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ECUMENISM

EDITORIAL

THE CHURCH AND THE ECUMENICAL MOVEMENT IN THE
NEW EUROPEAN REALITY

- Cardinal J. Willebrands

THE RESURRECTION OF THE ORIENTAL CATHOLIC CHURCHES IN
EASTERN EUROPE

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DOCUMENTATION:

DIALOGUE BETWEEN ORTHODOX SYRIAN CHURCH AND THE
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Editorial

In this issue of Christian Orient, the first article is an English translation of a speech made by His Eminence Cardinal J. Willebrands at the Orthodox Centre of the Ecumenical Patriarchate at Chambessy, Switzerland on May 4, 1990: "The Church and the Ecumenical movement in the New European Reality".

In the last twelve months unforeseen Cataclysmic changes took place in Eastern Europe, in the Soviet Union and in the East-West relations. A new Europe is emerging and it has its repercussions in the international relations and in the life of developing countries in Asia, Africa and Latin America. This generation witnessed the crumbling of totalitarian systems and atheistic governments. The Christian Spirit which is at the core of European culture and civilization is coming out from the catacombs and hiding places. President Mikhail Gorbachev opened the doors of the iron curtain and with it the Berlin Wall fell to the ground, and all the atheistic communist governments were removed before the will of the people. The drastic changes both in the political realm and in the economic field introduced by Glasnost and Perestroika are reshaping the Soviet Land into a democratic country. It led to the reunification of the two Germanies, to the end of the cold war and a willingness from the part of the superpowers to co-operate to solve international problems like the Gulf Crisis.

Ecumenical discussions are fast progressing. The churches are taking into account the new European reality. H. E. Cardinal J. Willebrands makes a few pertinent observations on this topic. He says that the recent changes and the goals before mankind must be based on spiritual values, which the Gospel of Jesus Christ offers to mankind.

A conspicuous factor in this new European reality is the "Resurrection of the Oriental Catholic Churches in Eastern Europe". These churches were suppressed by the atheistic communist governments and they were forcefully annexed to the national orthodox churches. The Oriental catholic churches in these lands suffered heavy loss of churches and properties. They went into the catacombs and hiding places. One of the biggest oriental catholic churches, the Ukrainian church suffered the most. When the communists did all these, they were considered legal and legitimate by some. Their churches and properties were given to the Orthodox and they were made illegal. Now these churches are coming out of the catacombs and emerging into powerful catholic communities as before. Those who were branding the Oriental catholics as "uniates" and accusing them of "proselytism" are themselves witnessing the resurrection of a faith that did not die out. Prof. Dr. John Madey explains the situation of the Oriental Catholic Churches in Eastern Europe.

The third article is on "The Ecumenical Theology of Nikos A Nissiotis" by J. Kallarangatt. Nissiotis was a Greek Orthodox lay theologian. He always appreciated the Roman Catholic and Protestant ecclesial positions. He was an observer at the Vatican II. Fr. Kallarangatt introduces this Byzantine lay theologian. The next article is the continuation of the study of Kurian Valuparampil: "The Theology and Spirituality of Holy Matrimony According to the Malankara Syrian Church". Finally we are happy to publish the "Joint communique of the (Roman) Catholic-Malankara Orthodox Dialogue in 1989", and the "Address of the Holy Father Pope John Paul II to Syro-Malabar and Syro Malankara Bishops on the occasion of their recent ad limina visit.

* * * * *

Christian Orient lost one of its best friends and collaborators with the death of Rev. Fr. E. R. Hambye s. j. He was a contributor of articles to the Christian Orient. As a young man, Fr. Hambye came to India in the fifties and he acquainted himself with the Christian Churches, especially with the ancient Oriental churches of the Thomas Christians in India. He was a close collaborator of H. E. Cardinal E. Tisserant of blessed memory and of the late Fr. Placid Podipara C. M. I. He was also very closely connected with the life of the Malankara Catholic Church. In recent years he was teaching also in the Paurasthyavidyāpīṭham. As a member of the Orthodox-Catholic Dialogue Commission he came last year to Kerala and was supposed to come for the second meeting in December. In the last few years he was suffering from some minor heart condition. And on 7th September 1990 he died at Namur. Christian Orient and the Oriental Churches in India have lost one of their best friends. Let us pray for him: Go in peace, O Pure Priest, now and always.

The Editor

The Church and the Ecumenical Movement in the New European Reality*

We are speaking of Europe in a new manner, in a manner full of expectation. We have expectations of a united Europe, not only as a geographic reality enclosed between its Seas and Mountains, but also as a unity of peoples and nations. This unity should not be limited to a collaboration in the economic and military domain, but we envisage and hope the unity of life and spirit. A material unity cannot but be uniformity. Life, however, is creating ramifications and diversifications; the Spirit creates the unity in diversity. If the matter is dominating the human spirit and if man is creating a materialistic philosophy for himself as a leading thread for the organisation of the society, he is imposing by force the law of uniformity as we have seen it in the totalitarian regimes, where men and women, peoples and nations were all constrained to look towards the same direction. There are no persons there, there are only individuals or atoms, the life is broken there.

All these have collapsed, we are witnesses of it. It is not enough to state the facts. We have to recognise that the materialistic philosophy itself

has collapsed. It is not enough to replace the system of a directed economy by the system of the free market. We need to recognise and accept the failure of the materialistic philosophy and reestablish the spiritualistic philosophy or what the philosopher Jacques Maritain called the primacy of the spiritual, as basis of a new order. We speak of Europe as a common house of a number of peoples and cultures. The law of this house, what is called in its original sense, its *oikonomia* cannot but be the law of the spirit. It was in vain that they tried to constrain man by materialistic or physical methods, by torture, gas chamber and concentration camps, because the spirit cannot be killed. All these systems, these pseudo faiths, have collapsed in the face of the spirit. We are witnesses of the triumph of the spirit. "Ubi Spiritus Domini ibi libertas" as St. Paul writes (2 Cor. 3:17). It is only in this freedom that fraternity and equality can be established. As it has been shown by Cardinal Lustiger it is through the Christian interpretation that these principles receive their true sense¹.

* Talk given by His Eminence Jean Cardinal Willebrands at the Orthodox Centre of the Ecumenical Patriarchate at Chambessy, Switzerland on May 4, 1990 at a Symposium given in his honour. The Original French text was published in *La Documentation Catholique*, No. 2011, 5-19 August 1990.

1. Cf. Cardinal Jean-Marie Lustiger, "Die geistliche Dimension Europas", in *Kirche in Europa*, Patmos, 1989, p. 9-26.

Let us speak then of the spirit and more precisely of the Christian spirit. Historically, culturally and spiritually Europe cannot be conceived as a unity, as a common house without the Christian faith. The considerations of Christopher Dawson in his book *The Making of Europe, An Introduction to the History of European Unity* (1932), still remain valid, all the more the author does not limit himself to the Western Europe but gives all its importance to the East, to what he is calling the supremacy of the East.

The Destructive Materialism

The recent changes in Eastern Europe have opened possibilities which a few months back would have been thought impossible to realise or even impossible to think. The worry, and for the people of Eastern Europe the anguish, of the future have tormented the spirits since the end of the last World War. Already in his famous Christmas message in 1953, Pope Pius XII warned the world seriously against any project and plan for a united Europe which would remain in a materialistic atmosphere. The Pope expressed it in the following way: "However our serious preoccupations with regard to Europe are motivated by the continuous deceptions, in which since years already the sincere desire of peace and detent, nourished by these peoples, were foundering and this because of the materialistic manner in which the problems of peace are envisaged. Our thought is turned in a special way to those who judge the question of peace to be of a technical nature and who consider the life of individuals and of nations under its technical aspect. This materialistic concept of life is threatening the development of the rule of life...

They think that the solution is that of giving all the people the material prosperity...in the same way as a 100 years ago another formula seemed to awake the complete confidence of men and states: through the free commerce to the eternal peace. However, no materialism has ever been capable of installing peace, because peace is above all an attitude of the spirit. To entrust the peace to the modern materialism is therefore a fundamental error, because it is corrupting man down to his depths and is suffocating the personal and spiritual life."²

One can ask oneself whether Europe has ever been one. Certainly it is not the Roman Empire nor the cosmopolitan philosophy of the Stoa who have created Europe. After the collapse of that empire, spiritual forces that had developed in the countries that it had occupied, in the peoples that it had subdued, have created a unity which is overflowing the frontiers of the states and the cultures and the languages. This force was the Christian faith.

The Christian Faith has Created Europe

One could see in the speech of St. Paul at the Areopagus in Athens the first encounter of the Christian religion with the Hellenistic culture, which would be one of the main components of the European spirit. Certainly this is not the place to describe in detail the complete and lively history of the formation of Europe. In this conference I do not want to speak about the political factor which played an important role in this formation through the Byzantine Empire and its theocratic system, nor the doctrine of

2. AAS. 46 (1954) p. 13.

St. Augustine on the distinction and separation of the two kingdoms, the Church and the State, or the Carolingian Empire in the West. What I am interested is the role of the Church or more precisely of the Christian faith and culture in the formation of the European unity. Here again I can briefly indicate the sources. The great Cappadocian theologians who were at the same time masters of spirituality (I am thinking here for example the rule of St. Basil) and also the Patriarchs like St. John Chrysostom; the episcopal Sees of Rome, of Antioch and of Alexandria which founded their authority on the Apostolic tradition; the Popes like St. Gregory the Great; the theologians like St. Augustine and St. Ambrose. They all have contributed to the formation of the Christian spirit which would unite the European peoples. The Christian faith has created and animated the Byzantine empire and the new political realities in the West. One cannot consider them as a second flourishing of the ancient Roman empire. A new world and a new spirit are born and have conquered and united the whole of Europe.

For the formation of the Christian spirit in the peoples of the East and West, the strongest influence has come from the monasteries. There were great Popes, Patriarchs and Bishops; there were also princes, emperors and wise kings both in the East and West and among them there were saints. But the monks were everywhere, in the towns and in the villages. They lived in the midst of peoples the ideals of Christian life, *la sequela Christi*. The struggles between the empire and the church, between the Popes and the emperors, the invasion of the Barbarians did

not change anything in the presence and life of monks.

St. Athanasius wrote the life of St. Antony; St. Gregory the Great has devoted the Second book of Dialogues to one single saint: St. Benedict.

The Church of Egypt found its source of life in the monasteries, in the same way as in the West the church of Ireland was a church which took its support from the monasteries. The monks of St. Columban and of St. Benedict brought the Christian faith to the peoples of Europe. The monks have picked up and developed the culture which was proper to the different peoples but they have united them in the Christian faith. The kingdoms collapsed, the monasteries were still in the midst of the people, and the life of the Christian faith continued. The Patrons of Europe are not Popes, Patriarchs and Princes but three monks: St. Benedict, St. Cyril and St. Methodius.

Three Monks-Patrons of Europe

Pope Paul VI proclaiming St. Benedict, Patron of Europe called him: "Messenger of peace, constructor of the unity, master of the human culture, but above all preacher of the Christian religion and founder of the monastic life in the West."³ With him starts a new dawn for Europe in the time of decline of the corrupt and dying Roman empire. With the cross, the book and the plough, he himself and his sons have brought the Christian faith and culture to the young peoples who were living in Europe from the Mediterranean Sea to the Scandinavian, from Spain to Poland. Like this he formed the European unity in which the nations in diversity of origin, of

3. AAS 56 (1964) p. 965-967.

language were beginning to feel as one people of God.⁴ The Pope places the whole accent on the formation of the European unity in the Christian spirit. And this consideration was concerning Western Europe.

Pope John Paul II, whose origin is slavic has enlarged this vision to the whole of Europe and has proclaimed with St. Benedict, Sts. Cyril and Methodius as Patrons of Europe. In fact, these two saints have worked among the peoples who were living in the regions of the Chersonese, the great Moravia and the regions near Danube. They were not only the apostles of those peoples to whom they have proclaimed the Gospel of Christ, but also the masters of their culture.

The Prince Ratislav had asked the emperor Michael III and the Church of Constantinople to send persons who could "lead towards truth and instruct in an understandable way", - i.e., in their own language-his people. Cyril and Methodius, born at Tesselonika, sent by the Church of Constantinople, translated the Sacred Scriptures into the Slavonic language, and created the alphabet, the written language of the Slavic people and thus they became the masters of their culture and civilisation. Introducing the Bible and the concept of Greek theology into a new context, they had gone also to Rome in order to legitimise their apostolate in the territories of the Roman Patriarchate and to show its fecundity, confirming at the same time the total ecclesial communion with the Apostolic See of Rome, centre of the unity of the Church. "The perfect communion in love preserves the

Church", says the Pope, "from every form of particularism and of ethnical exclusion or of racial prejudice as well as from every arrogance and nationalism"⁵. The Pope underlines the ecumenical spirit of the two brothers. Considering that their missionary activity enfolded at a time when the controversies between the churches of East and West, which led to the schism of the XIth century, were already becoming manifest, we must admire the spirit of their work and recognise with the Pope that the priestly prayer of Christ "ut unum sint" represents their missionary motto.⁶

The Great Schism of 1054

The struggles which have afflicted the church of the 10th century, have paved the way for the schism between East and West. One can understand the preoccupation of Paul in the face of phenomenon of parties in the church, of Corinth. But Kephas, Paul and Apollos were united: "All are yours; whether Paul or Apollos or Kephas all are yours, and you Christ's and Christ is God's" (1 Cor. 3:22-23). In spite of the difference of time, of country of origin, of difference in culture, spiritual theological expression, St. Benedict, St. Cyril and St. Methodius were united in the faith and in the love and have created by their common witness the common Christian dwelling of the European nations in the Christian Spirit. The letters of Paul are full of exhortations to unity: unity of charity and of faith. The accent on unity in charity is very strong in the letter to the Philippians: "If there is any encouragement in Christ, any incentive of love, any participation in the

4. *loc. cit.*

5. Encyclical Letter *Slavorum Apostoli* n. 18.

6. *loc. cit.* n. 13.

Spirit, any affection and sympathy, complete my joy by being of the same mind, having the same love, being in full accord and of one mind" (Phil. 2: 1-2).

In the epistle to the Ephesians, after having adjured the Christians to support mutually in charity, Paul resumes the great axis of faith which are keeping us together: "There is one body and one Spirit, just as you are called to the one hope that belongs to your call, one Lord, one faith, one baptism, one God and Father of us all who is above all and through all and in all." (Eph. 2: 4-6). The acts of the Apostles describe the fraternal communion of the first Christian community: "All the believers were united" (2:44) and "The assembly of the believers were of one heart and one soul" (4:32).

Already about the XIth century, Rome and Constantinople did not

understand each other any more and even loved each other less. This ended up, as all know, with the great excommunication of 1054, the triumph of evil. East and West were isolated more and more one from the other and often fought against each other. One did not remember any more the word of St. Paul "All belongs to you". By the way already during the fifth century separations have started especially because of lack of understanding and charity. These schisms concerned above all Asia and Africa. After the schism between the East and West, the Western Church has suffered the tempest of Reformation of the 16th century and on both sides one was confronting the other without being able to benefit from the contribution of the Eastern tradition. Soloviev spoke of the church of Peter, of Paul, of John, as of three realities to which the words, "all belongs to you" cannot be applied any more.

Cardinal J. Willebrands

The Resurrection of the Oriental Catholic Churches in Eastern Europe

Introduction

Two years ago nobody would even have dreamt that, one day, the oriental churches in communion with Rome suppressed after World War II under the pressure of the Soviet dictator Iosif Stalin and integrated into the national orthodox churches would leave the catacombs alive and begin, with new vigour, to serve their faithful. Western "realistic" church politicians and ecumenists even regarded this as a solution of the delicate issue of "uniatism" which could help to arrive at a better understanding between the Roman Catholic [i.e. Latin] Church and the Orthodox Churches of eastern Europe.

At an ecumenical symposium in 1969, a theologian who is today a member of the Catholic/Orthodox official dialogue commission, read a paper *Intercommunion, a solution of the Uniate issue?* Perhaps it was hoped that in this way, eastern catholics would slowly accept their situation and willingly integrate themselves by the by in the orthodox churches of their respective countries thus revalidating the illegal acts of their transfer! Other Roman Catholic clergymen, both religious and diocesan, felt themselves honoured by receiving, from the Romanian Orthodox Patriarchate, the right of wearing the patriarchal cross, the dignity of archimandrite or proto-synellus or even a doctorate *honoris causa*. A kind of "sentimental ecumenism" took shape in the minds. So

it could happen that, for "ecumenical reasons" a Ukrainian Catholic priest was denied the right of taking part in an ecumenical Catholic-Orthodox symposium held on the occasion of the Millennium of the Baptism of the Kyevan Rus', because the responsible Catholic organiser, a monsignor (papal honorary chaplain), was afraid that his presence could offend his friends of the Russian Orthodox Church (Moscow Patriarchate)! – But Divine Providence is different from human thoughts of "realism" or pragmatism. Sometimes "ecumenists" even expressed their view that a restoration of the oriental catholic church, e.g. in Ukraine, would be harmful for the Russian Orthodox Church which would be deprived of millions of *its* (!) faithful, hundreds of cathedrals, monasteries and churches as well as of financial funds collected from the former "Uniates". Could this really justify injustice, the death of thousands of martyrs from among the bishops, clergy, monks and other faithful of the Ukrainian Catholic Church? Sure, there were Orthodox, too, who had to suffer under Communism, but their sufferings cannot make forget the sufferings of their catholic brethren, not even in the name of a certain kind of misguided ecumenism.

*

In which east-European countries are oriental catholic churches at home? What is their post-World War II

history? We are trying to describe their fate during the past 45 years as well as their present look into the future:

1. Bulgaria: the apostolic exarchate of Sofia
2. Czechoslovakia (the eastern part fell under the USSR in connection with World War II): two eparchies before the war, now one (of Preshov)
3. Hungary: the eparchy of Hajdudorog and the apostolic exarchate of Miskolc
4. Poland: the western part of the eparchy of Peremyshl [Przemyśl] and the apostolic exarchate of Lemkivshchyna
5. Romania: the metropolitan eparchy of Fagaras and Alba Julia and four eparchies dependent on it
6. USSR [Western Ukraine]: the major archiepiscopate of L'viv, the eastern parts of the eparchy of Peremyshl, the eparchy of Ivano-Frankivsk' [all belonging formerly to pre-war Poland] and the eparchy of Mukachevo [belonging to pre-war Czechoslovakia]
7. Yugoslavia: the eparchy of Krizevtsy

1. Bulgaria

The Catholics following the Byzantine rite in Bulgaria are organized as an Apostolic Exarchate. They number about 15000. Although this church was not suppressed when the communists came to power after world war II, it had to endure the same restrictions and persecutions as the Roman Catholic¹ diocese of Nicopolis and the Apostolic Vicariate of Sofia and Plovdiv. The bishop-exarch,

Kyr Cyril (Kurteff), who died in 1971 at the age of 80 years, was at least once imprisoned and thereafter put under house arrest for a certain time. All educational and charitable activities were forbidden by law. Only the celebration of the Divine Liturgy was allowed; a sermon could be given, but it was controlled by the police. The present exarch, Bishop Kyr Metody Dimitrov Stratiev, was at first the coadjutor of his predecessor (since 1963). – Now that the communist system is – at least officially – abolished, it is hoped to establish a minor seminary and to send the candidates for priesthood abroad for theological studies. The situation in Bulgaria is nevertheless unstable, as the party in power has only changed its name. The former communists dissolved the communist party and call themselves now “socialists”. History will prove whether this is only a word-game.

2. Czechoslovakia

The communists came to power in 1948, and from the beginning they were aiming at the destruction of the Byzantine rite church called “Greek Catholic”, as this had happened in the neighbouring countries. After world war II, only the eparchy of Preshov remained on Czechoslovakian territory. Kyr Pavel (Goydich), eparch of Preshov, and his auxiliary, Kyr Vasyly (Hopko) were imprisoned. On April 28, 1950, the Orthodox Metropolitan Eleftery, presided over a meeting of apparently representatives of the clergy and faithful of the eparchy of Preshov which was called “the synod of Preshov”, during which the communion with Rome of 1649 was revoked. Those present asked to be admitted into communion with the Russian

1. When writing “Roman” Catholic, we exclusively mean the Catholics following the rite of the Church of Rome and its present derivations.

Orthodox Church (The Orthodox Church of Czechoslovakia was organized only in 1950). Kyr Pavel died in the prison of Leopoldov on July 17, 1960; his auxiliary, Kyr Basil, was first in the prison of Ilava; having fallen sick, he was transferred to the former monastery of Ossek. In 1968, when the Secretary of the communist party was Alexander Dubcek, the Greek Catholic Church was re-established. The large majority of the priests and faithful declared themselves again Greek-Catholic. Because of the poor health of Kyr Vasyly, the Roman Apostolic See appointed Fr. Ján Hirka Ordinary on April 2, 1969. But soon Dubcek was removed from the top of the party, and the communist system of old returned to power. The Rt. Rev. J. Hirka could not be appointed eparch because of the strong opposition of the government. Although permanently controlled, the eparchy could continue its existence and even edit two monthlies in Ukrainian and Slovak as well as two calendars in the same languages. It must however, be admitted that, because of the censorship exercised by the civil authorities, the contents of these publications were very poor. Although, in 1968, the cathedral was returned to the oriental catholics, the orthodox bishop succeeded in maintaining the episcopal residence, the major seminary etc. These buildings were returned only in 1990. Early this year too the Ordinary, Fr. Hirka, could be appointed Eparch of Preshov and receive the episcopal ordination his consecrators being his countryman, Cardinal Jozef Tomko [Roman Catholic], Kyr Michael Rusnak, eparch of the Slovak Byzantine eparchy of Saints Cyril and Methodius of Toronto (Canada), and Kyr Slavomir Miklovs, eparch of Krizhevtsy in Yugoslavia, who in the past had come to Preshov to ordain the Byzantine rite deacons and presbyters. The new democratic government is still to settle the property issue of the

religious institutions of the country. Only then a sound development will be guaranteed. The eparchy of Preshov has at present 361 060 faithful living in 201 parishes. There are about 200 priests, 35 seminarians, 23 male and 76 female religious. As the faithful are of different national extractions, the Divine Liturgy is celebrated in Old Slavonic, Slovak, Ukrainian and Hungarian. The territory of the eparchy belonged to the Kingdom of Hungary (united with Austria) till the end of World War I.

3. Hungary

After World war II, the Hungarian Byzantine rite Church was not dissolved. In the period of Stalinism, there was a certain stagnation, but after the Hungarian Revolution of 1956, new life slowly developed.

Speaking about the eparchy of Preshov in Slovakia, it was mentioned that in some places the Divine Liturgy has been celebrated since long in Hungarian. The historical reasons are evident: the new state borders established after World War I made the eparchy of Hajdudorog lose 78 from its 168 parishes. At present, it has again 129 parishes, all within the confines of Hungary. The apostolic exarchate of Miskolc was formed in 1923 comprising 21 parishes belonging formerly to the eparchy of Preshov and one parish belonging to the eparchy of Mukachevo in Carpatho-Ukraine. Now there are 29 parishes. The process of Magyarization (Hungarization) is complete. The eparch of Hajdudorog is at the same time the ordinary of the apostolic exarchate of Miskolc; he has a protosyncellus in both his ecclesiastical units. His jurisdiction extends over the whole territory of the Hungarian state. Due to the migration of many eastern rite faithful to Budapest the capital, three Hungarian Catholic

parishes are nowadays there under his jurisdiction.² After Kyr Miklós Dudàs's death in 1972, Professor Dr. Imre Timko became administrator and in 1975 he was appointed both eparch of Hajdudorog and Apostolic Exarch of Miskolc; at the same time, his present successor Dr. Szilárd Keresztes, became his auxiliary residing in Budapest. The new bishop exercised his ministry till his death in 1988. In his attempts to implement Vatican II, he was successful in removing many latinizations which had crept into his church in the past, founded an eparchial centre at Nyiregyháza comprising the eparchial administration, the major seminary and the school of theology. The number of vocations increased considerably. Normally the seminarians, who as Orientals, are not bound to celibacy, marry before receiving the diaconal ordination; other married candidates are living in the seminary together with their families³. When Kyr Imre died, more than 30000 people took part in his burial, despite bad weather, at the Greek-Catholic pilgrimage centre of Our Lady of Mariapòcs.⁴ Since 1989, the communist rule is over. The Hungarian Catholic Church can develop freely and renew its contacts with the emigration, particularly in the United States and Canada. It is to be hoped, that it will render its catholic and oriental witness with still more vigour.

4. Poland

Not long ago, we described the fate of the largest oriental church, i.e. the Ukrainian, in post-war Poland.⁵ In the meantime, on July 20, 1989, the Vicar General of the Polish Primate for the southern regions, Mitred Archpriest Ivan Martyniak, was appointed *titular bishop of Vardimissa*. He received episcopal ordination at Czestochowa on September 16, 1989, Kyr Myrosław-Ivan [card. Liubachivsky], Ukrainian Major Archbishop, and the Polish Primate, Józef cardinal Glemp, being the consecrators together with Kyr Stephen Sulyk, Metropolitan of Philadelphia, and Kyr Basil Losten, eparch of Stamford (U. S. A.). It should be noted that neither the vacancy of the eparchy of Peremyshl [Przemyśl] nor that of the apostolic exarchate of the Lemkivshchyna came to an end. The new bishop is only the *auxiliary of the "Ordinariate for the faithful of the Greek-Catholic rite living in Poland"*.⁶ So he is depended in everything on the Roman Catholic Primate of Poland.

The spiritual situation of the Ukrainian Catholic faithful is not yet settled to their satisfaction. From an information released by the German Catholic News Agency (KNA) on August 8, 1990, there are Roman Catholic priests and parishes refusing to allow religious services of the

2. The difference regarding the ecclesial situation of the Oriental Catholics (Syro-Malabar and Syro-Malankara) in Delhi is evident.
3. Cf. G. Fodor, "A Church Coming of Age: Pastoral Ministry in the Hungarian Greek-Catholic Church": *Christian Orient* 9 (1988) 176-179.
4. Cf. J. Madey, "Katholike-Oikoumene: In Memoriam-Kyr Imre Timkò": *Der christliche Osten* 43 (1988) 247.
5. Cf. J. Madey, "The Decline and Rise of a Church: The recent developments of the Ukrainian Catholic Church in Poland": *Christian Orient* 10 (1989) 50-48.
6. See D. Blazejowskyj, *Hierarchy of the Kyivan Church* (= Editiones Universitatis Catholicae Ucrainorum S. Clementis Papae, vol. 72: Sacrum Ucrainae Millenium, vol. 3), Rome 1990, 326.

Ukrainian Greek-Catholics in their churches. So, e. g. at Wegorzewo, the former Angerburg, in the diocese of Warmia (Ermland), the evangelical lutheran parish has rented its church to the Ukrainian Catholics celebrating its own services in a smaller chapel attached to the church. During the last months, the Ukrainian Catholics have addressed similar requests to the Lutherans in places called Gizyzko and Ketrzyn. The delicate issue is that the Ordinary of the oriental faithful is the head of the Polish Roman Catholic episcopate, Cardinal-Primate Jozef Glemp, the former bishop of Warmia! Is he really unable to change this situation? In other places, the Ukrainians celebrating in Roman Catholic churches are obliged to celebrate at rather inconvenient times, i. e. between noon and 4 p. m.⁷

Speaking of the return of St. George's Metropolitan Cathedral of L'viv into the possession of the Ukrainian Catholics in Soviet Ukraine in early August 1990, the Major Archbishop said in Rome before the journalist asking his comment: "We have just been given back St. George's Cathedral *by the Communists*, now it would be good, if we could also get back *our cathedral at Prezemyśl from the Roman Catholic Church*."⁸ As there is no communist régime in Poland any more and the Prime Minister, Mr. Mazowiecki, is said to be a personal friend of Pope John Paul II, the Roman Catholic Church in Poland has no excuse for its stiff, rigorous and, in fact, not very fraternal attitude to the Ukrainian and other oriental Catholics. Little is heard, e. g. about the Armenians and the Byzantine rite Byelorussians. Have

they been all absorbed in the Roman Catholic Church? Should they not also regain their identity now?

5. Romania

While Catholics of Hungarian and German origin living in Romania are belonging to the Roman (Latin) Catholic Church, the majority of the Romanian Catholics are belonging to the Romanian (Greek-Catholic or Byzantine) Catholic Church which entered into communion with the Church of Rome at the synods of Alba Julia in 1698 and 1700. Before World War II, the Romanian Orthodox Church was approved as the "dominating Church," while the "Romanian Catholic Church" was recognised by the State constitution of 1923 as a "national" Church. Anti-Catholic propaganda began immediately after the Communists had come to power. The new Orthodox Patriarch Justinian Marina who succeeded Patriarch Nicodemus in 1948, cooperated with the government as well as Metropolitan Nicolae Balan of Sibiu. After the destruction of the Ukrainian Catholic Church in Western Ukraine, they aimed at doing the same within the new Romania. By a government decree of September 3, 1948, Kyr Ioan Suciu, Apostolic Administrator of the metropolitan see of Fagaras and Alba Julia, was declared "removed"; on September 18, 1948, Kyr Alexandru Rusu, eparch of Maramures, Kyr Ioan Balan, eparch of Lugoj, and Kyr Valerian Traian Frentiu, eparch of Oradea Mare, were declared emeriti. The two remaining Greek-Catholic hierarchs, Kyr Dr. Iuliu Hossu, eparch of Cluj, and Kyr Dr. Vasile Aftenie, metropolitan auxi-

7. The situation in the eparchy of Kalyan seems to be similar in certain places where Roman Catholic clergymen pretend catholic exclusiveness trying to prove to be more catholic than the Pope of Rome.

8. KNA-news published in *Deutsche Tagespost: Katholische Tageszeitung für Deutschland* of Würzburg, no. 100, August 21, 1990, p. 4.

liary and vicar general at Bucarest, were prevented from exercising their office. On October 1, 1948, at a convention held at Cluj a declaration requesting the reception into the Romanian Orthodox Church was passed; among the "delegates," there were only a few priests. They were all received by Patriarch Justinian Marina and members of his synod. The official proclamation of the abolition of the communion with Rome was proclaimed on October 21. One of the priests who had become orthodox, Teofil Herineanu, was eventually made bishop of Roman, bishop of Vad and is now the archbishop of Vad with residence at Cluj-Napoca. The Romanian Catholic bishops had been put under house arrest then. All of them were arrested at the end of the month of October in the patriarchal villa of Dragoslavele. The patriarch paid them a visit on December 3 trying to make them pass into the Orthodox Church. They all refused and were brought first to the monastery of Caldarusani, then to the prison of Sighet. Three of the bishops died there; later the others were brought to different monasteries: Kyr Ioan Balan died at Ciorogarla in 1959, Kyr Alexandru Rusu in the prison of Gherla in 1964, and Kyr Iuliu Hossu whom Pope Paul VI, in the consistory of 1969, had made cardinal *in pectore*, at Caldarusani on May 28, 1970.⁹

Since the communist Romanian government broke off all diplomatic relations with the Vatican, Msgr. O'Hara, who was the administrator of the nunciature, had to leave the country. He succeeded to ordain several "secret" bishops both for the Roman Catholic and the Romanian Catholic churches before he left Bucarest, but

the State authorities somehow came to know of it. All of them were prevented from exercising their episcopal ministry for several decades. When in 1989, the communist dictator Ceausescu was shot, the new government declared null and void the decrees of 1948 against the Romanian Catholic Church. Three of its clandestine bishops had survived: Kyr Alexandru Todea, Kyr Ioan Ploscaru and Kyr Ioan Chertes. As soon as Pope John Paul II had the opportunity to appoint bishops for the vacant Roman Catholic and Romanian Catholic sees, he gave the Church in Romania a new organization appointing Kyr Alexandru Todea Metropolitan of Fagaras and Alba Julia, Kyr Ioan Ploscaru eparch of Lugoj, Kyr Vasile Hossu eparch of Oradea Mare, Kyr Gheorge Guthiu eparch of Cluj-Gherla and Kyr Lucian Muresan eparch of Maramures. Kyr Ioan Chertes (born in 1911) who had suffered for his church so much that he ruined his health, was honoured with the personal title of Archbishop.

Religious freedom has not settled the situation. There are still many problems to overcome. The government is still communist-orientated, and the minister for religious affairs is backing openly the Orthodox who are practically still in the possession of all the goods of the Romanian Catholic Church. The latter disposes of two churches till now. When the new eparchies of Maramures and Oradea Mare were ordained bishops at Baia Mare, Metropolitan Kyr Alexandru Todea and the other Romanian and Roman Catholic bishops had to lay hands on the new confreres on a place of the town, while the main gates of the Romanian

9. "Die Katholische Kirche des Rumano-Byzantinischen Ritus": *Der christliche Osten* 9 (1954) 11-13; Galter, *Rotbuch der verfolgten Kirche*, Recklinghausen 1957, 258.272-288.

Catholic cathedral which is still occupied by the Romanian Orthodox Church, were largely opened.¹⁰

6. USSR (Western Ukraine)

Due to the Hitler-Stalin-treaty, the major part of Western Ukraine came to the Soviet Union and was integrated in the Ukrainian SSR. As early as on April 11, 1945, Metropolitan Kyr Josyf (Slipyj) and the other members of the hierarchy: Kyr Hryhorij (Khomysyn) of Stanyslaviv, Kyr Nykyta (Budka), auxiliary bishop of L'viv, Kyr Ivan (Latyshevs'kyj), auxiliary bishop of Stanyslaviv and Kyr Nykola (Charnets'kyj), apostolic visitor of Volhynia, were arrested. The Polish communists, on request of the Soviet authorities, extradited also the eparch of Przemyśl (Peremysl), Kyr Josafat (Kotsylovs'kyj) and his auxiliary, Kyr Hryhorij (Lakota). The apostolic visitor of the Ukrainians in Germany, Msgr. Petro Verhun, was arrested in Berlin in June 1945, although he never had had Polish or Soviet citizenship. At the same time, the "reunion" of the Ukrainian Catholic Church with the Russian Orthodox Church was organized by the Soviet civil authorities which, of course, had the support of the then responsible church leaders of the Moscow Patriarchate. A committee

was established which was headed by the Rev. Dr. Havrylo Kostelnik, a married priest of the archeparchy of L'viv hailing from Yugoslavia, and two celibate priests, Mykhailo Melnyk and Antony Pelvets'kyi, representing the eparchies of Peremysl and Stanyslaviv. A "synod" was prepared which should proclaim the union with the Moscow Patriarchate. On February 20, 1946, a group of priests including the three leaders of the committee joined secretly the Russian Orthodox Church at Kyiv. Only a few days later, on February 24 and 25, 1946, the two celibate priests were ordained Russian Orthodox bishops of Drohobych and of Ivano-Frankivsk (Stanyslaviv), while Dr. Kostelnik was promoted to the dignity of protopresbyter.¹¹ On their return to L'viv, they convened a "synod" in the famous Ukrainian Catholic St. George Cathedral; there were present 214 priests and laymen. The presiding leaders of the committee did not reveal their passing over to the Orthodox Church. At this pseudo-synod which was neither convened nor presided over by any legal hierarchy of the Ukrainian Catholic Church, the assembly had to abjure the "Latin errors", declare the union of Berestya (Brest) invalid and ask to be received into the Russian Orthodox Church. Patriarch Aleksy I granted this "request" attacking at the same time the Catholic Church in

10. F. Hummer, *Bischöfe für den Untergrund: Zur Praxis der Geheimbischofe in der Katholischen Kirche*, Vienna-Munich 1981, 90-102. *Deutsche Tagespost* of January 25, 1990 ["Für den Wiederaufbau gerüstet: Der rumänische Metropolitan Todea gab erstmals Details über die Situation der Kirche bekannt"] and of June 14, 1990 ["Fünf Stunden Gottesdienst im Regen: Die rumänischen Katholiken bestehen auf der Rückgabe der beschlagnahmten Kirchen"]. Further details, especially regarding the new decree-law of April 24, 1990, are given in *Irenikon* 63 (1990) 277 - 280.
11. Cf. J. Madey, *Kirche zwischen Ost und West: Beiträge zur Geschichte der Ukrainischen und der Weissruthenischen Kirche* (= Ukrainische Freie Universität, Reihe: Monographien, Band 15 Munich 1969, 202f.; D. Blazejowskyj, *op. cit.* 414.

general and Pope Pius XII in particular. On April 5, 1946, the neo-orthodox leaders of Western Ukraine were granted a solemn audience with him. After this synod the government of the USSR hastened to declare the Ukrainian Catholic Church as no longer existing and banned; its properties were partly left for the use of the Russian Orthodox Church. More than 4000 buildings – churches, monasteries, schools, bishops' houses, seminaries, etc. – were confiscated. It was hardly believed that this Church would survive such a trial¹².

Which was the fate of the hierarchs imprisoned for their faith and loyalty towards the Roman Pontiff? Kyr Hryhorij of Stanyslaviv died in the prison of Kyev in December 1946, Kyr Josafat of Peremyshl in a penal camp in the neighbourhood of Kyev in November 1947, the auxiliary of Peremyshl, Kyr Hryhorij (Lakota) died at Vorkuta and Msgr. Verhun in a village called Angara. Kyr Ivan, auxiliary of Stanyslaviv as well as Kyr Nykola (Charnets'kyj) could later return to L'viv, but were – officially – forbidden to exercise any priestly and episcopal activity. They died in 1957 and 1958 respectively.

Alone His Beatitude Metropolitan Josyf (Slipyi)¹³ survived and came to Rome in 1963. As the Major Archbishop of the Ukrainian Catholic Church, he united the episcopate of the Ukrainian diaspora and succeeded in getting approved the Holy Synod in lieu of the episcopal conference which had existed at that time. As during the 18 years of imprisonment in the USSR, he remained in contact with his faith-

ful in Ukraine. Although dispersed, the Ukrainian Catholic Church there was not dead after 1946, but has lived in the underground attempting to reorganize its structure, its religious orders and congregations, etc.

[Carpatho-Ukraine]

Before World War I belonging to Hungary and then to Czechoslovakia, the eparchy of Mukachevo which entered into communion with Rome in 1646, has never belonged to the Metropolis of Halych embracing all Western Ukrainian territories. After Kyr Oleksander Stojka's death in 1943, at first the Hungarian eparch of Hajdudorog, Kyr Miklós, was the administrator of the eparchy¹⁴, but he was soon succeeded by Kyr Teodor Romzha of the local clergy. In June 1945, Carpatho-Ukraine was formally integrated in the Soviet Union, although it was treated as such from November 1944 onwards, when the Soviet Army invaded the country. A delegation of Carpatho-Ukrainian Orthodox went to Moscow already in December 1944 to be received under the jurisdiction of the Moscow Patriarchate. The sympathy of the new communist authorities was with the Orthodox. The eastern Catholics were deprived of churches in favour of the Orthodox, even where the latter formed but a tiny minority. In October 1945, the Moscow patriarchate appointed bishop Nestorius of Uman for the eparchy of Mukachevo and Preshov. After the pseudo-synod of L'viv, the political police [NKVD] urged Kyr Teodor to join the Russian Orthodox Church. The bishop protested vehemently, also in his sermons in the cathedral on

12. See *Deutsche Tagespost* of August 28, 1990 [“Lubachivsky fordert die Rückgabe weiterer Kirchen”].

13. See J. Madey, “A Hero offering Resistance with dignity’ (John Paul II). His Beatitude Josyf Slipyj (* 17.2 1892 – + 7.9. 1984)”: *Christian Orient* 6 (1985) 13–19.

14. Cf. A. Galter, *Rotbuch der verfolgten Kirche*, 106; D. Blazejowskyj, *op. cit.* 334.

Good Friday and Easter Sunday 1947. Bishop Nestorius himself was successful in his mission: in 1947, there were 73 former Byzantine rite catholic churches in his possession, 15 priests had been deported, 3 were executed "for political reasons" and 36 were forced to flee. Manifestations against the eastern Catholic church were organized in many places with the participation of orthodox bishops from different parts of Ukraine. As all such attempts proved rather unsuccessful, it was decided to remove Kyr Teodor. This zealous pastor was indeed the greatest obstacle for the communists to reach their goal. In view of the difficult situation, Kyr Teodor ordained secretly Fr. Oleksander Khira, professor at the eparchial seminary in Uzhhorod, as his auxiliary and successor. His death was "organized" by way of a traffic accident on October 27, 1947, but the bishop was not immediately dead. Brought to hospital, his state even improved. Two days later the religious were replaced by a lay-nurse, and on November 1 at 0:30 a.m. the bishop was dead.¹⁵ He was canonically succeeded by Kyr Oleksander who was arrested in 1949 and sent to Karaganda (Kazakhstan) where he remained until his death on May 26, 1983. Only then it became known that he was a catholic bishop.

After Kyr Teodor's demise, the communists tried again to win the clergy for joining the Russian Orthodox Church. But they were successful only with Fr. Ireney Mikhail Kondratovich, a politically compromised man who defected after physical tortures. He was charged to win followers for his

step, but in spite of all support by the State authorities, only 35 priests followed him. They were all imprisoned and were set free under the condition that they would submit to the Russian Orthodox Patriarch. In 1948, bishop Nestorius was replaced by bishop Macary of L'viv. The final fight against the Greek-Catholic church began in February 1949. On February 22, the cathedral of Uzhhorod was confiscated by the State and handed over to bishop Macary. In the course of this month all the other Greek-Catholic churches were closed and the priests were forbidden to perform religious services under the pretext that the Greek Catholic church (as the Carpatho-Ukrainian church was generally called) was not officially registered and therefore illegal. The priests had to leave the presbyteries and were arrested with some of the faithful. Orthodox priests took over their places. Many who did not oblige to the authorities' wishes were deported to Siberia. On the feast of the Dormition of Our Lady, 1949 (Assumption Day), bishop Macary celebrated a solemn liturgy in the church of the former Basilian monastery of Mukachevo while Fr. Kondratovich was to read the declaration of the formal transition to the Russian Orthodox Church.¹⁶

During the decades that followed, religious life could develop only in the underground under very difficult conditions. When Kyr Oleksander was imprisoned and deported, the eparchy was administered by the chancellor, Fr. Nikolay Muranny. Once Kyr Oleksander could return to Ukraine for a short time during which he secretly

15. Vgl. A. Galter, *Rotbuch der verfolgten Kirche*, 114 esp. ann. 92; S. Congregazione per le Chiese Orientali, *Oriente Cattolico: Cenni storici e statistiche* Vatican City⁴ 1974, 304.

16. A. Galter, *Rotbuch der verfolgten Kirche*, 116.

ordained Frs. Konstantyn Sabov¹⁷ and Ivan Smedy bishops in August 1978. After Kyr Konstantyn's death, the widowed priest Josyf Holovach travelled to Karaganda in 1983 to receive episcopal ordination by Kyr Oleksander. There were rumours that, after Kyr Oleksander's death, the *priest* Ivan Smedy was the eparchial administrator or capitular vicar. Even in Rome, information about the eparchy of Mukachevo seems to have been not very clear at that time. In 1987, Fr. Ivan Margitych was informed of his episcopal appointment through a Basilian Father working in Yugoslavia. He was instructed not to inform anybody of his appointment and ordination. On September 10, 1987, he was ordained bishop by Kyr Sofron Dmyterko, eparch of Ivano-Frankivsk. Neither the administrator of the metropolitan see of L'viv, Metropolitan Volodymyr (Sterniuk), nor Kyr Ivan (Smedy) had any knowledge about this ordination in 1987. In his autobiography, Kyr Ivan (Margitych) mentions that he came to know of the two other bishops only when the church left the underground. It is said that Kyr Ivan (Smedy), eparch of Mukachevo, and his auxiliary, Kyr Josyf (Holovach), hold the position that the eparchy should not belong to the Ukrainian metropolity of L'viv, but be an exempt eparchy. There are three Hungarian parishes in the eparchy and there are also hungarophile Ukrainians in that region. On Sundays and feasts, Hungarian Greek Catholic priests of the eparchy of Hajdudorog

cross the border to serve the Hungarian faithful. The traditional ties between Mukachevo and Hajdudorog are alive again Gorbachev's "glasnost" and "perestroyka" made it possible that in August 1989, Kyr Josyf (Holovach) could visit Nyiregyhaza, concelebrate and assist at the ordinations together with Kyr Myroslav (Marusyn,) archbishop-secretary of the Congregation for the Oriental Churches, and take part in the annual pilgrimage to Mariapocs on the feast of the Dormition of Our Lady. On September 15, Kyr Ivan eparch of Mukachevo, made a pilgrimage there with six priests and a second time on November 5, 1989, with Kyr Ivan (Margitych) and 16 priests. In December, the eparch of Mukachevo could meet the special Apostolic Nuncio, Archbishop Francesco Colasunno, in Budapest. He concelebrated also with Kyr Szilard of Hajdudorog at the main Greek Catholic parish in Budapest (Rozsak Ter). Kyr Szilard and four priests from the seminary paid a visit to the eparchy of Mukachevo in early 1990. Most of the churches of the eparchy are still in the hands of the Russian Orthodox. Priests and faithful are looking forward to seeing them returned to their legal proprietors.¹⁸

In closing this part on Carpatho-Ukraine, it also should be mentioned that Kyr Ivan Smedy recommended his priests not to commemorate the Major Archbishop of L'viv under the pretext that the metropolity of Halych consists only of the archeparchy of

17. Kyr Konstantyn is mentioned only in the autobiography of Kyr Ivan (Margitych), present auxiliary of Mukachevo [in German]: *Informatisdienst Osteuropaisches Christentum* 2/nos. 12-13 (1990) 23. His name is absent from D. Blazejowskyj, *op cit.* 334.

18. The matter regarding the renewed relations between Mukachevo and Hajdudorog were collected from the *Diocese of Van Nuys Newsletter* 8/2 (Lent 1990) 5-7, where it is said that informations are translated and adapted from the Hungarian Catholic paper *Uj Ember* and from two pastoral letters of Kyr Szilard Keresztes.

L'viv and the eparchies of Peremyshl and Ivano-Frankivsk'.¹⁹ We return now again to *Western Ukraine* or those territories where the so-called "Synod of L'viv" (1946), according to the will of those in power, had abolished the Union of Berestya, i. e. the communion with the Church of Rome. Statements of high civil and ecclesiastical orthodox leaders had tried, throughout the decades, to convince the world that the issue of "Uniatism" was settled for good, that the people had accepted the rule of the Russian Orthodox Church and that a Ukrainian Church in communion with Rome was but a dream of some Ukrainian fanatic clergymen living in exile! But on the eve of the Millennium of the Baptism of the Kyevan Rus', thousands of petitions of Ukrainian communities and dozens of applications of the Committee for the defence of the Ukrainian Catholic Church addressed to the *Praesidium* of the Supreme Soviet in Moscow proved of the will of the Ukrainian Catholics to leave the religious underground after 42 years and to strive for a legal existence in their native country. On June 3, 1988, the famous Russian scholar and holder of the Nobel prize, Andrey Sakharov, publicly asked the Russian Orthodox Church to repair the injustice done to the Uniates by rendering them their autonomy according to those principles the Orthodox Church wishes to be applied in its regard.²⁰

The State authorities as well as the Russian Orthodox Church were somehow perplexed. It was not enough to admit that there were but "a handful of Uniates" in Ukraine. Tens of thousands of faithful began to take part in the services celebrated in the open air. A delegation of the Ukrainian Catholics met the delegation of the Roman Apostolic See for the Millennium celebrations in Moscow on June 10, 1988, which was headed by Cardinal Casaroli, Vatican Secretary of State. On October 25, 1988, a delegation of five bishops and eight priests was received in the office of the deputy for the religious questions with the Council of Ministers of the USSR to discuss the situation of their church and the issue of legislation with the collaborators of Constantine Kharchev. A memorandum was submitted giving all the necessary details. One month later, on November 17, 1988, Bishop Kyr Pavlo (Vasylyk), two priests and the president of the Committee for the Defence of the Ukrainian Catholic Church, Mr. Ivan Hel, were present at an encounter of members of the Soviet government and United States parliamentarians. The American guests promised to support the Ukrainian cause. The following day, the Ukrainian delegation was received in the embassy of Austria. Of course, those opposed to any change of the *status quo*, did not remain inactive. There was a new campaign of diffamation in the press-

19. See *Informationsdienst Osteuropäisches Christentum* 2/nos. 12-13 (1990) 23. From the legal point of view, the eparch is right, as there is no document of the Holy Roman see regarding Mukachevo as part of the metropolity of Halych. The same martyrdom of the last 45 years, however, has created with the majority of the priests and other faithful a feeling of union and the desire to stay and remain together within the metropolity of Halych, or, more precisely, within the Ukrainian Catholic Patriarchate of Kyiv and Halych (*ibid.*).

20. See "Vers la législation de l' Eglise Catholique d'Ukraine": *Le Lien: Revue du Patriarcat Grec-Melkite-Catholique* 55/3 (1990) 45.

and the radio and anti-catholic agitation organized by Russian Orthodox priests in certain villages. Ukrainian Catholic churches which, though closed, were intact, were burnt down or transformed into stores but the villagers were not longer willed to tolerate such measures.

Many spectacular events happened in course of 1989. Ukrainian Catholic hierarchs, as Kyr Maksym (Hermaniuk), Metropolitan of Winnipeg, and Kyr Isidore (Borecky), eparch of Toronto, Canada, paid visits to their country of origin. On his return, Kyr Maksym reported that the majority of the "clandestine" bishops had left underground and met for a conference in L'viv on August 15 under the chairmanship of the ruling protohierarch²¹ of the metropol of Halych, Kyr Volodymyr (Sterniuk) to settle the canonical order in the eparchies. Secretary of the conference was Kyr Ivan (Margitych).

Who are the hierarchs to rule the Ukrainian Catholic Church in the time of its rebirth? We judge it necessary to give some details as far as they are accessible.

1. *Major Archiepiscopate of L'viv, Metropol of Halych:*

a) His Beatitude Kyr Ivan Myroslav (card. Lubachivsky), Rome.

b) Local Representative of the Major Archbishop (since 1972): Metropolitan Kyr Volodymyr (Sterniuk), born in 1907, ordained priest in 1931, ordained bishop in 1964 by Archbishop Kyr Vasyl (Velychkovs'kyj) with the episcopal title of Permyshl and jurisdic-

tion for the whole territory of the USSR.

c) *Auxiliary bishops:*

(1) Kyr Fylymon (Kurchaba), born in 1913, like Kyr Volodymyr a member of the Redemptorists, received presbyteral ordination in 1937 by Kyr Nykola (Charnets'kyj). After the death of Kyr Petro (Kozak), who passed away at Zymua Voda in 1984, Kyr Fylymon was ordained (titular) bishop of Luck. As auxiliary to Kyr Volodymyr he is mainly in charge of the parishes in L'viv and the communities of religious.

(2) Kyr Julijan (Voronovs'kyj), born in 1936, became a member of the Order of St. Theodore of Studion [Studite] in 1959 and was professed in 1964. Kyr Vasyl (Velychkovs'kyj) ordained him priest in 1968; in 1982 he was made formally the archimandrite of the lavra of Univ, and in 1986, Metropolitan Kyr Volodymyr ordained him bishop as (titular) bishop of Peremyshl. He is mainly in charge of the parishes belonging to the eparchy of Peremyshl which had come under Soviet rule at the end of world war II.

(3) Kyr Mykhajlo (Sabryha), born in 1940, is perhaps the last bishop who left the underground. As a Redemptorist, he was ordained priest in 1974 by Metropolitan Kyr Volodymyr in a priest's apartment. In 1986, he received episcopal ordination and was given charge of the region of Ternopil. His family learnt that he had become a religious, a priest and a bishop only in early 1990.²²

21. The metropolitan of Halych is the major archbishop, Kyr Ivan-Myroslav (card. Lubachivsky) who, because of political circumstances, continues to reside in Rome.

22. The only source is his autobiography [in German] published by *Informationsdienst Osteuropäisches Christentum* 2/nos. 12-13 (1990) 24f. -We do not find Kyr Mykhajlo mentioned in D. Blazejowskyj, *op. cit.* 317.

2. Eparchy of Ivano-Frankivsk

a) Ordinary: Kyr Sofron (Dmyterko), born in 1917, entered the Basilian Order and was ordained priest in Prague by the then bishop of Hajdudorog, Kyr Miklós (Dudás), in 1942. After the deportation of the eparch, Kyr Hryhorij, and his auxiliary, Kyr Ivan, Frs. Semen Lukach²³ and Ivan Sleziuk²⁴ were secretly ordained bishops. Kyr Ivan ordained Fr. Sofron on November 30, 1968 as coadjutor with the right of succession.

In 1977 Kyr Sofron ordained an auxiliary in the person of Fr Jakym Jaroslav Tymchuk, born in 1919, professed in 1942 and priest since 1943. He was a Basilian like Kyr Sofron himself is. He died on December 12, 1988.²⁵ Kyr Sofron was arrested in 1974 and sentenced according to, para 187, 1: the police had found with him drafts for sermons. He had to spend three years in a penal camp. During that time, Kyr Josafat (Fedoryk), also a member of the Basilian order, who had received episcopal ordination by Kyr Oleksander (Khiria) of Mukachevo in Karaganda, came to Ivano-Frankivsk as administrator and auxiliary. Born in 1897, Kyr Josafat was professed in 1926 and ordained priest in 1928. He died at Stryj on December 28, 1979.²⁶

b) Auxiliary bishops:

(1) Kyr Pavlo (Vasylyk), born in 1926 in Boryslavka in the eparchy of Peremyshl. His family was expelled by the Poles after World War II to Soviet Ukraine and settled in the region of Ternopil, while he began to live at L'viv. He received presbyteral ordination at L'viv on November 18, 1956 by Kyr Nykola (Charnets'kyj). Thereupon he asked the administrator of the eparchy of Peremyshl, very Rev. Mykola Hrytysiak, for excardination to be admitted in the eparchy of Ivano-Frankivsk. In 1974, after having endured imprisonments and persecutions, he met Kyr Josafat (Fedoryk) in L'viv who informed him that he was appointed bishop; according to Kyr Josafat, this was at the will of the late Kyr Ivan (Seleziuk). The episcopal ordination took place in the village of Vikhyvytsy in the region of L'viv, Kyr Josafat being the ordaining prelate. As Kyr Sofron was imprisoned and it was only known that he had been administrator of the eparchy, he was appointed Eparch of Ivano-Frankivsk. Now the issue is settled in this way that Kyr Sofron is the ruling eparch, while Kyr Pavlo is his auxiliary and coadjutor with the right of succession. Kyr Pavlo has played a leading part in the recent development making the Greek Catholic Church in

23. He is not mentioned on D. Blazejowskyj, *op. cit.* 323. We rely on "Interview mit Bischof Sofron Dmyterko von Iwano-Frankiwsk" (given during the "Katholikentag" 1990 in Berlin): *Informationsdienst Osteuropäisches Christentum* 2/nos. 10-11 (1990) 14.

24. According to Kyr Sofron (*ibid.* 14), Kyr Ivan (Sleziuk) was ordained bishop by Kyr Hryhorij, (Stanyslaviv) D. Blazejowskyj, *op. cit.* 323, says that he was ordained bishop by Kyr Ivan (Ljatsyshevskyj) and ruled the eparchy from 1957 to 1973.

25. Cf. D. Blazejowskyj, *op. cit.* 323.

26. Cf. *Ibid.* 323; see also "Ein Interview mit Bischof Sofron Dmyterko von Iwano-Frankiwsk": *art. cit.* 14.

the region of Ivano-Frankivsk again the predominant denomination.²⁷

(2) Kyr Iryney (Bilyk), born on January 2, 1950 at Kniazhpil in the region of L'viv, entered the Basilian Order in 1967 where he was professed in 1978, one day before his presbyteral ordination by Kyr Sofron which took place on October 14. A specialist in cosmic physiology, he was doing research work for the Soviet Academy of Sciences. In his free time, he served the faithful. On August 15, 1989, he was secretly ordained bishop by Kyr Sofron of Ivano-Frankivsk, Kyr Ivan of Mukachevo and the auxiliary Kyr Ivan (Margitych) of Mukachevo. As auxiliary of Ivano-Frankivsk, Kyr Iryney is charged with building up catholic media and the preparatory work for the establishment of a seminary. About 400 men of different age have expressed their desire to serve the Church as priests. Also the education of catechists and teachers of religion is within the scope of activities of Kyr Iryney as well as the additional formation of those former orthodox Priests who have embraced the Catholic faith. The number of former orthodox parishes which have recently become again catholic surpasses the number of the priests working in the eparchy. This is why Kyr Iryney fulfills also the obligations of a parish priest in a few of them.²⁸

October 29, 1989, will certainly enter into history. On that day, the second largest parish of L'viv, the church of the Transfiguration where the leader of the disunion, Dr. Kostelnyk, worked, publicly adhered to the Ukrainian Catholic Church. One of the priests attached to this church, Fr. Yaroslav Chukhny, announced his and the parishioners' decision (with the exception of a handful) to join the Ukrainian Catholic Church. One senior priest in the parish objected vehemently to this initiative, but was unable to muster enough support among parishioners to regain control of the church. Fr. Yaroslav and the parish were officially received by Metropolitan Kyr Volodymyr who assigned Fr. Yaroslav formally as pastor of the Church of the Transfiguration.²⁹

The return of this historic church under Ukrainian Catholic jurisdiction has been the starting-point of the return of several hundreds of churches during the past few months including the cathedrals of Ivano-Frankivsk and of L'viv.

On December 1, 1989, the Soviet leader Mikhail Gorbachev³⁰ and his wife Raissa were received by Pope John Paul II. At the same time, *Novosti*, the Soviet Press Agency, quoted a statement of Mr. Mykola Kolesnyk, chairman of the Council of

27. Cf. *Informationsdienst Osteuropäisches Christentum* 2/nos. 12-13 (1990) 16-20.

28. Cf. D. Blazejowskyj, *op. cit.* 324. See also his autobiography [in German]: *Informationsdienst Osteuropäisches Christentum* 2/nos. 12-13 (1990) 25f.

29. See *Diocese of Van Nuys Newsletter* 8/2 (Lent 1990) 9f. ["Ukrainian parishes revert to Catholic Church"] and 11 [Ukrainian Catholics regain Historic Church in L'viv"].

30. Mr. Gorbachev is a new type of Soviet leader. In a conversation with journalists during a previous journey to France he frankly admitted to hail from a christian family and to have been baptized as a child as well as his wife, and he added: "This is quite natural, isn't it?" [This must have happened at a time of violent persecution of Christianity in the Soviet Union!- J. M.].

Religious Affairs for Ukraine, that Ukrainian Catholics have been now granted the right officially to register their congregations (which so far had been denied to them). Major Archbishop Kyr Ivan-Myroslav as well as his representative, Metropolitan Kyr Volodymyr, welcomed this decision as a happy event for Ukrainian Catholics throughout the world. "We consider this the first step in continued normalization of the life of our church in Ukraine", the Major Archbishop said.³¹ Indeed, so far only the individual parishes are recognised, not the Ukrainian Catholic Church as such.

The taking-over of churches by the Ukrainian Catholics who are considering themselves as the legal proprietors, caused vehement polemics on the part of the Russian Orthodox Church. The Ukrainian Catholics were accused of violence and robbery. Other Orthodox autocephalous churches solidarized themselves with the patriarchate of Moscow. The then orthodox archbishop of Ivano-Frankivsk, Makary (Svistun), started a hunger-strike, as he lost all the churches and faithful. Now in the region of Ivano-Frankivsk only one Russian-speaking parish remained; there are still about 100 orthodox parishes both under the jurisdiction of the Ukrainian autonomous Orthodox Church (i. e. the Ukrainian Exarchate of the Moscow Patriarchate) and of the revived Ukrainian Autocephalous Orthodox Church lead by the former retired eparch of Zhitomir Ioan (Bodnarchuk).³² After separating himself from the

Moscow patriarchate and having refused to appear before the Holy Synod, he was excommunicated by Metropolitan Filaret (Denisenko), Exarch of the Moscow Patriarch in Ukraine (Kyev).

On January 14, 1990, the issue of the legalization of the Ukrainian Catholic Church was discussed by representatives of the Roman Apostolic See and the Moscow Patriarchate at the Danilov Monastery in Moscow. A delegation of the Ukrainian Catholic Church also took part in this meeting. The Roman delegation was headed by John Cardinal Willebrands; he was accompanied by Archbishop Edward Cassidy, his successor as president of the Pontifical Council for the Promotion of Christian Unity, Archbishop Kyr Myroslav (Marusyn), secretary, Oriental Congregation Bishop Pierre Duprey W. F., secretary, Christian Unity Council, and Msgr. Salvatore Scribano of the same dicastery. The following hierarchs represented the Russian Orthodox Church: Metropolitan Filaret (Denisenko) of Kyev, Patriarchal Exarch for Ukraine, Metropolitan Iuvenaly (Poyarkov) of Krutitsi and Kolomna (Moscow), Metropolitan Ireney of L'viv and Archbishop Kiril (Gundiayev) of Smolensk, head of the patriarchal department of external affairs. As Kyr Volodymyr was unable to attend, he named his auxiliary, Kyr Fylymon (Kurchaba) head of the delegation of the Ukrainian Catholic Church. The other members were Kyr Sofron of Ivano-Frankivsk and his coadjutor, Kyr Pavlo, the auxiliary of Mukachevo, Kyr Ivan (Margitych)

31. Quoted from *Diocese of Van Nuys Newsletter* 8/2 (Lent 1990) 10.

32. He accepted to lead this church and was recognised by its hierarchical head, Metropolitan Mstyslav (Skrypnyk) residing at South Bound Brook, New Jersey, U. S. A. In the meantime, a church assembly of the Ukrainian Autocephalous Orthodox Church in Ukraine elected Metropolitan Mstyslav "Patriarch of Kyev and All-Ukraine". More details in *Irenikon* 63 (1990) 297f.

the auxiliary of L'viv, Kyr Julijan, the president of the Committee for the Defense of the Ukrainian Catholic Church, Mr. Ivan Hel, Frs. Hryhory Simkhailo, Volodymyr Vityshyn and Mykhailo Vashko. At a subsequent meeting in Kyev in March, where the Vatican was represented by Kyr Myroslav (Marusyn) and Metropolitan Kyr Stephen (Sulyk) of Philadelphia (U. S. A.), the Ukrainian Catholic Church was represented by Metropolitan Kyr Volodymyr of L'viv and Kyr Sofron of Ivano-Frankivsk. Although this encounter did not bring any results and Kyr Volodymyr saw himself obliged to leave the session realizing that the Russian Orthodox were not prepared to accept the voidness of the pseudo-synod of L'viv (1946), a historic event is to be noted: Kyr Myroslav (Marusyn), aged 65, who had to leave his native country as a seminarian, celebrated for the first time at L'viv, and for the Ukrainian Catholics of this city it was certainly grand to see their archpastors celebrate together with their two countrymen living in Rome and America, at the Church of the Transfiguration.

Another major event took place at the end of June 1990 in Rome. At the invitation of Pope John Paul II, all the Ukrainian hierarchs of Ukraine and of the diaspora were invited to an encounter in Rome. This meeting has a major importance by the fact that the hierarchy in Ukraine which never has been mentioned so far in the *Annuario Pontificio* was in this way canonically recognised by the highest authority of the Catholic Church on a universal level. On June 24, 1990, all the hierarchs concelebrated a solemn pontifical liturgy, the main celebrant being the Major Archbishop, at the

Roman procathedral Santa Sofia, Via Boccea. The deliberations began on the following day in the Vatican. After having greeted each bishop individually, the Roman Pontiff addressed the assembly. The conference was presided over by Agostino cardinal Casaroli, Secretary of State, and Major Archbishop, Kyr Ivan-Myroslav (card. Lubachivsky). With the blessing of the Holy Father, the meeting was followed by a synod of the Ukrainian hierarchy. In a general audience, John Paul II stressed not only the right of religious liberty, but also the obligations of his office to strive for ecumenical unity according to the norms established by Vatican II; the individual churches in communion with Rome may not be excluded from it.³³ The Pope's special envoy, Archbishop Francesco Colasuonno, met the hierarchs twice to get the necessary informations for his deliberations with Soviet authorities.

August 19, 1990, was for Ukrainian Catholics throughout the world, but especially in Western Ukraine, a day of great joy and satisfaction. At last, St. George's Metropolitan Cathedral together with the metropolitan residence and all other buildings belonging to the cathedral returned to the Ukrainian Catholic Church. Since 1946, the cathedral was used by the Russian Orthodox. When the Municipal Council of L'viv had decided to return the cathedral and the adjacent buildings in April, the Patriarchate of Moscow ignored it simply; then the municipal authorities called upon the Orthodox to give up the cathedral till August 4. but again the term had to be prolonged till August 11. On August 12, during a prayer service held at the cathedral, 300000 Ukrainian

33. The text of the Pope's allocution to the Ukrainian bishops was published in *L'Osservatore Romano* of June 25/26, 1990, as well as in the weeklies in different languages. See also *Irenikon* 63 (1990) 246-252.

Catholics symbolically declared this sanctuary where the Servant of God Andrew Sheptytskyi had given leadership to the Ukrainian Church and people throughout 44 years as metropolitan, and from which the confessor of faith, Kyr Josyf (Slipyi), was taken on the way of sufferings, as a Catholic place of worship. The official restitution took place on August 16. Kyr Myroslav-Ivan expressed his joy about this important event. Praising the intervention of the Pope, he mentioned that, not long ago, an orthodox bishop of L'viv shouted to the Ukrainian Catholics: "We shall drive you away like dogs!" Now this bishop must leave Lviv himself. At the same time, the Major Archbishop informed the press that about 1400 churches have been so far returned to the Ukrainian Catholic Church. He asked the authorities to render further churches, because in 1946 more than 4000 buildings belonging to the Church had been seized by the authorities. Responding to the protests raised by the new Russian Orthodox Patriarch of Moscow, Aleksy II, who addressed himself to President Mikhail Gorbachev as well as to the Vatican envoy to the USSR, Archbishop Colasuonno-pretending the Ukrainian Catholics had taken St. George's cathedral violently (which evidently was not correct), Kyr Myroslav-Ivan appealed once again to the Russian Orthodox Church to begin a living together with the Ukrainian Catholics, based on peace and justice.³⁴

The Major Archbishop informed the pressmen also that he would

return to L'viv only when the Ukrainian Catholic Church would be fully legalized as a Church, i. e. as a juridical person. Until then he would reside at his Roman court, Piazza Madona dei Monti.

7. Yugoslavia

All the Catholics of Yugoslavia who follow the Byzantine rite, are united in the eparchy of Krizhevtsy; they are of different ethnic origin; there are Croats of the Zhumberak region, Macedonians in the South, Ruthenians immigrated from Subcarpathia at the time of Empress Maria-Theresia of Austria at about 1750 and Ukrainians immigrated at about 1900. Further, there are two small settlements of Romanians. The largest group of faithful is that of the Ruthenians.

Despite certain difficulties after World War II, when a communist régime came to power in Yugoslavia, this eparchy could continue and develop its existence. As the clergy follows the eastern discipline and is, therefore, not bound by the Latin law of celibacy, there is a good number of clerical vocations. The eparchy of Krizhevtsy is even in a position to "lend" some of his priests to the Ukrainian Apostolic Exarchates of Germany and of Great Britain.

Conclusion

This survey does not pretend to give every detail of the events that happened in Eastern Europe during the past months. We have seen how

34. See the reports of the German Catholic News Agency (KNA) published in *Deutsche Tagespost* of August 4, August 21, and August 28. Cf. also KNA-Oekumenische Information of August 22, 1990, p.3, KNA-Aktueller Dienst Ausland no. 196 of August 23, 1990 and no. 197 of August 24, 1990. Further details are given in *Irenikon* 63 (1990) 295f. It is to be noted that about 350 former Russian Orthodox priests have joined the Ukrainian Catholic Church. There are now also 416 seminarians (*Ibid.* 295).

The Ecumenical Theology of Nikos A Nissiotis

Professor Nikos A Nissiotis, a greek orthodox lay theologian was born in Athens in 1924. He studied both in Athens and Basel.

Back-Ground and influencing Forces

Nissiotis was born in a very strict orthodox family. His father was an orthodox priest whose active ecclesial life influenced him very much. Thus, from the very childhood he was firmly rooted in his Greek orthodox ecclesial tradition. The strong commitment to his church tradition is very much clear from his literary production. After his studies in Basel he became well known in theological circles including Roman Catholics, Protestants and the Russian Orthodox.

He was well known in almost all the ecumenical conferences and meetings all over Europe. He always appreciated the Roman Catholic and Protestant ecclesial positions. He was elected in 1948 for a triennium as vice-president of the Christian Youth (WCC). From 1958 to 1966 he was associate Director of the Ecumenical institute, Bossey. He was an observer at Vatican II as a permanent representative of the WCC. He also represented WCC at Rhodes Conferences from 1961-1964. In 1966 he was appointed as extraordinary professor of philosophy of Religion at the university of Athens. From 1967 to 1972 he served as Associate General Secretary to WCC. He served as a member of the Joint Working Group between the Roman Catholic Church

Providence has brought about developments which nobody (from a purely human point of view) could expect. We can understand a certain bitterness with our Orthodox brethren who may have difficulties to understand this development: they see in the rebirth of the "uniate" churches an aggression, the danger of an "offensive" of the relegalized churches against Orthodoxy, "proselytism",

"an element of division" (Metropolitan Bartholomaios of Chalcedon, Ecumenical Patriarchate). It is no good style to declare that now the ecumenical dialogue between Rome and World Orthodoxy is in danger. On the contrary, ecumenical dialogue can develop more freely, as there are no more eastern catholic churches suppressed and humiliated also by Christian brethren.

John Madey

and the WCC from its inception in 1965 till he left the staff in 1974. Afterwards he settled permanently in Athens as full time professor at the university of Athens. From 1975 to 1983 he was the moderator of the WCC Faith and Order Commission. He chaired the Lima, Peru Conference in 1982 which produced the 'Baptism, Eucharist, Ministry' Document. Prof. Nissiotis died in a car accident near Athens on 17th August 1986.¹

A Prolific Writer

Prof. Nissiotis was a creative and eminent Orthodox theologian. He was also a well known ecclesialogist and ecumenist. He was actually a bridge-builder between the Eastern and Western traditions. He made a significant contribution to ecclesiology and ecumenism. His area of specialization was systematic theology and philosophy of religion. His most important works are: *Existentialism and Christian Faith* (1956); *Prolegomena to Theological Epistemology: The Incomprehensibility of God and the Possibility of Knowing God* (1965); *Philosophy of Religion and Philosophical Theology* (1965) and *Der Ostkirche im Ökumenischen Dialog* (1968). Besides his numerous books, he has produced more than hundred profound theological articles on ecclesiology and ecumenism. His erudition, sharp mindedness, thought provoking thinking pattern, irenic spirit, theological depth, commitment to the Church, faithfulness to Christian life etc., are quite clear from his numerous theological contributions. His theology of Trinity, Holy Spirit, man, Church, ministry, worship etc., are enriching to all irrespective of Church denominations. He gave theological breadth to the term 'Orthodox' by including

in it all who earnestly try to share the faith and life of the One undivided Church.

Nissiotis has exerted a wide and growing influence on the modern world by his leading participation in ecumenical activities. He has his own unique vision on ecumenism and has contributed solidly to the ecumenical literature. He is one of the greatest proponents of an 'ecumenism centred on the World Council of Churches.' For the same reason, he often remains a great critic of the Roman Catholic ecumenical positions. He became well known in the ecumenical circles by criticizing the 'ecumenicity' of the Second Vatican Council. By his sober and serious theological production he earnestly tries to uphold the authenticity of the Orthodox ecclesial traditions and the undivided character of the Orthodox Church.

'Nissiotis' theological thinking is deeply imbedded in the biblical and Eastern patristic basis. He always thinks 'historically' and 'logically'. He was not a mere 'intellectual theologian', but a profound believer of the Church of God. His theological language is often influenced by the Platonic philosophy and the Greek Orthodox ecclesial tradition. His continuous stress on anthropology and pneumatology reveals the nature of the Church as a communion. The universal Church is a communion of different Churches. The pneumatological Christ remains always the principle of communion. Ultimately, for him the universal Church is a communion of the whole East and West. Though he was uncompromising in his theological approaches during his early period, towards the end of his life we can note a conspicuous

1. For details, Cf. P. A. Crow (Jr.), "Orthodoxy, Friendship and Nikos", *Mid-stream* 26 (1987), 1.

evolution in his thinking which enabled him to accept the 'ecclesiality' of the other Churches, especially that of the Roman Catholics. He sees the division between the East and the West mainly on the basis of the different notions of the Holy Spirit and he hopes that an authentic understanding of the Spirit may lead the Churches to a perfect communion. In this article we consider only his ecumenical Theology.

What is Ecumenism ?

The expression 'ecumenical dialogue' is often used to denote various kinds of Church contacts and common action among Christians belonging to different traditions.² Nissiotis points out that in using the term 'ecumenical' we are referring to that which helps to describe everything that relates to the whole task of the entire Church to bring the Gospel to the whole world. He tries to give a theological analysis to the nature of ecumenical dialogues. For him it is more a theological approach to the general mode of existence of different Churches than a collection of various principles. He gives the central place to faith which is in itself communal in nature.

The term 'ecumenism' denotes the decision, the existence, and the action of the Churches linked together in one organization for the sake of their collaboration in view of their service in common to the word. Therefore, this term also expresses the presence and the *diakonia* of the Churches in their area of ideological struggles with the intention of helping

people to solve their problems. We speak, therefore, of 'ecumenism' in the sense that there is a kind of general mode of existence of Christians and Churches that think and act together, regardless of their confessional differences, on the basis of Christian faith. This faith is, by its nature, communal, and unifying them in a new fellowship.³

There are different types and kinds of ecumenical movements. But this does not in any way mean that there are different ecumenisms. They are simply different modes of existence and action, with their origin being grounded on the same biblical pattern. They serve the same purpose. According to him to be a Christian means to exist and to act ecumenically. It means to promote a continuous process of unification of the Church which is but one in its deepest nature. "It means to work for a continuous renewal of her life and to collaborate with Christians of other Church traditions in serving the world in all of its struggles to restore justice and freedom, maintaining peace and help to foster authentic progress through culture and science".⁴

The search for unity and the renewal of the Church are the key ideas in the ecumenical thinking of Nissiotis. An affirmation of the wholeness of the Gospel comprising the goodness of salvation for all human beings is absolutely necessary for this. Again, an emphasis on the need of the Churches to renew their lives and commitment by growing together within one fellowship is inevitable. If we follow these principles they will

2. Nikos A. Nissiotis, "Types and Problems of Ecumenical Dialogue", *Ecumenical Review* 18 (1966), 39. (All the following books and articles are of Nissiotis, unless otherwise mentioned.)
3. "Visions of the Future of Ecumenism", *Greek Orthodox Theological Review* 26 (1981), 282.
4. "Visions of the Future...", 283

naturally lead to the building up of a just and sustainable society.⁵ To establish the authentic nature of the one ecclesial community is the ultimate aim of the ecumenical activities. So there is only one ecumenism, and the plurality of dialogues, meetings and conferences do not lead to a plurality of ecumenism by its pluralistic forms points to and serves the one ecumenical movement. This one ecumenism is due to the oneness of the Gospel.

This oneness is the necessary outcome and consistent implication of the fact that all of the different forms of ecumenism try to conform with the essence of the Christian Gospel which cannot be but one, and for the one world created by the one God who wants all men to share in the one Body of Christ by the one Spirit. Ecumenism in its many forms cannot but be one as one ecumenical movement because of its origin, its function and its purpose is the objective reality of the Church's oneness. Further, it operates as one God-given fellowship of faith to Him who is one, and it tries to fulfill God's mandate to become one and thus share in His renewing operation of the Spirit of all things in His one creation.⁶

When Nissiotis speaks of ecumenical activity, he does not primarily mean the reunion of Churches, either on a doctrinal basis or on one of a common moral and social activism. Rather, he means the one fellowship

of Churches in East and West meeting each other with the aim of their spiritual growth.⁷ Authentic ecumenism leads us to the one communion of the Church of God. It is by these authentic ecumenical activities that we understand the Church as the Body of Christ. This Body of Christ is constituted of the liturgical and sacramental life on the Eucharist, because of the presence and activity of the Holy Spirit.

Nissiotis says that this oneness of the Church is because of the one faith and one baptism and one Spirit. It is this oneness which we must realize in our ecumenical activities. It is true that unity is a gift of the Spirit; but at the same time it is a reality and a goal which the faithful must strive to achieve so as to grow into maturity in the Body of Christ. He says that the unity of the Church thus realized is full union and communion.⁸

Basic Ecumenical Principles

We are living in an ecumenical era. Since there are different types of ecumenical activities and various Church confessions, it is difficult to bring out exactly the ecumenical principles. Nissiotis himself groups the ecumenical dialogues into three: first, the ecumenical dialogue actualized by the world renewal movements; second, ecumenical dialogue as negotiations for Church union; third, ecumenical dialogues for the promotion of the fellowship of Churches.⁹ All these together make ecumenism at this time a complicated affair.

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5. "Orthodox Principles of an Ecumenically Oriented Theology", in J. D. Constantelos, *Orthodox Theology and Diakonia* (Massachusetts: 1981), 333.
 6. "Visions of the Future...", 283.
 7. "Orthodoxy and the West: A Response", *Greek Orthodox Theological Review* 17 (1972), 132.
 8. "Orthodox Principles...", 40.
 9. "Types and Problems...", 40.

The difficulty with our reality, that is 'ecumenism' is that it is, in itself, an extremely diversified object, which causes an extremely diversified experience. At the same time, it cannot be regarded as a pure, objective reality because it can always be perceived only through very strong, subjective presuppositions of a profound existential nature, exercising a direct influence on the way that each subject shares in this objective reality. Religious traditions and customs, dogmatic positions and beliefs, confessional adherence, and cultural background affect directly the way in which we experience ecumenism as an objective reality.¹⁰

But Nissiotis says that ecumenism should be guided by certain principles. He says that all dialogues are based on two fundamental principles: first, the freedom to exchange views and the freedom to act and pray together; second, the strong conviction that the negotiations for restoring unity between the Churches must be preceded by action and prayer in common.¹¹

Nissiotis further observes that ecumenism makes sense only as a movement in the life of the Church. He qualifies it as a common sharing of experience in the attempt to grow as Christians of different traditions and thus to become responsible members of the Church. The inspiring force of this activity is the vision of the one, holy, catholic and apostolic Church. He says that dialogue gives

fruit when it comes from the heart of persons involved, and when done for the love of the Church. Ecumenical movements are necessary and legitimate expressions of the heart and mind of those who want to serve in a new spirit the oneness of the Church in its universal dimension.¹² The most fundamental and the only guiding principle is the love to maintain the authentic faith, and, thereby, the unity of the Church. This means that biased views and rigid mentality have no place at all in ecumenical activity. "There is only one necessary 'extremism' which should guide this dialogue, namely that of continuous love, devotion and service to the one, holy, catholic, and apostolic *ecclesia* the historic Church as a concrete reality in the world."¹³ It is thus clear that ecumenical activity is a combined effort and research to find out the real truth. Hence it is a painful process which may involve self-criticism and self-humiliation. He remarks that if we move forward basing ourselves on these principles, every dialogue will become another step forward and towards a full union between the historic Churches.

The Churches must share, shape and reshape their own ecumenism together, searching to perfect it by growing in mutual understanding and respect. One does not become ecumenical only through one's own background and through one's principles alone. It is, perhaps, of the nature of the gift of God that one depends upon the help of their traditions in

10. "Visions of the Future...", 280.

11. "Types and Problems...", 41.

12. "Types and Problems...". 41; Cf. also "Conversion and the Church", *Ecumenical Review* 19 (1967), 266-267.

13. "Types and Problems...", 44; Cf. also "Orthodoxy in the Ecumenical Movement", *Unitas* 20 (1968), 194-208.

order to become ecumenical and one grows in ecumenicity only together.¹⁴

Ecumenism is not an artificial creation of unity. It is not an attempt to create something new. But it is an attempt to find out and to restore the original unity of the Church by the co-operation of all the Churches. This research to find out the fundamental unity does not in any way involve the denial of polyformity or plurality. Unity is not uniformity. On the contrary, organic and fundamental unity consists of the plurality of traditions and Churches. It is this unity that ecumenical activities search for. This unity in diversity is clearly manifested by the work of the Holy Spirit. Thus the Spirit of God is the guiding principle in ecumenical actions. As Nissiotis remarks:

Ecumenism has an impossible task if consistent conclusions are drawn up from a basis which is not fully pneumatological and if the Spirit is not mentioned as the Paraclete of truth and founder of the historical Church. It then runs the risk of becoming human and vicariously, in the name of Christ, hierarchized ...and prevents a broad vision of the gathered people of God, where all personal distinctions are due to the whole of the Body of Christ, the Church as a whole, and not to divine rights and pipeline successions.¹⁵

Nissiotis says that this love and devotion to the Church and the presence of the Spirit of God make it clear that ecumenism is a process

and not a static phenomenon. It is not a well defined and unchangeable reality. It is rather a creative force which is in process. Thus, it is an existential, dynamic and eschatological reality. He emphatically says that the theology of the communion of Churches is an ecumenical theology and we have to adopt all these approaches in ecclesiology. As he says an existential approach to ecumenism is inevitable.

Ecumenism covers and expresses the basic existential approach to the Gospel message at all times and in all places. It cannot be bound by a system or by an inflexible, authoritarian, and self-centred organization. It cannot be exhausted by a set of fixed principles demanding easy obedience and conformity, either. It is, by its nature, a perpetual and diversified movement ranging from the response to God's calling to be one, to the efforts to serve in all situations in the world which seek moral or material support to face urgent situations of injustice, exploitation, and multifarious discrimination as incompatible phenomena with the Gospel.¹⁶

The World Council of Churches and the Dynamic Ecumenism

The World Council of Churches (WCC) represents the central focus of Church ecumenism, as well as independent ecumenical efforts of different kinds. Nissiotis says that the WCC does not monopolize ecumenism,

14. "Types and Problems...", 54.

15. "Orthodox Reflections on the Decree on Ecumenism", *Journal of Ecumenical Studies* 3 (1966), 338.

16. "Visions of the Future...", 282.

but it enacts and manifests the one and the main essence of ecumenism. Its principles are not entirely identical with any particular Church tradition. The WCC is not a centralized organization, but a fellowship of Churches. "The WCC is no one's property and privilege. It belongs to the one ecumenical movement as it is continuously and progressively shaped by the member Churches of which it is composed".¹⁷

Nissiotis strongly affirms that, membership in the WCC is very important in order to know that the Church is a fellowship of Churches. He sees this membership as an example of the dynamic aspect of ecumenism. He points to the WCC as the only occasion for meeting together of different sister Churches. The WCC shows that we are working not simply for complementarity but for real unity. This unity tries to reveal our common belonging to the one root of the universal Church. Thus, Nissiotis insists on membership in the WCC. He says that the WCC does not depend on any kind of return to the juridical order of one particular local Church.

The Orthodox will support the idea that the fellowship of Churches has a particular significance for their lives as autocephalous Churches in their home countries if this question is put in the right way. The life of the WCC reveals for all Churches, through the presence of the Orthodox, precisely the characteristics of the one unbroken Church throughout the centuries. The main ecclesiological significance here is precisely that no local Church and no particular Church or confession which starts as independent

existence after the tenth or sixteenth century or even later can isolate itself as an institution apart and see itself as a new Church. The WCC reminds all the Churches that they are part of the one, holy, catholic and apostolic Church... The WCC has no churchly being in itself but it points to the one Church, towards which we strive and is a manifestation of the pre-existing reality of the one Church which it expresses.¹⁸

The Orthodox firmly believe that the principles of the WCC are codified in such a way that all the Churches can fully participate in them. The WCC gives priority to renewal, evangelism, and service of their fellowship as stepping stones to enter into real ecumenical activity. This is precisely the way the Orthodox Church can approach ecumenism, since the strengthening of spiritual ties between separated Churches in a charismatic fellowship is the *conditio sine qua non* for all sincere authentic activities towards reunion in the one Church.

Nissiotis remarks that it is high time to check diligently the excessive influence of Western Church and culture on ecumenism. According to him in an ecclesiology of the fellowship of Churches the overemphasis of one tradition makes no theological sense at all. It only narrows down the broad vision of the one Church. He says that we cannot simply apply just one Western approach to ecumenism, because this is not even shared by all the Western Churches in the same degree. For example, the Lutherane would insist more on confessional-theological aspect of the fellowship of Churches, while the Roman-Catholics would emphasize hierarchical-

17. "Visions of the Future...", 288.

18. "Orthodoxy in the Ecumenical Movement", 206.

ecclesiological aspects and the Anglicans the episcopal-sacramental.¹⁹

Ecumenism today seems to me to be precisely the defeat of individual moralism and pietism. The great risk is precisely... that ecumenism is inclined to be too much of an aspect of universalism and of a generalized Christology. Of course, today's ecumenism falls into a social activism; but this does not depend on Kant's moralism and on Western man's pietistic trends, but rather on the need of the Churches to renew each other's presence in the modern world as agents of the universal salvation which does not uphold an individual salvation on the basis of each one's standards of morality, but which constitutes one of the most important factors for changing social structures and diminishing the gap between the first and the third world. I am not in agreement that this is a moralistic, pietistic attitude to the problem of ecumenism. It is rather a prophetic action of Churches co-operating in the modern world, and this factor, which plays a fundamental role in contemporary ecumenism, is also implied as being an important element in an authentic Orthodox interpretation of cosmic salvation and of a liturgical Orthodox vision of history.²⁰

The Churches joining the WCC have decided to enter into a fellowship of prayer and action going beyond

all confessional boundaries. Nissiotis calls this kind of ecumenism (centred on the WCC) 'integral, unlimited, broad and unconditional'.²¹ At the same time there is another kind of ecumenism of one particular Church looking at other Churches, trying to appreciate them. This ecumenism favours close contacts between those Churches which stand nearer together. He calls this 'limited, narrow, and conditioned' ecumenism.²² He exhorts all the Church members to enter into serious ecumenical activities by becoming full members of the WCC. Though Nissiotis is in high esteem of the WCC, he is also critical of it. He points out the fact that the Orthodox are reacting against certain recent trends in the WCC that are considered by many to be vital to an authentic and full ecumenism; for example, the attempt to create new forms of Church, to readapt Church structures in conformity with the modern world, and especially, assisting the liberation movements of all kinds.²³

Growing in the Church Unity through Theological Consensus

It is a well accepted fact that in the 20th century ecumenism has reached a definite stage. Nissiotis evaluates this development from three perspectives. The first can be called a period of comparative theological work during which Churches have insisted upon knowing each other and have understood and experienced their theological differences by studying their respective theologies and sharing mutually their worship. He qualifies the second stage as the period

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- 19 "Visions of the Future...", 292; Cf. also "Orthodoxy in the Ecumenical Movement", 207.
 20. "Orthodoxy and the West", 136-137.
 21. "Is the Vatican Council Really Ecumenical" *Ecumenical Review* 16 (1964) 370.
 22. "Is the Vatican Council...", 370.
 23. "Orthodox Principles...", 335.

of constructive encounter between theologies for the sake of investigating the truth. The third is that stage into which we have entered more clearly since the 1947 Accra Assembly of the Commission of Faith and Order and it can be called the stage of theological consensus.²⁴ He qualifies consensus as the final outcome of the close relationship and intercourse between the life of the Churches that is shared within the fellowship of Churches. It is an experience which we enjoy through our mutual participation. It requires existential involvement on our part. "Consensus... is an act of approval and positive appreciation of another's Church confessional stance wherever a common biblical and Church tradition is made manifest."²⁵ Consensus stands as the positive evaluation of converging lines and attitudes of confessional theologies in the light of the apostolic tradition. Nissiotis is very clear on this.

The burning issues of the continuity of Church tradition and the necessary signs expressing it, the central place and role of the ordained ministry and of the apostolic succession in community and personal forms, the affirmation of the real presence of the Lord in the eucharistic elements the act of 'episcopate' as a common characteristic in all of the Churches, the central place of the

invocation of the Holy Spirit in all of the three sacraments (*epiklesis*), and of the Eucharist for the whole of the Church life, and many other converging lines, express the desire of the very great majority of the Churches to advance further on this consensus road, endorsing a new language for reaffirming their origin in common in the One Apostolic tradition.²⁶

By consensus, we do not mean the abrogation of all the differences. It is not an attempt to establish a uniform structure for all the Churches. According to Nissiotis what consensus aims at, is the reconciled diversity admitting that legitimate Church traditions would be maintained in a family of Churches recognizing one another as full members of the Church and living together in reconciliation. Conciliar fellowship of Churches envisages an "essential unity of the local Churches in belief, baptism, Eucharist and mutual recognition of ministries which finds expression in authorized representation of the Churches in a Council, which can take valid decisions for all represented."²⁷ The organic unity we seek is that of a conciliar fellowship of local Churches. Nissiotis sees communion always in terms of fellowship of Churches.²⁸

Speaking of consensus Nissiotis

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- 24. "Visions of the Future...", 292; Cf. also 'Glauben und Kirchenverfassung eine theologische Konsensus Gemeinschaft', *Okumenische Rundschau* 33 (1981), 71ff.
 - 25. "Visions of the Future...", 292; Cf. also "Glauben und kirchenverfassung" 74ff.
 - 26. "Visions of the Future...", 293.
 - 27. "Visions of the Future ..", 295.
 - 28. "Glauben und Kirchenverfassung...", 322.

gives priority to the Munich Document²⁹ and the Lima Document.³⁰ "The Lima Document asks us first whether we recognize in it our own faith and fidelity as parts of the apostolic tradition. It asks of most of the Church communities which are determined to adhere to the same apostolic tradition an understanding of this common faith and tradition in a new way... The Lima Document contains an indirect challenge to a renewed ecumenical conversion."³¹ He remarks that what is most important in the future is to prepare ourselves for decisive new steps in meeting each other on a new level ready to renew our Church life reciprocally but within the one, apostolic tradition of the one undivided Body of Christ.³² He comments that in conservative ecclesiastical circles, there is a suspicion that a certain kind of inter-confessional syncretism has crept into ecumenical theological work. But Nissiotis says that the core of communion is the faith of the Church and as long as the faith of the Church is faithfully preserved

one can proceed in elaborating further specific areas of agreements.³³ He observes that the Lima Document earnestly tries to work for the communion of all the Churches. The Lima Document painfully accentuates the problem of a self-identity in the measure that this identity has to be expressed in the life, thought and action of our own Church in relationship with other Churches or Church communities".³⁴ He says that if the leading theologians and Churches fail to 'receive' the Lima Document in its full theological depth it will be a threat not only to Faith and Order and to Ecumenism but to the entire renewal of the life of the Churches themselves.

By favouring the activities of the WCC and by introducing the idea of consensus Nissiotis wants to establish the cosmic dimension of the unity of the Church. There are certain central factors which promote this: first and foremost of these is the Churches' awareness of this solidarity with the world and its problems, and

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29. The Munich Document is the result of the ecumenical dialogue between the Roman Catholic Church and the Orthodox Church. The title of this document is "The Mystery of the Church and of the Eucharist in the Light of the Mystery of the Holy Trinity." It was published on 6th July 1982 in Munich. For Nissiotis appreciation of this document Cf. "Towards Restoring Church communion", *Mid-Stream* 26 (1987), 523-542.
 30. This Document on Baptism, Eucharist and Ministry, called BEM represents and advanced phase of development within the ongoing ecumenical movement as carried out by the fellowship of Churches of the WCC. For Nissiotis appreciation Cf. "The meaning of Reception in Relation to the Results of Ecumenical Dialogue on the Basis of Faith and Order Document 'Baptism, Eucharist and Ministry' in Gennadios Limouris and M. Nomikos (eds), *Orthodox Perspective on Baptism, Eucharist and Ministry* (Massachusetts: 1985), 47-77; and "The Credible Reception of the Lima Document as the Ecumenical Conversion of the Churches", in Max Thurian, *Churches Respond to BEM Vol. II* (Geneva: 1987), xii-xvii.
 31. "The Credible Reception...", xiii.
 32. "Visions of the Future...", 302-303.
 33. From his preface in Max Thurian (ed.), *Ecumenical Perspectives on Baptism, Eucharist and Ministry* (Geneva: 1983), ix.
 34. "The Credible Reception...", xiii.

their manifest desire to work together as Churches. Secondly the vast expansion of the membership of the WCC throughout the world and the fact that the fourteen Orthodox autocephalous Churches are now members of this fellowship. Thirdly, the tremendous effect of the Second Vatican Council stands as a landmark in the cosmic dimension of the Churches. Lastly, ecumenical interests shown by the ordinary people are also of far reaching results.³⁵

This universal perspective of Church unity is of tremendous importance today for the close and inseparable relation between Church and world. It is also the basis on which we can grasp anew the role of non-theological factors (racial, political, cultural, economic and nationalistic) in dividing the Christians in the past; we have to think now how a positive role of the same factors can play in the Church, working prophetically in its mission. The unity of the Church cannot be fully realized unless these disruptive factors cease to operate their dividing role amongst men. In this way the effort and debate to re-unite Christian traditions is linked with the active presence of the Church defeating the dividing issues of injustice, exploitation and radical discrimination in the world of today.... Church unity is not simply a result of confessional agreement. It comprises a profound sense of responsibility on

the part of the world and a profound sense of responsibility on the part of the Church people for the ongoing influence of inhuman elements of injustice dividing us into classes, races and self-centred nations.³⁶

Thus according to Nissiotis universal ecumenism includes all people in the whole world. There is no discrimination among members. Ecumenical activity is not merely a concern of theologians or specialists alone. It should be an all-embracing activity of the entire human race.³⁷ Only this universal ecumenism can express the solidarity between the Churches, and between the Churches and the world.³⁸ This universal ecumenism is not a new discovery, but the natural result of the fellowship of Churches. "It is the consistent repercussion of the eucharistic and eschatological fellowship as part of the witnessing apostolic community throughout the ages... Therefore, we are called anew to share through this ecclesial event in the one ecclesiality without which there cannot be particular confessional Church families".³⁹

The universality of the unity of all is possible only in the context of the apostolic faith of the ancient Church. The faith of the Church though defective, shaken and weak in its earthly vessels, has to appear as a witness to the unique hope for the Churches on the way to the unity of all.⁴⁰ He says that this unity in

35. "Orthodoxy in the Ecumenical Movement", 194-195.

36. *Orthodox Theological Education; Reality and Perspectives* (Athens: 1979), 25-26.

37. "Orthodoxy in the Ecumenical Movement", 194-195.

38. "Transfigured World", in P. Maury (ed.) *Discerning the Time: The Church in Today's World* (London: 1966), 99.

39. "Faith and Order as a Witnessing Event", *Ecumenical Review* 34 (1982), 128.

40. "Faith and Order...", 129.

faith in its ultimate sense is the union of all in the essence of the revelation of God as love. In this deeper analysis we are not glorifying ourselves or the Church institutions.

The glory of God is synonymous with love of God as affirming his essence in the death and resurrection of Christ and in union with the Father and the Spirit. It is this union that makes manifest to the world God's essence as glory, and not our own work for unity. The union of all is a revelation of the essence of God as love in personal and unbroken communion that humankind is invited to share by the Spirit in the Church fellowship and communion. The prayer of John 17 points to this relationship between glory and unity as something primary and basic accomplished inside the trinitarian God as personal communion.⁴¹

Thus Nissiotis establishes that ecumenism in its full theological and broadest sense is not mere ecclesial gatherings of the separated Churches. A broad vision of unity includes the unity of human kind with all its dividing factors. Real unity is a movement in an ecclesial gathering of the people coming from all parts of the world. "We are no longer Christian East and West, of Latin and Greek Origin in Europe and North America. Now we are an ecclesial community fully North and South with entirely new cultural elements challenging the old patterns of a crippled and partial community."⁴² Finally, he says that since the unity we seek is the unity of the triune God, our attempt also makes us

realize how far we are still from the goal.

Certainly in many respects, the more we progress in reuniting, the more we realize the enormous area that Church unity has to cover. The unity we seek is the unity of the triune God; therefore, it is first the same unity that the Church had in the past. It is a process, in the sense of reunion or restoration of lost unity. But this unity is always received and manifested through the redemptive cross of Jesus, which reveals the human predicament of history, of human sin and evil, threatening that unity from within the Church. It is therefore the same unity we sought in the past, but, in a certain way, it will also be always a broader unity in a new world.⁴³

Nissiotis proposes certain practical means of 'conversion' which will help to experience this unity. The primary requirement is that the Churches should commit themselves to local ecumenism by the greatest possible degree of mutual sharing in their Church life, in all its confessional, liturgical, spiritual and missionary forms. A second step is to give adequate emphasis to a charismatic, eucharistic and eschatological ecclesiology with a right accentuation on a Christological pneumatology capable of transcending a traditional and narrowly scholastic and confessionalized sacramentology. Thirdly, a genuine theological understanding of the ecclesial character of Church authority eliminating clericalism and Church

41. "Faith and Order...", 130.

42. "Faith and Order Commission as an Ecclesial Event", *Mid-stream* 18 (1975), 9.

43. "Faith and Order as an Ecclesial Event", 10.

leadership based on juridical power is an urgent necessity. Finally, a serious attempt must be made to understand the sacramental nature of the Church.⁴⁴

An Appreciation by way of Conclusion

The main motto of the WCC is to come to theological consensus on serious theological issues. Consensus in Nissiotis is the final outcome of deep relations of intimate and mutual knowledge. True and authentic consensus does not involve the abrogation of differences. It arrives at a reconciled diversity admitting legitimate differences in traditions. It is from this point of view that he evaluates the Lima Document (BEM) and its centrality in the fellowship of Churches. According to Nissiotis the future of ecclesial communion depends on the reception of the Lima Document because it contains the ecclesiality of all the Churches. The Lima Document is neither Orthodox, nor Protestant nor Catholic. It includes all. According to the Catholic perspective ecclesial communion is both structural and ontological. There is neither pure structure nor pure communion. The Church is the mystery of both. But the fellowship of Churches of Nissiotis is not a communion under one head; nor does it mean an instituted or visibly organized communion.

The concept of the fellowship of Churches is the working principle of the WCC. Since Nissiotis is a prominent champion of the WCC he applied this principle to his theological endeavour. Speaking about the reception of the Lima Document E. Lanne remarked that it is not a mere quest-

ion of Churches approving three Documents which could be considered as legitimate expression of the theology and practice of the Churches. But one must penetrate deeper to reach the very life of the Churches in all their dimensions. The reception of this Document brings out the fact that a Church may receive the results of a common research of unity together with Christians who are not yet in full communion with that particular Church. But he insists on the fact that one should make a clear distinction between a full communion which manifests the essential unity willed by God for Churches united in the same faith and the same life (eg. the different Orthodox Churches in the Orthodox Communion), and on the other hand the inchoate unity and communion which already groups together the different Churches in the one fellowship of the WCC. He again points out that the WCC text while strongly insisting on that which unites does not give adequate emphasis on the pluralistic aspect within the local level of various charisms or at the universal level of different traditions. Hence, it confuses two things—the unity of local Churches in the same communion and the unity of different traditions and communions.⁴⁵ M. Fahey also has clearly observed that one has to keep the distinction of communion within the united Churches and communion between separated Churches.⁴⁶

Tillard brings out a valuable distinction between the communion of Churches in the ordinary sense and conciliar fellowship. For him the expression 'council of the Church' (*concile*) is a council bringing together

44. "The Credible Reception...", xv-xvi.

45. E. Lanne, "The Problem of Reception by the Churches", *Ecumenism* 70 (1983), 29.

46. M. Fahey, *Catholic Perspectives on BEM* (New York: 1986), 36.

all Churches already in full communion. But the 'councils of Churches' (conseils) indicate organizations of Churches not yet in full communion but having structures for life and action in common.⁴⁷ Hence they cannot be equalized. The ultimate purpose of the 'councils of Churches' is to help the Churches and ecclesial communities to provide each other with the medium to grow to full unity and an authentic ecclesiological status. These councils of Churches are for the Churches to help each other to find what they lack. But the councils of Churches do not aim at any syncretism by absorbing diversities. They intend a reception of what the Churches lack.⁴⁸

From the Catholic perspective, therefore, it is difficult to say that the unity which the councils of Churches provides, as proposed by Nissiotis, is full ecclesial unity or communion. Communion of Churches is a theologically dense and rich reality. In Nissiotis' fellowship of Churches one could not see this compactness of meaning precisely because of the loose coming together of different Church denominations. But it does not mean that the unity acquired by the councils of Churches is only provisional.

A unity of prayer, mission and witness will certainly deepen the full *koinonia*. Structurally the councils of Churches are provisional, simply instrumental; with the advent of full *koinonia* they would be transformed into a full communion of Churches.⁴⁹ Though at present the councils of Churches have only an organizational character, the goal aimed at – full communion – is authentic. The councils of Churches 'preform' the ecclesial communion. In the councils of Churches the unity of the Church is seen in profile and forecast.⁵⁰ Hence, the communion of Churches and the fellowship of Churches are not identical. Concretely speaking communion of Churches is characterized by an authentic Eucharist celebrated in legitimate apostolic line. That is why theologians say that the council expresses the consciousness of the Church. But the fellowship of Churches through the Christian councils, is not capable of expressing the united consciousness of the Church, because there the Churches are not fully united. The councils of Churches express unity in *via*. They are contextual, provisional and temporary and celebrating the Eucharist on equal footing they will be transformed into a communion of Churches.

Joseph Kallarangatt

47. J. M. Tillard "An Ecclesiology of the Councils of the Churches", *Mid-stream* 22 (1983), 189.

48. "Ecclesiology of the Councils...", 190.

49. "Ecclesiology of the Councils...", 190.

50. "Ecclesiology of the Councils...", 194.

The Theology and Spirituality of Holy Matrimony According to the Malankara Syrian Church

(Continued)

b) *Marriage – an action of Church*

In our interpretation of the custom of priest's giving the betrothal rings to and crowning the couple we saw that Church acts as God's agent. Church's understanding of Christ's mind about marriage is voiced from her very early period by many of her eminent sons. Even if it is only gradually that there emerged the universal system of ecclesiastical blessing for the validity of marriage, quite from apostolic times some Christians sought the blessing of the Church in their marriage after they had fulfilled the legal requirements²⁶. Marriage of her children is a great event in the life of the Church also. As children of Church, the couple benefits effectively the work of God and Christ through the Church. They believe that it is Church, the bride of Christ, which ministers to the actualization of her own matrimony in theirs. She effects this particular permanent union of two of her children and co-operates with God to make them and all other participants rejoice. By matrimony these children enter into a new relationship with Church — they become an *ekklesia kath' oikon* (Rom. 16,5; 1 Cor 16,19). Therefore the Malankara

Church does not accept as sacramental that union of man and woman contracted only before the civil forum. Marriage is a salvific action of Church (GS 48). Moreover, for the Malankara Church, blessing of every matrimony is also renewed celebration of Church's own matrimony. One could note that most of the prayers are recalling, extolling etc. the blessedness of Church's matrimony with Christ. (This is a very significant feature of the Malankara Service). Therefore the Church also rejoices at this act—echoed in many of her prayers, and requests Christ to make her priests and deacons rejoice (Responsory hymn waving crowns). It is in the action of the Church that the man and woman freely giving consent enter into the sacramental life of matrimony.

c) *Living the mystery of matrimony between Christ and Church*

Malankara Church's Service of Matrimony is composed as a mystic description of the marriage between Christ and Church. The prayers enumerate what Christ and Church have done to each other.

26. D. J. CONSTANTELOS, 45–48, 51; C. KUCHAREK, 313.

By depicting the whole affair between Christ and Church in mystic language, by her prayers, the Malankara Church elevates the bride and groom to a mystic experience of Christ-Church relation so that they be in a divine trace, in which celestial atmosphere and mood they enter into this great mystery of their matrimony, which itself is an epiphany of the mystery of the relation between Christ and Church. The Church is aware that Christian matrimony is a unique living of Christ-Church union, which is paradigmatic also. Hence she necessarily chants Eph 5, 20, 6, 3 in every celebration of matrimony. This scriptural text shows that the mystery, paradigmatic, and living aspects of matrimony was alive in Church from her very early childhood. The mystery of Christian marital union can not be adequately explained except making use of the union of Christ-God and Church. Marital relation of the children of Church is supernatural and life-giving. Towards the end of the Service the priest prays, "May Christ, the heavenly bridegroom, seal your (pl) *hatnûô* with his true *hatnûô*;" and "May you rejoice each other as Christ rejoiced in his Church (Great Greeting II).

Consequent to this specific nature of Christian matrimony, it can be ministered only to the children of Church (*Sâgîô* I; step iv of Hymn after *Sedrô* I); and foreigners can not partake in this banquet (step iv of Hymn after *Sedrô* I).

(d) *Grace is given*

In almost every prayer, prose or hymn, of the Malankara Service of matrimony, the Church prays God to bless the couple and perfect them and that the couple may receive grace

(*taibûô*) from him (e. g., Initial Prayer I; *Sedrô* I; 'Etrô II; Greeting Prayer I). While praying so, the Church believes that God gives them these blessings and graces.

By Church's ministration her children enter into a particular living of the mystery of Christ-Church relation established by God and raised by Jesus as a sacrament for which all helps and graces required are given the recipients.²⁷

2. MATRIMONY - A COVENANT

The Malankara Church's prayers of the Service of matrimony do not use the term *qyomô* (= covenant) or its cognates to describe matrimony. Yet the service does contain the motif that marriage is a covenant. In the Great Greeting prayer II the priest prays: May the High One who descended upon the Mount of Sinai in order to make covenant - *qyomô* - with the bride that he brought from Meseren, bless you (the couple) and our whole congregation." Why does the Church recall this particular fundamental historic biblical event and address God in this particular way to beseech to bless the new couple? Is it not on account of her awareness that marriage is a covenant? Her emphasis on holy matrimony as an image of the union between Christ and Church is rooted in the motif of the union between Yahweh and his people. Their union was one of covenant. That covenant is renewed in Christ with Church. In Christian marriage the same covenant is articulated in a specific manner in the Church and in the life of the couple. Thus marriage is a covenant, and it is "the most profound form of covenant aside from that which exists between God and

27. A. M. CONIARIS, *These are the Sacraments-- The Life-Giving Mysteries of the Orthodox Church*, Minnesota, 1981, 138.

his people.²³ Whereas in the Malankara Church the wife of a priest is *batqyomō*, every couple itself is *bnayqyomō*. As covenant, marriage is a permanent relation.

Permanence

The word *qyomō* used in her prayer for covenant implies the idea of permanence (Act. 23,13: *qyomō*=covenant; Lk 2,34: *qyomō*=standing firm; also 1 Tim 5,12; Heb, 4,9). Hence the Malankara Church upholds the the unity and indissolubility, technically termed "the properties of marriage" (1986 Draft CICO, can. 771,3; 1984 CIC, can. 1066; GS 48) of marriage. Since the covenants between Yahweh and his people and that with Christ and Church are irrevocable, a sacramental marriage is intrinsically indissoluble. Aware of this, the Malankara Church prays for the couple:

OH Lord, Father, Son and Holy *rūhō*, let your peace by which heaven and earth, and high down were united, unite these our brethren so that in them be created that unity so that they shall become one whereby they shall love and accept one another all the days of their life... (Short Prayer after 'Enyonō I).

The idea of *had* (one) is emphatically emphasized (note repetition) in this short prayer. In *Sedrō* I the Church prays, "May they be adorned in this passing bridal chamber till the fulness of their life... "The Church intends between them "true love, tranquility and peace and unity that it not of passion" ('*Etrō* I). The Church seals

her teaching of the unity and inseparability of Christian marriage with the words of her own bridegroom as recorded in Mtt 19,1-12 solemnly chanted in the Service. "What God has united, man must not sunder."

3. PURPOSE OF MATRIMONY

First of all, in her celebration the Malankara Church does not see any hierarchy of ends of matrimony. It means that the Antiochene and the Malankara Churches kept themselves away from the patristic difference about the ends of matrimony.²⁹ Secondly, the greatest emphasis is laid on the eternal destiny of matrimony.

(a) Heavenly Joy

Heavenly joy is the ultimate and prime end of matrimony. This is given the heaviest stress in the prayers. At least in seven places of the prayers this aspect is recalled as a blessing from God. Holy matrimony is a means for "rejoicing with you (God) and with all the holy ones who pleased you from the beginning..." (Initial Prayer; '*Etrō* II). The passing bridal chamber here is a symbol and a way to "your heavenly chamber where *yīrēs* and angels are unceasingly rejoicing..." (*Sedrō* I; '*Etrō* II). The wedding feast represents and invites to "the unending wedding feast and unceasing chamber" (Initial Prayer II). The couple are to rejoice in God's presence (Prayer after '*Enyonō* II); stand at God's right hand and witness his mercy and offer unceasing praise and thanksgiving ('*Etrō* II). By parallelism, the nuptial crowns typify and invite to the everlasting crown

28. T. P. DOYLE, "Title VII Marriage," *The Code of Canon Law. A Text and Commentary*, (ed.) J. A. CORIDEN et al., Bangalore: TPI, 1986, 741.

29. St Clement of Alexandria taught the aim of marriage of generation of children for the progress of society and world (*Didaskalos*, 2, 10).

kept for those who bring the race to a successful completion.

(b) *Perfection of the man and the woman*

The couple shall attain heavenly joy by joint effort and mutual help. The prayers of the Malankara Service are replete with the *is-îsâ(h)* character of man and woman from the Bible. They are joined together in matrimony to perfect each other, for their good (in terms of GS 48; 1986 Draft CICO, can 771, 1; 1984 CIC, can. 1055). This idea is phrased differently in the prayers. They receive this sacrament so that "they may be perfected" (Initial prayer I; *Sedrô* I). The perfection envisaged is both physical and spiritual: "they be perfect in knowledge; their marriage kept away from every kind of evil and detestable things" (*Sedrô* I). They help each other to keep themselves pure in body and spirit (*Etrô* I). Their mutual relation and cohabitation is intended at their proper growth in character and conduct (Greeting Prayer I). They shall help one another to be filled with the joy of observing divine commandments (Prayer after 'Enyonô II), to run away from sin that is death, and to unitedly approach God's holiness (*Sedrô* II). In short, the couple shall help each other as the head and body of one single person, without prejudice to their equality in the privileges and obligations, rights and responsibilities. Thus marriage is intended to provide mutual physical and moral and spiritual assistance to the two children of God in the Church who have subjected themselves freely and willingly to the same yoke. This view of the Church regarding marriage is nothing but what the J tradition says, "It is not good that the man should be

alone; I will make him a helper fit for him" (Gen 2, 18).

(c) *Marital union for God's good pleasure*

The deepest form of expressing and doing the couple's one bodiness for mutual perfection is their conjugal sex-act, teaches the Malankara Church, not only chanting those words from the Letter to Ephesians and the Gospel of Mtt, but also by means of many other phrases echoing it in her prayers of the service. She prays that the couple "be adorned in this passing chamber" by God (*Sedrô* I); "their mutual relation and access" - *mlahmâtô* and *qaribâtô* - which surely means their cohabitation, be for God's good pleasure etc. (Greeting Prayer I); "may you (pl) rejoice in one another" (*bahdodê*) (Great Greeting II). In *Sedrô* I she prays, "make, Lord, this bridegroom our son, and this bride our daughter, that they be perfect and filled in knowledge" (*hakimôit*). The Bible describes sexual intercourse as 'knowing' (*hakam*: Mtt 1, 25; *hakim*: Lk 1, 34). Using the same word the Malankara Church underscores this unique function of marriage. It also means that conjugal union shall be "the result of thoroughly knowing each other, of deeply loving each other, of identifying their lives with each other..." and not a mere "momentary union for hedonistic purposes".³⁰

The Malankara Church upholds a spirituality of marital sex. It is not simply for a human way of gratifying the most basic instinct and desire of man, though be it so, but preeminently the joy of sharing love in this bridal chamber is means and symbol—a sacrament—of the joy of love in heavenly chamber. The Malankara Church's

30. D. J. CONSTANTELOS, 22.

prayers at the solemnization of matrimony palpitate with this vision, we noted above. Husband and wife are perfecting one another through their sacrifice on this holy altar in the sanctuary of "this bridal chamber" so that they be perfect for heaven. By their sex act husband and wife are purifying and perfecting mutually giving totally for becoming one. Marital sex is not a permitted something, but a given divine gift and a task as symbol and means for eternal joy.

Since sex act of husband and wife is holy and a mystery, the Church admonishes them not to 'let any foreigner enter inside and 'know' that holy mystery which they keep hidden.' This she does recalling the absolute faithfulness between Church and her groom (stanza iii of Hymn after *Sedrô* I; also last stanza of Hymn after *Sedrô* II). She prays also that the couple be safeguarded from those evil spirits that destroy the sacred path of matrimony (Greeting prayer I).

4. OFFSPRING- BLESSING OF MARRIAGE

During the Service the Malankara Church prays God to enrich the couple and fructify their marital union with "blessed children" (*bnâyê dburktô*) (Greeting Prayer I) and "righteous children" (*bnâyê dzadîqâtô*) (Great Greeting II) so that they may rejoice as did Abraham in Isaac and Isaac in Jacob and Jacob in Joseph. The Church wishes them abundance of progeny, the blessing God deigned to bestow on Noah and his children (Great Greeting II).

How shall we interpret this wish just mentioned in our present social context? should we be ashamed to say this part of the prayer and hence omit it? These prayers were composed in a culture according to which multi-

plicity of children was a sign of God's abundant blessing; and barrenness, a curse. According to the P tradition (Gen 1,28), generating children is fulfilling the Creator's command. "Multiply and fill the earth" is necessary for subjecting the earth. We know that the blessing "multiply and fill the earth" is not to be taken as a command literally to one individual couple, since according to the Bible, even the first couple God gave only two children, and later a third to compensate the loss of the second son. The abovesaid blessing to Noah and children...they too three sons... must be understood against its narrative context: the whole human race went evil (Gen 6,1-7). But Noah alone remained just (Gen 6,8-9;7,1). Now the righteous man must fill the earth; God's own image must govern the earth (Gen 9,5-7). For that purpose God renews creation. Thus it is evident that what the scriptural authors intend is not a big number of children from one single couple, but a tradition of righteous children to subdue the world, be they one or two or three or any number. The Malankara Church's prayers of the service of matrimony do not propose generating uncared progeny, but they do propose and wish responsible co-operation with the creator God in the creation of mankind in whom His image shall remain by generating righteous children who will enrich the wedlock and human society and will contribute to the proper good of the world. She prays God to fructify the marital bond also giving them "blessed children" who will help the world overcome evil; who make God, their parents, Church and the world rejoice.

Malankara Church envisions also the proper upbringing of children. Hence she prays God that the couple be given his grace that they be strengthened in faith in God and hand

over that heritage of strong faith to their children as well as prosperity of good works (Greeting Prayer I). The Church esteems material prosperity, required for good upbringing of children as God's blessing. It is a blessing God gave the ancient patriarchs. And hence she prays: "May the Lord send you from his presence good times and blessed years..." (Greeting Prayer I). Again, "May he (the Lord) send you from heaven dew and rain and every good fruits of the earth..." (Great Greeting II).

Conclusion

(1) The very celebration of holy matrimony is significant, besides for teaching the theology and spirituality of this sacrament itself, for a proper exposition of ecclesiology, the importance of and relation between the governing function (typified in Peter: stanza i of Hymn after *Sedrô* I) and apostolic function (*ibid*) of the Church, the proper place of priests in Church—they (not only bishops) are in the place of the apostles and also the relation between baptism and matrimony (kingdom of God experience in matrimony is heritage only of those to whom the Church has given birth from water).

(2) The very antique vision about Christian matrimony which the Malankara Church has inherited far surpasses even that of *Familiaris Consortio* and the methodology of presentation of the new Codes.

(3) Few Recommendations:—
In the light of our study we propose:

(a) Reminiscent of the ancient tradition, especially Indian, let the respective parents/representative of the couple lead them to the front of the *madbahô* for marriage and the priest receive them there.

(b) Change the prayer blessing the *tāli* added by the Malankara Catholic Church. There must be a prayer blessing the wedding *tāli*, and not the sign of *slībô*.

(c) Add a prayer solemnly blessing the *mantrakōdi*.

(d) While covering the bride with *mantrakōdi* a hymn whose content shall be 'the adornment with the robe of glory' shall be sung instead of the "*slībô 'olô*..."

Kurian Valuparampil

*Bishops of Syro-Malabar and Syro-Malankara Churches Make
'Ad Limina' Visit*

Liturgy: Manifests and actualizes the bond of charity

Early in the morning of 25 August the bishops of the Syro-Malabar and Syro-Malankara Churches made the short journey to Castel Gandolfo to celebrate Mass with Pope John Paul. The Mass followed on others which the bishops had celebrated together at the tombs of Peter and Paul during their quinquennial visit to Rome. After the Mass the Pope met with the bishops to speak them about one phase of the life of the Catholic Church in India.

Your Eminence,
Dear Brother Bishops,

1. With deep spiritual joy I greet you, *Pastors of the Syro-Malabar and Syro-Malankara Churches*, on the occasion of your visit *ad limina Apostolorum*, through which, in addition to your privileged moments of prayer at the tombs of the Princes of the Apostles, you once again bear witness to the unity, charity and peace which link you with one another and with the Roman Pontiff in the fullness of Catholic Communion. Truly it may be said that, through you, your father in the faith, Thomas, meets Peter and exchanges with him the "holy kiss" (2 Cor 13:12), so as to be comforted and confirmed in the service of the Gospel.

In you I greet and embrace the priests and religious who collaborate with you in building up the Church, "the household of God" (1 Tim 3:15) whose members, while enjoying the rightful freedom of the children of God (cf. Rom 8:21) are united in the bonds of faith and love. In you I also greet the faithful whom Christ "the chief Shepherd" (1 Pet 5:4) has entrusted to your care and for whom you are to be vigilant guides, not only by word but also by your living example (cf. 1 Pet 5:3).

2. Among the tasks of your episcopal ministry you have a special responsibility for building up and safe guarding the *unity and harmony of the Church of God*. This unity must shine forth in the life of each particular Church, as well as among Bishops themselves who as members of the episcopal College and Successors of the Apostles, are called by Christ's command to be solicitous for the whole Church (cf. *Lumen Gentium*, 23). It is important to remember that "the individual Bishop is the visible principle and foundation of unity in his particular Church, fashioned after the model of the universal Church" (*ibid.*). At the same time, the effectiveness of your

Gospel witness, of your apostolic action and missionary thrust will not be compromised but enhanced by your fraternal communion and collaboration. Seek always to strengthen this unity, for this reflects deeply on the life of your faithful. Be exemplary in your personal witness and in your adherence to those directives that are offered to you with the desire and intent of building up the edifice of Christ's Church in the fullness of its catholicity.

This bond of charity is manifested in many ways but it is the Liturgy that manifests and actualizes it in an eminent way. Precisely because *liturgical actions are not private functions but celebrations of the Church*, which is the "sacrament of unity" (*Sacrosanctum Concilium* 26), it is necessary that all the faithful be thoroughly penetrated with the spirit and power of the Liturgy (*ibid.*, 14); and in this too you are called to be models for them.

I am gratified to learn, dear Brothers, that you regularly prepare for your solemn assemblies by several days of annual retreat and common prayer. As I invoke God's blessings on all you are doing to Give practical application to the bonds of ecclesial charity and union, I renew my prayer on your behalf: "May the centre of all your pastoral solicitude be the Church's unity and communion" (*Letter to the Bishops of India*, 28 May 1987). This unity is God's gift to you and, through you God's gift to world, especially your Indian Motherland with its bright pattern of ethnic and cultural diversity.

3. In my memorable Apostolic visit to India in 1986, it was a great joy for me to inaugurate the restored Holy Liturgy or Qurbana of the Syro-Malabar Church and to beatify Blessed Kuriakose Elias and Blessed Alphonsa. On that occasion I was

able to perceive the force of that spirit of faith which animates the Syro-Malabar and Syro-Malankara Churches. This past quinquennium will also be remembered in Syro-Malabar chronicles for the celebration of the centenary of the establishment of the two Apostolic vicariates which marked the rebirth of your Apostolic Church and are the basis of your present ecclesial structure. With you I give thanks to God for the two new Eparchies of Thamarassery and Kalyan, created in the period since your last *ad Limina* visit.

4. Reflecting on the *marvellous mystery of the universal Church and of the Churches or Rites which make up her variety in unity*, I cannot fail to express the earnest hope that the precious heritage with which you have been invested will be handed on with renewed fidelity and deep commitment to the rising generations that include both old and new Christians. Today more than ever, in the face of a growing secularization of life which absolutizes worldly achievement and ephemeral success, it becomes all the more necessary to underline *the originality, uniqueness and transcendence of the Christian message*. None of this can now be simply taken for granted. The faithful, under their Bishops guidance, need to be continually enlightened, catechized, and firmly rooted in the truth that is already theirs (cf. 2 Pet 1-12).

From the Quinquennial Reports you have submitted I gather how great is your concern to maintain and intensify your rich heritage of Christian life by ensuring appropriate religious formation and by encouraging *the study of the Word of God and active participation in the Sacred Liturgy*. This contact with the always fresh sources of the Christian life enables you to meet the challenges, difficulties and opportunities of the present time and to carry on

Christ's work for the salvation of mankind and of each individual person, "whole and entire, body and soul, heart and conscience, mind and will", (*Gaudium et Spes*, 3). Most warmly therefore I encourage you, as Pastors of Christ's flock, to continue along the path of authentic renewal which the Holy Spirit, through the Second Vatican Council, has marked out for the whole People of God and for the Oriental Catholic Churches in particular.

5. I cannot fail to note with profound satisfaction, as I have done on other occasions the grace that the Lord bestows upon the "Christians of Saint Thomas": *the blessing of numerous vocations to the priesthood, to the religious life and to other forms of consecrated life*. This is a sign that the Holy Spirit is at work among you, especially by touching the hearts of your young people and leading them to venture on the path of total self-giving and singleminded service of God's kingdom in a way of life based on the radical demands of the Gospel. These sons and daughters of the Apostle of India are involved in the Church's work, not only in your own Eparchies in Kerala and in other regions of your country, but also in Dioceses of the Latin Rite in India and abroad. Some serve the Lord within the monastic enclosure, imparting by constant prayer and sacrifice a hidden apostolic fruitfulness to Christ's Mystical Body (cf. *Perfectae Caritatis* 7). Others, more numerous, are engaged in direct ministry in parishes and in mission areas, in centres of education, health care and social activity, all manifesting in some way the unfathomable riches of that charity which is a reflection of the love that is God himself (cf. *1 Jn* 4:8).

The Twenty-fifth Anniversary of the *St. Thomas Apostolic Seminary* which fell during this quinquennium serves to remind us of the responsibility of Bishops in the field of priestly for-

mation. The Holy See has issued important documents on this vital question which merit particular attention on your part, including those published by the Congregation for Catholic Education on *Interritual Studies*, on *Patristic Studies* and on the *Study of the Church's Social Doctrine*. I am confident that you will continue to be vigilant regarding the state of priestly formation in your Seminaries and in religious houses in the areas of your jurisdiction, working with each other in a spirit of brotherly understanding and with the sole aim of serving the good of the Church. Your contribution to the forthcoming Session of the Synod of Bishops on the subject will certainly be of interest to the Church at large.

6. The spiritual life of your communities would not be as fruitful as it is if Christian ideals were not practiced and inculcated from the earliest age in the primary social unit, *the family*, which the Second Vatican Council has called the "*domestic Church*" (cf. *Lumen Gentium*, 11). It is your *heritage of strong family life and Church-centred existence* that has safeguarded and favoured the growth of your faith throughout the centuries and has permitted you to continue to shine "with that tradition which was handed down from the Apostles through the Fathers and which forms part of the divinely revealed and undivided heritage of the universal Church" (*Orientalium Ecclesiarum*, 1). Today this same grace enables you—indeed "drives" you (cf. *2 Cor*. 5:14)—to cast your nets farther away from your familiar shores and to assume an ever increasing range of apostolic responsibilities within the catholic Communion, whose centre is the Chair of Peter.

Your concern to provide for the pastoral care of the faithful who have settled in other parts of the Indian sub-continent has been crowned by

the establishment of the Eparchy of Kalyan which, although still in a pioneer stage, is growing vigorously thanks to the zeal of its Bishop and clergy, the support of the Bishops' conference, the co-operation of the Latin Rite Ordinaries, and the respons of the faithful themselves. I am confident that it will be your constant concern to *develop further the missionary thrust of your churches*, acting always to uphold and strengthen harmony and cooperation between the various Rites, as a divine imperative and the only attitude worthy of your condition as Pastors.

7. There is no doubt that the great task before the Church today is the perennial one of *proclaiming the Gospel to all mankind*. The Church is "to show forth in the world the mystery of the Lord in a faithful though shadowed way until at the last it will be revealed in total splendour (*Lumen Gentium*, 8) This prospect I entrust to your ecclesial concience in the present decade of years preceding the third Christian millennium. Likewise, we should not forget that, in the present dispensa-

tion, *the Church cannot evangelize unless she herself is willing to be constantly evangelized and converted*, and to be repeatedly recalled to the significance of her vocation and mission: for "the Church embracing sinners in her bosom, is at the same time holy and always in need of being purified, and incessantly pursues the path of penance and renewal" (*ibid.*).

Dear Brother Bishops of the Syro-Malabar and Syro-Malankara Rites, I commend you for your dedicated efforts in *fostering the authentic traditions of your ecclesial communities*, with due pastoral concern and with attention to present-day conditions. I encourage you in promoting the apostolate of the laity and in the support you give to Religious Institutes. Be not afraid of difficulties or of the scarcity of your resources. The Lord comes to the aid of your weakness and sustains you. Persevere, for "when the Chief Shepherd is manifested you will obtain the unfading crown of glory" (*1Pt. 5:4*). May Mary, Mother of the Redeemer, intercede for you and for your beloved Syro-Malabar and Syro-Malankara Churches.

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Joint Statement

Dialogue between Orthodox Syrian Church and the Catholic Church

The Joint International Commission for dialogue between the Roman Catholic Church and the Malankara Syrian Orthodox Church of India met for the first time from 22 to 25 October 1989 at Kottayam (Kerala).

The members of this commission unanimously adopted a common text concerning their faith in the mystery of the Incarnate Word in order to put an end to the Christological disagreement which existed between the two Churches. This doctrinal agreement was submitted to the authorities of the Roman Catholic Church and the Malankara Syrian Orthodox Church, who have approved it and decided that it should be made public on 3 June 1990, the feast of Pentecost.

1. In our first meeting which was characterized by a spirit of concord, mutual trust, fraternal love and desire to overcome divisions and misunderstandings inherited from the past, we found our common ground in the one, holy, catholic and apostolic faith, held by the one and undivided Church of the early centuries, the faith in Christ always affirmed by both sides.

2. Above all we thank the Lord Our God for having brought us together for a cordial and sincere dialogue on some doctrinal and pastoral problems which can stand in the way of our mutual ecclesial relations and communion.

3. In this atmosphere we have worked out this brief statement to be submitted to our respective church authorities for their approval, wherein

we seek to express our common understanding of, and our common witness to the great and saving mystery of Our Lord Jesus Christ, the Word of God Incarnate; we hope this statement can lead us to the restoration of full communion between our churches. Our work was made much easier by the painstaking documentation and detailed discussions held at an unofficial level by our theologians during the past twenty-five years.

4. We affirm our common faith in Jesus Christ, Our Lord and Saviour, the Eternal Logos of God, the Second Person of the Most Holy Trinity, who for us and for our salvation came down from heaven and was incarnate by the Holy Spirit from the Blessed Virgin Mary, Mother of God. We believe that Our Lord Jesus Christ, the Word made flesh, is true God and true man. The Word of God has taken a human body with a rational soul, uniting humanity with divinity.

5. Our Lord Jesus Christ is one, perfect in his humanity and perfect in his divinity—at once consubstantial with the Father in his divinity, and consubstantial with us in his humanity. His humanity is one with his

divinity—without change, without commingling, without division and without separation. In the Person of the Eternal Logos Incarnate are united and active in a real and perfect way the divine and human natures, with all their properties, faculties and operations.

6. Divinity was revealed in humanity. The Glory of the Father was manifest in the flesh of the Son. We saw the Father's love in the life of the suffering Servant. The Incarnate Lord died on the Cross that we may live. He rose again on the third day, and opened for us the way to the Father and to eternal life.

7. All who believe in the Son of God and receive him by faith and baptism are given power to become children of God. Through the Incarnate Son into whose body they are integrated by the Holy Spirit, they are in communion with the Father and with one another. This is the heart of the mystery of the Church, in which and through which the Father by His Holy Spirit renews and reunites the whole creation in Christ. In the Church, Christ the Word of God is known, lived, proclaimed and celebrated.

8. It is this faith which we both confess. Its content is the same in both communions; in formulating that content in the course of history, however, differences have arisen, in terminology and emphasis. We are convinced that these differences are such as can co-exist in the same communion and therefore need not and should not divide us, especially when we proclaim Him to our brothers and sisters in the world in terms which they can more easily understand.

9. It is the awareness of our common faith that leads us to pray that the Holy Spirit of God may remove all remaining obstacles and lead us to that common goal—the restoration of full communion between our churches.

Church in Eastern Europe

(Written summary given in the last Synod of Bishops of the talk given by
Archbishop Stephen Sulyk)

Archbishop STEPHEN SULYK
Metropolitan of the Ukrainian
Catholic Church in the U. S. A.

My remarks are related to par. 41 of the *Instrumentum Laboris*, where it is said that, "candidates of both the Latin and Oriental rites ought to be introduced to the doctrinal traditions of each other" as well as to the statement in par. 25, which reads, "the cooperative effort of all persons entrusted with formation work is to take into account the necessities of the particular Church..."

I would like to make an appeal for this cooperation and exchange. My plea is for the recently liberated Churches of Eastern Europe and their great needs. They are in need of many things—primarily the establishment of their own seminaries and formation programs.

For decades these Churches were unable to have their own seminaries. presently, they are experiencing an acute shortage of qualified priests. The harvest is indeed great but the labourers are few. The faith of the people is strong and the candidates for the priesthood are numerous.

The Churches of the West can offer help and assistance in many forms. Allow me to suggest a few possibilities.

The most simple and obvious means is to inform the bishops of Eastern Europe that you will welcome their aspirants to the priesthood into your seminaries. With the crisis of vocations persisting in the West, no doubt physical space in seminaries is available.

In addition to the immediate invaluable assistance that this will bring to the Churches of the East, it will be an enriching experience for all those involved. This academic sharing would be practical and the vital exchange between doctrinal and liturgical traditions of each other would result in mutual benefit to the entire Church.

The liberated Churches of the East are in the process of re-organizing their seminaries and formation programmes. There is a great need of qualified teachers of ecclesiastical disciplines. Perhaps a “bank” could be established of qualified persons available to teach. The Churches of Eastern Europe could draw from such a “bank”.

Seminaries that are being re-opened in the East are in need of textbooks and manuals. Libraries have to be re-built. Books and theological literature are indispensable tools in the work of educating priests. In this area, too, the West can assist the liberated Churches of the East.

In addition, there are obvious lacunae in the formation of those priests from the underground seminaries who were ordained clandestinely during the decades of persecution. Their training must be updated. Special programmes and courses need to be organized for this purpose. Here, too, the West can reach out to the East.

Of course, there are also many other glaring material and technical needs that have to be satisfied in order to establish functional and operative seminaries.

Providence is offering the Churches of the Latin and Eastern rites unique opportunities for cooperation and mutual assistance in this very vital domain of the formation of priests in circumstances of the present day. The present day circumstances of indigence and need of the Eastern Churches are the result of the immediate past long decades of forceful liquidation, persecution, underground existence and isolation. I feel these needs can now be overcome. Before us we have a historic opportunity of witnessing before our non-Catholic brothers as well as before the unbelieving world to true

Christian solidarity and fraternal assistance. In the past the Churches of Eastern Europe asked for prayer and moral solidarity. Thank God, now we can move beyond the purely spiritual and translate our prayers and good intentions into actions and concrete deeds.

The Ukraine Situation

(Written summary of the talk given in the last Synod of Bishops by
His Eminence Cardinal Lubachivsky)

Cardinal MYROSLAV IVAN LU BACHIVSKY
Major Archbishop of Lvov in the Ukraine

The document *Instrumentum Laboris* is of lasting value, but not applicable in the extraordinary conditions of contemporary Ukraine. We note three recent phases in the formation of Greek-Catholic priests in Ukraine:

Phase 1: Before World War II and the persecution, there were about 683 seminarians in four seminaries studying for four eparchies, one exarchate, and one Apostolic Visitature.

Phase 2: The Communists closed all the seminaries. During the persecution, candidates were tutored by older clergy. There were no books—often not even Bibles—and often not even paper and pencils for note-taking.

Phase 3: 1 December 1989 to the present: The Seminary in Lvov has more than 360 seminarians but no building, no professors, no textbooks, and not even paper and pencils to take notes. In Ivano-Frankovsk there about 320 seminarians and Mukachevo 74, but conditions are even more difficult than in Lvov.

Worse yet, the seminarians have had no Christian education; they know nothing about God, so we must start with the basics, from the very beginning. Thus in Ukraine God has blessed our Church with abundant vocations, but we lack virtually all the means of providing them with priestly formation.

Book Review

Dr. Joseph Areeplackal, Spirit and Ministries: Perspectives of East and West,
Dharmaram Publications, Bangalore-560 029, 1990, pp 350.

This study of Dr. Joseph Areeplackal is a careful attempt to maintain a balanced integration of the Christic and pneumatic elements in the theological approach, especially in proposing a theology of ministry and it is a study of considerable merit. The study on ministry is an important area in theology, but very often that field escaped the attention of theologians either because of the difficulty of handling the matter or because of the divided situation of the Church, where the ordained ministry is very often a heated issue. In this study the author tries to counterbalance the western christocentrism (often stigmatized as christomonism) by a pneumatological approach to the ordained ministry by depending on the theological insights and vocabulary of Yves Congar (Latin catholic) and John Zizioulas (Greek Orthodox). Congar and Zizioulas are two leading ecclesiologists of our time and both of them try to go beyond the mere institutional and structural dimension of the church by entering into the deeper dimension of the Church as communion. Thus there is a reform of the institutional church by the renewal in the Spirit. It is in this context of their renewed ecclesiology that Congar and Nissiotis articulate the importance of ordained ministry.

This book is scientifically arranged into three interrelated sections: Historical (part I), Expository (part II and III), and Evaluative (part IV). Part one examines the background of the longstanding claim of the East and West about the epicletic nature of the ordination and brings out the relevance of this theme for the eventual re-union of the catholic and orthodox churches. In the expository section the author systematically analyses the special theological insights of the two geni giving due emphasis to the ecclesial and pneumatological dimension of the ordained ministry. The last section is a theological evaluation of the positions of Congar and Zizioulas explicating and highlighting the similarities and differences. Eventually Dr. Areeplackal suggests means to rapprochement between the catholic and orthodox churches. Towards the end the nature of consensus between the authors are systematically put together and those on which they disagree are particularly specified. The author comes to the conclusion that a pneumatological approach towards the ordained ministry may bring the historic churches to a full communion by bringing them closer to their common roots and patrimony. Throughout the book the spirit of God remains as the unifying factor.

This work of Dr. Joseph Areeplackal is quite welcome attempt. It has an ecumenical and ecclesiological relevance especially in the context of an ecclesiology of communion. Throughout the work the author has followed a methodology of theological analysis on the basis of a hermeneutic of a renewed actuality of pneumatology. In this study, pneumatology is more than content; it itself is the method, the centre as well as the principle towards

NEWS

Oriental Code is promulgated

The Eastern Churches can be proud of having their own canonical discipline. The Holy Father Pope John Paul II has signed the new Code for the Eastern Churches, on 18th October 1990 and presented it to the Fathers of the Synod on 25th of the same month. It was the climax of a work that lasted for about 2 decades. The promulgation of a separate Code for the Eastern Churches confirms the truth that Catholic Church is a communion of Churches. It is the right and duty of every individual church to safeguard and be governed by its own legitimate and authentic traditions.

Seminary Formation should be ecclesial

Seminary Formation should be ecclesial. Ecclesial formation is essentially formation for a liturgy-based spirituality. This was the emphasis of the speech delivered by Mar Joseph Powathil, the Archbishop of Syro Malabar Eparchy of Changanacherry, India in the synod. He was referring to the need of the time to emphasise a liturgy-based formation because liturgy constitutes and expresses the Church. Fidelity to the genuine and authentic liturgical celebration is a *conditio sine qua non* for any seminary formation. The duty of the local Ordinary to give proper guidance in liturgical celebration is very important. A mutilated liturgical celebration will do harm to the formation.

Religion in U. S. S. R.

The recent changes in the Soviet Union favour religious freedom. Patriarch Mstyslaw, head of the Autocephalic Ukrainian orthodox Church was allowed to return to Kiev after 43 years of exile. After 70 years the Cathedral of St. Basil on Moscovs Red Square was returned to the church for liturgical services. The Cathedral was converted into Museum until recently.

which everything is ordained. The author manifests himself as a man of scientific and systematic mind in articulating in a logical way the wide and scattered thoughts of Congar and Zizioulas. The style of this work though clear is sometimes verbose. It has an index, sufficient amount of bibliography but the foot notes very often lack references to the original French text. This work is really a contribution to ecumenical theology and is a commendable work for seminarians and priests and for all who are interested in the deeper dimensions of the church.

Joseph Kallarangatt
Paurastya Vidyapitham.

Ruhalaya Publications

With the release of the book *An Indigenous Missionary Endeavour* by Sebastian Vadakel, the Ruhalaya Publications, Ujjain, was inaugurated last March by Mar Gracian Mundadan C.M.I., bishop of Bijnor. The occasion was graced by the Syro-Malabar Mission Bishops and a number of priests of the mission dioceses.

Ruhalaya Publications, a publication of Ruhalaya Mission Philosophate of the Syro-Malabar Church entrusted with the Missionary Society of St. Thomas the Apostle, aims at fostering study and research in philosophy, religion, theology for Missions and connected topics. Its first book *An Indigenous Missionary Endeavour* discusses the missionary responsibility of the Autonomous Churches and the relevance and role of the missionary society of the secular clergy in it. Special focus is on the Missionary Society of Saint Thomas the Apostle, of the Syro-Malabar Church.

MARTIN GIELEN, *St Thomas the Apostle of India*, Kottayam, 1990 (ed. G. CHEDIATH, Oriental Institute of Religious Studies Publications, India-143) p, viii + 302, Price Rs 40. 00.

Here is an attempt by Martin Gielen from Venlo, Holland to see St. Thomas the Apostle of India in a new perspective. He spent about ten years in the various libraries in Europe in search of new evidences on St. Thomas. In 1985 Gielen finished his work. But before its publication he slept in the Lord in 1987. He analyses the life, missionary activities and the possible writings of St Thomas in four parts: 1. The Person and his parentage 2. The Apostolate of Thomas-First Period. 3. The Apostolate of Thomas-Second Period 4. Christian Antiquities in India. 5. Writings of Thomas. Here are the words of Martin Gielen himself: "The figure of Thomas has become surrounded by a mixture of truth and myth. It required a long and arduous study. As a result of this study an entirely different Thomas has been revealed. We found ourselves faced with unexpected surprises. Entirely new points of view were discovered. Several old oriental traditions were confirmed. Other traditions were rejected as untenable. One of the very first startling discoveries which one makes in studying Thomas is that his real name was not Thomas at all but Jehuda... By no means all the problems were solved to our satisfaction. To produce the remaining evidence a great deal of study of the source materials will be necessary, a task which I gladly leave to specialists."

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