

EASTERN CHURCHES

# News Letter

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

EDITORIAL

**THE ANGLICAN AND EASTERN CHURCHES  
ASSOCIATION**

**founded in 1864**

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The Oecumenical Patriarch

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The Bishop of St. Alban's

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## EDITORIAL

It is said that there is no evil so great that some good does not emerge from it somewhere. Distressing as the Cypriot conflict is, and grim as are the revelations of cruelty on both sides, one piece of good has at least come out of the sorry spectacle, for the people of Greece have been able to overthrow their repressive and tyrannical régime of military sadists and to return to the beginnings of a life of free expression, thought and worship, without the much-feared attendant bloodbath. May God grant them wisdom to use this new freedom humbly and responsibly, for it is not a gift to be treated lightly in our bleak times by any group, party or nation.

Negotiations and consultations between the separated parts of the Christian body are so much a part of our daily lives nowadays, that it is good for us to keep soberly in mind the dangers our forefathers failed to negotiate, as we endeavour to come to the long-denied unity of Christians. One of the most difficult barriers to cross in such endeavours is the one set up by a blind reaction to a particularly disastrous failure in understanding, and our principal contribution in this issue makes it clear that such mistakes as that made by Cyril Loukaris are not to be treated as if they were mere unimportant historical accidents; may it be a lead to clear thinking by all involved in Christian *rapprochement*.

To end on a brighter note during the year since the new Secretary and Editor took up their offices, a welcome number of new members have been elected to the Association. As no society concerned with service in the Living Body of Christ, as we are, desires to die frozen in a stone image of past traditions, more rigid than those of Byzantine ceremonial, may we encourage all our members, old and new alike, to make their voice and presence felt, and let the Editor have their contributions to the ever-live problem of understanding one another. The planks and beams of the bridges to mutual understanding that it is our duty to build must come from the membership at large; they do not grow out of the Editor's head.

B. S. Benedikz.

## GENERAL SECRETARY'S NOTES

Shortly after my return from Turkey and Greece the Cyprus crisis occurred. In my three parishes it was a sad sight to see both Greek and Turkish Cypriots standing outside their shops and cafés with their heads pressed hard against their transistor radios hoping to pick up the news from Cyprus more clearly out in the open air. I buy my milk and cheese from a Greek Cypriot and my bread and eggs from a Turkish Cypriot so that I was kept informed daily

about the tragedies which had afflicted their families in the homeland. The one happy event here in London and which was a pointer, one prays, to the future in microcosm, was the Greek baptism which I attended at the Archbishop of Thyateira's house chapel. After the ceremony the whole of the baptismal party and guests travelled down to Camberwell for a dinner at a Turkish Cypriot restaurant, where we were royally entertained.

On behalf of the Association I sent a letter of sympathy to Archbishop Makarios III, as Primate of Cyprus, and assuring His Beatitude of our prayers for the Church of Cyprus at this time. His reply in printed overleaf.

It is not clear what the position of the Oecumenical Patriarch is at the moment, as no news has been received from the Phanar, so we must keep the Great Church constantly in our prayers. Perhaps those lay members whose parish priests are not members of the Association would ask for prayers for His All Holiness to be inserted into the Prayer for the Church or the Intercessory Prayers of the various Anglican liturgies. Whilst visiting the Patriarch I told him that his name was commemorated in the Prayer for the Church in numerous Anglican churches. This moved him greatly, as to commemorate a Bishop in the diptychs was a sign of being in communion with him. We are not yet *in sacris* with the Oecumenical Throne but we can still, I think, legitimately remember the name *Demetrios* at the Throne of Grace Sunday by Sunday or day by day.

Three Anglican bishops have expressed concern about the state of the Oecumenical Patriarchate during this period of strained relations between Greece and Turkey.

During the summer it was a great pleasure for me to be able to entertain our Transatlantic friend Dr. Paul Anderson from the United States. He was eager for news of the Christians in Turkey and of the Copts in London. The Coptic Bishop Samuel entertained me to tea at the Royal Lancaster Hotel during his visit here when he was negotiating with the Church Commissioners and other bodies about the obtaining of a permanent home for the Copts in the United Kingdom. Father Marcos Askety has visited me on two or three occasions. He is a young Coptic priest from Kenya, where his cousin is a Cardinal. At the moment he is studying in Selly Oak and "discovering" the Church of England. In October the Chapter of the College of Guardians of Our Lady of Walsingham were to consider the possibility of the Copts being offered an altar for their own use in the Shrine church. At the time of writing we are still waiting to see what the outcome has been. The fact that there is a Pan-Orthodox altar in the shrine, and a Russian community in the former railway station, would have delighted the hearts of Fr. Hope Patten and Fr. Fynes-Clinton, who despite their Westward leanings in their latter years, never lost their love of and interest in the Churches of the East, Byzantine and Pre-Chalcedonian. Should the

Copts be allowed the permanent use of an altar it would mean that this could be shared with the Armenians, the Syrians and the Ethiopians.

The overthrow of the All Conquering Lion of Judah, Haile Selassie, or Strength of the Trinity, leaves a vacuum not only politically but culturally in this ancient African Kingdom. Readers may not be aware that the removal of the anointed sovereign in Ethiopia now leaves Her Majesty Queen Elizabeth II as the only anointed sovereign left in what was once Christendom, in which respect she is the last monarchical symbol of Byzantium.

In late July I had three Ethiopian priests visiting me. One has now returned to an uncertain future for his country and his Church.

Bishop Gregory of Tropaïou is, at the time of writing, in Cyprus, where some of his relatives are reported to be missing. He is also helping with the distribution of the food, clothing and medical supplies to the Cypriot refugees.

At Eastertide I sent greetings to the heads of all the autocephalous and autonomous Byzantine churches and to the heads of the pre-Chalcedonian and Assyrian churches. Many replies have been received, from the Oecumenical Patriarch, the Patriarch of Moscow and All the Russias, the Patriarchs of Serbia and Roumania, of Bulgaria (Easter cards); and from the Patriarch of Jerusalem the following letter:—

*"Christ is Risen indeed,*

*We sincerely reciprocate Your Paschal greetings and prayerful wishes. May we all enjoy heavenly blessings—Peace, Love and Joy—during the coming years.*

*With affectionate greetings.*

*(signed) BENEDICTOS,*

*Greek Orthodox Patriarch of Jerusalem.*

From the Patriarch of Antioch:—

*"Le Christ est vraiment Ressuscité"*

*Nous vous remercions de coeur pour vos vœux nous adressés à l'occasion de la Resurrection de notre Sauveur et Seigneur Jésus Christ, et prions pour votre santé et prospérité personnelles et pour des succès propices dans l'oeuvre de votre association.*

*(signed) ELIAS IV*

*Patriarche d'Antioche et de tout l'Orient.*

A message of thanks was received from Archbishop Makarios III of Cyprus signed as His Beatitude's Byzantine privilege in red ink:—  
*"Please accept and convey to the Anglican and Eastern Churches Association my warmest thanks and appreciation for your letter of*

July 18th. Your kind feelings for me and the Church of Cyprus have deeply moved me and constitute a source of moral encouragement.

With best wishes,

(signed) Kyriakos Makarios,

Archbishop Makarios of Cyprus.

A message of thanks on behalf of His Majesty the King of the Hellenes was sent by Colonel Arnaoutis, the Private Secretary to the King, in reply to a letter of sympathy concerning the, then, deteriorating situation between Greece and Turkey.

Readers who wish to send donations for the relief of the Cypriot refugees should make cheques payable to *The Cyprus Greek Relief Fund, 5, Craven Hill, London, W2.*

The Archbishop of Thyateira and the Bishop of St. Alban's sent messages to the Annual General Meeting of the Association, but were unable to attend. The Bishop of Fulham and Gibraltar was also abroad leading a pilgrimage but remembered us at the Eucharist on that day. We send him our best wishes for a speedy recovery after a sinus operation.

John Salter

#### ASSISTANT SECRETARY'S NOTES

The events in the North in September were well supported and there is a growing interest in the Orthodox Church. We hope that quite soon there will be meetings and services arranged in Manchester; a small committee there will be arranging events. Orthodox Vespers which were celebrated in the beautiful Church of St. Wilfrid's Harrogate on Sunday afternoon 15 September brought together a very large number of people. We hope this will have made a link between St. Wilfrid's and the Greek Orthodox Church in Leeds, and will mean an exchange of visits by the members of these two churches, Anglicans visiting the Greek Church in Leeds for Orthodox services and Orthodox visiting St. Wilfrid's, Harrogate for Anglican services, as it is only in this way that there can come about the real understanding between Christians which will make known to us all the inner spiritual life of each Church. We were happy to see Mr. Dimitri Karas, the Greek Consul in Leeds, attending Vespers at St. Wilfrid's, Harrogate. We express our thanks to the Greek Orthodox clergy and lay people in Leeds for so kindly coming to Harrogate for Vespers at St. Wilfrid's Church, and to the Vicar and Churchwardens and people of St. Wilfrid's Church for giving permission for these services to be celebrated in their Church.

The general theme throughout the Festival, and at other services and meetings, has been the importance of the life of prayer. The

Church is a praying Church, ever seeking through prayer to enter into that closer communion with God in Christ to let us, her members, share in the Divine Nature of the Incarnate Christ our Lord. The light of Christ should manifest itself from each member of the Church, so that all those with whom we come into contact will see the Glory of Christ in us and be led to Christ through our life. There are very weighty questions still before us in the Church and in the nation, which call for prayers from every member, and at Leeds and Harrogate there was real progress visible in this field. Our Church must hold fast the faith which has been committed to her by her Divined Lord, for then, and only then, can she face up to the grave questions of mankind. By the time that this News Letter reaches you all, we will be celebrating the Festival of the Nativity of our Lord; may this Christmas be a time of showing forth to all men the Divine Love made man for us, as through the Lord Christ becoming man we are set free and so become sons of God.

Cuthbert Fearon O.S.B.

#### CYRIL LOUKARIS AND HIS CONFESSION

*an examination of an East-West débacle.*

Cyril Loukaris was born at Herakleion, Crete in 1572. He had family connections with Meletios Pegas, later Patriarch of Alexandria, and was early singled out for great achievements. As a boy he studied from 1584-1588 under the Greek scholar Margounios in Venice then, after a short return to his native Crete, he proceeded to the University of Padua, where he studied from 1589 to 1593. There is no evidence that he studied in any other European country. He could write in Latin and Italian as well as Greek, but shows no sign of having known English, French or German. In 1593 he returned home and was ordained by Meletios Pegas to the diaconate and the priesthood, and had the dignity of Archimandrite conferred upon him with the latter.

In 1596 he was sent to Poland and Western Russia as exarch of the Patriarchate of Alexandria (together with a certain Nikephoros Cantacuzenos) by Meletios Pegas, who was at the time *locum tenens* of the Oecumenical Patriarchate. The purpose of their mission was to try to deal with the divisions and other serious troubles brought about in Orthodox communities there by the recently imposed "Union" of Brest-Litovsk. The "Union", as is well known, is an extension of the Roman Catholic thinking originally formulated at the Council of Ferrara-Florence, by which in general the Orthodox might retain the majority of their local customs and

practices so long as they made their submission to the Chair of St. Peter. However well-intentioned the "Union" may have been in theory, it was resisted with great violence by a certain strain in Orthodox tradition from Mark of Ephesus onwards and, far from leading to peace, was (and still is) responsible for a good deal of bitterness and distress. Where, as in Poland, it was being imposed by the secular power and backed by vigorous and subtle Jesuit diplomacy, with all that the latter involves, the situation was bound to be explosive, and Loukaris's five years in Poland must have been a very testing time for him. He saw his partner murdered, and met many examples that convinced him of the bad faith of Rome. He was also aware of the disadvantage at which the Orthodox were placed by Rome's monopoly of the centres of education and publicity, especially when these were backed by rich and powerful nation states. To him the Orthodox, handicapped by all the restrictions of Ottoman rule, must have seemed sitting targets for Roman aggression.

Loukaris was recalled to Alexandria in 1602, on the occasion of the final illness of his old patron, Meletios Pegas. Two days after his return Meletios died and in due course, at the age of twenty-nine, Cyril Loukaris was elected Patriarch of Alexandria, to remain there for the next eighteen years. He became *locum tenens* of Constantinople as well in 1613, and in that capacity paid a visit to Mount Athos in the same year, after which he spent some two years in a prolonged visitation of the Orthodox communities of Transylvania, the object of which may have been similar to the one during his time in Poland. Then, in 1620, he was elected Patriarch of Constantinople. A few months later he was ejected, to be restored in 1622, ejected again in 1629, and between 1629 and 1638 he was to be ejected and reinstated no less than four times until he was finally strangled on the orders of Sultan Murad IV, through being suspected of plotting against the Empire with the South Russian Cossacks.

Cyril Loukaris had an eventful and troubled life. In other circumstances he might have gone down in history as one of the heroes and martyrs of the Greek Church under the Turkish yoke, but unfortunately his *Confession of Faith* has left an ineradicable stain on his memory among the Orthodox, and qualified him for a place in their rogues' gallery rather than their company of martyrs. It was first published in Geneva in 1629 under the title *Confessio fidei reverendissimi domini Cyrilli Patriarchae Constantinopolitani, nomine et consensu Patriarcharum Alexandrini et Hierosolymitani, aliarumque Ecclesiarum Orientalium Antistitum, scripta Constantinopoli mense Martii anni 1629*. The Greek text appeared in 1633 under the anonymous, non-committal heading *An Eastern Confession of the Christian Faith*, and English, German, Dutch and Swedish translations followed fairly rapidly.<sup>1</sup>

The contents of the *Confession* are thoroughly and indisputably

Calvinist. It is laid out in sixteen short chapters or paragraphs, followed by four questions and answers. The latter are related specifically to the situation of the Eastern churches, namely the reading of an "open Bible" in a tongue "understood of the people", without the Apocrypha, and finally a stern and puritanical warning about the veneration of icons. The sixteen chapters themselves, the main body of the *Confession*, are a brief but complete Calvinist manifesto. Everything is there: Scripture is the sole authority on Christian faith and practice (to the exclusion of Holy Tradition); Christ is the one head of the Church (to the exclusion of the Hierarchy); Christ is the sole mediator (and so the prayers of the saints are not to be invoked). There are also all the usual Reformation features: original sin, predestination, justifying and persevering grace, the fallibility of the Church on earth, both in respect of individual members and councils, the acknowledgement of only the two Dominical sacraments, express rejection of transubstantiation, and so on.

The problem for us is not the meaning of this *Confession*, which is abundantly plain, but how and why it came to be written and, still more important, what was its impact on the Orthodox Church in whose name it was supposed (at least in the Latin version) to have been written. Protestants and Roman Catholics alike have accepted the *Confession* as the genuine work of Cyril Loukaris without hesitation, each for their own particular reasons. The Orthodox, on the other hand, regarded the *Confession* at first as a wicked forgery, though modern Eastern scholars have felt themselves obliged, however reluctantly, to accept it as genuine, because of the weight of the evidence in favour of its authenticity. Nevertheless, they have still tried to excuse Cyril on the grounds that it was produced under considerable political and psychological pressure; in any case, they argue, Loukaris is only speaking for himself in the *Confession*, and does not represent the views of the Church as a whole.

The depth and extent of Cyril's personal commitment to the cause of the Reformation is an extremely difficult problem to solve. Before we make any attempt to do so we are bound to consider his situation as Patriarch of Constantinople, and also the political and diplomatic situation at the Sublime Porte. Under the Ottomans the Greek Christians were allowed religious freedom within the limits of their nation, the *Rum Millet*, of which the Patriarch was not only the religious leader, but also the *ethnarch*. As in the situation during the British occupation of Cyprus in the 1950's, the ethnarch was the person with whom the Government had to deal. The question was also complicated by the definition of "nation" in this context; in this instance it was defined by confessional boundaries, which do not, and did not, coincide with political or ethnic frontiers. Hence, as the Czars did in the 19th century, during the last ninety

years or so before the 1917 revolution, a foreign head of state was likely to claim to interest himself in the affairs of his co-religionists under Ottoman rule, and so set himself above the ethnarch, and hence there was more to the intense diplomacy of the Papacy during the period we are considering than a pious and sincere desire for the union of the Churches. In the days before the Suez canal was dug, the Levantine trade was a most important consideration, and Western European ambitions had not changed from the time of the Crusades, with the Venetians well to the fore still, strongly competed with by the French and the Austrians. The Ottomans may not have been entirely happy with their presence in the City any more than the Byzantines had been from the days of the Comnenian Emperors, but the trouble was that they could not be got rid of, and the Empire would have been commercially much the worse for their departure, the penalty of having as the capital city the spot where East and West met and traded.

In the seventeenth century, however, the confrontation was no longer a simple one. The great Catholic powers of Europe were locked in bitter rivalry with their Protestant rivals in the Thirty Years' War, and as well as the old familiar Catholic embassies at the Porte, new embassies from the Protestant nations had arrived. To them Cyril Loukaris turned in his struggle against papal subversion and encroachment, and they lent him willing ears; after all, they were not there to let their enemies gain an advantage over them if they could prevent it by any means. In our present context the two embassies that concern us most are the British and the Dutch, and their approaches to the situation show a remarkable contrast in emphasis.

Cyril's relations with the Dutch may have been of longer standing and more sympathetic, but it was the British Embassy that did him more good in practical terms during the earlier part of his patriarchate. Britain, we should remember, was of course maintaining a delicate neutrality in the Thirty Years' War, but any cause that could help British Levantine interest was not likely to be neglected. The ambassador in the 1620's was Sir Thomas Roe, a consummately adroit career diplomat in the tradition fostered by the Cecilis and Queen Elizabeth, a practical layman who cared little for theological niceties, but was alive to any issue that might strengthen his hand at the Porte. It was through his help that Cyril's protégé Metrophanes Critopoulos was able to benefit from an Oxford education (the first of many Orthodox students to whom Oxford has given shelter and peace to study over three centuries). Roe's great victory on Cyril's behalf came, however, in the affair of the printing press, which he describes with great and justifiable satisfaction in his *Relation of the Practices of the Jesuits against Cyrillus Patriarch of Constantinople, and the cause of their banishment*.<sup>2</sup> This press was originally a private venture of one Nikodemos

Metaxas, the future Archbishop of Cephallonia. He and his brother in London had put up the money to buy the equipment and ship it out to Constantinople.<sup>3</sup> While this was a considerable windfall for Cyril, it must have been no small embarrassment to Roe, but he managed the negotiations over this awkward piece of machinery as far as to get it in through the Turkish customs. He refused, however, Cyril's inept suggestion that it should be housed in the British Embassy, but hired a house nearby, where it was duly installed and erected. The press seems to have functioned steadily for about six months, in spite of Turkish suspicions, until De Cesy, the French Ambassador, thought he had discovered passages which could be construed as a slight on the Kor'an in a tract Cyril had issued against the Jews. He represented this to the Grand Vizir, and Janizaries were duly mobilised to raid the house, the raid being timed to coincide with a party being given by Roe at the British Embassy on 6 January 1627/8. The news was broken to him in the middle of dinner, but Roe kept his head and refused to break up his party. He was nevertheless not slow to make a detailed and fully documented complaint to the Vizir, and was able to demonstrate to him that the Turkish authorities had been taken for a ride by De Cesy and the Jesuits.

On realising that it had been made to look foolish, the Turkish Government reacted appropriately. The Jesuits were expelled from the City, and De Cesy was humiliated in the final encounter, leaving Roe the unquestioned master of the field. Nevertheless, it is plain when reading Roe's account of the matter that, while he lent his full support to Loukaris, he only regarded him as a pawn in his constant game of diplomatic rivalry with the French Ambassador. British foreign policy was to strive constantly to stop the French from becoming too strongly entrenched at the Porte, and to outwit and weaken them whenever possible. There is no doubt that Roe had had a notable success here, and his subsequent career shows that whatever might have been the reaction of the French Catholic Queen Henrietta Maria in London, Charles I recognised good service, for when opportunity arose, Roe was sent to conduct the even more tricky British negotiations with the princes of India, a task for which his Levantine experience had equipped him more than adequately.

After Roe's departure Cyril became increasingly dependent for Western support on the Dutch Embassy. There the Ambassador, Cornelius van Haga, another long-serving career diplomat, was an old friend, but the most important addition to the Embassy staff (from the point of view of our investigation) came in the autumn of 1628, when a young Calvinist minister, Antoine Leger, came to take up the post of Chaplain. Leger was a young scholar who had been selected for this post by the Company of Pastors and Professors at Geneva; the insistence which they laid on his appointment

suggests that Geneva was evolving a deliberate policy towards the Levant at this time. Certainly it may only be a coincidence, but Leger's arrival marks the last and stormiest phase of Cyril's career.

The extensive surviving correspondence between Leger and Loukaris suggests a deep and intimate relationship between the two. The very warmth of their personal friendship tends, however, to obscure the deliberate and conscious purpose underlying Leger's activity, which was not confined to Constantinople, but extended as far as Alexandria. Leger wrote in turn to Cyril's Alexandrian successor, Gerasimos Spartaliotes, and to his successor Metrophanes Critopoulos, offering his help in the preparation of a version of the Holy Scriptures in modern Greek, the publication of a Confession of Faith, and the establishment of Protestant schools in the ecclesiastical domains of the Alexandrian Patriarchate. His offer was firmly rejected by Gerasimos in a letter of 8 July 1629, and by Metrophanes in various letters between 1635 and 1636.<sup>4</sup> From subsequent events it looks as if Cyril accepted proposals which the other two patriarchs declined, but the date of the foundation of the Protestant school at Korydalleus is not certain, and it could have been set up before 1628. Certainly, however, a translation of the New Testament into modern Greek was begun by Maximos Kallioupolites and Philip the Cypriot in the 1630's, and we have the equally concrete evidence of Cyril's *Confession*, composed in March 1629. As Leger only arrived in Constantinople the previous autumn, he clearly wasted no time on his home ground.

It is only too easy to be critical of Leger's conduct in what we trust are these days of enlightenment, and to be fair to him, he stood by Cyril in his difficulties and, at a personal level, was a real support and comfort to him when he was in trouble (though we must also reflect that Leger himself was either directly or indirectly responsible for these troubles). But despite this mitigating factor it is clear that Leger's primary interest, like Roe's before him, was to further his own aims, and that neither of them was concerned with the good of the Greek Church, or with obtaining a sympathetic understanding of it, both of them merely seeing the Patriarch's difficulties as their own opportunity. Because he was concerned with merely political and diplomatic ends, Roe did less harm, but Leger, the zealous Reformed Pastor, was working on the deeper spiritual and doctrinal plane and, for all his learning, zeal and personal qualities, he was a narrow and blinkered individual with about as much sensitivity as the American temperance organization which billed its campaign on the Athens omnibuses as a *stavrophoria*!

Where, then, does this leave Cyril Loukaris and his personal commitment to Reformed theology? Modern Orthodox writers such as Karmiris have possibly been over-generous to him. His experiences in Poland had left him with a deep distrust of all things Roman, though I do not know of any evidence that he actually

attempted to make a common cause with the Protestants who were also feeling the force of King Sigismund III's repression. His acquaintance with Cornelius van Haga dates back to 1602,<sup>5</sup> so that there was no question of a break in any anti-Roman pressure on his thoughts and emotions since, all through his patriarchate in Alexandria and, more particularly, during his tenancy as the *locum* at Constantinople, he was on friendly terms or in correspondence with Protestant divines such as Uytenbogaert and David le Leu de Wilhelm, to whom he could say "in the essentials of the faith I am in agreement with you".<sup>6</sup> How far this is a genuine expression of feeling, and how far a studied piece of oriental politeness to impress a distinguished stranger it is difficult to determine. However, in his correspondence with the renegade Roman Catholic Archbishop Marco Antonio de Dominis in 1618-19 he is much more explicit,<sup>7</sup> and by the time of his elevation to the Oecumenical Patriarchate in 1620 he was regarded by Rome as a complete crypto-Calvinist. This opinion is endorsed from the other side by Sir Thomas Roe, writing to Bishop John Williams of Lincoln in 1621 and by Archbishop Abbot in 1624, writing to Roe "as for the Patriarch himself, I do not doubt but that in opinion of religion he is, as we term him, a pure Calvinist, and so the Jesuits in these parts do brand him"<sup>8</sup>. We must remember, however, that the writer was Abbot, (who sympathised with Calvinism); had he been Laud, he might have put matters rather differently.

There can be no doubt then, that for at least a quarter of a century before the publication of his *Confession* Cyril had developed a growing admiration and affection for Protestantism of the Calvinist kind, but, in spite of the long duration of the attachment, it only seems to have existed at a superficial level. Cyril seems to have had little or no critical appreciation of the Reformation movement: the best evidence for this statement is the *Confession* itself. Karmiris has no difficulty in demonstrating that it is basically the same as the Western *Confessio Belgica* and *Confessio Gallicana*; the substance of it is not original, and it only touches the situation of the Eastern churches in the appended questions and answers. As I have suggested, the document shows signs of being produced in some haste, and the best explanation of this is that it was a ready-made article by Leger to which all Cyril had to do was to sign on the dotted line. It may be only a half-idle speculation, but had Leger been chaplain of the British and not the Dutch Embassy, would Loukaris' *Confession* have taken the form of a Greek version of the Thirty-Nine Articles?

The answer to the problem of Cyril's personal commitment to Reformed theology must be somewhere along the lines of saying that it was both genuine, and yet at the same time shallow. He



found it plausible and persuasive, but he did not understand the least thing about it. He was motivated by a most reasonable suspicion of Rome rather than by any positive conversion on his own part. In any case, let us consider—could one expect Cyril to have accomplished at that time what no other Orthodox had even begun to do—to *understand* the theology of the Reformers? The only previous contact of even a semi-official kind had been the very guarded correspondence between the Oecumenical Patriarch Jeremias II and the theologians of Wittenberg in the years 1583–84. The two sides hardly knew one another; certainly not to such an extent that they could come to any definite determination of their positions in respect of each other. Cyril certainly did not possess the intellectual armoury to do this on his own, and Dr. Hadjiantoniou quite fails to make out a case that he did possess it.

There is also another side to the question, which has yet to receive proper scholarly attention, and can only be touched on here. This is: how far was Cyril in fact dependent on foreign Protestant embassies for his survival? The British did help him through once at what could have been a sticky time. The Dutch provided him with encouragement and advice, but there is no known evidence that van Haga ever intervened with the Porte on his behalf, and yet Cyril managed to survive for eighteen years, through some violent ups and downs, in the face of almost continuous assaults from the Papacy. This is a considerable achievement, and one wonders how it was effected. Put in monetary terms of the present time, the going price of the Patriarchate was in Cyril's day anything from 200,000 to 500,000 US dollars. Cyril was deposed and reinstated *five* times in eighteen years. Where did the money come from, and who was the sponsor who was willing to find this sort of sum over and over again for the same man? Roman attempts to provide a supplanter failed more than once because the aspirant was unable to find the necessary purchase sum, even with the supposed wealth of the Vatican behind him; yet Cyril never failed to satisfy the Vizir's cupidity.

There are good reasons for supposing that the Turkish government may have felt that Cyril, with all his failings, was a more acceptable tenant of the patriarchal throne for them than various Roman-backed candidates, but this would not have abated the financial demands of a Porte official one bit. Presumably, therefore, Cyril would have had to depend a great deal for such financial backing as he needed on the community of Greek merchants in the Phanar, who were not the men to throw good money on a bad horse. Further afield there were, indeed, the semi-independent voivodes of Moldavia and Wallachia, as well as the Orthodox princes of Serbia and Montenegro, but there is little reason to believe that these often hard-pressed rulers or, indeed, the Czar Mikhail Romanov, struggling to reclaim a country wasted by the

fearful civil wars after the extinction of the House of Rurik, would have had any money to spare to pay for the appointment of a Greek patriarch, nor is there any evidence that the British or the Dutch provided any considerable injections of capital to maintain Cyril on his throne, however acceptable he might be to their Levantine interests. The answer is therefore still to be found, but any lengthy discussion of Cyril's personal commitment to the Reformation's theology has to reckon with the near certainty of his having a very strong power-base at home, one which was never seriously upset until the very end of his life. His support for the Reformation may have been no more than a genuine and uncritical personal idiosyncrasy which he tried on occasion to turn to his political advantage just as foreign powers tried to use it for theirs, but this is not the only, or even the most important, factor necessary for the understanding of his life and activity.

The *Confession* of Cyril Loukaris is far more important for its later consequences than for its immediate impact at the time of its publication. As we have seen, the Reformation was little known or understood in the Eastern Church at this time. There had been very little opportunity to come to know it, let alone study its thought in detail. Even by 1630 all that the Eastern bishops and theologians knew of the fruits of the Reformation was what they read in the *Confession*, and to them it made it appear both sinister and dangerous to the faith. Unfortunately, they lacked the conceptual apparatus to form a proper critical appreciation of it, let alone to refute it. In this situation therefore, the Orthodox East was obliged, in spite of everything, to borrow weapons from the armoury of Roman theology, which had at least the merit of having attempted to tackle reforming ideas for over a century. In consequence, the reaction to the *Confession* marks the beginning of the importation into Orthodox theological thinking of the vocabulary and concepts of Roman Counter-Reformation theology.

We may discount the hysterical synod which met in Constantinople immediately after Cyril's death under the presidency of his successor and enemy Cyril Contari. It met too soon, and was too dominated by hostility for any chance of a sane assessment of the problem. The Synod of Iasi, which met in 1642 and adopted the Catechism of Peter Mogila, Metropolitan of Kiev, was of far greater weight, and its work was brought to completion by the Synods of Constantinople and Jerusalem in 1672, held under the chairmanship of the respective Patriarchs Dionysios and Dositheos, and in Dositheos's own *Confession of Faith*. The proceedings of these great Orthodox synodical councils of the seventeenth century still form the real framework within which much Orthodox theological thinking (at least Greek) is done, and it is a framework which draws heavily on timber from the Western Counter-Reformation thinkers. The use of the term *metousiosis* to describe the Real

Presence at the Eucharist is the best known, but not the only example of such borrowing. The Eastern Church may indeed be the Church of the Early Fathers, but it views them now through a pair of Tridentine spectacles.

While this development preserved the integrity of the Orthodox Church in a very difficult time, the price of the temporary safety has been tragically high in the long run, insofar as it has meant that any sensible, constructive dialogue with the churches of the Reformation has been vitiated from the start. Reformed theology may have been right or wrong in what it said about Scripture and Tradition, Justification, Predestination, the Communion of Saints, the nature and number of the Sacraments and the rest, but any and all of these are at the very least serious and legitimate theological issues, and should be treated as such. Granted that Reformation theology has adopted a narrow and entrenched position only too often, the situation has been made far worse through the adoption by the Orthodox of an equally narrow and entrenched position, one which is by the nature of its origin altogether negative and hostile. This is something which ecumenical enthusiasts on both sides are often slow to realise, and so are liable to become bewildered and puzzled over why so often so much genuine goodwill seems to end in nothing. To escape from such impasses, there is far more to be gained by a humble and mutual respect for each other's standpoint, and by a clear-sighted acceptance of the situation in which we are called to live and grow together. It is a situation not of our own making, born as it is of the alternating muddle-headedness and deviousness of Cyril Loukaris and those who tried to use him as their instrument of propaganda, and the ulterior motives of those who either tried to attack or manipulate him, and it is at any rate a solid position from which it is possible to make a genuine Christian advance, if both sides are willing to march in penitence and hope.

W. H. Bates

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- (2) Printed in: Sir T. Roe: *Negotiations . . . in his Embassy to the Ottomans*, ed. S. Richardson, London, 1740, 757-63, and its important parts in Roberts: *op. cit.*, 29ff.
- (3) On the press, see an excellent account by R. J. Roberts: The Greek press at Constantinople in 1627 and its antecedents, *The Library*, 5th series, 22, 13-43.
- (4) cf J. Karmiris: *Orthodoxia kai Protestantismos*, Athens, 1937, 199 n 1.
- (5) Karmiris: *ibid*, 196 n 1.
- (6) J. Aymon: *Monumens authentiques de la religion de Grece*, Hague, 1708, 175-76.
- (7) The text of Cyril's correspondence with de Dominis is given in full by J. M. Neale: *History of the Holy Eastern Church: Patriarchate of Alexandria*, London, 1847, 2, 390-96 (in footnotes).
- (8) Roe: *op. cit.*, 36; also *ibid*, 102, cf also J. von Hammer: *Histoire de l'empire ottoman*, Paris, 1837, VIII, 345.

#### PRAYER FOR THE WORLD

Among the exhibits of the Church Archaeological Collection in the Moscow Theological Academy, there is a 17th century icon called "The prayer of the most holy Theotokos for the world" showing the Mother of God as a prayerful intercessor, bringing down upon mankind by her prayerful vigil the divine grace and the peace of Christ. In her and through her who combines in herself "the power of wisdom with human humility" proceeds "the hallowing of all earthly and heavenly elements," and through her is realised the prayerful preservation of all the created world, visible and invisible. Icons born of all the age-long liturgical experience of the Church are the best witness to and confirmation of this sacred truth, rooted in the very depths of the Christian consciousness.

The prototype of the icon "Prayer for the World" is the 12th century Bogolyubovo icon of the Mother of God, an icon of purely Russian origin widely venerated throughout the country. From the middle of the 16th century to the canonic depiction of the Bogolyubovo Mother of God were added the figures of saints, hierarchs, priests, monks and laymen, bowing before the praying Theotokos. This variant of the canon was called "Prayer for the People" or "Prayer for the World." The icon, now one of the exhibits of the Church Archaeological collection is one of the best and rarest examples of its kind. A feature peculiar to it is the architectural background, a city that, in medieval symbolism, represented the city of the New Jerusalem, "And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband". (*Rev.* 21.1-2).

In the colours used to depict the City one feels the festal relationship, born of a heart brought up in Orthodox prayer, with this image from the Johannine Apocalypse. The Mother of God herself is shown against the background of a church. Thus, through the medium of icon-painting, was conveyed the mystical unity of the Church with the Mother of God. The size of the image of the Blessed Virgin greatly exceeds that of the persons who bend before her alongside St. Nicholas. With the help of this ancient device, the icon painter created a system of spiritually meaningful proportions that allowed him to lend the image of the Mother of God that monumentality and majesty which was required to show the whole power of her prayerful vigil which makes her the irresistible intercessor for the whole created world. The people falling with St. Nicholas at the feet of the Mother of God symbolize humanity. Above them the icon painter has written the word *mir*, which also figures in the title of the icon. Incidentally, this word has two meanings in Russian, although in this particular case the sense is quite clear: here *mir* means all the people of the earth. Nevertheless, the two meanings of the word *mir* are in this case justified in a quite

remarkable way. The world (**mir**) is unthinkable without peace (**mir**): enmity and war should be ontologically unacceptable. After all, there was no strict differentiation in the spelling of the two words in ancient times. This is basically confined to the 18th and 19th centuries. Nevertheless the confusion in such cases cannot and does not cause any misunderstanding: prayer for the world understood as prayer for people, for mankind, for the universe, is at the same time inevitably prayer for peace in the sense of repose, stillness and content for mankind. The idea of such a double prayer finds eloquent expression in the icon: the people pray to the Mother of God for peace for themselves, the Mother of God turns in prayer to her Lord and Son for these people who are praying to her, that their please might be granted.

The concept of the prayers of the Mother of God as a power able to save the world has been long present in Christian consciousness. She is "ardent prayer and a wall unassailable, the fount of mercy and the refuge of the world." Being herself now above the created spiritual world, she stands in mysterious vigil before God, she is the spiritual ladder, the fount of purity who washes away the sins of the world for our salvation. The awareness of this is shown by the unique place the Theotokos occupies in the symbolism of the Church. The image of the *Orans*, the Mother of God the intercessor, has become the centre of the compositions in the apses of many Christian churches, one of the earliest examples being the mosaic in the church of Saint Venatius in Rome, which dates back to 640. The half-length depiction of the Lord Jesus Christ, blessing the Mother of God from the clouds, which later came to be more widely used in icon painting, is also a characteristic of this type of icon.

The participation of the Blessed Virgin in the destinies of the world is not postulated as a result of reasonable assumptions and rational conclusions, but as the living experience of the Church, shared not only by those saints and ascetics who stand on the heights of the knowledge of God but also by the most simple souls who, in times of severe trials, have made prayerful approaches for the grace-bestowing intercession of the Mother of Christ. All the history of Christianity is a ceaseless revelation and confirmation of the mystery of the adoption of mankind by the Mother of God which took place at the foot of the Cross on Golgotha. "Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother!" (*John* 19, 25-27). From that time forth the motherly, wisdom-directed care of the Mother of God for the world, for its salvation, did not, and does not, cease to be constantly held by the Church. Metropolitan Filaret of Moscow

wrote: "The Theotokos stands before Christ, not in forgetfulness of those who are born of the earth, but keeping active vigil over us, interceding for grace and help in our needs, misfortunes and sorrows, praying for the peace of the world, for the salvation of each individual soul that sincerely seeks salvation." In order to understand this truth rightly it is essential to approach it with an absolutely pure mind and, indeed, it is a thing that it is hard to express in rational terms, for it is one of the highest mysteries of the wisdom of God; yet for this reason it is all the more vividly and directly expressed by the wise silence of the icon, in prayerful contemplation of which the human soul enters into communion with the spiritual world.

The icon inclines the mind to the contemplation of the original, making man a witness to the most prayerful vigil of the Theotokos. The Bogolyubovo icon of the Mother of God was first painted as a result of the vision that was granted to Prince Andrei Bogolyubskii during his prayer before the miracle working image of the Mother of God at Vladimir. The chronicles state how, in 1158, Prince Andrei, setting out for his principedom in Suzdal, and "hearing wonders told of the icon of the most-pure Theotokos, which was reported to have been brought to his father in Kiev by ship," conceived the wish to take with him this holy icon through which the Mother of God had more than once given proof of her miraculous saving power.

"When he was approaching the town of Vladimir and had come to the river Klyazma, there the horses drawing the conveyance with the icon of the Mother of God came to a halt and refused to cross and they changed many horses and put the miracle-working icon on a sleigh, but not one horse would move the sleigh with the holy icon. Amazed, the prince spent the whole night in prayer before the holy icon. During this vigil the Theotokos appeared to him. This vision was the cause of the painting of the icon of the Mother of God called the Bogolyubovo icon, for the place where the Most Holy Virgin appeared, was beloved of God (**Bogom vozlyubleno**) and of the Mother of God herself. "The icon painters painted this icon with much reverence, fasting and prayer and sprinkling of holy water, even as the prince bade them." The saintly Prince Andrei himself was a peacemaker, one who cared for the people and suffered for their misfortunes and for the enmity that lay between his fellow-princes. His zeal for the establishment of peace in the Russia bore fruit in martyrdom: in time Prince Andrei was slain by his enemies.<sup>1</sup>

Iconographically, the Bogolyubovo icon represents a variant of the Byzantine canon of "the Mother of God the intercessor," which shows her at full length, her arms stretched forth in prayer to the Saviour as he blesses her from the upper left-hand corner of the icon. (On the icon "Prayer for the World" only the hand of

the Saviour, stretched forth in benediction, is shown). In the right hand of the Bogolyubovo Mother of God there is a scroll (or "charter") bearing, according to the "originals" of this icon, the following inscription: "King of Heaven, manifold in Thy mercies and most merciful, Lord God and lover of mankind, and Creator of all created beings, Lord God Jesus Christ and giver of all good things, lover of mankind, my Son and my God, hear the prayer of Thy handmaiden and mother, accept every man who glorifies Thee and me, thy handmaiden." On the frame which covered the miracle-working icon was written: "Lord, my most merciful Son and God, I pray Thee, may Thy divine grace rest upon Thy people and the radiant light of Thy glory descend ever upon the place I have chosen." On the charter of the icon in the Church Archaeological Collection is written: "Lord and Master Jesus Christ, my Son, accept the prayer of Thy servants who raise their prayers to Thee, O Lord."

What is expressed in these inscriptions was still more powerfully expressed through the actual colouring, the drawing and composition of the icon, which brings us close to the great mystery of the prayerful intercession of the Queen of Heaven for the whole world, the prayer for its past, present and future.

Vladimir Ivanov<sup>2</sup>.

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- (1) cf *Drevnerusskie Letopisi*, ed. V. Panova, Moscow 1936, 223ff.
- (2) Translated from the *Journal of the Russian Orthodox Patriarchate*.

### NEWS AND CAUSERIE

#### THE OECUMENICAL PATRIARCHATE

The Grand Hieromnemon Aristide Panotis had an audience with His Holiness the Pope, and presented him with a copy of the recently published French edition of his important book "*Paul VI and Athenagoras I, peacemakers*". The Pope was pleased to describe the work "as a precious token and a historic contribution to the relations of the two Churches", Orthodox and Roman Catholic.

A group of Greek priest-theologians headed by Metropolitan Georges of Nicea have paid a visit to the Orthodox Centre of the Oecumenical Patriarchate situated at Chambesy (Geneva) from 15 to 17 June. For these Greek priests the objective of the visit is to familiarise themselves with the work carried out by the Centre in the West.

During the meeting of the Holy Synod of the Oecumenical Patriarchate the Very Reverend Paul Menevisoglou was elected as Metropolitan of Sweden and All Scandinavia. Father Menevisoglou was the First Secretary of the Oecumenical Patriarchate.

On 30th April the Holy Synod of the Oecumenical Patriarchate decided that Metropolitan Polyefkios, Metropolitan of Sweden and All Scandinavia for five years (1969-1974) will be promoted Titular Metropolitan of Anea.

Professor Vasil Istavridis Professor of Church History at the Theological College of Halki gave a series of courses of lectures at the Theological Academy of Balamand. During his stay in the Lebanon Prof. Istavridis also gave a series of lectures at the Near East Seminary at Beyrouth.

#### THE GREEK ORTHODOX PATRIARCHATE OF ANTIOCH

The Holy Synod of the Patriarchate of Antioch was held from Tuesday 30 April to Friday 3 May at Mar Elias Convent in Chouiyas (Lebanon). Important matters of internal organization and spiritual renewal were settled in a spirit of lively brotherliness. It is to be noted that the Archbishop of Baghdad and Kuwait, Constantine Papastephanou, was appointed to the Liturgical Commission and that Metropolitan Ignatius Hazim of Latakia was installed as President of the Commission on Ecumenical Relations. An extraordinary session of the Holy Synod of the Greek Catholic Church was held on the same dates at the Patriarchale Residence in Ain Traz (Lebanon). Two very different but equally delicate matters were happily settled; the position taken by Metropolitan Gregoire Haddad of Beirut on a modernised proclamation of the Gospel, and that of Archbishop Joseph Raya of Haifa on Arab Christians in occupied Palestine. The coincidence of the Synods, not intentional at the outset, was transformed into a sign of hope. Early on Wednesday 1 May two Metropolitans of the Orthodox Holy Synod went to Ain Traz to greet their Catholic brothers, and the next day three Greek Catholic Metropolitans proceeded to Mar Elias in Chouiyas to visit the Synod of the Orthodox and greeted in their own words . . . "their Mother Church". This fraternal meeting, even though it had no official status between the two Synods as such, was the first of its kind since the branch in 1724. After 250 years, hope is now alive in the two Churches as Churches, to restore their unity and serve in Communion" that the world might believe".

#### THE RUSSIAN ORTHODOX PATRIARCHATE

##### 40 Graduates This Year In the Orthodox Seminary of Zagorsk

This year there will be 40 students graduating at the end of their

studies at the Seminary of the Monastery of Zagorsk near Moscow. According to the Rector of the Seminary, Archbishop Vladimir of Dmitrov, the Seminary has had to refuse 150 of the 200 applicants in the past year because of lack of places. The total number of students in theology in the Soviet Union is up to 750: 300 at the Seminary and in the Faculty of Zagorsk/Moscow, 300 at the Seminary and the Faculty of Leningrad and about 150 at the Seminary of Odessa. The majority of the students come from the rural or urban working families. All the theological institutions according to the Archbishop of Dmitrov, are maintained solely by the financial contributions of church members.

#### THE ROMANIAN ORTHODOX PATRIARCHATE

At the invitation of His Beatitude Patriarch Justinian, Metropolitan Damaskinos of Tranoupolis (Oecumenical Patriarchate), the director of the Oecumenical Centre in Chambesy, and Secretary of the Preparatory Commission for the Great and Holy Council of the Holy Orthodox Church visited the Romanian Orthodox Church between 22 and 29 September 1973. The purpose of his visit was to make direct contact with the Preparatory Commission of the Romanian Orthodox Church for the Great and Holy Orthodox Council, so as to relate together the actions of all the Orthodox Churches. On Sunday 23 September, Metropolitan Damaskinos after a short audience with His Beatitude, assisted at the Divine Liturgy celebrated in the Patriarchal Cathedral in Bucharest. On Monday 24 September he had an unofficial meeting at the Palace of the Holy Synod in Antim Monastery Bucharest, with the Commission of Romanian Theologians. They informed each other about the stage of the preparatory work of the Holy and Great Council. Present at the meeting were: Bishop Antonie of Ploiesti, Assistant Bishop to the Patriarch, Dr. Mircea Chialda, Rector of the Theological Institute in Bucharest, Prof. Dr. Dumitru Popescu, Prorector of the same Institute, Prof. Dr. Ene Brahiste, Prof. Dr. Nicolae Chitescu, Prof. Dr. Iorgu Ivan, Prof. Dr. Stefan Alexe, Prof. Dumitru Radu, Father Ilie Georgescu, Patriarchal Counsellor for the Church Foreign Relations, Father Constantin Parvu, Patriarchal Counsellor for the Office of the Holy Synod, Mr. Remus Rus, Mr. Stefan Ganceanu, and Dr. Cezar Vasiliu of the Department for Church Foreign Affairs of the Romanian Patriarchate. Metropolitan Damaskinos expounded briefly the theory of Oecumenical Councils (participation, notions of Oecumenical authenticity, authority etc.), and presented the actual state of the preparatory work for the Council. The Romanian theologians expressed their views on the preparatory work. Bishop Antonie of Ploiesti,

Assistant Bishop to the Patriarch said that the Romanian Orthodox Church was in favour of holding the Council. but that there was a need to draw up an agenda arranged in importance and priority of themes. In any case (in his opinion) the agenda should contain some most urgent matters such as the Orthodox diaspora and the problem of the modern schisms in the Orthodox Church; the Orthodox Church and contemporary ecumenism; the Orthodox position in bilateral dialogues. Professor Chitescu, Professor Ivan, Professor Braniste, Professor Dumitru Popescu discussed the manner which should be adopted for the selection of agenda, and to the necessity for meetings between professional theologians who were working on the preparatory documents in order to eliminate certain divergences created by different theological trends. It was also said that there should be no confusion between the opinions of certain theologians on certain themes and the official viewpoints of the Local Orthodox Churches. To end with Bishop Antonie said that it would be better if, at the Preparatory Conference which will be organised at Chambesy, the official reactions of the local Orthodox Churches to the six themes already noted were to be presented, and that further proposals should be made as to new themes, their relative urgency, the methods of work etc. The Bishop said that he felt that the Council preparations must be thorough, and that there was still much to do.

#### SERBIAN ORTHODOX CHURCH

During its last session, 14-20 May, the hierarchy of the Orthodox Church in Serbia elected as titular Bishop of Moravitsa the Hieromonk Irenei Gavrilovitch, previously Rector of St. Cyril and Methodius Seminary of Prizren. Born in 1930, Bishop Irenei studied theology at the Faculties of Belgrade and Athens before being appointed successively Professor of the Seminary of Prizren, Director of the Monastic Seminary at the celebrated Monastery of St. Basil of Ostrog, and finally Rector of the Seminary of Prizren. He will function as the Vicar of the Patriarch in the Archdiocese of Belgrade-Karlovtsi. The Holy Synod of the Serbian Orthodox Church has had numerous applicants for places at the four Orthodox Theological Seminaries in Yugoslavia in 1974-75. There is a record number of 129 places available for first year students; 32 at the St. Sava Seminary of Belgrade, 33 at the St. Cyrille and Methodius Seminary at Prizren, 32 at St. Arsene of Sremski-Karlovitsi, and 32 at the Seminary of the Monastery of Krka in Dalmatia. At present these seminaries have five year courses, and contain between them 500 students. The Orthodox Church in Serbia also has a Faculty of Theology at Belgrade with 12 professors and 120 students.

## BULGARIAN ORTHODOX PATRIARCHATE

A delegation from the Orthodox Church of Bulgaria arrived in Istanbul on 20 April headed by Metropolitan Pancraty of Stara-Zahora, President of the Department of Interecclesial Affairs of the Patriarchate of Bulgaria. The delegation was received on the 21st. of April by His All Holiness The Oecumenical Patriarch Demetrios I. According to the communiqué, the visit took place "in order to bring to the Oecumenical Patriarch the Paschal Salutation of His Beatitude the Patriarch of Bulgaria Maximos and his Church".

## THE CHURCH OF GREECE

The hierarchy of the Church of Greece held an Extraordinary Session on 22 May under the chairmanship of His Beatitude Seraphim, Archbishop of Athens and All Greece. At this meeting it filled twelve out of the fourteen vacant or recently created metropolitan sees through election by majority vote. The elect are: *Metropolitan of Patras*: Nikodimos, formerly Metropolitan of Zichna and Nevrokopi. *Metropolitan of Peristeri*: Alexandros, formerly Metropolitan of Philippes, Neapolis and Thasos. *Metropolitan of Nea Smyrni*, Chrysostomos (Voultsos) Bishop of Dodini, Auxiliary of the Metropolitan of Joannina: *Metropolitan of Zichna and Nevrokopi (Terres Neuves)*: Archimandrite Spyridon Kyvetos, originally of Zante, graduate of the Faculty of Theology of Athens and homilete of the Diocese of Messenie: *Metropolitan of Kaisariani, Byron and Hymetts*: Archimandrite Georges Prokopis originally of Cephalonia, graduate of the Faculty of Theology in the University of Athens former Chancellor of the Diocese of Mantinea and Kynouria, Prior of the Monastery of Pendeli and Chancellor of the Diocese of Athens: *Metropolitan of Megaride and Salamine*: Archimandrite Bartholome Katsouris, originally of Athens, Graduate of the Faculties of Theology and Law in the University of Athens, former Chancellor of the Diocese of Chio and Secretary of the Holy Synod of Athens: *Metropolitan of Mesegaia and Lavreotiki*: Archimandrite Agathonikos Philippotis, originally of Tines, graduate of the Faculty of Theology of Athens, Chancellor of the Diocese of Phtiotide: *Metropolitan of Nea Krini and Kalamaria (Terres Neuves)*: Archimandrite Prokopies Georgantopoulos, originally of Pireus, graduate of the Faculty of Theology of Athens, parish priest attached to the Diocese of Pireus: *Metropolitan of Neapolis and Stavroupolis (Terres Neuves)*: Archimandrite Dionysios Ladopoulos of Crete, graduate of the Theological College of Halki with the title of "Master in Orthodox Theology", granted

for his thesis "Inter-Orthodox Relations during the first half of the XXth Century", in charge of the Vicariate of Kittos: *Metropolitan of Sissani and Stastista (Terres Neuves)*: Archimandrite Antonies Kembes, originally of Argos, graduate of the Faculty of Theology of Athens, post graduate student at Oxford and Paris, homilete of the Diocese of Etolie and Acarnanie: *Metropolitan of Philippes, Neapolis and Thasos (Terres Neuves)*: Archimandrite Prokopies Tsakoumakas pf Chio, graduate of the Faculty of Theology of Athens, homilete of the Diocese of Corinth. After the elections the Hierarchy of the Church of Greece has submitted a document to the Oecumenical Patriarchate where it reported on them. During its meeting on 29 May the Holy Synod of the Church of Greece, under the presidency of His Beatitude Seraphim, Archbishop of Athens and All Greece, elected the Metropolitans who will occupy the still vacant sees of Maroneia (Terres Neuves) and Cythere. The new Metropolitan of Maroneia is Archimandrite Damaskinos Roumeliotis, homilete of the Diocese of Maroneia, while the new Metropolitan of Cythere is Archimandrite Ierotheos, Chancellor of the Diocese of Verria and Naoussa. His Beatitude The Archbishop of Athens and All Greece Seraphim visited the Monastery of Mount Sinai in the course of his tour of the Patriarchates of Alexandria, Antioch and Jerusalem. Professor Jean Karmiris of the University of Athens has been elected a member of the Athens Academy: he takes the place left vacant by the death of the late Professor Hamilcar Alivizatos.

## MOUNT SINAI

"The ancient Monastery of Sinai struggles for survival in the general crisis of monachism", Archbishop Damines of Sinai declared recently during a meeting of the Agency for Spiritual Collaboration of Athens. According to the Archbishop, the problems which must be resolved soon are the following:

- (1) An adequate recruitment of monks, particularly young graduates, to fill the offices of sacristan, librarian, guide, keeper of works of art and manuscripts, and painter of icons (iconographer),
- (2) Construction of a new hospice outside the manastery perimeter to accommodate more visitors and pilgrims.
- (3) Construction of new cells conforming to the present-day needs of the manastery.
- (4) Systematic Conservation of portable icons, frescoes, manuscripts and other treasures,
- (5) Systematic organisation of medical aid to the 1,200 nomadic Bedouins, who live alongside the manastery and who are considered as "brothers". The Sinai Community contains at present 23 monks.

It has in all 12 branches, 3 of which are in Egypt and 9 abroad. It attracts annually c.55,000 visitors of which 30-40% are scientists or men of letters. The monastery of Mount Sinai at present proposes to publish a *Guide Bleu* of its c.4000 varied treasures.

#### THE GREEK ORTHODOX ARCHDIOCESE OF THYATEIRA AND GREAT BRITAIN

His Eminence Archbishop Athenagoras visited His All Holiness the Oecumenical Patriarch during the early spring and he had an opportunity to exchange views with the Committee of the Metropolitans who were occupied with matters relating to Inter-Orthodox and Inter-Christian questions. The Patriarch requested the Archbishop to go to Germany next August as a member of the delegation of the Oecumenical Patriarchate at the central committee meeting in West Berlin. The Oecumenical Patriarchate has also elected Archbishop Athenagoras as a delegate to the Assembly of the WCC in Jakharta next year.

While on the continent the Archbishop has an opportunity to visit his native Island of Patmos where he officiated on the Festival of Pentecost (Whit Sunday) with the Abbot, Father Theodoritos at the Divine Liturgy. In Athens the Archbishop visited His Beatitude Archbishop Seraphim and the other Metropolitans who were at the session of the Holy Synod in the Monastery of Petraki in Athens.

The Greek Orthodox Church in Glasgow is this year celebrating the 30th anniversary of the founding of a church in Glasgow. In 1970, while attending the General Assembly of the Church of Scotland the Patriarch and Pope of Alexandria, Nicolaos VI, came to the Greek Orthodox Church of St. Luke in Glasgow and to mark the occasion, on the recommendation of Archbishop Athenagoras of Thyateira to His All Holiness the Patriarch of Constantinople, the Church was elevated to the status of Cathedral on 24 May. It was a memorable day for those who could look back to the beginning of the Greek community in Glasgow and reflect with pride and pleasure upon its growth and achievements. A letter of greeting and good wishes has been sent to Father Aristovoulos Pyrtos, for this important occasion. May the prayers of all Christian people be offered for our Greek Orthodox brethren on this historic occasion in their Church life in Scotland. May the prayers of the Holy Mother of God and All the Saints uphold them, and the coming years bring happiness and peace and joy to them all.

#### Archbishop Athenagoras on the Question of Women's Ordination.

In a long statement delivered to the annual convention of the Greek Archdiocese of England on 17-18 May 1974 Archbishop

Athenagoras discussed the ordination of women as it is now being considered in the Anglican Communion. Protestant bodies have practised it for several years. "For the Orthodox Church", the Archbishop said, "the issue cannot even be raised". However, "the refusal to ordain women is in no sense an affront to the feminine nature; the place of Mary the Mother of God in the life of the Church is witness to that". The Archbishop then criticized the project as an attempt to confuse the distinct duties of men and women. Quoting Scriptural and canonical evidence against the ordination of women, he also emphasized the deepening schism between Christians that would ensue if some Churches were to proceed with that practice.

#### WEST EUROPEAN ORTHODOXY

From 1-3 November there will be held an Orthodox Conference in Western Europe at Dijon which will bring together about 400 members. The subjects for examination will be; (1) A World without God. (2) The Paradox of the Church, (3) The Light of Life. The speakers will be Metropolitan George (Khodr) of Mount Lebanon, Metropolitan Antony of Sourozh, Archimandrite Basil, Abbot of the Holy Monastery of Stavronikita on Mount Athos, and three Professors of the Theological Institute of St. Sergius in Paris, Archimandrite Cyril Argenti, Archpriest Boris Bobrinsky and M. Olivier Clement. The first Orthodox congress of this kind, which was held at Annecy in 1971 attracted more than 300 participants from different countries of Western Europe; its general subject was "The Resurrection and Man of Today".

#### A New French Correspondence Course in Orthodoxy

The correspondence course on initiation to Orthodox theology and spirituality run by St. Sergius Institute in Paris is due to begin a second cycle of the same type as the first, to be available recorded on magnetic tape. According to Olivier Clement it will be a theological effort which will be useful for isolated Orthodox who wish to deepen their faith, and for Catholic or Protestants desiring to gain an understanding of the tradition of the undivided Church, or for searchers of the absolute, who will discover, for example, in Hasychasm the counterpart of Christian Yoga . . . The present upsurge of the "Charismatic Movement" in faith, and the renewed risk of an uprooted spiritualism make more than ever necessary the recall of a theology whose spirit is grounded in the Sacramental Body of Christ and is not separated from the Cross". The second cycle of the theological correspondence course includes the following topics: the Epistle to the Ephesians; aspects of ecclesiology by

Nicolas Koulomzine, Professor at St. Sergius Institute; the Mystery of the Trinity; forms and presentiments in the ancient alliance By Fr Boris Bobrinskoy, Professor of St. Sergius; the sources of Hesychasm: Evagrius of Pontus by Elizabeth Behr-Sigel, Professor at the Ecumenical Institute, Paris; some reflections on politics, by Nicolas Lossky of the University of Paris-Nanterre; introduction to Liturgical Theology; the Byzantine synthesis by Fr. Alexandre Schmemmann, Dean of St. Vladimir's Theological Institute, New York; study of Orthodox doctrinal thought from the 4th century into the Byzantine period, by Olivier Clement, Professor at St. Sergius Institute.

An Orthodox seminar on Worship and Theology will also be held at the Ecumenical Institute, Bossey, 21 April-4 May 1975. Information will be available from the Institute.

#### AMERICAN ORTHODOXY

##### **Protest by Roman Catholic and Orthodox Theologians at Supreme Court Decision**

The text of *An Agreed Statement on Respect for Life* was issued on 24 May by a consultative committee of Orthodox and Roman Catholic theologians. "We the members of the Orthodox-Roman Catholic bilateral consultation in the United States, after extensive discussion on the sanctity of marriage, feel compelled to make a statement concerning the inviolability of human life in all its forms. We recognize that human life is a gift of God entrusted to mankind, and so feel the necessity of expressing our shared conviction about its sacred character in concrete and active ways. It is true that the Christian community's concern has recently seemed to be selective and disproportionate in this regard, for example in the antiabortion campaign. Too often human life has been threatened or even destroyed, especially during times of war, internal strife and violence, with little or no protest from Christian leadership. Unfortunately, the impression has frequently been given that churchmen are more concerned with establishing the legitimacy of war or capital punishment than with the preservation of human life. We know that this has been a scandal for many both believers and unbelievers. We feel constrained at this point in history to affirm that the right to life implies a right to a decent life and to full human development not merely to a marginal existence. We affirm that the furthering of this goal for the unborn, the mentally retarded the ageing and the underprivileged is our duty on a global as well as a domestic scale. We deplore in particular the U.S. Supreme Court's decision which fails to recognize the rights of the unborn—a decision which has led to widespread indiscriminate early abortion. We affirm our

common Christian tradition with regard to the right of the unborn to life. We acknowledge our responsibility to mediate the love of Christ, especially to the troubled expectant mother, and thus make possible the transmission and nurturing of new life and its fully human development. We urge our Churches and all believers to take a concrete stand on this matter at this time and to exemplify this evangelical imperative in their personal lives and professional decisions."

#### ARMENIAN CHURCH

##### **Eighth Century of the Death of St. Nerses (1102-1173)**

The year 1973 marked the 800th anniversary of the death of St. Nerses. St. Nerses was an outstanding Catholicos, theologian, ecumenist, poet and saint of the Armenian Church. On this occasion the two Catholicos of the Armenian Church, in Echmiadzin (Soviet Armenia) and in Antelias (Lebanon) issued encyclicals; several books and articles appeared and Armenians all over the world, have celebrated the anniversary. In Turkey, the Armenian Apostolic Patriarchate of Kumkapi celebrated it by numerous activities: the first was a solemn Liturgy celebrated by His Beatitude Shnork Kaloustian, Patriarch of the Armenians in Turkey, on 25 November, which was followed some days later by a religious concert in the Armenian Church of the Holy Trinity. Several speakers spoke on the work and personality of the great Patriarch. Cardinal Willebrands of the Roman Catholic Secretariat for Unity was present at the concert and spoke briefly to the audience. In Egypt, the Armenian Catholic Patriarch, Ignatius Peter Batanian gave a lecture on St. Nerses at St. Theresa's parish hall in Heliopolis. In the Lebanon on 17 November the Cilician Catholicate organized an open meeting in the chapel of the American University of Beirut. The evening was characterized by a scholarly presentation of the literary work and achievements of St. Nerses. Four lectures were given, by the Rev. Antranig Granian on "Nerses as Catholicos", the Aram Keshishian "Nerses as Theologian", the Rev. Manuel Jinbashian "Nerses as Ecumenist", and Mr. Vahe Vahian "Nerses as poet".

#### COPTIC ORTHODOX CHURCH

The Joint Commission of the Roman Catholic and Coptic Orthodox Churches was founded by His Holiness the Pope Paul VI, and His Holiness, Pope Shenouda III, at their meeting in Rome in May 1973. This Commission held its first plenary session in



Cairo, from 26 to 30 March 1974 at the Coptic Orthodox Patriarchate, Amba Ruis. The work was officially initiated by His Holiness, Pope Shenouda III in the presence of His Beatitude, Cardinal Stephanos I, the Apostolic-Pro-Nuncio, Mgr Achille Glorieux, and representatives of the Roman Catholic and Coptic Orthodox communities. According to its mandate, the Commission had to "undertake a joint study in the areas of tradition, patristics, liturgy, theology, history, and practical problems in order to arrive by this shared work at a resolution in a spirit of mutual respect of the differences existing between the two Churches. Thus they would be able to proclaim the Gospel together in a way that conforms both to the authentic message of the Lord, and to the needs and hopes of the world today".

During these sessions, the Commission noted officially the progress made theological studies, which permitted anticipation of new steps being possible in respect of our understanding of Christology, and which clarified points that need greater, more precise study. It was possible to take a forward step this time in presenting the faith of our two Churches in Jesus Christ, the Incarnate Son of God. Certain recommendations were adopted both with regard to future theological studies to be undertaken jointly by experts of the two Churches, and with regard to proposals of practical collaboration between them. The results of the deliberations were communicated to the authorities of both Churches, and were submitted to their examination and approval. The next meeting of the Joint Commission was planned for autumn 1974 in Cairo.

#### A NATIONAL TRUST FOR GREECE

As any regular visitor to Greece knows, it is the Christian (Byzantine and later), rather than the classical, monuments which tend to disappear overnight; and gleaming blocks of flats and often mindless development are no replacement for the most immediate heritage of the country—those little churches, quiet neo-classical squares and island bays which to many Philhellenes give Greece its peculiar attraction. The familiar arguments about conservation, economic growth, tourism and environment have a palpable relativity in Greece, but it was only in March 1972 that the *Elliniki Etairia* was established under the presidency of Costa Carras, member of the executive committee of *Europa Nostra*, who is well known in Anglo-Orthodox circles. The *E.E.* performs something of the role of the English National and Civic Trusts—on which it is quite candidly based. In the last two years it has worked to educate and inform, to advise on development, to finance projects and to preserve with intelligence. The results are becoming impressive: among them eleven Byzantine churches of the Mani, long open to

the ravages of the elements and of vandals, have been provided with traditional wooden doors, thirteenth-century wallpaintings in the churches of Mount Pendeli have been restored; scholarships have been awarded to graduates to learn restoration techniques in foreign institutions; advice has been given on a number of insular and mainland sites; and a series of public discussions have been held. The *E.E.*, which is entirely non-political, is now a recognised force for the good in future of the Greek environment.

In 1972 an independent British sister organisation, *The National Trust for Greece*, was established to support, in its own way, the aims and objectives of the *E.E.*, under the chairmanship of Professor Ellis Waterhouse and with a distinguished list of patrons. One of its sub-committees is academic and another is concerned with Mount Athos. Among projects which the *N.T.F.G.* is arranging to sponsor in Greece is the restoration of the significant twelfth-century painted church of Chortiatis, just outside Salonica, and it joined in the successful protest against the building of a 5-storey office block overshadowing an important dependent church of the Petraki Monastery in Athens in February 1973.

Membership of the *N.T.F.G.* is still too small to assist the *E.E.* as widely as it would hope. Donations and annual subscriptions (single £3.00; student £1.50; family £5.00; corporation £10.00) are welcomed by the Secretary, *The National Trust for Greece Ltd.*, 26/28 Fenchurch Street, London EC3M 3DS. Subscribers receive a newsletter three times a year (the last of which includes the winners of a competition of photographs of recent Greek architectural outrages) and other activities are arranged.

## 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 £1, but none will be excluded solely on account of inability to pay this amount which 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.

