

EASTERN CHURCHES

News Letter

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THE ANGLICAN AND EASTERN CHURCHES
ASSOCIATION

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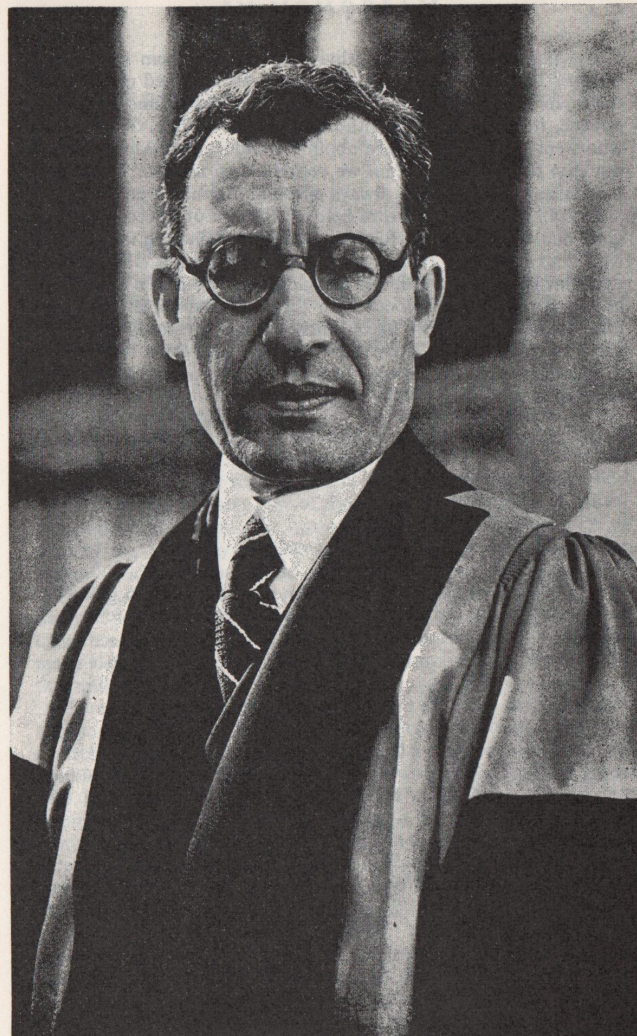
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Prof. Hamilcar Alivisatos D.D. (Oxford)

EDITORIAL

The passing of Professor Alivisatos removes from our roll of membership one of our oldest and most distinguished members. If the saying that "he became a legend in his own lifetime" is true of anyone, it can be applied without hesitation to him. To all of us who went to Greece to learn about Orthodoxy Dr. Alivisatos was our first contact and to him we continued to turn for advice and for assistance, which was always effectual and never grudged.

His influence upon his own beloved Church of Greece was both great and cumulative; for there is scarcely a Bishop in that Church who does not claim him as his teacher and mentor. His work in the Ministry of Education and Religious Affairs, and in latter years as the Royal Commissioner with the Holy Synod, brought him into direct touch with his Church's administration, where his special knowledge of Canon Law could be used most fully.

Hamilcar Alivisatos leaves a fragrant memory and a vital example to all of us who survive him in this world.

IN MEMORIAM

PROFESSOR HAMILCAR ALIVISATOS

1887-1969

An Appreciation by the Hon. President.

On 12th August this year, Dr. Hamilcar Alivisatos, a greatly revered Greek scholar and teacher, was called to his rest at the advanced age of 82. More than one generation, both in Europe and here in this country, has been aware of his warm friendship and scholarship.

As early as 1915, the young and brilliant student was appointed Professor of Biblical History and the History of the Hellenic Church. Four years later, by a unanimous vote of the Theological School of Athens University, he was given the Chair of Canon Law and Pastoral Theology. From that time onwards his knowledge and exposition of the Canon Law of the Holy Orthodox Church gained international authority. His last official speech in Athens as President of the Academy on Greece's National Day was indeed the "swan song" of an academic career of more than fifty years.

During this long time, he made many friendships outside Greece, with the leaders of the ecumenical work of the World Council of Churches; and he became known to us in England through his many visits to this country. He was also a firm friend of the Association and its aims.

There are indeed several aspects of his life and character that may sound unusual to English ears. The first is that a layman of his Church should have so wide and profound an influence on Christian thinking and Christian living, and so devoted a following of those who became his pupils. Orthodoxy has never been without her inspired laymen, from Byzantine times to the Russians of the last century, nor does she lack them today. But, with a few outstanding exceptions, we are strangers to their influence in our own Communion. The laity, the People of God, has always played a rightly important part in the life of the Orthodox Church.

Further, Dr. Alivisatos was a fervent patriot and lover of his country, and of personal and political freedom. This was a family inheritance and an integral part of his Hellenic outlook. In our sad Church disunity in this country, it is difficult for a religious leader to speak to the majority: religion and politics tend to be regarded as mutually exclusive. Not so in Greece, where there is

a 90% Orthodox population, which was able to accept with gratitude and understanding the rule of the Archbishop Damaskenos of Athenis as Regent in its hour of extreme danger.

The last fifty years have been a time of tragic import for Europe, and for the Balkans, and for Hellas. Our friend lived through them all, and played his part in them and had his share of their burden: the German Occupation, the Civil War and the threat of Communism, the equivocal military *coup d'etat*, and the exile of the young King and his family that is still unresolved. His fervent patriotism, his love of freedom, his belief in the ultimate triumph of Christian principles, were his unflinching support.

"Grant rest, O Christ, to thy servant with thy Saints, where sorrow and pain are no more, neither sighing, but life everlasting."

Austin Oakley

ANNUAL GENERAL MEETING

The Association's Annual General Meeting on 11th October concluded one of the most successful and best attended Festivals of recent years. Apart from the election of a new committee, the main business of the A.G.M. was a discussion about the possibility of forming or re-forming branches of the Association, which would be able to forward the aims of the Association in different localities.

Since then a number of people have expressed their willingness to assist in their own areas, and readers of the *News Letter* may like to know where there is a possibility of a local branch, and who to get in touch with if they wish to add their support.

MERSEYSIDE

Mr. D. M. Penn Reynolds of Flat 507, Portland Court, Wallasey, Cheshire, will be glad to hear from anyone interested in a local branch.

During the Week of Prayer for Christian Unity, Orthodox Vespers will be sung in St. Nicholas Church (Greek Orthodox), 8 Berkley Street, Liverpool 8 (off Princes Road), on Wednesday, 21st January, 1970, at 7.30 o'clock p.m.: afterwards refreshments will be served in St. Margaret's (C. of E.) School, Upper Hampton Street, opposite the church.

MANCHESTER

Members and friends interested in a branch in this area are asked to get into touch with Mr. D. H. Hayes at 19 Arundel Street, Ashton-under-Lyne, Lancs.

CANTERBURY

Members and friends interested should get in touch with Miss Denise Home at Eliot College, The University, Canterbury, Kent.

LONDON

Anyone in the London area should write to the General Secretary.

THE SERBIAN ORTHODOX CHURCH— PAST AND PRESENT

by Bishop Lavrentije

Last September the Serbian Orthodox Church celebrated the 750th anniversary of the foundation of its independence. Information arriving from Belgrade about it has been most satisfactory, and we have been told that this celebration has been the greatest religious manifestation to take place there in the last thirty years.

It is for me a most valued privilege to be allowed to sketch before this distinguished gathering a short outline of the life and history of our Church throughout these seven and a half centuries.

As you know, the Serbs are a Slavonic people. In the sixth century they started to immigrate into the northern provinces of the Balkans, which then belonged to the mighty Byzantine Empire. In their new countries they came into contact with Christianity, and in this way began the process of their Christianisation which lasted for nearly three centuries.

After the break-up of the unity of the Christian Church in 1054, with a dividing line crossing the lands of the Serbs, the Churches of Rome and Byzantium vied with each other in order to attract the Serbs into their own respective orbits; and, for this purpose, both these contenders sent missionaries to the Serbian people. The greatest success in this respect was achieved in the ninth century by the brothers Cyril and Methodius who, though Greek by birth, deserved to be considered as Slavonic Apostles because of their work. They created the first alphabet for the Slavonic peoples and preached the Gospel in Slavonic tongues.

In 1219, thanks to the wisdom and the relentless dedicated efforts of St. Sava, the Serbian Orthodox Church became autocephalous, and ever since then it has followed the independent historical path traced for it and inspired by its illustrious founder. These are the reasons for which St. Sava rose and remained the greatest and most venerable personality in the whole history of the Serbian Orthodox Church and of the Serbian nation.

St. Sava was born in 1173, the youngest son of the prominent ruler of Serbia, Stevan Nemanja. Nemanja and his wife Anna had had two sons and several daughters. Then they ceased to have children for a long time, yet they desired to have more. They began to pray most fervently to God to gladden them with a third son who would be a consolation to their souls, the heir to their dominion and the sceptre of their old age. They supported their prayers by a vow that if they were given what they asked, they would henceforth live as brother and sister and never more as husband and wife. And the Lord God, in His boundless mercy, bestowed upon them a male child. It was indeed a wonder child, fair looking and bright. At the baptism they gave him the name Rastislav, shortened to Rastko.

The more Rastko grew, the more he was loved, not only by his ageing parents and close relatives but by all the courtiers. The happy parents looked at the child with unsatiated love and with a holy tremor, as if he were not born of them but was sent from heaven. The courtiers and visitors spoke of him: "this child is going to be a new sign to the world".

As a boy, Rastko was educated by the best teachers his loving parents could find for him. Both in learning and conduct he was a pride and joy to his teachers; and when he was fifteen, Nemanja gave him a province to get experience in ruling and administration. The young prince was also aided by elderly statesmen and officers who guided him in his princely duties and who trained him in military art, and he also had the company of sons of noblemen in sports and the enjoyments of life.

Rastko eagerly and obediently followed the instructions of his elders. And he did not avoid some of the healthful enjoyments of life with his young companions; but he did so with moderation, never to excess. He was always kind, bright and vivid; and it was said of him that he never laughed but always smiled. And by his abstinence from over-indulgence he often put to shame his immoderate companions, yet did not rebuke them with cross words or angry looks—his personal life was a sufficient rebuke to them.

He read serious scrolls and parchments, especially those on religion and history, attended church services, prayed, fasted and gave charities to the poor. He was admired by all because of his purity and loved because of his generosity; and, of the rich gifts which he received from his parents and from the people, he kept nothing for himself.

Even in the days of his youth, Rastko used to plunge often into deep meditations, which was unusual for one so young; and even though he worked hard and fulfilled his daily duties most conscientiously, when he was off duty he gave himself to these prolonged meditations.

But feeling that Providence had destined him for a saintly mission, St. Sava, then a youth of eighteen, disregarded all the benefits bestowed upon him by his birth and secretly left the court of his father. He went to Mount Athos and there became a monk. A few years later his father, Nemanja, abandoned his throne and joined his son at Mount Athos and entered the monastic order. Together they erected for their fellow-countrymen a magnificent monastery called Chilandari on Athos; and this Monastery has been for centuries a centre from which intellectual and religious Serbian activity radiated, and in which were bred and educated a long series of Serbian spiritual leaders. This Monastery, where today twenty six Serbian monks glorify God Almighty, leads even now an active and beneficent pious life.

II

In the year 1200 St. Sava's father, who as a monk took the name of Simeon, died; and St. Sava continued to prepare himself for the Grand Design for which God's will had chosen him.

When, a few years later, his brothers came into conflict over the crown of Serbia, St Sava took the relics of their father with him, went back to his homeland, and used his influence to reconcile the competing brothers. During a period of ten years St. Sava remained in Serbia, travelling throughout the country, preaching and edifying his people; afterwards he went back to Mount Athos.

In 1219 St. Sava visited Nicaea and stood up before the Byzantine Emperor Theodore and the Patriarch Manuel, and requested them to consent to the proclamation of the independence of the Serbian Orthodox Church, telling them of the spiritual needs of the Serbian people. He recounted to them the efforts of his father and brother in checking the Roman assaults upon Orthodox Serbia, and of the disintegrating influence of the Bogomil sect. He explained that both of these organisations would be rampant in the Balkans as long as the Serbian people, being the forefront of Orthodoxy in the West, stood without their own hierarchy. Therefore it was of extreme and urgent importance to strengthen and vitalise the Serbian Church by giving it an Archbishop of its own. A well-organised and strengthened Church in Serbia would very much help to normalise church affairs in Bulgaria, which was then sadly undermined by Roman Catholicism.

St. Sava's action was successful, and thus the Serbian Orthodox Church became autocephalous; and St. Sava, although against his own wish, was consecrated the first Archbishop of Serbia, and for the first time the Serbian Church obtained its own spiritual leader.

The new Serbian Archbishop then surprised the Emperor and the Patriarch with a new petition. He asked that in future the

Serbian Archbishops should be elected and consecrated by the Serbian Bishops. Giving the reasons for this new petition, he pointed out the great distance between Serbia and Asia, the insecure travelling conditions and the generally troubled world of those days. Both the Emperor and the Patriarch at first vigorously opposed the proposal. But after listening to Sava's arguments, and realising that he was worried about the unity of the whole Orthodox Church, and its strength, they finally agreed.

Having thus obtained the Edict of his Church's independence, on his journey back to Serbia St. Sava called at Mount Athos and took with him several Serbian monks who were qualified for the office of bishop. Back in Serbia, he started to organise the autocephalous Serbian Orthodox Church. He first substituted the existing Greek Bishops with Serbian ones, and then created seven new bishoprics headed by Serbian bishops, and the Zica Monastery was chosen as the See of the newly-created Archbishopric of the Serbian Orthodox Church.

III

All these activities of St. Sava resulted in bringing closer together the Serbian Orthodox Church and the Serbian nation, and in strengthening the influence of the Church in the work of shaping the Serbian national spirit. The relationship between the Serbian Orthodox Church and the Nemanjic Serbian state, in their collaboration, became more and more intimate; and the Church acted as one of the strongest inspirations of the state and its policy. The Nemanjic rulers lavishly assisted the Church's mission, founded monasteries, and a great number of them withdrew from their thrones and finished their lives as monks and saints. The Serbian Orthodox Church reached its apogee during the reign of the Emperor Dusan, when the Church was elevated to the supreme rank of a Patriarchate.

Unfortunately, this magnificent advance was soon frustrated and annihilated by the invasion of the Balkans and of the Serbian lands by the Turks. The Turkish victories in 1371 and 1389 opened, for the Serbian Church and for the Serbian people, the most sinister epoch in their history. With the final fall of the last Serbian state in 1459, when the Turkish domination of the whole Serbian race was completed, the active political life of the Serbs died out.

After such a catastrophe for the Serbian state, the Serbian Orthodox Church became not only the bearer of the Serbs' religious life but also, so far as this was possible, the political representative of the Serbian people. The Serbs regarded their Church as the embodiment of their past and upheld the belief that it was the Church which might be able to assist them effectively in their struggle for liberation from the Turkish yoke. The significance of the

Serbian Orthodox Church for the Serbian nation heightened particularly after the restoration, in 1557, of the Serbian Patriarchate. But it is necessary to remind you here that, with the disappearance of the Serbian state in 1459, and the Turkish occupation of all Serbian lands, the Serbian Patriarchate as such ceased to exist.

During the Austrian invasion of the Balkans, the Serbs believed that that was the time for their liberation from the Turks and they fought the Turks valiantly on the side of the Austrian troops. When the Austrians withdrew behind the rivers Sava and Danube, the Serbs, fearing the most cruel vengeance from the Turks, left their homeland; and about 40,000 Serbian families, under the leadership of the Serbian Patriarch Arsenije III followed the Austrian army in their retreat. In their new surroundings, under the rule of the Hapsburgs, the Serbs again started to organise their church life. And when the Turks, for the second time, suppressed the Serbian Patriarchate within the frontiers of their state, the Serbian Church in Austria became the herald of the Serbian religious life and the promoter of the Serbian cultural activities.

IV

Understandably, however, in such a short survey, I cannot dwell longer on all the chapters of the history of the Serbian Orthodox Church.

The final outcome of the Serbian rising against the Turks in 1804 and 1815 resulted in the complete liberation of Serbia and in the foundation of the independent Orthodox Church of Serbia, organised as an Archbishopric. And after the formation of Yugoslavia in 1918, the Serbian Patriarchate was restored in 1924.

The Second World War had a disastrous effect on the Serbian Orthodox Church. More than a million of the Church's faithful were killed, and among them were about 1,000 Orthodox clergymen and monks, i.e. about half the clergy. Some 1,400 churches and other ecclesiastical buildings were destroyed, and our Patriarch, together with Bishop Nikolaj, was deported to the infamous concentration camp at Dachau.

After the Second World War, a new social and political organisation was introduced in Yugoslavia which, as you know too well, is not favourable to religious and Church activities and does not look benevolently upon our Church life. The Agrarian Reform and other laws with similar tendencies did not spare the Church. About ninety per cent of the Church's properties were taken away, and our Church and clergy ceased to receive any donations from the State. All five Seminaries which had existed before the War were closed. The religious press was suppressed, and everywhere one could see remains of burned churches and destroyed altars.

Thanks uniquely to the fact that the Serbian Orthodox Church is a national Church, that it has always shared with the nation all its good and bad fortunes, and that it has embodied the national soul, the Church has also been able to survive this most painful operation in its whole history. By the lavish benevolent contribution of the Church's faithful, the Serbs have taken care of the existence of their spiritual shepherds. While restoring their own homes, the Orthodox Serbs have also restored their churches.

It is true that the State paid yearly to the Church a certain sum as compensation for the properties taken away; but this sum did not amount to more than a two hundredth part of the Church's pre-War budget. This was the reason why the Church was at pains to find means how to remain alive. Thanks to the assistance of its faithful, and to the help coming from the World Council of Churches, our Church started to heal the wounds inflicted upon it by the war. At the beginning, only one seminary was opened, and we started publishing the first post-War religious review, called "The Missionary". Our people read it with satisfaction and it is printed in 50,000 copies. The religious life of our Church can again be felt to be existing. Our Church is now striving to organise slowly its own budget, as it has ceased to receive even that minimal sum which it received before; and no lesser efforts have been required in order to preserve the religious conscience within the minds of our people.

V

Since the new régime was instituted, atheism has been constantly waging an ideological war against religion. The régime has at its disposal the whole press in the country. There have even occurred cases of physical attacks upon the higher and lower clergy; and although the Constitution proclaims, in theory, the principle of religious liberty, in practice this principle has often not been respected. The Civil Servants are not allowed to attend religious services. And although it seemed at one time that the Church would not be able to withstand such pressures, the struggles of the faithful have been beneficial as they have fortified their faith.

Gradually the ideological pressure of the régime is slackening. According to my view, the following could be the causes of such a changed state of affairs.

Firstly, we have in Yugoslavia a Roman Catholic community and the Catholic Church represents a powerful international organisation. The Vatican has now had for some time an official delegate in the Yugoslav Government. In defending the religious activities of its own faithful, the Catholic Church defends indirectly the freedom of other Churches' members also.

Secondly, Yugoslavia is a multi-national state, so that the nations included in Yugoslavia lean towards their Church in order to defend their national traditions. And it is particularly so with the Serbs whose Church is emphatically national.

The third reason for the strengthening of the religious attitudes must be seen in the Church's role in the work of fortifying the moral character of the individuals. During the first fifteen years, this role of the Church was frustrated, as may be seen in what is happening with the new generations of today.

And fourthly, we must also mention the fact that the leaders of the régime have, for the last ten years, been much preoccupied with their own political problems.

All these factors have contributed to the rehabilitation of the Serbian Orthodox Church—rehabilitation which has been, for some ten years, in progress. And the Church has succeeded in gathering within its embrace a very great part of its flock, and in developing its organisation and its activities. For such a successful result we have to thank, to a great extent, His Holiness Patriarch German.

VI

This is what the Serbian Orthodox Church comprises today:
23 organised Bishopsrics, of which four are in the Diaspora;
2,100 clergymen;
300 monks, and 900 nuns;
5 Seminaries, with altogether 700 pupils;
a Theological Faculty and a School for Monks.

There is also in Belgrade a religious Benevolent Guardianship which has, within a year and a half, acquired 10,000 members, and it takes active part in all the Church's social actions. It publishes four religious reviews and newspapers, and it has opened an Orthodox popular University.

The highest legislative authority in the Serbian Orthodox Church is the Holy Assembly of Bishops. It meets at least once every year. It elects the Bishops and the Patriarch. Previously in the election of the Patriarch, a certain number of laymen also took part who belonged to some institutions connected with the Church. At present, the election of the Patriarch lies solely in the hands of the Holy Assembly of Bishops. The executive power of the Holy Assembly of Bishops is the Holy Synod, which consists of the Patriarch and four Bishops: it meets twice a week.

The successes which I have tried to explain to you and which have been in progress for the last ten years allow us the hope that we shall soon be able to repair all the losses suffered by the Serbian Orthodox Church during the War and its aftermath, and that our Church will, in the future, be fully in a position to fulfil its holy mission.

NEWS AND CAUSERIE

ECUMENICAL PATRIARCHATE

Returning from his recent pilgrimage to the Holy Land, the Archbishop of York and Mrs. Coggan were received on 25th August by His All-Holiness the Ecumenical Patriarch. His Grace was accompanied by the Right Revd. Frederick Putnam (Bishop of Oklahoma, U.S.A.), the Revd. Peter Harvey, (of the Church Pilgrimage Association), the Revd. John Hester (Vicar of St. Anne's, Soho), Canon John Northridge (of the Bible Society), and the Revd. Michael de Brisay (of Worksop College). The Anglican Chaplain in Istanbul, the Revd. Chad Coussmaker, and his wife, were also present.

His All-Holiness talked with the group for about half an hour, showing particular interest in recent work of translating the Bible: His Grace promised to send him a copy of the Old Testament in the New English Bible, as soon as this is published. (The New Testament of the N.E.B. is always among the books on the Patriarch's desk).

Before leaving the Patriarchate, the party was shown the Patriarchal Cathedral of St. George, and joined with His Grace in singing Merbecke's setting of the Nicene Creed in front of the Royal Doors of the ikonostasis.

* * *

Archimandrite Damaskenos Papandreou, who since 1965 has been in charge of the Orthodox Centre at Taize in France, has been appointed as head of the Ecumenical Patriarchate's Orthodox Centre at Chambesy, Geneva. There he will act also as secretary preparing for the future Pan-Orthodox Synod, a post set up by the Fourth Pan-Orthodox Conference at Chambesy in June last year.

* * *

The Holy Synod of the Ecumenical Patriarchate has made provision for the spiritual needs of Greek Orthodox living in Western Europe by naming several new representatives.

Elected Metropolitan of Germany is Metropolitan Iakovos: as the Metropolitan of Philadelphia in Asia Minor, he was for many years the bishop in the Patriarchate most actively engaged in ecumenical affairs. At the W.C.C.'s New Delhi Assembly he was nominated to the Central and Executive Committees.

In 1964, at the height of the tension between the Turkish Government and the Ecumenical Patriarchate, Metropolitan Iakovos was deprived of his Turkish citizenship and expelled from the country. He went to the U.S.A. and worked at Harvard University. Despite

repeated efforts by the World Council, he never received permission to return to Turkey. In 1968 he was appointed *locum tenens* of the Archdiocese of Australia and New Zealand.

Named Metropolitan of Belgium and Luxembourg is Metropolitan Aimilianos of Seleucia, who was responsible for organising the Church in Turkey until he too was deprived of his citizenship and expelled with Metropolitan Iakovos.

The new Metropolitan of Sweden and all Scandinavia is Metropolitan Polyefktos of Heliopolis and Theira, until recently Metropolitan of Germany. Metropolitan Iezekiel, who last year resigned as Archbishop of Australia and New Zealand, has returned to his archdiocese in Sydney. (EPS)

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ALEXANDRIA

Patriarch Nicholas VI has been away from Egypt for no little part of this year. As the second Patriarch by seniority of Orthodoxy, and as a Constantimopolitan, he paid a visit to the Ecumenical Patriarch Athenagoras from 5th to 10th February. Between 2nd May and 2nd June he visited the Churches of Greece, Serbia and Bulgaria. For another month, 8th July to 8th August, he was the guest of the Patriarch Alexei of Moscow. In these official peregrinations His Beatitude was accompanied by members of the Holy Synod.

After a short pause, and remembering that his jurisdiction extends to the whole of Africa, he started an all-African visit on 12th August, when he flew to South Africa (Johannesburg, Capetown and Rhodesia) and to his old Diocese, Eirenoupolis (East Africa). From there his travels led him to the remaining dioceses in Central and West Africa, Carthage, Ethiopia and Cyprus.

During the Patriarch's absence, the Chancellor's offices were transferred to another building: the old Patriarchate will give place to a new one, and the Cells of the venerable Church of St. Sabas, which dates from 1687, are being demolished without touching the old Church which dates from A.D. 325.

And last but not least, in spite of printing difficulties, *Analecta* (organ of the Institute of Oriental Studies of the Patriarchal Library) has been published in a double number 1968/1969; and *Ekklesiastikos Pharos*, which stopped publication in 1952, has been revived under the supervision of Metropolitan Methodios of Aksum, better known to you in England as Fr Methodios Fouyas of the Greek Church in Manchester.

Dr. Theodore D. Moschonas
Librarian Emeritus

ANTIOCH

A truly ecumenical effort to produce a new Arabic translation of the Bible for all Christians got under way at Buummana, outside Beirut, with a three-week seminar in the middle of September. Bishops, pastors, priests, professors and writers were among the nearly fifty persons (of the Roman Catholic, Protestant and Orthodox confessions) who attended the seminar for translators, sponsored by the United Bible Societies. They came from various parts of the Arab world.

RUSSIA

Dr. Adolf Wischmann, president of the Foreign Office of the Evangelical Church in Germany, believes that he is the first German Lutheran to preach in a Russian Orthodox church: in September he preached in St. Nicholas' Church, Leningrad, before a congregation of 4,500. He was part of a delegation which conferred with the Russian Church on "Baptism and the service of baptised Christians".

* * *

In October, Metropolitan Nikodim (chairman of the Department of External Affairs of the Moscow Patriarchate) was received in audience by Pope Paul VI. He was on a pilgrimage to Italy, where he also visited Naples, calling there upon the Archbishop and the Greek Orthodox archimandrite.

No reason was given for the papal audience; but as personally representing the Patriarch Alexei, his visit could signify a further improvement in relations between the Vatican and the Russian Church.

* * *

As the *International Herald Tribune* of Paris indicated in its issue of 16th September, a Russian Orthodox churchman Mr. Anatoly E. Levitin (alias Mr. Krasnov-Litvinov) was arrested on 12th September by the Soviet authorities. He is known as the author of several articles and public letters criticising the Soviet Government for not granting full religious liberty. He was also reported to have berated the Russian Orthodox hierarchy for not sufficiently defending the rights of believers.

Other sources reported the arrest of Mr. Boris Talantov, another Orthodox, who initiated a petition in favour of a congregation in Kirov. (EPS)

YUGOSLAVIA

Metropolitan Damaskin (Grdenicki) of Zagreb died on 8th

October at the age of 77: he was appointed to Zagreb in 1946 and was also a member of the Holy Synod.

Metropolitan Damaskin accompanied Patriarch German to Geneva in July of this year when the latter visited the W.C.C. headquarters. He had attended a Seminary in Leningrad, held a Swiss doctorate of theology, and had also visited U.S.A.

CYPRUS

An ecumenical seminar on "The Christian attitude to unbelievers" was held at the Archbishopric in September: about half the fifteen participants were Cypriot, but together they represented Orthodox, Anglican, Roman Catholic and Protestant Churches.

Three Orthodox theologians (Mr. Andreas Panayis, Mr. Andreas Papavasiliou and Mr. Stefanos Gasparis) gave the views of St. Matthew, St. John and St. Paul on this subject. An Anglican ordinand (Mr. Martin Jewitt) discussed the "peace-making team's" concept of service, and a Malaysian electrical engineer (Mr. Jock Low) spoke on evangelism. The chairman was a Roman Catholic.

* * *

Earlier in the year, in March, the Holy Synod met for three days under the presidency of Archbishop Makarios. Among other business, the Holy Synod made the following decisions:

1. It appointed a two-member delegation to take part in the Preparatory Orthodox Committee to prepare for the Pan-Orthodox Synod;
2. It decided to participate in the Commission for Dialogue with the Anglicans, the Old Catholics, and the Copts;

Andreas N. Papavasiliou

GREECE

The Holy Synod of the Church of Greece announced in September that over 1,000 parishes had no priests. To meet the needs of Christian people, 400 additional priests are needed within five years and 200 every year thereafter.

After appeals in 1967 and 1968, nearly 150 young men entered the priesthood.

* * *

Professor Nikos Nissiotis has been installed by the Theological School of Athens University as one of its permanent professors: he will continue as Director of the Ecumenical Institute at Bossey, and as an Associate General Secretary of W.C.C. Dr. Nissiotis has been a Visiting Professor of the Philosophy of Religion at Athens since 1965.

ARMENIA

On 5th October, at an impressive ceremony held outdoors at Etchmiadzin, the Supreme Catholicos Vazgen I consecrated the Holy Chrism which will be used at baptisms and ordinations during the next seven years. The ceremony was attended by more than 20,000 Armenians, some 1,500 being visitors from outside the Soviet Union.

The Archbishop of Canterbury presented an inscribed silver chalice to the Supreme Catholicos and sent a message of greetings: both were taken to Soviet Armenia by Archbishop Bessak Toumayan, spiritual leader of the Armenians in the United Kingdom.

A VISIT TO THE CHURCH OF CYPRUS

by Derek Harrison

At the beginning of August, I stepped off the night flight from London at Nicosia international airport—suitably armed with a copy of Gunnis's "Historic Cyprus"! It was still very early, but as I motored to Limassol and bed, even in that stupefied condition, I became greatly excited at the fierce splendour which unfolded, and at the sight of the often white churches dotting the brown, stone, and (sometimes) green, landscape.

In the evening, there was no time to lose because the next day was Sunday and I had to find out the time of the Liturgy. Those who have been to Orthodox countries will know that this information is sometimes harder to come by than might be expected; but fortunately I spotted a priest sitting with his feet up outside the church. Alas, his English was worse than my Greek, so I simply intoned the opening words of the Liturgy, at the same time pointing to my watch.

It worked; and I arrived next morning about 8.30 to find a not particularly well attended church, and the priest I had "spoken to" presiding at the celebration. It was the Sunday following the Transfiguration, and as one would have expected a high proportion of the congregation received Holy Communion. In spite of this particular church's below-average numbers and architecture, nevertheless the general impression I gained was one of victory, resurrection and overwhelming glory.

Early in the week I visited Paphos—in Roman times the port for the shrine of Aphrodite and the capital of the island. The gaunt ruins, the splendid mosaic floors, and the old and new churches, were impressive indeed in themselves; but as links with the Apostle

Paul they were, of course, very much more than this, and one experienced a compelling desire to read again the familiar *Acts* xiii 6-12.

Next came the twelfth century Monastery of St. Neophytos, with its fresco-lined cave-dwelling of the Saint, its large church containing his skull and bones, and (for modern-style pilgrims such as myself) its discreetly hidden cafe! Obviously there was much scope for veneration and prayer at St. Neophytos.

Lunch, consisting of tomatoes, black olives, beans, and the like, together with oil, vinegar and bread, was at the Chrysorrhogiatissa Monastery, but only after I had been duly instructed in the history of the monastery's remarkable foundation. Unfortunately, the famous Icon, said to have been painted by St. Luke, was elsewhere; but it was some consolation to be told that of all the Churches the Anglican was the closest to the Orthodox.

Then came Kykko, the most famous and the richest of all Cypriot monasteries, with its platinum and gold chandeliers and its Icon of the Mother of God attributed to St. Luke. The simplicity of access to this world-famous Icon was, indeed, quite astonishing; and its powerful presence was absolutely striking and quite unforgettable.

After a visit to St. Katherine's seat in the mountains above Kykko, the day ended with Vespers and coffee at the Troodhitissa Monastery and a sleepy ride back to Limassol.

Later in the week I was able to go to the Stavrovouni Monastery, which is more than 2,000 feet above sea level, and to St. Barbara at the foot of the mountain. The "Cross on the mountain" Monastery is said to have been founded by St. Helena and to possess a genuine fragment of the Lord's Cross. It was hardly surprising, therefore, that the monastery in general, and the monk who showed me round in particular, gave an unmistakable impression of ascetic simplicity and quiet joy. At St. Barbara I was treated to a full-length history of Stavrovouni, to numerous relics for veneration, to a chat with an icon-painting monk at work, and to a jar of honey!

Lunch that day was at the Makhaeras Monastery, which is said to have been founded in the twelfth century. The taxi-driver and myself were welcomed and given coffee by the young and forward-looking Abbot Dionysios, in an office already crowded with friendly theologians from Alexandria: also there was Archbishop Makarios's secretary. It was revealing, indeed, to see a taxi-driver and an abbot talking together without the slightest trace of uneasiness on either side. After lunch, the Abbot showed me the treasures and the church, and when I left it was with the feeling that the renewal of the monastic life in Cyprus, when it comes, will be the result of the work of such men as he.

On the Feast of the Falling Asleep, I arrived at the village of Yermasoyia somewhere around 7 a.m.; and on approaching the church I could hear the Liturgy coming strong and clear over the loudspeakers—no doubt, for the benefit of those still at home! Inside, the men occupied the front and the women the back half of this well-attended church; but I, as a visitor, was not allowed to stand and one of the men very kindly insisted on giving me his seat. I seemed to sense a dignity and a joy in the faces of the Christians here; and this impression was greatly strengthened when I met a radiant Fr Nicholas at the *Antidoron* and later at home with his family over breakfast. Fish (because it was Friday), potatoes, salad, fruit, bread, cognac and beer were used to break the fast with a vengeance, and to make joy and fellowship in the name of the Lord. Later in the day Fr Nicholas showed me a convent; and when I took leave of him, it was with his Greek New Testament and his *pax*. Would that all parish priests were like this one!

Sunday morning at the metropolitan cathedral of Kyrenia was a rather saddening experience, in that it revealed a church very much in need of liturgical renewal; but on the other hand, it was certainly a happy occasion to visit the narrowly-secluded-in-the-mountains Antiphonitis Monastery and to see its fourteenth or fifteenth century fresco of the *Pantokrator*, portraying an astonishingly compassionate Christ.

In Famagusta I attended the Liturgy in the relatively new Byzantine-style church which dominates the waterfront—the church in which the previous evening I had seen a delightful wedding (including, of course, the coronation of the bride and bridegroom); and this, for me, was simply one more instance of the natural happiness and friendliness which shows itself almost wherever one goes in Cyprus.

Above all, I had gone to Cyprus in search of St. Barnabas; and as the coach approached his Monastery near Salamis, I was in a highly excited state at the prospect of being able to visit the Apostle's tomb. The monastery itself was characterised by its simplicity and a wealth of historic tradition—much of it expressed iconographically on the interior walls of the main church—; and although the monks were elderly, some of them still painted icons, and all of them displayed a joyful serenity and great charm. The entrance to Barnabas's burial cave was a small church nearby. At first, one could see nothing at all because of the darkness; but gradually the outline of what appeared to be a stone tomb, covered with a pink silk-like material, emerged and suddenly one became very aware that the next few minutes were indeed truly precious in Christ.

At Salamis I marvelled at the delicacy and beauty of the marble forum, and at the acoustics and proportions of the fine theatre; but I also marvelled at the living faith of those three men who set foot

here to proclaim to all who would listen their encounter with and experience of a Risen Lord (*Acts* xiii 1–5).

The last church of note which I entered was, appropriately enough, Asinou, which is of the twelfth century and later: it is perhaps the finest in the whole island. The interior of the church is completely covered with superb frescoes which somehow mirror the uncreated Light: it is a veritable feast of resurrection, transfiguration and spiritual beauty for those who can discern its message.

But perhaps the most important monument to the work of St. Barnabas in Cyprus is the existence and life of the present-day Church:

“You made Christ the Saviour known to all: therefore, Barnabas, we celebrate with praises this your divine memorial.”

(from the Byzantine Collect for St. Barnabas)

BOOK REVIEW

Icon and Pulpit: The Protestant-Orthodox Encounter. By Carnegie Samuel Calian. Philadelphia, The Westminster Press. 1968 \$6.50

Dr. C. S. Calian is an American Presbyterian minister and Associate Professor of Theology at the University of Dubuque Theological Seminary. In this book he addresses himself primarily to American Protestants, though much that he has to say on such subjects as Orthodox eucharistic worship, the doctrine and presence of the Holy Spirit, or the veneration of icons, is useful for western Christendom as a whole.

The book is thoroughly eirenic and Dr. Calian is at great pains to explain Orthodoxy, largely in the words of its own theologians, in the most favourable terms to his fellow-Protestants. In general he succeeds remarkably well. His chapter on “The Art and Mission of the Icon” is most perceptive, as is his section on the role of the laity, though here I think that some of the more conservative Orthodox theologians might wish to question certain points, while the contrast he makes between eastern and western theology at this point is less sharp than he makes it appear, and he seems ignorant of what such theologians as Congar have said about the laity.

The author's intentions are so good, and he is so frequently successful, that it seems churlish to pick holes in his book. Certain reservations, however, must be made. The first part of the book is the weakest. Clearly in a work of this kind a complete history of Orthodox-Protestant relations cannot be given, though something must be said to put the rest of the book in perspective. My quarrel here is that he appears to have gone to inferior sources. For example, on the Orthodox-Nonjuror correspondence, he appears to have consulted neither George Williams, Preclin nor Sykes' book on Wake, and thus misses the vital factor of Wake's intervention. Again, the section on the Greek Fathers, is apparently entirely

based on secondary sources and gives the impression that he has read about the Greek Fathers without reading them. What he has to say about Origen is quite misleading. He is, however, wholly right to send his readers to these Fathers as essential for an understanding of Orthodoxy, and he is right to show their contemporaneity. But is it really true that "most Protestant Churchmen of today are ignorant of the Patristic period in Church history"? A glance at the lists of those attending the International Patristic Congresses would suggest that that is at least not true of European Protestants. The suggestion made on p. 68 that the relations between the Orthodox autocephalous Churches are similar to arrangements for intercommunion between separated Protestant bodies should be corrected. One final criticism must be of Dr. Calian's persistent classing of the Churches of the Anglican Communion as "Protestant", producing the strange remark that "among the Protestants was Edward B. Pusey". This is particularly irritating because Anglicans always affirm that they meet the Orthodox as fellow members of the Catholic Church.

In general, however, I am sure that this book will do much good in those circles to which it is primarily addressed, and it is a most happy augury for future dialogue that one of the Reformed tradition has so well penetrated the spirit of Orthodoxy.

Henry R. T. Brandreth, O.G.S.

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J. S. S. Ullmer

AIMS OF THE ASSOCIATION

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.
- (b) The Association exists also to unite members of the two Communion in prayer and work in achieving the principal object, with a view to promotion of visible unity between them.

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