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The Anglican and Eastern Churches Association

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The Oecumenical Patriarch

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Eastern Churches News Letter

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Eastern Churches News Letter

EDITORIAL

It cannot be said that 1977 has been without its interesting moments. In the body of this number are two articles in which comment is made on the most vexed Anglican issue of the year, and this editorial is therefore not adding to the comment, as the Editor has said his say on the topic elsewhere and without reservation.

What is far more striking, and far more important to the Christian, is the long-overdue change in the public response to open bullying of the kind which is practised by political extremists of both kinds. In their desperate fear of their own weakness these miserable people resorted at varying times in the year to rioting, kidnapping, torture or murder as ways of proving to the rest of the world that they were of some consequence. When the legitimate authorities gave in to their demands, as in the case of the Japanese hijackers, they flaunted themselves in their obscene pride, but when a determined opposition faced them, whether a government, as in the case of the Mogadishu kidnapers, or a man who held on to his refusal to cooperate with a murderous thug, as Archbishop Luwun did to President Amin, then these would-be bullies were shown up for the cardboard creatures that they are. The Christian must at all times refuse to condone such savagery as these people practise, and anyone who opposes them with courage and determination deserves all the support of prayer and action that we can possibly give—even as any lawful authority which truckles to their bombast deserves an immediate repudiation by its people.

As yet another year staggers to a close with a record of governmental promises unfulfilled, physical and spiritual thuggery rampant and a corrupt world press revelling in the actions of a handful of irresponsible loudmouths whose only concern is for their own glorification at any cost, it is good to be able to note that in spite of their efforts the Christian church struggles on towards the eventual goal of fulfilling the Christian prayer for unity and the Christian commandment of love. In spite of desperate attempts by extremists to stop them, Christians do show a more continuous and determined care for their neighbour than at any time before, and their efforts do bear fruit in a manner most disappointing to the news-reporters of the daily press, radio and television, in that help gets through all the barriers set up to stop it by officials and by the Monday columnists of the *Guardian*. The old and ailing, the young and

helpless, the battered wife and the homeless wanderer still find Christians ready to ignore secular and ecclesiastical officialdom and to provide food, clothing, shelter and, most healing of all, the loving friendship that cares nothing for age, sex, caste or colour, but responds to need by action to the best of its ability. By long tradition Christians have made the time of the memorial of the Incarnation of their Lord the time of intenser activity in His demands: when such a love as Christ brought into the world goes into action in the Power of His Resurrection denominational prudery is shown up for the sham it is. This Association was formed to help to cut through one of its barriers: in the action demanded of the servants of the Son of Man in *Matthew 25*, 31 ff. we can demonstrate and effect it far more forcibly than by all the theological hair-splitting that can be imagined.

It is sad to have to close this editorial on yet another note of farewell. Fr. Henry Brandreth's ailing health has forced him to relinquish the Chairmanship of our Association, which he has held with such distinction. The Editor is particularly indebted to him for his wise counsel, firm and immediate backing and ever-ready help in the difficult task of reshaping *ECNL* so as to keep it within the Association's income limits, but he is but the least of the beneficiaries of Fr. Brandreth's assistance. We thank him most warmly for his past service and pray for his full and happy recovery, that we may yet enjoy the help and benefit of his counsel for a long time. And it is (at least to the Editor) an unalloyed pleasure to be able to welcome Fr. Harold Embleton, so profoundly versed in the affairs of the Association, into the Chairman's seat. He wishes his editorial predecessor a successful and happy period of office. *Eis polla ete, Despota!*

B. S. Benedikz

NOTE

We have been asked by a correspondent to bring to the attention of our readers the work of *Orthodox Action*, a fellowship whose activities include the provision of Christian literature for Orthodox Christians who are unable to obtain it through local circumstances. If any member wishes to help with this work, please contact *L'Action Orthodox, Boite Postale 17, St. Gilles 1, B-1060, Bruxelles, Belgium*.

GENERAL SECRETARY'S NOTES

It is with regret that we announce the resignation of our chairman, Fr. Henry Brandreth, O.G.S. He has been ill for some months and felt that he could no longer cope with the extra duties of the Association on top of running two London churches. Diabetes has been diagnosed and, at the time of writing, Fr. Brandreth has just returned home from the Bethnal Green hospital. He is responding to treatment and is planning to get away for convalescence in the Canary Isles.

Fr. Brandreth has brought an immense amount of knowledge of the Eastern Churches to the Association. He has known most of the giants of the Oecumenical Movement both in this country and on the Continent. He is a convinced Catholic untainted by the weird follies and eccentricities of the "advanced" section of the Papalist party in recent years. In his book "*The Oecumenical Ideals of the Oxford Movement*" he has shown that too slavish an imitation of the Roman Church has put most Catholic-minded Anglicans and many Roman Catholics off the Romeward movement in the Church of England. Although written thirty years ago, this book still serves as a sensible guide to those who seek reunion with the great Latin Church of the West and the glorious Churches of the East. He will also be remembered for his work on that fascinating Jacobite—Dr. Lee of Lambeth; whilst his "underworld Crockford", "*Episcopi Vagantes and The Anglican Church*" (1st edition 1947; 2nd edition 1961), the guide to the ecclesiastical sects, is now fetching very high prices, and has become as much a classic in church circles as Debrett and Burke have amongst the nobility. "He is in Brandreth" can be as damning in clerical gatherings as "He is not in Burke or Debrett" can in snob ones!

Before this becomes too much like an obituary or a panegyric we wish Fr. Brandreth good health in 1978.

The Annual Festival was very well attended this year. We always seem to do better and attract larger numbers when we hold the festival in an Orthodox Church. This year about two dozen more people turned up than we had catered for and as none of us was able to repeat either the miracle of Cana or the Feeding of the Five Thousand at such short notice some may have had less to eat than others. Bishop Timothy and I had arranged the approximate numbers with the caterer; two or three days before the festival, we even allowed for a margin of a dozen extra people, but even so more turned up than we had expected; nevertheless it was nice to

see so many present. The informal buffet luncheon made it possible for everyone to circulate. Next year we feel we will have to ask members to bring sandwiches, and merely provide tea and coffee, because the price charged per head by no means covered the cost of catering. We do not like to charge more than £1 per head as this excludes students and pensioners and many of the clergy.

The Pontifical Liturgy was sung by Bishop Timothy of Militopolis, Dean of the Cathedral of The Holy Wisdom of God, in the presence of our Orthodox President, His Eminence Archbishop Athenagoras of Thyateira and Great Britain. The concelebrants include the Archimandrites Nectarios and Melitton and the Archpriests Cyril Browne and Miloye Nikolitch. This was Archpriest Miloye's last festival with us as Dean of the Serbian Orthodox Cathedral of St. Savva, as he is retiring very soon. We take this opportunity of wishing him every blessing in his retirement.

The sermon was preached by Bishop Michael Manktelow of Basingstoke, who reminded us that a female priesthood was not part of the tradition which Anglicans had received. He underlined the critical times ahead for Anglican/Orthodox relations.

Present in the choir were Vladika Matthew, Bishop of the Polish Orthodox Church under the jurisdiction of the Oecumenical Throne, Fr. Constantin Alexse, Parish priest of the Roumanian Church using St. Dunstan's-in-the-West, Fleet Street and Chaplain to the Bishop of Southwark (is this the first case of an Orthodox priest being chaplain to an Anglican bishop?); with them were also Bishop Nerses Bozabalian of the Armenian Gregorian Church and Father Mariam of the Ethiopian Church, together with Dr. Faoud Megally, a Copt, who represented the Ancient Pre-Chalcedonian Eastern Churches. The religious communities represented were the Anglican Benedictines, the Lord Abbot of Nashdom being present in choir; the Sisters of St. Margaret's; the Sisters of Bethany; the Community of St. Andrew and the Roman Catholic Community of Our Lady of Sion. The Archdeacon of Hackney and Father Hickling, Priest-in-ordinary to Her Majesty the Queen, together with several Anglican clergy were also present.

At the Annual General Meeting which followed the Divine Liturgy Father Harold Embleton R.N. (Retd.) was elected chairman of the Association. Father Embleton was formerly Editor of *ENCL* and General Secretary, and is well known to our members. He brings a wealth of experience of the Eastern Churches in general and of the Hellenic world in particular with him. We welcome him to the hot seat and look forward to working with him.

Fr. Colin Hickling of King's College, London reported on the visit of the theological students' group to Crete for the conference

in September 1976, part of the cost of which was defrayed by the Association. The theological students were invited to give their impressions of the Church of Crete and spoke of how impressed they had been by the total identification of the Cretan priests with their people. One of the criticisms Anglicans tend to level at Orthodox Christians is that they are "so mediaeval" as though the ages of faith were in every sense deplorable; yet the Orthodox have managed to keep their people far more closely tied to the Church than Anglicans ever have. It is often said that the Church of England lost the English people at the Industrial Revolution, but the rot set in much earlier than that when the clergy became, like Islington, gentrified.

The Orthodox Churches, who have made no concessions to the "God is Dead" school, *aggiornamento*, "New Liturgies" or the "Charismatic Movement", and who have not had any "dialogue" with Marxists have now become Churches to which many in the West are turning and which are being re-vitalized behind the Iron Curtain, because they have remained Churches of the People, and not merely of the Middle Classes.

Along with this attraction to Orthodoxy there has sprung up an interest in making a positive assessment of the achievements of Tzarist Russia. A spate of books has already thundered off the presses on Russian life before 1917. In early December Chloe Obolensky visited me to look at the interesting lantern slides of Holy Russia, which were collected by Fr. Fynes-Clinton before the revolution when he was a tutor in Russia. Mme Obolensky is hoping to use these slides as illustrations of Russian life under the old regime.

Looking at the broadcasts on television from the Bolshoi one could not help feeling that Russian culture froze in 1917, and anything which has continued is the best of the Tzarist tradition, but where stands the culture of the Revolution? Apart from some denim-clad ballet dancers goose-stepping off the stage jack-boot fashion, the ballet selections were entirely Old Russian or inspired by such themes. In the field of literature the only works worth reading (and these have reached classic status already for the most part) are works written not as the products of "proletarian culture", but in spite of it and in opposition to it, for the rest is as boring as those endless paintings of silver birch groves in the Moscow galleries.

Despite all the trappings of the Red flags, the brash red stars and all the decadent kitschiness and brashness of the totalitarian state—so reminiscent of the vulgarities of Mussolini's Italy and the Third

Reich—it is still Holy Russia which remains the true Russia, the real Russia; the rest is illusion and nightmare.

The Church still remains as the valid expression of the Russian soul. I was reminded forcibly of this when, as a rather idealistic ordinand, I attended the World Festival of Youth and Students in Moscow in 1957. There were the usual para-military displays which paganism and dictatorships have always imposed on the masses from ancient Rome to Nuremberg, and wide-eyed like Unity Mitford and the Webbs, we were dutifully impressed, even though the statues of the brutish Stalin were beginning to topple and the workers and students of Budapest had already revolted; when suddenly some of us were brought face to face with reality. We were about to return to our Intourist hotel in our coach after the Liturgy of the Transfiguration sung in the Patriarchal Cathedral of the Epiphany by Metropolitan Nicholai of Krutitza, when a young student handed me a dirty scrap of paper on which was scrawled a Russian cross and underneath a list of people who had been liquidated and the words "Dear Tourists, save us: we Russians are being squashed out of Russia! Save us!" I remember that a fellow-travelling Anglican priest's wife tried to read this message as meaning that the student was being squashed by the large crowd leaving the cathedral, but no student would have risked his life to pass messages to foreigners merely because the crowd was large and pushing. And what of the names? No, in that message was expressed the whole tragedy of Russia "... we Russians (not capitalists or monarchists or liberals or conservatives or workers or bourgeois, but *we Russians*) are being squashed out of Russia".

In Poland the Church remains the authentic voice of Poland: in Russia the Church, like Christ in the presence of Caesar, keeps silence, but unlike the Church in Albania's silence it is not the silence of the tomb. It is creative silence and utterly Orthodox. Sixty years on the Communist Movement is split in every direction by heresies and schisms from the Gulf of Finland to beyond Tibet. Euro-Communism, as the secretary of the Spanish Communist party was to discover, is not acceptable to the Soviet Imperialists, and he was not allowed to speak in Moscow. In Russia itself the system no longer commands the respect of tyranny—Breshnev and Kosygin are so entirely typical of the image of the party—tired, haggard and completely conservative. They lack the *freshness* of the real Russia. The system will not be brought to an end by a coup-de-grace delivered from Helsinki, but from those silent citizens of the City of God who quietly read the writing on the wall *Mene, mene tekel upharsin*—and wait.

In London those who, because of revolution, war and oppression have had to sing the Lord's song in a strange land, have been

holding carol services of Orthodox music and poetry. Father Lucian Gafton organized a Pan-Orthodox Carol service at the University Church of Christ the King, Bloomsbury, which was also the venue for the Solemn Liturgy in honour of the Queen's Silver Jubilee on 17th December, after which His Highness Prince Dimitri of Russia was host at the wine party. In Fleet Street Father Constantin Alexse held a Roumanian Carol service on 20th December.

Among the Orthodox visitors to London in recent months was Patriarch Schnork of the Armenians in Constantinople. He was entertained by the Nikaeen Club at St. Ermin's hotel, and sang the liturgy at St. Peter's, Cranley Gardens, South Kensington.

The Archbishop of Canterbury has had a very busy year visiting Constantinople, Moscow and Etchmiadzin where he was the guest of His All Holiness the Oecumenical Patriarch Demetrios, His Holiness Pimen, Patriarch of Moscow and All The Russias and Lord Lord Vazgen I, Supreme Catholikos of All Armenians. His Grace also met the leaders of the Baptist Church in the U.S.S.R. and insisted on making contact with the dissidents. He was accompanied by Canon Michael Moore who managed to go on, after the Archbishop had flown home, to visit Tbilisi in Georgia. Here he became the first Anglican official to visit His Holiness the Catholikos David I, Primate of the ancient Church of Georgia. Sadly His Holiness died a month after Fr. Moore's visit. Members are asked to remember the Georgian Church as it elects a new Catholikos.

Canon William Masters, a member of our committee and formerly Anglican chaplain in Helsinki and Moscow suffered a coronary recently whilst doing the locum in Malta. He has been in St. Luke's Clergy Hospital in Fitzroy Square, but when I called to see him he was hoping to be home for Christmas. We wish him full recovery to health.

John Salter

ASSISTANT SECRETARY'S NOTES

The Association celebrated its 113th Annual Festival on 22 October at the Greek Orthodox Cathedral of the Holy Wisdom, London. The Divine Liturgy was celebrated by Bishop Timothy of Melitoupolis assisted by priests of the Orthodox Church of Great Britain. Archbishop Athanagoras, our Orthodox President, presided at the throne. We were indeed very pleased to welcome members of the Holy Oriental Orthodox Churches in London, the Armenian, Coptic, Syrian and Ethiopian, and the Bishop of Basingstoke. We were honoured by the presence of HE the Greek Ambassador and members of his staff. This was no new thing, for the Greek Embassy have long showed their friendship to the Association by attending events which we have arranged in past years. This was the most outstanding festival for many years and never have so many people attended it before. The theme of the Festival was "The reaffirmation of the long-standing friendship between the Churches of the Anglican Communion and the Eastern Orthodox Churches". Our friendship goes much deeper than just a personal friendship; together we confessed the Niceno-Constantinopolitan Creed, reaffirming our common faith in the Incarnation of the Word made flesh. This is the faith of the Holy and Undivided Church, that of the Caroline Divines as well as the Nicene period: the Incarnation of the Son of God is the very essence of their theology.

The Fathers of the Church have had a great influence upon Anglican theology. What is less well known, however, is the way in which the great divines revived the sacramental theology and life of our Church. It was rather extraordinary to take the teaching of the Greek Fathers, formulated a dozen centuries before at the Eastern end of the Mediterranean and to actually bring it to life as a constructive and creative force in English spirituality. "This parallel . . . has more than once been observed between St. Chrysostom and our own Bishop Taylor: and it is good for the Church in general, and encouraging for our own Church in particular to notice such providential revivals of ancient grace in modern times . . ." So wrote John Keble, the holy priest who led the beginnings of the Oxford Movement, and the "providential revival" of grace which he urges us to notice continues to have both interest and importance. The seventeenth century divines, of whom Bishop Jeremy Taylor was one of the greatest, bound Anglicanism for ever to those principles which continue both to guide and to characterize our Church. To them we owe the Anglican insistence on incarnational theology, the apostolic ministry and sacramental graces, as is well known. These tendencies received, as we know, a fresh impulse from the Oxford Movement. Some of its leading men turned their eyes naturally to the East, especially important among them being

John Mason Neale, one of the founders of our Association (which came to life through the Oxford Movement). So today, when we face this grave situation within the Anglican Church, the undermining of the theology of Christology by those who are ordaining women to the Holy Priesthood, and those who are lawlessly giving permission to those who are not priests to celebrate the Eucharist within the Anglican Church, we may with good reason think of their teaching with gratitude. Without the administration of the four major sacraments which are obligatory for all (Baptism, Chrismation, the Eucharist and Penance) salvation is impossible, but since they may be administered only by bishops and on their instructions, priests (*Apostolic Rules* No. 39) it is obvious that the hierarchy is absolutely necessary for salvation. In the words of Ignatius Theophorus, a disciple of St. John the Divine, the Church could not even be called the Church without bishops presbyters and deacons¹. The Church of Christ incorporating all believers, joined together spiritually by the constant presence of the Holy Spirit, Who manifests His grace in the Sacraments of the Church, is externally directed and organized by the hierarchy of Apostolic Succession in the persons of the bishops and ordained clergy. Where this is not true, hierarchy is absent, the Church of Christ is absent. There are those of the Anglican Communion who are now in schism, yet the Church of England is still in communion with them: this is distressing to great numbers of Anglicans. We hope to arrange a service of prayer in London before the Lambeth Conference. Notice will be given of the day and place, and we ask that all Anglicans will give their full support to this. We hope to send a document to the Lambeth Conference stating that we cannot accept women priests within the Church of England. Anglicans everywhere, please pray and take common action together to inform your own bishops of this, and your members of the General Synod, so that they will know the mind of the Church on this grave matter.

It was with deep sorrow that we heard of the death of Alexander Pallis, sometime Greek Minister in London, and a member of the Editorial Committee of *The Christian East*. He served this Association faithfully and devotedly over many years. May he rest in the peace of Christ.

Dom Cuthbert Fearon

¹ Ignatius Theophorus: *Epistle to the Trallesians*, St. Petersburg 1895, 286.

WELCOME ADDRESS

by His All-Holiness, the Ecumenical Patriarch, Demetrios I,
to His Grace, the Archbishop of Canterbury,
Primate of All England, Dr. Donald Coggan,
on the occasion of his visit to the Ecumenical Patriarchate, 1 May 1977

Your Grace,

Christ is Risen!

On behalf of all of Orthodoxy, and of all the East, since from the East came the Resurrection and its Light, we greet your Grace with a greeting which is familiar and beloved to all Christians; and we say it again: "Christ is Risen"!

In this acclamation our entire faith is recapitulated for us and for Christians of whatever Confession united in the sublime confession of the Resurrection of Christ. And we dare to repeat: "Christ is Risen"!! And we pronounce this acclamation of the Resurrection as the acclamation of the Christian East not only to you, dear and beloved brother, not only to the world-wide Anglican Church, which is dear to us, but to the whole of western Christendom.

We extend this greeting from the Throne of our Holy Predecessor, St. John Chrysostom, Archbishop of Constantinople. It was he who witnessed the Resurrection in a dimension in which the whole of mankind participates.

St. John Chrysostom, an ecumenical and undeniable Father of the One, Holy, Catholic and Apostolic undivided Church, said: "There are none who are first, and none who came last; there is remission of sins in the Resurrection for all, for all whether living or departed are clothed with the Resurrection in the face of the judgement of God. Whether hungry or well-satisfied, all who come in faith are accepted without discrimination into the joy of the Easter Feast, the calf of the Resurrection". To be sure, Easter is not an ordinary feast; it is Eucharist. All we who confess and witness to the Risen Christ are invited to participate in a common witness and confession, in the transcendent feast of the Paschal Eucharist.

We have been invited, our dear and holy brother, to offer a joint and reverend witness to the Resurrection of Christ, also to the rest of the Christian world which already knows the Risen Christ; the Christian imperative is that the Good News of the Resurrection must be preached to a world which is largely ignorant of Christ and of His Resurrection.

Therefore, we invite you all to the Banquet, not just Orthodox, nor only our Anglican and Roman Catholic brethren, nor even just those who are member Churches of the World Council of Churches. We invite every person in the world. We, as Ecumenical Patriarch, desire and even request the universal proclamation of the Resurrection to every Christian Church and to all the nations, without regard for race or religion. And now as a servant of Orthodoxy we would request even more: do not only preach the Resurrection, but first live the miracle of Christ's Resurrection in one's own life and experience, and secondly acknowledge in this Faith the existence of the resurrected Body of Christ, which is the Church in a catholic dimension.

Anticipating the goal of the Resurrection which is universal and cosmic, we preach unceasingly and fervently this simple kerygma: "Christ is Risen".

Moreover we believe, in the East, that the Risen Christ is present "unto the ages of ages" in the Church, wherever she is, in each place, in each local Church. How is this so? Through the canonical bishop, who has the continuous apostolical succession, and through the Holy Eucharist which is celebrated by him, and those under his authority.

In this spirit, we of the Orthodox East welcome your Grace to this holy centre of Orthodoxy.

We, as the first servant of Orthodoxy, would like to state from the Ecumenical Throne that we wish the theological dialogue between the Orthodox and the Anglicans to be steady and we consider it as a means for the solution and enlightenment of the various problems created on account of isolation and estrangement, problems regarding some essential chapters of the faith of the individual Church. Consequently, we consider that this dialogue may solve the problems that are between us, and as a result we do not consider constructive to our efforts the formation of new problems, introducing novelties, entirely foreign to the undivided Church and to its faith and tradition.

Here we must emphasize that we honour the ancient practice which began in the Apostolic era, according to which women followed Jesus (*Matt. 27, 35*), who ministered to the Apostles and who were promoted to the degree of deaconess for the service of the people of God. And we declare that in order to be fully honest and sincere towards Anglicans and all other western Churches we, together with the other Orthodox Churches, reject the movement aiming at the ordination of women to the degrees of Presbyter and

Bishop as anti-apostolic. For according to our Orthodox Church we have a sacred and devout duty not only to guard the unity, the holiness and the catholicity of the Church but also its attachment to Apostolic practices, and this in agreement with the Nicene-Constantinopolitan Creed, towards which all efforts of Christian unity should be directed.

We rejoice that this pan-orthodox teaching concurs with that of the revered Roman Catholic Church under His Holiness Pope Paul VI. We would describe this agreement on an article of the faith as an essential service to the Holy and sublime cause of Christian unity, an agreement which indeed we greet.

Having said all this formally and responsibly as a representative of Orthodoxy, we note that we never make a distinction between "male and female" (*Gal. 3, 28*), nor do we challenge the sacredness of human rights which we support sincerely and tenaciously. We honour and respect the Christian woman. In our worship we offer great honour to St. Mary, the Mother of our common Lord. We would have wished that devotion to the Theotokos might have increased on the part of all Christian peoples, rather than the movement towards the ordination of women. Moreover, we observe that Christian women along with myriads of martyrs and confessors are honoured as holy by the Church. They must remain with the Theotokos and be like her. Her son, our Lord did not commission her to be an Apostle. To her he confided an example of holy silence. As we learn from St. Paul this silence was considered as of special significance for women: "Let your women keep silence in the Churches; for it is not permitted for them to speak" (*1 Cor. 14, 34*).

In addressing the above to the Anglican Church, we wish to state on behalf of the Orthodox Church that they are basic guidelines for the future theological dialogue between the Orthodox and the Anglican Churches.

Nevertheless, we must stress the fact that the points which unite us outnumber those which separate us Orthodox and Anglicans.

With the knowledge of this fact, we rejoice in the presence of your Grace in this holy centre as a witness that the dialogue be continued in brotherly love and peace, remembering that this is our duty to the Risen Lord and to the Church which He founded to be one and undivided, and thus we will realise our common kerygma to the entire world, which is that Jesus Christ is Risen, that the world may respond "He is risen indeed".

BY WHAT AUTHORITY?

"It is evident unto all men diligently reading holy Scripture and ancient Authors, that from the Apostles' time there have been these Orders of Ministers in Christ's Church: Bishops, Priests and Deacons." So runs the preface to the Ordinal in the Book of Common Prayer. We may not now feel so confident of this reading back of the threefold pattern of ministry into the New Testament, but this statement reflects the determination of the Church in England at the time of the Reformation to continue its loyalty to Catholic order. That the priest who says the mass, the president of the eucharist, must have been ordained episcopally stands for the truth that the Church is Catholic and that each congregation, however isolated and particular it may feel, is part of that wider communion spreading throughout the world and back through the centuries to the apostles themselves. In ordination Christ acts through the Church to call, authorise and empower men to minister in his own name, and this is an authority originally conferred upon the apostles and handed on by them to subsequent generations through the historic episcopate.

The local manifestation of the Body of Christ is not, in Catholic understanding, an independent and autonomous unit, which, starting off with the Bible, decides to "do its own thing", but part of the Church Catholic and Apostolic, as this is witnessed to in part by the Sacrament of Order. In a general way, this sense of belonging, being part of, being connected to, sharing in the life of the wider Church which is focussed in the ministry of bishop and priest, re-affirms that life in Christ is something which is given to us, into which we enter to receive, rather than something which we invent or devise.

Whatever some parts of the Church of England may believe about the centrality of ordination and the absolute requirement that any celebration of the Holy Communion must be carried out by bishop or priest, in fact every Anglican accepts it for no one is allowed to minister at Christ's altar without receiving his authority so to do in ordination.

The movement towards the unity of the church has inevitably brought conflict over Orders and it was one of the issues which resulted in the rejection of the last Anglican-Methodist scheme. Many sincere Christians think that those who fuss about episcopacy, ordination and the priesthood are hopelessly far from the mind of the Galilean Rabbi's simple command to love one another. Rightly they wish to witness to the basics of our faith in Christ, but to ignore the issue and just press on is quite impossible for

those who see the connection between the Gospel and the reality of the Catholic Church.

In some areas of ecumenical experiment, such as Washington New Town, Co. Durham, Christians who with the new start of an entirely new place to live, are splendidly discovering how much they can share together and how wonderful it is for members of different denominations to find that they have so much in common. The problem arises, however, of the relationship of these Christians to the wider Church and in particular, to Church Order. There cannot be an entirely new denomination called Washington New Town Christians and if there are to be Christians sharing the life of that community who regard themselves as Anglicans, then the order and discipline of the Church of England should apply. At every eucharist which is to be a sacramental act of our Church, the president must be a priest ordained in proper order. No one has the authority to dispense with this requirement as things stand at present, and the Church of England will have changed very radically if any are given such authority. We will, in effect, have abandoned Catholic order.

In fact, it seems that the Bishop of Durham has licensed non-Anglican ministers and given them permission to officiate. Apparently, within the team of clergy and the laity, these ministers coming from Anglican and Free Church backgrounds are mutually acceptable. This is a situation difficult, if not impossible, for a Catholic to accept. What would happen if some-one who had worshipped regularly at All Saints' went to live in Washington New Town? They would have to be perpetually inquiring who was to say mass at each celebration because he or she wished to be sure that the offering was an act of the universal church.

To be critical of what is happening may seem to some unfortunate interference with the happy co-operation of these Christians of Co. Durham and to be the wrecking hand of dead tradition and past history. But it is a question of truth and of good order. Some try to contrast the free moving of the Spirit and good order within the Church but generally such a contrast is false. The Spirit works within institutional forms and structures as well as in other ways, which are different and yet not conflicting.

Of course, it would be painful for Anglicans in Washington New Town to have to face the immediate divisive consequences of their wider loyalty, but the bearing of such pain may be part of the coming of the unity of Christ's Church as He wills.

Professor Antony Hanson has written: "Christians of all denominations are increasingly 'jumping the gun', that is by their

actions recognising each others ministries and sacraments. Increasingly those who have to (or think they have to) administer the rules are being ignored, not by extremists or maverick Christians, but by ordinary Christian believers. I think this is right . . . It seems to be the only way to union." His position is understandable and it might prove in the end that his way is the way of the Spirit. However, in the present, for those who believe that the truth of God is within the Catholic tradition, this is not so. However disagreeable and problem-making we may seem to be, we cannot go along with ways of unity which are indifferent to what Christians have cared about as the truth of God and cut across the tradition of the Church, that handing on of the truth of Christ as understood, prayed and lived through the power of the Spirit, within the life of his Holy People. We all long and pray for Christian unity. Let us not insist on the gift of it now, as we want it, but give God time and space to bring his Church into that pattern of united life together in Christ which is his will.

David Sparrow

(Reprinted with the Author's Permission, from "All Saints' Parish Paper", Oct. 1977).

NO THROUGH ROAD

The Ordination of Women and the Orthodox Church

Only the most sanguine observer could have expected that the gradual drawing-together of the Episcopal and Orthodox Churches in the U.S.A. would continue unchecked after the decision of PECUSA to allow the ordination of women; and yet the Anglican members of the joint Anglican-Orthodox Theological Consultation gravely informed their counterparts that, in their opinion, 'the action of the Episcopal Church does not create a new ground of division.' A document, signed by eight Anglicans with Bishop Sherman in the chair and dated 29 October 1976, talks of the new action as 'an expression of more fundamental differences which lie at the root of our unhappy separation'; it further proposes that 'our dialogue continue with view to achieving such theological understanding and agreement as will enable the fuller unity of our churches', and suggests an agenda for the dialogue on 'The problem of tradition and history; the problem of doctrinal development and its limitations; the problem of the meaning of the Eucharist in relation to both Church and World; the problem of the ways in which our Churches arrive at decisions; the relationship of Christianity and contemporary American culture in Orthodox experience.'¹

Its signatories hope that there will be interchange between Anglicans and Orthodox in local centres, focussing on the common elements in both traditions-Holy Scripture, the Fathers and the Councils. The minutes of the meeting which produced the 'Message' were circulated with it, and show what the signatories were thinking when they drew it up; these are in some ways more significant than the document itself, and contain statements to which it will be necessary to refer later (when they will be referred to simply as *Minutes*). Both the Orthodox and those Anglicans still opposed to the ordination of women had already made their voices heard. 32 Bishops of the Episcopal Church issued a 'Message of Pastoral Concern' (printed in the *Milwaukee Churchman*) deploring not only the decision, but the way that it was arrived at-by a majority of the 65th General Convention, not through a genuine consensus in the Church. To them it is not a clear manifestation of the mind of the Church, and therefore what a mere majority in one Convention has decreed is not irreversible. They talk of the action of the Convention and its consequences as 'an anomaly' to be lived with until such time as it is possible 'to re-establish our historic faith and order'.

The Anglican signatories in their meeting seized on the word 'anomaly' and claim that even those who voted against the ordination of women do not hold that the orders of the Church have been invalidated; but what the bishops in fact said was that *their* orders were unaffected-as indeed they are, since no decision subsequently taken by others can invalidate orders truly apostolic-but that as there are grave doubts whether a woman can receive or transmit Apostolic orders, there would be a real danger in future. Their attitude to this 'anomaly', as they imply, is to be the same as that of faithful Anglicans to the rather similar anomaly of Presbyterian and Independent ministers functioning in the Church of England during the Commonwealth-accept only Apostolic ministrations and wait for the times to change. The Orthodox document, issued at the All-American Convention of the Orthodox Church (meeting at Cleveland 10-13 November 1975) is both blunt and affectionate, bearing out the assertion of its drafters that 'Christian candour as well as brotherly love' were its inspiration.

'For generations the Holy Orthodox Church and the Anglican Communion have shared a unique relationship of love and common concern . . . The trend of events in past years gave many of us cause to hope that it was God's will to bring us together in the unity of the one Gospel of Jesus Christ. Events however of the past several decades seem to represent a counter-trend that has

saddened our hearts. The hopes that underlay the unique relationship established by former generations have been dimmed by the course of recent history. The Holy Apostle Paul exhorts us to speak the truth in love. Were you strangers to us we would pass by in respectful silence the confusion and pain of your present crisis—a crisis not limited to the ordination of women. We are constrained by our concern for loved ones to bear witness to the fullness of Apostolic Truth. The World and its passing fads and fantasies cannot give us peace. It is Apostolic Truth which alone brings unity and harmony among brethren. It is with pain in our hearts that we recognize your increasing departure from ecclesiastical Tradition and Apostolic Faith, a fact confirmed by the many letters and enquiries we have received from Anglican priests and laymen.²

The Orthodox members of the Anglican-Orthodox Theological Consultation which met in New York 22-24 January 1976 were equally blunt. 'It is evident that if the Anglican Communion takes the decisive action of admitting women to the priesthood and the episcopate, the issue will involve not only a point of church discipline, but the basis of Christian faith as expressed in the Church's ministries. It will obviously have a decisively negative effect on the issue of the recognition of Anglican Orders and on the future of Anglican-Orthodox dialogue in general and will call for a major reassessment of the quality a goals of dialogue between the two bodies.'

Bishop Sherman's reply to the All-American Council of the Orthodox Church (17 February 1976) is addressed to Metropolitan Ireney, Orthodox Archbishop of New York, and does not directly mention the ordination of women at all; it quotes the Report from the Anglican members of the Joint Consultation (issued at the same time as that of their Orthodox counterparts, quoted above) which affirms that 'As new questions are posed in the world, we can neither ignore them nor let the world dictate the answers', and 'that we discovered with our Orthodox colleagues that balancing continuity of tradition with explication of tradition is a difficult and delicate process'. He asks that dialogue with the Orthodox shall continue, since 'it is well-known that the ages-long separation of the Eastern and Western Churches has resulted in difficulties on both sides in reaching true mutual understanding, difficulties which are by no means entirely removed'.³ The Letter from the members of the Joint Consultation, under his chairmanship, with which we

began, is an invitation to, and agenda for, such further discussion.

An observer might be pardoned for imagining, after reading this correspondence and following the arguments of the two groups, that any further consultation will get precisely nowhere. No amount of pleading 'more fundamental differences' will disguise the plain fact that the ordination of women by PECUSA has placed a new barrier in the way of further progress and that agreement on other subjects can bring the parties no closer together until that decision is rescinded. (It is unfortunate that the same Convention which permitted the ordination of women also put back in the Creed as publicly recited the *Filioque* clause, which its Liturgical Committee had agreed to remove, in the interests of reunion). Whether it can be rescinded is open to doubt, given the climate of secular opinion in America; but if it is, it will be because the Episcopal Church in America sees itself losing both the close co-operation of other Churches and the loyalty of many who were once its faithful sons and daughters. What the Orthodox think we have already seen; and the Roman Church is in general agreement with them. Two-thirds of the world's Old Catholics live in N. America; and the largest single Old Catholic Church in the sub-continent—the Polish National Catholic Church—has just severed its communion not merely with American Anglicanism, but with the Anglican Communion as a whole. The Philippine National Church has followed suit. These four communions are believed in the last few years to have received the submission of more than half-a-million Episcopalians sickened by the mood and actions of those who claim to speak for PECUSA; some parishes have gone over en bloc. The Continuing Anglican Church envisaged by such redoubtable champions of Catholicity as the Revd Canon du Bois of Anglicans United is now a reality following the conference of 'the Fellowship of Concerned Christians' in St. Louis during September 14-16 in St. Louis, which was attended by 1750 delegates-1400 lay. They do not see themselves as schismatics—rather, it is PECUSA which is in schism, having chosen wantonly to commit an act of schism against the Universal Church by its unilateral decision to ordain women priests. It is easy to dismiss this new communion as a splinter group; but with seventeen parishes definitely committed to membership of the Continuing Church, twenty-five more in the process of disengaging themselves from PECUSA and at least 100 more preparing to make the move, it is more a beam than a mote. Moreover, its significance lies, not in its present size, but in the fact that it provides a nucleus around which the many opponents of the ordination of women in PECUSA can cohere if and when they become convinced that the decision of the 65th General Convention is in fact not reversible constitutionally. If you add the disquiet over the ordination of women

to the resentment felt by many Episcopalians over the way that the new Liturgy was imposed, and their distaste for certain pronouncements on sexual deviations and deviants, an observer can well understand why the Orthodox speak of that 'confusion and pain' of the present crisis of which outsiders must be aware. But there are some observers more immediately concerned with what is happening in America even than our Orthodox friends; the Church of England is little more than nine months away from that session of the General Synod which is to decide by a majority vote whether to remove the existing barriers to the ordination of women here.

Proximus a tectis ignis defenditur aeger

(which may be paraphrased as 'our sister's house is on fire; we next door are concerned not only for her danger but for our own').

The pros and cons of the ordination of women have been discussed at great length and I suppose that, within certain narrow limits all that can be said has been said. Its supporters make full use of St. Paul's reminder that in Christ there is neither male nor female—without however noticing that the same corpus of Epistles can bid a woman keep silent in Church without anyone in the past having felt that this denied her essential equality. (A lady has solved the problem by ascribing all the chauvinistically male passages in St. Paul to a scribal interpolator). Both Testaments have been searched and sifted and interpreted, and the feminists were finally able to obtain from the General Synod the perhaps slightly grudging agreement that, as far as they can see, there are no *theological objections* to the ordination of women. But as we have so frequently been reminded, the Scriptures were not intended to give cut-and-dried answers to every theological question, and perhaps we have been looking in the wrong places or asking the wrong questions. The way we approach Scripture, and what we find in it, are affected by the pre-suppositions, often completely 'secular', that we have when we begin the search. The average observer of what has gone on in the Episcopal Church of America—even the average Anglican Observer—may very well not see this as a predominantly theological debate at all, but as a working out in the Church of that question which is being asked so much in the world, 'Why should not all the professions be open to women?', which is itself a product of that radical change in the position of women in society in the last seventy-five years. The General Synod in England may seem to have helped this view by the very phrasing of its pronouncement—'You think that you ought to do something on general considerations—there is no theological objection to your doing it.' Of course the supporters of the ordination of women are ready to assure us that it is the Holy Spirit at work in the world, and when we accept the change in

conformity with popular informed opinion, we are truly following the Spirit. The Anglican members of the Joint Consultation say that the question is 'raised not only by movements in society, but also by men and women within the Church, as though it can be assumed that when churchmen propose something, they must be thinking as churchmen, and quite uninfluenced by secular conditioning. Opponents on the other hand must distrust an attitude which can find obvious divine inspiration only in the popular view, the view with which secular man agrees already (or thinks that he should, to be 'liberal') As the *Minutes* put it, 'How as Anglicans, do we determine the will of the Holy Spirit?'

This is not the first time we have asked this question as a means of solving this particular problem. After the Lambeth Conference of 1930 the Archbishops of Canterbury and York set up a Commission to examine the advisability of the ordination of women. It reported four years later, after receiving submissions, hearing witnesses and evaluating arguments. The report admitted that theological arguments (by which it meant arguments based on scripture) were inconclusive; but 'the general mind of the Church is still in accord with the continuous tradition of a male priesthood. It is our conviction that this consensus of tradition is based upon the will of God and is, for the Church today, a sufficient witness to the guidance of the Holy Spirit'.⁴ No one disagrees that this *is* the universal tradition; but the feminists will say that times have changed, and though the Holy Spirit led us to do something once, He now leads us another way. (Those who say that the tradition always has been wrong have argued themselves out of court—because on their principles, how can we know the Holy Spirit is at work except by observing the popular climate of opinion? If the attitudes of eighteen centuries can be wrong, why not those of the nineteenth?) The radical theologian must be a believer in inevitable obsolescence (as in the American Motor Industry) and expect his new insights to be discontinuous with the old. To him 'the Orthodox may seem not willing to respond to the Spirit at all' (*Minutes*). But the Catholic Church, being concerned with eternity as well as time, and all ages, not just one, expects to find a certain stability in doctrine, an interlocking between the insights of different generations since 'it is the same Spirit' at work in all. This does not exclude development of doctrine nor improvement on the past; even the decisions of the Great General Councils can be, not negatively, but very positively corrected and improved as, for instance, the Council of Chalcedon developed and sharpened the definitions of the Council of Ephesus, without contradicting it. But to discount the tradition of the Church when dealing with a theological question is to cease to think theologically, for it is to ignore a large part of the evidence.

Orthodox was within sight. What is the Church in England going to do? One diocesan has made the shamefully irresponsible statement that where there are so many barriers already, one more makes no difference. Dare he—dare anyone—put an unnecessary stumbling block in the way of Christ's Church?—especially when the other barriers are slowly crumbling bit by bit? Others have reminded us that only a few women will come forward for ordination—which reminds me of the housemaids justification of her illegitimate child that 'it was only a little one'⁷—one ordained woman is as effective a proof of a loss of Catholicity as one illegitimate child is of a loss of chastity. In the end, what is at stake is not whether the Anglican Communion, as a whole or in part, thinks that women can be ordained; it is whether it is going to behave like a responsible part of the Catholic Church, and go straight for the goal of Unity with the great Churches of Rome and the East, which is within sight, if not within our grasp. We have at last a chance of helping our Lord's prayer 'that they may all be One' to be fulfilled; but all the work of the last few generations can be undone by one majority vote, and the whole Catholic tradition of the Church of England destroyed at one blow.

T. J. Towers

The original documents cited in this article form part of a dossier sent to the Editor of this Newsletter for comment and information by the Assistant Ecumenical Officer of PECUSA, the Revd William Norgren.

- 1 *Message to the Orthodox Members of the Anglican-Orthodox Theological Consultation*, paragraph 3 (29 October 1976).
- 2 *A Letter to the Members of the Anglican Communion from the Orthodox Church in America*—issued 10-13 November 1975 para 2, 3 and 4.
- 3 *Response to the Message of the All American Council of the Orthodox Church in America* (signed by the Rt. Revd Jonathan Sherman) para 3.
- 4 *Report of a Commission appointed by the two Archbishops on the Ordination of women*—cited in K. Bliss: *The Service and Status of Women in the Churches*, London, 1952, 64.
- 5 *Statement on the Ordination of Women*, Anglican Orthodox Theological Consultation, para 8 (22-24 January 1976).
- 6 G. K. Chesterton: *Orthodoxy*, London, 1908, 83.
- 7 F. Marryat: *Mr. Midshipman Easy*, London, 1897, 8.

THE BYZANTINE CHURCHES IN GREAT BRITAIN

The Greeks fled from Constantinople and the Aegean Islands between 1677 and 1682 to escape their Turkish persecutors. In *'Tracts relating to London'* 1596-1760, there is a report printed in 1682 by the Metropolitan of Samos, Joseph Georigrenes, of a Greek community in Soho with Father Daniel Voulgares acting as pastor to that community. This priest had obtained a licence to build a church and Metropolitan Georigrenes was collecting money for the proposed building. He reports:

"I first applied myself to the Right Reverend the Lord Bishop of London, to acquaint him there-

with, and his Lordship did so far approve thereof, that he promised to speak to the other Bishops and other gentlemen to bestow their benevolent contributions towards the building of the said church. Next I applied to Doctor Barbone, who himself was building in So-hoe fields. He, as soon as he made himself familiar with my design, promised to give me a plot of land and to build the foundation at his own cost. I went again to his Lordship and when I told him of these plans, he sent Mr. Thrift with me, and marked out the land. Then I went to His Majesty (sic) the Duke of York and most of the Nobles and Clergy, who were pleased to contribute freely to the building, as there had been gathered in the City and Country fifteen hundred pounds".¹

In 1677 this church of the Assumption of the All Holy Mother of God was built in what was then Hog Lane, Soho. It later became the Anglican church of St. Mary, Charing Cross Road, when the Greeks had drifted away from Soho leaving only Greek Street as a reminder of their stay in those parts.

Metropolitan Joseph died in 1686 but two years previously the church had come into the possession of the French Huguenots but so accustomed had the locals become to the Greeks that they continued to call the French Protestants *Les Grecs*, which did not altogether please the French. The Huguenots occupied the church until 1822. Then some Anabaptist Nonconformists bought the building and used it for worship until 1850. It was about to become a dance-hall when the Reverend Nugent Wade bought it for the Church of England and it was reconsecrated in 1850 according to the Anglican rite by Bishop Blomfield, and given the title of St. Mary the Virgin. It became a parish church in 1852. The Old Catholics were given permission to use the church for their Mass soon after it had passed into Anglican hands. This was many years before the Anglicans and Old Catholics were united. St. Mary's, therefore, was used by five different denominations.

The inscription over the main door read:

In the year of Our Lord 1677, this temple was erected by the Greeks, in the reign of the Most Serene Charles II, the Royal James being Prince and Royal Duke, the Very Reverend Lord Henry Compton, Bishop, at the expense of the above-mentioned and of other Bishops and Nobles with

the concurrence of our humility, Joseph, son of Georgirenes, of the Island of Melos.

In 1932 came the decision to demolish the church, but the stone bearing the above inscription was obtained by Mr. Philip Argenti from the Bishop of London, and presented to the Cathedral of the Holy Wisdom in Bayswater.

The Greeks had students studying at both Oxford and Cambridge. In 1616 the Patriarch Cyril Loukaris, who was Patriarch of Alexandria from 1602-1621 and then of Constantinople, sent a priest, Father Metrophanes Critopoulos, with a letter of commendation to Archbishop Abbot of Canterbury. After five years at Oxford, Critopoulos returned to Constantinople and later became Metropolitan of Memphis and, finally, Patriarch of Alexandria in 1636.² So the University of Oxford educated a future Patriarch of Alexandria as early as the reign of James I.

In 1642 Nathaniel Conopios of Crete, a friend of Cyril Loukaris, came as a refugee to England and was under the protection of Archbishop Laud. He was received into the Church of England in 1642 and became Chaplain of New College, but was expelled in November 1648 by the Puritans. According to Evelyn's Diary this Cretan introduced coffee-drinking into England in 1639 (which suggests an earlier visit)³. He later returned to the Church of his baptism and was raised to the episcopate in 1651 to become Bishop of Smyrna.

By 1682 we find that the Metropolitan Joseph Georgirenes, who seems to have been friendly with the Archbishops of Canterbury and members of the Royal House of Stuart, is asking Archbishop Sancroft to give his permission for twelve Greek scholars to enter Oxford, but the Archbishop's answer is unknown. In 1689, however, there was an attempt to establish Gloucester Hall at Oxford as a Greek College for the education of twenty young men—five from each of the four Eastern Patriarchates. Of these, three became Roman Catholics and were kept at Louvain (a university which has close contacts with the Church of England today) by order of Pope Alexander VIII. Two of the students returned to Smyrna, but a keen oecumenist, Dr. Benjamin Woodroffe, became principal of Gloucester Hall in 1692. He wrote to the Oecumenical Patriarch Callinikos II, asking for students, and five youths arrived in 1694 from Smyrna. The scheme to establish a Greek College was unsuccessful and Gloucester Hall became Worcester College.

In the eighteenth century the Non-Jurors, who had separated themselves from the Established Church by refusing to take an oath

of allegiance to King William III and Queen Mary, and subsequently to King George I, began negotiations for possible reunion with the Eastern Orthodox Churches. In 1710 Patriarch Samuel Kapazules of Alexandria sent Archbishop Aresenios of Thebais to England and he met not only the Supreme Governor of the Church of England in the person of Queen Anne, but also the Non-juring clergy with whom he had conversations for *rapprochement*. Letters had already been exchanged between the Non-Jurors and the Holy Synod of the Russian Orthodox Church. Aresenios was eager to establish a Greek Church—"So that there should be a beginning of union with Orthodoxy", he wrote to Patriarch Chrysanthos of Jerusalem.

The Established Church pointed out to the Orthodox authorities that the Non-Jurors were not in communion with the Provinces of Canterbury and York and this brought the negotiations to an end. Relations with the Church of England continued, however, throughout the nineteenth century.⁴

The Greeks, who had no church in London after the closure of St. Mary's Soho, worshipped in the Imperial Russian Embassy Chapel in Welbeck Street and here were recorded in the chapel registers the births, marriages and deaths of the Greek community. One Russian chaplain, Father Stephan Ivanovski, recorded that the registers of the chapel⁵ had become worn "during the time of the most pious Archimandrite Gennadios and the Very Reverend monk Bartholomew Kassanos, late of our Holy Graeco-Russian Church in London". Ivanovski notes that Gennadios died on 3 February 1737 and Kassanos on 23 June 1746.

There was, for a time, a Greek chapel in York Buildings, Adelphi. In 1837 a hall was used for Greek worship in 9, Finsbury Circus, E.C. in the offices of the Greek company of Ralli Brothers. This was used for divine service until 1848 and was dedicated to Christ the Saviour. The congregation received the ministrations of Father Galaktion Galatis, although he was not the official pastor. The Archimandrite Dionysios Xenakis of Chios became the first and only priest-in-charge of this chapel.

In 1848 the congregation moved to another place of worship, the church of Christ the Saviour, Winchester Street, London Wall. Over the door was placed the following inscription:

During the reign of the august Victoria, who governs the noble people of Britain and also other nations throughout the world, the Greeks, residing in this city, built this temple to the Divine Saviour in veneration of the holy rites of their forefathers.

The Chapel of Christ the Saviour and the church of the same dedication have both been demolished.

The Greeks had been collecting money together for the time when they could build a suitable shrine for their worship and in 1887 their hopes were fulfilled when the foundation stone of the Cathedral of the Holy Wisdom of God, His Son and Word, was laid in Moscow Road, Bayswater, W.2. The architect was John Oldrid Scott, son of Sir George Gilbert Scott, the restorer of Lichfield Cathedral, and uncle of Sir Giles Gilbert Scott the architect of the Anglican Cathedral in Liverpool.

The following inscription is carved on the stone supporting a pillar of the altar ciborium:

"In the year of the Saviour 1877, the month of July the eighteenth day it came to pass that the foundation stone of the Temple of the Orthodox Greeks in London was laid, which Temple is named the Wisdom of God being built by the common contributions of the Greeks dwelling in Moscow Road, Bayswater, London.

The officiating priest being the Archimandrite Hieronimos Myriantheus.

The foundation-stone being laid by Eustrakius Ralli. The building of the Temple was supervised by these men: Emmanuel Mavrogordato, Constantine Ionides, Paraskevas Sechiari, Sophocles Constantinides, Demetrius Schillizzi, Peter Rodocanachi and Stavros Dilberoglou. John Oldrid Scott, Architect."

The splendid dome of the Cathedral of the Holy Wisdom, or St. Sophia's as it is more popularly known, is decorated on the interior with glass enamel mosaic which depicts Christ the King or the All-Ruler (Pantokrator). The mosaic is covered with a thin layer of transparent glass which gives a translucent effect to the dome. The mosaics in St. Sophia give some idea of the intended effect at the Roman Catholic Cathedral, Westminster, when it is eventually completed.

The inscription at the base of the pulpit reads:

"But we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness, but unto them that are called, both Jews and Greeks, Christ the power of God, and the Wisdom of God." (1 Cor. 1, 24).

The first of the clergy to lead the spiritual life of the Greek Church in London was The Archimandrite Hieronimos Myriantheus, the first Vicar. This prelate played an important part in the deposition of the Patriarch Cyril of Jerusalem when Cyril refused to sign the resolution of the Synod of Constantinople against the Bulgarians. The Patriarchs of Constantinople, Alexandria and Antioch had joined in signing. Archimandrite Hieronimos was severely burned in a gas explosion and left London for the Côte d'Azur. He was subsequently elected Metropolitan of Katiman in Cyprus but declined because of ill health. He was sixty when he died at Geneva.

Next came Archimandrite Dionysios Plessas who later became Metropolitan of Zante in Greece. The town of Zante gave in exchange one of her sons, Antonios Paraschis, to be Archimandrite in London. Antonios, like Archimandrite Hieronimos Myriantheus, forged strong links with the Anglican clergy in London. He, too, left London for Greece to become Metropolitan of Patras. His successor in London was the Great Archimandrite Constantine Pegonis who arrived in 1907. He was educated at the Greek seminary at Halki near Constantinople and had served on the staff of the Alexandrian Patriarchate. He was appointed as the official representative (Apocrisiary) to the Archbishop of Canterbury and in 1920 he was one of the Orthodox representatives on a committee set up at the time of the Lambeth Conference to discuss Anglican and Orthodox differences. Also during the period of Pagonis's tenure of office the Patriarch Damianos of Jerusalem came to London in 1925 at the invitation of the Bishop of London to the hierarchs of all Orthodox Churches, to be present at the Anglican celebrations of the 1600th anniversary of the Council of Nicaea. Archbishop Davidson had paid his first visit to an Orthodox Church four years earlier for the funeral of the Locum Tenens of the Oecumenical Patriarchate, the Metropolitan Dorotheas of Broussa, who died in London. Pegonis celebrated the liturgy and Archbishop Davidson read the Gospel from the Archiepiscopal Throne. Dr. Arthur Winnington Ingram, Bishop of London, Bishop Charles Gore, and other Anglican Bishops together with the Armenian clergy were present in the Cathedral. The Great Archimandrite died in Alexandria in 1932.

He was followed by the Great Archimandrite Michael Constantinides who had studied in Halki, St. Petersburg and Kiev. He became the Dean of St. Sophia, Bayswater, in 1927. In the same year, only four months after his arrival in London, he was attending the Conference of Faith and Order in Lausanne as representative of the Oecumenical Patriarchate and again in London in 1930 he represented the Church of Greece at the Anglican-Orthodox Conference. At the Conference of 1931 held in Lambeth Palace Michael Constantinides represented the Alexandrian Patriarchate.

In 1933 he compiled the book "*The Greek Orthodox Church in London*" to which the present writer is indebted for much of the material contained in this article.

The Metropolitan Germanos of Thyateira (1872-1951) was the first bishop to be given jurisdiction over the Greeks in London. He arrived on 30 June 1922 and was received by representatives of the Greek community and the official delegation from the Primate of All England. On 10 July he was installed in the Church of the Holy Wisdom (which was raised to Cathedral status) in the presence of Bishop George Forrest Browne, the Reverend G. K. A. Bell (later to become Bishop of Chichester) representing the Archbishop of Canterbury, the Reverend Norman Smith (representing the Anglican and Eastern Churches Association) and those two stalwart workers for unity between East and West the Reverend H. J. Fynes-Clinton and the Reverend Canon J. A. Douglas. This greatly loved prelate did an enormous amount of work through personal contact, for Christian unity during his period of office in London. He was able to build on the foundations of friendship between Orthodox and Anglicans which had been laid by his predecessors the Archimandrites. He was the first Exarch for the Oecumenical Patriarch in Western and Northern Europe. The Exarchate was established in 1922 with its central offices in Bayswater. Although the Greeks in London have not been continuously under the Oecumenical Patriarchate they now enjoy very close relations with His All Holiness Demetrios I of Constantinople.

In his first sermon Germanos said that the Metropolitanate of Thyateira was established in London "to enhance the friendly relations existing between the Anglican and the Orthodox Churches". He worked hard to fulfil the tasks entrusted to him by the Throne of Constantinople and was Apocrisarios of the Oecumenical Patriarch to the See of Canterbury, the Old Catholic Archbishopric of Utrecht and the Swedish Archbishopric of Uppsala. When he died in 1951 he was succeeded by the Most Reverend the Metropolitan Athenagoras I of Thyateira who continued, with the Right Reverend James Virvos of Apameia, the search for unity between Canterbury and Constantinople. In 1963 Athenagoras I died and Athenagoras II came from America to take over the Exarchate of Western and Northern Europe. At the same time Bishop James Virvos' services to the Greek community were rewarded by the Oecumenical Patriarch who elevated him to the rank of Metropolitan of Christoupolis. For fourteen years Archbishop Athenagoras has led the Greek community in London. Up to 1964 the Exarchate consisted of approximately fifty parishes in Western Europe and the Exarch was assisted by five bishops including an episcopal representative of the Oecumenical Patriar-

chate at the World Council of Churches centre in Geneva. Since 1964 the Exarch's jurisdiction extends only over Great Britain, Ireland and Norway.

Services at the Greek Cathedral of the Holy Wisdom, Bayswater, London, W.

Sundays: Solemn Pontifical Liturgy 11.00 a.m.

Saints' Days: Holy Liturgy 11.00 a.m.

Saturdays: Solemn Vespers 5.30 p.m.

Besides the Greek Cathedral the community has other churches in London. There is the Cathedral church of St. Andrew, Kentish Town Road, N.W.1., and the former Anglican Church of St. Thomas Godolphin Road, Shepherds Bush, was opened as the Greek Church of St. Nicholas on the Greek Easter Day 1965. There are chapels at West Norwood Cemetery and Hendon. Greeks and Cypriots also meet for their own liturgy as the former Catholic Apostolic church in Camberwell each Sunday. All Saints, Camden Town; St. John the Forerunner (the Anglican church of St. Clement), Barnsbury, St. John the Theologian, Mare Street, Hackney and the two churches in Wood Green serve large Greek communities in 'downtown' London.

The Greeks also have large communities in the centres of trade in the United Kingdom. They have their own church in Manchester. In 1836 there were important Greek firms in that city and in 1843 there was a Greek chapel in Waterloo Road, but in the large, classical church of the Annunciation of the Holy Virgin in Salford the Greeks have been meeting for the Eucharist since 1861. It was a priest from this church, Archimandrite Eustathius Metallinus, who translated the reply on behalf of the Greek Church to Pope Leo XIII's plea for the reunion of Christians. Another priest from Salford, Archpriest Constantine Callinicos, was editor of the magazine "*Eirene*" the official publication of the Anglican and Eastern Churches Union which was amalgamated with the Eastern Churches Association to form the Anglican and Eastern Churches Association.

The Greek Orthodox Church of the Annunciation of the Holy Virgin, Bury New Road, Higher Broughton, Salford, 7.

Sundays: Holy Liturgy 10.00 a.m.

In Liverpool the priests at the Greek Church have always been involved in Anglican-Orthodox "*rapprochement*" since the church was founded in 1865. In 1870, in the presence of several Anglican dignitaries, the church was consecrated and a priest was ordained by Archbishop Lycurgus of Syra and Tinos. It is built in the Byzan-

tine and Classical styles and is dedicated to St. Nicholas the patron of sailors.

The Greek Orthodox Church of St. Nicholas, Princes Road, Berkeley Street, Liverpool, 8.
Sundays: Holy Liturgy 11.00 a.m.

As in Liverpool St. Nicholas is the patron saint of the Greek church in Cardiff, with its flourishing Greek population. The money for the building was raised by the efforts of the Holy Synod of Greece which issued an encyclical on 20 February 1876 to be sent to all the monasteries in Greece asking them for contributions. From 1904 to 1906 the Greeks used a house chapel at 8, Hunter Street, Cardiff as their place of worship and they were shepherded by an ex-Anglican, the Reverend Stephen Hatherley, who had been ordained priest in Constantinople. The present church was built on land donated by John, Marquis of Bute who was a keen student of the Eastern Churches and the translator of the Coptic Liturgy into English.

The Greek Orthodox Church of St. Nicholas, Greek Church Street, Cardiff.
Sundays: Holy Liturgy 11.00 a.m.

John Salter.

- 1 M. Constantinides: *The Greek Orthodox Church in London*. London, 1933, 4.
- 2 See also W. H. Bates: Cyril Loukaris, *ECNL*, 70 (1972), 8-9 and R. J. Roberts: The Greek press at Constantinople, *The Library*, 5th series, 22 (1962), 25-6 and 38.
- 3 J. Evelyn: *Diary*, ed. E. S. de Beer, Oxford, 1959, 11, ad 10 May 1637; from the phraseology this event occurred considerably later.
- 4 See N. Sykes: *William Wake*. Oxford, 1957, II, *passim*, and H. W. Langford: The Nonjurors and Orthodoxy, *ECR*, 1, 118-31.
- 5 Now the lecture theatre of the Society of Radiologists, Welbeck St., W1.

REVIEWS

Michael Ramsey: *Holy Spirit: a Biblical study*, 140 pp. SPCK, 1977, £0.95.

The name of Michael Ramsey on the title-page of a work of theology has been for over 40 years a guarantee of scrupulous scholarship based securely on foundations that are clearly delineated and surely tested. The book under review is no exception; here one of the great issues of Christian theology is faced squarely, the evidences are sought out meticulously in the only works of reference that have any value to the Christian in this context, the canonical books of the New Testament, and the questions that they raise are examined with the patience and humility that have been the hall-

marks of Michael Ramsey the theologian throughout his working career, whether the signature has been Michael Ramsey, Michael Dunelm, Michael Ebor, Michael Cantuar or Lord Ramsey of Canterbury.

In a book remarkable for its thoroughness within a modest compass, Lord Ramsey sets out the main lines of his enquiry; what was the concept of the Holy Spirit which was in the minds of Christ and the disciples from whom the subsequent Christian church was to descend? Through patient examination of the Synoptics (especially of the Lucan writings), of the Pauline evidences, the Johannine corpus, and finally of the other New Testament authors, the investigation reveals the problems that underlie the foundations of our present-day affirmation "I believe in the Holy Spirit". In particular, after the weighty analysis of the Synoptic evidences, the chapter entitled *Spirit, Fellowship, Church* (Ch. V) is vintage Ramsey, a masterly exposition of the way in which the nascent body of believers fumbled their way towards an articulate understanding of the Spirit that breathed so vigorously within them. Not merely do we enlarge our comprehension of the Spirit as the cohesive bond as expressed in so varied a manner by St. Paul and the authors of the letters now no longer regarded as anything more than Paulinistic messages, but we also find a lucid and clear-headed analysis of the *multiformity* of the Spirit's work and gifts to the one end. In the same way the glory and the majesty of the Spirit is shown in the examination of the Johannine corpus, each piece of evidence being given as much weight as it will bear, but none being pressed to carry more than its actual meaning—the warning words of Rudolf Bultmann (see p. 90) are fully endorsed by the author—indeed one feels that they ought to be blazoned in all Departments of Theology in British and American universities and colleges today as a sharp warning to Bultmann's irresponsible British disciples of today.

Lord Ramsey also gives thoughtful attention to and wise guidance on the Johannine name *Paraclete*. Here the evidence is put under the searchlight of rigorous scholarly analysis, and the many Christian congregations who sing so gaily at Whitsuntide *Come Thou Holy Paraclete* will do well to ponder carefully and prayerfully on this analysis and take serious note of the whole book's teaching, helpful and positive as it is at every point. If the present reviewer has a quibble, it is on pp. 114-16, where the author could have referred the reader with advantage to the skilful analysis of *Revelation 2-3* by Kenneth Ross in his *What the Spirit says to the Churches* (London, 1965).

Lastly, the author's *Afiterthoughts* raise a host of questions at which he looks with his customary ability to bypass all the tempting

irrelevancies that surround them. Without pressing the point unduly, he answers the superficial and flippant view of Dr. Wiles with the masterly analysis of the Spirit's part in Trinitarian doctrine by R. C. Moberly. With grave eloquence of his own he presses the case for the Holy Spirit as the illuminator of the Truth which is the essence of the character of God. In the closing pages he demonstrates vividly (by recalling the words of the Metropolitan Ignatius, speaking as an Orthodox delegate at the Conference of Uppsala in 1968) a way, little understood by today's spiritually strangled Western theologians, of finding expression for the presence of the Spirit by Whom 'human action is deified' (see p. 127). At the end Lord Ramsey warns solemnly "It is a costly thing to invoke the Spirit, for the glory of Calvary was the cost of the Spirit's mission, and is the cost of the Spirit's renewal". True—but is it not also a costly thing to *fail* to invoke the Spirit? The sterile waffling of the theological trends of the present moment serves as an awful warning when their Brummagem substitutes for Christianity, untouched by the least spirit of anything but their hysterical desire to obtain cheap publicity, are allowed to run riot. It is good that at the same time there appears this modest, yet profoundly inspired book, so deeply marked by the author's desire for the Truth which the Spirit illumines. Both Western and Eastern Christians alike owe to Lord Ramsey, once more a *signifer Michael*, grateful thanks for reasserting the fruitful way of investigation in Christian theology. By his search for the Spirit he has raised the spirits of sorely beset Christians once again.

B. S. Benedikz

Kallistos Ware and Colin Davey (ed.): *Anglican-Orthodox dialogue; the Moscow Statement agreed by the Anglican-Orthodox Joint Doctrinal Commission 1976, with introductory and supporting material*. London, SPCL, 1977, £1.95.

To discuss the relations between Anglicans and Orthodox is for many (to say the least) to travel over unfamiliar ground, unless, of course, they are regular readers of *ECNL*. There is indeed 'more than enough ignorance about each other on both sides'. It is the hope of the co-Chairmen of the Joint Doctrinal Commission (Bishop Runcie of St. Albans and Archbishop Athenagoras of Thyateira and Great Britain), who write the introduction, that the volume may be both a contribution and a stimulus to further rapprochement between our Churches.

How far does this book fulfil this hope? It presents its material in concise form, provides matter not readily available hitherto, and presents it clearly and readably. Firstly there is a summary of previous dialogue, from Lambeth 1920 to Moscow 1956, then a

statement of the decision to resume conversations in 1962, the year when the then Archbishop of Canterbury, Dr. Michael Ramsey, paid an official visit to the late Oecumenical Patriarch of Constantinople, His All Holiness Athenagoras I. 1966-72 were years of preparation for this renewed dialogue, with various meetings held in East and West, until full discussion resumed at the meeting of the Joint Doctrinal Commission in Oxford in Oxford in July 1973.

All this leads on to the main subject of the book, the Moscow Conference of 1976, whose aims, progress and agreed statement are set out in detail. The recorded questions and answers on various themes are most helpful, in that through them we are admitted into the key debates, and hear through them the considered opinions of the eminent theologians on both sides as they seek to come to closer understanding without surrendering anything held to be of the essence of the faith once delivered to the Saints.

Themes dealt with at the Conference include "Inspiration and Revelation in Holy Scripture", "the Authority of General Councils", "The Filioque clause in the Nicene Creed" and "the Eucharist". The ordination of women was not on the official agenda, but the book records the fears of the Orthodox members that such a step would furnish a serious obstacle to the future relationship of the Churches. A final chapter provides a record of the Thessaloniki meeting of the Orthodox in April 1977, and adds further notes on the *Epiklesis* and on the 1935 Bucharest Statement on the Eucharist.

Though clear and concise, the book would be still more useful if there were notes giving (for instance) the dates of the General Councils. One also wonders a bit about what is the intended readership of this guide; how many non-specialist readers would be ready to identify the Seventh Oecumenical Council? It must not be supposed that everyone has Cross and Livingstone's *Dictionary of the Christian Church* at hand! It must be said, however, that the volume provides the basic material, relatively cheaply, for a continuing dialogue between East and West, which can lead to the much-desired deeper understanding between them, and deserves to be widely read.

E. C. C. Hill

A. N. Tsirintanes: *Knowing Where We Are Going. Contemporary Problems and the Christian Faith*. London, Cassell, 1977, £3.50.

Professor Tsirintanes now presents in book-form articles published in *Syzytis* (1973 and 1974). This is a straightforward plea

for the acceptance of the Christian faith by a world that has rejected the supernatural. "From the overflowing of his heart" he offers a vision of how the future of man could be altered with the help of Christian leadership. Throughout, Tsirintanes stresses that man has strayed from the path that naturally he should follow and that Christianity has failed entirely to provide the leadership back to faith that could be expected of it.

In part one, the Professor presents his world view in terms of an imaginary "fence" dividing natural phenomena that are open to the checks of science from the supernatural, where faith takes over from knowledge. Logically, he argues that while the elements of a Christian faith cannot be proved scientifically, they still provide a reasonable basis for living. In the moral sphere too, man's natural inclination is to soar above his self-centredness and learn as a social animal to serve the community.

Part two strongly defends the supernatural in Christianity as essential for life in the modern world. This is marred for me by broad generalisations (eg. the frequent use of the loose term "man") and by his slighting of Biblical Criticism in his anxiety to defend the miracle of the Resurrection. The "mistakes" of the Church which he lists (such as dogmatics controversies, extreme asceticism, and lack of social concern) may give cause for penance today but historically must be recognized as part of the growing process of Christianity. It is dangerous to distinguish between the will of man and divine grace in history. Despite all that Tsirintanes has said earlier regarding man's personality being the meeting place of the natural and the supernatural, he takes no account of the many contemporary non-Christian supernatural manifestations (in the other religions and the cinema for instance) and pours scorn on theological attempts to take note of the "hidden" or "anonymous" faith of non-Christians.

It is not easy to know for whom this book can be recommended. The unconverted will not be wooed when described as "ignorant atheists" nor will the younger generation find much evidence that the Professor understands the issues that concern them. He reflects sadly that no one may heed his prophetic call and that Christianity will once again fail to respond to man's desperate need, so disappearing from the scene completely. However, as Tsirintanes himself suggests, his provocatively honest explanation of his views (including in part three the necessity of abolishing the professional clergy) may well stimulate others to think for themselves more precisely and to work out a programme for the Church of the coming generation.

R. P. Greenwood