

EASTERN CHURCHES

# News Letter

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*No responsibility can be accepted either by the General Committee or by the Editor  
for the views expressed by contributors*

#### EDITORIAL

A word that has been much used in recent years when talking of the ecumenical scene is 'ferment'. Etymologically it contains the ideas of excitement, of movement, and of heat; and so it is a natural term to apply to the great phenomenon of our time.

In these pages, once again, it is hoped that you may gain some impression of various movements of contemporary Church history insofar as they concern us Orthodox and Anglicans in this Association: some of these movements have engendered no little heat, and some no little disturbance. Not ours to judge: but it *is* ours to love, both in faith and in works. This is the true bond of peace and unity; and it is noteworthy that in so much of what is cited or referred to in these pages, rising clear above all ferment, is the universal awareness of the divine command - "love one another" . . . "as I have loved you".

Finally, for safety any boiling pot needs a firm support. We are happy to include, and most grateful to two distinguished Orthodox writers for contributing, two short articles describing aspects of our "firm foundation" in Christian faith and worship. Through the Crucified and Risen Christ, by and with the Communion of the Saints, may the Divine Assistance remain always with us, in time and for eternity.

#### ECUMENISM AT WINCHESTER CATHEDRAL

The great nave of Winchester Cathedral was well filled at 11 o'clock on Saturday, 18th February, for a notable ecumenical occasion. The Metropolitan Anthony Bloom of Surozh, Exarch of the Patriarch of Moscow in Western Europe, sang the Divine Liturgy in the presence of Metropolitan Nikodim of Leningrad, chairman of the External Relations Department of the Moscow Patriarchate, and of Bishop Vladimir, representative of the Russian Orthodox Church with the World Council of Churches: both the latter were in England for the meeting of the W.C.C.'s Central Committee at Windsor.

Metropolitan Anthony was assisted by Archimandrite Kyril Taylor, the Russian Orthodox chaplain at Oxford University, and by Archpriest Sergei Hackel, of the University of Sussex: Nicholas Behr was the Deacon at the Liturgy, and an augmented choir from the Russian Patriarchal Cathedral in London provided the music - singing most beautifully, unaccompanied, in Slavonic. The Bishop of Winchester, and the Dean and Chapter, were present robed.

The large congregation was helped by a brief introduction at the beginning; and Metropolitan Anthony gave a short address at the end, in which he showed how the emphasis of the whole Liturgy was on the action of God, not on anything that we could do. A striking feature of the Liturgy is the interplay between Priest, Deacon and people (represented particularly by the Choir) - the constant

exchange from one to the other emphasising the offering of the whole People of God.

The two Archbishops were received ceremonially by the Dean and Chapter at Evensong on the Friday evening.

NIGEL CORNWALL, *Bishop.*

### THE FEAST OF EASTER IN THE ORTHODOX CHURCH

It is commonly said that while for the Christian West the Christmas period is the chief point in the ecclesiastical year, for the Christian East the Feast of Easter comes central in the Church's year. This general point of view is ascertainable from the truth taking a broad view, but by and large it cannot be maintained if you will only look at the thing from the point of view of Christian truth. For the practice of religion, looked at theologically or psychologically, is the living and real custom of a religious community. If you want to get hold of the full meaning of the thing, you have to take the trouble to learn the circumstances in which the Christmas or Easter days take place. On this question hinges the entire Christian year. Now we are going to busy ourselves with setting the frame in which to sketch the Easter-feast of the Orthodox Church.

For Orthodox Christendom the week spells the Church's year in the smallest dimension. For the week holds all the chief moment of the ecclesiastical and communal life. The naming of the days makes clear the predominance of the Sunday.

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|-------------------------|--------------------------------|
| 1. KYRIAKE (Lord's Day) | 5. PEMPTE (Fifth Day)          |
| 2. DEYTERA (Second Day) | 6. PARASKEYE (Preparation Day) |
| 3. TRITE (Third Day)    | 7. SABBATON (Sabbath)          |
| 4. TETARTE (Fourth Day) |                                |

Each of the days of the week is a person, that is to say a chief event of the Church's devotion: Sunday: the Resurrection of the Lord; Monday: the spiritual beings, i.e. the angels; Tuesday: John the Baptist; Wednesday: the Crucifixion or the betrayal of Christ; Thursday: the Twelve Apostles; Friday: the Crucifixion of Christ; Saturday: the preaching to the departed in Hell, and the Saints of the Church.

The week as it is lived repeats the experience through the whole year so that the Orthodox Christian is constantly reminded of his salvation and his unity with the holiest things. The Resurrection is the central and high point of the week as well as of the year. This circumstance contains the dogmatic thought that the Resurrection is the central and high point of the salvation act. Thus the Orthodox Christian is constantly faced with the Resurrection. For the Resurrection of Christ shows from the circumstance that our resurrection will take place one day – that day of days.

The Resurrection is tied up with the sufferings of Christ, because He offered Himself for mankind on Golgotha, in order to bring

about the Resurrection. The things which happened before the Passion, and the Passion itself, are bound up with the Resurrection and form a unity. This unity is proclaimed in one week, in the great Holy Week – the week of the Passion. The Easter Sunday stands at the end and is the highest point of this week, but it is also the beginning of a new period, which ends on the Thursday of Ascension Day, and until Whitsun. So it comes about that Easter Sunday sets a beginning to the whole liturgical Christian year. As a preparation for the Great Week there are the six week long fasting time.

After these preliminaries we will now go into the details so as to make clear how the Easter Festival is celebrated in the Orthodox Church. Next we would like to say something about the arrangements of the services on that day in general. The day begins with the night, that is to say the evening before. The opportunities for prayer within the 24 hours are: (1) Vespers (Hesperinos) and Compline (Apodeipnon), (2) Lauds (Mesonyktikon), (3) Matins (Orthros), (4) the four hours of the day: (a) Prime 7 a.m. (b) Terce 9 a.m. (c) Sext 12 noon, (d) None 3 p.m. The Eucharist finds its place between Terce and Sext (Trthekte Hora) or after Vespers.

These arrangements of the times in modern days are only possible in monasteries, whereas in parishes there are only two times in which there is opportunity for services, viz. the evening and the morning. On this account it is regrettably necessary to shorten the hours of prayer, as otherwise the above described services would become a burden. In Holy Week such a feeling that they are a burden is seldom felt. On this account a visit in those days is very often possible, so people have the chance to get to know the services, and also to take part in them, which the Orthodox Church people are able to do, with the aid of prayer books containing only the the services for Holy Week.

The Great Week has two festivals before it: The Lazarus Saturday and the Palm Sunday. The raising of Lazarus is seen as a description of the resurrection of all men, as the festal hymn of the day expressly says: "To confirm the resurrection of all mankind hast Thou, Christ under God, before thy Passion, awakened Lazarus." The Palm Sunday is also tied up with the Passion and Resurrection of Christ. (John 12. 12ff).

The 'Persons,' i.e. what came to pass, in each of the several days of the Holy Week are as follows:

1. Monday: Joseph (son of Jacob) and the cursed and withered figtree. (Matt. 21. 18ff; compare Mark 11. 13ff).
2. Tuesday: The Parable of the ten Virgins (Matt. 25. 1ff).
3. Wednesday: The woman who poured the ointment at Bethany. (Matt. 26. 6ff compare Mark 14. 3ff and John 12. 1ff).
4. Thursday: The washing of the feet (John 13. 2ff). The Last Supper. (Matt. 26. 26ff compare Mark 14. 22ff. and Luke 22.

39ff): The betrayal by Judas and the arrest of Jesus. (Matt. 26 47ff. compare Mark 14. 43 ff. and Luke 22. 47ff and John 18. 1ff).

5. Friday: The Passion of Christ: (1) The spitting. (2) the blows. (3) the box over the ear. (4) the insults. (5) the laughter. (6) the scoffing. (the red robe, the reed). (7) the sponge. (8) the vinegar. (9) the nails. (10) the spear, and of course the crucifixion and death of Jesus, which He willingly suffered for us. (11) the recognition of the grateful malefactor with whom Jesus was hanged.
6. Saturday: (1) the burial of Jesus and (2) his journey to the saints in "Hell," whereby our fellow men were given their lives again.
7. Sunday: The lifegiving Resurrection of our Lord and God and Sanctifier Jesus Christ.

For the visitor to the Greek-Orthodox service in Holy Week this much more has to be said, that the different services have suffered a disarrangement of the times, and do not keep to the times of day for which they were originally intended.

1. Palm Sunday evening: the vespers of Monday and the mattins of Monday.
2. Monday morning (1) the four hours (2) the vespers of Tuesday (3) the mass of the Presanctified. Monday evening, Compline and the Mattins of Tuesday.
3. Tuesday morning: (1) The four hours (2) Vespers of Wednesday (3) The Mass of the Presanctified. Tuesday evening, Compline and Mattins of Wednesday.
4. Wednesday morning: The four hours; Vespers of Thursday; The Mass of the Presanctified. Wednesday, in early afternoon: Short Compline and the Sacrament of the Oils. Wednesday evening: Mattins of Thursday.
5. Thursday morning: (1) Vespers of Friday and the Liturgy of St. Basil the Great. Thursday evening: Mattins of Friday.
6. Friday morning (1) The Four Great Hours; (2) The great Vespers of Saturday. Friday evening: Mattins of Saturday (with the Lament: "Epitaphos Threnos").
7. Saturday morning: Great Vespers of Sunday and the Liturgy of St. Basil the Great. Saturday evening: (1) 11 p.m. Lauds. (2) Midnight: Mattins of Sunday (Resurrection service): (3) The Liturgy of John Chrysostom.
8. Sunday 11 a.m. (in the towns) or in early afternoon: Great Vespers of Monday. Agape (Service of love). At this Vesper the Gospel (John 20. 19 - 25) in several languages is read section by section.

*Professor Dr. Basil Exarchos.*

#### THE THEOTOKOS IN ORTHODOX SPIRITUALITY

Whenever a visitor enters an Orthodox Church the first thing that strikes him is the large iconostasis (icon-screen) which divides the Sanctuary from the Nave, and the icons which hang on it and on the walls of the church most of them having oil-lamps burning before them. A Church may have any number and kind of icon but it is obliged to have on the right-hand side of the Holy Doors (leading into the Altar) an icon of the Lord Christ and on the left that of his Holy Mother. This obligation brings home to the worshipper the incarnational character of the Christian Religion. Christ is the Son of God and God the Son who for our sakes became man through taking flesh in the Womb of Mary, God's chosen instrument, who, because of the role played in the drama of the Incarnation is rightly called by the third Oecumenical Council (held at Ephesus in 431) Theotokos i.e. she who bore God.

The Longer Catechism of the Russian Patriarchate of the Orthodox Church has several answers to questions concerning the Holy Virgin, and before going on to the place of the Theotokos in Orthodox Spirituality it would be as well to clear the ground of theological misconceptions.

*Question:* Can you show the origin of the title Mother of God in Holy Scripture?

*Answer:* It is taken from the following words of the Prophet Isaiah: Behold a Virgin shall conceive and bear a son, and they shall call his Name Emmanuel, which being interpreted is, God with us.

*Question:* In what sense is the most Holy Virgin called Mother of God?

*Answer:* Although Jesus Christ was born of her not after God-head which is eternal but after the manhood, still she is called rightly the Mother of God, because he that was born of her was both in the conception itself and in the birth from her as he ever is, Very God.

The Catechism then goes on to enquire as to how the Orthodox Christian should think of the most Holy Virgin Mary and gives the following reply:

"As Mother of the Lord she excels in grace and nearness to God and also in dignity, every created being; and therefore the Orthodox Church honours her far above the cherubim and seraphim."

Much more could be said about the theological position of the Holy Theotokos but as our subject is that of Spirituality let us see what honours are accorded her in the services of the Church.

To begin with there are six feasts of the Holy Virgin celebrated each year. They are in chronological order (for the Orthodox ecclesiastical year begins on September 1st).

Sept.	8th	Nativity of the Theotokos.
Oct.	2nd	Protecting veil of the Theotokos.
Nov.	21st	Presentation of the Theotokos in the Temple.
Dec.	26th	Commemoration of the Mother of God.

March 25th Annunciation of the Mother of God.  
August 15th Falling asleep of the Theotokos.

Of these Feasts, four are reckoned among the Twelve Great Feasts i.e. the Feasts of Christ and his Mother, which it is our Christian duty to celebrate with great devotion, and these four are the Nativity, the Presentation, the Annunciation and the Dormition.

When we come to examine the liturgical services of the Orthodox Church, which like those in Western Christendom comprise the Divine Liturgy (Mass), Matins, Lauds, Prime, Terce, Sext, None, Vespers and Compline, we find that there is mention of the Holy Theotokos in each service, and that her hymn the Magnificat is sung daily at Matins, each verse being separated by the singing of the following ascription of praise: "More honourable than the Cherubim and beyond compare more glorious than the Seraphim, thou who without defilement bearest God the Word, true Mother of God we magnify thee."

Corresponding to the Western Collect and Memorial are the Eastern Troparion and Kondakion. To these is always joined a poem or prayer of praise called the Theotokion which varies with the day or season and is always addressed to or is about the Mother of God. Here for instance is the Theotokion for Prime: "What shall we call thee, O thou who art full of Grace? Heaven, for from thee shone forth the Sun of Righteousness: Paradise, for thou hast budded forth the Flower of Immortality: Virgin, for thou hast remained undefiled: pure Mother, for thou hast held in thy holy embrace, thy Son, who is God of all. Beseech thou him that he will save our souls."

And here is the Orthodox equivalent to the western Hail Mary and is the Theotokion used at Vespers on Saturday evening:

"Hail, O Virgin Mother of God, Mary full of grace, the Lord is with thee, Blessed art thou among women, and blessed is the fruit of thy womb. For thou hast borne the Saviour of our souls."

No Orthodox service therefore is complete without a commemoration of the Mother of Christ, and if we ask the reason for this we find that the Orthodox answer is that the remembrance of Mary, a creature like ourselves yet who so lived by the Grace of her Son as to achieve the pinnacle of sanctity, encourages us to go on in the service of the Lord whom she bore in her virginal womb.

If the references to Mary are examined in the light of Orthodox teaching and in the setting of its whole prayer-life it will be seen that here there is no false, erroneous, Mariolatry from which Protestants rightly shrink, but rather the desire to make real that article of the Creed common to all Christians, "I believe . . . in the communion of Saints." Communion can mean sharing. So we are invited to share in the prayers of the Holy Theotokos, so that following her example, we may lose ourselves in the service of her Son, and losing our life thus find it, as she did in Him. *Higoumen Barnabas*

## THE RUSSIAN CHURCH AND THE BELGRADE CONFERENCE

The Holy Synod of the Russian Orthodox Church at its meeting on 16th August, 1966, instructed the delegates of the Moscow Patriarchate – the Most Revd. Archbishop Basil of Brussels and Belgium, the Right Revd. Bishop Philaret of Dmitrovsk, Rector of the Moscow Theological Academy, and Professor Archpriest Liveri Voronov – to put forward the following propositions at the session of the Inter-Orthodox Theological Commission on Dialogue with the Anglican Church and with the Old Catholic Church in Belgrade, from 1st to 15th September, 1966.

In accordance with the decision taken at the Third Panorthodox Conference in Rhodes in November, 1964, dialogue between Orthodoxy and Anglicanism and Old Catholicism must be preceded by careful preparation on the Orthodox side, consisting of the following three stages: (1) a working out by theologians of all the Autocephalous Orthodox Churches of a plan for a united Panorthodox view on the problem of what conditions are essential to bring about a rapprochement between Orthodoxy and Anglicanism and Old Catholicism with a view to unity in faith and full communion; (2) a review of the proposed plan at a Panorthodox Council and a working out by the latter of the text of a Panorthodox decision, which would serve in the future as a basis for the agreed activities of all the Orthodox theologians taking part in the Pan-Orthodox/Pan-Anglican Theological Conferences; and (3) approval of the text of this common Orthodox decision by the governing bodies of all the Autocephalous Orthodox Churches.

The task for the immediate future is planned activity to bring about the first stage of preparation for the coming dialogues. It is very probable that it will prove necessary to hold several sessions of the Inter-Orthodox Theological Commission on these Dialogues, so as to establish a unified view of Pan-Orthodox opinion, as referred to in (1) above. In the intervals between sessions work must be done by the theologians of our Holy Church under the direction of the Commission of the Holy Synod for Christian Unity, with participation by representatives of our Church and of the inter-Orthodox Theological Commission for Dialogue. This group is to present, before every successive session of the Inter-Orthodox Theological Commission, the results of the preceding theological work to the President of the Holy Synod's Commission for Christian Unity, who will inform the Holy Synod accordingly.

It is to be expected that the Inter-Orthodox Theological Commission's first session will not only hold an initial discussion of a preparatory nature but also prepare the first draft of an official list of the problems requiring solution, account being taken of the present conditions of Anglicanism and Old Catholicism; and thus

they will indicate a programme of further work for the theologians of the Autocephalous Orthodox Churches.

It will be Archbishop Basil's task officially to inform those taking part in the session that, until all the Autocephalous Orthodox Churches take a common stand with regard to the reality of the Anglican Priesthood, this question should not be a subject for the Dialogue; but that mutual discussions between Anglicans and representatives of the local Orthodox Churches are essential, without expression of opinion as to Anglican Orders – such being the official view of the Moscow Patriarchate.

For rapid progress in the preparations for dialogue, right organisation plays an essential role. The direction of the theologians' work, both at the sessions of the Inter-Orthodox Commission and during the intervals between sessions, must be based on the principle of catholicity ('sobornost'), with no attempt by any one Autocephalous Church to concentrate leadership in its own hands or to take upon itself the right of precedence over other Churches. It will be the task of Archbishop Basil and of Bishop Philaret to support this view on the Commissions with all firmness and decision.

It must be added that the leaders of the groups from all the Autocephalous Orthodox Churches should preside in turn at the sessions, or that a chairman should be elected.

In order to direct the work of the Inter-Orthodox Theological Commission in the periods between sessions it will be necessary to set up a secretariat: the members of this secretariat should be representative of the Autocephalous Churches. It would be preferable to elect representatives of the various Churches on an ethnographical-linguistic basis: for example, two representatives speaking Greek, two speaking Slavonic languages, one Arabic and one Rumanian. In the Secretariat itself, responsibility for its work should rest with a Secretary of the Commission, chosen from among the representatives of the Autocephalous Orthodox Churches. This Secretary should undertake the necessary correspondence with the leading theologians of the Autocephalous Churches and inform them of the progress of the work or of fresh problems that might arise. The other members of the Secretariat should assist the Secretary, paying attention to the choice of place and time of subsequent sessions of the Inter-Orthodox Commission, and seeking opportunities for the translation of essential documents and theological material into the official languages (Greek, Arabic, Russian), with the object of distributing translations (and, if necessary, copies of the originals) to the theological groups of the various Churches, in a planned order or according to circumstances, etc.

On the termination of the first session of the Inter-Orthodox Theological Commission, it will be the task of Archbishop Basil and of Bishop Philaret to present to the President of the Department for Internal Church Relations an account of the results and decisions

of the session, with the recommendations and opinions for the further work by Russian Orthodox theologians in the interval between the Commission's first and second sessions.

As regards the immediate work of the Commission, the members of the Russian Orthodox Church should keep in mind that, before proceeding to any serious discussion as to the union of the Anglican Church and the Old Catholic Church with the Orthodox Church, a catalogue of questions must first be compiled and that such a catalogue should include matters on which agreement has been reached already, questions that might require concessions to be made during the dialogue, and important questions that require serious discussion.

In the work of the coming Conference the members of the Commission are to hold a strictly Orthodox position, but in a spirit of brotherly love and ecumenism.

(Translated by Richard F. Avery from *Journal of Moscow Patriarchate*, 12/1966).

#### NEWS AND CAUSERIE

##### ECUMENICAL PATRIARCHATE

The Most Revd. Metropolitan Meliton of Helioupolis and Theira has been elected unanimously by the Holy Synod of the Great Church to be the new Metropolitan of Chalcedon, in the room of the late Metropolitan Thomas. To this high office there comes, therefore, both a respected scholar and also a well-loved friend of the Anglican Church, who led the official delegation to Lambeth in 1965 which conveyed the Ecumenical Patriarch's announcement that the Pan-Orthodox Conference had agreed to resume the theological dialogue between Orthodoxy and Anglicanism. Archbishop Meliton was himself the chairman of the Second and Third Pan-Orthodox Conferences in Rhodes; and he has been tireless in his ecumenical work.

The new Metropolitan was enthroned in his Cathedral of the Holy Trinity, Chalcedon, on Sunday 30th October 1966, in the presence of His All-Holiness and of all the Metropolitans and Bishops of the Patriarchate. Preaching on the text "Brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand" (1 Cor. xv 1), the new Metropolitan reminded his hearers that the Christ was crucified and rose from the dead for all, the One for the many, and that ever since Pentecost the Church had continued the same mission and travelled the same road, that of her Founder: his programme in this diocese would be to continue the same divine ministry, to the glory of God.

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The new Principal of the Halki Theological School is the Right Revd. Bishop Andreas of Klaudiopolis: he takes over that important post at a time of great difficulty, since the State has prevented

the enrolment of the usual quota of students from overseas. In these circumstances it is not surprising that a Roman Catholic newsagency, NKA, should circulate a report that the Ecumenical Patriarchate was considering the establishment of a new Orthodox Theological School on the island of Crete, which is Greek but part of the ecclesiastical jurisdiction of the Patriarch of Constantinople.

#### ALEXANDRIA

We have nothing further to report, at the time of going to press, about the imminent election of a new Patriarch for this second see of Orthodoxy. Apart from unconfirmed rumours, our last official information was that on 3rd December, 1966, it was decided to postpone until after the New Year the preparations for the election which had been due to be started during that month.

#### RUSSIA

After the completion of the inter-Orthodox Theological Commission's meeting in Belgrade last September, to prepare for the dialogue with the Anglican Church and with the Old Catholic Church, the Patriarch Alexei of Moscow wrote to the Ecumenical Patriarch. "With great feeling I express to you our joy at the rapid completion of the work of the Panorthodox Theological Commission on problems connected with the dialogue with the Anglican Church and with the Old Catholic Church . . . These meetings, as was naturally to be expected, constituted a modest but, of course, important first step on the road to dialogue. The participants acted with love towards the brethren of the Churches closest to the Orthodox Church and with love of the truth, which caused them to pay serious attention to the real difficulties connected with the dogmatic, ecclesiastical and other particularities of the non-Orthodox Churches with which dialogue is to be initiated . . ." His Beatitude went on to refer to certain procedural and personal points of order, and concluded: ". . . Considering all these negative elements, which if they were to develop further could only do harm to inter-Orthodox co-operation, I express the hope that Your Holiness and the heads of all the other Holy Orthodox Churches will take the necessary local measures to direct the further work of the Inter-Orthodox Theological Commission for the preparation for dialogue into a course of normal, peaceful and systematic theological activity, not hampered either by far-fetched formalities of procedure and one-sided leadership or by irrelevant considerations that might interrupt the natural course of this serious and basic preparation for dialogue. With fraternal love, etc, etc. . ." The letter is dated 9th October, 1966, and has been published in the *Journal of the Moscow Patriarchate*, No. 12 of 1966.

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Metropolitan Anthony of Surozh has written a letter to the World Council of Churches, requesting them to speak out against

the new wave of persecution of the Church in the Soviet Union. In it he refers to a letter which has been smuggled out of Russia and signed by twelve "believers" in the diocese of Kirov, where it is alleged that of the 75 churches open in 1959 there remain only 33 in use for public worship. As Nikita Struve shows in his book on present-day Russian Christianity, reviewed elsewhere in this quarterly, a wide variety of statutory regulations are used as pretexts for closing churches, hindering the clergy and harrying the faithful.

#### GREECE

The hopes expressed in these columns in our last issue, after the 'compromise' solution of the crisis in the relations between Church and State in Greece, unfortunately have not yet been realised. The Law 4589 of 1966, which recognised the hitherto disputed elections to the fifteen vacant dioceses, also contained provisions which are being contested bitterly by many Bishops: they include the compulsory retirement of Bishops at the age of 80, public audit of the funds of the dioceses and of the monasteries, and the appointment of laymen and priests to the Commission on the Church's Constitution.

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The Archbishop of Canterbury has awarded the Cross of St. Augustine of Canterbury to the Archimandrite Dorotheos of Athens: he is the Parish Priest of the parish in which is the British Embassy, and he is well known to many Anglicans and Britons.

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The Archimandrite Methodios Fouyas, until recently in charge of the Greek Orthodox parish in Manchester, has been appointed Secretary of the Holy Synod of the Church of Greece. In England his place has been taken by the Archimandrite Anthimos Eleftheriadis.

#### AMERICA

The Christmas Message of the Most Revd. Metropolitan Ireney of the Russian Orthodox Greek Catholic Church of America (the "Metropolia"), which was sent to all the Orthodox Patriarchates and Autocephalous Churches, was concerned largely with his longing for and the need for one united Orthodox Church of America. This is a subject which for some years now has been discussed at length by all the Orthodox jurisdictions in North America and which inevitably raises many problems. We reprint the last part of His Eminence's letter:

" . . . The return of the American Church to the canonical leadership of the highest church authorities in Russia is impossible - for reasons both practical and canonical. In practice, the existence of two very different and often contradictory social structures in

America and Russia, and the fundamental distrust we have towards any instruction issued from Communist countries, make the submission to the Moscow Patriarchate virtually inconceivable. The grievous events which recently occurred in the Rumanian, Bulgarian and Serbian dioceses in America bear witness to this fact: the attempt to restore a direct canonical relationship with the Mother-Churches results in schism and inadmissible church disorder.

"However, practical arguments would not suffice if they contradicted the holy canons of the Church of God. In reality, the holy canons themselves clearly stipulate:

That there should be only one church authority in each district (First Ecumenical Council, Canon 8; Second Ecumenical Council, Canon 2; Sixth Ecumenical Council, Canons 20 and 29). This unity reflects the very nature of the Church which knows no national, racial or linguistic barriers; that, in the words of the 34th Apostolic Canon, "the bishops of every nation must acknowledge him who is first among them, and recognise him as their head, and do nothing which exceeds their authority without his consent . . .", and that "neither let him (who is the first) do anything without the consent of all."

"Our flock, although multinational in origin, has for some time already belonged to a single American nation; and the 34th Apostolic Canon, together with all the Canons pertaining to ecclesiastical provinces (in particular, Canon 5 of the First Ecumenical Council), are certainly applicable to America. We know also with what zeal the ancient Church preserved these rules, with what confidence in their rights the bishops of Africa wrote to the Pope of Rome, protesting the appeals of some clergy "beyond the seas" to a foreign Primate.

"It is entirely understandable why the Church should express clear disapproval of a canonical structure in which the Christians of one country are submitted to the ecclesiastical authority of another state. Even when the political relations between the two states are normal and friendly, the Church which is under the authority of a foreign leadership is suspected of being alien. What can be said then about our situation, when the relations between the two political giants of our era, the Soviet Union and the United States of America, continue to be grounded in mutual distrust and competition?

"Meanwhile, the work of our Church must progress. By the will of God, during the great trials endured by Orthodoxy in Russia and in other countries, Orthodox Christians were scattered over the countries of the West. In America they created a healthy young Church. One cannot but see in this new development a special grace of God, given not to any local Church in particular but to the

entire Church as a whole; and the entire Church must show concern for the future of American Orthodoxy. In order to establish a correct ecclesiastical organisation in America, the agreement and the active co-operation of all Orthodox Churches is essential.

"Your Holiness! We dare to hope that you will deem it possible to raise your voice on behalf of canonical order and justice. Peace, love and unity are the unique goals of the Russian American Metropolitanate, entrusted to my humble leadership: unity with all the Orthodox Churches and, in particular, with Your Holiness. Insofar as we are able, we strive towards realising this unity here in America by participating in the Standing Conference of Orthodox Canonical Bishops, under the present chairmanship of His Eminence Archbishop Iakovos, Exarch of the Ecumenical Patriarch in America. We also hope that the time is approaching when, by the general consent of all the Orthodox Churches, without any external pressure, whether non-ecclesiastical or anti-ecclesiastical, the entire Orthodox Church will bless and support the young American Orthodox Church, preserving all those cultural treasures bequeathed to her by our past . . ."

#### CHINA

The Orthodox Church in China is among the victims of the recent "cultural revolution" sponsored by Mao-tse-tung. It is reported that the famous Cathedral of St. Nicholas at Harbin in Manchuria has been demolished, in order to create a public square on the site. It is also said that the Church of the Annunciation has been turned into a circus, St. Sophia's into a workers' club and St. Alexander's into a restaurant: the Shanghai Church of St. Nicholas has also become a club. Red Guards have been seen parading the streets carrying icons and crosses which have been pillaged from the churches; and religious services have been interrupted.

#### W.C.C.

The World Council of Churches' Secretariat for Faith and Order and the Vatican Secretariat for the Promotion of Christian Unity are to undertake common theological studies on the problem of "Apostolicity and Catholicity of the Church." A Joint Working Group from the two organisations has appointed a commission to undertake the initial study, and the latter will pass on its results in due course to a larger group for further work.

Among the members of the Commission from W.C.C. are two Orthodox scholars: Professor S. Agouridis of the University of Thessaloniki, and Professor John Meyendorff of New York, two most distinguished and well-known personalities in the ecumenical field.



### BOOK REVIEWS

ORTHODOXY AND ANGLICANISM, by V. T. Istavridis.  
S.P.C.K., pp 185. Price 30/-

There has been no serious work in English on Anglican-Orthodox relations since J. A. Douglas published his *Relations of the Anglican Church with the Eastern Orthodox* more than forty-five years ago. The intervening years have seen an extraordinary amount of activity: and this translation, most ably made by Colin Davey, is therefore sure of a welcome. Professor Istavridis, moreover, is a warm friend of the Church of England and of our Association, so that what he writes is informed with love and care.

The book is divided into two parts. In the first part the author deals with contacts between the two Churches from the time of Theodore of Tarsus to the visit of Archbishop Fisher to Jerusalem and the Phanar in 1960. In the second part he deals with doctrinal questions which have arisen at the various Anglican-Orthodox Conferences.

The first part is, unhappily, extremely scrappy and is marred by errors of fact (such as making Convocation the founder of the E.C.A.) which, while not serious, are irritating. It is difficult to know how this could have been avoided without writing a very much bigger book; but it is the opinion of this reviewer that a much bigger book was needed.

The second part of the work is incomparably the most valuable, and the analysis of documents and reports is very well done. Indeed, it is likely to be indispensable to those engaged in future negotiations. One's criticism here is that virtually no notice is taken of personal or political factors – this is most serious in the case of the Moscow Conference of 1948 with its refusal, even by the Alexandrian and Rumanian delegates, to recognise Anglican Orders.

The question of Anglican Orders crops up again and again, and one notices with regret the frequent Anglican failure to understand Orthodox ecclesiology, which largely rules out the question of mere validity as the West understands the term. There are, however, welcome signs at the present time that at least Roman Catholic theologians are beginning to approach much closer to Orthodoxy on this question.

H.R.T.B., O.G.S.

CHRISTIANS IN CONTEMPORARY RUSSIA, by Nikita Struve.  
Harvill Press, pp. 464. Price £2 10s. 0d.

The fiftieth anniversary of the Russian Revolutions will keep in the forefront of men's minds, even if it cannot heighten, the general awareness of the existence of the Soviet Union; and throughout the half-century the enigma of the Russian Orthodox Church in the USSR, savagely persecuted yet still very much alive, has exercised

the minds of their fellow Christians in "the West." In the absence of easy and direct contact and communication with Churchpeople in Russia, it becomes necessary to bring together, to connect and to assess the various fragments of evidence on which alone any firm opinion may be based. This precisely is what N. Struve has done in this most welcome book.

Published first, in French, in 1963 it is now made accessible to a vastly wider Anglo-Saxon public. At the same time the author has endeavoured to bring his work up-to-date to 1966. To do so entirely would require some means of "instant publishing" . . . and since such there is not, this book is inevitably "out of date" on publication inasmuch as the rapid movement of personnel (referred to in chapter VIII) goes on apace, and the evidence of Russian churchpeople's resistance to the State's control of the Church, which was apparent in the now famous 'Letter to the Russian President' by two priests in 1965 (carefully reproduced in Appendix V here), has now been augmented by a letter from the Diocese of Kirov.

The book's publication has been delayed somewhat by the need to make many verbal corrections after first printing; and certain small blemishes remain. Thus: on pp. 28 – 29 the historic and basic Decree on the separation of Church and State is dated both 20th and 23rd January – a small point but to do with a vital event; on p. 41 "Rev. Krasnitsy" reflects an English usage which offends Anglican susceptibilities (to say the least!); on p. 169 Bishop Philaret's appointment to Vienna appears as if he had succeeded to the ancient Gallic see of "Vienne"; in the first paragraph on p. 255 the Armenian massacres must be those which were perpetrated in the First (not the Second) World War, and lower down the page simple arithmetic suggests that "the other  $\frac{3}{4}$ " ought to read "the other  $\frac{1}{4}$ "; and on p. 401 "policies" should read "politics."

Nevertheless, Struve's work will be required reading for anyone henceforth who would try to understand the situation of the Christians in U.S.S.R. Beginning with a very brief but useful chapter on the history of Christianity in the Russian Empire, the author goes on to describe the events since 1917 in detail. Both internal and external affairs are analysed; the seminaries and schools are considered; the clergy are described in some detail; and the persistent steadfastness of "the People of God" makes a deeply moving story. Many of our readers will be surprised to learn of the variety and number of the Russian Schisms and Sects (more than 40): the neighbouring Churches are given their place: but over and above all these things looms the prime fact of life there – persecution.

The translators deserve praise for the style of the book, which is immensely readable, and the publishers credit for an attractive volume: compared with others, and considering its contents, this book is not expensive. Of the author's plan I would make only one further comment: the division of the chapters by means of secondary

headings, which gives it the form of a string of beads, makes for easy reference and spasmodic reading but it also gives rise to a certain repetition and disjunction, less attractive to the continuous reader.

Let the author's last word in his excellent book conclude this review: "This belief of the Russians themselves in the perennial survival of their Christianity – which is perhaps no less than the expression of God's presence among them – gives us a right, in spite of everything, to hope." H.E.

ANATOMY OF A CHURCH: GREEK ORTHODOXY TODAY, by Mario Rinvoluceri. Burns & Oates, pp 192. Price 15/-

In 1956 Fr. Peter Hammond's *The Waters of Marah: The Present State of the Greek Church* was published, and it was welcomed universally as the first work of its kind which would begin to fill the great gap in English bibliography on the subject of the Greek Church. The present work by Mario Rinvoluceri has the same field for its subject, and it is the outcome of a similar three years' residence in Greece and the same command of the Greek language: indeed, Fr. Hammond writes a forward for the author and shows that the choice of title is not fortuitous.

At this point, however, it is necessary to point out a radical difference between the two authors, and therefore between the two books. Fr. Hammond was (at the time in question) an Anglican ordinand, doing post-graduate studies at the University of Thessaloniki: Mr. Rinvoluceri is a Roman Catholic layman, who was in Greece and the Balkans in his profession of journalist. The latter's contributions to *The Tablet* are well-known, and it was our pleasure to reprint one of his articles in our *News Letter* last autumn. His concern with ecumenism and with Rome's image in Orthodox eyes is clear throughout the book, and he shows impatience with the Greeks' stubborn hostility towards Western Catholicism; but if the reader will persevere to the end of the last chapter he will find there that Mr. Rinvoluceri advocates nothing less than the disappearance of the Greek Uniate Church.

Fr. Hammond considers this book to be "required reading" for the "Catholic ecumenist"; and I believe that all who are concerned with Orthodox-Anglican relations ought to read it, although they will not agree with all the author's opinions. By virtue of his profession the author sees and notes the whole scene in detail, and by the same token he has produced a most readable and well-presented book. To our Greek Orthodox friends who will be hurt by many words herein, perhaps a Briton may refer to the value of the ability "to see ourselves as others see us"; and yet, where they are aggrieved, we too must grieve.

Finally, I should like to refer to the two Appendices: the first is a very valuable sketch of the Bulgarian Church, and it is a model

of succinct writing; but the second, on the differences between Catholicism and Orthodoxy, is less useful since it would be impossible to state the dogmatic differences realistically in so short a space. H.E.

THE BYZANTINE WORLD by J. M. Hussey.

Hutchinson University Library, pp 176. Price 11/6 (cased 27/6).

To have any real appreciation of Orthodoxy it is necessary to have some understanding of Byzantine history: for the majority of people this requires a compact manual. The present reviewer does not for one moment think that he is alone in having recommended this book to enquirers during the past ten years; but unfortunately it has been out of print for some considerable time. Its reappearance is most welcome and necessary.

Professor Hussey, Professor of History in the University of London, the author of books and articles on the Byzantine Empire and the Eastern Church, and a most distinguished contributor to the new *Cambridge Medieval History Vol. IV*, has taken this opportunity of revising her original work, not least by bringing the Bibliography up to date – there has even been inserted a reference to Fr. Chitty's latest book, *The Desert A City*, which has not yet been reviewed in this quarterly.

The typography, too, reflects the advances of the past decade: all together this handbook is tremendous value for money in these days of inflated prices. H.E.

BIBLIOGRAPHY OF THE LESSER EASTERN CHURCHES, by Athanasios K. Arvanitis, TH.D. Athens, 1967. pp. 83 n.p.

Dr. Arvanitis, whose book *The Coptic Church* (in Greek) two years ago was evidence of his interest in and knowledge of the non-Chalcedonian Churches, has brought together in this latest work further fruit of his studies in his chosen field: not as an end in itself, but rather as ground-work on which others besides himself may build.

The increased mutual interest and awareness, on the part of both Orthodox Chalcedonians and 'Monophysites' alike, is one of the great ecumenical facts of our time; and in the development of this field of encounter Arvanitis's contribution must play no little part. Although published in Greek, all the books listed are described in their original language. Although this fact may explain certain slips in the book, it can hardly excuse them in a work of this sort and purpose: thus – on p 48 "Hayatt H.M." should be "Hyatt H.M.", and on p 56 the present Bishop of St. Edmundsbury and Ipswich is credited with L. E. Brown's *The Eclipse of Christianity in Asia . . .* More surprising is the omission of *The Armenian Church*, by E. F. K. Fortescue (London 1872).

It is worthy of comment that, although in their recent encounters the Orthodox Church has been concerned only with the so-called 'Monophysite' Churches (Armenian, Syrian, Coptic, Ethiopian and Malabar), this author has a full sixth section devoted to books on the 'Nestorian' Assyrian Church - with whom the Church of England has had such intimate fellowship in her modern tribulations.

H.E.

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The Association exists to unite members of the Anglican and Eastern Orthodox Churches for the following objects:

- (a) The principal object for which the Anglican and Eastern Churches Association is established is the advancement of the Christian religion, in particular by means of teaching the members of the Anglican Church and those of the Eastern Orthodox Church the doctrine, worship and way of life of the other.
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