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view of the Armenian Church

Volume II, Number 3 — 1991

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ARE ALL THE BRANDS THE SAME?

"Master," said John, "we saw a man driving out devils in your name, but as he is not one of us we tried to stop him." Jesus said to him, "Do not stop him, for he who is not against you is on your side," (Luke 9:49-50 NEB).

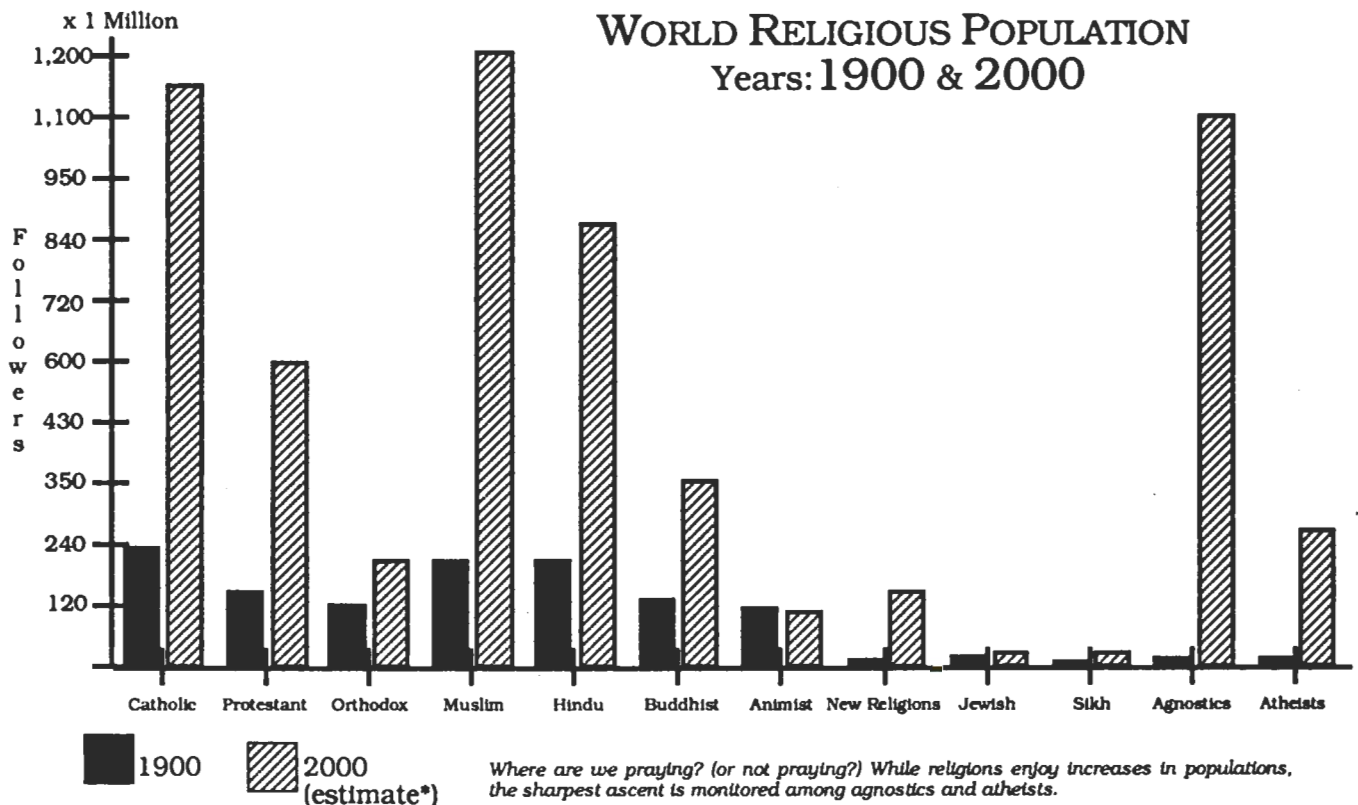
Are all the brands the same? St. John was the first to ask. During the past few years, especially after the Armenian earthquake, Armenians were also presented with this question and dilemma—this time to make a choice of faith. Like the cereal boxes on the grocer's shelf, some of the hundreds of different groups who call themselves "Christians" and speak in the name of Christ have gone to Armenia to "bring Armenians to Christ." On the other hand, for centuries, the only way to Christ was through the Armenian Apostolic Church—"the birth place of the Armenian soul."

However today, whether in the homeland or in the diaspora, Armenians are presented with many other options. In the previous issues of *Window*, we have addressed the problem of cults and sects in Armenia, in this issue we focus on a more delicate and complicated issue: the Christian denominations, particularly Armenian denominations.

Differences in teaching and understanding date back to the apostolic times. In fact, the Church Councils (e.g. ecumenical councils) were convened to clarify some of the ongoing controversies over doctrinal and theological matters. Today, the reserved and timid approach to spirituality and religion portrays a whimsical picture of the fact that lives were lost over these formulas and definitions. Nevertheless, it was important to define who Christ is and what is His relationship with the believer and the community. At times these doctrinal issues were further complicated by political considerations and were misused to serve the interests of the state or the ambitions of the few.

With this issue of *Window*, while we provide various perspectives and backgrounds, we impregnate more questions than give concrete answers.

Here is a *window view* of the Armenian Apostolic, Catholic and Protestant churches.



*estimates provided by *International Bulletin of Missionary Research (Ecumenical Quarterly)*, *World Christian Encyclopedia*; cited in *L'Etat des religions dans le monde, La Découverte; Le Cerf, 1987, p. 14.*
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EXCLUSIVE

CHURCH & STATE IN ARMENIA

An interview with
Ludwig Khachadrian
 Minister of Religious Affairs of the Republic of Armenia

Conducted and translated
 by Dn. Hratch Tchilingirian

Mr. Minister, could you briefly tell us what are the responsibilities of the Ministry of Religious Affairs?

Khachadrian: Officially speaking, I am the president of a subcommittee which deals with Religious Affairs for the Parliament of the Republic of Armenia. Basically, we are the liaison between the government and the churches and/or religious groups or organizations and our primary role is to establish contacts and cooperation between these groups.

Our relationship with churches and religious groups is based on law, legal principles and mutual respect.

How does your Ministry differ from the Ministry of the communist regime?

Khachadrian: The previous Ministry of Religious Affairs was a sort of KGB arm to suppress religion and the Church in Armenia. It was a part of the Moscow apparatus, assigned specifically to watch the church and her operations. In fact, Moscow exerted its influence on the Church through this ministry.

Obviously, today that has changed completely. We have asked the KGB in Armenia to pull out all personnel who were assigned to the Ministry. Which they did. We have completely cleared the Ministry of suppressive and ill-intentioned activities.

What is the position of the Government concerning the Armenian Church?

Khachadrian: From a legal point of view, there is no difference between the Armenian Church and other churches or religious groups, because the legal system that we have adopted assumes that everybody is free to choose his/her religion or faith and

is free to practice his/her religion. However, besides legality, the case of the Armenian Church has a moral and psychological dimension, especially in view of the fact that the majority of Armenians in Armenia—even if they were raised as atheists—they consider themselves children of the Armenian Apostolic Church. Thus naturally, we, as individuals, feel as children of the Armenian Church. However, I would like to emphasize once again, that from a legal point of view, the Armenian Apostolic Church is equal with all other religious communities or groups.

On the other hand, considering the persecution of the Armenian Church by the Communists during the past 70 years, we have created special opportunities for the Armenian Apostolic Church and have given certain privileges, so that the Church may recover what she lost during these past 70 years and carry on her normal life. But let me clarify this further, because it is an important issue.

The Armenian Church is the father of the Armenian people. This father was imprisoned and stripped of his children for seventy years. Now that the father is free, others have come to adopt his orphaned children. What we need to do is give the father a chance to reclaim his children. Some of the children would want to go to other homes and some would return to their father's home. It's up to the children. But, it is only fair to give the father a chance to embrace his children, after wrongful imprisonment and persecution.

I have explained this to various denominations and religious groups who have come to Armenia. All we are saying is give the *father*, the Armenian Church, a chance.

You said that you would like to see the Armenian Church recover her losses. Could you further explain that?

Khachadrian: First, one of the greatest and most tragic losses of the Armenian Church is her clergy, who were brutally persecuted during the communist regime (which explains today's shortage). Also, the limitations and reduction of the size of the Seminary in Armenia was another punishment. Secondly, the idea and reality of the *parish* was completely wiped out. I believe, the strength of the Church is her parishes and the life of the parishioners. Now we are trying to reestablish the parishes—to recreate the sense of community, mutual responsibility and shared faith—as such, we are giving practically all the old churches to Etchmiadzin to make them functional churches for the faithful. There are requests to build new churches in various regions of Armenia and we are positively responding to these requests, by giving them the land, building material, etc.

Here, I should mention that we have also returned the churches that belonged to the Catholics, for instance in the village of Panik and the Orthodox Church in Yerevan. The law is law.

You said earlier that you have given the Armenian Apostolic Church certain privileges, what are some of these privileges and what is the legal status of the Armenian Church?

Khachadrian: First, let me say that the Armenian Apostolic Church is the only recognized Church in Armenia, the other Christian churches are recognized as communities. Legally speaking, the Armenian Church is

the only religious entity that is registered as a church, the other churches, like the Catholics or Protestant, are registered or are recognized as religious communities, e.g. these would be registered as the *Community of the Catholic Church in such and such place or village*.

Secondly, the various denominations are permitted to preach among their community members and in their house of worship *only*. The Armenian Apostolic Church is permitted to preach all over Armenia.

Thirdly, proselytizing (hunt for souls) is forbidden by law.

Fourthly, permission has been granted only to the Armenian Apostolic Church to teach in the public schools, of course if the parents and the school authorities consider it important to offer religious education.

Fifth, all organizations (whether religious or political) whose headquarters are outside the boundaries of the Republic of Armenia are not permitted to receive financial support from their organizations. For example, the headquarters of the Russian Orthodox Church in Armenia is outside the boundaries of our Republic, therefore they cannot receive financial support from Moscow and build churches in Armenia. They may only receive contributions from outside for charitable work.

What is the purpose of your visit to the United States?

Khachadrian: First, I wanted to acquaint myself with the religious life of Armenians in America, particularly the Armenian Church and church circles. Obviously, this was not purely for curiosity purposes, but rather, it was prompted by the new relationship and understanding between Armenia and Diaspora. As you know, about a year ago, a new government and authority took power in Armenia by popular demand and majority vote. Therefore, a new outlook has emerged from these new developments, in a way a reevaluation of old established political, ideological perceptions. Naturally, issues related to religious and moral norms, issues pertaining to church and state are also being reevaluated. The government is particularly reassessing, with-

out hesitation, the unfair treatment of the church by the Communist authorities during the past 70 years. A healthier atmosphere should be created, so that the Church may recover its losses and continue to tend to the religious needs of the Armenian nation.

New principles have been adopted for church and state relations. For example, the government is not interfering with the internal affairs of the Church. We believe that there should be an atmosphere of understand and mutual respect on both sides. A few months ago, the Supreme Council of the Parliament approved a new law concerning *freedom of conscious and religious organization*. This was the first time that such a law was adopted in Armenia.

Can you further explain the process of this law?

Khachadrian: This law is based on the idea of religious pluralism. It declared separation of Church and State, non-interference of the State in the affairs of the Church, protection of the rights for freedom of conscious, freedom to choose any belief or creed. It basically embraces val-

ues that are universally accepted and Armenia, having chosen the democratic system, adopted them also. Nevertheless, as I said earlier, special regard has been given to the Armenian Apostolic Church only, (this does not please other religious groups or denominations) so that she may recover her losses in the near future, and especially the artificial separation that was created between the people and the church may be lifted. An opportunity should be given to the people to rediscover the church and vice versa. These are some of the things that have been stipulated by the special status given to the Armenian Apostolic Church.

Obviously, the Church—having been the focal point of dispersed Armenians throughout the world—represents an international body as such. In this respect, the Church—as it has been the case in history—can contribute to the realization of our national agenda and preservation of our identity in the diaspora. Naturally—considering the position of the Armenian Church in the diaspora, its experience, and international status—the Republic of Armenia has certain expectations and hopes. The cooperation and expectation of the authorities in Armenia is necessitated by the urgent needs of our country—these are very critical issues that we are facing today in Armenia.

These are some of the considerations that define the purpose of our visit to the United States.

These are some of the considerations that define the purpose of our visit to the United States.

What about the cults and the new religious movements that are operating in Armenia?

Khachadrian: I believe the understanding or information of the diaspora concerning the cults in Armenia is somewhat inflated or exaggerated. Perhaps, it is a matter of misinformation. It seems that there is a wide spread opinion here in the diaspora that these cults have gone out of control and a critical situation has been created by these cults. I am not in complete agreement with this opinion or observation. It is misleading.

Obviously, there are new religious movements operating in Armenia and at times it



Minister Khachadrian, 43, a mathematician by profession, is also a member of the Armenian Parliament. (With Tchilingirian in New York)

seem that they were purposely organized to cause raptures in Armenian society. The danger is there. Our concern is not so much about their particular creed or belief, but over the long term effects of religious schisms which would last for very long times—even when political ideologies fade away. Religious raptures sometimes last for centuries.

I should note here, that the intensity of the post-earthquake activities of these groups is exhausting. Many religious groups tried illegally to organize themselves and find sympathizers. Right now this has slowed down. But there are still groups and churches who are continuing to attract the youth into their ranks. According to the law, a religious organization should have at least 50 members (citizens of Armenia) for registration. They are trying to gather these 50 people. In several cases, we discovered false signatures in their formal application. They were trying to register their relatives without their consent or knowledge. Such things are going to happen. But we are trying to apply the law in these instances and put an end to these illegal practices.

Why are young people an easy target?

Khachadrian: You have to remember that for several generations, including myself, the Armenian youth received a very strict atheistic education in Armenia. We were never taught about the church or Christianity. The people in Armenia do not know the differences between the churches or denominations. Because, the youth are so hungry for religious nourishment, when someone speaks in the name of Christ, they believe him. They think that as long as they are talking about Christ they must be a legitimate group. But many of them, when we explain to them or show them that there are differences between various churches and beliefs, they are returning to the Mother Church very easily. Therefore, our job is to provide accurate information and material about the different religious movements.

Many among the youth are lured into these cults by false promises. They promise the youth free trips or education abroad or sometimes material well being. Imagine, for a young person—who during the communist regime did not have these opportunities—that could be very appealing. These are some of the dangerous tactics that are being used by these groups and cults.

However, I am optimistic for the future. I believe the best way of overcoming these currents is the strengthening of the Armenian Apostolic Church. That is the best weapon. Otherwise, as we all know, no matter how much you restrict their activities or institute laws, we will not be able to control these religious groups. We hope that the Armenian Apostolic Church will reorganize itself and coordinate its activities. I believe that when the Church reaches out to people who are hungry for the word of God, then people will respond and will not look for other directions .

In your opinion, what are some of the major issues in the Armenian Church today?

Khachadrian: To me personally and for our Government, the separation of the Armenian Church is a major concern. We believe that the effectiveness of the cooperation between the Armenian Apostolic Church and the Government of Armenia—in terms of international and domestic affairs—was burdened or at times disturbed by the fact that the Church was separated. The authorities in Armenia are very concerned about this separation. In part my visit to America is a reflection of that concern. I have personally been involved with these issues in the past few months. I have had conversations with both Catholicos Vazken I and Karekin II, in search of a process by which the problems may be remedied. Our efforts are progressing very slowly and with great difficulty. And it seems that we have to accept this for the time being, since presently things are not moving as expeditiously as we would like to see them.

In a larger context, our interest in this issue is in terms of how much does the separation effect the solution of Armenian national and state issues. The Armenian Church in the Diaspora, vis-a-vis the clergy, is the unofficial representative of the Republic of Armenia, since we have not yet received the official recognition of other countries.

To say the least, we see certain things that need to be corrected in the present situation of the Church. In our opinion, the reasons for the separation of the church were political and presently, these political dynamics are being used for purposes other than the church. Now that political and ideological freedom has been established in Armenia—for all political parties to carry out their agenda—there is no need anymore to burden

the church with politics. As such, we see the continued separation of the church—besides the moral aspect of it—as very unproductive and unpractical. In a situation like this, both the ecclesiastical and political strength of the church is diminished. Therefore, from the perspective of the government, it is desirable and acceptable to “transport” the political struggles from the Diaspora to Armenia, where issues of political legitimacy are discussed and where the political parties could challenge the existing powers, based on universally accepted political processes. We believe that the Diaspora should primarily engage itself in solving and formulating an overall national strategy, rather than weakening itself with internal politics. The church should be depoliticized as much as possible. And if the church is going to get involved in politics, that should only be in national issues and not party politics or state politics.

What is the solution?

Khachadrian: In order to solve this problem, first of all we need to remove the political reasons that lead to the separation of the church. In this respect, the Armenian Revolutionary Federation [Dashnag Party] has a major role to play (now that they have their units in Armenia and are actively participating in the political process in the homeland).

We thought—that as a result of the new political freedom in Armenia—the Armenian political parties in the Diaspora (all of them) would bring their “fight” to Armenia and resolve their differences in the political process of our homeland. Unfortunately, this has not happened. On the contrary, when the Armenian political parties came to Armenia, they brought with them their diaspora feuds and instead of solving them they continued to distance themselves from each other. This is not healthy at all.

What is the situation presently?

Khachadrian: One thing is clear: all the parties agree that the separation of the church is not beneficial to anyone. And we have started a very slow, time consuming and difficult process. Some negotiations are going on—both on political and ecclesial levels—and non-controversial issues are being solved, for example, the issue of the Diocese of Greece and Damascus, etc. But again, these are progressing very slowly. Nevertheless, I am very hopeful that in time these attempts will give their fruit.



THE ARMENIAN CATHOLICS

Hovannes M. Khosdeghian

Presenting a historical outline of the Armenian Catholic Church is difficult, for two reasons, a) because of the paradoxical concept of the existence of an Armenian "Catholic" Church per se, and b) because of the time span that encompasses the history of this community.

Generally speaking, an Armenian's knowledge of this community does not go beyond the fact that an Armenian Catholic Church started to exist as a separate entity in the mid 18th century. Even most scholars are not familiar with the accurate chronology of events, nor they are familiar with the figures who contributed to the establishment of a separate hierarchy. At times, scholars do not even acknowledge any real, objective, administrative causes that led to the separation. They rather see it as the institutionalization of the *de facto* differences that existed between Armenians leaning towards western civilization and culture and consequently towards the Church of Rome.

At this point it is necessary to distinguish between the concepts of a hierarchical church and of the complex body of beliefs normally - though not necessarily - associated with a "church." To understand the processes that led to the establishment of the Armenian Catholic Church as a separate hierarchical structure, one must distinguish between the administrative organization of a church and the church as the "gathering of believers." For our purposes, we will use the term "catholic," to indicate *full communion with Rome*. As such, we could say that Armenian catholics existed for many centuries prior to the establishment of a separate hierarchical structure. However, it is extremely important to understand these terms

in their historical context, rather than their normal dogmatic implications. This is a key premise of discussion in this article.

HISTORY

Direct diplomatic relations between Armenia and the West have been recorded in history from 1196—the coronation of Levon as king of Cilician Armenia—to 1375, when the kingdom of Cilician Armenia ended. Exposure to Europe of the time was all pervasive, (exposure that was reflected in all aspects of life, government, social structure, judicial system, commerce) and the church of Armenia was not an exception. Many liturgical practices and vestments that are still in use—in both Catholic and Apostolic Armenian Churches—date from this period.

Parallel to this socio-political development, a religious "movement" was developed when western missionaries preached in the heartland of historical Armenia. Dominican friars preached in Armenia starting in the 13th century and eventually were successful in establishing an archbishopric (diocese) in Nakhijevan. However, they embraced the Latin rite and translated it into Armenian. Similar missionary activities were followed by the Franciscans. Later, in the 17th century, the Jesuits were active in Armenia Major—though in a more moderate and far less fundamentalist understanding of church unity.

In 1740, several bishops of the Armenian church gathered in the city of Aleppo and elected Abraham Ardzivian, Archbishop of Aleppo, as Catholicos of those who were Armenian rite catholics. This election was the formal act of establishing the Armenian Catholic Church with its own hierarchy. In 1742, the election was validated by Benedict XIV, the Bishop of Rome. There is no doubt

that the bishops who gathered in Aleppo intended to establish a separate hierarchy to administer and to institutionalize the existing *catholic* Armenian church. The abundant correspondence—existing since the 1680s between Rome and the Armenian prelates and priests—are evidence of the trend among certain elements of the clergy—who were graduates of Roman schools—to establish a separate hierarchy.

The cause of such a definitive move was a complex one.

Pope Gregory XIII (1572-1585), as part of his renewed educational reorganization, planned the establishment of a College in Rome for the education of the Armenian clergy. While he was able to obtain the necessary funding—primarily a major contribution by the king of Spain—his death prevented the implementation of the project. However, Urban VIII (1623-1644) revived Gregory's plan by incorporating it into a larger institution, where clergy from all Eastern Churches could be educated. Thus, he chartered the Pontifical Urbanian University, where Armenians were given 25 scholarships, endowed with donations collected by Gregory. Until 1887—when the Pontifical Armenian College was established as a separate institution—Armenian clergy received education in this setting, where they were imbued with liturgical, canonical and doctrinal Latinism. This development necessitated the 1740 Aleppo election and was very significant to the missionary agenda of the Armenian Catholic hierarchy. The center for intellectual preparation for Armenian Catholic clergy was the Pontifical Urbanian University.

The other cause responsible of the schism in the Armenian Church was the practice of the Ottoman government, which recognized nationalities based on religious affiliation. This was a direct reflection of the

Ottoman tribal order, according to which, the gods of each family gave identity to each tribe. This expedient policy—very useful in keeping large masses divided and therefore checked—was the juridical and administrative structure adopted by the Ottoman rulers to govern their empire. Thus they recognized their Armenian subjects by their religion, i.e. their "church."

Contrary to the views expressed by historians, it seems that the dogmatic aspect of the issue presented a potential negative impact. While for the Ottoman rulers, the term "patriarch" did not have any ecclesiastical implication (it was rather a transliteration of the Latin word *patricius*=government administrator), the Armenian Patriarchs of Constantinople identified their status and administrative capacity in terms of their personal belief and faith. Thus, as long as a moderate person was the Armenian Patriarch, there were no problems. But when extremists held the position or led the "Patriarchal See," antagonism between apostolic Armenians and "Romans" or "francs" erupted in all its viciousness, sometimes culminating in physical persecution and executions of the catholic leaders. Under the circumstances, the Armenian catholics were not administered justice by the Patriarchs of Constantinople. The more the persecutions continued, the more catholic Armenians leaned towards establishing a separate hierarchy and church—since this was the only juridical way allowed to bypass the Armenian Patriarch's jurisdiction.

The recognition of the Armenian catholic hierarchy by the bishop of Rome was an expedient way to secure the protection of Catholic powers of Europe, which in turn presented enough political muscle to force the Sublime Port in halting the persecutions against the "faithful." The Armenian Patriarch obviously opposed such a move. But in 1829—under British and French pressure—with article 12 of the Treaty of Edirne, the Ottoman Empire granted the status of "nation" to the Armenian catholics

[*Katholik Millet.*] After the administrative separation of the two "nations," the only ground uniting them was ironically—and seldom witnessed in history—their *common cultural and religious heritage*. Both "nations" dedicated themselves to cultivating and advancing the knowledge of the same heritage.

THEOLOGY

Having set the *historical* context of the schism in the Armenian Church, we should now outline the *theological* aspect of the separation, i.e., doctrinal, liturgical, canonical, and administrative differences.

Depending on the times, the doctrinal aspect of the schism in the Armenian Church was treated and viewed differently. Most notable, a list of "117 errors of the Armenian Church" was compiled by a certain priest Nersess and divulged during the tenure of pope John XXII. While this document does not have any doctrinal or dogmatic weight today, it is a good example that shows the degree of frictions of the time. In fact, in 1341, Catholicos Mekhitar convened the council of Sis to answer these accusations.

Direct diplomatic relations between Armenia and the West have been recorded in history since 1196

The main doctrinal problems that have been disputed during the process of the Armenian Church schism could be summarized in the following issues:

- Acceptance of the ecumenical councils that followed the first three.
- Acceptance of the Chalcedonian definition of the christological dogma.
- Acceptance of the Roman definition of the dogma on the procession of the Holy Spirit.
- Acceptance of the Roman definition of rewards after death.
- Acceptance of the dogma of papal infallibility, as defined during

the Council of Vatican I.

Interestingly, all but one of the above mentioned doctrinal issues are concerned more about definitions than substance. It is precisely for this reason that today they have been abandoned and there are no serious dogmatic challenges between the two sides. The only point that stirs controversy is the issue of papal infallibility. Again, it is important to note that the problem is not *infallibility* per se, but it is the connection that western theologians make with the practice of the Roman Church to centralized government, that follows the model of absolute monarchy.

LITURGY

As for the *liturgical* aspects of the two churches, it has taken a visible and palpable dimension. In the past liturgical issues were as prominent as dogmatic issues. The following is a list of the most important items that Rome demanded conformity with:

- Mixing water in the wine, during the Divine Liturgy/Mass.
- The preparatory prayers of the Divine Liturgy up to the Introit.
- The elevation, prior to the blessing of the people with the consecrated wine and bread.

- The Minor Orders.

Starting in the 12th century, all these points were accepted by the Armenian Apostolic Church. However, the practice of mixing water with wine did not continue to our days. Vestments and insignia were introduced in the same period, and did not pose major problems. Later on, in the beginning of the 18th century, Armenian catholic clergymen

tried to impose the use of Latin vestments, but did not succeed.

CANONS

Although not yet recognized, a far serious problem has come to exist between the two churches in terms of church canons. The Armenian Church, both Apostolic and Catholic, do not have a systematic code of canon law.

There are various collections of canons which do not bear any official authority, since the Armenian Apostolic Church is not governed by them. The existence of this vacuum is mainly

due to the forced Constitution by the Muslim Sultans of the Ottoman empire in western Armenia, and the Russian Church Constitution (Bolojenia) imposed by the Czar in Russian Armenia.

On the other hand, the Armenian Catholic Church has been governed by the Roman Code of Canon Law, which in itself negates some of the cardinal concepts that identify the Armenian Church. For example, the hierarchical nature of the communion in faith, the privileges of the Catholicos, and the general philosophy of "freedom of movement," are not defined in the Roman codes. As such, whether at the simpler level of normative differences or the more complex issues on the juridical-canonical level, the Armenian Apostolic and Catholic Churches stand far apart.

There are still many important concepts which lack clarity and understanding: for example, the issue of separation of church and state, church and culture, church and nation, church and man, etc. The Armenian Catholic Church anchored in the Roman Code of Canon Law—a product of modern jurisprudence—has maintained its status as a separate entity for centuries. I believe, once the rigidity of the Roman Code is successfully modified with the traditional Armenian "warmth" and ethos, then we may have a good model for flexible administration, which in turn will guarantee the "normal" growth of the Armenian Church as a whole. Only then we may have a mechanism capable of balancing the abundance of genius in individuals and their integration in a structure that will ultimately contribute to the growth and spiritual welfare of the Armenian people.

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EASTERN RITE CATHOLICS

ARMENIAN RITE: under 250,000, mostly in Lebanon and Syria. There are communities in Iran, Iraq, Turkey, Jerusalem and the United States.

Hierarch: John Peter XVIII Kasparian, Armenian Patriarch of Cilicia (Beirut, Lebanon).

CHALDEAN RITE: just over 575,000 living mostly in Iraq, but also found in Iran, Turkey, Lebanon, Egypt, Syria and Jerusalem.

Hierarch: Raphael I Bidawid, Chaldean Patriarch of Babylon (Baghdad, Iraq).

COPTIC RITE: there are about 170,000 living mostly in Egypt, with some in the Holy Land.

Hierarch: Stephanos II Ghattas, Coptic Patriarch of Alexandria (Cairo, Egypt).

LATIN RITE: estimated at about 670,000. Of these, 63,000 belong to the Latin Patriarch of Jerusalem which covers the Holy Land, Jordan and Cyprus. The others live in Saudi Arabia, Egypt, United Arab Emirates, Iran, Iraq, Kuwait, Lebanon, Syria, Turkey & Yemen.

Hierarch: Archbishop Michael Sabbah, Latin Patriarch of Jerusalem (Jerusalem).

MELCHITE RITE: approximately 561,000, mostly in Syria and Lebanon. They are also found in Egypt, Jordan, Jerusalem, Kuwait and Iraq.

Hierarch: Maximos V Hakim, Melchite Patriarch of Antioch (Damascus, Syria).

MARONITE RITE: by far the largest with 1.7 million, most of whom live in Lebanon. There are some communities in Syria, Egypt, Cyprus, and Holy Land.

Hierarch: Nasrallah Pierre Sfeir, Maronite Patriarch of Antioch (Beirut, Lebanon).

SYRIAN RITE: total nearly 100,000; while most live in Syria, there are communities in Lebanon, Iraq, Egypt, Jerusalem and Turkey.

Hierarch: Ignatius Antoine II Hayek, Syrian Patriarch of Antioch (Beirut, Lebanon).

THE ARMENIAN PROTESTANTS

A Brief History

Compiled by
Dn. Hratch Tchilingirian

The beginnings of the Armenian Protestant church dates back to the early nineteenth century. As a movement, it was "imported" and "implanted" by American and European missionaries, amidst the "intellectual renaissance" that was taking place in the Armenian community within the boundaries of the Ottoman Empire. Tracing the roots of Armenian Protestantism is not as easy as it may seem. The authors who have written about the subject, while they agree on dates and personalities, are divided over the reasons, rationale and effects of the events that lead to the establishment of a separate Armenian Protestant denomination. Among the books that were consulted for this article were Leon Arpee's *A Century of Armentian Protestantism*; G.H. Chopourian's *The Armentian Evangelical Reformation: Causes and Effects*, and Vahan H. Tootikian's *The Armentian Evangelical Church* (see page 20 for bibliographical data). The purpose of this article is to give a historical account of events rather than an analysis of the movement.

The First Reformers

The first Protestant missionaries that were sent to the Turkish empire were from the *Church Missionary Society* of the Church of England in 1815 and in 1818, the *American Board of Commissioners for Foreign Missions*. In 1827, the Syrian Mission (established in 1823 by the American Board), led by two ministers, received two Armenian helpers. Among the first missionaries was William Goodell who arrived in Constantinople in 1831 and founded the *Mission of the American Board for the Armentians of Turkey*. In 1833, John Der-Sahakian and his companion, Paul Minassian joined the mission. Within a year,

Der-Sahakian was appointed general superintendent of the Mission's high school in Pera. However, in 1837, the school was forced to close due to pressures from the Armenian Patriarch of Constantinople. Despite the opposition of the Armenian Patriarchate, the evangelical movement made considerable headway with a following of about 500 people.

The "mission" of the Protestant ministers caused a great deal of uproar in the Armenian community. The Mother Church, headed by the Armenian Patriarch of Constantinople, protested the activities of the missionaries among the Armenians. Eventually, the confrontation lead to a formal anathema of Protestants by the Patriarch and even persecutions by the Ottoman government authorities. Here is an excerpt from a report sent by a missionary to the American Board, which gives a glimpse of events of the time:

"In order that misunderstanding may be cleared up, it should be stated here that missionaries to the Armenians and Greeks were not sent to divide the churches or to separate out those who should accept education and read the Bible in the vernacular. Their one supreme endeavor was to help the Armenians and the Greeks work out a quiet but genuine reform in their respective churches. The missionaries made no attacks upon churches, their customs, or beliefs, but strove by positive, quiet effort to show the necessary changes.

*... When the separation did come, it was in spite of every effort of the missionaries to prevent it."*¹

The missionaries were critical of the Armenian Church and viewed its practices as "corrupt." Here is how Goodell describes the Armenian Church:

... like all the Oriental churches, the Armenian had become exceedingly

*corrupt. It was almost wholly given up to superstition and to idolatrous worship of saints, including the Virgin Mary, pictures, etc. The Armenians hold to transubstantiation, and worship the host; and, indeed have adopted most of the errors of popery... As with all rigid formalities, the weightier matters of the law and the gospel are considered of small account compared with the punctilious performance of religious rites and ceremonies."*²

While the "supreme endeavor" of the Protestants "was to help the Armenians...work out a quiet but genuine reform in their respective churches," their eventual mission was characterized by an attack on the established "Mother Church." These confrontations lead to a wide persecution of Protestants. Thus, in an attempt to survive the opposition in Turkey to their missionary work, the missionaries secured temporary shelter and amenities were obtained from contributions received from Protestant sympathizers in England, America, India and the Caucasus, Denmark, Sweden, Norway, Wurttemberg and Switzerland. Meanwhile, in mid February 1846, the evangelicals sent a petition to the minister of foreign affairs begging for protection of the imperial government. They refuted all charges of civil rebellion and stated that the reason for their persecution was due to their refusal to conform to usages of the national church such as the worship of images and priestly absolution. The following month they submitted a petition to the British, Prussian and American diplomatic representatives and finally one to the Sultan himself. On March 12, 1846, the minister of foreign affairs spoke with the Armenian Patriarch, Matthew, who, after extensive negotiations, declared from the pulpit of the cathe-



dral church, that "Religion is free in Turkey!" On May 17, 1846 the evangelicals were authorized to resume their "normal" life and obtain credit as Protestants. Thus ended the civil persecution of the Protestants.

Organization of Protestant Churches

On June 21, 1846, on the occasion of the feast of Etchmiadzin, Patriarch Matthew issued an encyclical of perpetual excommunication and anathema against all Protestants to be publicly read at every annual return of the festival throughout the churches. Thus, "the reformers," originally a party within the church, excluded from the church's fellowship and ordinances, formed a rival organization outside the church, i.e. the Protestant church. On June 25, 1846, a constitution was drawn up for the Armentan Evangelical Church about to be organized. This constitution provided for a form of government half-way between Congregationalism and Presbyterianism. The doctrine of the church was embodied in a confession of faith composed of 12 articles to which all candidates for church membership were to express publicly.

On July 1, 1846 the constitution was formally adopted by the evangelicals of Constantinople and the First Armenian Evangelical Church of Constantinople (with a total of 40 members) began. During the months of July and August, three more evangelical churches were organized on the basis of the above described constitution; Nicomedia and Adabazar with 14 members each and Trebizond with nine members. At the end of a year, the infant church of Constantinople had more than doubled its membership and the aggregate membership of the four churches was about 140. After the consummation of the ecclesiastical organization, the civil recognition by the Turkish government was made the important object of endeavor by the evangelicals.

On August 17, 1846 a meeting of the "Protestant Nation" (milet) was called at Constantinople and an executive committee of four was appointed to represent the community in its external relations. On June 16, 1846, this committee submitted a petition to the local governor re-

questing separation from the Armenian community and the granting of a charter. Four petitions were sent to the Sultan in the space of a few months. However, through the petition of the British embassy, and the efforts of Lord Cowley and later Stratford de Redcliffe, the first imperial acknowledgement was issued on November 15, 1847, recognizing the Protestants of Turkey as a separate community and granting them freedom of conscience and worship. But it was not until 1850, again through the efforts of Lord Stratford, that the rights and privileges of the Protestant community were permanently defined by imperial *firman* (edict) and the Protestants were authorized to elect a chancellor or civil head.

On December 13, 1850, at a popular meeting of the Protestant community in Constantinople, this *firman* was publicly read and Stephen Seropian was elected civil head of the community. As of the beginning of 1850, the expansion of Armenian Protestants was not great in scope; there were only 7 mission stations in the Armenian field: Constantinople, Bebek, Brusa, Smyrna, Trebizond, Erzurum, and Aintab; 6 outstations: Nicomedia, Adabazar, Rodosto, Diarbekir, Urfa, and Cesarea; 18 missionaries and 20 female assistants; 8 churches with 2 of them in Constantinople, with an aggregate membership of about 240. However, by the end of 1850, with the promulgation of the imperial *firman*, the whole country was opened up to missionary operation. It awakened a general readiness everywhere to listen to the preaching of the Protestants.

About 100 towns and villages around Aintab, Marash, Urfa, Diarbekir, Arabgir, Agn, Silvas, Cesarea, Tocat, and Marsovan began to show "signs of an awakening," and from remote localities "came requests to the missionaries for preachers of the gospel." By the end of 1860, the field had become so extensive that it necessitated its subdivision into three separate missions; the Western Turkey Mission (including what was afterward the European Turkey Mission), the Central Turkey Mission and the Eastern Turkey Mission. Combined, there were 23 mission stations; 65 outstations; 50 missionaries and 50 female assistants; 40

evangelical churches, with a total membership of nearly 1,300 people.

The Rationale for a Protestant Armenian Church

According to the authors who have written about the Protestant movement in Turkey, the missions of the American Board to the oriental churches, more specifically the missions of the Armenian church, were originally committed to a policy of strict non-proselytism (non conversion from one belief to another). Accordingly, this policy had as its sole aim the instillation into those churches evangelical ideas—without alienating any of the members from them. In their pursuit, "the American missionaries in Constantinople at first avoided all controversy and based their efforts on what the oriental churches needed above all else an enlightenment to arouse a widespread interest in the Word of God." However, in the 15 years from the founding of the Armenian mission, the missionaries of the American Board in Turkey "felt compelled" to establish an independent evangelical church, contrary to the original plan.

L. Arpee enumerates four reasons which led the missionaries to establish a Protestant church in Turkey prior to 1846 and to regard a strict adherence to their original policy of non-proselytisms as impracticable.

1) Pressure from the home churches for tangible results.

2) Intolerance of the oriental churches.

3) Antagonism between oriental orthodoxy and the missionaries doctrines and methods. Arpee writes, *The Armenian church, although it theoretically held to the Scriptures as the supreme authority, had given place to a great mass of patristic interpretations and ceremonial rituals with the result that the Word of God had been all but lost in the traditions of man.* On the other hand, the missionaries' ideas and methods of ultra-evangelism were far too radical for the oriental churches and sooner or later would invite opposition. Therefore, *long before they were excommunicated by Patriarchal anathema, the evangelical Armenians found themselves succeeding.*

4) The official recognition of the treaty rights of American missionaries in Turkey by the U.S. government in 1842. The U.S. government pointed

MAJOR PROTESTANT FIGURES

MARTIN LUTHER (1493-1546)

Biographical Notes:

Martin Luther was born in Eisleben, Germany. While studying law, he was once caught in a thunder-storm and vowed that he would become a monk if he were spared. True to his word, in July 1505 he joined the Augustinian order in Erfurt. He was ordained priest and 1512 Luther became a doctor of theology at the University of Wittenberg, and was given the chair of Holy Scripture. His prolonged study of the Old and New Testaments led him to a threefold conviction: *sola scriptura, sola gratia, sola fides* (salvation can only be found in Scripture, in grace, in faith).

In 1517, as a special indulgence was being preached in Germany, and to prompt debate on the much-needed reforms within the Church, he nailed 95 theses to the door of the church at Wittenburg (October 31 -November 1). These concerned matters of both Catholic belief and practice. In 1520, Pope Leo X in the Bull *Exsurge Domine* declared 41 statements attributed to Luther heretical. When Luther refused to recant, he was formally declared an outlaw by the Edict of Worms (1521). He took asylum in the castle of the Elector of Saxony's Wartburg, where he spent ten months translating the New Testament into German (published in 1522). During the same period he wrote a text against religious vows, which led to a good number of religious to leave their monasteries and convents. In 1525, Luther married Catherine de Bora, a former Cistercian nun. He returned to Wittenburg, where he began to establish the canonical and liturgical bases for the 'reformed' Church. In 1529 Luther's two Catechisms were published: the Small one, for the people, and the Large for the clergy. Luther died in 1546 in his home town of Eisleben.

Key Elements In Luther's Theology

The priesthood of all believers: The priestly status of all who are baptized is the central key to understanding all of Luther's theology.

Justification/salvation: human nature is radically (but not substantially) corrupted by the sign of Adam. Justification understood as the forgiveness of sins and the state of righteousness, is by grace for Christ's sake through faith. Luther recognized that good works were necessary concomitants of faith, but contended that they do not merit salvation.

Sacraments: Luther recognized baptism, penance and the Eucharist as instituted by Christ. He held that in Holy Communion the consecrated bread and wine are truly the body and blood of Christ (a point on which Luther and Zwingli were never able to agree).

Protestants (continued from page. 11)

out to the Turkish empire that the American missionaries in Turkey were entitled by treaty to the protection of the U.S. government as long as they refrained from proselyting. Since no distinction could be drawn from proselyting and non-proselyting missionaries, it was now understood that if a missionary had any right to reside in the Turkish dominions at all, he was also entitled as a citizen of the U.S. to the protection of his government.

By 1914, on the eve of the first World War, Protestants had 15 stations in Turkey, 146 missionaries, 137 churches and 13,891 communicant members. The most notable single evangelical influence on the Armenians of Turkey came from the combined efforts of the American Board and the American Bible Society in disseminating the scriptures into the people's vernacular, (i.e. Goodell's Bible for Turkish speaking Armenians, published in 1842 and Elias Riggs' modern Armenian Bible, published in 1853).

By 1890's, the relationship between the Apostolic and Protestant Armenian churches was cordial enough to permit the collaboration on a modern Armenian New Testa-

ment, which was published under the Armenian Patriarch's imprimatur to provide free circulation among the Armenians.

Eventually, the massacres of Armenians in Turkey, (1895-1908) drained not only the Protestant Armenians of their leaders, but the entire Armenian nation. The 1915 deportations and massacres swept the Armenian evangelical churches out of Asia minor. The American Board liquidated its hundred-years interest in Turkey and withdrew from the field. However, as Armenians scattered throughout the world, so did Armenian Protestant congregations, which can be found in large Armenian communities in the Diaspora.

With the emergence of an Armenian Protestant church, in the 19th century, a rapture was created between the Armenian Apostolic Church and those who followed the missionaries. What were predicted as "dangerous trends" by Patriarch Matthew of the time — which eventually gave permanence to the separation between the Armenian evangelicals and the Mother Church— are summarized by V.H. Tootikian in these terms: a) "the Armenian Evangelical Church failed in her original goal to reform

the Armenian Apostolic Church," b) It "failed to keep the balance between the Armenian-Christian and Protestant-Evangelical heritages," c) "The Armenian Evangelical Church weakened the solidarity of the Armenian people," d) It "withdrew into isolation," and e) "The Armenian Evangelical Church gradually became complacent."³ However, Tootikian adds, that "when every criticism has been made, and every allowance recorded for the imperfection of the Armenian Evangelical Church, the fact remains that she worked her way into many corners of the life of the Armenian Nation. Obvious faults and weaknesses must not hide the deeper significance of the Evangelical Movement, because measured by its effects, it proved itself a potent force among the Armenian people."

—RESEARCHED BY JEANNIE MURACHIAN

Notes

¹James L. Barton, *Daybreak in Turkey* (Boston: The Pilgrim Press, 1908), pp. 108-109. Cited in *The Armenian Evangelical Reformation: Causes and Effects* by G.H. Chopourian (New York: AMAA, 1972) pp. 1-2.

²Quoted in Chopourian, *op. cit.* pp. 26-27.

³Vahan H. Tootikian. *The Armenian Evangelical Church*. (Detroit: Armenian Heritage Committee, 1982). pp. 85-93.

JOHN CALVIN (1509-1564)

Biographical Notes:

John Calvin, was born on July 10, 1509 in Noyon, France, where his father was General Procurator of the Cathedral Chapter. From 1523 to 1534 Calvin studied philosophy, theology, law and humanism. In the various university milieus (Paris, Orleans, Bourges), Calvin became familiar with Protestant views and doctrines. In 1533, seized with a conviction of personal mission to reform the Church, Calvin rejected Catholicism. When a persecution forced him to leave Paris in 1534, he settled in Basel where he wrote *Institutio Religionis Christianae*, a systematic exposition of his doctrine (published anonymously in 1535, republished under his name in 1536). In 1536 he left for Strasbourg, where there was a large exiled Protestant population, but circumstances drove him to Geneva where he stayed two years before he himself was exiled by the ruling class of the town, irritated by his excessive religious zeal. But in 1540 the town's rulers were to invite him back, in an attempt to resolve his chaotic political-religious situation. Calvin imposed a very austere type of constitution on Geneva: no theater, no card games. He implemented a new liturgy void of altar, candles, images, and centered instead on preaching and psalm-singing. The Eucharist was celebrated only on a few occasions during the year. In 1559, the final and definitive edition of Calvin's *Institutio* was published and he opened a training center for pastors which attracted candidates from all over Europe. Calvin remained the master of Geneva until his death in 1564.

The Key Elements In Calvin's Theology:

To Luther's principal theses (priesthood of all believers; Scripture as the sole rule of faith; the radical corruption of human nature; justification by faith alone), Calvin added:

Absolute predestination, certitude of salvation for the elect, and the incapability of the elect to lose grace;

Sacraments: the Eucharist for Calvin was a celebration of the covenant of the sacrifice of Christ. Eucharist and baptism are considered as sacraments, both of which are viewed as seals of the covenant of grace. The real presence of Christ is what marks these as sacraments, but Calvin's understanding of this was at odds with Catholic doctrine.

ULRICH ZWINGLI (1484-1531)

Biographical Notes:

Ulrich Zwingli, born in 1484 in the canton of Saint-Gall, Switzerland, was ordained priest in 1506 and soon distinguished himself as an opponent of moral abuses both in the Church and the State. In particular, a series of sermons he gave in Zurich on the New Testament in 1519 triggered the Reformation in Switzerland. In January 1523, a theological public disputation between 'orthodox' and 'innovators' saw the victory of Zwingli and his sixty-seven theses, rejecting the authority of Rome in favor of the sole authority of the Gospel. This persuaded the canton of Zurich to adopt Protestantism. As a result of a second similar disputation in the autumn of the same year, all church statues and images were abolished; monasteries were disendowed, and their funds devoted to schools and the poor. In 1525 the Mass was suppressed, and a new severely puritanical form of liturgy was prescribed; in 1529 Catholic worship was forbidden. To counter the spread of the Reformation to other Swiss cantons, an anti-heretical league was formed by the largely peasant and conservative forest cantons. In June 1529 the armies of the two sides faced each other at Kappel (Zurich canton). Though peace was negotiated, it did not last, and in 1531, Zwingli's forces were defeated at the battle of Kappel and he himself was killed. Under the terms of the subsequent peace treaty, each canton had the right to choose its own religion.

Key Elements In Zwingli's Theology:

Deeply impressed by Erasmus (1467-1536), Zwingli was more influenced by Renaissance humanism than any of the other Reformation leaders.

Scripture: for Zwingli, the Gospel was the only basis of truth.

Sacraments: Zwingli rejected the Eucharist, penance and other sacraments. His symbolic interpretation of the Eucharist caused an irreconcilable controversy with Luther and his followers. Zwingli denied papal primacy and the Catholic belief concerning purgatory and the invocation of saints; he rejected celibacy, monasticism and much of traditional piety.

KARL BARTH (1886-1968)

As a leading theologian, Barth had a decisive influence on the course of Protestantism in the 20th century, but remained a critical challenger of the ecumenical movement. He believed that authentic unity of the church would come about only if the church dared to be itself and to leave behind all self-righteous manifestations of power. For a long time critical of the Roman Catholic Church, he showed an openness towards the movement of *aggiornamento* within Vatican II, warning the churches of the Reformation not to lag behind in their efforts towards renewal. He lifted the dialogue between Protestantism and asserted: "Anyone who says 'Yes' to Christ must say 'No' to the division of the churches." No other Protestant theologian of this century has produced so many works which were translated into so many languages. His message was that God's sole revelation is in Jesus Christ and that the word of God is his one and only means of communication with human beings. Since humanity is utterly dependent on divine grace, all its boasted cultural achievements are rooted in sin.

REINHOLD NIEBUHR (1892-1971)

Niebuhr, in various ways, has shaped ecumenical social thought both in the U.S. and in the wider Western world. Although influenced by Karl Barth and Emil Brunner, he differed sharply from them in believing that Christianity has a direct prophetic vocation related to culture. Stressing the egoism—the pride and the hypocrisy of nations and classes—he argued for a "Christian realism" and supported political policies that carefully delineated the limits of power. A one-time pacifist, he actively persuaded Christians to support the war against Hitler, and after World War II had considerable influence in the U.S. state department. He regarded as error attempts to impose U.S. solutions on the new nations that emerged from 1945 onwards, and always attacked American claims to special virtue.

RETHINKING ARMENIAN PROTESTANTISM

Fr. Vazken Movsesian

Earlier this year, the editors of *Window* were invited to address a youth group of the Armenian Brotherhood Bible Church. By their claims, the Brotherhood is a "non-denominational" group with a mission of spreading the Gospel of Jesus Christ among Armenians. Conveniently, the Armenian Church refers to them as Protestants.

We arrived at a location in Pasadena, California, which had no resemblance to a church from the outside. On the inside there was the inescapable warmth of a Christian home. Young men and women greeted us in a most hospitable manner. They were eager to listen and perhaps even challenge us, as clergy of the Armenian Church.

The program began with a half-hour of worship. A small combo set up their equipment. The pianist gave a tone and the guitar and bass tuned-up. With the drummer's steady beat, this group of 50-70 young Armenians began praising the Lord with song and testimony. To our ears, for which sacred hymns were expressed in solemnity, these Armenian spirituals, set to a light-rock and roll beat, were a novelty, to say the least.

Young minds, especially of college years, are skeptical. We could see the questions in their eyes: What can these Orthodox clergy teach us? By the end of the evening, the barriers were down on both sides, and we were engaged in an open dialogue. To have focused on our commonality might have been more cordial, but the drift toward our differences granted us a more fruitful discussion. As Protestants, they saw ecclesiastical institutionalization as a

hindrance to the individual quest for Christ. Nevertheless, the question was finally asked at the end of the evening: What can the Apostolic and Protestant churches do to be united as the Body of Christ?

This question is seldom discussed within the Armenian Church. In the early 1970's, two commissions, respectively set up by the Armenian Apostolic and Armenian Evangelical churches, convened in New York city to discuss issues pertaining to a rapprochement. Between October 1970 and December 1971, the Commission had eight sessions, where theological, pastoral, canonical and other related issues were discussed. As a result of these consultations, a Report was prepared (February 1972) and sent to the official bodies of the two groups for further study and assessment. The Chairman of the Commission was Archbishop Tiran Nersoyan, Second-Chairman, Rev. Senekerim Sulahian, Secretary, Rev. Dikran Kasouni, Second-Secretary Mr. Bedros Norhad.¹ Unfortunately, there were no follow ups to these consultations.

Nearly two decades later, this question resurfaced. It was a good question and worthy of an answer, with hopes of instigating a concerted effort toward rapprochement. If the reference to the Armenian Orthodox Church is made as the "Mother Church" (commonly referred to by the Armenian Protestants) then by implication alone, we may conclude that there is a desire for the children to return home. But no steps have been taken on either side toward this reunion. For many, the thought of reuniting Armenian Protestants and Orthodox is incomprehensible. The

Protestant community is seen by the Church as a splinter group functioning autonomously, yet morally (even magically) bound to the "mother" Armenian Church.

While terms such as "mother" and "child" may suggest endearment, reality does not speak this language of cooperation and union. Proselytizing continues today throughout Armenia as well as the diaspora by the Protestant groups. Meanwhile, the Armenian Church, like the father of the prodigal, waits and hopes (with an occasional burst of rhetoric) for the child to find his way home. Protestants are making in-roads to Armenia and establishing communities. The official organ of the Armenian Missionary Association bellows, often subtly and at times overtly, with criticism of Armenian Church practices. A new publication *Hatzmer hanabazort*—"Our Daily Bread"—aimed at providing spiritual comfort to the individual believer sorely diminishes Christianity to an individual experience.² The examples of this type of abuse and indignation toward the teachings of the Armenian Church are innumerable, yet the Church is reluctant to condemn (or at least answer) these publications nor their authors. Quite the opposite, cordial ties are maintained between the Church and Protestant communities in an almost nonsensical manner. It is not uncommon to find the Armenian Church in America celebrating Saint's Days (e.g., Sts. Vartanantz) with with the Protestants who have no affinity for the saints. Requiem services are held on Armenian Martyrs' Day with the "participation" of groups which not only have no regard for the ceremony, but have critically labeled the requiem as heathen.



The Armenian Church to date has hesitated to address rapprochement for a variety of reasons. First, Protestantism has not been seen as a considerable threat. The Church has only recently taken notice, primarily due to the proselytization occurring within Armenia — the Church's once-exclusive domain. Secondly, the schism with the Protestants has been overshadowed by the jurisdictional division within the Armenian Church itself. The past six decades alone have been give-and-take matches between Etchmiadzin and Antelias affiliates. The reference to "unity in the Armenian Church" is a usual reference to settling the division of the Catholicoi, rather than healing any rift of ecumenical consequence.

Primarily, though, the Armenian Church has remained dormant regarding the Protestants because of the ethnic composition of the denomination. The Protestants, by virtue of being Armenian, are considered part of the same family, as if the "Armenian Church" title encompasses three branches: Orthodox, Catholic and Protestant. This fallacy is perpetuated within the Protestant community as well. An Armenian Protestant minister in the Los Angeles area once observed that the Armenian Church was similar to the Temple of Judaism, while the Protestant church was akin to the synagogue. For the Jew, the main sacrifice took place in the Temple, while a form of worship consisting of readings from the scriptures, preaching, prayers and psalms was the custom of the synagogue. Hence, this minister presents a parallel where Protestants follow the synagogue model while the modern-day sacrifice (=badarak) takes place in the Temple known as the Armenian Church. On closer inspection, however, the analogy is flawed. For the Jew, the faith was one, only the method of approach differed to that faith. For the Orthodox and the Protestant, beyond methodology is the disparity between the beliefs. Furthermore, the synagogue form developed during the exile, when it was impossible to sacrifice at the Temple. The Armenian Church has never been without its "sacrifice," (though the purpose of the sacrifice may have been unclear from time to time.)

At issue here is not merely a difference of approach or method. Nor is this a denominational issue. As a matter of history, the early evangelical movement among Armenians was greeted with repeated anathemas, clearly an indication of a breach on theological grounds. The Protestants have repeatedly claimed that their discord with the Apostolic Church has been to make the Gospel message relevant to the people. Rituals, liturgy, the sacraments, institutional administration have no place in the Protestant model. It is possible though, that in the process of finding a "pure" Christianity and "cleaning" the faith, the Protestants may have thrown the baby out with the bath water.

***There is neither Jew nor Greek,
there is neither slave nor free,
there is neither male nor female,
for you are all one in Christ Jesus.
- Galatians 3:28***

Nestled in the Santa Cruz hills of Northern California is the Saints Peter and Paul Orthodox Church. Beneath its circular dome you will find a multitude of icons depicting the saints of the Church, candles burning around the reserve sacrament, the air still fragrant with incense from the daily worship and all the serenity of a monastery. An occasional truck roars by on the highway which leads to the church, reminding you that you are not in some other place or time. About half an



Inside the Sts. Peter & Paul Orthodox Church

hour's drive to the south, skimpy bikinis invoke cardinal desires on the beaches of Santa Cruz. A half an hour's distance to the north reveals America's Silicon Valley, where "icons" are small images on computer screens. This is the town of Ben Lomond.

The Sts. Peter & Paul parish is an Orthodox Church. It is the paradigm of orthodoxy for here, the faith is professed with ethnic oblivion. It is neither Greek nor Russian, though both Greeks and Russians would feel at "home" in this surrounding. The parish is one of a growing number of communities throughout the world, part of the Antiochian Evangelical Orthodox Mission (AEOM). The history of this group spans over the centuries, yet they were established less than a decade ago. Their story is unique—a story of looking for a method and discovering the Faith — finding the Church of Jesus Christ.

The quest of these pilgrims is chronicled in *Becoming Orthodox, A Journey to the Ancient Christian Faith*³ by Fr. Peter Gillquist, an archpriest in the Antiochian Orthodox Christian Archdiocese of North America. Gillquist, and his fellow "travelers" were all Protestants, with the most evangelical upbringing. Their evangelism has not ended. Their approach may be construed as un-orthodox among the evangelicals, though their message is heralded louder than ever before.

Their story begins in Arrowhead Springs, California. Here, these men made up the leadership of the Campus Crusade for Christ. Heeding the words of Christ's Great Commission — spreading the Gospel to the whole world — the activities of the Crusade focused on bringing America's college students to faith in Christ. Many of us who went through the American public school system and college remember the Bible Study groups assembled under trees and the Jesus rallies on the football fields. Their tracts were catchy and meetings were always inviting. But for Gillquist and some of his fellow workers, they found that there was something more to "church" than the classrooms and gymnasiums "where two or three gathered" in His name. By 1966, they were "convinced from the Scrip-

tures that the Church was the means to fulfilling that Great Commission."⁴

In 1968, a group of these leaders resigned from Campus Crusade to "pursue evangelism through the Church." The question then followed: What is the Church? Their attempts to build house-churches in different parts of the country, fashioned after their understanding of the New Testament model, met with failure. They stayed in touch with one another, exchanging thoughts about their successes and failures.

In 1973, these ex-Crusaders regrouped in hopes of overcoming the frustrations of working individually. They decided that seven men would assume the leadership of a new "network." Gillquist was chosen to preside. Subsequently, they met quarterly to study and pray together, continuing their quest for the New

God did not give the world a Bible from which we would find salvation. God gave us a greater gift, His Only Begotten Son, Jesus Christ... who gave His Body, the Church, through which we would be saved. It was the Church which gave us the Bible....

Testament Church. "Our background as evangelical Protestants," writes Gillquist, "meant that we somewhat knew our way backward to the Protestant Reformation, and that we knew our way forward to A.D. 95, the end of the New Testament era." Methodically, they approached the study of the Church starting from New Testament times. They researched Church history to look for continuity and polity. Early Church worship and Christology was studied by ex-

amining and scrutinizing the decisions of the early Church fathers and Ecumenical councils. They used the Holy Scriptures to verify everything in a very skeptical manner. They hid nothing from their people: they found no need to start yet another denomination. They wanted to "land somewhere in the historic Christian faith." Furthermore, they agreed that if their findings differed from what they held as true, but were "squared with the Scriptures," then they would change.

Gillquist recalls, "Here we were: anti-established Church, anti-liturgical, anti-sacramental, congregational in polity. We represented people who ranged from hyper-dispensationalists to signs and wonders charismatics, reading publications as diverse as *Ramparts* and the *Jesus People Survival Guide*. With all this, we were making ourselves open and vulnerable to the Fathers and Councils of the early Church!"

Their quest led them to find that the apostolic church was liturgical and sacramental, with a clearly-defined laity, governed by bishops, priests and deacons. They discovered the biblical basis of the Liturgy, Ecumenical councils, the role and importance of icons, incense and vestments. "We had to eat a lot of crow — buckets of it," confesses Gillquist.

As these ex-Campus Crusaders were discovering Eastern Orthodoxy they formed the Evangelical Orthodox Church (EOC). Their practices changed to conform to their findings. But alas, here they were, the arms, feet, and mouth of New Testament Church, without a body to make them whole. "We had come to Orthodox Christianity 'out of the books,'" says Gillquist. The moment of truth had arrived. Moved to be united with the Body of Christ, they were in dialogue with the Orthodox Church of America, the Greek Orthodox Church, and met with many of the Orthodox jurisdictions. In 1985, they presented themselves to His Holiness Ignatius IV, the Patriarch of Antioch and His Eminence Metropolitan Philip Saliba, Primate of the Antiochian Orthodox Christian Archdiocese in America. In

1986 the EOC Synod drafted a proposal to Metropolitan Philip "to be considered for entrance into the Orthodox Church through his Archdiocese." Later that year they entered the canonical Orthodox Church. This became "the first time in history an evangelical denomination... gained official approval to become part of the Eastern Orthodox Church."⁵

The end of this journey became the beginning of their ministry. Chrismation followed. One-by-one, parish-by-parish the EOC was "Welcomed Home"⁶ to the fold of the One, Holy, Catholic and Apostolic Church. According to the wishes of Metropolitan Philip the EOC was named the Antiochian Evangelical Orthodox Mission, to avoid the operation of a church within a church. Soon, hundreds were welcomed to Orthodoxy. New missions have begun in Fargo, North Dakota; Salt Lake City, Utah; East Lansing, Michigan; Bloomington, Indiana; Beaver Falls, Pennsylvania; Wheaton Illinois and the list is only beginning. Pastors "who love Christ and His Church and are seeking the fullness of Orthodox worship and faith," are making inquiries.⁷ Today, converts are found throughout the world. The church has an eight-hundred member support group called the Order of St. Ignatius which underwrites special projects. They operate the Conciliar Press which publishes the *Agath* quarterly as well as books, cards and tracts. They have iconographers and are suppliers of Orthodox worship material. To sum it up: they are the New Testament Church. Without compromising their call to evangelize, they are spreading the oneness and the fullness of life with Christ, through the Orthodox Holy Church. They are neither Greek, nor Russian, nor Romanian, nor American nor Armenian. They are Christians. They are one in Christ Jesus.

Toward the Only, Holy, Catholic and Apostolic Church

If there is an answer to the question presented to us by the Armenian Brotherhood — What can the Apostolic and Protestant churches do to be united as the Body of Christ? — then the AEOM experience presents a key to this desired oneness. Given a chance to absorb pure orthodoxy, where ethnic and national aspira-

I wish I could go beyond words to describe to you the joy which I experienced as I was chrismating these little children of the Evangelical Orthodox faithful. Every experience I had was like a chapter from the Book of Acts. I felt as if the Church was recapturing her Apostolic spirit and rediscovering, once again, her missionary dimension.

There is a misconception among some of us Orthodox that the Orthodox Church does not proselytize. This is the furthest thing from the truth. Can you imagine where the Church would be if Peter and Paul, Philip and Andrew, and the rest of the Apostles did not proselytize? What America needs today, especially after the collapse of the electronic pulpit, is an Orthodox evangelism based on the true interpretation of the Scripture, the apostolic and patristic teachings, and the liturgical and sacramental life of the Church.

Once again, from the the depth of my heart, I say to the Evangelical Orthodox, "Welcome Home!"

—Metropolitan Philip Saliba, Primate of the Antiochian Orthodox Christian Archdiocese in America, in response to the chrismation services through North America

tions are filtered, the members of the EOC—formerly strict Protestants—found their roots and the vehicle to bring Christ to the people. With Armenians, it would not be reasonable nor fair, to place the entire burden on the Protestant Community, in a challenge to find their orthodox roots.

A few years ago, I attended a reception honoring WCC president Emile Castro. His Eminence Archbishop Vatché Hovsepian was there to address this gathering on behalf of the Armenian Church. The Archbishop took to the podium and recalled the struggle of the Armenian Church to keep the Faith throughout the centuries. In his final words he said, "You (members of the WCC) have much to learn from us (the Armenian Church) just as we have much to learn from you." Accordingly, the Armenian Church has much to offer other churches—some, which have never known Christianity without struggle or persecution. On the other hand, churches of the WCC may offer the Armenian Church the experiences of working in an ecumenical spirit for global and social concerns — something new, and therefore lacking in the focus of the

Armenian Church.

A similar statement of reciprocal learning is what is needed between Orthodox and Protestant Armenians. With nearly 200 years of Armenian Protestantism, the Armenian Church cannot assume them to be a passing fad. The Church must come to terms with her children who long to express their faith. Evangelism has been a practice of the Church since apostolic times — it cannot be dismissed as a "Protestant practice." Concerns for relevancy of the Sacraments, in terms of language and connection to contemporary issues, is not only raised by the Protestants but many of the Armenian Church faithful as well. Learning from the Protestants does not mean a compromise of orthodoxy. The Protestant Armenian community affords the Armenian Church the opportunity to benefit from the West. While the world turns its attention to global concerns, the Armenian Church, as the Body of Christ, cannot be confined to ethnic parameters. She must come out of her ethnic ghetto and not blemish Her sacred mission with such secular concerns of national preoccupations. The aspirations of the nation are best

window™

view of the Armenian Church

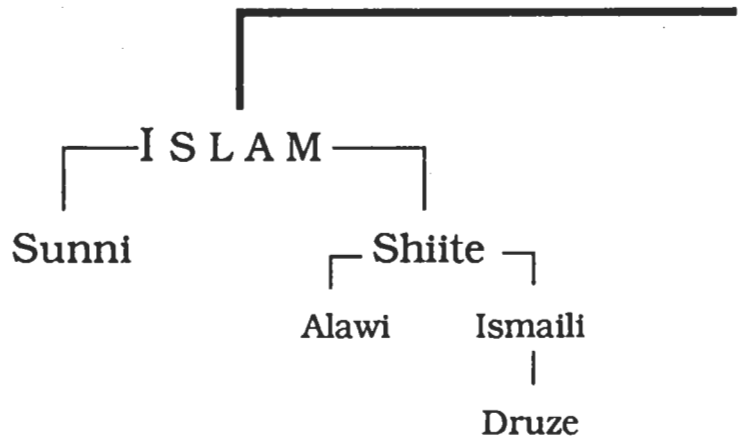
Window is a quarterly publication of the Armenian Church Research and Analysis Group (ACRAG). Founded in 1989 by a group of clergy and laity, ACRAG attempts to feel the need for a professional and innovative approach to the matters facing the Armenian people in general and the Armenian Church in particular. With a firm commitment to the Traditions of the Church and sharing the vision of St. Gregory the Illuminator, ACRAG, through its *Window*, provides a forum for contemporary Church thought. The aims of ACRAG are: Through research and observations, highlight the role of the Armenian Church in the life of the Armenian People; To provide a forum for dialogue and discussion on matters concerning the Church today; To provide publications that would further contribute to the growth of the Armenian community in the Faith of their forefathers; To fill the gap between the National and Religious characteristics of the Armenian Community.

ACRAG

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MAP OF RELIGION



CATHOLIC (Church of Rome)

Roman Catholic Churches

- *Eastern Rite Catholic Churches:
- Armenian
- Chaldean
- Coptic
- Maronite
- Melchite
- Syrian
- Latin (Jerusalem)

Eastern (Chalcedonian)

- Greek
- Russian
- Romanian
- Serbian
- Georgian
- Albanian
- Antiochian
- Ukrainian
- American (OCA)
- etc.

RELIGION

POLYTHEISTIC

- Hinduism
- Buddism
- Taoism
- Confucianism

MONOTHEISTIC

JUDAISM

- Orthodox - Submission to Law
- Conservative - Pereservation of People
- Reform - Response to change
- Modern - Talmudic (Rabbinic)

Hasidic
(Ultra-orthodox)

Lubaritch

Satmar

CHRISTIANITY

PROTESTANT

ORTHODOX

- Oriental
(Non-Chalcedonian)
- Armenian** (Apostolic)
- Coptic
- Syrian
- Ethiopian
- Indian Malabar

"Mainline"

- Anglican/Episcopalian
- Lutheran
- Presbyterian
- Baptist
- Pentecostal
- Evangelical
- Armenian Protestant
- etc.

- Reformed
- Fundamentalist
- Quaker
- Social Gospel
- Puritan
- etc.

- SECTS**
- Mormonism
- Jehovah's
- Witns.
- Christian
- Science
- Moonies
- etc.

served when it is fed a diet of spiritual sustenance. The Armenian nation has remained intact because of the Armenian Church: not because she taught national pride, but because she provided the virtues necessary for a people to survive and progress.

The counter part to reciprocal learning belongs to the Armenian Protestants. The Protestant communities are in serious need to evaluate their direction and preaching. As Fr. Gillquist and other members of the EOC soon found, there was an element missing from the Christian equation. If the message of Protestant evangelism does not account for the Church, then they are depriving the believer of one of Christ's greatest gifts. Christianity is not an individual faith, it is a collective experience. God did not give the world a Bible from which we would find our salvation. God gave us a greater gift, His Only Begotten Son, Jesus Christ. In turn, Christ gave His Body, the

Further Reading:

BECOMING ORTHODOX, A JOURNEY TO THE ANCIENT CHRISTIAN FAITH by Peter Gillquist, Wolgemuth & Hyatt, Publishers, Tennessee.

THE CHURCH OF ARMENIA by Malachi Ormanian, Diocese of the Armenian Church, New York.

THE ORTHODOX WAY by Kallistos Ware, St. Vladimir's Seminary Press, New York, 1986.

Again Quarterly of the department of the Antiochian Orthodox Christian Archdiocese of North America. Subscriptions available by writing to Conciliar Press, P.O. Box 76, Ben Lomond, CA 95005.

A CENTURY OF ARMENIAN PROTESTANTISM by Leon Arpee. New York: Armenian Missionary Association of America, Inc., 1946.

THE ARMENIAN AWAKENING by Leon Arpee. Chicago: The University of Chicago Press, 1909.

THE RISE OF THE EVANGELICAL MOVEMENT AMONG ARMENIANS by A.A. BEDIKIAN (English Translation of the Beginning of the Evangelical Movement Among Armenians.) New York: Armenian Missionary Association of America, Inc., 1970.

THE ARMENIAN EVANGELICAL REFORMATION CAUSES AND EFFECTS by G.H. Chopourian New York: Armenian Missionary Association of America, Inc., 1972.

THE ARMENIAN EVANGELICAL CHURCH by Vahan H. Tootikian, Detroit, MI: Armenian Heritage Committee, 1982.

THE SEPARATION OF THE ARMENIAN CATHOLIC AND EVANGELICAL DENOMINATIONS IN THE 19TH CENTURY by Puzant Yeghiayan. Antelias: The Armenian Catholicosate of the See of Cilicia, 1971.

Church, through which we would be saved. It was His Body — His Arms, Legs, Mouth — which formalized and gave us the articles of Faith and the Bible. And today, if we are to remain faithful to the New Testament understanding of the Church, it cannot be with the exclusion of His Holy Body. Through liturgy, sacraments and communion of the saints, the Church offers the *fullness* of the Christian message which is the *only* message sanctioned by Christ for preaching.

The AEOM had the unique advantage of learning orthodoxy "from the books" and not necessarily from practice. Can the Armenian Protestants find an outlet and a form of express in the Armenian Church much like Fr. Gillquist and the EOC found in the Orthodox Church? If so, would the Armenian Church be open to "welcome home" the Armenian Protestants, as Metropolitan Phillip did to the EOC? Mutual respect and receptiveness are the only means by which this may occur. Toward this end, there are certain stumbling blocks already in place which may be too cumbersome to lift. At present, the infiltration of Armenia by Protestant missionaries is of great concern to the hierarchs of the Church. In his sermon at the blessing of the Holy Miuron, His Holiness Catholicos Vazken I, emphatically says, "The Armenian people will never tolerate proselytizing by other churches within the bosom of our nation..." The motives of missionaries to Armenia are in serious question: Are they there to bring the Gospel of Christ to the spiritually starved people? Or are they there with the ultimate hopes of winning converts to their churches?

In 1989, a Greek Orthodox priest disrupted an open-air evangelistic campaign in northern Greece. There was physical & verbal abuse alleged on both sides. Almost at the same time, the Greek Orthodox Church in Greece established a special "anti-heresy department" to neutralize the influences of Protestants within Greece.⁸ Fortunately, these old world beat-up methods have not been reported in Armenia. But, with the recent declaration of independence by Armenia, also came a declaration of the primacy of the Armenian Church. Legistating religion only insures a safe haven for believers, but is not a substitute for actual instruction and evangelization.

In conclusion, these reflections about Armenian Orthodox and Protestant unity began innocently by a simple question. I have tried to offer a practical approach to this end through a model of reciprocal learning. I am not an idealist. I do realize we are far from unity and perhaps, just as far from even entertaining the notion. I hope that this article may be a catalyst for subsequent discussions about this subject and eventual movement in the direction of rapprochement. Ironically, the issue of uniting the Armenian Apostolic and Protestant churches is an issue of both religion and nation. The Armenian nation would certainly be strengthened with a single solidified Church, but more importantly it would be to the benefit of Christ's Holy Body. And to this we are committed.

¹ The full text of the Report was published bilingually by Pen-Text Publishing Company, Boston, MA.

² Published in Armenian by the Armenian Missionary Association, New Jersey, this small pamphlet, offers a short scriptural passages for the days of the week, followed by a 3-5 paragraph commentary/illustration of the passage.

³ 1989, Wolgemuth & Hyatt, Publishers, Inc, Brentwood, Tennessee.

⁴ All quotes in reference to the formation of the AEOM, unless otherwise noted are from an article by Peter Gillquist, *Arrowhead Springs to Antioch* in *Again Magazine*, Vol. 10, No. 1, Conciliar Press, Mt. Hermon, California.

⁵ *Christianity Today*, February 6, 1987

⁶ A phrase used by Metropolitan Phillip to describe the EOC experience.

⁷ *Becoming Orthodox*, p. 181.

⁸ *Christianity Today*, October 6, 1989, p.41



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JOINT-COMMISSION OF THE THEOLOGICAL DIALOGUE BETWEEN

THE EASTERN & ORIENTAL ORTHODOX CHURCHES

Orthodox Centre of Ecumenical Patriarchate Geneva
September 23 - 28, 1990

INTRODUCTION

The third meeting of the Joint Commission of the Theological Dialogue between the Orthodox Church and the Oriental Orthodox Churches took place at the Orthodox Centre of the Ecumenical Patriarchate, Chambesy, Geneva, from September 23rd to 28th, 1990.

The official representatives of the two families of the Orthodox Churches and their advisors met in an atmosphere of prayerful waiting on the Holy Spirit and warm, cordial, Christian brotherly affection. We experienced the gracious and generous hospitality of His Holiness Patriarch Dimitrios I, through of His Eminence Metropolitan Damaskinos of Switzerland in the Orthodox Centre of the Ecumenical Patriarchate. We were also received two grand receptions, one at the residence of Metropolitan Damaskinos and the other at the residence of His Excellency Mr. Kerkinos, the Ambassador of Greece to the United Nations, and Mrs. Kerkinos.

The 34 participants (see list of participants) came from Austria, Bulgaria, Cyprus, Czechoslovakia, Egypt, Ethiopia, Finland, Greece, India, Lebanon, Poland, Switzerland, Syria, U.K., U.S.A., U.S.S.R. (Russian Church, Georgian Church and Armenian Church), and Yugoslavia. The six days of meetings were co-chaired by His Eminence Metropolitan Damaskinos of Switzerland and His Grace Metropolitan Bishop of Damiette. His Eminence Metropolitan Damaskinos in his inaugural address exhorted the participants to "work in a spirit of humility, brotherly love and mutual recognition" so that "the Lord of the Faith and Head of His Church" will guide us by the Holy Spirit on the speedier way towards unity and communion.

The meeting received two reports, one from its Theological Sub-Committee, which met at the Orthodox Centre, Chambesy (20-22, 1990), and the other from its Sub-Committee on Pastoral Relations, which met at the Anba Bishoy Monastery, Egypt (Jan. 31 - Feb. 4, 1990). The following papers which had been presented to the Theological Sub-Committee were distributed to the participants:

1. Dogmatic Formulations and Anathemas by Local and Ecumenical Synods within their Social Context - Rev. Prof. John S. Romanides, Church of Greece.

2. Anathemas and Conciliar Decisions Two issues to be settled for Restoration of Communion Among

Oriental Orthodox and Eastern Orthodox Churches - Dr. Paulos Mar Gregorios, Metropolitan of Delhi, Orthodox Syrian Church of the East.

3. Historical Factors and the Council of Chalcedon - Fr. T. Malaty, Coptic Orthodox Church.

4. Historical Factors and the Terminology of the Synod of Chalcedon (451) - Prof. Dr. Vlassios Phidas, Greek Orthodox Patriarchate of Alexandria.

5. Interpretation of Christological Dogmas Today - Metropolitan George Khodr - Greek Orthodox Patriarchate of Antioch.

6. Interpretation of Christological Dogmas Today - Bishop Mesrob Krikorian, Armenian Apostolic Church of Etchmiadzin.

The six papers and the two Sub-Committee reports, along with the "Summary of Conclusions" of the Fourth Unofficial Conversations of Addis Ababa (1971) which was appended to the report of the Theological Sub-Committee, formed the basis of our intensive and friendly discussion on the issues and actions to be taken. A drafting committee composed of Metropolitan George Khodr, Metropolitan Paulos Mar Gregorios, Archbishop Keshishian, Archbishop Garima, Rev. Prof. John Romanides, Metropolitan Matta Mar Eustathius (Syria) Prof. Ivan Dimitrov (Bulgaria) with Prof. V. Phidas and Bishop Krikorian as co-secretaries, produced the draft for the Second Agreed Statement and Recommendations to Churches. Another drafting Committee composed of Prof. Papavassiliou (Cyprus), Bishop Christoforos (Czechoslovakia), Metropolitan Paulos Mar Gregorios and Liqaseltanat Habtemariam (Ethiopia), with Fr. Dr. George Dragas as secretary, produced the draft for the Recommendations on Pastoral issues.

Following, is the text of the unanimously approved Second Agreed Statement and Recommendations.

SECOND AGREED STATEMENT AND RECOMMENDATIONS TO THE CHURCHES

The first Agreed Statement on Christology (Annex I) adopted by the Joint Commission of the Theological Dialogue between the Orthodox and Oriental Churches, at our historic meeting at the Anba Bishoy Monastery, Egypt, from 20th to 24th June 1989 forms the basis of this Second Agreed Statement on the following affirmations of our common faith and understanding, and recommen-

dations on steps to be taken for the communion of our two families of Churches in Jesus Christ our Lord, who prayed "that they all may be one".

1. Both families agree in condemning the Eutychian heresy. Both families confess that the Logos, the Second Person of the Holy Trinity, only begotten of the Father before the ages and consubstantial with Him, was incarnate and was born from the Virgin Mary Theotokos; fully consubstantial with us, perfect man with soul, body and mind; he was crucified, died, was buried, and rose from the dead on the third day, ascended to the Heavenly Father, where He sits on the right hand of the Father as Lord of all Creation. At Pentecost, by the coming of the Holy Spirit He manifested the Church as His Body. We look forward to His coming again in the fullness of His glory, according to the Scriptures.

2. Both families condemn the Nestorian heresy and the crypto-Nestorianism of Theodoret of Cyrus. They agree that it is not sufficient merely to say that Christ is consubstantial both with His Father and with us, by nature God and by nature man; it is necessary to affirm also that the Logos, Who is by nature God, became by nature Man, by His Incarnation in the fullness of time.

3. Both families agree that the Hypostasis of the Logos became composite by uniting to His divine uncreated nature with its natural will and energy, which He has in common with the Father and the Holy Spirit, created human nature, which He assumed at the Incarnation and made His own, with its natural will and energy.

4. Both families agree that the natures with their proper energies and wills are united hypostatically and naturally without confusion, without change, without division and without separation, and that they are distinguished in thought alone.

5. Both families agree that He who wills and acts is always the one Hypostasis of the Logos incarnate.

6. Both families agree in rejecting interpretations of Councils which do not fully agree with the Horos of the Third Ecumenical Council and the letter (433) of Cyril of Alexandria to John of Antioch.

7. The Orthodox agree that the Oriental Orthodox will continue to maintain their traditional cyrillian terminology of "one nature of the incarnate Logos", since they acknowledge the double consubstantiality of the Logos which Eutyches denied. The Orthodox also use this terminology. The Oriental Orthodox agree that the Orthodox are justified in their use of the two-natures formula, since they acknowledge that the distinction is "in thought alone". Cyril interpreted correctly this use in his letter to John of Antioch and his letters to Acacius of Melitene (PG 77, 184-201), to Eulogius (PG 77, 224-228) and to Succensus (PG 77, 228-245).

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

In relation to the teaching of the Seventh Ecumenical Council of the Orthodox Church, the Oriental Orthodox agree that the theology and practice of the veneration of icons taught by that Council are in basic agreement with the teaching and practice of the Oriental Orthodox from ancient times, long before the convening of the Council, and that we have no disagreements in this regard.

9. In the light of our Agreed Statement on Christology as well as of the above common affirmations, we have now clearly understood that both families have always loyally maintained the same authentic Orthodox Christological faith, and the unbroken continuity of the apostolic tradition, though they may have used Christological terms in different ways. It is this common faith and continuous loyalty to the Apostolic Tradition that should be the basis of our unity and communion.

10. Both families agree that all the anathemas and condemnations of the past which now divide us should be lifted by the Churches in order that the last obstacle to the full unity and communion of our two families can be

ORTHODOX MEMBERS OF THE JOINT COMMISSION SIGNING THE STATEMENT:

Metropolitan Damaskinos

Co-President

(Ecumenical Patriarchate)

Prof. Vlassios Phidas

Co-Secretary

Greek Orth. Patr. Alexandria

Prof. Athanasios Arvanitis

(Ecumenical Patriarchate)

Metropolitan Chrysostomos of Peristerion

Ecumenical Patriarchate

Prof. Father George Dragas

Ecumenical Patriarchate

Metropolitan Petros of Aksum

Greek Orthodox Patr. Alexandria

Metropolitan George Khodr

Greek Orthodox Patr. Antioch

Mr. Nikolai Zabolotski

Russian Patriarchate

Grigorij Skobej

Russian Patriarchate

Prof. Stojan Gosevic

Serbian Patriarchate

Dr. Ivan Zhelev Dimitrov

Bulgarian Patriarchate

Metropolitan David Sukhum

Georgian Patriarchate

Boris Gagua

Georgian Patriarchate

Horepiskopos Barnabas of Salamis

Church of Cyprus

Prof. Andreas-Papavasiliou

Church of Cyprus

Metropolitan Meletios of Nikopolis

Church of Greece

Prof. Father John Romanides

Church of Greece

Bishop Jeremiasz of Wroclaw

Polish Orthodox Church

Bishop Christoforos of Olomouc

Orthodox Church in Czechoslovakia

Father Joseph Hauser

Orthodox Church in Czechoslovakia

Father Heikki Huttunen

Finnish Orthodox Church

**ORIENTAL ORTHODOX MEMBERS OF THE
JOINT COMMISSION SIGNING THE STATEMENT:**

Metropolitan Bishoi
Co-President
(Coptic Orthodox Church)

Bishop Dr. Mesrob Krikorian
Co-Secretary
Armenian Church, Etchmiadzin

Metropolitan Dr. Paulos Mar Gregorios
Orthodox Syrian Church of the East

Doctorate Joseph M. Faltas
Coptic Orthodox Church

Bishop Serapion
Coptic Orthodox Church

Father Tadros Y. Malaty
Coptic Orthodox Church

Metropolitan Eustathius Matta Rouhm
Syrian Orthodox Patriarchate of Antioch

Archbishop Aram Keshishian
Armenian Church, Cilicia

Archbishop Mesrob Ashdjian
Armenian Church, Cilicia

Father George Kondortha
Orthodox Syrian Church of the East

Archbishop Abba Gerima of Eluvabur
Ethiopian Orthodox Church

Rev. Habte Mariam Warkineh
Ethiopian Orthodox Church

removed by the grace and power of God. Both families agree that the lifting of anathemas and condemnations will be consummated on the basis that the Councils and Fathers previously anathematized or condemned are not heretical.

We therefore recommend to our Churches the following practical steps:

- A. The Orthodox should lift all anathemas and condemnations against all Oriental Orthodox Councils and fathers whom they have anathematized or condemned in the past.
- B. The Oriental Orthodox should at the same time lift all anathemas and condemnations against all Orthodox Councils and fathers, whom they have anathematized or condemned in the past.
- C. The manner in which the anathemas are to be lifted should be decided by the Churches individually.

Trusting in the power of the Holy Spirit, the Spirit of Truth, Unity and Love, we submit this Agreed Statement and Recommendations to our venerable Churches for their consideration and action, praying that the same Spirit will lead us to that unity for which our Lord prayed and prays.

RECOMMENDATIONS ON PASTORAL ISSUES

The Joint Commission of the Theological Dialogue between the Orthodox Church and the Oriental Orthodox Churches, at its meeting at the Orthodox Centre of the Ecumenical Patriarchate, in Chambesy, Geneva from September 23rd to 28th, 1990, received a report from its Joint Pastoral Sub-committee which had met at the Anb a Bishoy Monastery in Egypt from 31st January to 4th February 1990. The report was the starting point for an extended discussion of four types of pastoral issues:

- I. Relations among our two families of Churches, and our preparation for unity.
- II. Relations of our Churches with other Christian Churches and our common participation in the Ecumenical Movement.
- III. Our common service to the world of suffering, need, injustice and conflicts.
- IV. Our cooperation in the propagation of our common faith and tradition.

I. RELATIONS AMONG OUR TWO FAMILIES OF CHURCHES

1. We feel as a Joint Theological Commission that a period of intense preparation of our people to participate in the implementation of our recommendations and in the restoration of communion of our Churches is needed. To this end we propose the following practical procedure.

2. It is important to plan an exchange of visits by our heads of Church and prelates, priests and lay people of each one of our two families of Churches to the other.

3. It is important to give further encouragement to exchange of theological professors and students among theological institutions of two families for periods varying from one week to several years.

4. In localities where Churches of the two families co-exist, the congregations should organize participation of one group of people - men, women, youth and children, including priests, where possible from one congregation of one family to a congregation of the other to attend in the latter's eucharistic worship on Sundays and feast days.

5. Publications

(a) We need to publish, in the various languages of our Churches, the key documents of this Joint Commission with explanatory notes, in small pamphlets to be sold at a reasonable price in all our congregations.

(b) It will be useful also to have brief pamphlets explaining in simple terms the meaning of the Christological terminology and interpreting the variety of terminology taken by various persons and groups in the course of history in the light of our agreed statement on Christology.

(c) We need a book which gives some brief account, both historical and descriptive, of all the Churches of our two families. This should also be produced in the various languages of our peoples, with pictures and photographs as much as possible.

(d) We need to promote brief books of Church History by specialist authors giving a more positive understanding of the divergences of the fifth, sixth and seventh centuries.

6. Churches of both families should agree that they will not rebaptize members of each other, for recognition of the baptism of the Church of our two families, if they have not already done so.

7. Churches should initiate bilateral negotiations for facilitating each other in using each other's church premises in special cases where any of them is deprived of such means.

8. Where conflicts arise between Churches of our two families, e.g. a) marriages consecrated in one Church being

√ Lift all anathemas and condemnations against Oriental Orthodox Councils and fathers anathematized or condemned in the past.

annulled by a bishop of another Church; b) marriages between members of our two families, being celebrated in one church over against the other, c) or children from such marriages being forced to join the one church against the other, the Churches involved should come to bilateral agreements on the procedure to be adopted until such problems are finally solved by our union.

9. The Churches of both families should be encouraged to look into the theological curriculum and books used in their institutions and make necessary additions and changes in them with the view to promoting better understanding of the other family of Churches. They may also profitably devise programmes for instructing the pastors and people in our congregations on the issues related to the union of the two families.

II. RELATIONS OF OUR CHURCHES WITH OTHER CHRISTIAN CHURCHES IN THE WORLD

10. Our common participation in the Ecumenical Movement and our involvement in the World Council of Churches needs better co-ordination to make it more effective and fruitful for the promotion of the faith which was once delivered to the saints in the context of the Ecumenical Movement. We could have a preliminary discussion of this question at the Seventh Assembly of the WCC at Camberra, Australia, in February 1991 as well as in regional and national councils of Churches and work out an appropriate scheme for more effective co-ordination of our efforts.

11. There are crucial issues in which our two families agree fundamentally and have disagreements with the Roman Catholic and Protestant Churches. We could organize small joint consultations on issues like

- (a) the position and role of the woman in the life of the Church and our common Orthodox response to the contemporary problem of other Christian communities concerning the ordination of women to the priesthood,
- (b) pastoral care for mixed marriages between Orthodox and heterodox Christians,
- (c) marriages between Orthodox Christians and members of other religions,
- (d) the Orthodox position on dissolution of annulment of marriage, divorce and separation of married couples

(e) abortion.

12. A joint consultation should be held on the burning problem of Proselytism, vis-a-vis religious freedom to draw up the framework of an agreement with other Churches, for the procedure to be followed when an Orthodox or Oriental Orthodox person or family wants to join another (Catholic or Protestant) Church or vice-versa.

13. A special joint consultation should be held on the theology and practice of Uniatism in the Roman Catholic Church, as a prelude to a discussion with the Roman Catholic Church on this subject.

14. We need to have another joint consultation to co-ordinate the results of the several bilateral conversations now going on or held in the past by Churches of our two families with other Catholic and Protestant Churches.

√ Lift all anathemas and condemnations against all Orthodox Councils and fathers anathematized or condemned in the past.

III. OUR COMMON SERVICE TO THE WORLD OF SUFFERING, NEED, INJUSTICE AND CONFLICTS

15. We need to think together how best we could co-ordinate our existing schemes for promoting our humanitarian and philanthropic projects in the socio-ethnic context of our peoples and of the world at large. This would entail our common approach to such problems as:

- (a) hunger and poverty,
- (b) sickness and suffering,
- (c) political, religious and social discrimination,
- (d) refugees and victims of war,
- (e) youth, drugs and unemployment,
- (f) the mentally and physically handicapped,
- (g) the old and the aged.

IV. OUR CO-OPERATION IN THE PROPAGATION OF THE CHRISTIAN FAITH.

16. We need to encourage and promote mutual co-operation as far as possible in the work of our inner mission to our people, i.e., instructing them in the faith, and how to cope with modern dangers arising from contemporary secularism, including cults, ideologies, materialism, aids, homosexuality, the permissive society, consumerism, etc.

17. We also need to find a proper way for collaborating with each other and with other Christians in the Christian mission to the world without undermining the authority and integrity of the local Orthodox Churches.

UNITY?

AT WHAT COST

Reflections by the Orthodox Participants at the 7th Assembly of World Council of Churches

I. Introduction

The Eastern Orthodox and Oriental Orthodox delegates and participants at the Seventh Assembly of the World Council of Churches, meeting in Canberra, Australia, want to communicate with all in attendance through this statement in order to express to them some concerns. We preface our comments with an expression of appreciation to the World Council of Churches for its many contributions to the development of dialogue among churches, and to assisting all members in making efforts to overcome disunity. As Orthodox, we appreciate the assistance given over decades in the process of dialogue leading toward the full communion of Eastern and Oriental Orthodox Churches.

We also recognize the contributions of the WCC in the work it has done in its Commissions on Faith and Order and on Mission and Evangelism (CWME), its contribution to the Renewal of Congregational Life (RCL), its relief work through the Inter-Church Aid, Refugees and World Service (CICARWS), and in the Justice, Peace and the Integrity of Creation Programme (JPIC).

Yet, our experience at this Assembly has heightened a number of concerns that have been developing among the Orthodox since the last Assembly. We want to share these with the Canberra Assembly and to tell you where these are now leading us.

The Orthodox concern about these issues should not be understood as implying a reluctance to continue dialogue. The present

statement is motivated not by disinterest or indifference toward our sisters and brothers in other churches and Christian communities, but by our sincere concern about the future of the ecumenical movement, and about the fate of its goals and ideals, as they were formulated by its founders.

II. Orthodox concerns

1. The Orthodox Churches want to emphasize that for them, the main aim of the WCC must be the restoration of the unity of the Church. This aim does not exclude relating church unity with the wider unity of humanity and creation. On the contrary, the unity of Christians will contribute more effectively to the unity of humanity and the world. Yet the latter must not happen at the expense of solving issues of faith and order, which divide Christians. Visible unity, in both the faith and the structure of the Church, constitutes a specific goal and must not be taken for granted.

2. The Orthodox note that there has been an increasing departure from the basis of the WCC. The latter has provided the framework for Orthodox participation in the World Council of Churches. Its text is: "The World Council of Churches is a fellowship of churches which confess the Lord Jesus Christ as God and Saviour according to the scriptures and therefore seek to fulfil together their common calling to the glory of the one God, Father, Son and Holy Spirit" (Constitutions). Should the WCC not direct its future work along these lines, it would be in danger of ceasing

to be an instrument aiming at the restoration of Christian unity and in that case it would tend to become a forum for an exchange of opinions without any specific Christian theological basis. In such a forum, common prayer will be increasingly difficult, and eventually will become impossible, since even a basic common theological vision will be lacking.

3. The tendency to marginalize the Basis in WCC work has created some dangerous trends in the WCC. We miss from many WCC documents the affirmation that Jesus Christ is the world's Saviour. We perceive a growing departure from biblically-based Christian understandings of, among other: a) the Trinitarian God, b) salvation, c) the "Good News" of the gospel itself, d) human beings as created in the image and likeness of God, and e) the Church.

Our hope is that the result of Faith and Order will find a more prominent place in the various expressions of the WCC, and that tendencies in the opposite direction will not be encouraged. The Orthodox, consequently, attribute special significance to the work of the Faith and Order Commission of the WCC, and view with concern each tendency to undermine its place in the structure of the Council.

4. The Orthodox follow with interest, but also with a certain disquiet, the developments of the WCC towards the broadening of its aims in the direction of relations with other religions. The Orthodox support dialogue initiatives, particularly those aiming at the promotion of relations of openness, mutual respect and human cooperation with neighbours of other faiths. When dialogue takes place, Christians are called to bear witness to the integrity of their faith. A genuine dialogue involves greater theological efforts to express the Christian message in ways that speak to the various cultures of our world. All this, however, must occur on the basis of theological criteria which will define the limits of diversity. The biblical faith in God must not be changed. The definition of these criteria is a matter of theological study, and must constitute the first priority of the WCC in view of its desired broadening of aims.

Definitions

ECUMENE (Greek - oikoumene) - the whole world, the entire inhabited world. <oikein, to dwell, inhabit <(ge), the inhabited world.

ECUMENICAL - general or universal, esp., of or concerning the Christian Church as a whole, or furthering or intending to further the unity or unification of the Christian Churches.

RAPPROCHEMENT

- <French - rapprocher, to bring together> an establishment, or esp., a restoring, of harmony and friendly relations.

Who's Who and What's What...

NCC - The National Council of Churches of Christ in the U.S.A. describes itself as the "primary national expression of the ecumenical movement in the United States. Membership includes 32 Orthodox, Anglican and Protestant communions, with a combined membership of 42 million Christians. They work together on a wide range of activities that further Christian unity, witness to the faith, and serve people throughout the world. The NCC was formed in 1950 by the merger of 12 previously existing ecumenical agencies, some of which date back to the 19th century.

The preamble of the NCC Constitution state, "Relying upon the transforming power of the Holy Spirit, the Council brings these (member) communions into common mission, serving in all creation to the glory of God."

WCC - The World Council of Churches includes most of the Protestant and Orthodox churches of the world, in over 100 countries. Its headquarters is in Geneva, Switzerland. The original WCC, drafted its constitution in 1938 and was formally inaugurated in 1948 at the Amsterdam Conference.

The initial aims of the WCC were: the search for Christian unity and a concerted effort to relate the Christian faith to social and world problems. The range of the council's membership and activity has expanded greatly since its inception. The activities of the council touch almost every aspect of Christian service.

The doctrinal basis of the WCC was nothing more than, "faith in our Lord Jesus Christ as God and Savior." The desire was for the WCC to be a fellowship of those churches who accept that truth and not to be concerned with the manner in which the churches interpreted it. The policies of the WCC are set by assemblies—composed of representatives of all member churches.

Source: *Spiritual Life, Diocese of San Francisco; Grolier's Electronic Encyclopedia.*

Church on the basis of the divine revelation.

6. The Orthodox are sorry that their position with regard to eucharistic communion has not been understood by many members of the WCC, who regard the Orthodox as unjustifiably insisting upon abstinence from eucharistic communion. The Orthodox once more invite their brothers and sisters in the WCC to understand that it is a matter of unity in faith and fundamental Orthodox ecclesiology, and not a question of triumphalistic stance.

For the Orthodox, the eucharist is the supreme expression of unity and not a means to ward unity. The present situation in the ecumenical movement is for us an experience of the cross of Christian division. In this regard, the question of the ordination of women to the priestly and episcopal offices must also be understood within a theological and ecclesiological context.

7. Finally, our concern is also directed to the changing process of decision-making in the WCC. While the system of quotas has benefits, it may also be creating problems. As Orthodox we see changes that seem to increasingly weaken the possibility of an Orthodox witness, in an otherwise Protestant international organization. We believe that this tendency is to the harm of the ecumenical effort.

8. For the Orthodox gathered at this Assembly, these and other tendencies and developments question the very nature and identity of the Council, as described in the Toronto Statement. In this sense the present Assembly in Canberra appears to be a crucial point in the history of the ecumenical movement.

We must, therefore ask ourselves, Has the time come for the Orthodox churches and other member churches to review their relations with the World Council of Churches?

We pray the Holy Spirit to help all Christians to renew their commitment to visible unity.

Editors' Note: According to an announcement made after the Assembly by Father Leonid Kishovsky, who is Secretary for Ecumenical and External Affairs for the Orthodox Church in America and President of the U.S. National Council of Churches, the Orthodox bodies who are currently members of the WCC will hold a consultative meeting in Egypt in the course of the coming year. The purpose of the meeting will be to review their continued membership.

*English text, as issued by EPS, Canberra, February 1991.

5. Thus, it is with alarm that the Orthodox have heard some presentations on the theme of this Assembly. With reference to the theme of this Assembly, the Orthodox will await the final texts. However, they observe that some people tend to affirm with very great ease the presence of the Holy Spirit in many movements and developments without discernment. The Orthodox wish to stress the factor of sin and error, which exists in every human action, and

separate the Holy Spirit from these. We must guard against a tendency to substitute a 'private' spirit, the spirit of the world or other spirits for the Holy Spirit who proceeds from the Father and rests in the Son. Our tradition is rich in respect for local and national cultures, but we find it impossible to invoke the spirits of "earth, air, water and sea creatures." Pneumatology is inseparable from Christology or from the doctrine of the Holy Trinity confessed by the

Georges Florovsky's Model of Orthodox Ecclesiology

Rev. Lewis Shaw

A viable and faithful model of Orthodox ecclesiology is that provided by the main representative of the Traditionalist current of the "Paris School" of Russian theology, Georges Florovsky (1892-1979). Florovsky's theological pilgrimage was not one of creative speculation, but of a discovery of the "code"¹ underlying the "ecclesial mind" expressed in the Church's literary classics, iconography and liturgy. Florovsky presented the theological content of his "neo-patristic" synthesis within the all-encompassing ecclesial framework which he regarded as the necessary vantage point for all theology.

Florovsky's ecclesiology infused his whole approach to theological discourse. His ecclesiology was one of sustained metaphor and image, rather than one which concentrated on delineating the locus or the matrix of the Church's authority.² He stopped short of a definition of the Church, or even of acknowledging the need for such a definition. Indicatively, he wrote: "The Fathers did not care so much for the doctrine of the Church precisely because the glorious reality was open to their spiritual vision. One does not define what is self-evident."³ Despite his refusal to systematize, the Christological theme informed his understanding of the Church and therefore the significance of the Church in the theological task. Florovsky appropriated St. Augustine's image of the Church as the Whole Church, Head and Body; as such it mirrors the two natures of the Incarnate Word in its theanthropic union. As the mystery of Christ is

Editors' note: George Florovsky (1892-1979) is one of the most eminent Russian theologians of this century. The son of a Russian priest, he graduated in arts at Odessa University (1916), subsequently lecturing there in philosophy (1919-20). Leaving Russia in 1920, he went first to Sofia and then to Prague, where he was made lecturer in the faculty of law (1922-26). In 1926 he became Professor of Patristics at the Orthodox Theological Institute in Paris, and later Professor of Dogmatics. He was ordained priest in 1932. Moving to the U.S.A. in 1948, he became successively Professor and Dean at St. Vladimir's Orthodox Theological Seminary, New York (1948-55), Professor of Eastern Church History at Harvard Divinity School (1956-64), and Visiting Professor at Princeton University. He has written extensively on the Greek Fathers (mainly in Russian), urging the necessity for a "neo-patristic synthesis." He has played a leading part in the Ecumenical Movement, starting in the 1930's and has served regularly as delegate at assemblies of the Faith and Order Commission of the World Council of Churches. His Collected Works have been published in ten volumes.

discernible only from within His Body, so that same Christological reality reflects back upon the Church, its being, and its purpose. Christological theandrim for Florovsky provides the key to a correct understanding of the mystery of the Church, the only positive ground of research for the extended pedagogical and catechetical exercise of theology.⁴

Florovsky schematized patristic thought as a fusion of Greek cosmology with Israel's continuing confession of revelation. He was not, however, like T. F. Torrance and others, interested in quantum mechanics, or a dialogue between theoretical physics and theology. He was concerned with the dynamic of creation, inasmuch as it pertained to the exercise of freedom in salvation history, the key to which is eschatology. The matrices of patristic categories, for Florovsky, were Origen's philological and textual interpretations of Scripture, and the salvation history read from it. Florovsky's "code" did not accommodate contradiction. The importance of St. Maximus the Confessor and Leontius of Byzantium, for example, was not in a surpassing originality, but in their theological gifts for sensing the pneumatic instinct of the Church—their ability to hear and discern the unitive voice of the Holy Spirit in Tradition. In this Florovsky seemed to set as his pattern St. John of Damascus, the synthesizer par excellence of the Cappadocians, Leontius, and St. Maximus. Of the Damascene Florovsky approvingly wrote in *The Byzantine Fathers of the Sixth to Eighth Century*:

"As a theologian St. John of Damascus was a collector of patristic materials. In the Fathers he saw 'God-inspired' teachers and 'God-bearing' pastors. There can be no contradiction among them: 'a father does not fight against the fathers, for all of them were communicants of a single Holy Spirit.' St. John of Damascus collected not the personal opinions of the fathers but precisely

patristic tradition. 'An individual opinion is not a law for the Church,' he writes, and then he repeats St. Gregory of Nazianzus: 'one swallow does not a summer make. 'And one opinion cannot overthrow Church tradition from one end of the earth to the other.'"⁵

Florovsky's own view that the patristic tradition was a synthesis without contradiction raises some problems which are beyond the scope of this article.

It was the rediscovery of a coherent vision of history that Florovsky encouraged, not an initiative toward fresh speculative θεολογούμενα [opinion]; the attempt at such rediscovery is foundational to his neo-patristic scheme. Inasmuch as it is the Israel of God, the Church testifies continually in its inheritance of faith and its path of pilgrimage that God is none other than the Creator of the universe and Lord of history, the God of Abraham and Father of Jesus Christ, Who yet hovers over His creation as Spirit. For Florovsky the primary meaning of faith is trust, the sense of God and His will, and the working-out of His intention in history, where He has acted upon, and through, His people, the Church.

Florovsky believed that the Triune confession—the testimony and knowledge of the Church as predicated upon its experience of the Covenant Holy One of Israel as God's compassion in Jesus Christ and His Presence in the Spirit—given a basis for adequate voice and formulation in the language of the Church's Tradition, is central

to the Church's discussion of God's relation to the world. God has identified Himself to the Church as Triune. For Florovsky catholicity, ἀσκησις (self-denial) and the Triune identity, or Trinity, are linked in an ecclesial exposition of personality, self, and ego, all key ingredients in a radical, ecclesial modification of human self-consciousness. When the Church speaks of God, it tells of the Father

Who created it and gave it life, the Son Who redeemed it, and the Spirit Who empowers it. God and the Church face and hear each other as a multiplicity of persons, by definition distinct, bound together in the loving communion of Redeemer and redeemed. Christians experience the Personal reality of God in the activity of the Trinity.

The Church, which Florovsky sees as the completion of the Incarnation, is therefore the primary reference point of anthropology. The image of God constitutes the *esse* of the human being; it is to live in God, and to have God in our hearts. Humanity finds its fullness and completeness in Christ and His Body. This is the clue to the meaning of catholicity. Catholicity is the very affirmation of self, expressed in redeemed character; in the fullness of the communion of saints, the clarity of God's will—the "catholic transfiguration of personality"—is accomplished. In catholicity, the concrete union of love, the consciousness of contradiction—that which would distort the Church's unity—disappears. The Church's life, however, is inevitably fraught with conflict. The unity of the world has been compromised; God's deification of creation is the

to covenant as faith, trust in Who Jesus is in His own Person, the New Covenant. God, history's central actor, "planned" the Incarnation of Christ before time began. All God's mighty acts are election toward the purpose of Incarnation, the intended blessing and fulfillment of creation. The starting point of the Christian faith is for Florovsky "the acknowledgment of certain actual events, in which God has acted, sovereignly and decisively, for man's salvation, precisely in these last days."⁶

Man, according to Florovsky, is the only creature in the cosmic system capable of free action; God has "legislated" his self-determination. Man has a desire for God, and for knowledge of Him. The culmination of the strenuous effort of mystical ascent—for Florovsky the ascetical 'ordeal'—is represented in the person of Mary, who, in her free, affirmative, and active response to the Spirit's invitation of grace, achieved the sense of God. The Annunciation, Conception, and Incarnation not only show humanity deified; these events also manifested God's longing and intention to become human. Florovsky stressed Christ's assumption of human nature, and the Incarnation, as the ultimate initiatives of grace and

healing on God's part.

According to Florovsky the distinction and relationship between Christ's human and divine natures—defined by Chalcedon—was in fact necessary for the Incarnation, and is the norm governing the totality of human life. The Truth—not an abstract idea, but a Person—was given Word by becoming man. "The Bible,"

Florovsky wrote, "can

never be, as it were, 'algebraized.' Names can never be replaced by symbols. There was a dealing of the Personal God with human persons. And this dealing culminated in the Person of Christ Jesus..."⁷ Jesus was His own Scripture. Love is the force motivating salvation, and its purpose and display are the Cross, sacrament of love par excellence. It is this sacrament and sacrifice which

The Church, which Florovsky sees as the completion of the Incarnation, is therefore the primary reference point of anthropology.

work of relentless warfare with the insidious attraction of nothingness, that is, evil. Evil enslaves humanity and perverts its vocation to divine sonship. Humankind is awakened from its self-delusion and narcissistic obsession with itself by the presence of God, Who urges it toward Christ and His invitation to the active partnership of creative redemption. That partnership begins with fidelity

are the divine call and vocation heard in the Church, the unity of all believers in catholicity and grace.

Through the Church, the home of the synthetic code, Christ summons humankind by grace into the path of eschatological tension and self-denial. The disciple is "ingodded" through the sacraments, and as a consequence, is led to understand the fullness of Christ's mind in His Church, in the continuity of the Spirit's gracious help. Florovsky's consideration of ecclesial anthropology leads through his concept of catholicity to an assertion of the sacramental vocation and transformation of humanity. The path of eschatological dynamism is precisely that of the Church's sacramental life, a life infusing and supporting the community of faith during her journey between the beginning and end of time.

Florovsky, following the lead of St. Cyril of Jerusalem,⁸ saw the profoundest expression of the Church's catholicity in her sacramental assemblies of washing and feeding, the *μυστηριον της συναξεως* (mystery of gathering together). Sacramental assembly (synaxis) is the identity of the Church's experience, the gathering where her royal priesthood is discharged, the purpose and finishing of life in Christ. This is the communion of the risen High Priest, the fellowship of co-mediation celebrated in το τελευταιον μυστηριον, the ultimate sacrament.⁹ It is in the final mystery of communion shared with the Lamb slain from the foundation of the world,¹⁰ that the Church fully expresses her catholicity, a vision of the mystical conquest of time and the transformation of history. The Cross fuses death and birth, baptism and Eucharist; on Golgotha the Holy Service of Eucharist is celebrated by the Incarnate Lord in a baptism of blood and sacrifice of human nature.¹¹ This is the communion of co-mediation formed on the Cross by the High Priest of the good things to come.¹²

Florovsky's sacramental theology effectively blended the imageries of Scripture and the patristic inheritance.¹³ Sacraments constitute the Church, revealing her catholicity in a fellowship of God's own possession, a communion in

holy things presided over by the now and future High Priest, the Church's Bridegroom Who plights His troth of Eternal Life to His Beloved.¹⁴ Since the world was created in view of Christ and His Body, the Church has a cosmic import; all creation is called to it, and so as it prays and serves the Liturgy, it sanctifies the fruits of creation in "the bath of salvation, the heavenly Bread, and the Cup of Life." The Church is the likeness of man, the pinnacle and glory of creation. Resurrection is creation history's point of convergence, and it already bears fruit in the Church's ontological conversion of humankind, expressed and sealed palpably in the sacraments. A kind of macro-humankind, the Church takes shape and grows until it accommodates all who are called and foreordained. In Florovsky's view the sacred history of God's mighty acts is still continued in the Israel of God, where "salvation is not only accounted or proclaimed...but precisely enacted [viz. the sacraments]."¹⁵

In Florovsky's understanding "the ecclesial mind," or "sense," expresses itself as the divine conversion of prayer: a habit and attitude of personal relation between believers and God, in the Church. This habit forms, in the Church's renewing deposit of the *charisma veritatis* (grace of truth), a "sacramental community" enchristing and anointing all who bear Jesus' title as a name, Christians, in history, for all time. Grace is hypostasized and realized in the visible words, the "λογοι," of the sacraments, God's very own, sealed energies. The Church is God's teleological vision and command, and as God eternally contemplated the image of the world, so with good enjoyment does He intend the transformation of image into the likeness of new life in grace in His Church. In this mystery of sacramental catholicity, the Church expresses her vision of the mystical conquest of time and the transformation of history. Hearing the Word of God in the Church's sacramental conversation, we are raised into the hope and pilgrimage of Pentecost.

ABBREVIATIONS

"CW (I-X)" refers to *The Collected Works of Georges Florovsky* (Vaduz, Liechtenstein, 1987), Volumes I-X, ed. R.S. Haugh.

NOTES

¹ Cf. *The Byzantine Fathers of the Sixth to Eighth Century*, CW IX, p. 256, where Florovsky construes the thinking of St. John of Damascus as a "code."

² Certainly Florovsky gave consideration to the issue of ecclesial authority; but he did not emphasize it. His thinking about authority and its relation to other themes may be summarized as follows. Tradition is the property of the whole assembly of baptized persons, the Body of Christ; but the hierarchy has an especial *potestas magisterii* and obligation to speak for the Church (nevertheless, it should perhaps be noted here that Florovsky paid little written attention to a theology of Holy Orders). The *episcopus in ecclesia* is the apostolic center of catholicity. It is his duty to witness to Catholic Faith, never to propound personal opinion or *θεολογουμενα*; episcopal authority is not *ex sese*. Neither does it rest on the Church's consensus—it is from Christ. The "reception" of dogma by the Church raises problems—as dogmatic truth is never to be settled by majority vote. The basic unity of "life in Tradition," resting on the twin pillars of *κηρυγμα* and *δογμα*, continues as it is "sensed" by the "ecclesial mind." It is this life, constituted in the sacraments, which guarantees dogmatic truth. There can be no 'external authority' in the Church, no power whereby dogma may be imposed, as Florovsky sees it; authority is not the source of spiritual life. In the Church—the community of "sobornost" and the simultaneous image of both Christ and the Trinity—the division in the "natural consciousness" between the claims of freedom and of authority disappear in the "concrete union" of love.

³ "The Church: Her Nature and Task," CW I, p. 57.

⁴ *ibid.*, p. 68.

⁵ *The Byzantine Fathers of the Sixth to Eighth Century*, CW IX, p. 257.

⁶ "The Predicament of the Christian Historian," CW IX, p. 58.

⁷ *ibid.*, p. 59.

⁸ "The Catholicity of the Church," CW I, p. 41.

⁹ "The 'Immortality' of the Soul," CW III, p. 237.

¹⁰ "Redemption," CW III, p. 100.

¹¹ *ibid.*, pp. 132-133.

¹² *ibid.*, pp. 131.

¹³ *ibid.*, pp. 131-159. Florovsky's sacramental and anthropological language is remarkably like the sacramental and anthropological

Rev. Lewis Shaw is an Anglican (Episcopal) priest and a scholar of Eastern Orthodoxy. While in Jerusalem for his post-graduate research, he was a guest instructor at the Armenian Seminary of Jerusalem. He holds a Ph.D. from Oxford University, England.

EVERY SEVEN YEARS

ONE

Free Nation
Free Government
 Free National Church

Address of
 His Holiness Vazken I
 Catholicos of All Armenians
 on the occasion of the
 Blessing of the
 Holy Chrism (Miuron)
 29 September 1991

IN THE NAME OF THE FATHER, THE SON
 AND THE HOLY SPIRIT. AMEN.

*Descent of the Only Begotten from the
 Father, with the light of Glory...*

Our beloved children:

Today, having gathered under the pillars of Holy Etchmiadzin, we blessed the Holy Chrism. Let us remember that many centuries ago, St. Gregory our Illuminator, saw a miraculous vision. The Son of God, our Saviour Christ, descended here on this site with the light of glory.

Thus, in Armenia, Christianity was declared as the official religion of the entire Armenian nation, in whose bosom—starting with the Apostolic age—the words of the Holy Gospel has been propagated. But especially, with the preaching of St. Gregory, with his miraculous works, with the conversion and baptism of the Armenian King Dirdad, the new faith finally triumphed. The foundation of the Armenian Apostolic Holy Church was laid, organized, having as its center, this place, Etchmiadzin, where the Only Begotten Son of God descended.

Henceforth, the spirit of the Armenian nation was mixed with the light of Christ's Gospel.

Henceforth, the Armenian people began to live a new spiritual rebirth.

Henceforth, the Armenian people was transfigured and became a creative nation.

History is witness to the fact that through Christianity, the Armenian nation became a universal phenomenon.

Yes, a universal phenomenon, first, because in 301 it was the first to open its heart to the light of Christ's Gospel and declare this new faith as a national, state religion.



*Blessing the
 "Chrism of Independence"*

And the Armenian king Dirdad became the first king to be baptized a Christian.

Evidently, in 313 A.D., Roman Emperor Constantine with the Edict of Milan, merely declared Christianity as an *acceptable* religion within the boundaries of the Roman Empire. And he, Constantine, was baptized some ten years later.

Through Christianity, the Armenian nation became a universal phenomenon also with its Golden Age of literature—during the fifth century—when a new culture was born and radiated into the world. A unique and new national ethos [emerged], whose creative values have reserved themselves a permanent place in the history of universal civilization, even until today.

Finally, the Armenian people, through Christianity, became a universal phenomenon with the Battle of Vartanantz, which was viewed on the horizons of world history as the first

battle of conscience, for freedom of faith. The martyrdom of Vartanantz has remained with us until today as a symbol of our freedom-seeking spirit and as a symbol of our desire for national freedom.

Today, when our fatherland has proclaimed independence, the Armenian Apostolic Church—with a loud exclamation—welcomes that proclamation, with the realization that she, the Armenian Church—from the time of Her formation to the present—has preserved the idea of independence on the level of spiritual life. For centuries, under all oppressive forces, the Armenian faithful has felt himself free and independent only under the pillars of his Mother Church.

Therefore, today, it is only just, to acknowledge the Armenian Church as the proto-witness, the forerunner, of our national independence

For centuries, the Armenian Church has also realized the ideas of self-determination and independence within her relationships with other churches.

From Byzantine times, large Christian churches have frequently sought to rule over the Armenian Church and the souls of the Armenian people, to prohibit her national



THE FIRST HUNDRED YEARS

THE ARMENIAN CHURCH IN AMERICA: 100TH ANNIVERSARY

The 100th anniversary of the establishment of the Armenian Church in North America was celebrated September 20-22, 1991, in New York city and Worcester, Massachusetts. These celebrations were held under the auspices of the Eastern Diocese and its Primate, His Grace Bishop Khajag Barsamian. His Beatitude Archbishop Torkom Manoogian, Patriarch of Jerusalem, was invited especially to participate in these celebrations. Among the guests of honor were Archbishop Vatché Hovsepian, Primate of the Western Diocese; Bishop Hovnan Derderian, Primate of the Canadian Diocese; Bishop Sevan Gharibian of Jerusalem and a host of priests, deacons and seminarians.

The year 1891 was a historic year in the Armenian church, maybe even as historic as 301 A.D. In 1891 the first Armenian Church was built in North America (Worcester, Mass.). This was a monumental achievement in the ancient life of our 1,700 year old Church.

As immigrants—deported from their ancestral homeland—our fathers saw America as the land of opportunity. They left Armenia with

nothing. They arrived at Ellis Island with nothing. They settled down in America with nothing. Their life was a true struggle. Today, one hundred years later, we can look back, smile and rejoice in their achievements.

As a hundred-year-old Church community, how can we measure our accomplishments and successes. In this time span, we have built 65 churches in North America from Houston to Miami, Toronto to San Diego. We have established numerous mission parishes, which are on the verge of building churches: from Dallas to St. Petersburg, Phoenix to Newport Beach. There are also smaller communities in such cities as Albuquerque, New Mexico, Raleigh, North Carolina, Portland, Oregon and Minneapolis, Minnesota. Also along with our churches, we built schools, social halls, museums, libraries, and even colleges.

Today, when we reflect upon the successes of our fathers, we see that these were achieved literally through blood, sweat, and tears. Our people worked very hard to succeed. From the first brick to the last, they

worked together, taking nothing for granted. The clergy and laity, workers and leaders, parents and children, together created a true sense of community. They felt a need to build and together they responded to that need. They had a desire to implant their roots in American soil and their seeds landed on fertile soil. They had a vision for the future of the Armenian Church and people, and their vision became reality. They had faith in God and trusted that He would watch over them. They worked along side with God. Unity, vision and faith were the keys to their success.

Today, one hundred years later—as we benefit from the labors and fruits of our fathers—are we ready to face the challenges of our times as they did? Will our church progress toward the 21st century and be able to meet the needs of Her people—the need for solidarity, unity, commitment, love, and faith in God?

Today, we too are presented with a challenge: as a Church community will we touch the lives of Armenians living in America over the next 100 years. The responsibility is ours—clergy and laity. The future of the Armenian Church in America is in our hands. What will the next generation say about the Armenian Church and Her people in America in the year 2091?

—Gregory Doudoukjian
St. Nersess Armenian Seminary

Chrism Message (continued from p. 30)

spiritual freedom. In this respect, the history of the Armenian Church is one heroic battle against the expansionist desires of foreign churches.

In the spirit of ecumenism, the Armenian Church wishes to keep cordial and fraternal relations with all other sister Christian churches—at the same time, preserving holy her confession of faith and her internal administrative and national autonomy. The Armenian people will never be dependent on other church centers. The Armenian people will never tolerate proselytizing (“man-hunting”) by other churches in the bosom of our nation, whether in Armenia or the Diaspora.

The Armenian Church is one of the ancient and legitimate Christian churches and does not need to import religious or church teachings from the outside.

Today, after the proclamation of our independent republic, it is crucial to secure the spiritual independence of the Armenian Church, as the sole authentic church of the Armenian people, free from foreign reli-

gious centers.

One of the foundations of our new independent government is the freedom and self-determination of Armenian Church.

We profess the Creed: one free nation, one free government, one free national Church.

With this creed, with this understanding, we proclaim this holy chrism, which has been blessed by the power of the Holy Spirit, as the “Chrism of Independence.”

Armenians, our spiritual children, with this Holy Chrism, unite! Be brothers! Become one will! One happiness! One suffering! One nation! One family! One strong oath. And beneath the eternal sight of biblical Ararat, with the blessings of Holy Etchmiadzin, believe in this one patch of Armenian soil and its future.

For what is our hope and joy or crown of boasting before our Lord Jesus at his coming? Is it not you (our Armenian people)? For you are our glory and joy. —I Thessalonians 2:19-20.

TRANSLATED BY FR. VAZKEN MOVSESIAN

COMPENDIUM

BISHOP UZGON DER HAGOPIAN (1904-1991) fell asleep in Christ on March 30 in New York, USA. His Grace was a member of the St. James Brotherhood of Jerusalem. Ordained into the priesthood: 1930; consecrated a bishop in 1958.

ARCHBISHOP SION MANOOGIAN (1906-1991) fell asleep in Christ on July 16 in Holy Etchmiadzin, Armenia. His Eminence has served as a member of the Supreme Council of the Armenian Church since 1955. He was the Primate of the Eastern Diocese (1958-1966). Ordained into the priesthood: 1930; consecrated a bishop in 1949.

PATRIARCH DMITRIOS I (1914-1991), the ecumenical Patriarch of the Eastern Orthodox Church passed to his eternal rest on October 2 in Istanbul, Turkey. Patriarch Dmitrios was the 269th successor to St. Andrew, the founder of the Eastern Orthodox Church in Constantinople. The Eastern Orthodox Church is divided into 14 main groups, but the Archbishop of Constantinople (the title held by Patriarch Dmitrios) is considered *prinus inter pares* — first among equals. He is succeeded by Archbishop Bartholomew.

AT THE MOTHER SEE

FREEDOM OF CONSCIENCE: The General Assembly of the Religious Brotherhood of Holy Etchmiadzin took place on April 19, 1991 under the presidency of Catholicos Vazken I. According to the Catholicos, for the first time in the annals of Armenian governments the freedom of conscience has been made a law. "We need to take advantage of these opportunities," stated the Catholicos, "The Armenian Church has a great deal of work to do in bringing the people back to her bosom."

Bishop Krikoris Pouniatian, the Primate of the Diocese of Shirak made a presentation about the law of freedom of conscience in the Armenian Republic. He mentioned those basic principles upon which in essence this democratic law is built which enables the Church to expand her activities to return the Armenians to their roots and to provide the young generation with moral instruction.

Oikoumene

WORLD COUNCIL OF CHURCHES AND THE CATHOLIC CHURCH

-In view of the fact that the Roman Catholic Church is not a member of the World Council of Churches, a Report was prepared by the Reference Committee of WCC and presented to the General Assembly on February 19, 1991, in Canberra. In the debate on the Report, most speakers emphasized the need to maintain, and where possible, upgrade dialogue between WCC and the Roman Catholic Church. Echoing elements in the Report, several speakers urged that more be made of ecumenical relationships at the local level which already involve Roman Catholics.

In the discussion, Archbishop Aram Keshishian, (Lebanon) Moderator of WCC, underlined that there were four issues of crucial importance for relations between the WCC and the Catholic Church: a) a growing shift in emphasis from multilateral to bilateral dialogue; b) the 'selective and limited nature' of Roman Catholic involvement in WCC activities; c) major Vatican 'reservations' about WCC membership; d) a deterioration in some countries of Roman Catholic-Eastern Orthodox relations.

GREEKS SUSPEND PARTICIPATION IN NATIONAL COUNCIL OF CHURCHES

The Holy Synod of Bishops of the Greek Orthodox Archdiocese, with Archbishop Iakovos presiding, decided to suspend participation in the National Council of Churches and re-evaluate the relationship. According to a statement by the publishers of the *Orthodox Observer*, "The NCC has strayed from its original purpose and pursuits as stated in the Preamble of the Constitution." (Charles Walters)

THE CHURCH OF ENGLAND

-Anglican Bishop George Carey, the Archbishop of Canterbury, in an interview with the British edition of the *Reader's Digest* magazine, published in late February, said:

"The idea that only a male can represent Christ at the altar is a most serious heresy. The implications of that are devastating and destructive, because it means women feel totally excluded. Jesus included women in his ministry; they were witnesses to his resurrection. 'There is neither male nor female,' Saint Paul said, 'for you are all one in Christ Jesus.'"

These remarks provoked attacks from leading Anglican opponents of women's ordination, among who was Bishop Eric Kemp of Chichester, who expressed "astonishment and dismay," and published a comprehensive rebuttal to Dr. Carey's statement. The comments from the interview, together with the opponents' reaction, was widely reported in the secular British press.

On February 27, a further statement of clarification and apology was issued on Dr. Carey's behalf by Lambeth Palace, headquarters of the Anglican Church:

"Controversy has been stirred by my use of the word 'heresy' in an interview I gave to the *Reader's Digest* over three months ago. In the context of a very wide-ranging interview I wanted to make the point that to insist upon maleness as an essential attribute of priesthood is, I believe, to commit the fundamental error of making the maleness of Christ more significant than his humanity. It is as human rather than exclusively as male that he identifies with and saves both men and women. I regret that in seeking to express this view I spoke of heresy rather than theological error, and thereby unintendedly caused offence. I have never doubted the integrity of those who are opposed to the ordination of women to the priesthood. I hope that the integrity of both sides will be respected as the debate in the Church of England on this issue continues." [Lambeth Palace, Feb. 1991].

MIDDLE EAST COUNCIL OF CHURCHES (MECC)

The executive committee of the MECC met in Nicosia and issued a call for the promotion of peace and justice in the region. In five days of meetings, during the October, the committee members discussed means the regional churches could employ to promote peace and justice in Cyprus and Lebanon and in resolving the Arab-Israeli conflict in the aftermath of the Gulf War.

The 24 member committee represents nearly all the 14 million Christians of the Eastern Orthodox, Armenian, Coptic, Syriac and Catholic Churches, who constitute about 10 percent of the total population of the Muslim-dominated region.

FOR THE RECORD

The National Council of Churches opposed the nomination of Clarence Thomas to the US Supreme Court. NCC officials have published a 15 page analysis of Thomas' career as a Federal Appeals Court judge. NCC General Secretary Joan Brown Campbell writes, the Supreme Court "has often been the last resort for those denied the dream... Those who are nominated to the highest court in the land must be chosen reverently and advisedly and this is why, as Christian citizens, we make bold to write ... today."

Letters...

Dear Editors:

I wish to congratulate you for your excellent review, the *Window*, which lets in light and freshness into our religious experience. I thoroughly enjoy your thought-provoking and insightful articles where particular emphasis is placed on the individual's spiritual life rather than on the observance of traditional rituals.

Your last issue (vol. II, no.2) dedicated to the International Conference of Armenian Clergy was very informative. Your coverage, interviews and commentaries, all done with professionalism and perspicacity, highlighted one of the most important problems that the Church faces today: the problem of religious education. Speaking particularly about the Homeland — not because the Diaspora is in any eviable condition — there is the immense task of educating, I'd say indoctrinating, children, youth and adults alike, in the fundamental beliefs of Christianity and the tenets and traditions of the Armenian Church. The challenge is formidable, by virtue of the huge number of people to be reached, the dire shortage of clergy, the menacing encroachments of sects and above all, the state of unpreparedness of the Church to undertake a task of such dimensions.

To expect that this work can be done by a handful of clergy, is to think the impossible. There is already a great demand on the priest's time for pastoral work, since there are now thousands of people shaken up by disaster and calamities who require such a ministry. Besides, a

priest whose function consisted mainly of performing rites, may not necessarily be equipped to teach.

This great challenge of providing religious education to the masses cannot be met unless the laity is drawn into the task. And this is where the diaspora enters the picture. I am sure there are a number of laymen, qualified to teach and knowledgeable enough in the doctrines and traditions of the Church, who may be willing to give time and effort to this noble work. Each diocese, after recruiting these individuals, could run a short seminar, a workshop or a crash refresher course for them and send them off to the Homeland with specific teaching assignments for a period of 8 to 10 weeks. Of course, it requires some organization and coordination, particularly with the Center for the Propagation of Faith (CPF). Such a plan is not a final solution, but if carried out for a number of years, it may give the Church the time to devise a comprehensive educational plan and a viable mechanism for its implementation.

I see a great mission for *Window* to provide a forum of discussion and exchange of ideas and to share with the public the vital issues that challenge the Armenian Church

—N. Ouzounian
Montracel, Canada

We too see the mission of Window in the same light.

We are sad to report that shortly after our last issue was published we learned that the CPF has been shut down by the Church authorities in Armenia. -ed.

Dear Editors:

Thank you for your coverage of the International Clergy Conference. I was surprised to see (or not see) the lack of press coverage given to such an historic event. The official press release (from the conference) gave the impression that the clergy had gotten together for a week of coffee and tea. Congratulations on a job well done.

—Manuel Tarpinian
Los Angeles, California

Dear Editors:

To readers such as myself, who are far away from local parishes, *Window* becomes our only source of contact with the Armenian Church. Because of *Window's* international scope, many of the names of bishops and priests may be familiar to others but I cannot say the same for myself. Could you identify the bishops (much like the press identifies politicians) with a code designating affiliation (Antelias, Etchmiadzin, Jerusalem) and the city they serve. For instance, Archbishop Mesrob Ashjian (A- New York).

—Hygouhi Belinian
Mason City, IA

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Past Windows you may have missed...

Window Vol. I, No. 2

"IN SEARCH OF AN ARMENIAN THEOLOGY OF LIBERATION"

ARTICLES: *Address of His Holiness to the Armenian National Movement; Karabagh: The Islamic Factor; Armenia: A Historical Survey; Khirmlan Hayrig: The Paper Ladle; Liberation and Witness; Toward a Diaspora Theology*

This issue provides a series of articles in search of an Armenian theology of Liberation, stimulating discussion and dialogue between Armenian church members and theologians. The issue provides a descriptive and interpretive study of the subject and underlines its application in the Armenian Church.



Window Vol. I, No. 3

"1915—THE YEAR THE ARMENIAN CHURCH DIED"

ARTICLES: *How Shall We Remember?; Teotig: Golgotha of the Armenian Clergy; Fallen Grains of Wheat; Data Analysis of Teotig; Canonization of the Victims; Church Treasurers: "Proven Profit Potential"*

This entire issue is dedicated to the martyred clergy of the Armenian Church during the Genocide of 1915. With this issue, *Window* turns the views of its readers back 75 years and provides a glimpse of the pre-Genocide Armenian Church. For the first time in the English language, the monumental work of Teotig—a scribe who tediously recorded the lives of the martyrdom of the Armenian clergy—is presented with statistical and analytical charts. Addressed in this issue are the issue of remembrance, the problem of canonization of the victims and the silence of Church leadership concerning religious treasures.



Window Vol. I, No. 4

"IS THE COLLAR CHOKING THE ARMENIAN PRIEST?"

ARTICLES: *Beneath the Collar; Where does the Buck Stop?; Requirements and Qualifications for Priesthood; Chaos and the Need for Reform; Wounded in the Jungle; Priests don't Fall from Heaven; Lost Meaning of Sainthood*

This issue discusses the role for the Armenian priest from the perspective of both the Armenian community and the Church. In doing so, it dispels some of the stereotypes and myths associated with the Armenian clergy. Issues such as reform, recruitment, and contemporary challenges to the church are discussed in a very sincere and open forum.

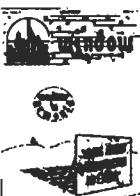


Window Vol. II, No. 1

"CULTS IN ARMENIA"

ARTICLES: *As for those Who Say...; What is a Cult? Coercive Cult Techniques; Sects in Armenian History; Heretics denounced by the Armenian Church; Profiles of Cults in Armenia; biblical Doctrines; Interview with an Armenian Hare Krishna*

In an attempt to educate the Armenian community on the dangers of cults, this issue provides an extensive coverage of cults presently operating in Armenia. The deep psychological wounds caused by the 1988 earthquake have facilitated the infiltration of various cults into Armenia under false pretenses. This issue of *Window* poses a challenge to the Armenian community and the Church, by the fact that "the cults will do what we neglect! They will extend where we cannot reach! They will be heard where our voice is silent."



Window Vol. II, No. 2

"INTERNATIONAL CONFERENCE OF ARMENIAN CLERGY"

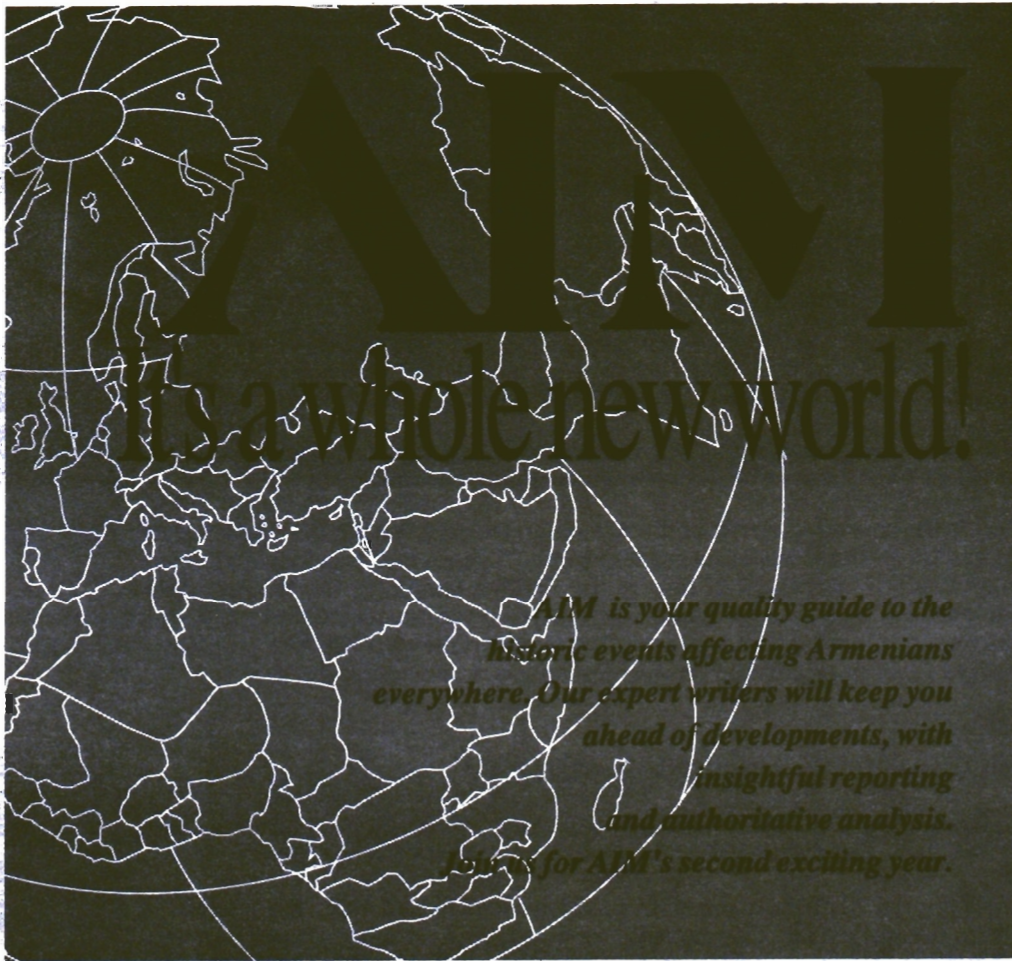
ARTICLES: *Glasnost Without Perestroika; The International Conference of Armenian Clergy; "Let Us Spiritually Arm the Armenian Church"; The Current Religious Awakening in Armenia; Challenges of the Church in Armenia; Conference Details & Statistics; "Without Hesitation"; Mission in the Diaspora: Mary's Example.*

The first ever International Conference of Armenian Clergy held in New York, June 17-21, 1991 is covered with exclusive interviews and analysis by the *Window* editors. Detailed information about the current situation in Armenia by the directors and leaders of the Center for the Propagation of Faith. Candid and alarming! Must reading for anyone concerned with the current and future state of the Armenian Church in Armenia and the diaspora.



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