

The Oriental

Orthodox Churches

Addis Ababa Conference

January, 1965

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EDITED BY THE INTERIM SECRETARIAT

ORIENTAL ORTHODOX CONFERENCE

Addis Ababa - August, 1965

Printed by Artistic Printers, Addis Ababa, Ethiopia - 6480 G

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H.I.M. Haile Selassie I opening the Conference of the Heads of the Oriental Orthodox Churches at the Africa Hall, Addis Ababa.

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FOREWORD

It is now a little over three months since the Heads of Oriental Orthodox Churches met together in a Conference in Addis Ababa and signed a historic Document. As one who had some responsibility in the work of organizing this Conference, it is a great joy for me to write a Foreword to this publication which speaks about it.

The Addis Ababa Conference of the Heads of Churches lasted only about fifteen days. But it did pave the way for the participating Churches to leap over more than fifteen centuries of mutual isolation. For it was at Ephesus in 431 A. D. that these Churches had their last common Council. Now after so many long centuries, this Conference has offered them the beginning of a new era of cooperation. This should indeed be followed up through coordinated planning and concerted action, so that the Churches concerned may be enabled to manifest the unity which exists among them and promote the cause of the Church in the modern world.

It is with this goal in mind that Their Holinesses the Patriarchs have, through the Conference, adopted the decisions which are published in the present volume. In fact they have sanctioned the appointment of various committees, which, in the light of adequate study and comprehensive vision, will draw the attention of the Churches to the many tasks which they have to fulfil. Existing as it does in an age of science, the Church should be able to combine with its spiritual purity the many insights which science offers. From this point of view, the plan of creating a centre for evangelistic studies and an institution for higher theological learning is to be heartily welcomed.

The Conference of the Heads of Churches, which took only a week, was preceded by another week of preparatory work by specially delegated theologians. The task of organizing them both needed several months of planning. In fact, the very idea of the Conference reached its maturity after several years of contemplation. Behind all this there was His Imperial Majesty Haile Sellassie I, Emperor of Ethiopia, who convened the Conference, thereby giving it a setting similar to that of the Councils of the ancient Church. So it was quite fitting that the Conference conferred on the Emperor the title, "Defender of Faith".

This Conference is only a beginning — just a humble one at that — towards leading the Churches concerned to realize and fulfil their God-given mission in the world. But we have firm hope in the Power of God who will continue the work thus begun, so that it may bear fruit to His glory. We believe that our Lord Jesus Christ who sumptuously fed five thousand men with the negligible provision of five loaves and two fishes will lead the Churches in this great work.

In this connection, a special word of appreciation is due to the diplomatic missions of the Government of Ethiopia for their commendable service in communicating most promptly all the necessary messages relating to the Conference to the various Churches.

While extending to the members of the various committees, the Interim Secretary, and his assistants, the sincere appreciation and thanks of the Secretariat of the Conference, may I express my profound joy to see that this document is being published, and that its copies will be placed in the hands of all those who love the Church.

Abbeba Retta.

INTRODUCTION

WHAT THIS BOOK IS ABOUT

The Conference of the Heads of Oriental Orthodox Churches, which was held in Addis Ababa, Ethiopia, during January 1965, is undoubtedly an event of some importance in the history of the Church in our times. For the first time in history it brought together in a formal meeting the Heads of five of the historic Churches¹. Accompanied by a few delegates each,² they came together and thereby inaugurated a new era of cooperation and communication among their Churches. Although these five Churches have all along recognized one another officially as sister Churches holding full Eucharistic fellowship with each other, they have not had a common council or synod after the fifth century. The Addis Ababa Conference has now brought to an end this practical isolation one from another of these Churches and opened up a new age in which they may be expected both to manifest concretely their unity and to play their role together in serving the Christian cause in the modern world. It is the story of this historic event which is told in the pages that follow.

This book is in two parts. The first gives a brief report about the history and present state of each of the churches which took part in it, and the second contains an account of the Addis Ababa Conference. The first part aims at providing some basic information concerning a section of Eastern Christendom, which may be considered authoritative and which no other single volume so far published in any language has offered.

A WORD ABOUT THESE CHURCHES

The five Churches which took part in the Addis Ababa Conference have, each of them, a long history, which in most cases can be traced back to the first century of the Christian era. At the same time, with reference to the fifth

1. The five Churches are:- the Coptic Orthodox Church; the Syrian Orthodox Church of Antioch; the Armenian Orthodox Church; the Syrian Orthodox Church of India; and the Ethiopian Orthodox Church.

2. For the full list of these delegates, see Appendix I.

century Christological controversy they remain loyal to the Alexandrine theological tradition as it had been declared orthodox by the Council of Ephesus in 431. On this ground they renounce the Council of Chalcedon held in 451, which, they maintain, did practically contradict the Council of 431.

In consequence of this stand as well as of various other causes these Churches have been made to face disabilities of many kinds. This, to be sure, is one of the main reasons why these Churches happened to be isolated both from the rest of Christendom and from one another. However, in spite of all such disadvantages they have continued to exist in the world holding to "the faith once delivered to the saints", and today they include in their total membership over twenty million believers.

All these five Churches are members of the World Council of Churches. The wide contacts which this offered had led many in these Churches to hope and pray for a common Council of their own Churches to be convened. The leaders of the World Council of Churches have also been showing much interest in such a development.

ARRANGEMENTS MADE FOR A CONFERENCE

The Lord of the Church answered the prayers and put into the mind of His Imperial Majesty Haile Sellassie I, Emperor of Ethiopia, the idea of convening a Conference of the Heads of these Churches in his own capital city, as a first step towards bringing the Churches into a state of concrete unity and mutual cooperation. A devout member and protector of the Ethiopian Orthodox Church which is one of the participating Churches, the Emperor himself had, ever since his elevation to the imperial throne of Ethiopia, been waiting for a suitable occasion to call together a Conference of these Churches.

At last the time came, and on 18th May 1964 the Emperor sent out invitations³ to Heads of the Churches, requesting them to take part in a Conference which he was

3. The Emperor's letter of invitation to the Heads of Churches is given on p. 11 below. The Conference had originally been planned to be convened in September 1964. But it had to be postponed for January 1965 in view of the fact that time for preparations was felt to be insufficient.

planning to convene. On receiving their replies of acceptance, he entrusted the responsibility of making the necessary preparations with three local committees.⁴ These were:- a Programme Committee under the chairmanship of His Beatitude Abuna Theophilos, Archbishop of Harar and Deputy Patriarch of the Ethiopian Orthodox Church; a Reception Committee led by His Excellency Balambras Mahteme Sellassie, Minister of Public Works of the Ethiopian Government; and a Secretariat with His Excellency Ato Abeba Retta, Minister of Public Health of the Ethiopian Government, as Secretary General. These Committees, in cooperation with the staff of the Theological College of the Holy Trinity and persons like the Reverend Father T. Paul Verghese of the World Council of Churches, did the work assigned to them during the several months preceding the Conference.

In consultation with the Heads of Churches, the Programme Committee prepared a tentative list of subjects to be discussed by the Conference. Besides, this Committee arranged for the convening of a preparatory consultation by a group of two theologians each deputed by every Church to work out the "Schema" as a basis of discussion at the subsequent Conference of the Heads of Churches.

PREPARATORY CONSULTATION OF THEOLOGIANS⁵

This was held during January 7 - 14, 1965 in one of the Committee Rooms of the Africa Hall. With solemn prayer and an address of welcome delivered by His Grace Abuna Philipos, Archbishop of Jerusalem, representing the Ethiopian Orthodox Church, the work of the committee of theologians formally began at 11 a.m. on January 7, 1965. It was attended by delegates of all the five Churches, the Secretary General, and other officers of the Conference. The meeting elected His Grace Abuna Philipos, representing the host Church, to be its permanent chairman, and every session was presided over by a delegate of each Church who was chosen by a principle of rotation. Each of these sessions began and concluded its work with prayer led by every member of the Committee also by rotation.

4. The list of members of these Committees is found in Appendix III.
5. For the names of participants of this consultation see Appendix II.

Held behind closed doors, this consultation was indeed a great success and an unforgettable experience for those who took part in it. After long discussions carried on in a spirit of frankness and cordiality on the basis of the tentative list of subjects which the Programme Committee had prepared, these theologians unanimously recommended the "Schema" for the Conference of the Heads. A summary of the discussion is preserved in the short notes taken down by two recording secretaries⁶, whose services had been graciously lent by the World Council of Churches. Besides, the Committee had its official findings drafted by a body of three persons elected from among its membership. These findings were finally approved by a Committee with necessary modification in order that they may be presented to the Conference. The "Schema" thus proposed by the group of theologians to be submitted for deliberation by the Conference consisted of fourty paragraphs dealing with the following subjects:- I. The Modern World and our Churches; II. Cooperation in Theological Education; III. Cooperation in Evangelism; IV. Our Relation with other Churches; V. Instituting a Machinery for the Maintenance of Permanent Relations; and VI. A Statement on Peace and Justice in the World.

THE CONFERENCE OF THE HEADS OF CHURCHES

The Conference had its sessions from January 15-21, 1965. The Heads with delegates other than those who had taken part in the preparatory consultation had arrived by plane on January 14th. They were received at the airport by His Imperial Majesty in person and high ranking dignitaries of both the Church and the State. Besides, there was a very large gathering of people at the airport to accord a cordial welcome to the holy Fathers on their arrival. They were also given a special reception at the Cathedral of the Holy Trinity in accordance with the tradition of the Ethiopian Orthodox Church. The Reception Committee had made all the necessary arrangements for the comfortable stay of these most venerable guests in Addis Ababa.

The Conference was inaugurated at 11 a. m. on January 15th in the context of a short service of prayer. The rotun-

6. These persons were Miss Ellen Bogle and Miss Claudine Raymond.

da of the Africa Hall had been reserved for the delegates and all the seats in the gallery were occupied by invited guests. On the rostrum seats were arranged for the Heads of the Churches following the ancient tradition of precedence, and a Bible placed on a beautifully decorated table remained at the centre of the hall in front of these seats. At this inauguration ceremony the place reserved for the Patriarch of Alexandria remained vacant, as His Holiness Anba Kyrillos Pope of Alexandria and Patriarch of the See of St. Mark arrived only two days later. The Conference was declared open by Emperor Haile Sellassie I as the host, who delivered the inaugural address⁷, welcoming the guests and expressing his unbounded joy in the great event signified by the Conference. Following him, two of the Heads, namely His Holiness Moran Mar Ignatius Yacub III, Patriarch of Antioch and all the East, and His Holiness Vasken I, Supreme Catholicos and Patriarch of the Armenian Orthodox Church, also spoke⁸ thanking the Emperor and wishing the Conference every success.

The inaugural ceremony was followed by the regular sessions of the Conference, two sittings each day, except on 17th January which was a Sunday. Attended only by the Heads and delegates with the officers of the Conference, these sessions were also held behind closed doors. Each session began and concluded its programme of work with prayer led by one of the Heads, and in response to a unanimous request of the Conference His Excellency Ato Abeba Retta, the Secretary General, assumed the role of the Moderator, and Ato Aberra Jembere served as the General Secretary. During these sessions the recommendations of the Committee of theologians were read in the context of a very lively discussion of the issues raised in them. As at the preparatory consultation of theologians, the recording secretaries took down the salient points in the discussion, and a body of five persons was appointed to draft the findings. These men did the work assigned to them, and the statements which they prepared were finally approved by the conference, with necessary alterations, as its decisions⁹.

7. This address is given on pp. 11, 12 below.

8. Of these addresses, the one by His Holiness Ignatius Yacub III is given below on pp. 91, 92. The other was delivered extempore.

9. These decisions are reproduced on pp. 95 to 111 below.

The Conference came to a close on January 21st. At 4 p.m. on that day the concluding session was held in the presence of a large gathering of people. On this occasion also the Emperor delivered an address¹⁰, followed by speeches by all the Heads of Churches¹¹. This closing session most solemnly conferred on His Imperial Majesty Haile Sellassie I the title of "The Defender of Faith", and placed on record the feeling of sincere gratitude towards all those who worked for the success of the Conference. Finally the Heads put their signatures to the decisions approved by the Conference.

A PROBLEM IN THE ARMENIAN ORTHODOX CHURCH

Although this was a Conference of the Heads of five Churches, the Heads and delegates of the Armenian Orthodox Church expressed their inability to participate in it fully, because of certain internal difficulties of administration which they were facing between the Supreme Catholicos of Etchmiadzin and the Catholicos of the Great House of Cilicia. So at the closed sessions of the Conference the Armenian Orthodox Church was represented only by observers, and neither of the Catholicoses of the Armenian Orthodox Church signed the decisions at the conclusion of the Conference. We are happy to note, however, that His Holiness Khoren I, Catholicos of the Great House of Cilicia, has subsequently signified his willingness to be considered a full participant of the Conference. We hope and pray that the Armenian Orthodox Church will be so guided by the Holy Spirit that it will join fully with its sister Churches.

A WORD IN CONCLUSION

Following its adjournment, the Standing Committee¹² appointed by the Conference had several meetings, in which a number of decisions have been made with a view to follow up the work of the Conference. It should also be

10. For this address, see pp. 121, 122 below.

11. Four of these addresses are given on pp. 123, 131 below. Since the addresses of the Catholicoses of the Armenian Orthodox Church were delivered extempore, they are not reproduced here.

12. For the names of the members of the Standing Committee, see below p. 113.

noted that in response to the request of the Conference, the Ethiopian Orthodox Church soon set up the interim Secretariat in Addis Ababa with Ato Seifu Metaferia as its Secretary General. In this way the work which the Conference aimed to accomplish is being carried on.

We pray God to shower His unceasing blessings on these Churches, and guide them by His Holy Spirit that they may become effective witnesses of the redeeming work of Jesus Christ.

The English Translation of His Majesty's
Original Letter of Invitation Sent to the
Heads of the four Oriental Orthodox Churches

18th May, 1964

Your Holiness,

We extend loving and friendly greetings in the name of our Lord Jesus Christ.

Ever since Our ascension to the throne, by the will of the Almighty God, the God of our fathers, it has been our great desire to see representatives of the Ethiopian Orthodox Church and her traditional sister Oriental Orthodox Churches gather around one table in our capital city to strengthen their unity in faith and further their good relations as well as to solve their common problems by mutual exchange of ideas.

Because of our expressed desire to see this noble objective achieved, namely, the extension of God's kingdom, We have at last decided to convene such a meeting.

Our great fathers met first at Nicea, then at Constantinople, and finally at Ephesus. Notwithstanding the very long period that has elapsed since then, the spirit of unity in faith of these sister Oriental Orthodox Churches has been maintained. This fact has encouraged us to convene this meeting. If the representatives of our Churches meet once again, there is no doubt that the common faith will be further strengthened.

Other Churches and Denominations have their own separate meetings to discuss their common problems and to strengthen their unity. Now more than ever before, when the Churches are faced with great responsibilities and need greater strength, it is quite appropriate that the leaders of our Churches should meet together to discuss common problems and exchange ideas. Your Holiness is well aware of the great need and usefulness of such a meeting.

It is, therefore, Our desire that these ancient sister Churches should meet together in order to strengthen their unity in faith, to discuss points of common interest, resolve

their common problems, and especially to pave the way for the ultimate reunification of the divided Churches of Christ.

We are happy to arrange such a meeting of the leaders of the sister Oriental Orthodox Churches to be held here in our capital city of Addis Ababa from September 25, 1964 to October 5, 1964.

With great personal regards to Your Holiness, We extend this invitation hoping that Your Holiness, will be able to attend and participate in this meeting.

We wish Your Holiness all peace from God and good health.

(Sgd.) HAILE SELASSIE I,
EMPEROR

PART ONE

A GLANCE INTO THE
PAST AND PRESENT STATE
OF THE PARTICIPANT CHURCHES
OF THE ADDIS ABABA CONFERENCE



His Holiness ANBA KYRILLOS VI, Pope of Alexandria and Patriarch of the See of Saint Mark.

After being ordained a monk, he was for many years a hermit in the caves of Nitrian Desert "Scetis". He then became the head of the Monastery of Saint Samuel of Kalamoun.

He was ordained and enthroned as Pope on 10th of May 1959. On June 28, 1959, His Holiness Anba Kyrillos VI ordained His Beatitude Abuna Basilion as Patriarch of Ethiopia.

In November 1960, Anba Kyrillos VI visited Ethiopia on the invitation of His Imperial Majesty.

THE SEE OF SAINT MARK THE COPTIC ORTHODOX CHURCH OF ALEXANDRIA

“Out of Egypt have I called my Son” (Mat. 2:15). Egypt was a fortunate land to be chosen as a shelter and refuge of our Lord “His Son”, who blessed the country in fulfilment of the prophecy “Blessed be Egypt my people” (Isaiah 19:25).

Saint Mark the Evangelist, the writer of the second Gospel, was an African, a native of Cyrene, one of the “Five Western Cities”, the Pentapolis of North Africa, which had been an outlying province of Egypt since the days of Ptolemy I. Mark’s family migrated to Palestine and settled near Jerusalem. His mother, Mary, was the sister of Barnabas (Col. 4:10).

Mark was early instructed in the Christian faith and appointed one of the Seven Apostles chosen by Christ to preach the World (Acts 12:25). According to Eusebius, “the father of church history”, Mark the Evangelist preached the teachings of Christ in Alexandria and the rest of Egypt in the second year of Claudius, i.e. 42 A.D.

When Mark prepared to visit Jerusalem again to attend the Council of Jerusalem, he ordained Annianus as first bishop of the Church of Alexandria before the end of the year 49. On his way back from Jerusalem, he went to Cyrene, where he established the churches of Pentapolis. From there he returned to Alexandria, where he was martyred in the year 68 A.D.

Christianity spread in Egypt under severe Roman persecution. Eusebius testifies to the faithful witness of the Egyptian Christians saying “this was especially the case in Alexandria, to which city as to a most prominent theater, athletes of God were brought from Egypt and all the Thebaid according to their merit and won crowns from God through their great patience under many tortures and every mode of death”.

In relation to this Groves states: “No section of the hardpressed Christian fellowship held a prouder record than did the Egyptian Christians under their fiery trial. ...dispersion through persecution led to the further expansion of the Church”¹.

1. Groves, *Planting of Christianity in Africa*, p. 38

Their fortitude in the time of Diocletian introduced a new reckoning of time, the Era of the Martyrs which dates from the common year 284 A.D. The Coptic Church still uses the Era of the Martyrs and the Copts still celebrate the feast of the Martyrs on their New Year's day, which falls on 11th September.

By the year 200, the Delta was full of converts². In 202, Eusebius mentions Christians in the whole of Thebaid (Upper Egypt, 500 miles up the Nile)³.

I. THE CONTRIBUTION OF THE COPTIC CHURCH TO UNIVERSAL CHRISTIANITY

A. *The Theological and Academic contribution*

“The first systematic attempt to harmonize the tradition of faith with the free conclusions of human intellect was made neither at Rome nor at Athens, but in Egypt”⁴. “The Alexandria of Apollon and of Saint Mark has become the earliest seat of Christian learning.... Alexandria becomes the brain of Christendom; its heart was yet beating at Antioch but the West was still receptive only”⁵. “...The world-famous Catechetical School of Alexandria, a center of Christian scholarship without rival in the then Christian world”⁶.

In such words do Western historians record the contribution of the Catechetical School of Alexandria. Saint Mark established it as a center to prepare catechumens for baptism. When the struggle with the philosophers started, the school became the center of learning, debating and writing apologetical works. The fame of the School made of it an international center of Christian studies.

2. Worrell, *A Short Account to the Copts*, p. 7.

3. Eusebius, *Ecclesiastical History*, VI:1.

4. Bigg, *The Christian Platonists of Alexandria*, p. 25.

5. Alexander Roberts, *The Ante-Nicene Fathers*, Vol. II, p. 165.

6. Groves, *Ibid*, p. 37.

“The School fostered such giants of theological learning as Clement of Alexandria (150-215), the Isapostolic Athanasius (259-373) and Saint Cyril of Alexandria (376-444)”¹. Didymus (309-395), one of the famous heads of the school, was the first to invent a method for teaching the blind, fifteen centuries before Braille.

B. *The Doctrinal Contribution in Ecumenical Councils.*

By the beginning of the Fourth century the Christian Church faced crucial dogmatic problems. A series of great theological controversies shook the edifice of the Church to its foundations. Alexandria, as the great center of theological studies of the time, was able to analyse the heresies, to prove their falseness and to play an important part in defining the true doctrine.

As an example, the most important contribution to the First Ecumenical Council of Nicea in 325 appears to have been that of the Coptic Church. The most conspicuous controversialist on the orthodox side was the young Alexandrian archdeacon, Athanasius, who returned home to be made Patriarch of Alexandria in 326.² The native Egyptian bishops were chiefly remarkable for their manly protest against enforcing celibacy on the priests.³ “The Egyptian bishop Paphnutios who was a monk ... made an earnest protest against such an interference with Christian liberty”⁴.

The Council assigned the Patriarch of Alexandria to determine the date of Easter yearly, according to the rule resolved by the Council, and to announce the date to the other churches. “As the most learned body present at the Council of Nicea, it was given authority to determine the date of Easter yearly, according to the rule resolved by the Council, and to announce the date to the other churches. As the most learned body present at the Council of Nicea, it was given authority to determine the exact day for the celebration of each successive Easter”⁵.

1. King, *Rites of Eastern Christendom*, p. 341.

2. *Encyclopedia Britannica*, Vol. 9, p. 90.

3. *Ibid.* p. 90.

4. Butcher, *The Story of the Church of Egypt*. p. 146.

5. Worrell, *Ibid.*, p. 17.

C. *The Spiritual Contribution: Monasticism.*

Egypt was the motherland of Christian monasticism. There it sprang into existence at the beginning of the Fourth Century and from there it spread in a very few years over the whole Christian world. "The simple teaching of the first Egyptian monks and hermits fixed once and forever the broad outlines of the science of the spiritual life".¹

Another writer says: "An outstanding contribution was made by Egyptian Christianity to the whole of Christendom in the development of the monastic life".² The motive of monasticism was that faith must express and show itself in Christ-like life: asceticism was considered by the earnest Egyptian as the highest ideal in Christianity.

The monastic movement spread from Egypt to many lands and the example and teachings of the Egyptian monks had a strong appeal for many lovers of the spiritual life. "By the Fifth and Sixth Centuries their fame had gone out into all lands... Travellers also came from countries as far distant as Spain and Ireland in order to visit the monasteries and an Irish guide-book for visitors to the Holy Land of Scetes is still preserved in the Bibliothèque Nationale in Paris".³

"Art, poetry and science have found in it a foster-mother, nay the beginnings of our civilization are a chapter from the history of monasticism."⁴ "The Egyptian anchorites even in the West were reckoned at all times as the fathers and models of true Christian life."⁵

D. *The Missionary Contribution*

The first converts started the missionary movement in Egypt at the very beginnings of Christianity. It was not only personal zeal which moved some individuals to go on missions. The following words of Eusebius prove that it was

1. *The Catholic Encyclopedia*, New York 1911.

2. Graves, *Ibid* p. 42.

3. Harnack, *Monasticism*, p. 43.

4. *Ibid* p. 12.

5. *Ibid* p. 67.



An Icon of the 6th Century representing Christ protecting Saint Menas, from the Monastery of Bawit, Egypt.

an organized movement in the Church and its Catechetical School, appointing the missionaries and the mission fields:

“Now at that time there was a man of great renown for learning named Pantaenus... he displayed such ardent love and zeal for the divine Word that he was *appointed* as a herald of the Gospel of Christ *to the nations of the East.*”

Trimingham adds: “It was this School of Alexandria which sent out missionaries who carried Christianity to pagan tribes in Lybia, Phrygia, Sinai, Arabia Felix, the Thebaid and Upper Egypt”.²

The Copts were *the first missionaries in Africa.* “Christianity was first introduced into Axum (the ancient capital of Ethiopia) from Egypt by merchants through the commercial and maritime relations which existed between the two countries”.³ Saint Athanasius, the XXth Pope and Patriarch of Alexandria, ordained Frumentius as bishop for Ethiopia in 330. The Ethiopians called their first bishop “Abba Salama, Kassate Berhan” Father of Peace, Revealer of Light.

“Christianity was introduced into the Sudan in the Sixth Century as a definite missionary endeavour of the Church of Egypt and was the *first contact* of Christianity with the Negro race.”⁴

Concerning *India*, Eusebius says: “For there were, yes, even still at that time, many evangelists of the Word desirous to contribute an inspired zeal after the manner of the apostles for the increase and the building up of the divine Word. Pantaenus (of Alexandria) was one of those and is mentioned as having gone to India.”⁵

Concerning *Arabia*, Harnack refers to Eusebius in summarizing Origen’s visit to Arabia and Bostra.⁶

In *Europe*, Athanasius the Great started a church in Belgica during his exile.⁷ In Helvetica (Switzerland), “the

1. Eusebius, *Ibid.*, V:10.

2. Trimingham, *Islam in the Sudan*, p. 50.

3. *Ibid.*, p. 49.

4. John of Ephesus, *Ecclesiastical History*, Part III, p. 251.

5. Eusebius, *Ibid.*, p. 301.

6. Harnack, *Ibid.*, p. 301.

7. *Ibid.*, pp. 406-407.

Theban Legion (recruited in Upper Egypt) led by Maurice suffered martyrdom for their Christian faith, the legionaries having steadfastly refused to sacrifice to the gods of the heathens and to persecute the Christians... Felix departed with his sister Regula and another companion, Exuperantius, to spread the Gospel of Christ".¹ They became the patron saints of Zurich and the official seal of the county of Zurich still carries the picture of the three Coptic Evangelists.

The trace of the Coptic missionaries can easily be followed in Ireland. Three manuscripts in the Royal Irish Academy in Dublin include the following litany: "Seven Egyptian monks in Disert-Ullaigh I invoke unto my aid through Jesus Christ".² The Coptic evangelists have left many traces of their impact upon Celtic art as well as the life of the early Irish people.

II. THE COPTIC CHURCH IN MODERN TIMES

Towards the middle of the nineteenth century the Coptic Church began to undergo phases of new development.

A figure symbolic of this revival is that of Pope Cyril IV. In 1853 he established the first modern Coptic schools among which was the first Egyptian girls' school. He also founded a printing press which was the second national press in the country, the first having been erected by the government at an earlier date. Pope Cyril IV entertained very friendly relations with other Churches, to such an extent that when the Greek Patriarch in Egypt had to absent himself for a long time outside the country, he left his Church under the guidance of the Coptic Patriarch.

1. Office of Zurich City Archives, *The Frescoes in the Fraumunster Cloisters*, p. 5.

2. *Book of Leinster*.

A. *Education*

Coptic primary, secondary and technical schools for boys and girls are spread all over Egypt. Some have been established by the Patriarchate and the diocesan authorities, others by Coptic benevolent societies. In some places, they were until very recently the only modern schools accepting students of all religions and teaching them secular subjects as well as their respective religion.

Through the efforts of many educated and zealous young people, acting under the guidance of the clergy, Christian education spread in towns and villages, Children of all ages are taught religion according to a carefully graded curriculum. Textbooks, magazines and books for both children and adults meet the various needs of growing generations and are widely read.

The Theological School for the preparation of pastors and lay-leaders was re-established in Cairo in 1875. The Theological University College, as it is now named, includes various schools, one of which is an evening school for University graduates. Many clergymen of the Coptic Church in Egypt and many of its leaders in various fields are graduates from this College. The student body numbers about 200 with a faculty of 30 professors and lecturers.

Public interest in theological studies as well as in the Coptic history and tradition led to the foundation by the Patriarchate of the Institute of Coptic Studies in Cairo in 1954. It is a post-graduate study and research center, comprising some twelve departments which embrace the different fields of Coptic culture and allied studies: history, language, archaeology, art, theology, canon law, social studies as well as Ethiopic and African studies. More than one hundred post-graduate students are enrolled in the Institute where they study under the guidance of prominent professors.

There is a growing interest in Coptic studies in Universities and research centers all over the world. Many Universities have created chairs and even departments for Coptic studies. This interest is mainly due to the light shed by these studies on the early history of Christianity. It is also due to the fact that the Coptic language, being the last form or stage of the Ancient Egyptian language, is important for the study of Pharaonic history, and Biblical Stu-

dies. This Scientific research in Coptic archaeology is also being pursued in Egypt, principally by the Society for Coptic Archaeology, founded in Cairo in 1934.

B. *Lay Activities.*

The Coptic laity are active participants in the life of the Church. Every church has its own parish church council, comprising various subcommittees, to co-operate with the clergy for covering the pastoral and social needs of the community. Some churches have ladies' committees as well to look after certain needs of the church and the community.

In 1873, a general Coptic Community Council was established to collaborate with the Church Authorities in dealing with Church affairs, administrative, financial, educational and social. This Council is composed of lay-men and it is recruited by election. In every diocese there is a local Coptic Community Council, also composed of lay-men recruited by election, to assist the Bishop of the diocese, who is the head of this council, in dealing with church affairs.

Coptic diocesan communities and parish Congregations have established a great number of benevolent societies covering a wide range of spiritual, educational and welfare services. Cairo alone has more than 150 Coptic societies which have established schools, orphanages, hospitals, clinics, child-welfare centers and a number of other public services.

In explaining the traditional lay participation of the Copts in Church administration and activities, a western writer says: "The fidelity with which the Alexandrines adhered to the ancient democratic model may be due in part to the social standing and intelligence of the congregation. The same reason may account for their immunity from many of the ecclesiastical storms of the time."¹

C. *Present state of the Coptic Church in Egypt.*

The copts number about four million in Egypt. There are some thirty thousand in Sudan and some hundreds in Jerusalem and Palestine, as well as in Koweit and other

1. Bigg, *Ibid.*, p. 66

middle-eastern countries. There are coptic students and families residing in Europe and America.

The Holy Synod of the Coptic Orthodox Church comprises thirty metropolitans and bishops headed by the Pope of Alexandria. Dioceses were ordained in 1963, one for Ecumenical and Social Services and the other for Theological and Educational Institutions.

One thousand church buildings, many with extensive educational and social annexes, are distributed over the towns as well as the villages in all the provinces of Egypt. There are one thousand two hundred married priests serving the pastoral needs of the congregations of these churches.

From the hundreds of monasteries which flourished in the Deserts of Egypt, there are now eight monasteries, comprising three hundred monks, and five convents, comprising one hundred and fifty nuns.

An increasing number of well-educated young people are consecrating their lives to the ministry as parish priests and as monks.

There is a Coptic Church in Koweit; a touring priest for the Copts in North America is stationed in Toronto, Canada. Other priests make pastoral visits to the Coptic students and families in Europe. A missionary priest is working for about ten thousand people in South Africa since 1949.

The Coptic Orthodox Church is a member of the World Council of Churches and other ecumenical bodies.



His Holiness Moran Mar Ignatius Yacub III, Patriarch of Antioch and all the East was Born at Bartle Mosul (Iraq) in 1912.

In 1960 Lews & Clark College Portland-Oregon conferred on him the degree of Doctor of Divinity.

He is a great historian and theologian. Some of his books are on the history of the Syrian Orthodox Church of Antioch and India, sermons and theology. One of his great achievements is the consecration of the Catholicos of the East for the Syrian Orthodox Church in India, and effecting a lasting peace in the Church.

THE SYRIAN ORTHODOX CHURCH OF ANTIOCH

A brief Account of History and Life

The oldest Church in Christendom, the Syrian Orthodox Church of Antioch believes itself to be directly related to the earthly life of our Lord Jesus Christ in that it has Syriac, the mother tongue of Christ, His blessed Mother, the Apostles and the Apostolic community in Jerusalem, as its liturgical language. The Head of this Church is the direct successor of the ancient Patriarch of Antioch referred to in the Canons of the Council of Nicea in 325 A.D. The holy see of Antioch was founded by St. Peter, the chief of the Apostles, in the year 37 A.D. He was succeeded by many exalted Patriarchs, and the present Patriarch, His Holiness Moran Mar Ignatius Yacub III, is the 121st legitimate incumbent of the See.

The See of Antioch had a wide jurisdiction extending over all countries of the East beyond the boundaries of the ancient Roman Empire and reaching to India and China. So the Patriarch of the See assumed the title of "the Patriarch of Antioch and all the East". But after the Council of Chalcedon in 451 A.D. the Syrian Orthodox Church of Antioch came under severe persecution carried out by the Emperors of Constantinople. It was during that time that St. Yacub Burd'ono and three others were consecrated bishops in Constantinople by Patriarch Theodosius of Alexandria and the Prelates with him, who had been imprisoned but had been enjoying the protection of Empress Theodora, the daughter of a Syrian priest in Manbege. Accompanied by two bishops, St. Yacub visited the faithful everywhere in Syria, Armenia, Cappadocia, Cilicia, Asia Minor, Cyprus, Rhodes, Egypt, Nubia, Ethiopia and Persia, strengthening them in the Orthodox faith and ordaining bishops and priests according to the needs of the Church. Following his memorable services, the Syrian Church of Antioch flourished for many centuries in Syria, Palestine, Egypt, Mesopotamia, Asia Minor, Iraq, Arabia, Armenia, Afghanistan and India. Thousands of churches were built in these places and hundreds of monasteries were founded. Men and women in thousands embraced the monastic way of life and worked in the various cultural and educational areas. They constructed schools and colleges, which produced a galaxy of outstanding scholars and men of letters. Deeply

rooted in the knowledge of the Holy Bible, they wrote commentaries and treatises on theology and philosophy. But the many fierce storms of dreadful persecutions which blew against the Syrian Church of Antioch destroyed her glorious institutions.

At present the Syrian Orthodox Church has its Head Quarters in Damascus, the capital of Syria, where His Holiness Moran Mar Yacub III resides. He is the Supreme Head of the Universal Syrian Orthodox Church in Syria, Palestine, Turkey, Egypt, Iraq, North and South Americas and India. The numerical strength of this Church is about two and a quarter million. Besides the Patriarch, the Syrian Orthodox Church has a Catholicos in India whose title is "the Catholicos of the East" and twenty four metropolitans. They have under their spiritual care about a thousand two hundred and fifty parish churches looked after by an equal number of priests.

In the Middle East, the Syrian Orthodox Church has eight ancient Monasteries with about fifty monks residing in them, a large number of Elementary and Secondary Schools, whose student body would come to about twelve thousand. This figure does not include the several thousands of Syrian Orthodox young men and women attending Government Schools and Colleges. There are two Orphanages, two Theological Seminaries and one Theological College run under the auspices of this Church. Every parish has a board of trustees managing its affairs under the presidentship of the Metropolitan. Besides, there are organizations for the youth and societies with men and women as members who manage the schools and look after the poor.

The Syrian Orthodox Church has close relationship with the sister Churches of Alexandria, Armenia and Ethiopia. Holding to the faith in the One Incarnate Nature of God the Word, this Church affirms that our Lord is One Composite Nature. She accepts only the first three Ecumenical Councils.



Icon of Saint Ephrem the Syrian

A TRANSLATION OF THE SYRIAC
on the icon P. 29

The one of the left:

While I was a tender child,
Playing with those of my age,
Once I saw as in a dream
A vine growing on my tongue.
It had myriad bunches large
And tens of myriads of small ones.
The former stood for poems long
And the latter for verses short.
Blessed be He who plantèd th' vine
From now on for e'er and e'er.

The one on the right:

Came He not on mount Sinai?
Spake He not with moving Rock?
Did His mouth not say EL, EL,
And thus trembled all creation?
Was He not sold in Judah,
And beaten in Jerusalem?
O Glory that shunn'd not spittle!
O Power that did yield to blows!
Are not three those fiery Names?
Yet are one Power and one Will.
Suspect I not e'er the Church,
Nor I doubt the Pow'r of God.

The one on the right in small letters:

Father ov'r Son if I raise
May He not show me mercy.
May He judge me if I low'r
Holy Ghost to Father and Son.
The truth if I confess not
May I fall in out'r darkness.

THE WRITING OF MAR EPHREM THE SYRIAN,
THE HARP OF THE HOLY SPIRIT.

(Translated by V. C. Samuel)



HIS HOLINESS VASKEN I, Supreme Patriarch and Catholicos of all Armenians.

Born at Bucharest (Rumania) in 1903. Ordained Church-doctor in 1943. Consecrated Bishop in 1951. Elected Catholicos of all Armenians on the 30th September 1955 and consecrated on the 2nd Oct. (1955).

Graduated from the University of Bucharest, he is a distinguished theologian and philosopher. He has published a text-book on psychology, sermons and diaries of his big travels. He renovated many churches and monastries in Armenia (U.S.S.R.). In 1962 he assembled a great national-ecclesiastical conference at Etchmiadzin (Armenia) which contributed much to the strengthening of the Armenian church. He undertook long-lasting visits to the Armenian communities of the Middle East and Europe (1956), of the U.S.A. and South America (1960) and, of Jerusalem and India (1963). Under the supervision of His Holiness, the financial contribution of the Armenian church to the restoration and repairing of the church of Holy Sepulchre at Jerusalem was effected (1963).



His Holiness Catholicos KHOREN I, Catholicos of the Great House of Cilicia.

His Holiness Catholicos Khoren I of Cilicia was born in 1914, in Nicosia, Cyprus. A brilliant student, he was ordained in 1937.

In 1947 he was nominated Bishop Auxiliar of His Holiness Catholicos Karekin I (1945-1952). In 1951 he was elected as Primate of the Armenian Church in Lebanon.

In 1963, after the sudden death of His Holiness Zareh I, he was again elected Locum-Tenens. Three months later he was called by the Electoral Assembly for the highest office in the church as catholicos of the Great House of Cilicia.

A BRIEF HISTORICAL SURVEY OF THE ARMENIAN ORTHODOX CHURCH WITH SPECIAL REFERENCE TO THE CATHOLICOSSATE OF CILICIA

ORIGIN OF THE CHURCH

The origin of the Armenian Church dates from the Apostolic Age. According to the ancient tradition, which is well supported by historical evidence, the two apostles of Christ, St. Thaddeus (John, 14: 22:24) and St. Bartholomew (John 1: 43-51) laid the foundation of the Armenian Church. From the first to the third century Christianity in Armenia was a hidden religion under heavy and constant persecution by the pagan kings and princes.

NATIONAL CHURCH

In the first years of the fourth century (A.D. 301) Christianity was declared by King Tiridates III as *State Religion*. It is a widely known and well recognised fact that "*The Armenians were the first nation to embrace Christianity officially*" (Oxford Dictionary of the Christian Church). The greatest Apostle whose missionary life and work, as a living sacrifice, made this acceptance of Christianity possible, was *St. Gregory the Illuminator* who has been recognised and venerated as the Patron Saint of the Armenian Church.

CHRISTIANISATION OF THE ARMENIAN PEOPLE

This official and rather formal adherence to Christianity had to be followed by a full acceptance of the Christian faith in the sense of a real, genuine conversion. This was made possible through the translation of the Holy Scriptures together with the writings of the Church Fathers into Armenian. This highly important task was achieved by *St. Sahag* and *St. Mesrob* and their disciples called the *Holy Translators*, in the first three decades of the fifth century. Through the labours of these Church divines, Christianity became the living and life-giving religion of the people. Thus, the Armenian Nation became a Christian Nation in the truest sense of the term.

In fact, it is this intimate association of the Armenian Nation and Christian faith that explains to a very large

extent the subsequent history of the Armenian People considered in the most significant aspects of their spiritual, cultural and national life. Particularly the continuous persecutions of the Armenians at the hands of the non-Christian peoples and governments in the neighbouring countries of Armenia are the concrete and eloquent testimonies to that inseparable attachment of the Armenians to the Christian faith which could never be compromised even at the cost of martyrdom.

The Armenians in the fifth century, while fighting against Persian Mazdeism, declared that "*We recognise the Gospel as our father and the Church Universal as our mother*". And, indeed, this principle has been the decisive factor all along their history which is often characterised as a "*Martyrology*".

DOCTRINAL POSITION

The Armenian Church in constant relation and unbroken communion with the Universal Church, faithfully followed the teachings of the first three Ecumenical Councils of Nicea, Constantinople and Ephesus. In the beginning of the sixth century (A.D. 506-8), she officially rejected the Council of Chalcedon seeing in it a revival of the dualistic — dyophysite understanding of the Person of Christ; a teaching which threatened to separate Christ's Person in two and which was closely associated with the doctrine professed by Nestorius who had been condemned by the Church and whose followers were bitterly opposed by the Armenians. Since then, the Armenian Church and the Byzantine Church have attempted at several times to reach a common understanding and to restore unity, but that has not been possible because of lack of understanding of each other's respective positions, on the one hand, and because of the interference of non-theological factors in the course of negotiations, on the other.

PERSECUTIONS AND SUFFERING

From the middle of the seventh to the end of the ninth century, Armenia was under the Arab Moslem rule. The Church passed through a long and hard period of sufferings. But the Christian faith survived. From 885 to 1065 Armenia became again an independent State under the Bagratide Dynasty. A new era of peace, revival and

prosperity flourished. New monasteries were founded: great cultural achievements were realised. But after 1045, the Byzantine Empire, instead of supporting and strengthening the Armenian Kingdom, adopted a policy of subjugating and depriving it of its independent status. Thus, the Seljuks — the predecessors of the Turks — invaded Armenia and destroyed the Capital City of Ani (1065). Once more Armenia was devastated by the Barbarian forces. Many Armenians left their country and migrated towards Western regions.

CILICIAN PERIOD

They came to settle in Cilicia where they organised their ecclesiastical and national life under a new principality which rapidly grew in strength to such an extent that soon it became a Kingdom. From the end of the eleventh to the end of the fourteenth century the center of the Armenian national and ecclesiastical life was in Cilicia where the city of Sis was made the Capital City. The Catholicossate had been first established in *Hromkla* and in 1239 was transferred to Sis. This is why the Catholicossate of Cilicia is sometimes referred to as '*the Catholicossate of Sis*'.

TWO CATHOLICOSSATES WITHIN THE ARMENIAN CHURCH

In 1375 the Kingdom of Cilicia was destroyed by the Mameluks of Egypt. The Catholicossate continued in Sis and took upon herself the whole and most difficult charge of the leadership of the nation. Ceaseless attacks, devastations and plunderings were committed against the people of Cilicia, namely upon the inhabitants of Sis.

In the meantime, Armenia Major was having a relatively peaceful time. There had been even a cultural awakening accomplished by the monastic orders. Now that the Kingdom of Cilicia had fallen and the situation in Cilicia was deteriorating, bishops and Church divines (Vardapets) of great influence in Armenia Major made plans to elect a Catholicos in Etchmiadzin, the original and highly venerated place of the Catholicossate which had ceased to function as a Catholicossal See since 485. Thus, in 1441 they elected Kirakos Virapetsi, a devout monk. At the same time Krikor Moussabekiantz (1439 - 1446) was the Catholicos in

Cilicia. Since 1441 therefore, there have been two Catholicossates in the Armenian Church with equal rights and privileges and with their respective jurisdictions.

THE CATHOLICOSSATE OF CILICIA IN SIS

From the fifteenth to the beginning of the twentieth century, the Catholicossate of Cilicia continued to serve the Armenian people who survived the invasion of the Mameluks and were subjugated to the unbearable tyrannic rule of various Turkish chieftains, nomadic peoples who by constant attacks kept the Armenian peoples under servile and fearful situation. Many Catholicoses (Church Heads) were even strangled and killed in different cruel manners. These were the hardest and darkest centuries of the Cilician Catholicossate. Nonetheless, the Catholicossate survived and served her people in silent and heroic faithfulness.

However, the authority of the Catholicossate was very much reduced in the eyes of the Ottoman Sultans who since 1461 had recognised the Armenian Patriarchate of Constantinople as the official ecclesiastical and civil authority over all the Armenian Churches under Ottoman domination whether depending on the jurisdiction of Etchmiadzin or Cilicia. In fact, it was the Conqueror of Constantinople, Sultan Muhamed II, who nominated *Hovakim* the Bishop of Broussa, as the Patriarch of the Armenians under the Ottoman rule in 1461. As the politico-ecclesiastical authority of the Armenian Patriarchates of Constantinople grew in the subsequent centuries, the authority of the Catholicossate of Cilicia reduced on the grounds of civil rights and activities. But the Catholicos of Cilicia was recognised as the supreme ecclesiastical Head of the Armenians in Cilicia. The main Dioceses under his jurisdiction were: SIS, ADANA, HAJIN, PAYAS, PERIA (Aleppo), MARASH, (Germanicia), ZEYTOUN (Ulnia), FERNOUZ, AYN-TAB, ANTIOCH, MELITENE, YOZGAT, GURUN (Kurin), CYPRUS, in fact, all the main cities and regions of Cilicia and surrounding areas such as Syria and Cyprus.

In spite of the intolerant historical circumstances, there have been some periods of constructive work. Two names must be singled out in this respect: *Catholicos Kirakos Atchabahian* (1797 - 1882), called *Kirakos the Great* and *Mekerditch Kefsezian* (1871 - 1894) who made great

efforts to strengthen the Catholicossate with new constructions and visited their faithful in the parishes and organised the Dioceses.

THE CATHOLICOSSATE OF CILICIA IN TWENTIETH CENTURY.

In 1902, a new Catholicos was elected in the person of His Holiness Sahag II Khabayan. A learned and devoted servant of God, a member of Jerusalem Religious Community, he made heroic efforts to organise the Catholicossate. He opened a Seminary to prepare qualified priests for the pastoral care of a stricken people. But a few years later, in 1909, the massacre of Adana made 30,000 victims of his faithful. Five years later, the First World War broke out and the darkest times came back upon the Armenian people. During the War, 1915-1918 more than one million Armenians were massacred by the Turks. The rest were deported and dispersed in various parts of the world. The war ended, the Armenians of Cilicia returned to their country to rebuild their homes and reorganised their ecclesiastical and national life. But when the French Forces evacuated Cilicia, the Armenians could no longer live in Turkey without protection. So again they left their homeland in 1921 and found refuge mostly in Syria and Lebanon which were under French Mandate. The Catholicossal See in Sis was confiscated by the Turks. Catholicos Sahag II followed his flock. The hospitality shown towards the Armenian refugees by the Arab people was more than comforting. The friendship of the Armenian and Arab peoples was even more firmly confirmed and strengthened.

Catholicos Sahag had no permanent residence. In order to look after the spiritual and national needs of his people stricken at heart by their deportation and dispersion, he was forced to wander to and fro in Syria and Lebanon. Under these circumstances, the Catholicossate was looking for a new site in Lebanon for establishing there his headquarters.

THE CATHOLICOSSATE OF CILICIA IN ANTELIAS

In 1930, the Catholicossate was established in Antelias¹

1. Antelias is a village situated four miles north of Beirut. Now due to the enlargement of the city, it has become a suburb of the Capital of Lebanon. It is an area inhabited by Christians, just at the foot of the Lebanese mountains overlooking the Mediterranean Sea.

thus a new era was opened in her history with the establishment of the full Diocesan administrative organization, the founding of the Theological Seminary and the Community House for the training of the members of the Religious Community and the parish priests. The Armenian people spread all over the world looked at the Catholicossate with new hopes and expectations. The Seminary was going to be a center of theological and Armenological learning from where new servants of God would come forth to take upon themselves the sacred mission of those servants of God who fell under recent mortal blow of the Turkish massacres. Only a young generation of fully committed clergymen could introduce new forces of vitality among the dispersed children of the Armenian Church.

FIVE CATHOLICOI IN ANTELIAS

In order to fulfil the great task now entrusted to the Catholicossate of Cilicia, Catholicos Sahag II, already advanced in age and being deeply affected by the long sufferings of his people, asked the help of Archbishop BAGHEN GULESSERIAN, who was enthroned as COADJUTOR-CATHOLICOS in 1931. Soon, a printing press was established in Antelias, a monthly review under the name HASK started, together with religious, educational and historical publications. But the expectations of Catholicos Sahag with regard to his succession were not fulfilled. The Coadjutor — Catholicos Badgen, who was to succeed him, passed away in 1936, after five years of intensive and most fruitful work.

The Archbishop of Cyprus, PETROS SARAJIAN was nominated Vicar-General by Catholicos Sahag himself. Thanks to the competent administration of the Vicar-General, the property of Antelias was purchased from the American Near East Relief which from 1922-1928 had an Armenian Orphanage on the grounds where the Catholicossate was established. A new building for the Seminary was erected. The Cathedral was built through a generous donation of an unknown benefactor, whose name, Sarkis Kenadjian was announced only after his death. A chapel in memory of one million Armenian martyrs as well as a residence for the Catholicos were built at the same time. The Catholicossate now acquired solid foundations in Antelias.

Catholicos Sahag passed away in 1939. He was succeeded by the Vicar-General, CATHOLICOS PETROS I who died the following year.

The Second World War had already started. The election of the new Catholicos took place in 1943. ARCHBISHOP KAREKIN HOVSEPIANTZ, the Primate of the Armenian Church in North America was elected. He could not come to Antelias until 1945.

During his Pontificate (1945-1952), the Catholicossate flourished primarily in cultural activities. The Catholicos himself being a great scholar encouraged the higher studies in the Seminary and gave impetus to the publishing work. Valuable volumes were printed; the monthly review was enriched in contents; the number of the students of the Seminary increased; the academic curriculum was enlarged together with the addition of two years in the course of study; new and well qualified professors were called to join the Faculty. The scope of the work of the Catholicossate was widened. New priests were sent to various parts of the world to serve the Churches.

Four years elapsed between his death (1952) and the election of his successor, HIS HOLINESS ZAREH I (1956). A young, saintly and devoted servant of God, the first graduate of the Seminary of Antelias, Catholicos Zareh was an experienced Church Leader in Syria, having served as Primate of Aleppo for sixteen years. During his short-lived reign, most beneficial achievements were gained. The work of the Catholicossate was extended to such communities in the Diaspora who had been in desperate need of spiritual care for many years. On the eager and urgent request of the Armenian People in Iran, in Greece and a great number of communities of the United States of America he sent young bishops and priests to minister to them the Word of God and the Sacrament of the Church and keep them firm to the tradition of their forefathers.

The relations of the Catholicossate with the other Christian Churches and the Governments of the Middle East were strengthened in friendship and through collaboration.

The Seminary was given much encouragement and his personal insights and saintly life had a determining influence on all the students who readily entered the service

of the Church by joining the Religious Community of the Catholicossate.

It was on his inspiration and under his personal guidance that the Catholicossate of Cilicia entered the field of the Ecumenical Movement by participating in the World Council of Churches and by sending observers to the Vatican Council, to its three consecutive sessions.

His close associate, ARCHBISHOP KHOREN PAROYAN, the Primate of the Armenian Church in Lebanon was elected in May 1963. Under his leadership and through his devotion and ever growing and flourishing activities the Catholicossate of Cilicia is continuing to serve the Armenian Nation in faithfulness to Christ and to the tradition of our forefathers.

RELATIONS WITH ETCHMIADZIN

During the five centuries of their distinct existence, the two Catholicossates have maintained peaceful and respectful relations. The spirit of brotherly love, mutual understanding and cooperation in the sacred spiritual service to the Armenian Nation have constituted the basic conditions of and the factors for the maintenance of the peaceful STATUS QUO in the service to the one and the same Church.

However, a few conflicts have occurred in the course of history (one in the 17th century, another one in the 19th century, and a third one in the twentieth century) which have been solved in the same spirit of brotherly love and on the basis of mutual recognition of each other's independent status. The same principle and spirit constitute the positive and constructive factors in their present relationship. It must be said that the primacy of honour of the Catholicossate of Etchmiadzin has always been, and is being, recognised by the Catholicossate of Cilicia.

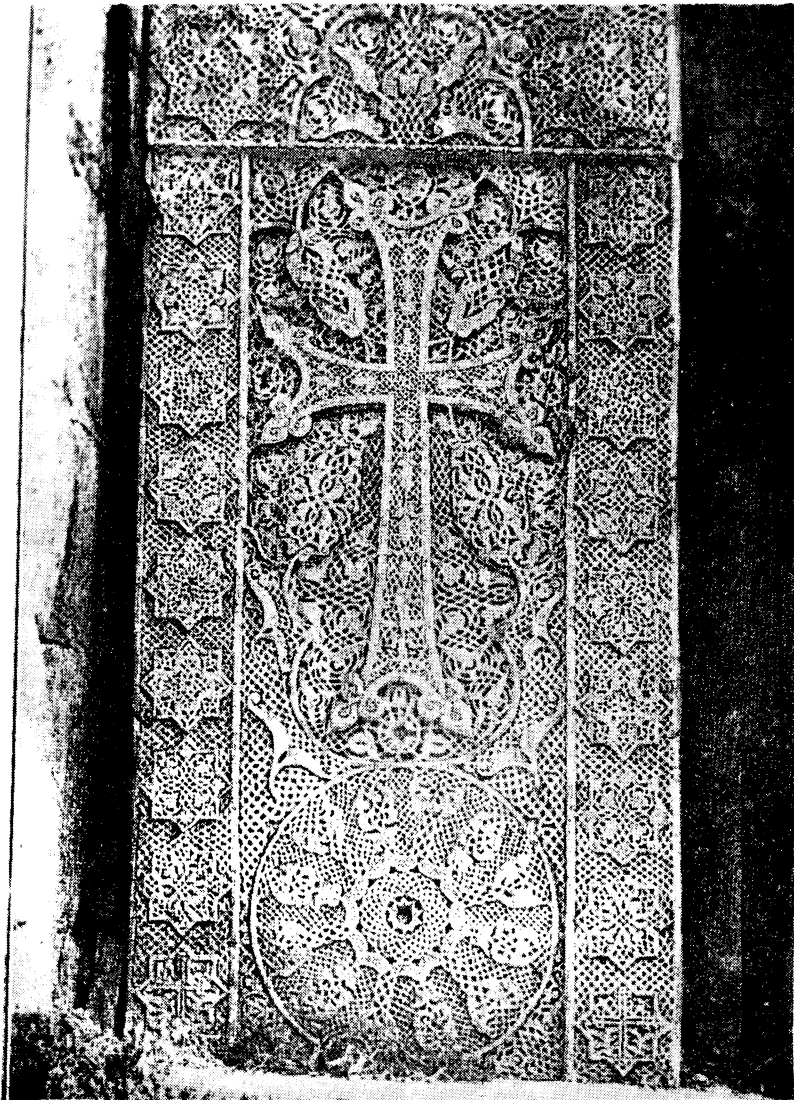
THE CATHOLICOSSATE OF CILICIA IN SERVICE TO CHRISTIAN UNITY

Faithful to the genuine ecumenical spirit and openness of the Armenian Church, the Catholicossate of Cilicia has always been in friendly relationship with all the Christian Churches, and particularly with the sister Eastern Churches. Brotherly visits and close association between the

Catholicos of Cilicia and other Church Leaders in the Middle East constitute one of the most eloquent pages of the history of the Cilician Catholicossate.

Being sensitive to the urgent need of the Churches for mutual understanding, cooperation and unity, she joined the World Council of Churches in August, 1962 at the Central Committee meeting in Paris. Now she is fully engaged in the common task of the Churches in search of Christian solidarity and unity. From the first session onwards she has sent observers to the II Vatican Council.

It gives her the greatest joy to see now the eagerly expected Conference of the Heads of the sister Oriental Orthodox Churches convened by His Majesty, Haile Selassie I the Emperor of Ethiopia. She believes that the coming conference will be a real blessing for all the sister Churches involved, and it will prove also of great value for the cause of Christian unity as a whole which above all is the will of our common Lord, Jesus Christ.



Ancient Atr of Armenia. Tombstone of the XIVth Century reproduced from the Armenian Review ANDASTAN 1963, No. 14 p. 57.



His Holiness ABUNA BASLIOS, Patriarch of the Ethiopian Orthodox Church.

His Holiness Abuna Basilios was born on March 1892 and studied Kine (Poetry), religious philosophy, and religious music under the eminent scholars Memher Gabre Yesus and Memher Gabre Heywot (1901).

Assumed the robes of monk (1913). Ordained a priest (1915) Founded the Menagesha Amba Mariam Monastery of which he became the Abbot.

Received the title of Archimandrite (1919). Head of the Church of St. Gabriel of Addis Ababa (1913). Reis of the three Ethiopian monasteries in Jerusalem (1932). Ascended the throne of Abuna Tecla-Haymanot as Itchegue of Debra-Libanos (1934). Accompanied His Imperial Majesty on the Maychew battle field during the Italian Fascist invasion. Went into exile to Jerusalem (1935). Blessed the National Flag at Omedla. Returned with His Imperial Majesty to the capital (1941).

Ordained Bishop (1947). Archbishop (1951). Patriarch (1959).

A GLANCE INTO THE HISTORY OF THE *ETHIOPIAN ORTHODOX CHURCH*

BY AYMRO WONDIMAGEGNEHU

Ethiopia is one of the oldest nations of the world. This is clearly illustrated by the psalmist who says: "Let Ethiopia hasten to stretch out her hands to God" (Psalm 68:31) indicating that as far back as about the 10th century B.C. Ethiopia had been known in the world.

Christianity was introduced into this country very early. During the Apostolic age, for instance, a eunuch of queen Candace who had gone on a pilgrimage to Jerusalem was met by Philip on his way back and was baptized (Acts 8:26-40). But the Church was formally organized and the Sacraments administered only from the time of kings Abreha and Atsbaha. They were brothers who ruled the country from about the year 290 A.D. It was Frumentius who undertook this great work during their reign. The royal brothers supported the work. So churches were built, clergy were ordained in large numbers and facilities for the regular administration divine sacraments were offered. In this way from about the year 332 A.D. Christianity became the official religion of Ethiopia.

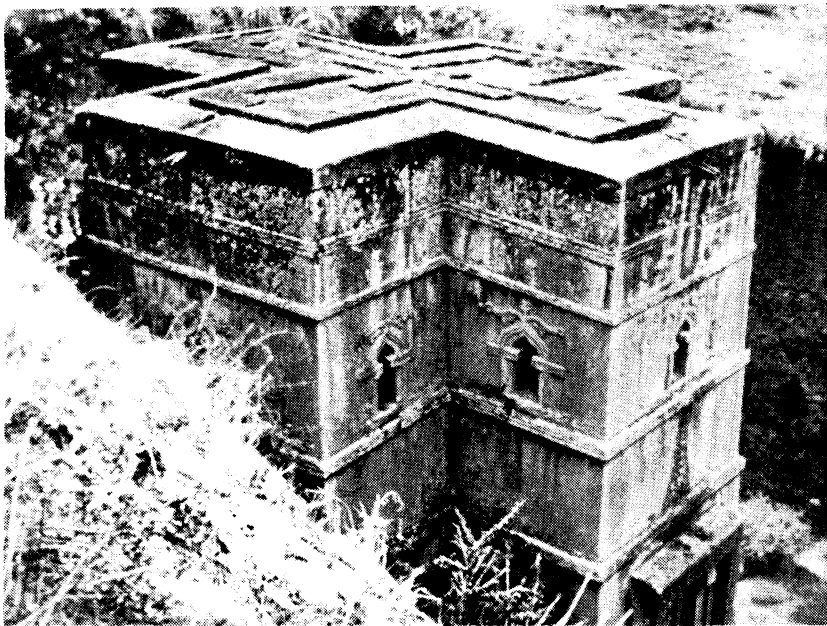
The work of the Church was further strengthened by the coming of the Nine Saints from the Roman Empire (479 A.D.). These men made a memorable contribution to the Ethiopian Church. They translated many books from Greek into Geez, preached the Gospel, and established monastic life.

By about the middle of the sixth century the Church of Ethiopia entered a new era. Yared rose at that time and composed a great variety of Church music. No one has so far surpassed him, and his work is still being used in Church services.

The history of the Ethiopian Orthodox Church is not however one of unchecked progress. In the tenth century of the Christian era it was faced with persecution under queen Judith who embraced the Jewish faith. Soon after she gained power in 980, she invaded the Axumite Kingdom and put down the ruling dynasty. Her power proved dangerous to the Ethiopian Church. She destroyed church-

ches everywhere, burned holy scriptures and other books, and massacred the clergy without mercy. The reign of Judith ushered Ethiopia into the dark ages, which continued till the rise of the Zagwe Kingdom in the twelfth century.

In the twelfth century, during the reign of King Harbe, the Church of Ethiopia appealed to the Church of Egypt to recognize its national autonomy and let it appoint Bishops from its own membership. But owing to several reasons the request was not granted.



One of the Rock Hewen Churches of Lalibela in the Lasta Mountains (Northern Ethiopia)

From about the year 1180 to 1220 A.D. Lalibela was the king of Ethiopia. During his illustrious reign the Church gained in strength and vitality. It was at that time that the ten rock-hewn church buildings were constructed, marking the glory of the period.

The Zagwe dynasty came then to be replaced by the Solomonian line as a result of the memorable work of Abu-

na Tekle Haimanot. He gained for the Church a third of the state income from about 1262. Although this arrangement did not continue unceasingly ever since, the contributions of Tekle Haimanot are worthy of note. He propagated the Christian faith in Ethiopia, particularly in the Galla Province, carried on a remarkable extent of social services, and dedicated himself to find a solution to the many crying problems of the day. His services for the Church were such that he deserves eminently to be considered one of the great saints of the Church.

That age was followed by a period of persecution led by Muslim invaders. Headed by the Turks who occupied Yemen in 1538. The Islamic invasion took place during the reign of Lebne Dengel (1508-1540) and of his son Gelawdos (Claudius) (1540-1559). Lebene Dengel had secured the promise of the Portuguese and the kings of France and Spain for an allied Crusade against the Muslim neighbours of Ethiopia. But the Muslim attack came sooner than expected, and it was led by the remarkable General Mohamed Ibn Ibrahim El Ghazi, known as Gragne (meaning left-handed). The victorious Muslims pillaged Churches and destroyed by burning holy books in 1539. However, in 1543 Mohamed Gragne was defeated and killed in battle. Soon after this success Gelawdios rebuilt churches and procured copies of the books which the Muslims had burnt.

These incidents, however, weakened the Church very much. Now the Roman Catholic Church, taking advantage of this situation, began to send Jesuit missionaries to Ethiopia. It was in 1557 that they came. Though Gelawdios refused to welcome them, his brother gave them permission to preach. Entering Ethiopia one after another, the Jesuits began to gain ground in the country, and during the reign of Susenyos (1632-1665) they caused great bloodshed and colossal loss of Ethiopian humanity. Seeing this, the king issued a proclamation supporting the ancient faith of the Ethiopian people.

Susenyos' successor, Fasilledes, had no sympathy for the Roman Catholic faith and he closed the door to Jesuit missionary work. Thus ended the lamentable chapter in the history of the Ethiopian Orthodox Church during which the Jesuit mission had endeavoured to convert it *en bloc* to the Roman Catholic ecclesiastical obedience.

In concluding this brief survey of the history of the

Ethiopian Orthodox Church, a word may be said about the gaining of its autonomy. This question which had a long history became acute in the present century, and His Imperial Majesty Haile Sellassie I played a noble role in solving it. In consequence of continued negotiations, the authorities of the Church of Egypt agreed to recognize the autonomous and autocephalous status of the Ethiopian Orthodox Church. In 1928 (1921 E.C.) five Bishops chosen from among the members of the Ethiopian Orthodox Church were consecrated as a first step in this movement. Then in 1959 His Holiness Abuna Baselios, an Ethiopian Patriarch, was installed. In this way the Ethiopian Orthodox Church has come to be recognized as an autocephalous Church among the Orthodox Churches of the East. The Church has now, besides His Holiness the Patriarch, 14 Archbishops and 5 Bishops presiding over its dioceses.

CHURCH EDUCATION

Until the first quarter of the 20th century the Ethiopian Orthodox Church had a closed system of education which was quite different from the educational systems adopted by other bodies. Some of the subjects studied by the students in this traditional system were commentaries of the Old and the New Testaments, selections from the writings of the various church fathers of ancient times; church music with musical notes prepared by Yared, the founder of the Ethiopian church music; the ritual of the liturgy; composition of religious poetry (Kine), the subtle theological questions particularly those relating Christological controversies etc. But this old system could not satisfy all the needs of the church and made her to feel the necessity of modern education for carrying out its obligation and fulfilling its social and spiritual responsibilities in the modern world.

Thus now we have *three* seminaries and *one* Theological College on which the eye of the Church is focussed *as centres* from which future leaders of the Church are to come.

ADMINISTRATION

There are three bodies which are in charge of the entire administration of the Ethiopian Orthodox Church. The first supreme body is the Holy Episcopal synod. It passes

decisions concerning all spiritual and doctrinal matters. The second is the Board of Governors. It discusses big issues for instance like deciding on the budget and approving it. The third body is the Head Office of the church. It guides all the activities of the church, it being in close touch with the Head offices of the various dioceses. It coordinates and supervises their activities. In fact, the church office is taking all necessary steps for the furtherance of its work.

MISSIONARY ACTIVITY

For many years the Ethiopian Orthodox Church has been carrying on missionary work along several lines. With a view to communicating the message of the Gospel and elements of the Christian faith and living, the Church is carrying on a wide range of programmes over the radio. This includes an exposition of the central emphasis of the Christian Gospel, the moral and spiritual teaching of the Church, and instructions in Christian conduct. The department of Mission work is responsible for the evangelistic activities of the Church. Thus it recruits and sends qualified men to preach the Gospel to non-Christians in Ethiopia, particularly to the western provinces. These men go to the places to which they are sent and engage themselves both in bringing non-Christians into the Christian Church and in offering them Christian nurture. Missionaries are recruited by this department and sent abroad, to places like the Sudan, British Guiana, Trinidad and even the U.S.A. The Ethiopian Orthodox Church has about 35 congregations in these areas which look to her for guidance and spiritual support.

Besides the missionary work of the church there are some religious associations which undertake various missionary activities. The "Mahaber Hawariat" (Apostles Association) in Eritrea, and the "Kessate Berhan" (Revealer of Light) in Harar are the two big associations which carry on noble Christian, social and evangelical work. In addition to these, there are also some Secondary School Associations taking good Sunday classes in every church especially in Addis Ababa.

STUDENT MOVEMENTS

The need for developing youth movements for the young, Sunday schools for children and organizations for

women, was not felt by the Ethiopian Orthodox Church in the past. But very recently things have changed. As a result of this, Sunday schools are organized everywhere and some student movements have been started.

The "Haimanote Abew of Ethiopian Student Association" is one of them. This association is well organized. It has many members, both from students and from young non-students. It corresponds abroad with some student movements like the "World Christian Student Federation" from which the association gets both material and spiritual aid. Its weekly religious gathering, which includes preaching and Bible studies, is highly important to its members. They acquaint them with the Church's tradition and faith. But we hope that in the near future we will have many youth and student movements of this kind, which narrow the gap between the youth and the Church, at the same time create more and more understanding and closer relationship between them.



His Holiness MORAN MAR BASLIOS AUGEN I is the fourth Catholicos of the ancient See of St. THOMAS since its restoration in Malankara (in India) in 1912. He was born in 1884 at Vengola, a village in Central Kerala (India).

He was professed a monk in 1908 at Jerusalem. In 19'0, at CHE-RIAPALLY, KOTTAYAM, he was ordained a Priest. His Holiness is a deep Syriac Scholar, a Theologian, and author of several valuable books. He is 81 years old.

THE ORTHODOX SYRIAN CHURCH OF INDIA
A BRIEF SURVEY OF HISTORY AND PRESENT STATE

One of the oldest Christian communities in the world, the Orthodox Syrian Church of India traces its history to the first century A.D., to its founding associated with the name of St. Thomas the Apostle. Though this ancient Indian Church maintained its Eastern character and integrity without a break till the sixteenth century, subsequently it came in contact with Western Christianity with consequences of various kinds. One such was that in the sixteenth century it was forced to accept an unwilling allegiance to the Pope of Rome. When it repudiated this allegiance after about a century, the Church lost a considerable part of its membership to Roman Catholicism. Then in the 19th century the Church of England sent to it a Good-will Mission, whose work, though it did much good, also led to two other splits. Thus, a section of the community joined the Anglican Communion, and another organized itself into what later came to be called the Mar Thoma Syrian Church. Despite the separation of these three bodies, the ancient Syrian Church continues in India in the Orthodox faith as a member of the Eastern Orthodox family of Churches.

Before the Sixteenth Century

The history of this ancient Orthodox Church in India till the sixteenth century is not easy to be treated in any detail. There are, however, a few significant facts relating to it, which are rather well known and which may be noted here briefly. In the first place, from very early times this Church had maintained an intimate relationship with the East Syrian Church of Mesopotamia. This connection made it possible on the one hand for bishops from Mesopotamia to come to India from time to time, and on the other for several batches of East Syrian Christians to flee their country in times of persecution and settle down in India in the course of a few centuries following the fourth. Secondly, this Indian Church did not have native bishops. But while being satisfied with the spiritual oversight of episcopal visitors from Mesopotamia, it had its temporal administration vested in a succession of Archdeacons. Thirdly, as a community it enjoyed a certain level of high standing in

even a succession of kings holding political authority over Indian society, and at one time it had in its membership them.

The Sixteenth to the Nineteenth Century

Vasco de Gama, the Portuguese General, arrived in Southern India in 1498. This was followed in course of time by the establishment of a Portuguese Empire in India, which lasted for about a century. Roman Catholics by faith, the Portuguese brought with them ecclesiastics belonging to Roman obedience, who became pioneers of Western Christian missionary enterprise in India with Goa as the centre of their activity. In addition to their other labours they tried to convert the entire Syrian Christian community in India to their Church, though their efforts bore no fruit for over half a century. But in 1599 Menezes, Jesuit Archbishop of Goa, came to Kerala and convened by force a meeting of representatives of the various parishes of the Syrian Church. He managed the meeting in such a way that the participants were all compelled to sign its decrees, which declared the Church's submission to the Pope of Rome.

This forced conversion continued unchanged till 1653. By that time the Portuguese power in India had begun to wane, and the Dutch, who maintained a policy of religious neutrality, were on the way to take their place. In that year there spread a rumour among the Syrian Christians that an East Syrian bishop who had come to visit them had been seized by the Portuguese authorities who still controlled the harbour and kept under custody. Now a large crowd of Syrian Christians came out to the port of Cochin to force the release of the bishop, but they were told that the foreign ecclesiastic had been drowned in the sea. In-furiated by this news, they tied a rope to a stone cross which was there and, holding the rope in lieu of touching the cross, took a solemn oath together renouncing all connections with the Portuguese and the religion which they represented.

In spite of this historic pledge a large part of the community, faced with the disorganized state of their Church, went back to Roman allegiance within a decade. The remaining body came to be organized gradually and in 1665 Bishop Mar Gregorius of Jerusalem came to India. He

consecrated the first native bishop for this ancient Indian Church. Mar Thoma I, as he was called, was followed in succession by five bishops, all of whom took the name of Mar Thoma. The last of them Mar Thoma VI, who also received the name Dionysius, lived till the beginning of the 19th Century.

The Nineteenth Century

The political power of the Dutch in India yielded to that of the British. This change had a far-reaching consequence for the Syrian Church. From the year 1806 missionaries of the Church of England began to make contacts with it, and encouraged by the sympathy which they expressed, the Syrian Church welcomed the offer of a Goodwill Mission to be sent by the Anglican Church. The Mission started its work, but in less than two decades it proved a failure. So in 1836 the Syrian Church severed its connections with the Mission. But this led to two divisions. One group of Syrian Christians accepted the Protestant teaching of the missionaries and embraced the Anglican Church. Another group endeavoured to reform the entire Church in the light of ideas imbibed from the missionaries.

The work of this latter group is of some importance for an understanding of the nineteenth century history of the Syrian Church. Supported by the Anglican mission, they sent their nominee, Deacon Mathews, to the Syrian Patriarch of Antioch in the hope of having him consecrated as Metropolitan of the Indian Church, so that through him their reform activity might be carried out successfully. Thinking in all probability that he was helping the ancient Church of India, the Patriarch consecrated Deacon Mathews as Metropolitan Mathews Mar Athanasius, without a proper enquiry into the question at issue. He was in fact the first Indian bishop to be consecrated directly by the Syrian Patriarch of Antioch. On his return to India, Mathews Mar Athanasius had to face strong opposition from the Church, which had now become split into two groups, one supporting the new Metropolitan and the other rejecting him. The party opposed to Mar Athanasius made representations to the Patriarch and even sent their candidate, Father Joseph, for consecration as Metropolitan. He came back as Metropolitan Joseph Mar Dionysius and began to work in opposition to Mar Athanasius, who had now lost

his confidence with the Patriarch. Mar Athanasius died a few years later and his party appointed a successor without reference to the Patriarch. The struggle between the two parties lasted several decades with litigation in court, which was decided finally against the reform party. Now they organized themselves as an independent Church and in course of time assumed the name, Mar Thoma Church. In 1875 Patriarch Peter III visited the Syrian Church in India and strengthened it by consecrating six Metropolitans in addition to Joseph Mar Dionysius.

The Twentieth Century

In spite of the fact that during the three centuries following the sixteenth century the ancient Syrian Church of India came to suffer a considerable loss in its membership, it emerged in the twentieth century as quite a strong Christian community in Kerala, South India. But soon it fell into evil days involving internal feuds and litigations in court, which lasted about half a century. However, this was also a period of many developments and great achievements. Thus the Catholicate was established in 1912. This was opposed by three Syrian Patriarchs in the Sea of Antioch and about a third of the Church's own membership and resulted in a split in the Church for half a century. However, the problem has been solved by the present Patriarch Ignatius Yacub III who recognized the Catholicate unconditionally. By this action of Patriarch Ignatius Yacub III unity has been restored in the Orthodox Syrian Church of India. During this period again the Church organized the Sunday School Association, Youth Movements, women's Guild, and Evangelistic Associations. The Church has also reconstituted its Theological Seminary along modern lines and organized churches and congregations in almost all important cities in India as well as in a few places outside.

The Orthodox Syrian Church in the Family of the Eastern Orthodox Churches.

The Orthodox Syrian Church of India is one of the ancient Churches of the East which do not accept the Council of Chalcedon held in 451 A.D. In fact this Indian Church was so far away from the scenes of the disputes following the Council of Chalcedon that it took no part in the Christological controversies at that time. But later

in its history its connection with the Syrian Patriarchate of Antioch brought it into the non-Chalcedonian camp. On the Christological question this Church stands in the theological tradition of St. Cyril of Alexandria and St. Severius of Antioch, a tradition which is maintained by the Syrian Church of Antioch.

The Present State of the Church

According to the Constitution approved by the Orthodox Syrian Church of India, His Holiness the Patriarch of Antioch is the Supreme Head of the Universal Orthodox Syrian Church, and His Holiness the Catholicos is the Supreme Head of the Orthodox Syrian Church of the East. The present Patriarch is His Holiness Moran Mar Ignatius Yacub III, and the present Catholicos is His Holiness Moran Mar Baselios Augen I. His Holiness the Catholicos resides at the Catholicate, Kottayam, Kerala, South India, which also constitutes the Head Quarters of the Orthodox Syrian Church in India.

The Church is divided into ten dioceses, each of which is administered by a bishop. Following are the names of the dioceses and the bishops in charge of them.

<u>Diocese</u>	<u>Name and Address of Bishops</u>
1. Ankamali	His Grace Geevarghese Mar Gregorios, Thrikunnathu Seminary, Alwaye, Kerala.
2. Cochin	After the demise of His Grace Paulos Mar Severius in April 1962 no successor has been elected for this diocese. Its administration is currently carried on directly by His Holiness the Catholicos.
3. Kandanad	His Grace Paulos Mar Philoxenos, Bishop's House, Moovatopuzha, Kerala.
4. Kottayam	His Grace Kuriakos Mar Gregorius, Pampady, Kottayam, Kerala; and His Grace Mathews Mar Ivanios, Bishop's House, Puthupolly, Kerala.

5. Malabar His Grace Patrose Mar Osthathios, Carmel Dayara, Mulanthuruthy, Kerala.
6. Niranam His Grace Thoma Mar Dionysius, Bethany Aramana,, Tiruvella, Kerala.
7. Quilon His Grace Mathewes Mar Athana-Bethany Ashram, Vadaserikara Pathanamthitta, Kerala, and His Grace Mathews Mar Coorilos, Bishop's House Quilon, Kerala.
8. Thumpamon His Grace Daniel Mar Philoxenos, Basil Dayara, Pathanamthitta, Kerala.
9. Knanaya Diocese His Grace Abraham Mar Clemis, Mar Aphram Seminary Chingavanam, Kottayam, Kerala.
10. Outside Kerala His Grace Mathewes Mar Athanasius M. D. Seminary, Kottayam 1, Kerala.

The following are the figures showing the number of parishes and of the priests in charge of them.

	<u>Diocese</u>	<u>No. of Parishes</u>	<u>No. of Priests</u>		<u>Total</u>
			<u>Married</u>	<u>Unmarried</u>	
1.	Ankamali	90	120	4	124
2.	Cochin	76	54	9	63
3.	Kandanad	70	54	12	66
4.	Kottayam	110	60	25	85
5.	Malabar	66	29	7	36
6.	Niranam	86	72	18	90
7.	Kuilon	181	38	27	65
8.	Thumpamon	120	66	18	84
9.	Knanaya diocese	38	36	4	40
10.	Outside Kerala	40	10	38	48
		877	539	162	701

The size of the parishes varies from twenty families to two thousand or more. The administration of the parish is carried on under the supervision of the Metropolitan of the diocese, who appoints the Vicar and his co-

Priests and the Managing committee elected by the General Body of the parish.

The Administration of the Church

The Catholicos and the Bishops are elected to their respective offices by the Association and consecrated by the Episcopal Synod. The Association is a body of duly elected delegates — one priest and two laymen — from each parish, the Catholicos and the Bishops being its *ex officio* members. The Association has as its Standing Committee a body known as the Managing Committee, whose members are mostly elected by the Association. The Episcopal Synod, whose President is the Catholicos, is the supreme authority in the Church concerning all matters of Faith and Order.

Religious Education

With a view to training its members in committed Christian living in the fellowship of the Church there are the following organizations in the Orthodox Syrian Church of India.

1. *The Sunday School Association*: With its activities extending to almost all parishes, this is an organization which imparts religious education within the context of the Church to over 40,000 boys and girls through the voluntary services of more than three thousand teachers who are given special training for this work through summer classes and other media. A well organized movement, it is currently under the supervision of His Grace Mar Thoma Dionysius, and specially appointed inspectors go round and examine the work done in every area.

2. *The Mar Gregorius Orthodox Student Movement*: Under the direction of a full time General Secretary, it carries on its activities in all College centres in Kerala with a view to “help the members to appropriate ever more fully the grace of the incarnate, crucified, and risen Christ in and through all the means of grace provided in the Church”, and to “help them to bear personal and corporate witness to Christ as members of His Body, the Church, in every realm of life and ‘Unto the uttermost parts of the earth’”.

3. *The Orthodox Women Students’ Conference*. This or-

ganization arranges summer conferences for university and secondary school girls.

4. *The Orthodox Youth Movement of India*: With branches in about 280 parishes, this organization is endeavouring to lead the youth of the church to a life of worship, study and service.

5: *Young Women's Guilds and Mothers' Union*: These organizations concentrate their attention to guide the women members of the Church in spiritual living.

Missionary Organizations

There are two associations — the Servants of the Cross and the Evangelistic Society of the East — which conduct the organized missionary work of the Church. By the labours of the first of these bodies more than twenty-two thousand converts have come into the Church during the last forty years of its activity. It has now twenty-five workers, who are bound by the vow of celibacy, poverty and obedience, and several hundreds of voluntary helpers. Receiving no salary, they preach and teach the faith.

Educational Work

The Church has now under its management seven Arts and Science Colleges, one Engineering College, one Industrial Training Institute, sixty-one Secondary Schools, and a large number of Elementary Schools.

Theological Seminary

The Syrian Orthodox Theological Seminary was originally founded in 1815. It was reconstituted along modern lines in 1942, and now it is being upgraded so as to train candidate for the degrees of B. D., M.th. and so on.

Important Tasks with which the Church is currently concerned

1. *Upgrading the Theological Seminary*. This requires the raising of adequate funds for the Library and buildings as well as recruitment of qualified men to be members of the teaching staff.

2. *Evangelistic Task*. India offers a vast field to carry the good news of the Christian Gospel. The country has

recognized fourteen major language areas with Hindi as the national language. So missionaries to be sent out to various parts should be trained not only in Christian theology and religions of India, but also in these languages. With this aim in mind the Church is planning to start a missionary Institute.

3. *Organizing Monastic Communities.* In a country like India with its traditional emphasis on monastic life, the Orthodox Church has to develop communities of monks. We have already made a start in the two communities of the Bethany Ashram (the Order of the Imitation of Christ) and the Mount Tabor Ashram, and in two Sisterhoods.

4. *Medical Mission.* This is a new effort to start a Medical Mission Hospital under the auspices of the Church. Its foundation has already been laid by His Holiness the Patriarch of Antioch. But the Hospital is yet to be constructed. On a site of forty acres of land recently purchased for the purpose this work is progressing under the supervision of a managing committee approved by the Church. A number of dispensaries and a few other hospitals in other parts of the country are also envisaged to be started in due course.

5. *Philanthropic Institutions.* Five Children's Homes are being carried on under the auspices of the Church. A Home for the disabled and aged priests is now taking shape. The Church is planning to build more of such institutions.

The Orthodox Syrian Church of India and Ecumenism

Our Church has taken an active interest in the ecumenical movement from very early times. His Holiness Moran Mar Baselios Geevarghese II, the late Catholicos, personally attended the Edinburgh meeting of the Faith and Order Commission in 1937, and official delegates of the Church participated both in the Amsterdam, Evanston and New Delhi Assemblies of the World Council of Churches, and in the Lund and Montreal World Conferences of the Faith and Order Commission. His Grace Alexios Mar Theodosius was for a long time a member of the Central Committee of the World Council of Churches, and now we have the Revd. Father K. Philipos taking his place there and the Revd. Dr. V.C. Samuel serving as a member of the Faith and Order Commission. The East Asia Christian Council also has a

member of the Church to serve in it. The Revd. Father T. Paul Verghese is currently an Associate General Secretary of the World Council of Churches.

His Grace Daniel Mar Philoxenos and the Revd. Father K. Philipos took part in the Pan Orthodox Assembly held in Rhodes in 1961, and His Grace Daniel Mar Philoxenos and His Grace Mathews Mar Athanasius attended the Jubilee celebration of His Holiness Alexis, the Patriarch of the Russian Orthodox Church. The Denmark meeting of Orthodox theologians was attended by His Grace Thoma Mar Dionysius and the Revd. Dr. V. C. Samuel from our Church. Official observers were sent by the Church to the Second Vatican Council, and in response to a special invitation from His Holiness the Pope of Rome, His Holiness the Catholicos of the Orthodox Syrian Church attended the Eucharistic Congress in Bombay in November 1964.

We have tried to maintain cordial relationship with other Churches. The Anglican Church, for instance, deserves a special word in this connection. Members of the Oxford Mission, Calcutta, and the Cambridge Brotherhood, Delhi, have given notable help in the work of our Student Movement. We have had visits of leading ecclesiastics from the Russian, Greek, Coptic and Ethiopian Churches, who had come to attend the New Delhi Assembly of the World Council of Churches. In addition the visits of Archbishop Makarios of Cyprus and His Holiness Vasken I the Supreme Catholicos of the Armenian Church, need special mention. We are indeed most happy to recall the visit of His Imperial Majesty Haile Sellassie I, the Emperor of Ethiopia, in 1962.

A Word in Conclusion. The Orthodox Syrian Church is an indigenous Orthodox Church in India. Its numerical strength now is about a million and half. We believe that God has preserved it through the last nineteen hundred years for the furtherance of His mysterious purpose for India. It is our earnest prayer that He May guide it in future to accomplish the task which he has set for it.



AN ANCIENT STONE CROSS

*preserved in one of the many old Churches in Kerala, India
The inscription is in the Pahlavi language used in the Persian Empire
during the Sessanian Dynasty.*

*Most scholars think that the inscription means
"My Lord Christ, have mercy upon Afras, son of Chaharbukt,*

PART TWO

THE ADDIS ABABA CONFERENCE
THROUGH DOCUMENTS

THE PROGRAMME OF
THE PRE-CONFERENCE CONSULTATION

January 9 - 14, 1965

(Ter 1 - 6, 1957)

Two Theologians each deputed by the participating Churches shall meet together for the Pre-Conference Consultation. They are expected to arrive before January 11, 1965.

Monday, January 11, 1965.

(Ter 3, 1957)

- Morning: First sitting — — 9:00 - 12:30
- a) Welcome to the guests - by a representative of the Ethiopian Orthodox Church.
 - b) Prayer
 - c) Discussion of problems confronting the Churches.
- Afternoon: Second sitting — 3:00 - 6:30
Drafting and reading the findings.

Tuesday, January 12, 1965.

(Ter 4, 1957)

- Morning: Third sitting — 9:30 - 6:30
- a) Prayer
 - b) Discussion on Cooperation in Theological education.
- Afternoon: Fourth sitting — 3:00 - 6:30
Drafting and reading the findings.

Wednesday, January 13, 1965.

(Ter 5, 1957)

- Morning: Fifth sitting — 9:00 - 12:30
- a) Prayer
 - b) Discussion on Cooperation in Evangelistic work.
- Afternoon: Sixth sitting — 3:00 - 6:30
Drafting and reading the findings.

Thursday, January 14, 1965
(Ter 6, 1957)

- Morning: Seventh sitting — 9:00 - 12:00
a) Prayer
b) Discussion on Relation with other Churches.
- Afternoon: Eighth sitting — 3:00 - 6:30
Drafting and reading the findings.

Friday, January 15, 1965.
(Ter 7, 1957)

- Morning: Ninth sitting — 9:00 - 12:30
a) Prayer
b) Discussion on setting up a machinery for permanent relations
- Afternoon: Tenth sitting — 3:00 - 6:30
Drafting and reading the findings.

Saturday January 16, 1965.
(Ter 8, 1957)

- Morning: Eleventh sitting — 9:00 - 1:00 p. m.
a) Prayer
b) Discussion on the Statement on world peace
c) Drafting and reading the findings.

CONFERENCE OF HEADS OF ORIENTAL
ORTHODOX CHURCHES

Africa Hall
Addis Ababa, Ethiopia

Ter 7-13,1957 E.C.

January 15-21, 1965

Theme: UNITED IN THE FAITH

A G E N D A

Discussion on Findings of the Oriental Orthodox Theologians on:-

1. Ways and means of dealing with the problems confronting the churches both individually and in common;
2. Ways and means of cooperating in Theological education,
3. Possibilities of working together in the field of evangelism;
4. Relation with other Churches.
5. Instituting machinery for the maintenance of permanent relations among the Churches.
6. Peace and Justice in the world.

P R O G R A M M E

WEDNESDAY & FRIDAY January 13 & 15 (Ter 5 & 7)

Morning: Reception to the Heads of Churches on their arrival:-

- a) His Imperial Majesty, accompanied by members of the Imperial Family, Ministers and highranking Officials, will graciously be present at the Airport to accord a welcome to the Heads of Churches.
- b) The Patriarch of Ethiopia, accompanied by Archbishops, Bishops and Church dignitaries, will receive the Heads at the Haile Sellassie I Airport.
- c) The Heads will proceed to the Holy Trinity Cathedral for prayer, where they will be welcomed by priests singing and chanting.
- d) The Heads drive to their residence.

Lunch at residences.

Afternoon: 4:00 p.m. The Heads call on His Imperial Majesty at the Jubilee Palace and sign in the Imperial Guest Book; they will then proceed to the Patriarchate where also they will record their names. 5:30 p.m. Evening Prayers at the Holy Trinity Church, followed by prayer at the tombs of Her Imperial Majesty Itegue Menen and other members of the Imperial Family. Dinner at residence.

FRIDAY, January 15, (Ter 7,)

Morning: 10:00 a.m. Inaugural Session of the Conference:

- a) Opening Prayer
- b) Address by His Imperial Majesty
- c) Replies by the Heads of Churches

13:00 a.m. Celebration of the Holy Eucharist at the Holy Trinity Church by the Pope of Alexandria and Patriarch of the Holy See of St. Mark.

His Imperial Majesty, accompanied by members of the Imperial Family, Ministers and other highranking dignitaries will attend the service.

Lunch at residences.

Afternoon: 4:00 - 6:00 p.m. Second Session: Presentation of the findings of the Orthodox Theologians, Consultation:

6:00 - 7:00 p.m. Evening Prayers at St. Mary's Church of the Patriarchate.

Dinner at residence.

SATURDAY January 16, 1965 (Ter 8)

Morning: 6:30 Arrival at Holy Trinity Church; received by choirs of priests chanting and singing.
7:00 Celebration of the Holy Eucharist by the Supreme Catholicos and Patriarch of All Armenians, and the Catholicos of Cilicia.

His Imperial Majesty, accompanied by members of the Imperial Family, Ministers and other highranking dignitaries will attend the service.

Breakfast

9:00 a.m. - 12:30 Third Session: Further discussion on the findings of the Theologians' Consultation (4th & 6th sessions).

Lunch at the Jubilee Palace.

Afternoon: 4:30 - 6:00 p.m. Fourth Session; Decisions on the Theologians, findings.

6:15 - 7:15 Evening Prayers at Baata Church; followed by prayer at the tombs of Emperor Menelik II and other members of Imperial Family.

Dinner at the residences.

SUNDAY January 17, (Ter 9)

Morning: 7:00 Arrival at the Holy Trinity Church; received by priests singing.

7:30 Celebration of the Holy Eucharist by the

Patriarch of Antioch and the Catholicos of the East;

His Imperial Majesty accompanied by members of the Imperial Family, Ministers and other highranking dignitaries will attend the service.

Breakfast

Lunch at residences

Afternoon: Free.

6:30 - 7:30 Evening Prayers at St. Stephanos Church.

Dinner at residences.

MONDAY, January 18, (Ter 10)

Morning: 9:00 - 12:30 Concluding Session. Final decisions and resolutions.

Closing addresses.

Concluding Prayer.

Afternoon: Attend at the Katara (Epiphany-Eve) Celebration at Janhoy Meda.

Dinner at residences.

PROGRAMME OF VISITS TO HISTORIC PLACES

FRIDAY January 22, 1965 (Ter 14)

Morning: To Lalibela by plane

Attend Prayers at Lalibela Medhane Alem Church, received by priests singing.

Lunch

Afternoon: Visit of Lalibela

Dinner. Spend night in Lalibela

SATURDAY, January 23, 1965 (Ter 15)

Morning: To Axum by plane

Arrival at Zion Church of Axum; received by priests singing.

Celebration of Holy Liturgy by the Archbishop
of the Diocese
9:00 Breakfast
Visit of Axum
Lunch

Afternoon: Return to Addis Ababa
Dinner at the Patriarchate

SUNDAY, January 24, 1965 (Ter 16)

Morning: Free
Lunch at the residence of H.I.H. the Crown
Prince

Afternoon: Free
Dinner at residences

THE LEADERS OF THE THREE
ORGANIZING COMMITTEES OF THE
CONFERENCE



His Beatitude Abuna Theophilos, Archbishop of Harar, Deputy Patriarch of the Ethiopian Orthodox Church, Chairman of the Programme Committee.



His Excellency Ato Abbebe Retta, Minister of Public Health of the Gov of Ethiopia. Secretary General of the Conference.



H.E. Balamberas Mahteme Selassie, Minister of Public Works & Communication of the Government of Ethiopia. Chairman of the reception committee.

WELCOME SPEECH DELIVERED BY A REPRESENTATIVE OF THE ETHIOPIAN ORTHODOX CHURCH TO THE PARTICIPANTS OF THE PRE-CONFERENCE CONSULTATION

Esteemed Fathers and revered Brothers

We in Ethiopia are indeed delighted that you are with us and that we join with you in service for the next few days. So let me, on behalf of the Ethiopian Orthodox Church, His Imperial Majesty's Government and of my own, take this opportunity to extend to you our warmest and most sincere welcome to our Church and country. You are responsible leaders and theologians of some of the most ancient and renowned Churches in the world and you have come to Ethiopia as the officially chosen delegates of your own respective communities. So we consider it an honour to welcome you and a great privilege to entertain you.

You have come to Ethiopia to perform a glorious piece of work, and it is quite fitting that it has been so arranged that you will begin it on these days of the Feast of Christmas. Our Lord Jesus Christ was born more than nineteen centuries ago in that lowly manger in Bethlehem. He came into the World to bring peace on earth by uniting man with God and man with man. He lived on earth and died on the Cross. But He rose again from the dead and is present with us to lead us in the way of peace.

On these Blessed days you have come together to work under His leadership and guided by the Holy Spirit to lay the foundation of a renewed spirit of forward movement in our Churches, a movement which should contribute to growth and enable all those who are called by the name Christian to draw closer together and express the fulness of unity, for which our Lord earnestly prayed. We know that this is a very great task, but we hope that God will guide you to make a good start towards its fulfilment. The Conference of the Heads of our Churches, which is to follow your consultation, will rely on your labours for their decisions. So the success of the Conference will depend upon what you will be doing during these few days. Our earnest

support in prayer goes with you, and we believe that God who has brought you here will be with you guiding you in all your thinking and activities.

We trust that you will enjoy your stay with us. Once again let me assure you that you are most welcome in Ethiopia, and that you may count on us that we will do our best to make you happy and comfortable in every way possible.

INAUGURAL SPEECH OF HIS IMPERIAL MAJESTY
TO THE
CONFERENCE OF HEADS OF ORIENTAL ORTHODOX
CHURCHES

Venerable and Holy Fathers,

On this occasion when you, Venerable Heads of the Oriental Orthodox Churches, are assembled together in our capital city, it is appropriate to demonstrate our joy by singing with the Psalmist, "Behold, how good and how pleasant it is for brethren to dwell together in unity" (Ps. 133:1).

The Unity of the Church, as Your Holinesses well know, is the will of God and ought to be inspiring example to all men. It should always be a help and not hindrance to the unity of men of different religions.

As church history testifies, the church fathers from the Apostolic period up to the Third Council (4th century A.D.) did hold councils to formulate the doctrines of the Church and to draft rules of Churches administration.

It is with the hope that your meeting will contribute in a significant way to the unity of the Church, and indirectly to the unity of all men, that we have invited Your Holinesses and Venerable Fathers to our capital city.

Today not only the Church, but also the political powers of the world are frequently meeting, leaving their differences aside, to tackle common problems, and find ways and means for the achievement and preservation of world peace. The Church should not overlook this great task because she is the source of peace and fraternity.

Our own Church is as ancient as our faith, and her history is replete with accounts of the unswerving faith of our people, the inspiring heroism of our martyrs, the holiness of our saints. The history of our nation has always been closely related to the history of our Church, and the Church has been both the rallying point and the inspirer of our national unity.

Christianity has flourished in our country, keeping its original features and character through the centuries. As a nation we have a great debt to the Church for our cultural heritage.

Ethiopia has been from ancient times well known for her hospitality and this is not the first time she has welcome holy fathers like yourselves. From the 4th century A.D. onward monks and saints have come from Egypt, Syria and other Christian countries to Ethiopia and been received with high honour and great respect. To mention only a few among those who are canonized in the Ethiopian Church, the Nine Saints who came from different countries of the Middle East and Abune Gebre-Menfas-Kidus are examples. These holy fathers, preaching and establishing monasteries in various parts of our country, have greatly contributed to Ethiopian Christianity. Therefore, many churches and monasteries are dedicated to them in undying memory of the spiritual services which they rendered to our country.

In ancient times, when the Faith of the whole Church was one, our country had the closest relations with the Emperors of Christian Byzantium. At the time when several Christian peoples in the North became subservient to non-Christian powers, our country gladly gave asylum to thousands of Christian refugees. It had equally given asylum from religious persecution at an earlier date to the followers of the founder of Islam. Only when our own immediate neighbours ceased to be Christian did our contacts with our fellow-Christians in the North and East become difficult to maintain.

Ethiopia, an island of Christianity, has made her own distinctive contribution to the Christian faith; for, ever since her conversion to Christianity, she has remained faithful, her age-old ties with the Apostolic church uninterrupted. For this reason she is universally renowned as the faithful daughter of St. Mark of Alexandria. The opportunity we have today to discuss our common interests and problems together is the fruit of that ancient unity. To defend the faith and to preserve our ancient ties with your respective countries, our fathers the Emperors of Ethiopia and the Ethiopian people have exerted great efforts all through our history. We are grateful to all of them

It is therefore with great joy that we welcome Your Holinesses to our land and to our Church. Your Holinesses bring with you sacred memories from the ancient past. Your presence here is a pledge and token of the desire of all Christians to be one.

Ever since we ascended the historic throne of Ethiopia, we have considered it our duty to call a meeting of the churches who belong to the same fold. We were praying to God for His help in achieving this holy purpose, so that He may grant it to us to see this event. In ancient times the Byzantine emperors used to summon the Councils. Our sincere wish from the very beginning was to see these churches meeting to discuss their common interests and decide on their common problems. This wish is in actual fact fulfilled today, and we are happy to witness it. Therefore, we thank Almighty God, first because He has enabled us properly to fulfil our clear duty and, secondly, because our long cherished desire has now met with fulfilment. Henceforth the matter will demand the spiritual unity and hard work of Your Holinesses. For strength can be achieved through unity, and success is the fruit of cooperation. There is no doubt that work done through a cooperative spirit shall meet with success. Christ affirmed:-

“... That if two of you agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven”.
(Math. 18:19)

For centuries past our Orthodox Churches have been without contact. Perhaps that which still divides the two groups is a matter of some importance. Perhaps it is not. In any case, we live in a time when even political differences are discussed around the conference table and peaceful and amicable solutions sought by all. The Church can afford to do no less.

Our age is characterized by notable advances in the sphere of communications, and is therefore rightly termed an age of unity and of coming together. In this connection We recall the noble efforts of Archbishop Nathan Soderblom of Sweden who took the initiative for the “Universal Christian Conference” which met in Stockholm as long ago as 1925. We have also followed with keen interest the deliberations of the Ecumenical Council held last November in Vatican City under the spiritual leadership of Pope Paul the Sixth of Rome.

This Conference may not be able to come to conclusions here and now. Yet it behoves the leaders of the churches

to begin to seek ways and means of reconciliation and collaboration.

As noted in your agenda, you are to consider the problem of peace, because the world today is facing a great dilemma: the catastrophic weapons which are the result of human ingenuity, menace the world to the point of annihilation, and the human race is more than ever in need of the prayers and support of the Church. In this fact we have another ground for cooperation with all the Churches of the World. As the followers of Christ let us not forget how often our cause has suffered through disunity.

We would like to refer in conclusion to the question of social welfare in the modern world. For a country can achieve much more in this field if supported by the Church. The will of God will be realized and humanity can achieve progress in both spiritual and material fields in a healthy society.

We consider it a great blessing to Us and to Our people that Your Holinesses have come to bless our land with your sacred presence. Our people and Our Church rejoice to welcome Your Holinesses in our midst.

Holy Fathers, as the spiritual descendants of the Apostles of Christ, you have an eminent responsibility, which responsibility would include the improvement of the relations of laity with clergy and of Church with society.

We hope and trust that God will guide the discussion here according to His will and that His power will assist Your Holinesses in finding common solutions to common problems in the spirit of amity and concord. May God who helped the 318 Fathers of the Council of Nicea enlighten and help us all.

REPLY OF H. H. MORAN MAR IGNATIUS YACUB III

Your Imperial Majesty, Holy Fathers and Brothers, beloved clergy and people.

It is with a deep sense of gratitude to Almighty God that we stand here on this occasion, and the joy which we feel in the depths of our hearts is beyond words to describe. Your Majesty has offered us a memorable opportunity to meet in your beautiful capital. While listening to the speech of Your Majesty, we are reminded of the episode at the Council of Nicea in 325, when following the inaugural oration of Emperor Constantine, St. Eustathius of Antioch delivered an address praising the Emperor. Although we consider ourselves unworthy to take the place of that illustrious soul, as a successor of his on the holy See of the Apostle Peter we deem it our most pleasant privilege to speak these few words following Your Majesty. In calling this historic Conference, Your Majesty has shown yourself a worthy successor of the faithful Emperors in Christian history who have served the cause of the Church in their respective generations. While thanking Your Majesty for convening this Conference, may we express our most sincere gratitude to the government and people of Ethiopia as well as to the Ethiopian Orthodox Church.

As a meeting of the Heads and leaders of our sister Orthodox Churches of the East, this Conference is a great event for our Churches. Though we have a common heritage of Orthodox faith, our Churches have not had an opportunity of meeting together in this way for many long centuries. But now God has, through His servant Haile Sellassie I, the Lion of Judah and the glorious Emperor of Ethiopia, made it possible for us to come together. In fact, from the time when our humble self was elevated to the holy See of the Apostle Peter, we have been praying God to open the way for a meeting of our Churches, and when two of our brother Metropolitans visited Ethiopia soon after our installation, we had sent through them an appeal to Your Majesty urging you to convene it. Now Your Majesty has, out of your own gracious decision, called this Conference, and we of the Syrian Orthodox Church all over the world rejoice in it.

It is fitting on this occasion for me to say that as the ruler of Ethiopia Your Majesty is a person whom we hold

in the highest esteem. We remember you always in the celebration of our Liturgy. In so doing, we follow the worthy instruction of our distinguished Fathers like Mar Severios Moose Bar Keepho in the ninth century and Mar Dionysius Bar Salibi in the twelfth. They have enjoined on us that we should remember the Kings of Ethiopia in our Eucharistic Service, as they share the same faith with us. Even our Churches have very close relationship with each other at least from the fourth century. So we have record that St. Frumentius who was the first Archbishop of Ethiopia had come from Tyre within the province of our See. Mar Jacob Earadaeus in the sixth century visited Ethiopia, and that about the same time the Nine Saints settled down in this country leaving their home in Syria. We are indeed happy that we are able to visit this great land, its Church and people.

Our Churches have indeed inherited the Orthodox faith from our Fathers. But we have not always manifested its meaning through the redeeming powers of divine love to a world which is hungry for it. That is one reason why our Churches have not been able to make the Gospel of Christ more real to our non-Christian neighbours. Through this Conference we shall not only strengthen the bond of unity which exists among us, but shall also seek to reexamine the ways in which our true faith should transform our people. Besides, we shall agree together on practical programmes of common action to make our Christian witness more effective in the world. With these concerns in mind, we pray that Almighty God may so order our deliberations that our Conference may give a new start to our ancient Churches.

To Your Imperial Majesty and to the people of Ethiopia, especially to our brethren in the Ethiopian Orthodox Church, we and our Bishops bring the warmest regards of the Syrian Orthodox Church all over the world. We have with us in this Conference our exalted Brother, Mar Baselios Augen I, the Catholicos of the East, leading a delegation of his ancient Church in India. It gives us great joy to see that in spite of his old age our beloved Brother has journeyed from far-off India to Ethiopia to take part in this Conference. May we convey to Your Majesty, the Church and people of Ethiopia the warmest greetings also of the Syrian Orthodox Church of India.

CONFERENCE OF THE HEADS OF ORIENTAL ORTHODOX CHURCHES

Decisions adopted by the Conference of the Heads
and Delegates held in Addis Ababa during
January 15 - 21, 1965

P R E A M B L E

1. It is a great joy for us to meet in a Conference convened by His Imperial Majesty Haile Sellassie I, Emperor of Ethiopia, and study ways and means of strengthening the bond of unity between our sister churches and recovering their spiritual forces for a greater witness to God, our Heavenly Father, in faithful obedience to our common Lord Jesus Christ and through the power of the Holy Spirit.

2. We believe that this Conference opens a new era in our history. It is our firm hope that our meeting here is really the beginning of an age of Councils to be held in future, linking our churches with the state of unity which they had during the period of the three ancient Ecumenical Councils of Nicea, Constantinople and Ephesus, and enabling them with renewed strength and vitality to further the redeeming purpose of God in the world.

3. In our deliberations at this Conference we agreed to examine the findings and recommendations submitted by a Committee of our theologians whom we had appointed. Thus we concentrated our attention on the common task of our churches in relation to six specific themes which are of utmost importance at the present time.

Given below are our decisions.

Chapter I

THE MODERN WORLD AND OUR CHURCHES

(a) *INTRODUCTION*

(1) The world in which we live has undergone, and is continuously undergoing, radical changes which deeply affect the life of the people. Men and women are acquiring new ideas, are attracted to new ideologies, are experiencing new ways of life and are creating new norms of culture. A whole secular movement is sweeping over our people almost everywhere. We all are aware of the widening gap between the Church and the educated modern man, particularly the youth. We realize that the question of how to bridge this cleavage is a major problem, and we decide to take seriously the following suggestions presented to us by the Committee of theologians.

(2) Concerning the problems raised in the minds of the faithful in this 20th century by new points of view, spiritual, doctrinal and exegetical, or new materialistic and atheistic ideologies, the Conference of the Oriental Orthodox Churches re-affirms its attachment to the orthodox faith and doctrine based on the Holy Bible and the Holy Tradition. In particular, new theories or declarations, whether made by individuals or by groups, concerning the life and teaching of our Lord Jesus Christ, His Incarnation or His Crucifixion, must be judged on the basis of the text of the Holy Bible and the teachings of the Fathers of the Church.

“Knowing this first, that no prophecy of the Scriptures is of any private interpretation. For the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost.” (II Peter 1:20 - 21).

“All Scripture is given by the inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. That the man of God may be perfect, thoroughly furnished unto all good works.” (II Tim. 3:16 - 17).

Each of our Churches will appoint a Committee to study the details of the problems raised by such new points of view and ideologies, to formulate the answers required and to report their findings to the Standing Committee for further consideration in a forthcoming Conference.

(b) *YOUTH*

(3) A considerable proportion of educated youth seems to be drifting away from active participation in the life of the Church. This is especially noticeable in the unwillingness of most college and university educated young men to consider priesthood as a possible vocation for them. It is not unusual to find the very young men who are reluctant to come in touch with the Church becoming enthusiastic workers in certain groups of ideological or social character which succeed in capturing their imagination and loyalty. One of the reasons for this seems to be that they feel the Church continues to live in a bygone age, being concerned with questions of doctrinal history rather than paying attention to problems that are more real to the modern man. The churches are reckoned by them as being preoccupied mainly with keeping the "deposit of faith once delivered to the Saints" and carrying on the accustomed patterns of worship. In other terms, the preaching and the practice of the Church are less meaningful to many educated men in a scientific and technological age.

(c) *INTEGRATION OF MAN WITH THE LIFE OF THE CHURCH*

(4) Therefore, there is an urgent need for the reintegration of modern men in general, and educated youth in particular, with the life of the Church. The needs of those who live in urban and industrial areas should be given special consideration. Our churches should immediately take up for serious consideration questions such as those of making appropriate changes in certain practices which have a direct link with the participation of the people in the life of the Church. For example, the rules of fasting and the days of lent need to be reconsidered and revised. The genuine spiritual values of such practices should be taught to the faithful so that they may enter into them meaningfully. The length language and hours of church services should be reexamined, applying methods of sim-

plification and adaptation, without bringing harm to the mystery and deep spirituality contained and made manifest therein. Laymen and laywomen must be brought into responsible positions and places in the life of the Church. Particularly the youth must be given more responsibility in their participation in the life and work of our churches. Youth must not be regarded and dealt with as a group at the fringes of the Church, but must be brought into the very heart of the life of the Church. Since these points are most indispensable for the integration of modern man with the life of the Church, we resolve that each of our churches should appoint an expert committee to study them in its own particular context and to recommend specific measures for adoption by it, and that whatever steps to be thus taken by each may be brought to the information of the other churches. In this connection we note that the Syrian Orthodox Church both of Antioch and of India as well as the Armenian Orthodox Church have already introduced certain definite changes in their rules concerning fasting and lenten seasons.

(d) *FAMILY LIFE AND SPIRITUAL RENEWAL*

(5) Christian homes are the basic units in the life of the Church and there is urgent need to provide education in Christian family life. Special attention must be given to the instruction of young couples before and after marriage. The question of family planning, dissolution of marriages, and related problems should be carefully studied and cared for in a deep pastoral concern.

(6) The practice of Bible reading, daily devotions, family prayer, regular attendance at Church services, frequent and well directed confession and conscious participation in the Holy Eucharist must be encouraged by every possible means. Sacramental life should be strengthened and deepened. It should become more directly related to the social concern for the poor and the suffering. The spiritual gifts received through the grace of God must be translated into actions of charity and sacrificial giving for the welfare of the needy and the promotion of social justice. The confessional should once again become a real and effective source of spiritual and moral guidance and counseling. All this calls for a new orientation in the pastoral ministry of our churches.

(e) *CHRISTIAN EDUCATION*

(7) The Christian education of our children and young people is a matter of genuine interest and concern for our churches. We decide to establish a special Committee composed of experts, namely educators, clergymen and laymen, to prepare a general outline of a curriculum for Christian education to be used by our churches with necessary modifications required by the particular traditions and situations in each church.

(8) Literature has been in service to the Christian Church since the very beginnings of Christianity. We have received from our Church Fathers a very rich literary heritage in the fields of biblical, theological, hagiographical, liturgical, and historical studies and writings. But we cannot confine ourselves to what we have inherited from the past and have it as the only source for our spiritual nourishment. The literary activity of our churches should be a continuous process which may bring new and fresh spirit into the life of our churches.

We need (i) Biblical and Liturgical commentaries; (ii) Theological Books for a clear and intelligent exposition of our Christian faith; (iii) Literary productions aimed at meeting the challenge of modern ideologies, sociological theories, and new psychological trends in relation to the teachings of the Gospel; (iv) Popular Christian Books such as novels and tracts, written in an attractive language and style for the ordinary people; (v) Informative publications giving full and precise account of historical background and the present situation of our churches written in a form of fair, accurate presentation and in a spirit of self-criticism as over against self-glorification, as we are sometimes inclined to do; (vi) A periodical for all our Churches covering information concerning our various churches, selection from our local periodicals, and activities of our Committees and Secretariat.

(g) *MONASTIC LIFE*

(9) Monastic life has to be revived in our churches. While emphasis should continue to be placed on contemplation, manual labour and study in all monastic orders, it is necessary to develop different types of orders giving

special attention to different concerns in view of an active participation in the work of our churches as a whole. Careful selection and proper training of candidates are the basic preconditions for a successful renewal of monastic life.

(10) The restoration of Religious Orders for women should be carefully considered and seriously taken up. The Church will gain immensely from the devotion of such women who feel the call to dedicate their whole life to God's service. Our churches should take seriously the question of exchanging monks and nuns between them.

(h) *CHURCH ADMINISTRATION*

(11) Although the systems of church administration vary to a very large extent from church to church, yet we feel that there is a need for re-examination and re-ordering. Two points must be given priority:

(i) Stress should be put on the pastoral nature and vocation of the episcopal order. The bishops should have such an efficient administrative system as may enable them to exercise their pastoral care with more fruitful benefits to the spiritual flock entrusted to them.

(ii) A system should be devised in which all sections of clergy and laity may be given responsible and well coordinated share in the whole life and witness of the Church. A certain flexibility, as over against rigidity, must be allowed for proper adjustment and helpful adaptation in carrying out effectively the Church's services in all walks of human life.

(i) *CHURCH CALENDAR*

(12) The question of whether there is not the need for a revision of our Church Calendar should be faced by our churches. A unified calendar would indeed be an outward expression of our oneness. So we decide to nominate a Committee of experts to study in detail the causes of differences and difficulties arising therefrom, and report to us their findings for consideration and appropriate action. We note that here also the Syrian Orthodox Church both of Antioch and of India as well as the Armenian Orthodox Church have accepted a change in its traditional calendar by adopting the Gregorian Calendar.

Chapter II

COOPERATION IN THEOLOGICAL EDUCATION

(a) *INTRODUCTION*

(1) We all recognize that theological education is one of the most indispensable responsibilities of the Church. The Church needs men who, on the one hand, are ready to respond to the call of the Holy Spirit at work in the Church and, on the other hand, are capable of meeting the needs of man in modern times. Theological education is the proper means by which the churches seek to prepare such men. Although the primary aim of theological education is the training of the clergy and of other church workers, it should also provide for the education of laymen to be effective witnesses of the Christian faith in their respective callings in life.

(b) *CONTENT OF THEOLOGICAL EDUCATION*

(2) By theological education the Church tries to instruct the members — in the first place, its clergy — in the faith in a way relevant to the realities of life in every age. The Church's faith is centred round the Person and Work of Jesus Christ, the incarnate, crucified and risen Lord, and the continuing guidance of the Holy Spirit who brings as a contemporary reality in every age Jesus Christ and His redeeming work. This faith is borne witness to in the Holy Scriptures and has moulded the Holy Tradition of the Church. So, in theological education there should be adequate place for the study of the Bible which has brought fresh inspiration to every generation, and of Christian history as a dynamic experience of our common faith and God-given mission. All this should be undertaken in an atmosphere of worship and religious commitment and in relation to the intellectual climate of our age. Thus by theological education the Church should be able to train men who are deeply rooted and founded in "the faith once delivered to the Saints" and who will proclaim it effectively to their generations.

(3) While the spiritual and intellectual aspects are thus being emphasized, the pastoral aspects should not be overlooked. Thus, a programme of practical training in

Christian action should also be part of any theological education. Students in Theological Schools should be given opportunities of coming in touch with the world as it exists and which will be the field of their action during their ministry. In addition to this, they should be provided with facilities for entering into the life and work of the parish through direct participation, whereby they may become acquainted with the various aspects and problems of Church life.

(c) *COMMON CURRICULUM*

(4) Bearing all these facts in mind, we feel the need of drawing up a comprehensive curriculum for theological studies in our churches which might be adopted by each church with suitable modifications according to its particular traditions and local needs.

(d) *PRACTICAL MEANS OF COOPERATION*

(5) With reference to the specific question of co-operation in theological education by our churches, we realize that there are two problems which we have to face. In the first place, the fact that we use different languages as our media of instruction in our Theological Seminaries makes cooperation difficult to work out. Secondly, there is the problem that our churches do not have either the same liturgy or the same ecclesiastical practices. At the same time we decide to explore possibilities of initiating the following means of cooperation.

(i) We should encourage the exchange of special students, preferably at a graduate level, who will learn the needed language and will be offered by the institution concerned necessary facilities to carry out their chosen programme of study. Exchange of professors will be easier than exchange of students, especially when they are scholars or experts in some field of study.

(ii) We should cooperate in the building up of a common Centre of Advanced Studies and Research as a place of higher learning for our churches. This should be a post-graduate institution offering facilities for special study at a high level of scholarship in the history, theology and other subjects related to our Orthodox Churches. Post-

graduate students recommended by any of our Churches, should be admitted to it, and professors of high academic standing or experts in their respective fields may be invited to join its staff. With a view to maintaining an advanced level of academic proficiency, it may work in cooperation with institutions of a similar nature in other parts of the world.

(e) *STUDIES ABROAD*

(6) In view of the fact that there are facilities offered by Universities, Seminaries and other institutions abroad for advanced studies in theology, and that we also can take advantage of them, we resolve that our churches should select qualified persons and recommend them to places of our choice. In so doing, we should see that the men so sent are graduates in their own countries and mature enough to pursue their studies in a part of the world other than their own. They should be people deeply rooted in their own tradition, at the same time having a genuine insight into other traditions.

(f) *THEOLOGICAL BOOKS*

(7) Production of theological books and text books is also an area in which we decide our churches should cooperate. When the proposed Centre of Advanced Theological Study and Research takes shape, this work also can be combined with it. The books so published may be translated into the various languages in use in our different churches, so that language will not be a hindrance for cooperation in this respect.

Chapter III

COOPERATION IN EVANGELISM

(a) *INTRODUCTION*

(1) Evangelistic work is another area in which, we feel, our churches should cooperate. Evangelism is part of our common heritage, and we recall the great accomplishments of our churches in the past in this field. At the same time we live in an age which calls for a fresh evaluation of the methods of evangelism. So we should examine the experiences of the various missionary organizations in our churches and see what can be done to coordinate our evangelistic efforts.

(b) *THE BASIS OF EVANGELISM*

(2) The basis of evangelism is to be found in the very nature and purpose of Christ's Incarnation as manifested in His life and teaching. It must not be the human desire to increase the number of members in one's own community. Also, it is not a merely formal obedience to Christ's command: "Go into all the world and preach the Gospel". In His High-Priestly Prayer, our Lord said to the Father: "As thou didst send me into the world, so I have sent them into the world" (St. John 17:18). Our Lord sent His disciples into the world even as His Father sent Him into the world, namely to identify Himself with humanity in all its misery, to bear its sin, to die on the Cross on its behalf. The Apostolate of the Church consists in representing the Master who "came not to be served but to serve, and to give His life as a ransom for many". Therefore the Church's role is to convey the message of salvation to the world and to be the good Samaritan binding up the wounds of a broken world, trying to make God's love real to those to whom it is not otherwise real. This is not just *one* of the many activities of the Church, but should be its central concern, its main preoccupation.

(3) We need well trained and devoted preachers and workers in the field of the evangelistic witness of our churches. However, increased evangelistic effort is not only

a matter of training larger number of eloquent preachers and sending them out into all the world with the necessary equipment. It is also a matter of the whole membership of the Church being moved by the redemptive love of God and being concerned to bring succour to those who are in spiritual and material need everywhere. The question, therefore, is what our churches can do to foster among our members this evangelistic spirit of burden-bearing, for the love of God and, along with that, to organize the proclamation of the good news of God's love to a world in need.

(c) *WORSHIP AND EVANGELISM*

(4) The life of the worshipping community is an essential witness of the Church to her risen Lord. Loving identification with, and redeeming love for, mankind for whom our Lord died is expressed in worship through evangelistic intercession. Such intercession, prayer for the world and for the Christian work which expresses the care of the Church, will also help to make the members of our churches more conscious of their Apostolic or missionary calling. We have to give this kind of evangelistic intercession an integral place in our liturgical worship and our family prayers. This needs enlarging the intercessory parts of our worship and introducing a programme for educating our congregations in this respect.

(d) *EVANGELISM AND STRENGTHENING
OF SPIRITUAL LIFE*

(5) Evangelism should make our churches better instruments of the Holy Spirit in all aspects of their life. This is the real source of renewal of our churches. Evangelism involves an earnest attempt to make the compassion of Christ a reality to those in need. This calls for not only sympathy expressed through almsgiving, but also for sacrificial giving of whatever God has blessed us with. Our people should be taught the principle and practical ways of self-giving through personal commitment. There are dechristianized areas in the lives of our people which need to be evangelized. Here there is need to make the fullest use of all the means of grace.

(e) *EVANGELISM AMONG THOSE OUTSIDE*

(6) We have to give united thought to specific areas where evangelistic work is urgently needed. Areas where men and women are in special need of the Gospel message of a new life ought to engage our immediate attention. The message of the Gospel has to be presented also to those who are attracted by atheism, materialism, and other philosophies and ideologies, so that the truth of Christ may be clearly and honestly faced by them.

(7) In this connection it should be specially remembered that witnessing for Christ is not passing on our national cultures to men and women of other nations. Those who come to Christ are to be helped to continue as witnesses to Christ among their own people. This might involve the development of new modes of worship in accordance with their own environment, so that indigenous churches may be formed.

METHODS OF EVANGELISM

(8) There is need to study various methods of evangelism which have been, and are being, used to make Christ real to those in need. We must avoid such methods as are not compatible with the Christian spirit of charity and the moral ideals of evangelism. Our churches should use also modern media of communication and education like popular literature, the cinema, and the radio wherever possible, to proclaim the Gospel.

TRAINING IN EVANGELISTIC WORK

(9) While all Christians are to be evangelists wherever they are, there is particular need for many who are engaged in full time evangelistic work. Such people need special training. Our churches, wherever possible, ought to have missionary training centres to give such training to full time evangelists and others. It would be of very great help if we would build up one Missionary Institute for all our churches together.

Chapter IV

OUR RELATION WITH OTHER CHURCHES

(a) *INTRODUCTION*

(1) We rejoice that there is a great longing for the recovery of Christian unity all over the world in our times, and we share that spirit fully. God wills the unity of the whole human race in His own Church. But the Christian world is divided into many bodies, a fact which causes much distress to us. So we are concerned to raise the question of what should be our relation with the many churches which comprise the Christian world. These churches can be considered under three categories:

The Eastern Orthodox Churches, the Roman Catholic Church, and the non-Orthodox member Churches of the World Council of Churches.

(d) *RELATIONS WITH THE EASTERN ORTHODOX CHURCHES¹*

(2) Though in our concern for the reunion of Christendom we have in our minds the reunion of all churches, from the point of view of closer affinity in faith and spiritual kinship with us we need to develop different approaches in our relationship with them. This consideration leads us to take up the question of our relation with the Eastern Orthodox Churches as a first step. We shared the same faith and communion till the Council of Chalcedon in 451, and then the division took place.

(3) Concerning the Christological controversy which caused the division, we hope that common studies in a spirit of mutual understanding can shed light on our understanding of each other's positions. So we decide that we should institute formally a fresh study of the Christological doctrine in its historical setting to be undertaken by our scholars, taking into account the earlier studies on this subject as well as the informal consultations held in connection with the meetings of the world Council of Churches. Mean-

1. By "Eastern Orthodox Churches" we mean Churches of the byzantin tradition.

while, we express our agreement that our churches could seek closer relationship and cooperate with the Eastern Orthodox Churches in practical affairs.

(c) *RELATIONS WITH THE ROMAN
CATHOLIC CHURCH*

(4) With the Church of Rome also we shared the same faith and communion till the Council of Chalcedon in 451, and then the division took place. We rejoice about the new awareness which the Roman Catholic Church has begun to show of the need on its part of recognizing the other churches, particularly the Orthodox Churches of the East. With this new spirit in view, we suggest that we should be willing to enter into conversation with the Roman Catholic Church with a view to closer understanding. In our relationship with it the principle of dialogue on the level of Churches must be adopted. In this connection, we should ask the Roman Catholic Church to reconsider its theory and practice both of maintaining uniate churches and of proselytizing among members of our churches.

(5) We are happy to note that the Eastern Orthodox Churches have also expressed a positive attitude in regard to establishing a dialogue with the Roman Catholic Church, and we hope that it will be possible for our churches to proceed in this direction in collaboration with them.

*RELATIONS WITH OTHER MEMBER CHURCHES
OF THE WCC*

(6) With the non-Orthodox member Churches of the World Council of Churches we have cordial relations through it and we hope and pray that God will open the way for our mutual understanding and cooperation wherever possible. Of these Churches, the Old Catholic Church and the Anglican Churches must be considered in a special way. The Anglican churches, for instance, have always shown appreciation for the Orthodox Churches of the East, and we trust that this will lead to a fruitful dialogue between them and our churches. Our churches have also been in contact with the other member churches of the World Council of Churches. In our mutual relationship there have been, and still there exist, difficulties which arise from certain attempts at proselytism made by some

of the Protestant Churches. We hope that such attempts will cease. We believe that God who has brought our churches and the other member churches of the World Council of Churches together into friendly relations through that Council, will help us to grow in fellowship with one another and restore us all into fullness of unity in His own time and in the manner He ordains.

THE ECUMENICAL MOVEMENT

(7) Before we conclude, we would like to express a genuine appreciation of the whole Ecumenical Movement such as that made manifest through the World Council of Churches. The new spirit of fellowship, mutual understanding and cooperation fostered by the Ecumenical Movement has had beneficial effects in the life of all the churches involved.

(8) We hope and pray that God will strengthen every effort made for the progress of the Ecumenical Movement to enable the churches to fulfil their mission through common and concerted efforts in ever greater faithfulness to our common Lord, Jesus Christ.

Chapter V

INSTITUTING A MACHINERY FOR THE MAINTENANCE OF PERMANENT RELATIONS AMONG THE CHURCHES

1. In order to carry out the decisions of this Conference and to coordinate the efforts made by the various Churches in this respect, we resolve that a permanent machinery should be established. So we appoint a Standing Committee consisting of two representatives recommended by each Church, who will have the following duties:-

- (a) To follow up the work of this Conference;
- (b) To arrange for the appointment of special Committees to study the questions referred to in the resolutions of this Conference;
- (c) To study in detail the proper and efficient ways and means for the establishment of a permanent Organization and Secretariat for our Churches.

2. The members of the Standing Committee thus appointed are:-

Alexandria	Anba Samuel Anba Athanassius
Antioch	His Eminence Mar Malatius Barnaba His Eminence Mar Severius Zakka
Ethiopia	Melake Selam Samuel Terrefe Dr. Getachew Haile
India	The Revd. Dr. K.C. Joseph The Revd. Dr. V.C. Samuel

3. For the interim period between this Conference and the establishment of the permanent organization and Secretariat, which should not exceed six months, we approve the appointment of Ato Seifu Metaferia as a temporary Secretary, his name having been submitted to this Conference by our sister Ethiopian Orthodox Church in response to our request, to carry out the practical work involved in this immediate stage. The Standing Committee in its first meeting should define the responsibilities of the interim Secretary and draw up the plan of work for this interim period.

CHAPTER VI

A STATEMENT ON PEACE AND JUSTICE IN THE WORLD

The Heads and Representatives of the Oriental Orthodox Churches, assembled in Conference in Addis Ababa during January 1965, wish to give expression to their deep longing to see Justice and Peace established for all peoples and nations in the world. Our Lord and Saviour Jesus Christ, the Prince of Peace, wills "Peace on earth and goodwill towards all men". But the world in our times is constantly troubled by the threat and fear of war. In this atomic age any war can result in the destruction of the whole of civilization and even the world-wide annihilation of human life. Everything possible must be done to prevent the outbreak of war in any part of the world.

Peace, however, is not merely absence of war. It is rather that state of life in which all the people and nations of the world move forward in harmony and cooperation towards the experience of God's Kingdom on earth. In such a state of human life the rights of individuals, communities and nations must be fully recognized. All men are equal in the eyes of God. All are children of the one heavenly Father. The blessings of God in nature are for all human beings without distinction of race, religion, colour, class or sex.

Therefore, all human beings, communities, peoples and nations must be treated on the basis of freedom of conscience, equality, and justice. Our churches are committed, by obedience to our Lord, to work for the establishment of justice for all. We would cooperate with one another and with world organizations which strive for the establishment of justice and peace in the world and we call on all peoples, nations and states of the world to do the same. May God bless and prosper all efforts to this end by whomever undertaken.

1. Coptic Orthodox Church (signed)
2. Syrian Orthodox Church (signed)
3. Armenian Orthodox Church
4. Ethiopian Orthodox Church (signed)
5. Syrian Orthodox Church of India. (signed)

*CONFERENCE OF THE HEADS OF ORIENTAL
ORTHODOX CHURCHES*

RESOLUTION I

We, the Heads of the Oriental Orthodox Churches, assembled with our Delegations in Conference, solemnly declare His Imperial Majesty Haile Sellassie I Emperor of Ethiopia as the "Defender of the Faith".

*CONFERENCE OF THE HEADS OF ORIENTAL
ORTHODOX CHURCHES*

RESOLUTION II

We, the Heads of the Oriental Orthodox Churches, assembled with our Delegations in Conference, at the successful conclusion of our sessions, are happy to pay tribute to His Imperial Majesty Haile Sellassie I, whose initiative and foresight made this meeting possible.

In this, His Imperial Majesty follows the tradition of other great and inspired rulers who have played their appointed part in Christendom and have deserved the title of Defenders of the Faith.

The Conference expresses its gratitude to His Imperial Majesty and to the Ethiopian Orthodox Church for the work and efforts which have gone into the arrangements for this Conference. It thanks the Secretariat with its Head, the distinguished Secretary General, for the excellent arrangements at this Conference.

The members of the Conference have been extremely happy to visit the beautiful land of Ethiopia and to know its faithful and devoted people.

We raise our thanks to Almighty God for this meeting in love and brotherhood. We are confident that, with the blessing of Divine Providence, this meeting will be followed by others which will enlarge and strengthen the foundations so happily laid, for the good of our Churches and of Christendom.

*CONFERENCE OF THE HEADS OF ORIENTAL
ORTHODOX CHURCHES*

RESOLUTION III

We, the Heads of the Oriental Orthodox Churches, assembled with our Delegation in Conference, wish to express our deep feelings of gratitude and appreciation for all those who have shared in helping the initiative of His Imperial Majesty to come into existence.

To those who have carried the burden of long preparation through correspondence and delegations who visited our churches more than once. To those who arranged the facilities to make our stay so happy and pleasant.

Special tribute is rendered to the silent workers, the Ethiopian theologians and young people who worked in the translation, clerical work, transportation and all Secretariat, under the wise guidance and patience of the Secretary General, Ato Abbebe Retta.

We thank the Clergy including the Debtera (singers) in the Churches in which we worshipped together. We appreciate the hard work of the two lady secretaries who came specially from Geneva to help us in recording the minutes. We also extend our gratitude to the World Council of Churches who graciously made them available to us.

ARMENIAN CATHOLICOSSATE OF CILICIA

Antelias - Lebanon

No. 169/65

17th March 1965

His Excellency,
Mr. Abbebe Retta,
Minister of Public Health and
General Secretary of the Conference of the Heads of the
Oriental Orthodox Churches,
Addis Ababa.

Dear Mr. Retta,

We greatly rejoice in recalling the happy days of our visit to Addis Ababa and the most impressive reception that His Imperial Majesty, His Government and the Ethiopian Orthodox Church gave us during our sojourn in Ethiopia. Indeed, we can never forget the spirit of Christian fellowship that was shown to us abundantly by Your Excellency and the Authorities of the Ethiopian Orthodox Church. May the Almighty God bless all the works you undertake in service to your beloved people and the glorious Empire of Ethiopia.

We take much pleasure in writing to Your Excellency and conveying to you and the Secretariat of the Oriental Orthodox Church Leaders' Conference our observations and comments on the Report of the Conference which we could not sign while we were in Addis Ababa as certain difficulties arose in connection with the participation of the Armenian Church.

As we promised in Addis Ababa we accorded the most serious consideration to the Report on our return to our Holy See here in Antelias. The whole Report was fully studied and commented upon in the two sessions of the Central Executive Committee of Our Catholicossate.

We are glad to inform Your Excellency and the Secretariat that all the recommendations as formulated in the Report have been greatly appreciated and highly evaluated by the members of our Executive Committee. We are greatly encouraged by seeing our devoted assistants, both clergymen and laymen, joining Us in our determination to serve God through greater dedication and concerted efforts in

the spirit of unity, brotherhood and cooperation. We are confident that this first step now taken in Addis Ababa Conference will open for all of us new ways of mutual relationship and close collaboration.

It is our great joy to tell you that the response of our clergy and people to the Conference of Addis Ababa has been a genuine recognition of its blessings and also a firm willingness to enter into deeper fellowship with our sister Churches of Oriental Orthodox Tradition.

Therefore, joining the Leaders of our sister Oriental Orthodox Churches, we are happy to convey to you our approval of the findings of the Conference as embodied in the official Report.

On this occasion, we would like to express once more our sincere thanks and hearty appreciation for your kindest hospitality and for the spirit of understanding that you showed so graciously in all our conversations and meetings.

We earnestly pray God the Almighty to pour upon you His divine grace, wisdom and courage to serve God, your Church, people and the great Empire of Ethiopia.

With fatherly blessings and hearty wishes,

(Sgd) Khoren
Catholicos of Cilicia

*CONCLUDING SPEECH OF HIS IMPERIAL MAJESTY
TO THE
CONFERENCE OF HEADS OF ORIENTAL
ORTHODOX CHURCHES*

Venerable and Holy Fathers,

In listening to the profound spiritual message conveyed by your closing addresses, and appreciating the happy outcome of your sustained efforts, our heart has been touched by profound gladness. It should therefore be clear to the whole world from the result of your work that Your Holinesses have been guided and inspired by the Holy Spirit to accomplish your task in love and unity.

The great common tasks accomplished by this Conference in unison bestowed on the true faith and true order of the Oriental Orthodox Church the admiration of the whole world.

As Solomon says, physical distance cannot be a barrier to love. Likewise, the distances among your respective countries have been abolished by the proximity of your hearts. You have thus been able to speak with a single tongue and think with a single mind. We thank Almighty God for enabling us to witness the realization of our dream in the successful outcome of this historical Conference.

We are therefore happy to express to you our readiness, fortified by the results of this Conference, to invite you and the Eastern Orthodox Churches, and also other churches at a late date. We ardently hope that we shall meet once again in the not distant future.

As we stated at the inauguration of this Conference, to meet together, to take council with one another, and to act in mutual cooperation, has proved a most fruitful method both in the secular and spiritual fields. Henceforth the way is open for you to follow this fruitful path and, to this end, our help and assistance will always be forthcoming since we support your efforts and ideas out of an unshakable conviction that it is our spiritual duty to do so.

We are gratified in particular to note that the work of this Conference has been concerned purely with religious spiritual matters, free from extraneous political con-

siderations. This is only fitting and proper, for the church, as a symbol of peace, must follow the path of peace in all parts of the world. In this connection we are glad to note that your evangelistic mission in the world has received due emphasis in your deliberations, together with the recognition of the Christian duty to pray for the rights of man and peace of the world. For world peace can only be made abiding by the grace of God, through the prayer of the Holy Fathers. The truth of this cardinal fact is evident to all mankind.

We ardently hope that Almighty God shall bless the implementation of your important resolutions and decisions, just as He made possible the successful convening and conclusion of this historic Conference.

REPLY OF H. H. KYRILLOS VI POPE OF ALEXANDRIA
AND PATRIARCH OF THE SEE OF ST. MARK

Your Imperial Majesty,

The psalmist says: "The king shall rejoice in thy strength O Lord! and in thy salvation how greatly shall he rejoice! His glory is great in thy salvation: Honour and majesty hast thou laid upon him" (Ps. 21 1 & 5.)

Now that this prophecy has come true, because we see you rejoicing in the strength of the Lord and in His salvation it is meet for us to say: The Lord has glorified His work in us and we have rejoiced. Ethiopia has heard and she is happy and the peoples of Orthodoxy have rejoiced. In your modesty, the Lord has granted you glory and has given strength to Orthodoxy with you.

In truth we the Heads of Oriental Orthodox Churches happily assembled here would not have brought about this meeting. God has singled you to bring this service to Orthodox peoples. For this and for all your previous services, you have deserved to be called the Defender of the Faith in the twentieth century.

As Faith came to Ethiopia through the See of St. Mark, so have you, by the grace of God, been able to bring this service not only to the See of St. Mark but to all the Oriental Orthodox Churches.

I remarked in this Conference that the Lord has blessed Ethiopia from olden times. The Nile river flows down from her mountains to bring life to millions of human beings, and from this Conference held on the mountains of Ethiopia will flow the inspiration for the spiritual strengthening of Orthodox peoples. As you upheld the word of the Lord in the past, so will the Lord uphold you.

Beloved brother Patriarchs, Bishops and other members of the Orthodox Clergy assembled in this Hall.

God has in His Divine Providence permitted that this Meeting of ours should take place, so that our hearts may be bound in the unity of Spirit which is love. We hope that this meeting will be followed by many other meetings and we are confident that Divine Providence will uphold the spiritual advancement of our Orthodox Churches by the means of this unity and these sacred ties.

As for the decisions which the Conference has unanimously approved, God will help us to implement them in order that they should bring forth their fruit.

Your Imperial Majesty, Brothers,

For myself I should praise the Lord who has granted me — through your prayers — strength so that I may join you and enjoy your holy company.

May God Almighty give the world the blessing of peace and security and may He preserve our countries and our Governments and their Heads.

And May God Almighty preserve our beloved Orthodox brother Emperor Haile Sellassie I and the Crown Prince and the other members of the Imperial Family.

We ask Him to preserve the life of our brothers the Patriarchs of Orthodoxy and to glorify His name in their persons. We ask Him to bring health to our dear brother Anba Basilios, Patriarch Catholicos of Ethiopia, to bless the Bishops, clergy, people of Ethiopia and the churches and peoples of Orthodoxy.

REPLY OF H. H. MORAN MAR IGNATIUS YACUB III

Your Imperial Majesty, Holy Fathers and Brothers beloved Clergy and people.

Today is a day of rejoicing and thanksgiving. We rejoice as we were privileged to meet as members of the Oriental Orthodox Churches, sharing the common faith and communion after centuries of isolation, and also because God has enabled us all to meet in one mind and heart, and discuss with frankness matters of common concern in an atmosphere of brotherly love, and decide to take steps not only to establish closer contacts with each other and better understanding with other churches, but also we decided to take steps to meet the challenges of the changing times, thus enabling our churches both as a group and severally better instruments in the hands of God for the extension of His Kingdom.

All this would not have been possible but for the fact that His Imperial Majesty Haile Sellassie I, Defender of the Faith, had not shown courage, faith, wisdom and vision to bring us together. This had not been an easy task. Apart from the tremendous cost and work involved in the convening of such a Conference, the arrangements, which could never be excelled, His Majesty's guidance in this Conference, His deep-rooted christian faith, knowledge, devotion and humility had been a source of inspiration to us all. We are proud of Him and His country. We have always prayed for Him as our one and only Orthodox King, and we shall continue to pray for Him and His people. May He Live for many more long years to come. May He be blessed to help to execute the decisions of this first Conference at Constantine for the Council of Nicea.

The great hospitality and love shown by His Holiness the Patriarch of Ethiopia, the Archbishops, bishops, clergy and the faithful of this great country has far excelled even our wildest imaginations. We pray for the restoration to health of His Holiness Patriarch Basielios. May the Almighty bless all the leaders and the people of both this great church and this great country.

Our Churches have gone through in the past great difficulties and trials and there were real moments of darkness. Many of Our Churches had to fight for their very

existence. But through it all our fathers maintained undefiled the faith that had been handed to them. God will never forsake His Church. He said "Lo, I am with you always".

This Conference surely is a sign of this promise. Holy Spirit was present throughout, and His hand of guidance was visible in our midst. As we go back to our respective lands, may we take back this spirit of Addis Ababa with us. We are determined that the forward steps we have taken in the many-sided activities of the Church will never be reversed. We return with confidence that from now on the Oriental Orthodox Churches are not just a historical fact, but a living reality. We are no more the isolated pockets which shared a common heritage and faith, but a united and living organism, determined to work together for the glory of God.

With thankful hearts and penitent spirit, may we pray the Almighty to fulfil in and through us the purpose He has for us.

REPLY OF H. H. MORAN MAR BASELIOS AUGEN I
CATHOLICOS OF THE EAST

Your Imperial Majesty, Holy Fathers, Eminent Brothers, Beloved Clergy and people.

It is with a heart full of joy and thankfulness that I stand here today. I am reminded of the words of the old Simeon when he saw the child Jesus. Simeon had been waiting to see the consolation of Israel. When he saw the child Jesus, he knew that salvation had come to his people. His heart was filled with joy and he sang to the glory of God.

This day is a great day for all of us, and for our Churches. We have always been one in our faith, but for centuries our Churches lived in isolation. That isolation has been broken. At this conference, our Churches have been brought together once again. In brotherly love, we considered our problems together. We made many unanimous decisions. We have seen a new beginning for our ancient Churches. Our hearts go out in gratitude to God.

On this historic occasion, we all want to say a special word about His Imperial Majesty, Haile Sellassie I, Emperor of Ethiopia. He reminds us of some of the great Christian Emperors in the early history of the Christian Church. It was His vision that brought us together. In His very inspiring opening address, His Imperial Majesty reminded us about the duties of the Church in the modern world. His wisdom, piety, and love of peace, have been an example for us. The vast amount of money, the time, and the energy spent on this conference showed how much His Imperial Majesty is concerned about the good of the Church. At this time I specially remember His Imperial Majesty's visit to India and the interest He took in the Church in India. I am confident that I am voicing the thought of all of us when I speak of His Imperial Majesty as the Defender of the Orthodox Faith. In the name of us all, I place on record our grateful thanks to His Imperial Majesty. May God bless Him and the Imperial family.

The Ethiopian Orthodox Church and the Imperial Ethiopian Government have made our stay in Ethiopia a very happy experience, and we are all grateful to them. The ties that bind the Ethiopian Orthodox Church with our church in India are very ancient. When the invitation

to this conference came, my old age and physical infirmity made me hesitate.. But my life-long desire to renew contact with this ancient sister-Church encouraged me to undertake this long journey from far-off India. I am now glad that I came. At the celebration of Epiphany the other day, we saw something of the special traditions that this Church developed over the centuries. The singing of the Debteras thrilled all of us. We sister-Churches have much to learn from Ethiopia. The only thing that made me sad was that His Holiness Abuna Baselios, the Patriarch, was not able to be with us in the meetings. We shall all pray for His Holiness's health.

I shall be failing in my duty if I do not say a word of thanks to His Excellency, the Secretary-General, who conducted our meeting so efficiently. I want also to thank all those others who remain unnamed, but worked hard for the success of this conference. Those who looked after our comforts at the residences and on the way deserve our gratitude. On behalf of us all, I thank them all most sincerely.

Addis Ababa is a city blessed by God. The spirit of unity and brotherhood which we experienced here will go forth from this city to all the lands from which we came. In this blessed city, we have gained a new vision of the glorious vocation of the Church. The Bride of Christ is arrayed in the glory of her Bridegroom, and we rejoice. We sing with the Prophet Isaiah "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the gentiles, and make the desolate cities to be inhabited". (Isa. 54:2-3).

REPLY OF HIS BEATITUDE ABUNA THEOPHILOS
ACTING PATRIARCH OF ETHIOPIA &
ARCHBISHOP OF HARAR

Holy Fathers and Brothers in Christ,

It is with a heart full of gratitude to Almighty God that I stand here at this time. This is indeed an occasion of unbounded joy for us in Ethiopia and for me personally the happiest moment in my life. Ethiopia is blessed by your visit, and will remember this glorious event for many long years to come. So it is my most pleasant duty and privilege to express, on behalf of the Ethiopian Orthodox Church and of my own humble self, the gratification we all enjoy on this auspicious occasion.

As Heads and Leaders of a great tradition in Oriental Christendom, you have come to Ethiopia representing oldest Churches in the world. We are most grateful to each and every one of you for your kindness in visiting us and graciously taking part in this historic Conference.

Ethiopia as an Orthodox Christian country, is readily accessible to any of you at any time, and we would like you to take advantage of this situation and visit us whenever you can. We are able to confidently affirm this because our Emperor is a most devout member and protector of the Church, because His Imperial Majesty Haile Sellassie I and the royal family are noted both in Ethiopia and in the outside world for their love of the Church. As you are well aware, the one man whose far-sighted vision and determined effort made the convocation of this Conference possible is His Imperial Majesty.

In the history of the Church, beginning from the time of Emperor Constantine the Great of the Roman Empire in the fourth century, there have been many faithful Emperors and rulers of Kingdoms who have taken the initiative in convening Councils and Synods of the Church. His Majesty stands in the tradition of those great men, and the convocation of this Conference marks the crowning act of His illustrious service to the cause of the Church. It is therefore our most pleasant duty to thank him for what he has done, to convey to him the Church's blessings and pray for his long and peaceful life and prosperous reign.

Holy Fathers and Brothers, your coming to this Conference has inaugurated a new era for our Churches. As you

well know, the ancient Orthodox Churches had maintained their unity till the fifth century, when they underwent an unfortunate division which continues to this day. We hope and pray that God will bring together again the two traditions which thus came to be formed. Our own Oriental Orthodox Churches, however, have always stood together as branches of the same Church. At the same time historical and various other factors did not leave us free to convene common synods and Councils of all our Churches for the last many centuries. Consequently our Churches were isolated one from another, so that while being one Church in principle, we have come to be considered as many Churches.

It is against such a background that we have met in this Conference. With a view to restoring healthy and fruitful channels of communication and cooperation, we have taken here a number of important decisions. We have agreed thus, insofar as possible, we shall work together in the fields of evangelism, theological education, ecumenical action and world peace. As a result of which we shall all experience, we hope, a concrete manifestation of the unity in spirit which exists among our Churches.

Even here the first thing which we need to face is the question of the nature of our calling in the one Church. We are called to bear witness to Jesus Christ, the incarnate, crucified and risen Lord, and to serve our fellow human beings in His name and His spirit. So our Churches should become communities filled with spiritual dynamism to fulfil the task entrusted to us by the Lord of the Church. Here our ideal is that specified by our Lord Himself when He said, "Be ye perfect even as your heavenly Father is perfect". As we follow this great ideal, we shall experience the meaning of the heavenly peace which our Lord Jesus Christ has promised us by His words, "My peace I give unto you." Our Lord Jesus Christ, who in His High-Priestly prayer besought that His disciples may ever remain united, will bless and sanctify our life and work together.

Besides the question of bringing our Church together again we have taken time at this Conference to discuss our future relationship with other Churches, and agreed to do all we can to help the movement towards the unity of all Christians in the fellowship of the Church. We believe that of the many bodies into which Christendom is divided,

the one nearest in spiritual kinship to our Churches is the Eastern Orthodox Church. We trust in God that He will lead both our Churches to feel urged to evaluate the positions of each other objectively in a spirit of Christian charity and mutual appreciation, so that they may, under the guidance of the Holy Spirit, be restored to unity.

In giving expression to this longing, we do not imply that our concern for Christian reunion is limited to the East.

We believe that there is only one ideal for Christian reunion, and that is what our Lord has clearly specified in His Prayer. He prayed that His disciples may remain eternally united in the same way as God the Father and and He Himself are one and remain united. In our thinking, Christian reunion has behind it no ulterior motive of securing earthly glory or temporal power for the Church, or even of meeting some immediate danger. We seek reunion because our unity is the will of our Lord. He wants our Christian communities to grow with Him into His perfection. This indeed will require a broadening of our spiritual vision to see all things as Christ sees them. Our search for unity is not a partial search. We believe that God wants all men to be united with Him. From this concern we express our longing to see that peace and harmony are established in the world, and pledge that we shall work unceasingly for the peace of the world and the establishment of justice between man and man nation and nation.

May God lead all Churches in the world to realize this truth, and may the beginning of a new era for our Churches, which this Conference has initiated, help us to advance together in doing His Work.

Holy Fathers and Brothers, our Conference is come to its close. To all of you, I express once again our sincere thanks. May God be with you in your journey back to your respective Churches, and may He bring us together again. We shall remember you constantly in our prayers, and may we request that you do the same for us also. Visit us whenever you can, and do keep us in touch with how you and your Churches are faring. May the blessing of Holiest Trinity, the Father, the Son and the Holy Spirit, be upon us all and our Churches, His Imperial Majesty, and the royal family, amen.

*LIST OF THE HEADS OF THE ORIENTAL ORTHODOX
CHURCHES CONFERENCE AND THEIR DELEGATES*

THE COPTIC ORTHODOX CHURCH OF ALEXANDRIA

1. His Holiness Anba Kyrillos VI
Pope of Alexandria & Patriarch of the See of St.
Mark
2. Anba Antonios
Archbishop of Sohag
3. Anba Athanasius
Bishop of Beni Suef
4. Anba Samuel
Bishop of Ecumenical & Social Services
5. Mr. Mirrit Boutros Ghali
Active Member of Coptic Community Council &
many lay activities of the Coptic Institutions

*THE SYRIAN ORTHODOX CHURCH OF ANTIOCH & ALL
THE EAST*

1. His Holiness Moran Mar Ignatius Yacub III
Patriarch of Antioch & All the East
2. His Eminence Mar Malatius Barnaba
Archbishop of Homes & Rama (Syria)
3. His Eminence Mar Severius Zakka
Archbishop of Mosul (Iraq)
4. His Eminence Mar Dioscoros Luka
Patriarchal Vicar in Damascus
5. The Very Rev. Rabban Ephrem
Patriarchal Vicar in the Diosces of Lebanon
6. The Very Rev. Saliba Shamoon
Private Secretary to the Patriarch

THE ARMENIAN ORTHODOX PATRIARCHATES

1. His Holiness Vasken I
Catholicos of All Armenians

2. His Holiness Catholicos Khoren I
Catholicos of the Great House of Cilicia
3. His Beatitude Eghishe Derederian
The Armenian Patriarch of Jerusalem
4. His Beatitude Shnorh̄k Kalustian
The Armenian Patriarch of Turkey
5. His Grace Archbishop Mampre Sirounian
The Armenian Prelate of Egypt & Ethiopia
6. His Grace the Most Rev. Archbishop Sahag Ayyazian, Prelate of the Armenian Church in Greece
7. His Grace the Right Rev. Bishop Karekin Sarkisian Dean of the Armenian Theological Seminary of Antelias
8. The Very Rev. Archmandrite Dr. Mesrob K. Krikorian, The Armenian Prelate for Austria and Germany
9. His Grace Senior Archmandrite Yervant Apelian
Vicar General of the Catholicos in Cyprus
10. Rev. Arsen Berberian
Private Secretary to His Holiness Vasken I
11. Rev. Father Saven Kataryan
Private Secretary to His Holiness the Catholicos of Cilicia

ETHIOPIAN ORTHODOX CHURCH

1. His Holiness Abuna Basilios
Patriarch of Ethiopia
2. His Beatitude Abuna Theophilos
Acting Patriarch and Archbishop of Harar
3. His Beatitude Abuna Philipos
Archibishop of Jerusalem
4. His Beatitude Abuna Yohannes
Archbishop of Tigre
5. Like Siltanat Habte Mariam Workneh
Chief of Ecclesiastical Affairs H. I. Majesty's
Private Cabinet
6. Melake Selam Samuel Terrefe
Head of St. Stephanos Church

7. Dr. Getachew Haile
Assistant Professor
Haile Sellassie I University
8. Dr. Sergew Hable Sellassie
Assistant Professor
Haile Sellassie I University
9. Dr. Gebre Tsadik Degefu
Legal Advisor Ministry of Foreign Affairs

THE SYRIAN ORTHODOX CHURCH OF INDIA

1. His Holiness Moran Mar Baselius Augen I
Catholicos of the East & Malankara Metropolitan
2. His Grace Daniel Mar Philoxenos
Metropolitan of the Diocese of Thumpanmon &
Secretary to the Holy Synod
3. His Grace Paulos Mar Philoxenos
Metropolitan of the Diocese of Kandanad
4. Father K. Philipos
Vice-Principal Orthodox Theological College
Kottayam, Kerala, India
5. Father T.C. Jacob
Secretary to His Holiness the Catholicos
6. The Rev. Dr. K.C. Joseph
Professor & A/Dean
Theological College of the Holy Trinity
Haile Sellassie I University
7. The Rev. Dr. V.C. Samuel
Associate Professor Haile Sellassie I University
Theological College of the Holy Trinity
8. Father A.T. Gabriel
Lecturer
Theological College of the Holy Trinity
Haile Sellassie I University

*LIST OF THE NAMES OF PERSONS
DELEGATED BY THEIR RESPECTIVE CHURCHES
FOR THE PRE-CONFERENCE*

*ALEXANDRIA - (The Coptic Orthodox Church
of Alexandria)*

1. Anba Samuel
Bishop of Ecumenical & Social Services
2. Mr. Mirrit Boutros Ghali
Active Member of Coptic Community Council &
many lay activities of the Coptic Institutions

*ANTIOCH - (The Syrian Orthodox Church of Antioch
& All the East)*

1. The Very Rev. Saliba Shamoon
Private Secretary of the Patriarch

ARMENIAN ORTHODOX CHURCH

1. His Grace the Right Rev. Bishop Karekin Sarkis-
sian
Antelias
2. The Very Rev. Archmandrite Dr. Mesrob K. Kriko-
rian
The Armenian Prelate for Austria and Germany

ETHIOPIA - (Ethiopian Orthodox Church)

1. His Beatitude Abuna Philipos
Archbishop of Jerusalem
2. Melake Selam Samuel Terrefe
Head of St. Stephanos Church
3. Dr. Getachew Haile
Assistant Professor
Haile Selassie I University

INDIA - (The Syrian Orthodox Church of India)

1. The Rev. Dr. K.C. Joseph
Professor & A/Dean
Theological College of the Holy Trinity,
Addis Ababa
Haile Sellassie I University
2. The Rev. Dr. V.C. Samuel
Associate Professor
Theological College of the Holy Trinity,
Addis Ababa
Haile Sellassie I University

*LIST OF MEMBERS OF THE ORGANIZING
COMMITTEES GIVEN IN ALPHABETICAL ORDER*

I. The Programme Committee

1. His Beatitude Abuna Theophilos
Archbishop of Harrar
Deputy Patriarch of Ethiopian Orthodox Church.
Chairman of the Committee.
2. Admasu Jembere (Melake Berhan)
Member of the Jury of Inquiry
Ministry of Justice.
3. Amdetsion Tesema (Aleka)
Director of the Dept. of Education
Ethiopian Orthodox Church.
4. Asrat Gabre Mariam (Ato)
Accountant
Philips (Ethiopia) Priv. Ltd. Co.
5. Aymro Wondemagegnehu (Ato)
General Secretary
Dept. of Research, Mission Work and Publication
Ethiopian Orthodox Church.
6. Demetros Gebre Mariam (H.E. Melake Selam)
Vice President of the Senate
Ethiopian Parliament.
7. Ermias Kebede (Kes)
Head of the Secretariat of the Holy Synod and
Administrative Board of Directors
Ethiopian Orthodox Church.
8. Gebreselassie Seyoum (Ato)
Assistant Director
Ethiopian University Service
9. Menkir Tedla (Ato)
Assistant Director
H.I.M. Priv. Cabinet for Religious Affairs.

10. Merse Hazen W. Kirkos (H.E. Belata)
Vice President of the Senate
Parliament of Ethiopia
11. Negash Gebre Mariam (Ato)
Director of Programmes
Radio Addis Ababa
Voice of Ethiopia.
12. Seifu Metaferia (Ato)
Lecturer
Theological College of Addis Ababa.
13. Simeneh Bekele (Ato)
Deputy Manager and
Liaison Officer for Foreign Churches.
Ethiopian Orthodox Church.
14. Wolde Giorgis Wolde Yohanes (H.E. Belata)
Assistant Minister
Head of the Amharic Publications
Ministry of Information

II. *The Secretariat*

15. H.E. Ato Abebe Retta
Minister
Ministry of Public Health
Secretary-General of the Conference
16. Abera Bekele (Ato)
General Secretary
Educational Department
Ethiopian Orthodox Church
17. Abera Gembere (Ato)
General Secretary to the Council of Ministers.
18. Agidew Redie (Ato)
Registrar
Teachers' Training Institute of Addis Ababa.
19. Baede Mariam Mersha (Ato)
Amharic typist for the Head Office
Ethiopian Orthodox Church.
20. Dawit Kebede (Ato)
Priv. Secretary to the Minister of State
Prime Minister's Office.

21. Ejigu Dessalegne (Ato)
Moral teacher
General Wingate Secondary School.
22. Fiseha Gebretsion (Ato)
Office boy in the Head Office
Ethiopian Orthodox Church.
23. Getaneh Bogale (Ato)
Lecturer
University College of Addis Ababa
Haile Sellassie I University.
24. Getahun Zewde (Ato)
General Secretary
Ethiopian Orthodox Church.
25. Mikre Sellassie G. Ammanuel (Ato)
Lecturer
Theological College of Addis Ababa
H. S. I. University
26. Mengistu Lemma (Ato)
Chief of the Political Research Department
Ministry of Foreign Affairs.
27. Moges Wolde Tsadik (Ato)
Secretary
Theological College of Addis Ababa.
28. Tsegaye Habte (Ato)
General Secretary of the Haimanote Abew
Ethiopian College Students Christian Association.
29. Woldemariam Hailu (Ato)
Driver in the Head Office
Ethiopian Orthodox Church.
30. Yenealem Tiruneh (Ato)
Student of Theological College of Addis Ababa and,
Secretary of the Ethiopian Sunday School association.
31. Yirga Wolde Gebriel (Ato)
Mimiographer
Theological College of Addis Ababa.

III. *Reception Committee*

32. H.E. Balamberas Mahteme Selassie W. Meskel
Minister
Ministry of Public Works and Communications
Chairman of the Committee.

33. Abebe Kebede (Ato)
General Manager
Haile Selassie I Fund.
34. Beyene Ali (Megabe Kahnat)
Head of the Dept. of the Clerical Administration
Ethiopian Orthodox Church.
35. Gezahegne G. Mariam (Bejeronde)
Treasurer General
Ministry of Finance.
36. Lissanu Habte Wolde (Ato)
General Manager
Ethiopian Orthodox Church.
37. Sahle Michael W. Selassie (Ato)
Managing Director of Diocese of Showa.
38. Workineh W. Ammanuel (H.E. Fitawrari)
Vice Minister
Ministry of the Imperial Palace.

*THEIR BEATITUDES THE ARCHBISHOPS AND OTHERS
WHO ACCOMPANIED THEIR HOLINESS THE
PATRIARCHS IN THE CAPITAL*

39. H. B. Abune Jacob
Archbishop of Wallega.
40. H. B. Abune Petros
Archbishop of Gonder.
41. H. B. Abune Yoseph
Bishop of Assosa and Metekel.
42. H. B. Abune Kyrillos
A/Bishop of Illubabor.
43. The Very Reverend Aba Gebre Yesous Meshesha
Head of the Ethiopian Church Mission in West
Indies, British Guiana and New York.
44. The Very Rev. Aba Mikre Mariam Seife - Selassie
Chief of the Clerical training Course.
45. The Very Rev. Aba, Haile Selassie Redda
Head of the Patriarchal Church of Saint Mary
Addis Ababa.
46. Dr. Amsalu Aklilu
A/Professor
University College of Addis Ababa
Haile Sellassie I University.

