

COMMON DECLARATION
OF POPE PAUL VI AND
OF THE POPE OF ALEXANDRIA SHENOUDA III

Tower of St. John in the Vatican gardens

10 May 1973.

Paul VI, Bishop of Rome and Pope of the Catholic Church, and Shenouda III, Pope of Alexandria and Patriarch of the See of St. Mark, give thanks in the Holy Spirit to God that, after the great event of the return of relics of St. Mark to Egypt, relations have further developed between the Churches of Rome and Alexandria so that they have now been able to meet personally together. At the end of their meetings and conversations they wish to state together the following:

We have met in the desire to deepen the relations between our Churches and to find concrete ways to overcome the obstacles in the way of our real cooperation in the service of our Lord Jesus Christ who has given us the ministry of reconciliation, to reconcile the world to Himself (2 Cor 5:18-20).

In accordance with our apostolic traditions transmitted to our Churches and preserved therein, and in conformity with the early three ecumenical councils, we confess one faith in the One Triune God, the divinity of the Only Begotten Son of God, the Second Person of the Holy Trinity, the Word of God, the effulgence of His glory and the express image of His substance, who for us was incarnate, assuming for Himself a real body with a rational soul, and who shared with us our humanity but without sin. We confess that our Lord and God and Savior and King of us all Jesus Christ, is perfect God with respect to His divinity, perfect man with respect to His humanity. In Him His divinity is united with His humanity in a real, perfect union without mingling, without commixtion, without confusion, without alteration, without division, without separation. His divinity did not separate from His humanity for an instant, not for the twinkling of an eye. He who is God eternal and invisible became visible in the flesh, and took upon Himself the form of a servant. In Him are preserved all the properties of the divinity and all the properties of the humanity, together in a real, perfect, indivisible and inseparable union.

The divine life is given to us and is nourished in us through the seven sacraments of Christ in His Church: Baptism, Chrism (Confirmation), Holy Eucharist, Penance, Anointing of the Sick, Matrimony and Holy Orders.

We venerate the Virgin Mary, Mother of the True Light, and we confess that she is ever Virgin, the God-bearer. She intercedes for us, and, as the Theotokos, excels in her dignity all angelic hosts.

We have, to a large degree, the same understanding of the Church, founded upon the Apostles, and of the important role of ecumenical and local councils. Our spirituality is well and profoundly expressed in our rituals and in the Liturgy of the Mass which comprises the center of our public prayer and the culmination of our incorporation into Christ in His Church. We keep the fasts and feasts of our faith. We venerate the relics of the saints and ask the intercession of the angels and of the saints, the living and the departed. These compose a cloud of witnesses in the Church. They

and we look in hope for the Second Coming of our Lord when His glory will be revealed to judge the living and the dead.

We humbly recognize that our Churches are not able to give more perfect witness to this new life in Christ because of existing divisions which have behind them centuries of difficult history. In fact, since the year 451 A.D., theological differences, nourished and widened by non- theological factors, have sprung up. These differences cannot be ignored. In spite of them, however, we are rediscovering ourselves as Churches with a common inheritance and are reaching out with determination and confidence in the Lord to achieve the fullness and perfection of that unity which is His gift.

As an aid to accomplishing this task, we are setting up a joint commission representing our Churches, whose function will be to guide common study in the fields of Church tradition, patristics, liturgy, theology, history and practical problems, so that by cooperation in common we may seek to resolve, in a spirit of mutual respect, the differences existing between our Churches and be able to proclaim together the Gospel in ways which correspond to the authentic message of the Lord and to the needs and hopes of today's world. At the same time we express our gratitude and encouragement to other groups of Catholic and Orthodox scholars and pastors who devote their efforts to common activity in these and related fields.

With sincerity and urgency we recall that true charity, rooted in total fidelity to the one Lord Jesus Christ and in mutual respect for each one's traditions, is an essential element of this search for perfect communion.

In the name of this charity, we reject all forms of proselytism, in the sense of acts by which persons seek to disturb each other's communities by recruiting new members from each other through methods, or because of attitudes of mind, which are opposed to the exigencies of Christian love or to what should characterize the relationships between Churches. Let it cease, where it may exist. Catholics and Orthodox should strive to deepen charity and cultivate mutual consultation, reflection and cooperation in the social and intellectual fields and should humble themselves before God, supplicating Him who, as He has begun this work in us, will bring it to fruition.

As we rejoice in the Lord who has granted us the blessings of this meeting, our thoughts reach out to the thousands of suffering and homeless Palestinian people. We deplore any misuse of religious arguments for political purposes in this area. We earnestly desire and look for a just solution for the Middle East crisis so that true peace with justice should prevail, especially in that land which was hallowed by the preaching, death and resurrection of our Lord and Saviour Jesus Christ, and by the life of the Blessed Virgin Mary, whom we venerate together as the Theotokos. May God, the giver of all good gifts, hear our prayers, and bless our endeavours.