Council of Constantinople 680*

It is worth mentioning that the Greek phrase τη θεωρία μόνη („in contemplation alone“) as a limitation to the distinction between the two natures was adop-

ted by the second Council of Constantinople 553 (Capitulae VII) as a part of the Council's general orientation toward the Alexandrine theology, and was later quoted also in the Letter of Pope Agatho and his Synod at Rome 680 which was sent to the Third Council held in Constantinople at the same year.

This phrase as we have seen (2.5.1) is rooted in St. Cyril's theology.

In fact the Christological ideas of the Second Council of Constantinople 553 were almost entirely derived from St. Cyril. The Council declared that the Alexandrine phrases „from two natures“ and „one incarnate nature of God the Word“, neither of which the Council of Chalcedon had considered legitimate, were orthodox as documents of the faith. Byzantine Orthodox theologians considered the Council of 553 a great victory for Orthodoxy.

### Fourth working session: Friday October 1<sup>st</sup>, afternoon

Moderator: *Metropolitan Yuhanon Mar Meletios*

#### Discussion

*Metropolitan Yuhanon Mar Meletios* requested the participants to co-operate and contribute in discussions.

*Fr. Babu* from the Jacobite Syrian church said that he is fully agreeing with the paper of Dr. Ishak. H.G. Meletios said that it is not our problem of understanding. The problem is to make others understand our position.

*Fr. Daniel* from the Syro Malankara Church said that most of the faithful are not concerned about Chalcedonians or non-Chalcedonians. If some terminologies are still dividing us, is there not a way to give up these terminologies and unite. If the power crisis of church dignitaries are separating us, are they ready to give up those powers and unite. He requested to follow the way of Mar Ivanios to promote ecumenism. He wanted to know whether our present efforts are for a complete union or only for a peaceful co-existence.

*Fr. Joseph Vendarapally* (Orthodox) also agreed the ecumenism is one of our richest promises. But, he asked, „are we in any way better than the situation of 1971“. Even though there are certain agreements he complained that the speed of reconciliation or ecumenism is very slow.

*Fr. T.J. Joshua* from the Orthodox Church showed that there are some contradictions in Fr. Bouwens paper concerning setting up of official bodies for consultations. He said that even though a certain consensus in Christology there was reached, it is only a part of the person of Christ. What Christ means today and what was his mission is to the world. These questions must also be jointly clarified. Interpreting Christ in the present situation will be more vital than explaining the past Christological terminologies. We should respect each other and allow peaceful

<sup>80</sup> St. Cyril's Letter 45 to Succensus, parag. 6-7, FCNT vol. 76, pp. 193-194

<sup>81</sup> Sellers, p. 271

<sup>82</sup> Severus, Contra Grammaticum I, p. 119; Samuel, Chalcedon Re-examined, p. 247 note

<sup>83</sup> See J. Lebon, p. 504

co-existence. The path of Mar Ivanious must be rejected. Ecumenism does not mean to amalgamate or merge one church into the other.

*Mr. K.I. Ninan* from the C.S.I. appealed to the house to speed up the process of full communion.

*Fr. Bouwen* said that the appeal must be rightly responded. He is said there is no contradiction concerning the setting up of official bodies. He said that never an official body was set up to assess the results of Vienna consultations. Indirectly the results are penetrating into the churches. He also agreed that the relevance of Christ today is very important. We should study together the relevance of Christ and of our faith in Him. It got special importance in the pluralistic religious situations in India to explain the meaning of being Christian and having faith in Christ. We have to walk together in the same road until we reach full communion with each other. He said we need not make comparison to the situation before 1971. We believe in the same Christ and we have agreements. Let us look forward and hope that step by step better understandings and agreements will come. There are lots of agreements among theologians. But most of the Churches and common people are not aware and not informed of these agreements. He said that there is much impatience in the grassroots level because nothing is changing.

*Fr. Arackal* from the Syro-Malabar church needed some clarifications about the purpose of ecumenical activities. He asked whether we are aiming the amalgamation of all churches and forming a new church or are we going to form a confederation of churches.

*Prof. Jussey* (Latin) doubted whether we are loving each other as commanded by the Lord. Each one of our churches is defending herself trying to disintegrate other churches with the weapons we have. As a layman he said he is not concerned about the subtle theological details.

*Fr. K.V. Mathew* (Mar Thoma) commented that there is some relevance for the early christological formulations, when it is re-interpreted and made relevant for the 20th century. He said that faith is not a matter of formulations. Faith is surrendered and giving completely to Christ. In order to explain it to others we must interpret it in the language of the 20th century. The non-Christians in India do not understand those ancient theological languages. But they will understand the „fruits of the spirit“. He said that instead of arguing over past christological terminologies we must try to formulate it in new languages. „We are for union not for re-union“. Since we are all divided, we must have the freedom to articulate our faith in our culture. Experience the faith. Instead of experiencing Babel (Gen 11) try to experience the Pentecost (Acts 2).

*Fr. Xavier Puthenkulam* (Syro-Malabar) said that we are not aiming at a total loosing of our identity and amalgamating into one church. We must have the freedom to keep our identity and at the same time to be in communion. His opinion

is not in favour of giving permission to go to any church one desires. There must be certain disciplines.

*Mr. C.D. Paul* from the Chaldean Church said that the ecumenical movement will be a failure if it aims at the movements of one church to the other. He asked why we cannot pray for other churches' bishops and prelates too in our liturgy. Then it will be a real „movement“.

*Fr. Joseph Koilaparambil* of Latin Church also insisted for the spreading of ecumenical agreements to the grass root level, since the thinking of the normal believers of the church is important.

*Fr. C.C. Cherian* from the Malankara Catholic Church said that the christological problem is not an important issue in India. The real problem in the Indian church is the synod of Diamper (1599) and the Coonan Cross Oath (1653). An ecumenical venture must be taken to study these two very important questions.

*Fr. Ipe Joseph* (Mar Thoma) from the National Council of Churches brought greetings from NCC and member Churches and expressed then appreciation for the works of PRO ORIENTE. He said that from the discussions going on he felt that the urge is to get united on the basis of new principles. Most of the participants are for a unity which will allow them to keep their own identity. He too personally believes that we should go back and find our point of disagreements.

*Prof. K.T. Sebastian* (Latin) said that some of the statements of Fr. Bouwen are really challenging and we must make further studies on them. He asked whether he can take the example of the Catholic Church in India as model of unity. The Catholic churches in India have different rites, keeping identity and have unity. The moderator said that the laity cannot neglect the theological developments of the past. At the same time, he said we must go forward and look for further understanding. He concluded the discussions, „Let us look to PRO ORIENTE and ask for models by which we can work together, understand each other, and contribute for the establishment of the Kingdom of God.“