

The Freising, Ariccia and Balamand Statements: An Analysis

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Підсумок

Архимандрит Сергій (Келегер) науковець Дослідчого Центру Кестон в Англії аналізує три найновіші заяви (1990–1993) Міжнародної Комісії Діялогу Римо-Католицької та Православної Церков. Заяви безпосередньо торкають питання існування греко-католицьких Церков. Автор навіглює як то греко-католиків звичайно до тепер трактовано як предмет, а не підметом в цьому Діялозі, та подає перебіг нераз сензаційних подій, зв'язаних з відродженням греко-католицьких Церков в Східній Європі від 1989 і старанням деяких членів Діялогу цілком відмежити греко-католиків від цих дискусій. Автор аналізує різні—звичайно хибні—дефініції «Уніятизму», який є темою цих заяв, та остаточно твердить, що саме слово «Уніят» сьогодні набрало згйдливого забарвлення в устах противників греко-католицьких Церков, і тому треба цього слова уникати. Міжнародний Діялог підкреслює, що Римо-Католицька і Православна Церкви, це по-сестри, які не сміють «перетягати» вірних з одної Церкви в другу. Саме тому, ті, які пропонують греко-католикам зривати з Римом, щоб «розв'язати проблему Уніятизму» мислять нелогічно—бо ж який змісл зривати з одною сестрою, щоб єднатися з другою? Натомість треба стреміти до загального з'єднання католиків і православних, бо ж це розв'яже цю «проблему». Важливіші частини цих Заяв—це їх наголос на поняття Церкви як причасної спільноти (по-грец.—«койнонія») а не моноліту, їх відкинення будь-якого прозелітизму, та їх підкреслення що майбутнє з'єднання, за словами Папи Івана Павла II, мало б бути «не якимсь злиттям чи абсорбцією [одної Церкви другою] але стрічою в істині і любові» (Енцикліка *Slavorum Apostoli*, пар. 27). Остання Заява—з Баламанду (Ливан) найбільш поступовою, бо твердить що від тепер греко-

католиків як Церкви треба вповні включити і в міжнародний богословський діалог і в локальний.



Background of Contention

The existence of Greek-Catholic Churches,¹ retaining Byzantine Christian liturgical forms and other distinct characteristics of Eastern Orthodoxy but abiding in full communion with the Roman Catholic Church, has often been considered a point of particular difficulty between Rome and Eastern Orthodoxy. In the twentieth century, secular developments sometimes complicated matters.

In Greece, the political events of the Greek-Turkish war caused the sudden arrival in Athens of a small but active Greek-Catholic community led by Bishop George of Gratianopolis. The Church of Greece still considers the presence of this Greek-Catholic Exarchate (consisting of two parishes serving less than three thousand faithful) as a grave affront; several times the Church of Greece has demanded that Rome should dissolve the Exarchate. The Church of Greece has obtained civil legislation forbidding the Greek-Catholic clergy to dress as such in public, and imposing other disabilities. Each time a ruling bishop of this Exarchate dies the argument flares up again, with demands that no new bishop should be appointed.²

After World War II the victorious Communists dissolved the local Greek-Catholic Churches in the Soviet Union, Romania, and Czechoslovakia by force and violence, and aggregated much of their property to the local Eastern Orthodox Churches. The remaining Greek-Catholic property was taken over by the state for secular use. In Poland, the victorious Communists also dissolved the local Greek-Catholic Church by force and violence, but aggregated most of the Greek-Catholic properties to the Polish Roman

¹ In accordance with the wishes of the author, the editors of *Logos* have agreed to suspend use of the term "Greco-Catholic" in this article.

² For the controversy at the time of the appointment of the present bishop, cf. Emmanuel Lanne, "Eglises unies ou Eglises soeurs," *Irenikon* 48 (1975): 322-42. A poor English translation of this article titled "United Churches or Sister Churches" appears in *One in Christ* 12 (1976): 106-23.

Catholic Church.³ All this happened between 1946 and 1950. The Holy See protested strenuously at first, and certainly never gave any formal recognition to the disappearance of the Greek–Catholic Churches in these four countries, but during and after the Second Vatican Council, the Roman Catholic Church established more–or–less friendly relations with the Orthodox Patriarchate of Moscow, the Romanian Orthodox Church, and to a lesser extent with the Orthodox Church of Poland and the Orthodox Church of Czechoslovakia.

Many observers believed that the Vatican was tacitly acquiescing in the “transfer” of the Greek–Catholic faithful of Ukraine and Romania in particular to the respective Orthodox Churches. Not a few Ukrainian Greek–Catholics in the emigration also believed this; there were some strenuous protests sent to the Vatican, particularly at the time of the election and enthronement of Patriarch Pimen of Moscow, when Cardinal Willebrands (who was present) made no protest at the public proclamation that the Union of Brest and the Union of Uzhhorod had been annulled.

Ukrainian Greek–Catholics tended to regard the Orthodox–Catholic dialogue with cynicism and misgivings. For about twenty–five years, the Moscow Patriarchate appeared to be Rome’s most important ecumenical partner in the Orthodox world, and Ukrainians had scant reason to trust Moscow. So there was an unfortunate convergence: the Orthodox participants in the dialogue were unwilling to welcome Greek–Catholic representatives, and the Ukrainian Greek–Catholics did not care to be involved. On both sides, there was also a tendency not to take the dialogue seriously, on the assumption that it would never accomplish anything important.

Ecumenical Background

When the formal Theological Dialogue began (it was announced in December 1979 and held its first meeting in May 1980 at Patmos and Rhodes), Ukrainian Greek–Catholics generally ignored it.⁴ Ukrainian Greek–Catholics and Ukrainian Orthodox paid virtually no attention to the three

³ Oleh Iwanusiw, *Church in Ruins* (St. Catherines, ON: Saint Sophia Religious Association, 1988).

⁴ Archbishop Myroslav Marusyn of the Oriental Congregation was among the Catholic representatives on the Joint International Commission for the Theological Dialogue. However, he did not *represent* the Ukrainian Greek–Catholic Church, he was not a member of the Ukrainian Greek–Catholic Synod of Bishops, and he has never offered any particular report to the Ukrainian Greek–Catholic Church on the Theological Dialogue.

theological statements of the Joint Commission for Theological Dialogue between the Roman Catholic Church and the Orthodox Church⁵ (the statements have never appeared in Ukrainian translation).

The Vatican made no effort to involve the Greek-Catholics beyond appointing a few individuals to the Commission. The three theological statements have never been communicated in any formal way to the Greek-Catholic synods, or to the Greek-Catholic bishops individually. Those bishops who are aware of these statements gained their knowledge by reading them in the religious news media.

Nevertheless, the Joint Commission for Theological Dialogue was making solid progress toward the reconciliation of the Sister Churches.⁶ The theological statements were developed with much effort; both the statements themselves and the process by which they were elaborated point the way forward. In the course of the decade of common effort, the members of the Joint Commission came to know one another and to achieve a measure of trust.

Changes in Eastern Europe

Then, with the epochal changes in Eastern Europe and the unexpected revival of the Greek-Catholic Churches in Ukraine and Romania, Greek-Catholicism was no longer a phenomenon existing mostly in the emigration, where assimilation could be expected to lead to its quiet extinction; the Greek-Catholic Churches in Ukraine and in Romania each number several million faithful. By their very existence, and their survival of the persecution, these Churches presented the Dialogue with several problems: *first*, even without saying so, they reproached the respective Orthodox Churches with complicity in the Communist persecution of the Greek-Catholics; *second*, they seemed to demonstrate the vitality of the Greek-Catholic idea; *third*, for obvious reasons these Churches tend to be suspicious of "official" ecumenism; and

⁵ Complete English translations of the three agreed statements appear in Paul McPartlan, ed. *One in 2000? Towards Catholic-Orthodox Unity: Agreed Statements and Parish Papers* (Middlegreen, Slough: St. Paul's, 1993).

⁶ E. J. Stormon, SJ, ed. *Towards the Healing of Schism. The Sees of Rome and Constantinople. Public Statements and Correspondence between the Holy See and the Ecumenical Patriarchate 1958-1984* [an English translation and supplement of the *Tomos Agapis*] (New York: Paulist Press, 1987) is an essential source-book on the dialogue. For the development of the idea of "Sister Churches," see Andriy Chirovsky's paper on this topic from the Kievan Church Study Group October 1992 consultation, included in the present issue of *Logos*.