

EASTERN CHURCHES

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THE ANGLICAN AND EASTERN CHURCHES
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Editorial

By the time this journal reaches you, we Anglicans will be approaching Holy Week and the supreme Feast of the Resurrection of Christ: at about the same time, our Orthodox brethren will have just started Lent, the first Sunday of which is designated "the Sunday of Orthodoxy". On this Feast is commemorated, particularly, the Seventh Ecumenical Council of 787 and the final victory over Iconoclasm and, more generally, the triumph of the true faith over all heresies.

It is not unfitting, then, that we should publish here a paper on Icons, specially written for us by Professor Milin, and also a short article written for last year's Sunday of Orthodoxy by Professor Theodorou, who is the Director of the Apostoliki Diakonia of the Church of Greece: it first appeared in *Ephimerios*, the pastoral paper for the Greek parish priests which is enclosed with each copy of *Ekklesia*, the Church of Greece's official fortnightly journal.

Both these contributions should cause us to think yet again, and even more deeply, of our Lord's mighty Resurrection and its tremendous implications for us who believe in the religion of the Incarnation: in Christ and through the Holy Spirit we are called to live in two worlds, and we are given the highest privilege of eternal life.

Easter, for the Orthodox, falls this year on 26th April. Some of you have written, asking for this date; and it will probably be useful information for others, too.

* * *

During the Week of Prayer for Christian Unity, the Archbishop of Canterbury preached in the Greek Cathedral in London: this was historic, as this was the first time that the Archbishop has preached there—although not, of course, the first time that he had attended divine service there. It is our privilege to reprint his sermon in full.

His Grace emphasised the danger of complacency in the ecumenical movement; and to this theme we shall return in our next number, for not inconsiderable signs are visible throughout Orthodoxy of a deep re-thinking about both end and means in ecumenicity.

* * *

In these troubled times, we should redouble our fervent prayers for the venerable Patriarchates of Alexandria, Antioch and Jerusalem; for all our fellow-Christians who live in those lands; and for all God's children there in their suffering, their striving and their fear.

SUNNINGDALE PARISH CHURCH

Saturday 4th July 1970

The Divine Liturgy will be celebrated at 11.30 a.m.

After the Liturgy, there will be a buffet lunch in the Parish Hall. All who would like lunch are asked to write to the Revd. D. A. N. Evans at Sunningdale Vicarage, Ascot, Berks, not later than Saturday, 27th June. The cost will be 6/-. At 2.25 p.m. there will be a meeting in the Parish Hall, on the general subject of "Orthodoxy".

On the Sunday evenings in May, there will be a course of talks on Orthodoxy in four parishes of the Rural Deanery, after Evensong.

ARCHBISHOP OF CANTERBURY'S SERMON

This is the text of Dr. Ramsey's sermon in the Greek Cathedral of the Holy Wisdom, London, on 20th January 1970, during the Week of Prayer for Christian Unity.

"Called to be saints together with all those who in every place call on the name of our Lord Jesus Christ" (1 Cor. i 2).

Christ our saviour and unique mediator is in the glory of heaven and His Blessed Mother and all the saints reflect His glory and give praise and worship to Him. Tonight in this service we, sinners as we are, are allowed by God's goodness to have a little share in the worship of heaven. Lift up your hearts.

Dear brother in Christ, I greet you in gratitude for your generous welcome to me; and I greet your Christian flock of the Holy Orthodox Church. Through you let me greet His All-Holiness the Ecumenical Patriarch whom we revere as one of the brave and loving leaders of Christianity in these times. When as Christians we greet one another we know that we all share in one calling, the calling to be saints. The description which the apostle Paul gave to Christian people in his own time still stands today: "called to be saints with all those who in every place call on the name of the Lord Jesus Christ".

In the ecumenical movement there has been wonderful progress for which we all thank God. Especially, there has been far and wide a shedding of the old suspicious self-consciousness with which Christians of different traditions regarded one another. In place of that suspicious self-consciousness there has now come, far and wide, the awareness of one another as Christians, rejoicing together in our baptism into the name of the Triune God and realising already the brotherhood which that holy baptism creates.

Specifically, the growing friendship of the Holy Orthodox Church and the Anglican Communion, dear to the hearts both of the Ecumenical Patriarch and myself, is a cause of joy and hope. This is but one part, albeit a great part, in the drawing together of Christians everywhere. We look hopefully to the work of the joint Orthodox-Anglican Theological Commission which is shortly to begin. It will help us to find a deep unity in the Holy Scriptures and the holy tradition received from the time of the apostles.

But we dare not forget the words of our Saviour that much is required from those to whom much is given. Just now the ecumenical movement has become so familiar, so well established, that it is in danger of becoming complacent and conventional. Once it was new and adventurous and brave to be ecumenical. Now it has become the established thing. This is dangerous, for God calls us ever to new ventures. It is time for new things to be happening in the ecumenical cause. Here in England there is need for urgency to replace complacency. It is recorded that St. Augustine in his unregenerate days had prayed, "God give me purity, but not yet". We must not allow the ecumenical movement to become a prayer, "God give us unity, but not yet".

Now unity cannot be separated from renewal. It is hopeless to think that we can unite together the lives of our Churches just as they are. Many young Christians are rightly impatient when they think that ecumenism means uniting the Churches just as they are. It is for each Church to be asking, "how can the life of our own Church be reformed and renewed, in a deeper fellowship within its own life, in a more generous and costly service of humanity, in a truer intellectual integrity, and above all in the greater consecration of all its members to Christ in the way of holiness?"

Every Church, every Christian, must face the urgency of this reformation and renewal in witness to Christ. We must hear again and take to heart the apostle Paul's description of what it means to be a Christian, of what it means to be the Church: "called to be saints together with all who in every place call upon the name of our Lord Jesus Christ".

Sharing as we do tonight in the rites of the Holy Orthodox Church, we are reminded again that "all who in every place call upon the name of the Lord Jesus Christ" include not only Christians upon earth but those who are in Paradise and the saints who live in the glory of Heaven. Lift up your hearts. Those who are with us are more than those who are against us. Joining our prayers and our praises with the prayers and praises of Blessed Mary the Mother of our Lord and God and of all the saints in heaven we pray that our own calling in the way of holiness may be renewed and that Christ's people on earth may be one, one in holiness, one in truth, so that the world may believe.

THE THEOLOGY OF THE HOLY ICONS

by Professor Lazar Milin

Icons can be discussed from various points of view: the artistic, the religious and the theological. We shall leave to historians of art and to critics the task of assessing the artistic value of iconography as a whole and individual famous icons in particular. Here we propose to restrict ourselves to an examination of their theological importance, traditional in the Orthodox Church as holy items to be used during the celebration of Mass or by individual pious Orthodox Christians.

THE PSYCHOLOGICAL BASES OF ICONOGRAPHY

It is an accepted fact that religion is, in effect, a psychological experience recurring continuously in a religious man, sometimes more and sometimes less strongly, depending on the circumstances. In thus defining religion, we are of course thinking only of its subjective side, i.e. of its presence in man's soul, without entering into the question of objective validity, i.e. whether or not objective reality corresponds to this religious feeling. A religious man always feels religion to be a kind of link between his own soul and God, a positive link moreover, which is expressed through his respect for God, through his dependence on God, through his admiration for God's greatness, through a certain fear of God because of the presence of sinfulness in his soul, through a certain love for God, and finally through a specific religious feeling for which no parallel can be found in profane feelings, and this is the feeling of holiness. This is the feeling which man is not able to describe sufficiently or express adequately by human language. It can only be felt and experienced.

But none of these feelings could exist if man did not previously have certain conceptions about God and some awareness of Him. And not just any notion or any awareness, but intimate belief and real and vivid faith that that notion and awareness of God are not simply some intellectual abstraction, an additional postulate to explain the origins of the universe. Even this would not be sufficient for religion to become experience: this would always be only a theistic philosophy: for positive religion to exist in man's soul it is necessary that in addition to the conception and awareness of God (which, as it happens, atheists have also) there should be a positive belief that God really exists and cares for us. Only such a faith can produce the true religious feelings we referred to.

Since the activity of our will is always connected with our conceptions and feelings, religion as a psychic experience imbues the whole of man's nature (= his mind, feelings, will, consciousness and phantasy, even his physical activity). And it is always thus, irrespective of whether man feels his relationship towards God and

his link with Him in a positive way, or assumes a defiant towards God, which in fact is what the psychological essence of atheism consists of. In this way atheism could be described as a negative religion or a negative relationship of man towards God. Whichever of the two a man experiences, in both cases he links himself in a certain way with God. This is the reason why, in the psychological sense at least, Lactantius's view that the word "religion" (*religio*) derived from the verb *religare*, meaning to link, must be accepted. We shall leave any discussion of the philological merits of Lactantius's definitions to others. However, there is no doubt that it is exact in the psychological sense, since in that sense of the word religion is indeed a spiritual link between God and man. If God exists, as we believe He does, then this link is real; and if He does not exist, as atheists believe, then this link is fictive. But a religious man still experiences it as some reality of his inner spiritual life, as a reality which imbues all his spiritual powers and faculties.

In consequence, since religion imbues the whole spiritual life of man, and man is not only a spiritual but also a corporeal being, it is not surprising that man wishes to express his religious feelings and notions through poetry, music and fine arts. Man wishes to conjure up both aurally and visually the ideas and feelings characteristic of his religious experience. Religious art is therefore, in its totality, a concomitant of religion, having been created out of man's irresistible and inalienable religious necessity. It is from this longing, therefore, that iconography derives in common with all other forms of religious artistic expression.

PRACTICAL SENSE OF ICONOGRAPHY

Like other kinds of religious art, iconography has a threefold religious and practical purpose.

Man feels a natural and irresistible compulsion to express his feelings in an external way and does so all the time in his everyday, no less than in his religious, life. He expresses his religious feelings through worship and divine service, and for this reason they are always accompanied by various kinds of art. Iconography provides man, and particularly the artist, with a chance to express vividly his religious feelings. A discerning eye will quickly tell from the icon itself whether the iconographer in question was only an artist or at the same time a deeply religious man. It will be recalled that medieval Orthodox monks who wished to become religious artists used to undergo special spiritual preparation beforehand. And it was not only they themselves who felt the necessity for spiritual preparation. According to the evidence of Dionysios's *Hermine* (Manual of Christian Iconography), prospective iconographers were brought into the church before the icons of the Saviour and the Holy Virgin, and there special prayers were conducted for the success of their work.

them, nor serve them; for I am the Lord thy God . . ." (*Exodus* xx 4,5).

If these words are taken literally and out of the context of the rest of the Holy Scriptures, it would indeed seem that any form of iconography is expressly forbidden by divine command. In their opinion there is no difference between an icon and an idol. Traces of this conception can be found even in the earliest era of Christianity, when there were no icons strictly so-called, but merely symbolic pictures. This need not surprise us, since the first Christians were of Jewish origin. In any case, icons like religious poetry, music and architecture form part of Christian art and culture, and naturally appeared only rather later, when Christian culture was created. Ornamentation presupposes a subject and thus it was with icons. Moreover, the era of persecution was bound to inhibit the development of Christian art.

But the spread of icon-worship in the church was not a smooth and continuous process. In the eighth century, a powerful movement erupted against any use being made of icons. The instigators and main leaders of the Iconoclast movement were the Byzantine emperors. The bitter struggle between the two sides to the dispute lasted over a century.

The adversaries of icons had additional objections. They argued that it was impossible to depict Christ since He is God-Man and not an ordinary human being. As far as the saints were concerned, they were indeed only men and women and not deities. But one could only show their corruptible bodies, and that was senseless, even insulting, when they had left this world for the glory of God. They referred to the words of Paul the Apostle in the Epistle to the Romans (i 23) where he says that polytheists changed the glory of the uncorruptible God into an image of corruptible man and birds and four-footed beasts and creeping things. God is, they said, invisible and cannot therefore be painted (*John* v 37). We must walk by faith and not by sight (*2 Corinthians* v 7). Preaching should be through words and not through pictures (*Romans* x 17). As for the saints, it was their souls we should remember and draw inspiration from: we should not paint icons of them.

Orthodox opponents of the Iconoclasts did not allow these attacks to go unanswered either then or later. The Orthodox teaching on icons was particularly closely elaborated in the writings of Patriarch Germanos of Constantinople, St. Andrew of Crete, St. John of Damascus, Patriarch Nicephoros of Constantinople, and St. Theodore of the Studium.

The Scriptural arguments against the attacks of the Iconoclasts can be reduced to the following:

The second Commandment is a logical continuation of the first, which forbids the worshipping of anybody or anything other than God. The second Commandment, continuing the thought of the

first, enumerates in detail what man must not worship; neither any object existing in nature, nor the work of his hands or brain: neither any graven image nor any likeness of man, or plant, or star, nor any other thing in the sea or on the earth's surface or in the heavens. Such things were practised by polytheistic peoples. And the Israelites themselves committed the greatest sin against that Commandment when they made the golden calf and said: "these be thy gods, O Israel, which brought thee up out of the land of Egypt" (*Exodus* xxxii 4).

We are all unanimous, therefore, that icons must not be worshipped. And indeed, the Church has never asserted to anyone: "these be thy gods", as the Israelites said when Moses remained longer on the Mountain than they had expected him to do. But if it is forbidden to worship, is it forbidden to paint icons?

Obviously not. And not only is it not forbidden, but in the same book of the Bible which contains the Ten Commandments we find an explicit instruction and commandment from God that in liturgical religious life, pictures and statues should be used. It will be remembered that there were cherubim embroidered on the curtains of the Tabernacle and others carved in gold on the Mercy-seat of the Ark of the Covenant, fashioned according to the picture which God showed to Moses (*Exodus* xxv 9, 18, xxvi 1).

But not only was it allowed, or even commanded, that religious images be made: they were, moreover, an object of special veneration, since the embroidered cherubim, and particularly the statues of the cherubim, were placed in the Holy of Holies, and every object which was in the remotest connection with the Sanctuary was the object of special veneration. Accordingly, the interpretation of the second Commandment adopted by the Iconoclasts, Jews and Moslems is definitely wrong. Not only is it wrong, it is also impossible to apply; and they themselves cannot adhere to it as strictly as they enjoined the Orthodox to do.

For if this Commandment is taken quite literally, then the making of any pictures of people, plants or other visible objects is forbidden, and photographers sin as grievously as iconographers do, or even more so. No man would be allowed to have his photograph taken even for his identity card, and all textbooks of astronomy, physics and biology would have to remain without any pictures "of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth".

Obviously God would never issue such a harmful and senseless commandment. Accordingly, the attitude of the Orthodox Church towards painting and respecting the icons is fully justified and in accordance with Holy Writ.

Other objections raised and Scriptural quotations adduced by the Iconoclasts are not worth referring to, since they belong rather to the realm of captious intellectual debate than to serious Biblical

scholarship. They are, in fact, ordinary sophisms. When an artist paints an icon of God, he does not pretend to paint God's unknown essence but only His appearance in different forms as described many times in Holy Writ (*Hebrews* i 1). And for Christ's personality the Scripture says that He is "the image of the invisible God" (*Colossians* i 15).

Finally, it ought to be stressed that the veneration we feel refers to the personality shown on the icon and not to the material of which it is made—the paints, the wood, the iron or the linen. In prayers for consecrating icons, in fact, a special formula is used which emphasises this very point: "the honour due to the image refers to the original".

The Church formulated its attitude towards iconography at the Seventh Ecumenical Council which condemned iconoclasm as heresy. At the end of Dionysios's manual on icon-painting, *Hermity*, the Church's attitude towards the painting and veneration of icons is expressed in these words:

"We have drawn the painting of holy icons not only from the holy Fathers and the Apostles, but even from Christ himself. On an icon we paint Christ as a man, since He appeared on earth and lived among men (*Baruch* 3), having become a real man even as we are, except for sin. We paint the Eternal Father like "the Ancient of Days", in accordance with a vision of the prophet Daniel (vii 9). And we paint the Holy Spirit in the form of a dove as He appeared on the Jordan. We paint the Holy Virgin and all the saints and to all these icons we owe a relative and not an absolute veneration, i.e. we do not say that this is Christ himself, or the Holy Virgin herself, or the Saint himself, painted on the icon, but we pay our respect in this way to the prototype. If the icon depicts Christ, then the honour we give to the icon is given to Christ, Son of God, who sits on the right hand of the throne in the celestial heights. When we see Him crucified on an icon, we immediately think of the Son of God who came down from heaven, became man through the Holy Virgin Mary and died on the Cross in order to save us from sin and slavery to the devil, to liberate Adam and his kin folk from the darkness of Hades and enable them to return to their old fatherland. We do not venerate the colours or even the art as the enemies of our Church allege, but our Lord Jesus Christ who is in heaven. The veneration due to the icon, says St. Basil, passes to its prototype.

"When we look at an icon of the Mother of God, we remember that the Holy Virgin received the blessed duty from God of becoming the mother of the Son of God, and before His birth and in His birth and after His birth remained Virgin. When we look at an icon of the first martyr (St. Stephen), we remember that that saint was a man similar to us, but who through his sufferings yet defeated his torturers, denounced idolatry and confirmed with his shed

blood the truthfulness of the Christian faith. We could say the same of icons of all the saints and blessed men and women. In general, when we see the features of a saint on an icon, we immediately remember his or her deed, we think of the original saint and thank God for having given him the strength to perform such heroic feats to establish Orthodoxy beyond dispute.

"It is therefore our right to paint holy icons and venerate them. And to the enemies and blasphemers of such teaching—ANATHEMA".

In this final chapter of *Hermity*, an exposition of the whole theology of icons is given, from the Biblical, dogmatic and psychological points of view. The anathema cast at all those who think otherwise is simply characteristic of the style of disputation of the time.

THE IMPORTANCE OF THE ICON AS A RELIGIOUS OBJECT

What was the importance of icons in earlier times and what is their importance now? Are they still holy objects? If so, what are the reasons for this?

These questions can be omitted completely in any aesthetic or historical discussion of icons. But for the theology of icons, they are central, unless we consider theology to be merely a set of dated and irrelevant human opinions fit only for an ethnographical museum. But since we regard theology as being, on the contrary, a living science which rejects any such categorisation, we must address ourselves to these questions and try to answer them.

For us Orthodox, the importance of icons has always been the same: the same today as yesterday. And it will remain so tomorrow. It is neither necessary nor possible for us to change their importance, although it may be conceded that not all people have the same attitude towards them.

The relationship of people towards icons as religious objects almost exactly parallels their relationship towards religion as a whole. If someone considers the religious conception of the world and life to be erroneous, or even conscious and deliberate cheating by the clergy, then he will accord to religious teachings only a certain historical importance and no more. His attitude will be very much that of someone considering the philosophy of an old philosopher which he knows only from textbooks on the history of philosophy but does not consider it to be his own.

For such people, icons will have no value as religious objects through which religious ideas and feelings have been expressed, just as religion itself has no value for them. They will dwell only on its artistic value, and appreciate only the material with which it was made (gold, silver, wood).

For the Orthodox believer, however, an icon has more than a material value, irrespective of the material from which it was made, or the artistic value it possesses, or the fame and success of the

artist who painted it. It will have for him above all a religious value, even if it does not possess any other. It is a holy object for him. Holy in two senses: subjective and objective. The subjective holiness of an icon consists, as we have said already, in the feeling of holiness which it inspires in the soul of man because of its associations. The objective holiness of the icon lies in the fact that it has been consecrated and must therefore be used only for prayers and divine service, and not for any other profane purposes.

MIRACULOUS ICONS

The objective holiness of icons sometimes manifests itself in a miraculous way. After prayers read in front of an icon, or even during them, a sick person is suddenly restored to health, or some other miraculous sign is observed, just as sometimes happens with the relics of saints. These icons (and relics) are deeply believed to be miraculous by those who experience the event. It should not be thought that the icon performs the miracle by itself; neither should it be considered as magic. No: Orthodox never think of icons in this way. The ultimate cause of the miracle is God: only He can perform miracles. And when He does it, He can do it independently of anybody and anything outside Himself, simply by His own grace and power. But God can also perform miracles through various holy people, or through objects which belong in some way to the person whom God wishes to glorify by miracles. Thus the miracle is performed not by the material of the icon, but by God Himself.

The logical sequence, then, is this: if God exists, He is omnipotent and merciful, if He is omnipotent and merciful, He can perform miracles when He deems it necessary. If He can perform miracles, He can do it either directly or by transferring the gift of grace to a saint in order to show His presence; and to glorify a saint in the most visible way, He can answer the prayer of that saint and perform a miracle either through the holy relics or the icon of that saint, because of the deep and sincere faith of the people who pray.

This logical sequence is unassailable, as must be admitted even by one who does not admit the existence of God. But since he believes that God does not exist, he must say: "it is true that this is logical, but it still does not correspond to factual reality, since God does not exist".

However, one should not depend simply on the logic of the idea in order to prove the existence of miraculous icons, but rather on the facts.

We know from the Gospels that the Saviour gave His apostles the power to perform miracles (*Matthew* x 8). We also see from the Gospels that Christ performed miracles not only directly but also through His apostles and even through His garments (*Matthew* xiv 36, *Luke* viii 44). In the *Acts of the Apostles*, there is a description

of how the Apostle Peter performed the miraculous healing of a lame beggar (iii 1-13), and an explanation is given at the same time to the effect that God was the real agent of the miraculous healing which He performed through the Apostle. In the same book (xix 11, 12) we read that God performed miracles not only through the Apostle Paul but also through his handkerchiefs, and even through the shadow of the Apostle Peter (v 15, 16). It is logical, then, that God who performs miracles through saints or holy objects can do the same thing through saints' icons in order to glorify His saints and reward the faith of those who believe in Him.

And that this happened not only in the Apostles' times and when the books of the New Testament were being written but also throughout the whole history of the Church down to the present has been testified to again and again. Authentic examples may be found in the ecclesiastical press and encountered in life.

Thus a discussion of the theology of icons can take us through all the theological disciplines: through religious psychology, through history, through Biblical studies, through dogmatics, and even through apologetics, if one touches on miraculous icons. It must indeed be admitted that icons may sometimes have a negative effect, but only on primitive people who are capable of understanding things only at a strictly material level. Unable to comprehend the real function of icons, they fall into a coarse materialism, sometimes even superstition and magic. But it is not in such cases the icon which is to be blamed, but rather the primitiveness of the people in question. The priest should do all he can to rectify this in his pastoral work.

WHAT IS ORTHODOXY?

by Professor Evangelos D. Theodorou

On the Sunday of Orthodoxy, invested with the blood-red mantle of glory, the Orthodox Church solemnly commemorates the restoration of the holy icons, in particular, and in general her triumph over her foes, both internal and external. It affords us an opportunity to recollect what is the deeper stuff, the true essence and the specific distinction of Orthodoxy.

From one point of view, Orthodoxy is attached organically to the roots of the Christian tree, from which she derives her vital juices; and from another aspect, like an ark she preserves intact in her bosom the spirit and the powers of the ancient, undivided Church. The Orthodox Church maintains unadulterated the genuine, apostolic tradition and she has a living connection with the whole life of the Church in the first centuries. This is achieved both through a constant use of the Bible and also by a firm adherence to the Holy Tradition and by means of her liturgical life.

The use of the Bible is particularly apparent in the fact that Orthodox worship contains a wealth of Biblical passages, as well as hymns and prayers which include phrases obviously taken from Scripture or which are imbued with its teaching. Through her attachment to the Holy Tradition, moreover, Orthodoxy interprets the Bible correctly and avoids any subjectivity whatsoever. The Roman Catholic theologian, Julius Tyzack, said that the Orthodox Church is "the Church of Tradition, the Church of the earliest times . . . The Eastern Church looks steadfastly to the age of the great Fathers, to the brilliant period of the Ecumenical Councils when Eastern and Western Christianity were united, and she draws from this treasure inexhaustible living forces". Characteristically he added: "surely the Eastern Church has received from divine Providence this mission, of preserving the primitive Church and ecclesiastical antiquity in her spirit-filled fulness".

The Holy Tradition and Orthodoxy's objective spirit are contained not only in the ancient Symbols of the faith, the decisions of ecumenical and local councils, and the unanimous teaching of the most famous Fathers and various dogmatic and symbolic monuments of our Church: they are also enshrined in Orthodox spirituality and its supreme treasure-house, there throbs and bounds the spirit of our Church's long tradition, which is none other than the apostolic tradition. The distinguished Protestant professor, Friedrich Heiler, confessed that our worship "in spite of all the considerable changes, expansions and embellishments, has treasured up within it primitive and ancient Christian practice. In its richer forms it holds the same mystery which had always been concealed in its simpler forms. Like the Christians of the fourth century, like the Christians of the age of the martyrs and apostles, so also today the Greeks receive an experience that in the Liturgy the Crucified and Risen Christ is present and that with Him the glory and the blessedness of heaven comes down upon earth". The new elements added to Orthodox worship over the centuries has passed through the purifying fire of the ancient core of this worship, which is in a perpetual state of incandescence and radiation.

The pivot of orthodox spiritual and worshipping life is the Resurrection of Christ. The Church of the East is "the Church of the Resurrection". The Resurrection is not only the radiant summit of the Orthodox Church's calendar but also the absolute centre of all Orthodox worship.

The end, therefore, towards which Orthodoxy leads men, is nothing less than participation in the mystical life of Christ and pre-eminently in the victory of the Resurrection, revival of the soul through the life-giving activity of the Holy Spirit, "deification" in the moral sense, and restoration of the soul's stained image into its pristine beauty.

From this it becomes clear that true Orthodoxy is at the same time Orthopraxia (= "right practice"). Genuine and true orthodox usage is the sculpting of our personality with the chisel of divine Grace into a spiritual work of art, the sanctification of all the facets of daily life and civilisation. An orthodox existence is "a new creation": it crushes the bonds of spiritual slavery and breathes again the air of real freedom: it is delivered from the nightmare of guilt, doubt, barrenness, and tormenting worry: it is baptised in the ocean of love: it is clothed in the shining garments of divine adoption: it hears the Easter bells of new life and inward regeneration: it is filled with hope and inner peace: it finally conquers the pain and suffering of death, and lives in the joy of the Resurrection. As another distinguished Protestant professor, Ernst Benz, has said, "Orthodoxy has preserved the primal character of the atmosphere of the Christian Church,—Joy".

Thus Orthodoxy brings into harmony so many diametrically opposed contradictions. "The heavens rejoice with the earth . . . the things of earth dance with the heavenlies": the passage of time is an advance into eternity, and eternity is lived here and now. The life of the orthodox faithful is an earthly reality which is beautified with divine reflections and heavenly glints.

To sum up all that has been said, we could conclude with a quotation from Kasper, a Roman Catholic, that Orthodoxy is "the bridge which joins heaven and earth". Consequently, Orthodoxy is not those actual earthly and material elements with which the bridge is built and which (always, of course, by the decision of ecclesiastical authority and not with subjective, personal high-handedness) can sometimes be adapted to the needs of the time and changed. Orthodoxy is not the rejection on principle of new forms of expression and fresh (non-naturalistic) elements which can be grafted into the organic whole and succession of the long apostolic tradition and be banked up (as we say) in its red-hot furnace. Orthodoxy is not, in herself, a first or second form of church music or iconography or architecture: for, if she were, all Christian generations which had changed the traditional forms at certain points would have betrayed the Orthodoxy of their Fathers. Those, then, who deny the dynamic character and richness of the Orthodox tradition and who restrict the content of Orthodoxy merely to later types and forms, unknown to the apostolic or patristic tradition, are half-educated and "orthodox tavern-keepers".

Real Orthodoxy is an instructed faith and a sacramental life in the Holy Spirit, whereby the eternal and unalterable heavenly treasure appears in earthen vessels. True Orthodoxy is not a sort of carriage carrying us to Heaven and which can be changed to suit the fashion of the age, but a stable and constant compass: in accordance with the splendid example of the holy Apostles and the unanimous opinion of the great Fathers of the Church, it emanci-

pates men from their attachment to earthly things and orientates them always on the Pole star of heavenly reality. This genuine Orthodoxy must be safeguarded and preserved as the apple of an eye, whatever the sacrifice required.

THE ORTHODOX INSTITUTE IN PARIS

Week of Prayer for Christian Unity appeals by Roman Catholic and Protestant leaders in Paris called on their congregations to give part or all of their collections during the January 18–25 period to the Orthodox Institute of St. Sergius.

This gesture by Francois Cardinal Marty, Archbishop of Paris, and Pastor Charles Westphal, president of the French Protestant Federation, did more than draw attention to the precarious financial position of the Institute. It also recognised the important role the training college for Orthodox clergy and theologians—established in 1924 by Russians in exile—has played as a link between East and West in Orthodoxy and within the ecumenical movement.

For 45 years the Institute has been accommodated in premises formerly owned by the German Lutheran church in Paris. "It is only from outside that it looks picturesque", said one of the students to a visitor who was fascinated by the colourful group of little buildings built round the Orthodox church. The statement was true: the interior is not merely old-fashioned, it is primitive and dilapidated. The ceilings are unsafe and need extra support. The students (about 20 in number) sleep in two large, run-down dormitories (toilet arrangements are in another building). The library is scattered over several different places; the tiny classrooms are overcrowded and dark.

The amount raised by the collections in Paris can hardly be more than a token, a gesture of support for a new building project which has been under discussion for a long time. The Institute states, however, that the present appeal is to be followed by a widespread public financial campaign among all the Christian confessions. The possibility of participation by the World Council of Churches is already being discussed.

In spite of this, the future of the Institute is in question, for the large new building, planned to accommodate 60 students with proper facilities for living and studying, would cost at least four million francs.

The uncertainty of the future of the Institute is a complete contrast to its illustrious history. The Institute was founded following the expulsion of virtually all eminent theologians and religious thinkers from the Soviet Union in 1922. A "Free Theological Institute of Petrograd" had had a short-lived existence (1918-1920), after which theological teaching and research in the Soviet Union was completely paralysed. It was not until 1944 that the first

theological seminaries were reopened. During the long years when Russian Orthodox theology was at a standstill, completely cut off from the theological trends in the West, the Institute of St. Sergius maintained the continuity of theological teaching and Russian Orthodox tradition.

A jubilee pamphlet, published to commemorate the 25th anniversary of the Institute, draws attention to the principles on which its work was based. It says: "to us it is clear that on the one hand theological research must be absolutely free, while on the other hand it must be firmly anchored in tradition." At the same time, the Institute stresses its adherence to "thorough theological research", to "an absolutely critical spirit", to "unreserved faith in the experience of the Fathers" and to "uncompromising loyalty to Orthodoxy".

Since the Second World War the Institute has welcomed an ever-increasing number of students from different Orthodox Churches—the Near East, Greece, Cyprus, Serbia and Rumania. Former students of the Institute are working today as bishops, priests and theologians all over the world, including the USA and the Soviet Union. The Institute is striving more and more to internationalise its teaching staff, thus stressing its pan-Orthodox orientation. From its start the Institute has described itself not as a "Russian Orthodox Institute" but as an "Orthodox Theological Institute" which hopes also to promote the development of theology in all Orthodox countries.

The Institute and its professors have made an outstanding contribution to theological understanding between Eastern and Western Christendom, especially during the 1930s and the 1940s. Its founders, Professor Antoine Kartacheff and Professor Serge Bulgakov, and later, Professor Leon Zander, Professor Georges Florovsky and many others, were pioneers in interpreting Orthodoxy and paving the way to understanding within the movements of "Faith and Order" and "Life and Work", and later, in the World Council of Churches.

"It is to these men", says Professor Nikos Nissiotis, the Greek Orthodox director of the Ecumenical Institute at Bossey, near Geneva, "that we owe a genuinely Orthodox theology anchored on the Patristic tradition, in complete contrast to scholastic definitions which destroy dialogue".

Citing the early theologians as pioneers in the opening of Orthodox theology towards Western confessions and initiating conversations with other confessions, he said they "brought about a crucial change in the ecumenical movement by constantly reminding the Western Churches of the central significance of the Church as the common basis of their fellowship in the World Council of Churches, around which all ecumenical discussion and all social work should be centred".

Professor Nissiotis continued: "they stressed the communal dimension of the Christian faith, in contrast to its personal dimension. They drew special attention to the fact that the ministry must be understood as a charisma given to the Church so that it can carry out its service (*diakonia*) to the Christian congregation.

"By doing so, they made an extremely important contribution to the very difficult discussion about the ministry of the bishops and of the priesthood, which was often based solely on a legalistic concept. The Russian theologians in Paris proved that the Eastern Churches have taken a different line in this difficult discussion—in favour of the ecumenical movement".

Today, under Director Alexis Kniazeff, the Institute of St. Sergius is planning its future—and not only architecturally. Its courses and methods of study must be adapted to a situation which has changed in many ways during the decades since it was founded. The Russian-speaking émigrés of that time are now firmly established in France and have adopted the country's language. In the Orthodox Churches a conciliar process has started. Moreover, nearly all of them are participating in the work of the ecumenical movement, and some of them have started conversations with the Roman Catholic Church. The Institute intends to adjust its work to all these facts. The number of lectures given in French is to be increased, in order to facilitate contact with young French-speaking students who are interested to attend the lectures.

In addition, the Institute is planning to set up an "ecumenical department" in which theologians of other confessions would study and teach on an exchange basis. This department could pass on the ecumenical experience of the Institute to representatives of those Orthodox Churches which are still young in the World Council of Churches, and still unfamiliar with its thinking and working methods.

Lastly, the Institute of St. Sergius would like to start a "Department for Russian Studies" with lectures on Russian spirituality, theology, religious philosophy, iconography and church music. In this department all students would be taught Russian, giving them access to the many valuable works on theology and on church history which exist only in that language.

The Institute of St. Sergius is unique in Europe as a centre of learning. Its value is undeniable, especially in the age of ecumenism. It is confronted by tremendous tasks, which it will succeed in accomplishing only if it can do two things. It must overcome the tension between its "Russian vocation" and its own position as an integral part of the local French-speaking community. And it must also overcome the tension between its own jurisdictional basis and its pan-Orthodox mission. But the people in Paris are fully aware of these challenges—and intend to meet them.

E.P.S.

NEWS AND CAUSERIE

ECUMENICAL PATRIARCHATE

Early in December 1969 the president of the Vatican's Secretariat for Promoting Christian Unity, Cardinal Jan Willebrands, had a meeting at the Phanar with the Ecumenical Patriarch. This marked a significant step in the progress of the ecumenical movement, since Pope Paul VI wants such visits to be periodical in order that the progress made towards restoring full communion between Rome and Orthodoxy may be studied and further objectives along that road be decided mutually.

* * *

The Holy Synod of the Ecumenical Patriarchate has established a new Diocese in the Far East: it will comprise the 15,000 Greek Orthodox who live in New Zealand, Japan, Korea and India. Appointed as its first Metropolitan is Bishop Dionysios (Psiachos), who has been hitherto the assistant Bishop to the Archbishop of Australia and New Zealand and who is remembered affectionately by us Anglicans from the time when he served on the staff of the Greek Cathedral of the Holy Wisdom in London.

ALEXANDRIA

Our correspondent, Dr. Th. D. Moschonas, writes:

Returning from his long trek in South Africa and East Africa, where four Dioceses depend upon Alexandria, Patriarch Nicholas VI will be staying some time in Egypt before proceeding in the New Year to Cyprus and Ethiopia.

The Anglican Archbishop in Jerusalem (Dr. George Appleton) was given a Reception in the library of St. Mark's (Anglican) Church in Alexandria on 5th November, on the occasion of his visit to the city. The reception was given by the Chaplain and the Church Council of the Anglican Episcopal Church in Alexandria and was followed by Evensong in St. Mark's at which the Archbishop preached. Among the religious leaders present were three bishops—Mgr Cayer, the Apostolic Vicar; Mgr Chinchinian, of the Armenian Church; and Mgr Aristarchos, Greek Orthodox Bishop of Mareotis. Your obedient servant was also present, in his capacity as Secretary of the Alexandria Council of Churches.

ANTIOCH

A further split in the unity of the Patriarchate of Antioch has developed. Whilst seven members of the Holy Synod were in session under the chairmanship of the old and infirm Patriarch Theodosios VI, in October last, the other four Bishops met at Damascus and proceeded to claim to be the true Holy Synod and to elect to the

three vacant dioceses. The Patriarch retaliated by unfrocking the three "new bishops", and his Holy Synod appointed their candidates to the vacant dioceses.

In this unhappy situation there are undoubtedly political implications, as well as the personal factors.

RUSSIA

The Patriarchate of Moscow has appointed Bishop Hermogen (Orekhov) of Podolsk as its new representative at the Ecumenical Centre in Geneva, in succession to Bishop Vladimir (Sabodan) who is now Bishop of Chernigov in the Ukraine.

Bishop Hermogen has spent much time abroad and is particularly knowledgeable about the Churches in the Near East. Since 1966 he has represented his Church at Damascus; and for three years before going to the Patriarchate of Antioch he had represented the Russian Church at Jerusalem, as vice-director and then director of the Russian Mission there.

GREECE

Professor Gerasimos Konidaris, the Greek Orthodox historian who was suspended from his Chair at Athens University last March by the Greek Government for allegedly telling a class that "the Church of Greece under the present regime is not free", was restored to his post in October at the end of the six months' period of suspension.

AMERICA

Archbishop Iakovos, the Primate of the Greek Orthodox Archdiocese of North and South America, has announced that soon his Church intends to ordain men to serve as part-time priests: they will administer the sacraments, but they will retain their lay professions and carry out their church duties in the evenings and at weekends.

JAPAN

On 2nd November 1969, Fr Theodosios Nagashima was consecrated Bishop of Kyoto in the Orthodox Cathedral of the Resurrection (popularly known as the "Nikolai-do") in Tokyo: Archbishop John of San Francisco presided, assisted by Bishop Vladimir of Tokyo. The occasion was historic, as an Orthodox consecration has not previously taken place on Japanese soil.

Founded in 1880 by the Russian missionary Nicholas Kazatkin, the Church of Japan is one of the most active Orthodox missionary churches: all 28 priests are Japanese, there is a seminary in Tokyo, and some candidates for the priesthood are studying overseas. Since 1945 the Church of Japan has been under the jurisdiction of the "Metropolia" (Russian Orthodox Greek Catholic Church of

America); and this consecration is seen as a significant step towards the establishment in Japan of a permanent canonical order, where the Church, united and faithful to its historical roots, will start a new and fully independent period of its history.

The Patriarchate of Moscow has also established a mission in Japan, headed by Bishop Nikolai Sayema and served by three priests, one a Russian.

NON-CHALCEDONIAN CHURCHES

A recent meeting at Bangalore, India, which was attended by Protestant, Roman Catholic and Syrian Orthodox theologians, took the decision to set up eight regional study groups in preparation for a joint Study Conference in May 1971. They are asked to meet at least five times in the intervening period; and they will consider such divisive subjects as Mariology, ministerial orders, the authority of Scripture and Tradition, and the visible unity of the Church.

One of the co-chairmen of this Joint Study Group on Faith and Order was Fr Paul Verghese, Principal of the Syrian Orthodox Theological Seminary at Kottayam, and he had prepared a paper for their two-days discussion on the Uppsala theme "The Holy Spirit and the Catholicity of the Church".

* * *

On 6th January, the Anglican Chaplain in Istanbul (the Revd. Chad Coussmaker) attended the Christmas Liturgy in the Armenian Patriarchal Cathedral. This concluded with a procession of choir and clergy, chanting and fully vested, which crossed the road from the Cathedral to the apartments of the Patriarch. In Turkey, it is a very rare thing indeed for any religious procession to venture on to a public road, except in the case of a funeral: the Armenians retain this privilege at Christmas and Easter only, one of the few remaining parts of the favours which they were granted at the conquest of the city of Constantinople in 1453.

Contacts between Anglicans and Armenians in Istanbul are close and frequent: His Beatitude Shnork Kaloustian, Patriarch of the Armenians in Turkey, was Armenian priest in London in the 1940s and retains his interest in and affection for the Anglican Church.

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.

SOME METHODS OF HELPING THE WORK

1. By joining the Association and getting others to join.
2. By arranging for a meeting in the neighbourhood, when a lecture may be given on the Eastern Churches and Reunion, and the objects of the Association explained.
3. By asking the Parochial Authorities to promise a Sunday collection every year either in the service or afterwards at the doors.
4. By uniting in local centres for the study of Eastern Christendom, and for Intercession for Reunion.

Lectures - with or without visual aids - can be arranged by writing to the General Secretary.

SUBSCRIPTION

The minimum annual subscription is 10/-, but none will be excluded solely on account of inability to pay this amount, while it is hoped that those who can afford to pay more will do so.

All members receive the *Eastern Churches News Letter* which is published quarterly.