

# ECNL

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# The Anglican and Eastern Churches Association

founded in 1864

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The Oecumenical Patriarch

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The Rev. H. R. T. BRANDRETH, O.G.S.

*General Secretary:*

The Rev. A. T. J. SALTER, A.K.C.  
137, Liverpool Road, London, N.1.

*Treasurer:*

SIMON BREARLEY, ESQ.  
9, Emperor's Gate, London, S.W.7.

*Editor of ECNL:*

B. S. BENEDIKZ, M.A.  
The Main Library,  
University of Birmingham,  
P.O. Box 363,  
Birmingham B15 2TT.

## Eastern Churches News Letter

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ANGLICAN AND EASTERN CHURCHES ASSOCIATION

## Annual Festival

The Festival will be held at the

GREEK ORTHODOX CATHEDRAL of the HAGIA SOPHIA,

Moscow Road, Bayswater, London, W.2.

at

12 noon

on

22nd OCTOBER, 1977

SOLEMN PONTIFICAL LITURGY

12 noon

Luncheon £1.50

A.G.M. 2 p.m.

## Eastern Churches News Letter

### EDITORIAL

Doubtless to the great relief of all the readers, I shall not indulge in editorial lucubrations in this issue. Instead, I merely wish to endorse our General Secretary's two special announcements at the front and the back of this issue as strongly as possible, and reserve my own comments on the various "hot points" for another day.

B. S. Benedikz

### GENERAL SECRETARY'S NOTES

The death of Fr. Austin Oakley removes another of those priests of the Douglas era who were pioneers in the work of reconciliation between Eastern and Western Christendom. During his time as chaplain in Constantinople Fr. Oakley became a fervent lover of Orthodoxy in general and of the Levantine and Hellenic Greeks in particular. Older members of the congregation at Christ Church, St. Helena's and at All Saints in The City still remember him with affection.

During his time at the chaplaincy he became very friendly with Angelo Roncalli, then Apostolic Delegate in Turkey and later to become Pope John XXIII. They used to play chess together.

Fr. Embleton preached the panegyric at the Requiem Mass celebrated by Fr. Brandreth at St. Dunstan's-in-the-West. Bishop Timotheos of Mitopolis represented His Eminence the Archbishop of Thyateira and read the Gospel, Archpriest Miloye Nikolic represented the Serbian Orthodox Church and Mr. de Keleita the Assyrian Church of the East. Canon Michael Moore represented the Counsellors for Foreign Relations and the Nikæan Club.

As Fr. Embleton pointed out in his address the death of Fr. Oakley occurred at the same time as that of Metropolitan James of Christoupolis, who for many years was a well-known and much-loved figure in London as Dean of Hagia Sophia Cathedral in Moscow Road. James Virvos's health had been failing for many years and he had retired to live with his sister near Athens. He will be remembered as the very friendly and hearty bishop with a snow white beard and lively eyes who spoke very emphatic English each word being given equal stress. Wags used to say that there were three forms of the English language: 'Good English, Bad English and Metropolitan James's English!'

Fr. Oakley was a shy man: Bishop James was delightfully extroverted—one typically English and definitely Anglican: the other thoroughly Greek and unmistakably Orthodox.

The congregation at St. Dunstan's for Fr. Oakley's Requiem was not large—about thirty-five people—and they were largely elderly or at an age when they would have just overlapped with his active ministry, but they represented people and peoples he had touched on his earthly pilgrimage and who were the better for having known him.

May they rest in peace.

In late April I flew to Rome to be present at the meeting in the Sistine Chapel between the Pope and the Archbishop of Canterbury. The Anglican services consisted of a celebration of the Eucharist at All Saints' church in the Via del Babuino. (One is always amused to see the notice on the front door of All Saints' announcing that 'The way into the church is *Via Gesu e Maria*' very Mariolatrous for Anglicans!)

The Eucharist was celebrated at 8 a.m. by the Archbishop. The Bishops of Gibraltar and Fulham, Chelmsford, Bishop Knapp-Fisher and the Bishop of Ossory, Ferns and Leighlin were present in choir.

In the afternoon it was the turn of the American Episcopal Church—St. Paul-within-the-Walls in the Via Nazionale—to receive His Grace for Festal Evensong and the blessing of the bronze doors. This was attended by a vast congregation. Cardinal Willebrands represented the Holy Father.

The public meeting in the Sistine Chapel was, of course, the highlight of the visit to Rome. An enormous number of Cardinals were present including Cardinal Major Archbishop Slypyj of the Ukrainian Catholic Church of Slav-Byzantine Rite. The Sistine choir sang some of the hymns which are old favourites with both Anglicans and Roman Catholics: *At the Lamb's High Feast* at the entrance and John Henry Newman's hymn from *The Dream of Gerontius*—"Praise to the Holiest in the height . . ." at the exit of the prelates. The most moving part of the audience was not so much the exchange of platitudinous courtesies but the helping hand offered by the Archbishop to the Holy Father to assist him in climbing the stairs to his throne. In that gesture more was said than in anything else that followed.

The choice of the Venerable English College as a residence in Rome for His Grace was as imaginative as it was oecumenical for it was a sign that the old hostility between the See of Canterbury and the Archdiocese of Westminster was at an end. A choir of seminarians had sung part of the service in the Sistine Chapel and it was interesting for me to meet again after fifteen years a server

from my former parish of St. Peter's, Ealing, who is now a student at the English College.

The Archbishop's arrival in Constantinople was marred by the tragedy of the students' riots and the deaths which resulted. I have received news from the Phanar that the visit was a success despite the difficulties created in the Episcopal Church in the U.S.A. over the ordination of women. The Orthodox, perhaps, more than the Holy See would understand the autonomy of autocephalous Churches within the Anglican Communion and the fact that the Archbishop of Canterbury's position is that of '*Primus inter pares*' and not that of 'Pope' of the Anglican Communion and that he can no more dictate to the Episcopal Church in America than the Oecumenical Patriarch can force his wishes on the Patriarchate of Alexandria. However, the ordination of women issue is going to cause an immense set-back in the relationship between the Anglican Communion and the Orthodox Churches and it is a tragedy that unilateral action by certain churches of the Anglican Communion could be as disastrous in our dealings with the Eastern Orthodox Churches as were the definitions of the Immaculate Conception, the bodily Assumption of the Blessed Virgin and the addition of the *Filioque* clause to the Nicene Creed by the Roman Church were to the Easterns and to the Anglicans. One would have thought that unilateral action at this stage of the Oecumenical Movement was the last thing we wanted. Anglicans must wake up to the fact that it is not merely a question of some comfortable old parish worker in Somerset being ordained to the priesthood but—given the speed at which things could move Women's Lib-wise—the consecration, within the next few years, of a female bishop or even Archbishop within the Church of England, for once the Church decides to ordain women it must allow their elevation to the episcopate without any delay. If this should occur then the relations with Orthodox would be jeopardised. Doubtless they would continue but only on the sort of level at which the Orthodox Churches have dealings with Lutherans or Baptists. Our former '*special relationship*' would cease.

Whilst in Italy I stayed at the small hill town of Grottaferrata near that curious and charming survival from pre-Great Schism days: the monastery of the Italo-Greeks founded by St. Nilo. The monastery is not like Chévetogne a community of monks who follow the Byzantine Rite in order to show its richness to the West, nor are they strictly speaking Uniates, that is to say they are not the products of the various Eastern breakaway groups who since the Union of Brest-Litovsk have been making their peace with Rome. They are best described as "Continuing Greeks" i.e. they stayed in communion with the Holy See after the Great Schism. Their members have been gathered from the Italo-Greek inhabitants of Calabria and from the



Albanian villages of Sicily. Heavily Latinized for centuries they were eventually de-Romanised by various Popes and now could pass as Greek Orthodox were it not for the iconostasis by Bellini in their lovely old church—the only iconostasis by that artist and originally designed as a reredos during their Latinized times. The six-candled side chapel is not too happy a furnishing for a Byzantine community, nevertheless they have maintained a presence near Rome for over a thousand years as a reminder that once the Great Church was at one. They are not regarded with the mis-trust by the Orthodox that a Uniate community would engender for there was a large group of Greek monks with their abbot staying at the monastery and who were received by the Pope in audience.

Whilst at Grottaferrata I arranged for the Anglican pilgrims to Rome to come up to the monastery and also to visit the Cathedral at Frascati. Here the bishop, whom I had met some seven years before, invited the six Anglican priests to concelebrate at the High Altar of the Cathedral. It was a great joy and a privilege for me to act as principal celebrant at the Anglican Mass with the Roman Catholic bishop of Tusculum presiding. Probably the first time a Roman bishop has presided at an Anglican Mass and given the blessing. We wore the vestments bearing the Royal Arms of England surmounted by the crown and the red hat of a Cardinal for it was here that Prince Charles Edward Stuart's brother (who proclaimed himself Henry IX of England in 1788) Henry Benedict Stuart was Cardinal Bishop. Reminders of this remarkable man were everywhere in Frascati—the cathedral's west wall is adorned with the arms of his brother and the altar candlesticks and other items of furniture bear the full achievement of him who "according to the will of God but not the will of men" would have been King of England. The last of the male line of the Stuarts has left a lasting impression on the diocese of Tusculum and on the citizens of Frascati. His connection with the Association is a beautiful silver diptych of the Annunciation and Nativity in the possession of Fr. Brandreth, one of whose forebears was with the Court-in-Exile in attendance on Queen Maria Clementina Sobieska the consort of the Old Chevalier the Cardinal King's father and received the diptych as a gift.

It was interesting to see the church in Rome of Santa Maria in Cosmedin now restored or de-latinized for Eastern worship. It is an exquisite church and now looks much as an early Christian basilica would have looked. It is the titular church of the Melkite Patriarch of Alexandria, Antioch and Jerusalem, Mgr. Maximos V Hakim.

John Salter

#### ASSISTANT SECRETARY'S NOTES

Within the last year four beloved friends of the Holy Orthodox and Anglican Churches have been called to their rest. Last year there was the death of Bishop Harold Buxton, then came the death of His Beatitude Patriarch Justinian of Romania, then our dear and beloved Bishop James of Christopolis, and, within a few weeks, dear Father Austin Oakley. We thank God for all that these faithful servants of Christ have done to further the work of the unity of our two Churches, we shall be helped now by their prayers because they are for ever with us in that blessed company of all the Holy Saints of God.

Bishop James brought happiness and joy to all the occasions to which he came; his was a life of giving joy and happiness to others. It has been a great honour to have known him for over 25 years and to have learnt so much from him. The last occasion on which I was with him for some time was in 1971, when we went together on a pilgrimage to the Holy Land. It was on this pilgrimage that he was first taken ill and had to be hurried to hospital in Jerusalem, yet on Orthodox Low Sunday he came straight from hospital to the Divine Liturgy in the Church of the Holy Sepulchre. Bishop James was not the person to rest; he had to be up and seeing to the needs of others. He was doing this as soon as he came out of hospital, and we had to take a firm line with him to get him to rest. In 1973, when I arrived in Greece, those friends that came to meet me said that Bishop James was asking all about your plans while you are staying here in Greece. I made a telephone call to him that evening, and there was that warm welcome and expression of love which so marked his whole life. When I did call on him and his sister I found Bishop James a sick man, but he was full of interest in what was happening in this country, and how all his many friends were. He spoke then of the work of the late Canon J. A. Douglas and of the earlier years of the Association; now History itself will unfold to us the inner life of this beloved servant of God. May he have rest and peace.

Father Austin Oakley, General Secretary, Chairman of Committee and Hon. President of the Anglican and Eastern Churches Association has also died since the last issue went to press. Orthodoxy was a way of life for Father Austin. He had attended the Divine Liturgy in the Greek Orthodox Cathedral of St. Sophia since he was a small boy, so this was no new thing to him in later life but rather the way of life by which men walk to God. He so often said that one does not learn Orthodoxy from a book. In those early years he was being made ready for his future work in Constantinople, which was very dear to his heart; there he served the Church faithfully and built a firm foundation for Anglican-



Orthodox Relations. It was there that he met the future Pope John XXIII; it was also first time that Mgr. Roncalli had met a priest of the Anglican Church. When Father Oakley returned to this country, it was in our Association that his future work opened out before him, and he devoted his whole self to it with real self-giving. There was the Christian East a theological review which the Association once published as a quarterly, which Father Oakley always hoped would one day be revived again, and there was the Eastern Churches Broadsheet (which the Association published), out of which this Eastern Churches News Letter developed. There was his work with Father James Virvos at Greek House, and his close contacts with men like Alexander Pallis, formerly Greek Minister in London. All through his time as General Secretary Father Oakley conducted his correspondence in his own hand, even when writing invitations to members of the Greek Embassy to attend our Festival. He took the greatest care over the arrangements for the annual Festival, as indeed he did over everything that he did. He felt it a great honour to have been invited by the late Metropolitan Germanos to preach in the Greek Cathedral of St. Sophia on the occasion of Easter Day; later he was in demand by Orthodox churches in Britain, being also invited to preach in the Greek Orthodox Church in Manchester one Easter by the then priest in charge (who later became Metropolitan of Imbros and Tenedos) and in September 1962, when there was a Northern Festival celebrated in the Greek Orthodox Church in Manchester he was again invited to preach the sermon.

He was firm in his views of the union of the Holy Orthodox Church and the Anglican Church. Here are some words which he wrote in *The Christian East*. "Deeper mutual understanding between Anglicans and Orthodox is undoubtedly encouraged most by personal contacts which enrich our worshipping together in the spirit of charity and desire for deeper sharing in a common salvation; but second in importance to this is that slow permeation and infiltration that comes through study and the modifications of thought through better insight into the theological and spiritual riches of both Communion. Just as in our own problems of unity here in England it may be exceedingly harmful to this drawing together of Christians that is undoubtedly showing itself, if sudden and ill-advised schemes for reunion interrupt a powerful if intangible unifying force".

Two events which must not be passed over, which were land marks in Father Oakley's life and work for union with the Holy Orthodox Church. The first was the Annual Festival of the Association in 1956 which was to be held at his own Church (St. John's Notting Hill) at which His Grace the Archbishop of Canterbury (Dr. Fisher) was to preach and celebrate the Holy Eucharist.

The diocese of London was represented by the Bishop of Kensington, the diocese of Gibraltar by the Commissary, Canon Cocup, who attended Bishop Buxton. From the Orthodox Churches there came for the Greek Orthodox Bishop James of Apameia, and Bishop Mathieu for the Polish Orthodox Church, Archpriest M. Nikolich for the Serbian Orthodox Church, and by the representatives of the Moscow Patriarchate and the Russian Diaspora and His Grace Mar Josif, uncle of the Assyrian Patriarch. The importance of this Festival at a time of great stress and strain between our two countries of England and Cyprus was immense, and Father Oakley once again showed love and understanding in those difficult days.<sup>2</sup> The second event of importance to him was the Centenary of the Association in 1964. There again he took the greatest of care, over all the arrangements for this important event which opened a new chapter in the life of the Association. Later great marks of honour which came to him; thus in 1965 he was decorated with the Patriarchal Order of the Cross of St. Andrew by His All Holiness Patriarch Athenagoras Im. His love towards the Oecumenical Patriarchate was marked right up to the end of his life. May he rest in the peace of Christ.

Cuthbert Fearon, OSB

1 *Christian East* n.s.I, 7/8, 194.  
2 *ECNL* 1956 (Dec), 1.



## NEW OBSTACLES AHEAD OF THE WORK FOR CHRISTIAN UNITY

In the history of Christian Evangelism, one may easily discern events which show that there were Christians who, though with good intentions and even with innocent motives, have contributed to disagreements and quarrels among the people of God. These quarrels have led to the formation of schisms, which since then have stood as obstacles to Christian advancement, harming the unity of the Church and its great task.

In our days the tragic disunity of the Christian people was strikingly evident when the first World War left millions of people in ruins. With the intent to remedy the situation and re-unite the Christian people, some Church leaders in the United States, in Great Britain and in Sweden, called for co-operation and work for unity. For careful arrangement and action towards this great and God-inspired purpose, the Ecumenical Patriarchate of Constantinople issued in 1920, the well known Encyclical "For The Unity of All" addressed to all Christians, requesting attention to a list of means to meet the tragic condition of refugees, to subscribe to the co-operation of the Churches, for a common social programme and to exchange students for mutual understanding.

In the meantime the enemies of God and man hastened to organise their atheistic attack against the faithful and tried to subjugate individuals and groups by denying the exercise of their human rights, a technique which is today universally witnessed and denounced.

This way the need for Christian co-operation and for a systematic work for unity had become more and more pressing, though obstacles old and new against this holy endeavour were not absent. Schisms long embedded within the Church stood, and still stand, harming the enthusiasm of the faithful and the integrity of the Faith. Today, Christian co-operation embodied in the Ecumenical Movement is tested on account of new obstacles which seem to curb its progress and to confuse its purpose and objectives.

Unfortunately these obstacles are invented by Christians who are members of the Orthodox Church, of the Roman Catholic Church and of the Protestant denominations. Orthodox Christians in Greece, in Yugoslavia, in Russia, because of fanaticism and suspicion, have called the ecumenical co-operation (in a statement recently published in Athens) a Pan-heresy. A meeting of Bishops in Moscow in 1948—a few days before the Amsterdam Conference—declared the Ecumenical Movement not to be worthy of attention. A Papal Encyclical entitled "Mortalium Animos" forbade in 1946 the people to attend Ecumenical Meetings and Conferences.

Protestant Clergymen representing Christian groups in Europe and in America have organised Conferences in parallel to those of the Ecumenical Movement, declaring that the co-operation of the various Protestant Groups is heretical and unacceptable.

Today Catholics and Orthodox and Protestants have changed their minds and come together in meetings and assemblies, organised by the Ecumenical Movement, pledging sincere co-operation and contributing to its advancement.

Nevertheless, almost thirty years after the first Assembly in Amsterdam, obstacles to Christian unity efforts are quite common. Is it not then an indication that the ecumenical co-operation of the Christian people is a Christ-inspired task? Always in front of Christ's work, there appear obstacles under the form of misunderstandings, of misconceptions, of vanities and mistakes, and of erroneous theological and ecclesiological presuppositions. All these have been foretold in various ways by Christ Himself when describing the progress of His mission and that of His Disciples. He said: "The servant is not greater than his master . . . if they kept my word, they will keep yours also." (*John 15, 20*). Therefore, one must see the new obstacles not as catalytic of the great and sacred purpose of Church unity, but rather as proofs of the truth that all the great undertakings of the Christians are inspired and guided by Christ, and as such will meet difficulties. The co-workers of Christ must have this in mind and strengthen themselves with patience, with endurance and especially with humility. They must practise self-criticism, in order to see that not all their initiatives are conducive to the progress of Christ's work. If they are not founded upon the "prophetic word" of the Gospel, if they are not tested by the life and experience of Christ's Church, they will bear no fruit.

Examples of the contemporary obstacles which threaten the progress of the ecumenical co-operation of the Christian people are examined in the following lines, with the intention to inform the clergy and the people of the Greek Orthodox Archdiocese of Thyateira and Great Britain and to help them to see the Ecumenical Movement as a task of Christ, the progress of which needs vigilance and continuous renewal. The targets placed by Christ Himself and by the initial workers of the ecumenical co-operation of the Christian people must be recovered and be seen again in the light of acquired experience.

Great Britain, the place where we live, has been an important centre of effort for co-operation and unification of the Christian people. Perhaps the oldest and most worth-while effort for co-operation and mutual understanding has been the establishment of an organisation, which started 113 years ago under the name "Anglican and Eastern Churches Association." The centenary of this



organisation was celebrated ten years ago in the Greek Cathedral of St. Sophia, London, with the Holy Liturgy, and with speakers such as His Grace the Archbishop of Canterbury, Dr. Michael Ramsey, and myself as Archbishop of Thyateira and Great Britain. This organisation still exists and continues its functions under the high patronage of the Ecumenical Patriarch of Constantinople and the Archbishop of Canterbury. It still offers assistance in the study of relations between Orthodoxy and Anglicanism. This organisation has inspired the formation of the Ecumenical Movement, which after the Conference in Uppsala in 1920, in Lausanne in 1927, in Oxford in 1937 and in Edinburgh in the same year, took its final form in Amsterdam in 1948 where the World Council of Churches was founded.

As every year, so likewise in January 1977, during the Week for Unity, sermons were preached and services were held in Great Britain, as in other parts of the free world. It has been observed, however, that this year the fervour for Christian unity appears to have lessened. The causes of this minimising of ecumenical enthusiasm were thought to be humanism, atheism, moral relativism, spiritual indifference, and the new programme of the World Council of Churches to combat racism, which shows that this great organisation tends to work more for sociology than for Christology, which aims at the unity of the Christian world.

This programme to combat racism is described as helping revolutionaries who engage in killing people. The seven white missionaries in Rhodesia were recently killed by terrorists who are associated with those who receive financial support from the World Council of Churches. The large advertisement in The Times on 23rd February, 1977 brought this terrible event to the attention of the general public. Christians were requested not to contribute their money and to protest to the World Council of Churches in order to stop financial help to terrorists like those who have killed the missionaries in Rhodesia.

In England more than a year ago, a movement was formed for the unity of the Christian people, known as The Christian Unity Council, supported mainly by the Free Churches. This Council made "Ten Propositions" and addressed them to the Churches for their study and perusal. In relation to these propositions Archbishop Athenagoras of Thyateira and Great Britain, having been asked by Lord Ramsey, the former Archbishop of Canterbury last September, made the following answer:

"The Ten Propositions referred to the mutual recognition of the ordained ministers and the composition of a Baptismal service and an Ordinal, common to all Covenanted Churches, the acceptance to the Holy Eucharist of all the members of the Covenanted Churches,

etc., cannot possibly be accepted. They cannot even be discussed by the Orthodox Church in England, because in the first place it is not an Autocephalous Church, but even if it were, it would be impossible to ignore the doctrine of the whole Orthodox Church and to act unilaterally."

The Roman Catholic Church, by the decision of the Episcopal Body of England and Wales, investigated the Ten Propositions and decided rather negatively.

The Anglican Church introduced the Ten Propositions for discussion at the General Synod. On the basis of what has been published, it was decided that all these Ten Propositions be studied and discussed by the Synods of the 43 Dioceses, because, among other difficulties, there is the one concerned with the Episcopacy and the Ministry. Dr. Eric Kemp, the Bishop of Chichester, has observed that the bishop is a person and cannot be identified with or substituted by a committee.<sup>2</sup>

The Ten Proposition are:

1. We reaffirm our belief that the visible unity in life and mission of all Christ's people is the will of God.
2. We therefore declare our willingness to join in a covenant actively to seek that visible unity.
3. We believe that this (United) Church requires action, both locally and nationally.
4. We agree to recognise as from "an acceptable date" the communicant members in good standing of the other covenanting members of the Body of Christ and welcome them to Holy Communion without condition.
5. We agree that as from "an accepted date", initiation in the covenanting Church shall be by mutually acceptable rites.
6. We agree to recognise as from "an accepted date", the Ordained Ministries of the other covenanting Churches as true Ministries of Word and Sacraments in the holy, catholic Church and we agree that all subsequent ordinations to the Ministries of the covenanting Churches shall be according to a common ordinal which will properly incorporate the episcopal, presbyteral and lay roles of ordination.
7. We agree with the fellowship of the covenanting Churches to respect the rights of conscience and to continue to accord to all our members such freedom of thought and action as is consistent with the visible unity of the Church.
8. We agree to continue to give every possible encouragement to local ecumenical projects and to develop methods of decision-making in common.



9. We agree to explore such further steps as will be necessary to make more clearly visible the unity of Christ's people.
10. We agree to remain in close fellowship and consultation with all the Churches represented in the Churches' Unity Commission.

According to various articles published in the secular and religious press, these Ten Propositions instead of enlightening them, have created difficulties in the mind of some Churches.

#### ROME, CANTERBURY AND CONSTANTINOPLE

Roman Catholic and Anglican theologians, members of the well-known International Committee, which is charged with the Theological Dialogue between the Roman Catholic and the Anglican Churches, continues the investigation for a visible unity of the two Churches.

The First Theological Declaration was issued in 1971 and presents the agreement in the doctrine of the Holy Eucharist.

The Second Declaration was issued in 1973 and it shows that the two Churches are practically in agreement as to the meaning and the mission of the Christian Priesthood.

The Third Declaration was issued in the first week of January, 1977, after a meeting in Venice, and is occupied with the investigation of Authority in the Church in general and especially within these two Churches. The Head of the Roman Catholic delegates is the Bishop of East Anglia, Alan Clarke, while the Head of the Anglican delegation is the Bishop of Ossory, H. R. McAdoo. The arguments brought into light the Roman Catholic view about authority as it is practised by the Bishop of Rome and as being internationally extended as well as the dogma of the Infallibility of the Pope.

In the Twenty-six Chapters of this Agreed Declaration one may easily appreciate the exposition of themes, such as, the one Church, its Apostolic foundations, the distinction in the degrees of priesthood, the extension of authority exercised by the local Bishops and the meaning of the authority of the Pope of Rome extended to the whole Church, (though its unlimited exercise is opposed by the Eastern Church), the dogma of Infallibility, etc.

The Anglicans had accepted the enlarged views of their Roman Catholic colleagues in such a measure that the Pope of Rome would be recognised as the Patriarch of the whole Church while the Archbishop of Canterbury would remain the Patriarch of the Anglican Communion of Churches.

According to Bishop Christopher Butler, (a Roman Catholic member of the International Committee which drafted the Agreed Declaration on Authority) in the case of a final agreement, the

Anglican Church would not be absorbed by the Roman Catholic Church in England, because the system of co-existence would be applied to the effect that Lambeth and Westminster, whilst being in communion, would exercise autonomy under the ecumenical primacy of the successors of St. Peter. An example of this scheme is to be seen in the case of the Ukrainian Community which has not been absorbed by the Catholic Archdiocese of Westminster, but co-exists as an autonomous body under the Vatican.<sup>3</sup>

The previous Declarations on the Holy Eucharist and on the Priesthood were agreed statements produced by all the members of the Roman Catholic and Anglican delegations. The same is true with the third Declaration on Authority. It is, however, known that the views agreed upon do not bind their respective Churches which have officially appointed the members of the Mixed Committee. His Holiness Pope Paul VI is alleged to have accepted the Statement on Authority. The General Synod of the Church of England welcome the Statement, but according to the London press, some members of the Synod expressed disagreement, because they still see in the office of the Pope traces of old quarrels on Supremacy between English Kings and the Roman Popes.

In the discussion concerning this Declaration, two well-known groups of the Anglican Church, the High Church and the Low Church, took part—the first represented by the Church Union and the second by the Church Society. The Church Union with its President, The Reverend Canon Peter Boulton, showed that the direction of the Church of England should be towards Rome, while the Church Society, which includes the Evangelical Anglicans, and is represented by the Islington Conference headed by The Reverend Peter Johnson, still emphasised the Thirty-nine Articles "a classical Anglican basis from which we see no reason to depart." The central thesis of the Evangelicals, as it is defined by Prebendary Johnson, is that a United Church under the primacy of Rome "would be unthinkable if the Papacy retained its present form." However, the Papacy modelled on the Primacy of the Archbishop of Canterbury within the Anglican Communion "should not be dismissed out of hand."<sup>4</sup>

In an editorial the *Church Times* suggested that the Pope must resign on account of his advanced age which may prevent him from exercising an active participation in difficult questions, such as, the visible unity of Anglicans and Roman Catholics. An answer to this suggestion was given on behalf of the Vatican by the Secretary of the Christian Unity, Father Pierre Duprey, who characterised this proposition for the abdication of His Holiness as a "faux pas."<sup>5</sup>

The discussion in the General Synod on the question of the Agreed Declaration on Authority showed that it was accepted and transferred



to the Committees of 43 Dioceses for study and discussion. Some of the speakers, bishops and professors, took a negative attitude towards its contents, while they confessed that the progress to a final agreement with Rome is wonderful and intercommunion is made more than desirable. It was noted, however, that the Anglican Church cannot withdraw or denounce the Twenty-first Article of the well-known Thirty-nine Articles in which the infallibility of Ecumenical Councils was rejected. Episcopal authority, as described in the Agreed Declaration, was taken to be purely the hierarchical stance on authority of the Church of Rome, which is far away from the authority of the bishop, according to the Anglican conception, etc.<sup>6</sup>. A theology professor, a member of the General Synod, discussing the significance of the Declaration, made the observation that the New Testament "Petrine texts" (*Matthew 16*) have been jettisoned because Papal Primacy is interpreted in the Declaration as resting on the secular status of the City of Rome.<sup>7</sup> This remark seems to be inspired by the Canons of the Second and Fourth Ecumenical Councils (Canons 3 and 28 respectively, according to which Papal Primacy is shown as being dictated rather by secular standards than by New Testament testimony).

From the Orthodox point of view this Agreed Declaration on Authority is considered not simply catalytic of the old quarrels and discussions that have divided the Anglican from the Roman Catholic Church, but mainly as a good omen for a successful creation of a front for the unity of the Christian people in the West.

It was suggested publicly, not for the first time, that the road for the achievement of a visible unity of the Anglican with the Catholic Church does not lie through the East but through the West and with the West. And this is because the Anglican Communion has cut itself from the Western Church for historical reasons, not yet sufficiently interpreted, though they are commonly understood as being inspired by Henry VIII and Elizabeth I. It is not, however, far from the truth for one to maintain that the principal disagreements created in the ecclesiastical life of the West are to be placed in the Protestant movement itself. The difficulties that have been created between the Court of St. James and the Holy See, resulting in their estrangement, can be seen in this light. The Twelfth Article of the Agreed Declaration on Authority shows that the office of the Pope was not always rightly exercised. Sometimes the conduct of the occupant of the See of Rome "has been unworthy of his office". Sometimes "the image of this office has been obscured by interpretations placed upon it and sometimes external pressures have made its exercise almost impossible."<sup>8</sup>

For this reason the extremities on the one hand, of the Popes, and, on the other hand, the demands of the English Kings, have been

responsible for the renunciation of the authority of the See of Rome by the Anglicans and its substitution by a vague aspect of authority, which the Orthodox examine, though without reaching satisfactory results. This dissatisfaction was made more evident in the recent decisions of some autocephalous Anglican Churches, though the mother Church of England and the Lambeth Conference have not as yet expressed any agreement. It is known that these two institutions of Anglicanism cannot intervene and annul decisions taken in an Anglican Province, as, for instance, the ordination of women to the priesthood and the episcopate, taken by the Convention of the Episcopal Church of the United States of America in Minneapolis last September and the similar decision of the Anglican Church of Canada.

Justly, therefore, the Orthodox ask—where is the criterion of authority in the Anglican Church? This question was submitted on behalf of the Orthodox to the Anglicans, with three other questions, as a decision of the Pan-Orthodox Conference in Belgrade in 1966, convened to organise the theological dialogue with the Anglicans. The answer that was given proved to be vague. This can be observed in the unilateral decision for the ordination of women by Anglican Provinces, though without a Pan-Anglican decision.

Bishop Jonathan Shearman, of the Episcopal Diocese of Long Island, New York, observes on the question that "in the Anglican Communion no Province is governed by higher authority, humanly speaking, than the legislative body established in its own constitution. I hold the latter view, and feel bound by my oath in ordination and consecration, to uphold the discipline of this Church as set forth in the constitution and the Canons as established by the General Convention."

The Bishop goes on to say that, "while the Orthodox Church leans heavily on Holy Tradition, the Church in the West, including the Anglican, has not been scrupulous about adding the *Filioque* Clause to the Nicene Creed, without conceding that the addition to a major statement of the faith implies in the least any loss of Catholic status."<sup>9</sup> What, then, or who will prevent any of the Anglican autocephalous Churches, (which, though affiliated with Canterbury—the faith of which it confesses) from activating a decision which is in opposition to the faith and order which have had validity for twenty centuries in the Catholic Church? Who would say no to an addition to, or subtraction from, the body of the doctrine unacceptable by other Christians?

The audacious decisions of theologians which are shown in the report "*Christian Believing*"<sup>10</sup> that the Creed of Faith needs changes, in order to be in line with contemporary thought, and the Holy Scriptures as containing legendary and mythological elements, and



the Resurrection as uncertain, etc., not only show the chasm between the pulpit and the theological chair as being enlarged, but mainly reveal the need for an authority which may safeguard the faith and encourage the patience and respect of the Anglican Christians for the tradition of their Church.

For this reason, the Agreed Statement on Authority, and its acceptance by the General Synod, is for the Orthodox Christians a very positive measure for the Anglican theologians and the Church of England, by which they declare that unity between the Roman Catholic and the Orthodox Churches is possible. It is also proper to emphasise that the unity between East and West, and especially between Canterbury and Constantinople, is not to be realised in any other way except through the recognition of the Western Tradition on behalf of the Anglicans. By such a step, inspired by the Holy Spirit, Rome and Canterbury and Constantinople, working for and achieving unity, will be able to teach other Christian groups to build bridges and, walking upon them, they will meet the Christian people of the three Churches: the Anglican, the Roman Catholic and the Orthodox, and thus they may be introduced by them into the sacred enclosure of the One, Holy, Catholic and Apostolic Church. It is on this assumption that we greet the Agreed Third Declaration of the International Committee of Roman Catholic and Anglican theologians as a positive mark in the way towards the unification of the Churches.

#### THE ORDINATION OF WOMEN AS AN OBSTACLE TO UNITY

The recent announcement of the Vatican regarding the negative decision on the Ordination of women, reached by "The Faith and Doctrine Committee" and ratified by His Holiness Pope Paul VI, was received in England with mixed feelings. The Press characterised this decision as a "torpedo" because it was issued a few days after the publication of the Agreed Statement on Authority.

The question of the ordination of women has already created a schism within the Anglican Communion of Churches. A lady who was ordained in the United States visited Europe and was not permitted to officiate in any of the Anglican Churches, while a Unitarian Church was offered to accommodate her service. An Anglican priest who assisted in the service was reprimanded by his Bishop. In the United States many Bishops founded an organisation and published a Declaration by which they attacked the decision of last September of the Minneapolis Convention where the ordination of women as priests and bishops was decided. The dissenting Bishops and their followers promised to keep the ecclesiastical order as it was practised through the centuries and to remain within their own Church.

Bishop C. R. Haden of the Episcopal Diocese of North California in an article reveals that organisations, new and old, such as, "the Church Union" and "The Fellowship of Concerned Churchmen" have decided, with thirty-eight Bishops to reject the decision of Minnesota about the ordination of women, though they have promised to remain within their Church in order to annul the above-mentioned decision. They have announced their refusal to ordain women and accept in communion those who have been ordained and those who agree with them. If this movement is not a schism, then it could justly be characterised as a revolution.<sup>11</sup>

The Moscow Conference on the Theological Dialogue between Anglicans and Orthodox in its communique 2 August 1976, reported that "there are still many differences to be reconciled and many divergent points of view to be overcome before further substantial progress can be made. Among the new difficulties is the ordination of women." On this point there is a note in the above-mentioned communique, accepted by all the members of the Conference, which is as follows: "The Orthodox Members of the Commission wish to state that if the Anglican Church proceeds to the ordination of women to the priesthood and episcopate, this will create a very serious obstacle to the development of our relations in the future. Although the Anglican Members are divided among themselves on the theological principles involved, they recognise the strength of Orthodox convictions on this matter and undertake to make this known to their Churches."<sup>12</sup> But this admonition brought no fruit because the Episcopal Church of America, just a few days after the Moscow Conference, voted in Minneapolis to ordain women as priests and bishops and, at the same time, decided to place again the phrase of the *Filioque* in the Creed and in other Prayers of the New Prayerbook.

The Ecumenical Patriarchate of Constantinople, in regard to the ordination of women, answered the letter of His Grace the Archbishop of Canterbury, Dr. Donald Coggan, by requesting its apocrisarios, Archbishop Athenagoras of Thyateira and Great Britain, to give orally the answer of the Ecumenical Patriarchate, which he did. He emphasised to His Grace that the ordination of women is theologically, scripturally and historically unacceptable to the Orthodox. In the same vein were the two answers of His Holiness Pope Paul VI to the letter of His Grace the Archbishop of Canterbury and the answer of the Old Catholic Archbishop of Utrecht, Mgr. Kok.

The Consultation Committee of the Orthodox in America decided that the theological dialogue of Anglicans and Orthodox had become impossible now on account of the ordination of women. To this declaration the Episcopalians answered with a



statement in which they assert that the decision of the Episcopal Church is not a new ground of division but rather an expression of other differences. "Consequently we believe that a decision in regard to the ordination of women presents an opportunity for those concerned about the relations between our Churches to probe more deeply the fundamental causes of our divisions." Furthermore, they suggest that the Dialogue be enlarged and include themes, such as, "Tradition and History", "Doctrinal Development and Limits", "The Meaning of the Eucharist in the Church and the World", "Decision-making processes", within the two Bodies and "The relationship of Christianity and contemporary American culture in Orthodox experience."<sup>13</sup>

Constantinople, independently of the above-mentioned reaction of the Consultation Committee of the Orthodox in America and, more emphatically, the pre-conciliar Conference in Geneva last November, (held to prepare the Agenda of the Holy and Great Synod), regarded the continuation of the theological dialogue of Anglicans and Orthodox as profitable and a worth-while experience, because the Dialogue of Love may enlarge and help the Dialogue of Truth.

The Orthodox today, as yesterday, are convinced that the continuation and enlargement of the dialogue will help Anglican Christians, both lay and ordained, to see their history more carefully and keep their faith more diligently and receive encouragement in order to preserve their devotion and their position within the Catholic tradition.

On his first visit to the Ecumenical Patriarchate, immediately after his visit to the Vatican, His Grace the Archbishop of Canterbury, Dr. Coggan, will learn more officially this Pan-Orthodox opinion, on the 1st May, 1977, and will have the opportunity for discussion with the Patriarchal Committee on Pan-Christian questions, so as to interpret afterwards its true meaning to all the Anglican Provinces, for they are not completely informed of what is involved in the discussions and agreements at theological conferences between Anglicans and Orthodox.

#### ADDITIONAL OBSTACLES

Canterbury today is confronted with other difficult problems. His Grace, Dr. Coggan, in a recent article published in *The Church Times*<sup>14</sup>, reports that the Church of England is facing a new danger, that of the lessening number of ordinands. According to this article, the Archbishop requests systematic work by those concerned, to the end that more young people may enroll and study theology, in order to be ordained and undertake duties in the ministry of the Church.

Among the reasons for the lessening number of ordinands and their enrolment in theological schools and their ordination into the priesthood, are, according to *The Church Times*, not only financial difficulties, but also "theological uncertainties", which from time to time are caused by the theological chair, and through books, written by professors, who hold important positions in the Universities, particularly Oxford and Cambridge, and who are considered as outstanding theologians and writers.

One may observe this difficulty in the book that was recently written by The Reverend Dr. Maurice Wiles, under the title, *What is Theology?*<sup>15</sup> It contains lectures given by the Professor to the newly-enrolled students in the theological faculties of Oxford University and the University of London. In this book, theology tends to lose its meaning and to become sociology, since Faith and Christology, the other characteristics of Christian doctrine, are exposed in such a way as to make it next to impossible for a student to become enthusiastic and acquire Christian convictions and be edified, especially today when the Gospel and Christian doctrine in general are being attacked by secularism and humanism.

Another book in a similar vein is *The Use and Abuse of the Bible* by the Reverend Dennis Nineham.<sup>16</sup> In discussing the values of the Bible, he attempts to show that Christians abuse the Bible, thinking that it is more or less accurate, or as it were, "the word of God". What then is the Bible? Unfortunately, the author seems to be negative where a Christian expects another Christian to be positive. For example, the author considers that New Testaments views on the relation of our Lord with His Father as "mythological". How can a Christian digest such an unorthodox view? How can a Christian sacrifice for modernity's sake the revealed truths of the New Testament?<sup>17</sup>

With such writings, how is it possible that students will be encouraged to enrol in theological schools and then to be ordained priests? All these are new obstacles placed in the way of Christian Unity, which the English press, both secular and religious, publicises, and which demonstrate that unity today has lost its momentum and is ignored by the general public.

This report on the obstacles which the Ecumenical Movement meets refers mainly to Britain, though, unfortunately, they are not absent from other places where Christians live and work. But we must not forget that the work for the unification of Christian people is the work of Christ, and, as such, is expected to be confronted with difficulties and misunderstandings. For it is true—as has been observed long ago—that there are two mysteries in process,—the mystery of Christ and the mystery of Anti-Christ. The one edifies the life of the people while the other undermines the enthusiasm



and the integrity of the faithful, in the effort to uproot the foundations of the faith, to minimise the Christian people's convictions and hinder the mission of the Gospel.

In view of the last Christmas Patriarchal message in which our leader, the Ecumenical Patriarch of Constantinople, Demetrios I, showed that religious fanaticism is a disease and a danger threatening the progress of the Gospel and the work for Christian Unity, we recommend that all of us become interpreters of this important and God-inspired teaching of our Patriarch. In this teaching we see a positive contribution to Christian Unity in which Christians may meet each other and with Christ. This strengthens all of us to see other people, regardless of racial and religious traditions, as brothers and images of God. Fanaticism has many forms even today, as yesterday, and it is indeed a spiritual disease. Protestants, Roman Catholics and Orthodox Christians suffer from this malaise. We will never be healed unless we meet, unless we co-operate and contribute to Christian Unity and the renewal of a true and serious Christian ecumenism.

It is our duty to be vigilant and to work in love and declare that we possess the authority of the evangelical truth "the prophetic word" "as unto a light that shineth in a dark place until the day dawn and the day-star arise in our hearts." (2 Peter 1, 19).

+ Athenagoras, Archbishop of Thyateira and Great Britain

- 1 Report to the Twelfth Clergy Conference, held in London 1 March 1977.
- 2 *Church Times*, 25 February 1977; *The Times*, 28 January 1977.
- 3 *The Guardian*, 28 January 1977.
- 4 *The Times*, 14 February 1977.
- 5 *Church Times*, 28 January 1977.
- 6 *Church Times*, 25 February 1977.
- 7 *Daily Telegraph*, 19 February 1977.
- 8 *One in Christ*, London, 1977, 153.
- 9 *The Living Church*, 23 January 1977, 8, 13.
- 10 SPCK, 1976.
- 11 *The Living Church*, 23 January 1977, 9-13.
- 12 *Orthodox Herald*, 12 (139-40), 14.
- 13 *The Living Church*, 26 December 1976.
- 14 4 February 1977.
- 15 OUP, 1976.
- 16 Macmillan, 1976. Dr. Nineham was formerly Regius Professor of Divinity at Cambridge University, and is now Warden of Keble college, Oxford.
- 17 *Church Times*, 13 December 1976.

#### EMERGET AD SOLEM

##### I

... And I have come  
Out of the long, black, twisting way  
That seemed to have no end,  
That seemed to run for ever  
With only flickering dots of light  
That set the shadows dancing  
Glittering here and there.

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##### II

I have come out;  
Out of the long damp lanes  
Where only scuttering claws  
Rattle past me unseen,  
Scurry into the shades,  
In and out of the dots of light,  
Under my stumbling feet they flash along,  
Frightening by their rush.

##### III

I have come out;  
Out into light that etches every line  
Clear to my blinking eyes,  
Bright to my still-numbered view.  
Now I can see how wide the way,  
Now I can see how rutted the road.  
Out ahead rise the empty rocks,  
On through them lies the way.  
Nowhere is visible any end,  
Nowhere a shade to rest comes in view.  
Now that I see it is so  
I will not stumble on;  
I will go back to the dark,  
Back to the comfort of the shadows—  
It is too painful to walk in the light.

##### IV

"There is no return,"  
Whispers a voice unseen yet clear,  
"Once you are out in the light.  
Once you are free of the shadows  
You cannot turn, you cannot hide again.  
Once you had chosen, once you stepped out,  
The door of the tunnel slammed to  
And now you must stay in the light.  
The light leads you, the light warms you,  
The light takes you from death to life.  
It is your home, it is your refuge;  
Out of the darkness, out of death,  
Into its radiance, into life  
You have come.

Gangleri

21

THE SISTERS OF  
BETHANY AND THE EASTERN CHURCHES

Several years ago I began collecting material on the history of Eastern Christians in the British Isles. During my researches I collected some information from the archives of the Sisters of Bethany, who were still resident in their convent in Lloyd Square, Clerkenwell. Through the doors of the convent, as I was to discover, many of our fellow Christians from the East had passed.

The chronicles of the convent make mention of the first Orthodox visitors in September 1855:—

“Two little Russian girls came to stay at the Bournemouth House.<sup>1</sup> These were apparently not at the orphanage but in charge of one of the sisters”.

There is a gap of fifty-eight years until 11 July 1913 when a distinguished Orthodox visitor calls at the convent:—

“The Grand Duchess Elizabeth (Sergei) came to the House of Retreat. A message came to say she would arrive at 11 a.m. Just before 11 (o'clock) Mr F. Clinton (Fr. Fynes-Clinton) drove up. We were all in the entrance hall and passage. When she arrived Mother and Mr. Clinton received her and we all courted low as she passed into Mother's room. She brought two ladies with her, one a former lady-in-waiting, a Russian, and the other was a lady-in-waiting to the Princess Louis of Battenberg<sup>2</sup> with whom the Grand Duchess is staying. The latter was tall and graceful and very nice-looking in a pale grey habit and veil with white in front and a sandalwood chain and small cross<sup>3</sup>. We went through the refectory into the community rooms, then to the library, thence to the chapel and sacristy and then to the embroidery room where she looked at everything. Then we went to the hospital and Mother took her to see Sister Gabriella Marie. Tomorrow she returns to Moscow. She only came to England to see her sister, Princess Mousic of Battenberg.”

Then the Great War intervenes and the Grand Ducal House of Battenberg in England has its name changed by King George V to Mountbatten. The Russian Revolution destroyed the Order of Martha and Mary, the Grand Duchess and most of her husband's family. Holy Russia was still suffering the turmoil and horror of the Revolution in 1925 when on 29 June the Chronicles at Lloyd Square record: A Russian Nun, Sister Margaret, arrived unexpectedly early from Paris. She went to the Novitiate and shared the life and instructions of the Novices. A note written later states “She stayed several months and was very happy.”

On 1 May 1936 we read “Mother Eudoxia, Superior of a Russian Community in Paris came for a few hours, partly about a young girl Anna Maliantovich, who wanted to come and stay with us.” Even in those days it was difficult for immigrants to remain undisturbed for on 22 May there is a note: “Police called to enquire about the visit of Anna”. A week's grace seems to have been allowed before: “two Sisters to Home Office about Anna's visit”. The two Sisters must have convinced the Home Office of Anna's good character for on 18 June 1936: “Anna Malyantovich arrived. After a short time she went to Bournemouth and helped in the Orphanage. She was in England some months. Her sister, the wife of a Russian priest also came over, but was terribly homesick, being fairly newly married, so her husband soon fetched her back to Paris.”

Over a year later, on 24 November 1937: “The visit of the Holy Ikon of Our Lady of Kursk” took place.<sup>4</sup> “The ikon was accompanied by the Russian Archbishop in Paris (presumably Metropolitan Eulogy); Abbot Nicholas Gibbes<sup>5</sup> and the Russian priest in charge of St. Philip's Russian Church in Buckingham Palace Road”. (This church was secured for the Russians by the late Duke of Newcastle and Fr. Fynes-Clinton. It was demolished in the late 1950's to make way for the extension to Victoria Coach Station. The church had been used by both the Russian congregations—the Patriarchal jurisdiction and the Anastassi jurisdiction—after its demolition the former congregation moved to All Saints', Ennismore Gardens, and the latter to the mission church of St. Stephen's, Gloucester Road, in Emperor's Gate). “The choir-master of St. Philip's also accompanied the ikon and Princess Bichnowsky came to interpret. After a service and veneration in the Chapel the Holy Ikon was taken to Fr. Bartlett, who was ill; he was blessed with it, also patients and nurses at St. Barnabas's hospital.”

Four days later the visit was reciprocated: “Three Sisters went to the Liturgy at St. Philip's Russian Church. The Holy Ikon was there for veneration”.

Two Sisters again went to the Russian church on 23 April 1938 when Fr. Nicholas Gibbes was made an archimandrite.

On 30 May of the same year it is recorded: “Visit of Archbishop Nestor<sup>6</sup>, Archimandrite Nicholas Gibbes, Archimandrite Nathanael and the Priest-in-charge of St. Philip's. They came at 3 p.m. and visited the embroidery room and the wafer room, then into the chapel where all the Sisters were assembled. Fr. Bartlett said prayers for Unity. The Archbishop gave a short address in Russian, interpreted by Archimandrite Nicholas Gibbes. An Eastern hymn was sung in Slavonic and the Archbishop gave his blessing. They had tea in Bethany and gave interesting accounts of the work in Manchuria.”



In the late 1930's the war clouds had again gathered over Europe and again the Sisters of Bethany were to become a haven for the Orthodox refugees. On 29 April 1939: "Princess Irina Stravosky arrived from Belgrade to stay six months. She will sing in the choir at St. Philip's." By now the phoney war was over: the real war had begun and "Princess Irina left for Belgrade on 27th February 1940".

There are no recorded visits of any Orthodox Christians until the war ended.

On 29 April 1947: "Sister Joanna, a Russian Nun, came to live in the House of Retreat, while going daily to an Orthodox Church to paint the walls. She came and went several times. We have lost sight of her".<sup>7</sup>

Many Russians who managed to escape after 1945 settled in Finland and set up religious communities there. In this movement of Christians Bethany was again to play its part:—

1 February 1949: "Father Findlow brought a Finnish Abbot to see Mother about a Finnish girl, who might later start a community in Finland". In the autumn the Finnish girl arrived on 18 September: "Anno Rapo arrived. In November she was in our Novitiate as Katerina". Then again on 22 December 1949: "Brother George (a Finn) came on his way to join the Anglo-Orthodox Community at Walsingham". (This was the community led by Father Najdonovic and his wife, Serbian refugees.) "Miss Powell took Brother George and Katerina to see Archbishop Germanos (of Thyateira) and Archbishop Sawwa of Grodno" (Polish Orthodox). Katerina seems to have gone to Walsingham as the Chronicles relates that she returned from there 20 March 1950.

In 1953 "Maria Michaeloff (Russian) was stranded and came to work with our girls in the house for a short time".

On 27 January 1955 a religious community who had suffered the loss of their property at Ain-Karim in Israel visited the House of Bethany. It was the group of Arab nuns under a Russian Mother Superior, Abbess Elizabeth, from the Convent of the Annunciation in Brechin Place, South Kensington, now moved to Brondesbury Park in North West London. They saw the convent and stayed to tea.

On a return visit to the Orthodox "the Assistant Superior, with Mother Mary Richmel from Natal went to the Orthodox Liturgy at the Greek Cathedral, Moscow Road, Bayswater and then on to a meeting of the Fellowship of SS. Alban and Sergius at St. Basil's House".

On 31 July 1960 a visitor from a very ancient Eastern Church paid a visit: "Mar Grigorios, Archbishop of Iraq, came and had

tea with Fr. Halliwell (Inter-Church Relations); Fr. Jensen (our Holiday chaplain) and his wife and Fr. Hester and his wife. They all came to Vespers."

On 4 August 1960 Mar Grigorios came and talked to the Sisters about the Syrian Orthodox Church.

"Note: When our Sisters were in Persia, the Russian Orthodox sent a Mission, with a view to receiving the whole Syrian Church (with whom we were working) into the Orthodox Church, or so it was rumoured. The Mission was later withdrawn, but meanwhile our Sisters had gone".

On 4 August 1961 "Father Halliwell brought Mar Clemens Abraham to see us". There the note ends.

It is often thought, even by Christians, perhaps, that the life of nuns is a sheltered one and that "the World" does not impinge upon the life lived within the walls of a convent to any great extent. It is not the world as such which is kept outside the convent walls but the standards of the world which the religious try to keep out as far as possible. The turmoil of history, the ebb and flow of human lives washed like flotsam and jetsam upon the shores of time seeps into the life of a community of nuns as is shown by a cursory glance through the Chronicles of the Sisters of Bethany. Here we have the record of those who have known war in its most brutal form, revolution at its most bloody and destructive, displacement and exile of the cruellest kind, seeking help from fellow Christians of another Church not in communion with their own. And not only seeking but also finding food, clothes, shelter and love as Christ found those things in the home of Martha and Mary at Bethany, and who rewarded them with the gift of Resurrection, their brother's and His own.

John Salter

<sup>1</sup> The mother house of the Community was at Lloyd Square, but was later transferred to the daughter house at Bournemouth. The Lloyd Square house was closed in 1972.

<sup>2</sup> Grandmother of H.R.H. Prince Philip, Duke of Edinburgh.

<sup>3</sup> The Grand Duchess was born Princess Elizabeth Alexandra Luise Alice of Hesse-am-Rhein. In Russia she was known as the Grand Duchess Elisaveta Fedorovna. She was born on 1 October 1864, married the Grand Duke Sergei Alexandrovich of Russia in 1884 (her husband was assassinated in 1905). She founded the order of Martha and Mary; in the Revolution she was murdered by the Bolsheviks. Her body, thrown down a mineshaft, was rescued, taken to Jerusalem and buried in the Russian Convent in the Garden of Gethsemane. After she had become a nun, her last concession to the world was to have the habit of the Order designed by the Parisian *haute couturier* Paquin!

<sup>4</sup> This priceless, greatly venerated and much-travelled icon was rescued from Russia and has remained with the Russian Church outside Russia since the Revolution. It has been brought to England three or four times in all up to the present, but this was probably its first visit there.

<sup>5</sup> On the Archimandrite Nicholas see J. C. Trewin: *A Tutor to the Tsarevich*. London, 1975, and review by John Salter, *ECNL*, n.s. 3 (1976), 28-31.

<sup>6</sup> He consecrated the Orthodox chapel in the Anglican shrine of Our Lady at Walsingham which Fr. Gibbes had designed in 1936.

<sup>7</sup> It was Sister Joanna who painted the wall-decorations of the chapel in St. Basil's House, Ladbroke Grove.



## COMMUNIQUE

FROM H.A.H. THE OECUMENICAL PATRIARCH AND  
H.G. THE ARCHBISHOP OF CANTERBURY

Continuing one of the most ancient traditions of the Christian Church, that of having meetings between the Orthodox and the Anglican Churches, and especially between the Ecumenical Patriarchate and the See of Canterbury, in the mystical presence of our risen common Lord Jesus Christ, we, the humble representatives of the two Churches, have met anew and in brotherly love, and in faithfulness to truth we have examined our progress towards the unity of the two Churches and towards Christian unity in general.

Although we, the leaders of the two Churches and the ecclesiastical and theological consultants around us, have left the sacred question of the theological dialogue between the two Churches to the Commission concerned, nevertheless we have declared our firm wish that the dialogue should be continued constructively on the good foundations already laid, and every effort be made for the removal of obstacles to its successful progress.

The most specific difficulty during the meeting was the ordination of women which the Ecumenical Patriarchate officially declared to be unacceptable to the Orthodox Church.

The answer of the Archbishop of Canterbury was that the Anglican Church was not seeking the agreement of the Orthodox Church on this subject, but was hoping for understanding of it.

The two leaders agreed that the official dialogue between the Anglicans and Orthodox should continue, as being one of the most promising ways of resolving the problems which divide the two Churches as well as the rediscovery of those things which unite them, but they also hoped that the agreements already reached by this Commission would be more widely shared among the faithful of our two Churches, for the promotion of the Ecumenical Movement and Christian Unity.

According to the ancient tradition of the undivided Church, the Christian faith is sustained when believers support each other in understanding and love. It is for this reason that we want the fruit of the dialogue to be widely shared by the faithful people of both Churches.

The two leaders, taking advantage of their spiritual and historical meeting, wish to declare that their care and vigilance extend beyond the interests and problems of both Anglicans and Orthodox, and be extended to Ecumenical Christianity and furthermore embrace the general good of the whole of humanity.

For this reason the two leaders express their unshakeable conviction that all Christians should cooperate with all religious groups

for the preservation of love and peace among men throughout the world, the elimination of racial and religious discrimination, the safeguard of religious freedom, so that it may be seen that this world is indeed His world.

## NEWS AND CAUSERIE

### The Greek Orthodox Archdiocese of Thyateira and Great Britain

Two new Bishops for the Greek Orthodox Church in Great Britain were consecrated in March this year. The first of the two new bishops was consecrated on 12 March 1977 in the Church of St. Mary the Mother of God at Camberwell New Road, this being the priest of the Church of St. Mary, the Very Reverend Archimandrite Christopher Commodatos, to be an Assistant Bishop to the Archbishop of Thyateira and Great Britain. The consecrators were His Eminence Archbishop Athenagoras and the Right Reverend Bishop Gregorios of Tropaeou and the Right Reverend Bishop Chrysostomos of Kyaneon. The new bishop took the title of Bishop of Telmessos. At the conclusion of the Divine Liturgy the new Bishop was installed on his throne from which he blessed the vast congregation of St. Mary's who were delighted and very happy that their devoted pastor had been made a prelate of the Holy Church. The new Bishop will exercise episcopal supervision of the Greek Orthodox Church in South London, Surrey and Kent.

We extend our warmest greetings to Bishop Christopher of Telmessos praying that God will richly bless him in his work for the Church of Christ in this place.

The second of the two new bishops to be consecrated as Assistant Bishop took place on Saturday 19 March 1977 in the Greek Cathedral of St. Sophia, Moscow Road, this being the Dean of the Cathedral the Very Reverend Archimandrite Timothy Katsoyannis. The consecrators were His Eminence Archbishop Athenagoras and the Right Reverend Bishop Gregorios of Tropaeou and the Right Reverend Bishop Chrysostomos of Kyaneon and the Right Reverend Bishop Christopher of Telmessos. The new Bishop will have the title of Bishop of Melitoupolis. Bishop Timothy of Melitoupolis will continue his duties at the Cathedral and will also serve as special assistant to the Archbishop at the Administrative Office of the Greek Orthodox Church at 5, Craven Hill. The general atmosphere of rejoicing was everywhere present in the vast congregation which included distinguished visitors, among whom were numbered the Bishop of Fulham and Gibraltar. The new Bishop is greatly loved by his people and also by other Churches in this country.

We greet Bishop Timothy of Melitoupolis praying that God will richly bless him in the work to which he has been called.



## OBITUARIES

### Bishop James of Christopolis

Any mention of Bishop James is enough to recall many happy memories of a warm personality and a dear friend of so many Anglicans: to so many of my generation he was quite the prototype of an Orthodox Bishop—although for so long he was the Archimandrite who was “the Dean of the Greek Cathedral”. In a way, he was of the same mould as the venerable Archbishop Germanos, who was so long the best-known Orthodox prelate in Great Britain.

Bishop James and his dear sister Helen, were unstinting in their hospitality at the Cathedral; and they were staunch friends of the Church of England as a whole, and of a host of Anglicans in particular. Not the least of his concerns was our Association, which owes him an incalculable debt of love.

Practically the first thing that I was called upon to organise as General Secretary was a Tea Party in the Library of Lambeth Palace when we bade official farewells to him and his sister. Of course, it was a very happy occasion: any occasion which had to do with him was bound to be so! Our English scene was the poorer for his departure: but he never lost contact with us all, both by letter and by “word of mouth” messages.

We thank God for the life and work of James Virvos, and we pray that his memory may inspire us to follow his good example in working for “the good estate of the Holy Churches of God” in our two Communions.

Harold Embleton

There was a memorial service for the repose of the soul of Bishop James Virvos in the Greek Orthodox Cathedral of Saint Sophia on 30th January 1977. His Eminence Archbishop Athenagoras of Thyateira and Great Britain celebrated the memorial service with other clergy of the Greek Archdiocese. The Greek Ambassador and members of the Greek Embassy attended the service. The Bishop of Fulham and Gibraltar attended the service representing the Archbishop of Canterbury. The Assistant Secretary of the Association attended the service.

A Requiem Mass was offered for the repose of the soul of the Reverend Austin Oakley at St. Dunstan's in the West on Friday May 6th, 1977 at 12.30. The Reverend H. R. T. Brandreth OGS., Chairman of the Association celebrated the Mass and the Reverend Harold Embleton, former General Secretary, gave the address. The Right Reverend Bishop Timothy of Melitoupolis attended the service, representing His Eminence Archbishop Athenagoras, the

Orthodox President of the Association. Bishop Timothy of Melitoupolis read the Holy Gospel. The Very Reverend Father Miloje Mikolich attended from the Serbian Orthodox Church.

### Justinian, Patriarch of Romania

It is with sadness that we report the death of Justinian, Patriarch of Romania. A message of condolence was sent on behalf of the Association to the Holy Synod in Bucharest and a reply has been received by the General Secretary.

Romania is Orthodoxy's Poland. A very large proportion of the Romanian people have remained loyal to the Church whilst the Church has remained loyal to the State. This state of affairs, this *modus vivendi* owes as much to the personality of Justinian in Romania as it does to that of Cardinal Wyzinski in Poland.

Justinian Marina was of the peasant stock of Oltenia and had all the characteristics of the men of his region: diligence, perseverance, intelligence, approachability, great charm, a superb presence, extreme good looks and a certain intolerance. After the overthrow of Antonescu by King Michael in 1944 Ioan, to give him his baptismal name, was appointed by the Metropolitan of Jassy, Ireneu, to be Vicar (i.e. Vicar General) of the Diocese of the Moldau.

He had become a monk at the monastery of Cetatuzia and on August 12th 1945 he was consecrated as Bishop of Jassy of which see he became Metropolitan in 1947 becoming Patriarch of Romania on 24th May 1948. He at once dismissed several bishops and many priests and pledged the Church's co-operation on the three main points of the new government's programme:

1. The support of the so-called Peace Movement.
2. Collectivisation.
3. Friendship with the Soviet Union.

The Church was still immensely strong numerically as it was in Poland and to it were added during the early period of Justinian's reign the Uniates of Transylvania. The story of Uniatism leaves some very unpleasant tastes in the mouth; suffice it to say that the Orthodox Romanians living under the Hapsburg Monarchy were coerced into union with Rome in 1701, it was thus inevitable that when Transylvania was re-joined to the Romanian homeland there should be equal pressure from the government and the Orthodox Church for these Christians to be reconciled to the Mother Church. Unfortunately while Romania was regaining her lost Uniates from the old Monarchy of Austria-Hungary she was losing her other nationals to the Russian Orthodox Church with the annexation of Bessarabia by the Soviet Imperialists. Justinian's position was as



unenviable at this period as Cranmer's was during the reign of the Tudor's.

During the first ten years of his reign Justinian reformed the monasteries and produced a generation of monks and nuns who were pious, hard-working, well educated and progressive. Monasticism could be said to have boomed as it had never done before from 1948 until 1958 when the regime got tough and dissolved the religious communities, placing many religious in prison. In 1952 there were estimated to be 10,000 monks; in 1977 7,500, in 1964 one thousand, but since then the numbers have probably crept up again.

Justinian's main reforms were the introduction of the cenobitic (fully communal) way of life to the monasteries; longer hours of work; novices had to be trained for a profession; the appointment of the bishop of the diocese as supreme head of the monasteries, the abbot acting as the bishop's deputy; guests not to be permitted to stay longer than three days in the monasteries; monks and nuns not to fraternize or to take part in the conversation of guests.

In 1965 Patriarch Justinian visited the Archbishop of Canterbury and later the visit was returned by Dr. Ramsey. Justinian thus revived the friendship begun in the 1930's by Fr. Miron Cristea for the Church of England. Members of the Association attended a Requiem for His Holiness in Lambeth Palace Chapel.

His influence on the Romanian Church has been considerable, and given a free society in which to work he would have achieved greater things for his Church; nevertheless Justinian will be remembered as a great Patriarch who had to guide the Church during the most difficult periods of her history, but due to his influence Romania has retained her identity and her soul.

May Christ give rest to his servant Justinian where sorrow and pain are no more; neither sighing, but life everlasting.

John Salter

#### Sermon at the Requiem for Fr. Austin Oakley

*St. Dunstan's-in-the-West, 6th May, 1977*

"... lovely and pleasant in their lives . . . in their death they were not divided." 2 Sam. 1.23.

We have come together to give thanks for the life and work of Austin Oakley, priest; and to pray for the rest and peace of his soul. He was a man with a wide circle of friends and greatly loved, a faithful priest, an unwavering Catholic, a loyal and true friend.

It is, to me, a very great privilege to be invited to deliver his Panegyric. I look back over some thirty years (more than half my lifetime but only a third of his!) and acknowledge all the good that I have known in and through him: my own father excepted, there is no man I have addressed as "Father" with a greater depth of meaning than in Fr. Austin's case. A gentle man, courteous and considerate, in no way selfish: remember how, when his wife had been so ill and needed proper and continuous nursing, he did not hesitate to do what, at that time, seemed to him right. He resigned his living: he disposed of nearly all their possessions, including his beloved books, and they went to live in a clergy home at Knutsford in Cheshire. Only when death brought her relief from suffering did he do what he *wanted* to do and return to London, to his personal interests and his old friends.

When I was Secretary of the Association, he was always there when needed (which was often!) as my guide and mentor: only last night, as I was making my final preparations for this service, I read through some of the scores of his letters to me which I shall always cherish. His handwriting so neat, to the end; his style so lucid; his comments so penetrating; in all cases, so charitable.

He was indeed, "lovely and pleasant in his life".

#### II

Austin Oakley was ordained, after being trained at Kelham, in the midst of the First World War; and soon thereafter he went into "the missionfield" overseas and served as Archdeacon in Central America 1928-34.

In 1934, at the prime of life, he returned to Europe as Anglican chaplain in Constantinople, where he was to remain for nine years. It proved to be the great turning point in his life: from then on his knowledge of Orthodoxy and of the Orthodox was to increase; his love for Orthodoxy was also to grow, as "the true Catholicism"; his circle of Orthodox friends was to go on increasing—and remember that among his friends were the future Ecumenical Patriarch Athanagoras and the future Pope John XXIII.

So, towards the end of the Second World War, Fr. Oakley returned to England, as Vicar of St. John's, Notting Hill, and as General Secretary of our Anglican and Eastern Churches Association: to the latter he was able to devote all the many fruits of his experience and insight, but they were days of difficulty as well as of opportunity. Great and radical changes, not least for the Orthodox countries, had been taking place; and far more was yet to come, not only in the political and economic fields but also in theology and in the "Ecumenical Movement".



In these times of uncertainty for the Association, Fr. Austin was the steady influence. But, at this point, can you not almost hear him "that's enough about me, don't you know"? It is not enough—but it will have to suffice for the moment.

### III

Now, I wish to do something perhaps unusual at a Requiem, that is, to bring in two other names: Bishop Harold Buxton of Gibraltar and Metropolitan James (Virvos) of Christopolis. They were two of his oldest friends, and both just pre-deceased him: Bishop Harold was his bishop during his years in Constantinople, and Bishop James was for so long the Dean of the Greek Cathedral in London; and both were pillars of the Association. Truly, "they were lovely and pleasant in their lives; and in their death they were not divided".

The Ecumenical Patriarch's statement the other day, during the Archbishop of Canterbury's visit to the Phanar, might well have been written by Fr. Oakley: certainly it epitomises the dilemma faced by the members of A. & E.C.A. Politics, and ecclesiastical politics, have been inevitably a major factor in all work for Christian unity, and not least with the Orthodox. But supreme must be the soul's quest of the vision of God—the One God, the most Holy Trinity.

Quite rightly it has been the Mystical Theology of the Eastern Church which has been the latter's abiding attraction to Anglicans—and others. It was Fr. Oakley who was one of the first to present Fr. Vladimir Lossky's great work on that theme to the English-speaking world: his paper with its résumé of the famous book appeared in the *Church Quarterly Review*, (CXLVI, June 1948) before the book had been translated into English.

Fr. Oakley had a great devotion to St. Maximos the Confessor, whom Dr. Altaner described as "the greatest Greek theologian of the seventh century", and "a profound mystic". He made a contribution to the Patristic Congress at Oxford in 1971 on "The Anthropology of St. Gregory Palamas", the last scholarly work he was able to do.

This priest humbly sought to lead others towards the fuller vision. "Blessed are the pure in heart, for they shall see God".

### IV

During these Great Forty Days of Easter, we have rejoiced to use St. John Damascene's great hymn: "our hearts be pure from evil that we may see aright the Lord, in rays eternal of Resurrection light".

"Give rest, O Lord, to thy servant with thy Saints: where sorrow and pain are no more; neither sighing, but life everlasting".

Remembering all the Saints, and all the faithful departed—especially James Virvos, archbishop, Harold Buxton, bishop and Austin Oakley, priest—we can say:

"They were lovely and pleasant in their lives: and in their death they were not divided."

Harold Embleton

### Tribute to Bishop James Virvos

*delivered at a Memorial Service, 30th January, 1977*

In the evening of the 16th December last we were welcoming His Eminence Archbishop Athenagoras at Heathrow who was returning from his trip to the United States. As we were joyfully driving down to Craven Hill, we started talking about the centenary of Saint Sophia and automatically the thought of Bishop Virvos came to us. "We must invite him!" Archbishop Athenagoras said. "Thirty three out of the hundred years of Saint Sophia are inextricably linked with him." Alas! It was such an irony of fate. While we were making our happy plans here, in Athens Bishop James was spending the last hours of his life. Very shortly, in the course of the next day the news spread all over the Greek Community. Pater Virvos is dying—Pater Virvos is dead. And the news rang mournfully around the community and became the main subject of the conversations for days. Because Pater Virvos though absent for twelve years had never ceased to be with us.

My predecessor in the Deanery of this Cathedral, Iacovos Virvos, Metropolitan of Christoupolis was born in 1901 into a prominent family in Piraeus. He was a brilliant student at school and at the end of his secondary education he entered the Faculty of Chemistry at the University of Athens. During his time as a student of science he felt an invincible and God-inspired vocation to the priesthood and shifted his studies to theology. Before he graduated he had been ordained deacon by the Bishop of Phthiotis and served as such in Piraeus. In 1932 he came to London, being appointed Curate of Saint Sophia under Michael Constantinidis, later Bishop of Corinth and Archbishop of America. While Curate of Saint Sophia James Virvos also studied hard and achieved a rare scholastic ability and an unprecedented command of English. This was one reason why later he became so involved in ecumenical circles and so familiar with the English ecclesiastical world.

When Michael Constantinidis was summoned by the new Primate of Greece in 1939 to take over the Apostolic See of Corinth, James



Virvos was unanimously elected Dean and in that position he spent the rest of his career, until his retirement in 1965.

A few months after his elevation to the Deanery the Second World War broke out and Archimandrite James Virvos was called on to perform one of the most difficult pastoral missions ever accomplished by a Greek Orthodox priest. Assisted by an elderly colleague, Father Athanasios Papaconstantinou, while Saint Sophia was the only Greek Church in London and one of the very few in Britain, he had to travel from city to city, to walk from street to street, to step down to miserable basements or climb up to luxurious flats to offer his services. And, as his services were so highly in demand in these turbulent times, James Virvos demonstrated all the bravery of his character. In the middle of deafening blasts, menaced by stone and brick avalanches, hindered by blocked roads, he went on and on. To baptise a new-born child, to marry a couple, or (more frequently) to bring the last rites to or read the funeral service for the innumerable victims of the war. Ignoring the danger to his health and defying the perils around him, he lived in a whirl of unending pastoral activity. He never ceased to give, and he never demanded anything for his invaluable gifts. He was present everywhere. Whenever misery or misfortune was striking his flock, he was there to help and to pour out his pastoral affection and his pastoral support. He was a priest in motion, setting his congregation in motion. A massive man physically, learned, and socially influential, he was able to convince his Christians that once in his hands they were safe.

Although by nature, a bold man, fearless in his activities and authoritarian in his administration, he left an example of honest and sincere obedience to his superior ecclesiastical authorities. He was a faithful servant of the Ecumenical Patriarchate, and had a deep respect for the mother Church.

He co-operated closely with the envoys from Constantinople, the first of which was the Metropolitan Germanos Strinopoulos, with whose ecumenical convictions he shared. He helped him to organise his primitive diocese, to form its Ecclesiastical Court, to set up a secretariat and other services. Archbishop Germanos esteemed him highly for his knowledge, character and administrative ability. He helped also the second angel of Thyateira, Archbishop Athenagoras Cavadas, whose ecclesiastical views were diametrically opposed to those of James Virvos. Still James Virvos was faithful to his venturesome Greek-American archbishop, and he again appreciated him highly for his character and ability. Athenagoras I had the means to express his appreciation in a more practical way; at his suggestion the Mother Church promoted Father James to Bishop of Apameia and the Archbishop invested him with an authority over Great Britain, Belgium and Holland.

As Dean of this Cathedral he was the first to realize the necessity of the Greek Evening School. He took under his wing the poor Greek Cypriots who were gradually flooding into this country and became President of the Greek Cypriot Brotherhood, succeeding his predecessor in the Church and Founder of the Brotherhood. He organized the Greek House during and after the war. He set up various committees for the welfare of the Greeks. He collected money and opened a refectory where free meals were offered to the poor. As a result of his acquaintances in British society he was able to promote the cause of Greece with the Government of Britain and with international society. Beyond doubt he became the leader of the community life of the Greeks.

James Virvos, apart from being a great patriot, was also a lover of Britain and the British people from the first time that he set foot in London. He was the first to understand the prophetic message of the Church of England, the message of the new Christian frontier, which the Anglican Church conceived first, broadcast first and applied first, that we are all the Catholic Church and that togetherness and not isolation would be our ideal. From the Greek Orthodox side, Virvos contributed immensely to the formation of the new era of ecumenism and the friendly approach of our two Christian traditions. He had close friends among the Anglican clergy and we have been eye-witnesses of his brotherly friendship with John Satterthwaite Bishop of Fulham and Gibraltar, whose friend he was from the time when they were simple priests. Through his friendship with the Anglican Church and its dignitaries, churchless Orthodox groups were given houseroom in Anglican Churches for more decent worship. It was also due to his efforts that the churches of Saint Andrew's, Kentish Town, Saint Mary's Camberwell and Saint Mary's, Birmingham, were given over to Orthodox Communities. As a member of various ecumenical commissions, the Anglican and Eastern Churches Association, of the Interchurch Travel, of the Fellowship of Saint Alban and Saint Sergius and of the Anglo-Hellenic League, he was very active and he was numbered among the friends of Lambeth decorated with the Lambeth Cross.

Bishop James was in his late fifties when we who are now the older generation of the Thyateira clergy became acquainted with him. We enjoyed his paternal guidance and admired his democratic attitude. He wanted ecclesiastical authority to be gentle, and was a gentle man in the way he performed all his duties. It was a pleasure to us to have him as a celebrant in our Churches; we heard words of encouragement from him and when we visited him we always had a warm reception. When we arrived in Britain he was there to welcome us. When we started our mission he was there to guide us and instruct us. He preferred to be a father than a boss. He loved the priests, he backed them, he defended them.



The most important duty of a priest is to serve the house of God, the Church. From that point of view Bishop Virvos was superb. He loved passionately the beautiful Cathedral, and he had created an order that has been admired by clergy and laity, both Greeks and foreign. He believed that Saint Sophia excelled all the other churches of Greek Orthodoxy in beauty and magnificence. As he was fond of tradition and ritual pomp, not only did he preserve the dignity of Saint Sophia but he brought it to its highest degree of perfection.

The last years of his service in England continued to be full of activity. He succeeded in acquiring new churches, presided over the Ecclesiastical Court, governed the newly instituted Association of Greek Ladies and organized two bazaars in 1961 and 1962.

The tragic death of Archbishop Athenagoras Cavadas brought an unexpected and precipitous end to his career in London. His desire to continue tending his spiritual flock in Britain did not fit in with the ecumenical Patriarchate's far-reaching plans. Reluctant to leave Saint Sophia and unwilling to withdraw from his spiritual flock, he rejected the offer of another diocese and preferred the way of retirement and return to Greece.

His separation from Saint Sophia was a dramatic moment in his life. On the morning of 29th March, 1965, he took me to the Cathedral, and there close to tears, he gave me his last instructions. He looked once more around the space and then turned to me again. He put the keys of the Cathedral in my hands and wished the blessings of God to be with me all the years of my service to this beloved Church. Later that day we drove him to Southampton to leave for Greece.

The separation from the beloved Pater Iacovos has been a sad experience for his congregation. We were grieved at losing him from among us, but we were happy to hear that the climate of Greece had helped his ill-health tremendously. Though far from London, Bishop James continued to live with his spiritual flock, when they were in Athens.

We remember him now. We miss him. We got used to him. May God rest his blessed soul. May we remember him as he was in 1961 as long as we live.

+ Timotheos Katsiyannis

#### REVIEW

A. A. M. Bryer and J. Herrin (ed): *Iconoclasm: papers given at the Ninth Spring Symposium at the Centre for Byzantine Studies, University of Birmingham*. Birmingham, Centre for Byzantine Studies, 1977, £15.00.

Iconoclasm was one of the issues which rocked Orthodoxy to its

foundations, and a great deal of historical and theological work has been done on its problems over the years (two able summaries of earlier work may be found in the last edition of Ostrogorski's *History of the Byzantine State* and in the relevant portion of the revised edition of Vol. IV of the *Cambridge Mediaeval History*). It was very proper, therefore, that the Birmingham Spring Symposium should spend one year's meetings in tackling the iconoclastic problems head-on, and Dr. Bryer is to be congratulated both on the impressive team of contributors he has assembled for this study, and for the high standards of the contributions that he has exacted from them. Professor Mango's lucid historical expositions, Professor Ahrweiler's clear elucidation of the nature of the shifting borders of the Iconoclastic World, Professor Sevcenko's admirable weighing of the hagiographical evidence of both sides and Dr. Barnard's scrupulous study of the theology of the whole problem, are but the outstanding items in a very weighty total contribution, in which we may also mention solid work by Dr. Grabar, Mrs. Karlin-Hayter and Mr. Freedberg: if the remainder are of less note, they are by no means ephemeral in character.

This book is one of the basic modern works for the better understanding of the development of modern Orthodoxy in all its aspects, and all who want to deepen their understanding of both past and present Orthodox attitudes should make a point of getting it.

B.S.B.  
*Members of AECA should note that if they write directly to the Director, Centre for Byzantine Studies, University of Birmingham, P.O. Box 363, Birmingham B15 2TT, it will be made available to them at a special price of £10.00 a copy while stocks last.*

#### A WESTERN SUMMING-UP OF THE ORTHODOX LITURGY

One of the best of Fr. Oakley's helpful and well-written works of scholarship in the service of Anglican-Orthodox understanding was his little book *The Orthodox Liturgy* (London, 1958). At the end (pp. 43-4) he sums up the Orthodox Liturgy in a way that displays a rare insight; no more fitting words could be found to end this issue in which we commemorate this gracious and learned priest.

"The Orthodox Liturgy is not so much a drama with a single climax in the consecration of the Gifts of bread and wine, but a succession of liftings up of the worship of the human being, body and spirit, to participation in the divine unseen world through redemption and transforming grace with the corresponding *katabasis* of the



spiritual world manifesting itself in time and space. Always, it may be said, the feet of the worshipper are on the earth, treading the beloved and familiar ground of the earthly temple (for the Greek spirit, with its utter absence of Germanic sentimentality, of Gothic gloom and half-lights, has left its indelible gift of bright, clear light), but by virtue of the mysterious dower of our dual nature, sinful, yet redeemed and purified, man finds himself imperceptibly, again and again, across the threshold of the unseen, and is one with the whole worshipping Body, in adoration of the Three Persons of the undivided Trinity.

**Finished and perfected, so far as in us lies  
Is the mystery of Thy Dispensation,  
Christ, our God.**

**For we have held the remembrance of Thy death,  
We have seen the figure of Thy resurrection;  
We have been filled with Thine endless life,  
We have had fruition of Thine inexhaustible  
delight:**

**Whereof, be Thou pleased that we all be counted  
worthy**

**In the world to come;**

**By the grace of Thine unbegotten Father,  
And Thy holy, gracious and life-creating Spirit,  
Now and for ever, and world without end. Amen.<sup>17</sup>**

<sup>1</sup>Liturgy of St. Basil. Prayer before the Dismissal.

#### NOTE ON SUBSCRIPTIONS

Subscriptions are now due. The last News Letter cost over £600 to publish so I do hope that subscribers will be as generous as possible, as the £1 subscription did not cover the cost of the Spring *ECNL*. I regret that I have neither the time, nor has the Association the resources, to acknowledge subscriptions, so receipt of *ECNL* must, I fear, be accepted as sufficient acknowledgment.

John Salter

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## DIVIDED ANGLICANS

The division in the Episcopal Church in the United States is an indication of just how strongly feelings run over the ordination of women. There it is led to an absolute split, with the breakaway section apparently negotiating to join the Roman Catholic Church. For the Church of England as well it is a delicate issue both because of conflicting opinions within the church itself and because of pressures from other churches in the Anglican Communion which are likely to make next year's Lambeth Conference a difficult occasion.

The internal differences within the Church of England over this question are evident from the tortuous procedure adopted to deal with it. The General Synod decided two years ago that there were no fundamental objections to the ordination of women, but it was unable to agree on the next step. No further steps were taken to have women priests. All that was settled was that the bishops should be asked to bring forward a proposal to admit women to the priesthood when they judged the time was right. Earlier this year the House of Bishops decided that this should be in November next year, after the Lambeth Conference. This does not mean that the Bishops are united in favour of ordaining women: rather that they believe it will be appropriate for the church to consider the matter

at that conference will be whether it should formally endorse the ordination of women. The pressure will be strong. It is not only the Episcopal Church in the United States which has taken this step. The policy has been adopted in principle and in some cases in practice as well by the Anglican churches of Canada, Australia, New Zealand and Hongkong. Others may follow and the argument will no doubt be put forcefully that the unity of the Anglican Communion requires such a change and that the position of the Church of England at the centre of the Communion will require it to keep in step with the majority.

Against that can be set ecumenical considerations. It would be very hard to develop closer relations with either the Orthodox or the Roman Catholic churches if women were to become priests in the Church of England. There is even to be a special joint meeting of Anglican and Orthodox theologians before the Lambeth Conference in the hope of dissuading it from endorsing the ordination of women. On the other hand, relations with the Free Churches would be improved by such a move; so it is hard to see that the ecumenical arguments can be decisive in either direction. The critical question is what would be most appropriate for the Church of England itself.

The conflicting views on the

matter derive partly from very different concepts of the priesthood. The Church of England is by its nature both Catholic and Protestant. There are those on the Catholic wing of the church who believe that there are reasons deeply embedded in human psychology why the priestly function can only be performed by a man; there are others who see the role as essentially a special form of leadership and who believe that it is in keeping with our society today that women can be leaders as well as men. There is also a substantial body of opinion within the church which may have no very strong convictions on this question itself but which would not be happy to override the convictions of others. That broad tolerance is one of the deepest and most valuable traditions within the Church of England. In one sense, it might be applied on both sides of this debate because, whatever may be decided, there will be those whose cherished principles or whose desire for service will be rejected. But a church with this instinct of respect for the convictions of others should never be prepared to press change beyond the strong and sincere opposition of a substantial minority. The onus must be on those who want women priests to show that there will be acceptance of them among the church at large, and there is no reason to believe that that conviction can yet be met.

## Ecumenical courtesy on ordination of women

By Clifford Longley  
Religious Affairs  
Correspondent

The admission of women to the Anglican priesthood in the United States and Canada appears to hang like a sword over the heads of the members of the Anglican-Orthodox international commission; it was the dominant subject discussed by the commission at its meeting in Cambridge last week, and it will be the dominant subject when the commission next meets before the Lambeth Conference of Anglican bishops next year.

The Cambridge communiqué gave a warning that the future of those discussions "will depend on the resolutions of the Lambeth Conference" on the issue. Although that statement does not commit them in advance to withdraw, in the event of the ordination of women receiving formal endorsement by the assembled bishops of the Lambeth Conference, it indicates once again how preoccupied the Orthodox side has become with the matter.

In fact the Cambridge round of the discussions showed that there are still fertile areas for the two sides to explore together. The original tenets of Anglicanism were framed in an atmosphere flavoured by the Reformation, and many of them are seen nowadays more as

reputations of late medieval Roman Catholic excesses than as a deliberate breach with "catholic" tradition.

As an episcopal but not Rome-centred church of ancient origin, the Anglican Communion has a particular sympathy with Orthodoxy, and as that sympathy has developed Anglicanism has perceived that some aspects of the anti-Roman reaction of the Reformation may have gone too far.

Orthodoxy has a strong tradition of veneration for the Virgin Mary, for instance, a tradition which Anglicanism has begun to rediscover for itself and which no longer needs to be dismissed as a medieval papal excess. The same is true of the veneration of saints.

Although the Orthodox churches are not "reformed", in the Protestant sense, there is a strong argument for regarding ancient traditions common both to Orthodoxy and the Roman church as being authentic parts of the Christian faith. That is an insight which would not have been available to the European leaders of the Reformation, for it takes many hours of civilized talking and many hundreds of miles of air travel to conduct inter-church dialogue with any degree of depth.

Many Orthodox leaders remain suspicious of certain de-

velopments on the Anglican side. The controversy over the ordination of women is now joined by the controversy over liberal Anglican theology, epitomized by the book, *The Myth of God Incarnate*, as points of Orthodox anxiety.

There is growing appreciation on the Orthodox side that a large section of Anglicanism shares those misgivings, which is an encouragement to keep the discussions going in the hope of having some influence on Anglican future developments.

How much such hopes are based on a real knowledge of Anglicans is hard to say; neither the proponents of liberal theology nor the advocates of the ordination of women have in the past paid much attention to Orthodox sensitivity.

The Cambridge talks were at times almost three-sided with one absent partner, in that both Anglican and Orthodox participants regularly invoked Roman Catholic teaching and practice to illuminate their subjects. That has given rise to a feeling that there is scope for a formal three-sided consultation, alongside the current Anglican-Orthodox, Roman-Orthodox, and Anglican-Roman discussions.

Many of the outstanding questions turn on historical developments involving the

Roman Catholic Church. In addition there is a strong sentiment that no church of the three should disregard the other two in embarking on large reforms or developments, even if they are internally desirable.

That inhibition has already stopped the Anglican and Roman Catholic churches from establishing a fixed date for Easter, because of the absence of Orthodox consent. The Anglican and Orthodox churches criticized the papal definition of the Assumption in 1950 because it was a unilateral act by Rome.

The Roman Catholic Church and the Orthodox churches, to complete the set, have criticized the Anglican Communion for being ready to embark on the ordination of women without the agreement of the other two. But as yet the machinery does not exist to provide a smooth flow of ideas round that ecumenical triangle; reactions tend to come after events.

The Church of England, in holding back from the ordination of women out of respect for Orthodox and Roman Catholic feeling, is pioneering a new kind of ecumenical courtesy. It is a useful idea that other churches, particularly the Roman Catholic Church, could copy with some advantage to the ecumenical cause.

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## 'Break silence' call to Orthodox women

**A**LTHOUGH the Orthodox Church in its official talks with the Anglican Communion remains adamantly opposed to the ordination of women, the signs are that within its own ranks this is not a closed issue after all.

Dr. Elisabeth Behr-Sigel, Editor of the French Orthodox journal *Contacts*, and a prominent figure in Orthodox theological circles, said at the annual conference of the Fellowship of St. Alban and St. Sergius at Hoddesdon last week that no woman could completely exclude the possibility of ordination to a ministry.

"To say that the women who aspire to the priesthood are motivated by ambition is a doubtful argument which can just as easily be applied to many a male candidate," she declared. "As a human being called by God to fulfil herself, can a woman not, therefore, aspire to the priesthood? In giving a negative answer to this, are we not subordinating grace to theological factors?"

*"It is time Orthodox women broke the silence that has been imposed on them, not by the genuine tradition of the Church but by social customs and convenience," she said. "They should have the courage to speak out and express their view of things, which is, after all, the view of half the Church."*

Dr. Behr-Sigel urged the re-establishment of a diaconate for women, pointing out that up to the eighth century deaconesses of the church of Constantinople had been ordained by the laying-on-of-hands, and that as late as the tenth century were still being ordained to a specific liturgical and pastoral ministry.

"Is it conceivable in the Orthodox church that certain women might enter the diaconate — a separate consecrated diaconate form of the priesthood?" she asked. "This question is being asked of the Church by some Orthodox women and by our ecumenical partners. . . . I think it essential that such questions should be raised."



Archbishop Athenagoras conducting the memorial service in Bayswater.

## London's Cypriots pay homage

By Philip Howard  
Cypriots and the rest of the Greek community in London yesterday mourned the death of Archbishop Makarios at an impressive memorial service in St Sophia, the Greek Orthodox Cathedral in Moscow Road, Bayswater.

Archbishop Athenagoras, Metropolitan of Thyateira and Great Britain, assisted by two archimandrites and numerous other clergy of several denominations, took the service, which lasted three hours and resonated with continuous and euphonious all-male chanting. From the gilded dome the huge painting of Christ surrounded by his 12 Apostles looked down on the London Greeks, who ranged from the diplomatic and shipping communities to old women cocooned in black with faces out of an Aeschylean chorus. All showed the special grief of expatriates. There has been a church for the Greek nation in London since 1667, when Charles II gave permission for one to be built after his restoration. The Archbishop of Canterbury was represented by the Bishop of Edmonton, the Rt Rev William Westwood, and Canon Michael Moore from Lambeth Palace, his

chaplain for foreign relations, who has served as Anglican chaplain in the Balkans. The Archbishop of Westminster, Cardinal Hume, was represented by Monsignor Francis Bartlett. Archbishop Athenagoras said a prayer in English for Archbishop Makarios. In his sermon he said: "In the life of the Church in this century we have had three most notable men. The first was Meletios Metaxakis. The second was Patriarch Athenagoras, Archbishop of Constantinople and New Rome, who died in 1972. And the third was Archbishop Makarios. He was one of our great men. Today we have come here to pray for his soul." Archbishop Makarios was a symbol of national identity in Bayswater as well as Cyprus.

## Ordination of women

From the Bishop of Chester  
Sir, May I add a little additional information to your leader of September 20 on the subject of the ordination of women. The General Synod, having passed a questionably logical resolution (July 1975) that there were no fundamental theological objections to the ordination of women, committed the matter to the House of Bishops to examine and bring back to the General Synod when they thought the time was ripe to admit women to the priesthood.

Between July 1975 and May 1977, i.e. nearly two years, the House of Bishops did not discuss the matter at all but was presented, at the latter date, with a timetable of events which could lead to the fulfilment of such admission.

It seems to me a curious interpretation of synodical government that judgement of a "ripe time" is best obtained by suspension of debate finalized by documents implying the date of harvest. No instructions were given by the House of Bishops for the preparation of the timetable, and I have registered by own dissatisfaction in the appropriate quarter.

Because of my own doubts on the time for action in this particular and potentially crucial issue, I sought the guidance of the incumbents and assistant clergy in this diocese. Each one was asked by me to answer the question "Do you wish to see the Ordination of Women during the next 25 years?" No less than 97 per cent of the clergy replied—(is this a record?) Of this percentage 66 per cent said "No" and 34 per cent "Yes". Vox presbyterii—Vox populi—?

I am, Sir, your obedient servant,  
BISHOP OF CHESTER,  
Bishop's House,  
Chester.



## The ordination of women

*From the Bishop of Truro*

Sir, One of the many grave problems raised by the ordination of women to the priesthood concerns the manner in which the Church of God determines and expresses theological truth. In his letter published on October 26, Professor Lampe seems to assume that the vote of the General Synod in July, 1975, actually determined the truth in this matter. In fact it did no more than record that, of the members present and voting, 41 per cent thought there were fundamental objections to the ordination of women and 58 per cent thought there were not. Would Professor Lampe be prepared to accept that the many theological issues with which he wrestles in Cambridge could be solved by a decision on a simple majority vote in the General Synod after a few hours debate?

Some matters can rightly be so decided and the decision loyally accepted. Decisions about what is true cannot, however, be so made. It would be ridiculous, for example, to suppose that the truth about the Theory of Relativity could have been determined in such a manner. The cost of attempting to make decisions of truth, which also raise questions of conscience, in this way is well illustrated by the distressing situation now obtaining in the Episcopal Church of the USA as a result of the ordination of women, a situation which affects the whole of the Church there, not merely a small minority.

The Church of England has consistently maintained that her teaching is based on what "is grounded in the Holy Scriptures and in such teaching of the ancient Fathers and Canons of the Church as are agreeable to the said Scripture" (Canon A5). Anglicans have criticized the Roman Catholic Church as, for example, in the case of the Assumption of the Blessed Virgin Mary for raising certain doctrines of later development to the level of dogma. The Anglican Communion has always accepted the principle of *lex orandi lex credendi*. By providing for the ordination of women in the liturgical and sacramental life of the Church, it is proceeding to make into an article of faith what is unquestionably an innovation, not accepted by the great majority of Christendom represented by the Roman Catholic and Orthodox Churches and many Anglicans. In view of the action taken by some Provinces overseas the question must now be asked: "What is the doctrinal basis of the Anglican Communion?"

For many of us, the ordination of women raises fundamental questions about the nature of authority, the content of revelation, the relationship between the nature of the created world including its sexuality and its redemption in Christ and the Incarnation itself. These issues were not and could not have been settled once and for all by a debate on July 3, 1975, by representatives of the two Provinces which constitute the Church of England. Nor, as the Reverend Peter Cornwall pointed out so lucidly in the same issue, can the Church of England, or the Anglican Communion seek to decide such issues in isolation while claiming to be faithful to catholic tradition and professing a desire for unity, the basis for which can only be achievement of a common mind.

Yours faithfully,  
\* GRAHAM TRURON:  
Lis Escop,  
Truro,  
Devon.