

# ECNL

A Publication of the  
Anglican and Eastern  
Churches Association

New Series No 7  
Autumn 1978  
50p to non-members

# The Anglican and Eastern Churches Association

founded in 1864

*Orthodox Patron:*  
The Oecumenical Patriarch

*Anglican Patron:*  
The Archbishop of Canterbury

*Anglican President:*  
The Bishop of St. Alban's

*Orthodox President:*  
Archbishop Athenagoras of  
Thyateira and Great Britain

*Chairman of Committee:*  
The Rev. HAROLD EMBLETON,  
M.A., R.N.(RET'D.)  
The Vicarage,  
17 Victoria Drive,  
Bognor Regis,  
West Sussex PO21 2KH

*General Secretary:*  
The Rev. A. T. J. SALTER, A.K.C.  
137 Liverpool Road, London  
N1 0RG

*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

---

### Contents

---

#### Editorial

Appeal from All Saints' Orthodox Cathedral,  
Ennismore Gardens

General Secretary's Notes

Assistant Secretary's Notes

Henry Edwin Savage

A Deanery Synod looks at Initiation

The Conversion of Nubia

Macarius Notaras: On the frequency of receiving  
Holy Communion

The Monastery of Pochaev

News and Causerie

Obituaries

Reviews

---

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



## Eastern Churches News Letter

### EDITORIAL

One of the dangers which an Association such as ours has to face all the time is that of becoming a snug little in-group, one of the 'Inner Rings' which C. S. Lewis assailed so memorably in one of his most powerful theological essays, living entirely on mutual pats on the back and ignoring or avoiding anyone not wearing our own party-badge. We have much to be thankful for from among our own ranks, as even the shortest roll-call of witnesses can show (and I am hoping that our scholarly General Secretary will in due course fulfil a rash offer which he made on the telephone a few days before this editorial was begun, and bring us examples of them to enliven the pages of *ECNL*). It would nonetheless be a grave folly if, in our anxiety to fulfil our most urgent task, that of keeping alive and enlarging understanding love between Anglican and Orthodox Christians, we were to fail to note and thank God for the work which Christians of other traditions have done in the furtherance of His Kingdom. Recently the Christian Church at large has sustained a deep loss here on earth in the death of Professor William Barclay, who worked with distinction not only as a New Testament scholar, but also as a devoted and humble man of prayer, to whom was given the grace to succeed exceptionally well in giving to twentieth-century English-speaking people a *language of prayer* in which to approach God and speak to Him of their joys and their sorrows, their needs and their tasks. In an age which is terrified to face God without a screen or a disguise, the brave humility of men and women such as he is to be praised, and we give thanks to God for his work of witness, both in his personal ministry and in his books (one of which is reviewed in the present issue) and pray that the Eternal Light may rest upon him.

When this issue of *ECNL* reaches you, our A.G.M. will be approaching. We appeal once more to our members to support it as best they can, preferably by being there, but in any case with their prayers and their active support for the *News-Letter* and the other work of our Association.

One final point. Those who objected to the word "Brummagem" in a review in the last issue should check their dictionaries. The word was used, as is proper nowadays, in its general, non-localised meaning of "second-rate; shoddy". After all, the Editor lives and works in Birmingham!

B. S. Benedikz

### AN APPEAL FROM THE RUSSIAN ORTHODOX CATHEDRAL, ENNISMORE GARDENS, LONDON SW7 1NH

This is a cry for help, but do not dismiss it without reading it. Twenty-two years ago our small parish of some 300 Russians took upon themselves the responsibility of accepting the lease of the Church of All Saints, Ennismore Gardens, in London. It was rent free but the cost of the upkeep (over £40,000 to date) was ours, and many feared that this was a rash venture, and the burden would be too great. But I was convinced that we must have faith in the future; that we must think of all those who need the church, the quiet and steady witness of Orthodoxy, who need a place where they will find God.

Courageously the ageing parish responded, and the effort was not in vain, for many have come here who were lost, desperate; and, in spite of our short-comings, God has helped very many: our community has grown and the parish, which is our only place of worship for the whole of Greater London, now numbers about 900, some 350 families. But our lease has come to an end, and we must buy this church or lose our place of worship and allow it, despite all its holiness and all the associations it has, still filled with prayer and Presence, to be put to some secular use.

The price, however, is formidable and beyond the means of our parish unaided: the Church of England, in need of money, cannot let us have it for less than £80,000. Our parishioners and their personal, closest friends have made a noble effort by collecting, or rather by giving of their substance, £46,000; they can do but little more to secure the £34,000 which is needed to buy the church, and an additional sum of about £75,000, to be an Endowment Fund, to enable us to make the necessary repairs. Will you help us? We have tried to serve all men without distinction, offering all those in need the peace and the beauty of the church, the inspiration and the serenity of our services, the support of our understanding and of our sympathy, the preaching of a Gospel of hope. Shall a living body be doomed for lack of sympathy and of help? If you believe in fellowship, if you treasure life, if you admire courageous endeavour, faithfulness—give, give generously, give at a cost to yourselves, inspire your friends to help us. On our side we pledge ourselves to serve and support all those who will turn to us in their need.

Remember the old saying: "The hand of him who gives generously will never be empty." Help! and may the blessing of God be with you always.

+Anthony, Metropolitan of Sourouz



Here is a chance for the members of our Association to give practical help where it is greatly needed. Please send all you can to Metropolitan Anthony at 34 Upper Addison Gardens, London W14; if you can think of ways of raising money or would like suggestions, please contact him. *B.S.B.*

#### GENERAL SECRETARY'S NOTES

May I draw the attention of all lovers of Orthodoxy and of Russian Orthodoxy in particular to the appeal issued by Metropolitan Anthony of Sourzh to purchase the lovely Cathedral of The Assumption and All Saints in Ennismore Gardens. Since it became a centre for Russian Orthodox worship the cathedral has been one of the most powerful houses of prayer in the United Kingdom. Metropolitan Anthony has had far more influence on the spiritual life of British people than any of our own hierarchy, be they Anglican, Roman or Free Church. We owe it to him and to his faithful congregation, who have already stretched their meagre resources as far as they will go, to see that the Cathedral of the Assumption and All Saints is saved for posterity as a serene witness in the ever-changing Western Church to the unshakeable confidence of Orthodoxy in the things unseen which are eternal and expressed in the tranquil rendering of the Liturgy and the Divine Office week in and week out in our midst. We must bear in mind that when the Orthodox Christians build a church they claim to have redeemed a part of space. It is almost unthinkable for them to ever close a church and it is for this reason that Westerners can never fully grasp what a tragedy the loss of Hagia Sophia in Constantinople was and is to an Orthodox, or how sadly they view the state of the glorious Kremlin cathedrals today. Do not let a similar tragedy occur in a country which still claims to be Christian and in which so many of our fellow believers in exile here had to sing the Lord's song in a strange land and have done it courageously, sharing their treasures with us. Let us share ours with them. [For practical details see the Metropolitan's appeal, p. 3].

A convent of the Russian Church Outside Russia is also desperately in need of our help. The Convent of St. John of Kronstadt in Santiago, Chile, has been severely hit by inflation, which in South America is worse than anything experienced in this country. The nuns of this convent run an orphanage and school for 150 Chilean children. Without increased financial support the future of this venture is in jeopardy. Anyone wishing to help these sisters and their wards should send cheques to:—

Mr. Andrew Bond, St. George Orthodox Information Service,  
243 Regent Street, London W1R 8PN.

The visit to London of His Holiness Pope Shenouda III of the Coptic Church had to be cancelled as His Holiness had slipped a disc and was in some considerable pain. It would have been the first official visit of a Coptic Pope to this country so it was a great disappointment not only to the Coptic community but also to the many Anglicans who had looked forward to this historical visit. We pray that His Holiness may soon recover and that the visit may be arranged for a later date. The consecration of the lovely Coptic church in Allen Street off Kensington High Street was to have been performed by Pope Shenouda. Members of the Association will be most welcome at the church. It is a former United Reformed Chapel and has been tastefully transformed for Coptic worship. The windows recently featured in an article in the *Daily Telegraph*.

On April 6th Lord Egremont was host in the House of Lords at a reception for the National Day of Independence for the Byelorussians. Uniates and Orthodox mingled happily together, for what mattered was not whether one was in communion with the Pope or not but whether one was a Byelorussian or a lover of that attractive land and people. Readers may be interested to know that there is a celebration of the Holy Liturgy of the Byelorussian Orthodox Church at my own church—St. Silas-with-All Saints, Penton Street, Islington, London N1, once a month as announced. It is at 12.15 p.m.

On 11th April I addressed the Congregation of the Priests of the Society of The Holy Cross on Orthodoxy and on the attitude of the Orthodox Churches to the Ordination of Women. About twenty priests attended and many joined the Association. Three days later Father Embleton, our chairman, and I attended the meeting of the chairmen and secretaries of all the Catholic Societies in the Church of England which was held at the Christian Institute at All Saints', Margaret Street, under the presidency of the Bishop of Chichester and the Bishop of Truro. A statement has now been issued on the gravity of the situation facing the Church of England at the forthcoming Lambeth Conference and at the General Synod in the autumn.

In April Miss Joyce Porter visited me to look at our archives. She is writing the biography of the Grand Duchess Elizaveta, sister of the Tzarina Alexandra Feodrovna, and the Foundress of the Order of SS. Martha and Mary.

On 14th May I flew to Tel Aviv and then travelled on to Nazareth by bus. Here I was able to renew my friendship with Father Farage of the Greek Catholic Melkite community and to assist at the Melkite Liturgy which he celebrated in the lovely chapel of the Little Sisters of Jesus next to the hermitage once inhabited by



Charles de Foucauld, the saintly latter day Desert Father. The same week I was privileged to be able to sing an Anglican Mass behind the iconostasis of the Melkite Church in Ibillin (formerly Zabulon). This was due to the kindness of a very old friend whom I had first met when he was a seminarian in St. Sulpice, Paris, in the early sixties, Father Elias Chacour. Four other Anglican priests celebrated with me, and we were interested to see that the church was under the patronage of St. George! The people of this tiny Arab Christian village entertained us to coffee and cakes and overwhelmed us with their kindness and eagerness to meet their fellow Christians from the West. It was so refreshing to go into this uncontrived simplicity after the Christian rose-growing kibbutz and its propaganda for the State of Israel.

A few days later in Jerusalem I visited Metropolitan Vassilios of Caesarea and raised the question of the ordination of women. He is to be one of the Orthodox delegates to the Lambeth Conference and would be attending the conversations at the Penedeli monastery in Athens in July. He spoke quite frankly and spelt out the uncomfortable fact that the Orthodox will not be wasting time on fruitless conversations with Anglicans should the ordination of women become a fact within the Church of England. The same home truth was made by the Archbishop of the Armenians who is also to attend the Lambeth Conference. He said that the Armenian people would feel very betrayed by Anglicans if this disaster were to occur as they had always been led to believe by the Anglicans that the Church of England shared a common faith and order with the Armenians and was a Catholic and National Church like the Armenian.

The Syro-Jacobite Uniate priest expressed similar sentiments. I also raised the question with the Patriarch of Jerusalem, Benedictos, who feared that there could be an *Episcopa* within the Episcopal Church within the near future. We wondered what would happen should such a person become *enceinte*! Wherever I went and spoke to members of the Eastern Churches either Orthodox or Uniate there was the same warning from friends who have grown to love the Church of England that our special relationship would be destroyed and that the Church of England would have forfeited her ancient Catholic birthright for the mess of pottage of contemporary western secularism. One prelate stated that there was a certain western superiority amongst Anglicans: they would behave in a friendly fashion towards the Eastern Christians provided they were not asked to sacrifice anything, and provided the Easterns agreed with them. One noticed that there is now a certain reluctance to allow Anglicans to use the Orthodox chapel of Abraham if there were Australians, New Zealanders, Canadians or Americans

amongst the pilgrims, in case there was an attempt to have women celebrate at this Orthodox altar. The Bishop in Jerusalem has not allowed women to celebrate in the Chapel of Abraham, but the point we must take is that this could be one privilege granted by the Orthodox to Anglicans which could well be rescinded. We are not going to be allowed to have our oecumenical cake and eat it.

It was my privilege to be able to worship with the nuns at the Russian convent in the Garden of Gethsemane and on the Mount of Olives. At the latter I tried to visit the Grand Duchess Tatiana (now Abbess Tamara) but she was too ill to receive visitors. Both convents are under the jurisdiction of the Synod of the Russian Church Outside Russia and both are flourishing again, whereas in 1963 they seemed to be dying out. Today they have many young Arab novices and the buildings have been restored. In contrast to this the large Russian Cathedral in Jerusalem and the Convent at Ain Karim from which the Russian nuns at the Convent of the Annunciation Brondesbury Park were driven in 1948, were both bolted and barred and there was no sign of life. These places are both under the jurisdiction of the Patriarchate of Moscow. The Roumanian Patriarchate in Jerusalem is now re-opened and there is a monk in charge and a community of nuns there who were entertaining some sisters who were on pilgrimage from Roumania and very excited at seeing the Holy Places for the first time. They were hoping to make contact with the nuns on the Mount of Olives. Perhaps there might be some hope of a reconciliation with their fellow Orthodox behind the Iron Curtain. However, it seems that like the Non-Jurors the Exiled jurisdiction has made a stand and it is unlikely that it will budge from that position in the foreseeable future. We have an exact parallel now within the Anglican Communion in America and we could have a similar situation in England next year if what one hears from some of the younger clergy opposed to the ordination of women is to be taken seriously, i.e. two Anglican jurisdictions.

I discovered that Mother Seraphima a nun of the Moscow Patriarchate whom I had met in 1963 was now dead and had been buried in Haifa. She was formerly responsible for the chapel of Abraham and was well-known to Anglican visitors. She was the aunt of Kathleen Hunter-Blair, well-known in Roman and Orthodox circles in London, and a daughter of Prince Alexis Koudacheff of Russia.

Other visits I made were to the lovely Ethiopian cathedral which was in the Israeli quarter in 1963 and inaccessible from the Jordanian



side. Here the Ethiopians gave me their characteristically gentle welcome and I was introduced to their young abbot Father Selassie. On the roof of the Holy Sepulchre Church I met another young Ethiopian abbot who gave me greetings for Father Gabriel of the Ethiopian Church in London. The Vicariate of the Patriarch of Babylon of the Chaldean Uniates is now re-opened opposite the Syro-Jacobite Uniates on what was, until the Six Day's War, No Man's Land. The Maronites have also re-established themselves in the Old City so that the Uniates are well represented. As far as the Christians are concerned Jerusalem is becoming more a City of Peace although there is still tension between the Greeks and the Arabs who are of the same jurisdiction under Patriarch Benedictos, but the Christ-like character of Father Elias Yagham, a late vocation Arab priest, has done much to try and heal the breach between the two nationalities. Father Elias has two nieces in the Convent of the Mount of Olives and one of them is nursing Abbess Tamara. He also has another niece in the Convent of St. John of Kronstadt in Chile which I mentioned earlier. The Israeli State remains a racist state with its ceaseless land-grabbing and denial of human rights to the Palestian peoples. Crude jokes are made about Arabs on Television. I saw Arab children spat at in the streets and together with another priest we received quite a volley of spittle from a crocodile of Israeli children. when they saw our clerical collars. The Israeli State seems to have no conscience and is basically a very sick society. This sickness was brought home to me when I had the unpleasant experience of an Israeli guide haggling over the tip with a member of my party who had, in his opinion, not tipped enough for being shown bars of soap made from the bodies of German Jews. It is not only the Arabs whom the Israeli exploits but the remains of the dead bodies of the Jewish people who knew nothing of the State of Israel and would have recognized in it some of the elements of the Third Reich. To pray for the peace of Jerusalem is a Christian duty but whilst there is so much injustice the God of Abraham, Isaac and Jacob cannot be mocked in the sufferings of His Arab Palestinian children. It is for the Peace of Jerusalem we must pray not for the triumph of ungodly and unholy Zionism.

We welcome Father Beal and Mr. Richard Avery to the Committee and Father Miloye Nikolich as a Vice President.

John Salter

#### ASSISTANT SECRETARY'S NOTES

##### The problems facing the Christian Church today

At the time of writing there have been a large number of letters to the daily and the ecclesiastical press on the question of Christian Unity, the ordination of women to the priesthood in the Anglican Church, and inter-communion between the Churches. There will be other letters to the press during the year on these questions in view of the Lambeth Conference which will be held in July and August this year. There will be the question of the Church of England being in communion with those Churches of the Anglican Communion that have already ordained women to the priesthood of the Church, thus breaking with Holy Tradition. The Book of Common Prayer is quite clear that those who are ordained to the priesthood in our Church are ordained to the priesthood of the Church of God. There will be a meeting of the Anglican-Orthodox Joint Doctrinal Commission in Bulgaria to discuss this question of the ordination of women to the priesthood in the Anglican Church and the position of those Churches which have already ordained women to the priesthood. Archbishop Athenagoras will be presenting a paper stating that the contention of the Anglican Church that there is no theological objection to the ordination of women to the priesthood is not acceptable to the Orthodox Church. This is because for the Orthodox Church theology is not an absolute discipline, but a factual interpretation of the revealed truth and practices of the Church from the time of the Apostles to the present day. Professor John Romanides will also present a short paper on the subject. The Anglicans will also present their views, and finally a document will be issued by the Commission for the benefit of the Bishops participating in the Lambeth Conference. It is hoped that this document will encourage those members of the Anglican episcopate who oppose the ordination of women, and enlighten those who support this contentious proposal. The fact that the Orthodox are adamant in their demand that the ordination of women should be the sole theme for the July meeting, and that they will oppose it strongly, has caused some Anglicans of the Steering Committee to react to the extent that they feel unwilling to attend a conference which is *per se* directed against the ordination of women. In reply to this reaction Archbishop Athenagoras stated that it was the Anglicans who in Cambridge requested that we have this meeting. Some Orthodox were unwilling to discuss the subject for the time being, until after a period of being reviewed, the situation had been finally settled internally by the Anglican Communion. Nevertheless, it was appreciated that the Anglican suggestion to hold a meeting before the Lambeth Conference would indeed assist the members of the Lambeth Conference to come to an informed decision.



In July of this year the General Synod of the Church of England will have to give a reply to the Ten Propositions which have been published by the Church's Unity Commission. While there have been Anglican members on this Commission and there have been Roman Catholic members on it, there have been no Orthodox members on it. I spoke in the Deanery Synod in the discussions on the Ten Propositions and I voted against them because they are not in keeping with the teaching of the Church of England as set forth in the Book of Common Prayer, not only on the question of the ministry but also on our teaching on Baptism and there is also the sacrament of Confirmation. If the General Synod says yes to these propositions then this will mean that our relations with the Holy Orthodox Church could suffer as they may well do vis-a-vis the Roman Catholics. As to why the General Synod should say no to these Propositions, the reason may be found in a statement which the Lambeth Conference issued in 1888, which is quite clear about the nature of our Church. "In conformity with the practice of the former Conference we declare that we are united under our Divine Head Jesus Christ in the Fellowship of the Catholic and Apostolic Church, holding the one Faith revealed in Holy Writ, defined in the Creeds, maintained by the Primitive Church and affirmed by the Oecumenical Councils". Nothing could show more clearly that the Church of England (and indeed the whole Anglican Communion) is one with the Holy Apostles. The Anglican Church is the same Church after the Reformation as was there before the Reformation, having received the Apostolic Faith which she has a sacred duty to guard. Her Bishops must guard the unity and the catholicity of the Church, and no novelties can be introduced, because the defender of the faith is the Body of the Church itself, that is to say the people, who hold the Faith to be without change for ever, and that it is identical to the Faith of the Fathers. The Church must remain faithful to Apostolic practices, and must be in agreement with the Niceno-Constantino polity Creed. Here is the question. Do all Anglicans agree in Apostolic Faith and practice? In listening to the discussion in the Synod on questions relating to Church Order and Church unity there is more often than not no question of theology being discussed it is more often a discussion of what this or that person thinks, not of what the Church thinks. This again is in line with statements issued by the Bishops; they are not related to Christian faith and practice. Thus there has just been a discussion on the question of the liturgical year in the General Synod; in particular about the celebration of the Falling Asleep of the Mother of God on 15 August, one of the oldest festivals of the Christian Year, and one which is celebrated in East and West alike. The reason given in the discussions in the General Synod was that August is a holiday month and therefore people will not come to

services on 15 August; no argument was related to the theology of this Festival. In the Holy Orthodox Church there is a two weeks fast before the celebration of the Falling Asleep of the Mother of God (such is the importance of this Holy Festival in the life of the Church) and no person would think of saying that this Festival cannot be celebrated because of holidays! One of the main reasons why we cannot make progress towards Church Unity is because Anglicans are themselves not united in their beliefs on the truths of the Apostolic Faith. Until we are one in faith there cannot be any progress towards that long-awaited unity in Christ. We note that the Bishops of the Holy Orthodox Church, or of the Roman Catholic Church, are united with their people in their belief and speak with one mind and voice on questions of faith. An Orthodox Church may have any number of Holy Icons in the Church but it is obliged to have on the right hand side of the Holy Doors (leading to the Altar) an Icon of the Lord Christ and on the left that of His Mother. This obligation brings home to the worshipper the incarnational character of the Christian Religion. Christ is the Son of God and God the Son, who for our sake became man through taking flesh in the Womb of Mary, God's chosen instrument who, because of the role played in the drama of the Incarnation is rightly called by the Oecumenical Council held at Ephesus in 431 Theotokos i.e. "she who bore God." As Mother of the Lord she excels every created being in grace and nearness to God, and also in dignity. Therefore the Orthodox Church honours her far above the cherubim and seraphim. Mariolatry and Christology are interrelated because you will not find the Mother and the Child apart on the Holy Icon.

We in the Anglican Church look to Holy Scripture and to Holy Tradition. One of the great joys of the reformation was that the Holy Bible was translated into English; it was given to the people and our own Book of Common Prayer could rightly be called a book of the Holy Scriptures. The fathers of the Church knew their Bible, the Word of God, but Holy Scripture must be read in the Church in order that we understand the meaning of it, and it must be translated by Holy Tradition. We look for this to the great divines of our Church who had drawn their teaching from the Greek fathers. There had been novelties introduced into the Creed, such as the *Filioque*, which was without the authority of an Oecumenical Council, and had been inserted without due regard for Catholic consent, because this Creed constitutes the public confession of the faith of the people at the Holy Eucharist. John Mason Neale once said that there could not be any unity between East and West until the *Filioque* clause was removed from the Creed. The great divines of our Church, like the fathers of the Church, taught that the Incarnation of the WORD MADE FLESH was its central



doctrine. This was the teaching of Bishops Lancelot Andrews and Jeremy Taylor (the St. Chrysostom of the Anglican Church). There were other leading divines, such as Archbishop Laud and Bishop Cosin, who stressed the Catholic conception of the Church. Still more important was the intense study of the Greek Fathers which made itself felt in the life and thought of the Church of England already from the Reformation, though this received tremendous encouragement by the Oxford Movement, and an eloquent witness of its students may be seen in the many volumes of translations of the works of the Fathers, beginning with the Ante-Nicene and Nicene Library. We notice in the teaching of the Holy Orthodox Church on the Incarnation and the Blessed Mother of God that the incarnational character of the Christian Religion is stressed. This the Church of England received from the teaching of the Greek Fathers, and it was taught by our own divines. The Incarnation Theology of our great divines, already mentioned at the beginning of this article, is another and even more striking witness of the impact of the patristic outlook upon Anglican thought. This induced a deeply Johannine and patristic inspiration in many leading Anglicans, together with a burning eucharistic concentration and showed in the quiet contemplative fervour of Anglican worship which commended itself to the Holy Orthodox Church. There was the quiet spirit of concentrated devotion in some of the early products of the Oxford Movement as in John Keble's *Christian Year*; the fervent piety of some eucharistic hymns of our Church, such as "Bread of Heaven on Thee we feed" and "I am not worthy Holy Lord" (inspired by an eucharistic prayer of St. John Chrysostom). There was the writing of Evelyn Underhill (the author of *Mysticism*). All these servants of God had a great influence upon the whole life and thought of our Church. It was in this rich spiritual life in our own Church that the Religious Orders of our Church came to life, who made their impact with their daily worship and their prayer life upon the whole Church, as well as by their reaching out to serve Christ's poor and to care for those who were suffering. So there was within our Church a deep Sacramental life, a life of prayer, a quest for holiness. The divines of our Church taught that the glory of patristic theology is its synthesis of reasoned doctrine, Holy Scripture, Sacramental life and practical piety. It was the achievements of the great divines that they transplanted and transposed this synthesis into Anglicanism, and within this background and in this light that we must read the *Agreed Statement* from Moscow. The *Agreed Statement* sets before us the "wonderful mysteries of God". In its second section it seeks to emphasise the divine inspiration of Scripture "The Scriptures constitute a coherent whole; they are at once divinely inspired and humanly expressed. They bear authoritative witness to God, a revelation of Himself in Creation, in the Incar-

nation of the Word of God and in the whole history of salvation, and as such express the Word of God in human language". In Section III, "Scripture and Tradition", the opening paragraph (9) insists very definitely upon the interrelationship of Scripture and Tradition. They are not two separate sources, but complementary. The definition of Holy Tradition in paragraph 10(1) recalls the description given by the Russian theology Vladimir Lossky: "By the term Holy Tradition we understand the entire life of the Holy Spirit in the Church".<sup>1</sup> Perhaps the definition could have been more complete by referring also to the risen and glorified Christ, always present in the Church through the activity of the Holy Spirit. Holy Tradition cannot be broken by taking anything from it or adding anything to it, but, as the *Agreed Statement* says, the life of the Holy Spirit in the Church, the way in which the Spirit is ever renewing the Church in her spiritual life. In his lecture to the University of Athens in the spring of 1962 Archbishop Ramsey said: "... I think that we need to give thought to the relation between the Church as eternal and the Church as embodied in the movement of history and also to the relation between divine Truth and the words in which divine truth is embodied".<sup>2</sup> "... we have come to know Orthodox theology not only as a collection of books but as it is alive in living persons in the Holy Liturgy. The Liturgy conveys to us the glory of the Resurrection. If in the West we have tended to think of the Liturgy as the infinite condescension of the Lord of Heaven in coming to earth to be the food of our souls, in the East we find that the Liturgy lives and moves in heaven, where Christ is, and the Church is lifted into heaven with Him. So too the Liturgy of St. Chrysostom makes vivid to us the Communion of Saints".<sup>3</sup> "... the Eastern presentation of the Communion of Saints shows the saints not as individual mediators but as members with us and all the departed in the one family of God, and as it is Christ's glory which is reflected in the saints to honour them is to honour, supremely him. We see your Church as the Church of the Resurrection, the Church of the Communion of Saints".<sup>4</sup> We share our communion with God in Christ and with all the saints and departed. Christ is Risen so we behold His glory. The Moscow *Agreed Statement* on the Eucharistic Community bring us into the true understanding of the meaning of the Church the Body of Christ, Christ our Lord is Lord of heaven and earth. All faithful communicants share in the Body of Christ and it deliberately refrains from discussing eucharistic theology in the perspective of the sixteenth-century Western dispute. It does not begin with the two familiar points of controversy (a) In what sense (if any) is there a change of substance at the eucharistic consecration? (b) In what sense (if any) is the Eucharist a propitiatory sacrifice?. "While these questions were not dismissed as unimportant they will surely come up for dis-



cussion at future meetings—the delegates felt this was not the best way of approaching the subject. Instead they chose to examine the connection between the Eucharist and the Church.<sup>15</sup> The dimension of eucharistic ecclesiology has not so far been explored by the Anglican-Roman Catholic International Commission in its agreed Statements on the Eucharist (Windsor 1971), the Ministry (Canterbury 1973) or Authority in the Church (Venice 1976). This discussion will be of the first importance to our Churches in their coming understanding of the eucharistic community of the Church.

According to the *Agreed Statement*, the eucharistic action is an anticipation of, the real participation in, 'the eternal Rule of Glory of God', the consecrated elements are "the bread of immortality"; the eucharist celebrated "the End breaks into our midst, bringing the judgement and hope of the New Age". We are reminded here of the words of St. Isaac the Syrian "Whoever eats this bread shall not taste death in eternity. Blessed is he that eats from the bread of love which is Jesus . . . Even in this life he smells the air of the resurrection which the righteous will breathe after their rising from the dead."<sup>16</sup> The Eucharist actualises the Church, for the Eucharist is the central act of its existence. At each celebration of the Eucharist it is the whole Christ who is present, not a part of Him; and so in each local celebration the unity and catholicity of the Church is manifested around its Bishop. The continuing mission of the Church moves out from the Liturgy to bring the Risen Christ of Glory to all mankind. The Church will manifest herself truly in serving the people of God in proclaiming the sacred duty of men to partake in the building up of the Kingdom of the Holy Trinity. The final dismissal or benediction in the Liturgy is not an end to worship but a call to prayer and witness. As Archbishop Basil Krivocheine expressed it, the Eucharist is "the beginning of the cosmic transfiguration, and in this work of transfiguration each communicant is called to share actively".<sup>17</sup> "The Eucharist" as a Russian writer has said, "is . . . the source which inspires all social activities of the Christians, all their endeavours to fight against poverty, injustice, disease and death, and it confirms their hope in the ultimate victory of good over evil".<sup>18</sup> This is the task which the *Moscow Agreed Statement* calls upon us all to do, and this call comes to every parish in East and West alike. Let us therefore take heed to it and bring to the whole world love, peace and joy. This can begin at the coming Festival of our Association, when we share together in the liturgical worship of the Church and go forth to make ready a people for the Lord. Cuthbert Fearon

<sup>1</sup> *The Agreed Statement*. London, 1977, 84.

<sup>2</sup> A. M. Ramsay: *Constantinople and Canterbury*. London, 1962, repr. in *Canterbury essays and addresses*, London, 1964, 71.

<sup>3</sup> *Ibid.*, 69.

<sup>4</sup> *Ibid.*, 69.

<sup>5</sup> *Agreed Statement*, 68.

<sup>6</sup> St. Isaac of Syria (as given in *Agreed Statement*, 70, without substantiation! Ed.).

<sup>7</sup> Basil Krivocheine (in *Agreed Statement*, 71).

<sup>8</sup> Unsupported statement in *Agreed Statement*, 71.

#### HENRY EDWIN SAVAGE

— servant of Christ —

On 19 April, 1939, Dr. H. E. Savage died at the Deanery in Lichfield, as quietly as he had lived.<sup>1</sup> Because of his innate modesty, even *The Times* failed to realise the calibre of the man, and accorded him only the most perfunctory of obituaries, almost as slender as the brief note which was all that he allowed himself in *Who's Who*, and the longer notice which Bishop Kempthorne contributed to the Lichfield Diocesan Magazine does not prove much more informative.<sup>2</sup> Yet Savage ranks among the most devoted, influential and impressive of the many distinguished men who have served, not only the Cathedral and Diocese of Lichfield, but the Church in England. The arranging of his papers into an orderly, accessible archive has revealed to the present writer the length, variety and devotion of his service; a boiling hot day four years ago, spent in sorting the books in the house which he bought and wished to make the permanent working library of theology and history for the clergy of Lichfield Diocese revealed another, equally impressive, side of him. The present little memoir is therefore a belated attempt to provide an initial sketch towards what the author hopes will eventually appear by another hand; a fully investigated, fully documented study of this remarkable man.

Henry Edwin Savage was born on 11 September 1854, the second son of the Rev. Robert Chapman Savage, M.A., (1806-71) of St. John's College Cambridge, Vicar of Nuneaton 1845-71. After school at Haileybury College he followed his father to Cambridge, becoming Scholar of Christ's College in 1873, and graduating with First Class Honours (4th Classic bracketed) in 1877.<sup>3</sup> A young man of promise, he stayed on at the University, being elected Fellow of Corpus Christi College in 1878. He has left no direct reminiscences of his days at the University, but the Ministry of the Church attracted him as it had done his forebears, and he was ordained Deacon and Priest on the title of his Fellowship in 1878. Characteristically, he also sought for practice in pastoral work, and so served as Honorary Assistant Curate of the neighbouring village parish of Chesterton. He seemed set for a career as a University worthy, and the evidence of Bishop Kempthorne is that in Cambridge Savage soon became known for his scholarliness and capacity for hard work, and was to leave this reputation behind him to endure for more than one student generation.

In 1879, however, a very powerful force drew him away, and changed his life to one in which an entirely new set of challenges was to stretch his abilities to the utmost. In that year Dr. Joseph Barber Lightfoot, Lady Margaret Professor of Divinity at Cam-



bridge, and one of the greatest New Testament scholars of all time, was offered the Bishopric of Durham. After a great inward struggle he accepted the offer, and prepared to depart for the North. One of his first acts was to search for two young men to be his domestic chaplains and junior partners in the new venture whereby the great scholar hoped to retain an academic atmosphere around him even in the remote fastness of Auckland Castle. This was to become known as the *Auckland Brotherhood*, that extraordinary group of young men of great ability who lived at the Castle, studied Theology in preparation for Holy Orders, and absorbed invaluable lessons in internal and external discipline whose fruits were to be seen in due time in their devoted and sacrificial lives in the service of Christ in the ordained ministry.<sup>4</sup> To these men Lightfoot was a leader who made an imperishable impression on them as teacher, guide and Father-in-God.<sup>5</sup> His first junior helpers were Henry Edwin Savage and George Rodney Eden (afterwards Bishop of Wakefield).

At Auckland Savage found himself able at once to exercise his academic ability to the full and to continue the pastoral work which he was to value so greatly all his life. Besides assisting Dr. Lightfoot with the teaching of the young men who came to avail themselves of the great Bishop's generosity and learning, he undertook the especial responsibility for recruiting and guiding the boys who formed the Castle Chapel Choir, whose services he obtained from a local primary school. Unexpected evidence of his success in this pastoral task comes from a memoir of a visit to Auckland Castle which was made by the Rev. R. W. Barbour, a young Church of Scotland minister, who commented especially on Savage's ability in this field.<sup>6</sup> He and his brother Chaplain also assisted the Vicar of St. Anne's, Auckland, in his parochial work, gaining invaluable experience which was to bear its fruit in time.

In 1881 Savage appears to have felt the need to extend his pastoral work further, for in that year Bishop Lightfoot appointed him Vicar of the neighbouring mining village of Pelton. This was clearly a trial appointment, but it can have been no easy examination, for the Durham miner is a quick appraiser of men, and a ruthless spotter and critic of the incompetent. That Savage passed this test with flying colours may be seen from the fact that Lightfoot, who was not the man to promote a failure or to let a kind heart overrule a very acute judgement, promoted him to the big and difficult parish of Christ Church, West Hartlepool in 1885. That he did not lose touch with the world of scholarship either is testified by Dr. J. T. Fowler in his *Senilia*, who records that during this time Savage came to deliver theology lectures in Hatfield Hall, Durham, in the place of no less a man than Dr. William Sanday.<sup>7</sup>

There are no surviving papers from the Pelton period, but when

Savage left West Hartlepool his parishioners, wanting to show their appreciation of his ministry, took the extraordinary step of publishing a pamphlet compiled by themselves, in which they told the story of that ministry in great detail.<sup>8</sup> Clearly the young Vicar of Christ Church had made an immense impact on them, for over this period of six years the Christian life of the parish had reached a vigour and a stability that were to last for a long time.

In Hartlepool Savage also met his greatest happiness and his greatest grief. In 1889 he married Miss Cecilia Templer. Their union was, by all the surviving accounts, idyllically happy, and during its eighteen months he was seen to expand from a reserved, naturally controlled man into a much more approachable and warmer person. Husband and wife united in the work of the parish, but one of the killer diseases of the North Eastern industrial towns struck Cecilia Savage down just as her husband had been preferred to the great parish of St. Hilda's, South Shields, and Savage, having tried in vain to get Bishop Westcott to let him stay on in Hartlepool, moved to his new work with deep sorrow in his heart.

We can see something of the obedient faith that moved Savage, then as at all times, in the closing passage of a sermon he gave to the people of Repton on the death of his old Auckland Castle friend and pupil, the Rev. A. A. McMaster; "...—remember that if sacrifice is the condition of the highest work for God on earth, it is not the eternal condition, at least in such form as we know it here. For the servant, as for the Master, after Passion comes 'the power of an endless life'; where Christ's 'servants shall serve Him' still, and 'follow the Lamb whithersoever He goeth' (*Rev. 22, 3; 14, 4*)."<sup>9</sup> In the same spirit he now moved on to serve, as he had been called, in South Shields.

In South Shields he was to spend thirteen intensely active years, possibly his most strenuous ones, and those which made the greatest demands on his priesthood. The parish had been left to him in a thriving state by his predecessor, Canon Johnson Baily, but under Savage it was to reach new heights of spiritual intensity, though this activity was always based on a firm realisation of the need for solid scriptural teaching and an equally hard-headed understanding of the need for the unspectacular deeper spiritual experience of life framed by devout Christian worship. The Vicar did not spare himself, and the enduring quality of his instruction and example were remarked upon to the present writer by an old lady in South Shields who spoke to him in 1963 of the soundness of the teaching she had received from that "grand Vicar, Mr. Savage". His ability, and the success of his labours, were being noted in more than one place. Bishop Westcott presented him to an honorary Canonry of Durham Cathedral and made him Rural Dean of Shields, he was



in demand as a giver of discussion papers at national Church Congresses, he contributed to the church history of the North East in learned journals, and he was asked by the General Editor of the *Handbooks for Clergy* to contribute to that series. Characteristically, he wrote a guide to pastoral visiting, as sensible as it is wise, a guide that is still of immense value to a young cleric who is striving to understand the motivation of a visiting ministry.<sup>10</sup> In the chapter on 'House to house visiting' he summed up the responsibility of the visitor in words which apply as much to the lay visitor of today as to the clerical visitor of 1903, "He is the messenger of the Church to them, its living voice; offering always privileges of grace, and interpreting, by word and example, the things of God. He is the trusted friend and counsellor of all; the peace-maker, who draws men together; the prophet who sets forth high ideals of life and conduct. It is a great responsibility: who, that knows his own weakness, will not shrink from incurring it? It is a great opportunity: who that relies on the grace of God, will not gladly claim the privilege?"<sup>11</sup> In those words Savage declared the duty to which he adhered all through his own years of service, shrinking as a modest and reserved man himself, but fiercely holding to the call of duty that he had heard, and finding in its fulfilment the joy of true service of Christ.

In 1904 the call to move came again. George Eden had become Bishop of Wakefield in 1897, and had long been anxious to get his old friend to come to join him in his diocese. When the large and important parish of Halifax fell vacant he persuaded the Crown Patronage Secretary to offer it to Savage, and for the next five years they worked together. Savage's labours in this, his third great parish, were not overlooked by the powers that be; in 1906 he was offered the See of Truro, but he refused it, feeling no call for the labours of the episcopate. As before, he had rapidly become the trusted and liked Parish Priest, even of a difficult parish with traditions wildly different from his own, and he was also much in demand by both clergy and laity as pastor and instructor.

Then came the last move. In July 1909 Savage was offered the Deanery of Lichfield, vacant through the death of Dr. Luckock. He seems to have had no hesitation over accepting it, and once he had settled there he had no desire to move again. As it has done for so many distinguished churchmen, Lichfield Cathedral came to absorb his affections and energies so as to leave no room for restlessness. Here he brought out his maturest work as a scholar, such as his admirable study of the Sermon on the Mount,<sup>12</sup> which he had initially prepared as lectures to be given to the clergy of Halifax Deanery (a study that shows the influence of Lightfoot's example in its independence of thought, extreme care in the use of

sources, its scrupulousness of scholarship and refusal to follow any momentary fashion—and not least in its devout and fearless search for the truth), and which remains unsurpassed by more sensation-mongering Matthaean commentaries. Here he edited a calendar of the Cathedral's *Magnum Registrum Album*, in which he made available to historians a wealth of otherwise hard-to-find information.<sup>13</sup> Here, too, he combined in a unique fashion his own devotion to Lichfield's gentle patron saint, St. Chad, and his passion for unravelling the history of his charge, in the twenty-six unassuming pamphlets, studies in Lichfield history from before the time of St. Chad to the eighteenth century, mostly delivered on St. Chad's Day to respectful and attentive congregations. These are models of pioneer research on which others can build, and it is very unwise for any historian to fail to check Dr. Savage's findings before going further. His numerous other contributions to learning, whether large or small, bear the same mark of rigorous intellectual care and honesty which Dr. Lightfoot instilled into his disciples. It was however his pastoral care for the Cathedral and its people which was the driving force of his life here, as elsewhere. With what unremitting care he watched over it and them his archive shows; no detail was too small to be attended to, no problem too great or daunting to be tackled. Nor did he draw back from service to the Church of England at large: when the Cathedrals' Commission of 1926 was set to work he was an active and clear-headed labourer, often seeing further and more clearly than the ponderous officials who exercised their gifts for bumbledom upon it.

First and last, however, Savage was the devoted Christian pastor of his flock, serving where he was called without thought of promotion or self-aggrandisement. Such a man was likely to treat the self-important with less tenderness than they deserved in their own estimation, and the patronising sneers which are visible in the few obituaries that appeared on his death show that the treatment had got home in some cases. But a man who would expend the same loving care on helping an ex-chorister whom he had not seen for twenty-years, on solving an erudite conundrum for a fellow-scholar, and on preparing a package of gifts for a sale of work at Pelton fifty years after his departure from that parish, is one who glorified God in his lifetime, and whose life can be an example of the effectiveness of such living. Not the least part of his service was his care for his fellow-clergy, seen in the munificent endowment of the Library which he had set up in his own lifetime, and with which he sought to ensure that they should be able to improve their knowledge and their service to the Church, as he had ceaselessly striven to do throughout his long life. And, as a final lesson to the ecclesiastical fashion-monger, we have the evidence of Bishop



Edward Woods to the effect that even at eighty-three, his mind was so far from closed to things new just because of their being new, that Edwin Savage was willing to support with presence and action any new way in which Christ's Kingdom could be advanced—once he had been convinced of its true ability to serve that Kingdom.<sup>14</sup> Such a man is one of the true Confessors of the Christian faith—and it is an impertinence to attempt to label such a man as of Old or New, of East or West, of North or South, whose only title is "Servant of Christ". No better proof can be found than when, on the first Sunday of the First World War, as Church leaders of both sides were roaring out slogans of shallow patriotism, the Dean of Lichfield spoke to his flock of the stillness in which alone the voice of Christ can be heard, exhorting them to remember 'In quietness and in confidence shall be your strength' (*Isaiah*, 30, 15).

B. S. Benedikz

- 1 Revised version of a biographical sketch appended to a handlist of the Dean Savage papers preserved in Lichfield Cathedral Library, and issued with the handlist (Birmingham, 1977). The views expressed in this article have been formed through the reading of the Savage papers while cataloguing them.
- 2 J. A. Kempthorne: Obituary notice of H. E. Savage, *Lichfield Diocesan Magazine*, 1939, 121-22; a notice by Dr. J. P. T. Bury (*The College of Corpus Christi and of the Blessed Virgin Mary*, Cambridge, 1952, 227-28), though courteous and respectful, suffers from the fact that much of the information available at Lichfield was not accessible to him at the time of writing. As even this short article shows, Savage's published output was not inconsiderable.
- 3 J. and J. A. Venn: *Alumni Cantabrigienses*, Cambridge, 1922-54, Pt. II, V, 426-27.
- 4 See especially a paper by Savage himself, 'Bishop Lightfoot's influence on young men' (MS Savage 4/57/1).
- 5 See esp. G. R. Eden and F. C. Macdonald (ed.): *Lightfoot of Durham*, London, 1932, 42-54.
- 6 R. W. Barbour: *Letters on Auckland Castle in 1882* (Privately Printed, n.p., n.d.).
- 7 J. T. Fowler: *Senilia*, Durham, 1919, 8 (repr. from *Durham University Journal*, 1918-19).
- 8 *Notes on the parish of Christ Church, West Hartlepool*, 1885-91. (Hartlepool, privately printed, 1891).
- 9 H. E. Savage: *The call to self-sacrifice*, Lichfield, 1911, 13-14.
- 10 H. E. Savage: *Pastoral visitation*, London, 1903.
- 11 Savage: *op. cit.*, 64-65.
- 12 H. E. Savage: *The Gospel of the Kingdom*, London, 1911.
- 13 H. E. Savage (ed.): *The Magnum Registrum Album* (William Salt Archaeological Society 1924), Kendal, 1926.
- 14 E. S. Woods in *Lichfield Diocesan Magazine*, 1939, 112.

## A DEANERY SYNOD LOOKS AT CHRISTIAN INITIATION<sup>1</sup>

### 1. What is Christian initiation?

In simple terms it is the action or the process through which we become members of the Church. The very first recommendation of the Ely Report, upon which the whole Report is ultimately based, states: "The Church should make explicit its recognition of Baptism as the full and complete rite of Christian Initiation." But the Archbishop of Canterbury, and many theological and liturgical scholars have completely rejected this statement. Indeed the Arch-

bishop has said publicly "I have never taught it, I do not propose to teach it, and I do not believe the Church teaches it either." It just is not true to say that Baptism is the complete rite of Initiation. Christian Initiation, as the sacrament of incorporation into the Spirit filled Church, the Body of Christ, includes three parts: water baptism, the laying on of hands and the reception of holy communion. In traditional and simple terms: Baptism—confirmation—first communion. For many centuries, and still within the Eastern Orthodox Church these three actions were all part of a single rite which took place within the context of one service. Through unfortunate and accidental historical development, later to be rationalised and theologically justified, the three parts of the one Initiatory Process were separated and in time became three quite distinct and very separate acts, often divided by a considerable time lapse between each act. In technical terms this is called the "Fragmentation of the Initiatory Rite", which is a subject we cannot pursue at this point, but one on which I have written elsewhere.

At the outset it is, then, essential that we realise that originally baptism—confirmation—first communion, were all part of one rite. With the 'fragmentation of the initiatory rite' came many of the problems which the Church still faces and is now trying to resolve.

Infant Baptism is now the general practice throughout practically the whole of Christendom. Once severed from the laying on of hands (confirmation) and Communion it was gradually and in time more widely administered to children whose parents had little if any real connection with the Christian Church. In our own Church Canon Law (see Canon B.22) lays down that no priest has the right to refuse baptism, although he may delay it for the purpose of instruction. However, the new baptismal service Series II, has introduced a new and more realistic element into the situation, this service demands that parents who bring their children to baptism must meet certain conditions and make some very searching promises. Thus we can say that the position established by Canon Law, viz: baptism at the request of the parents, has shifted its ground to a more Selective and Demanding Baptismal Policy, now set out in an official experimental baptismal rite. This shift raises numerous problems not yet faced by the Church of England.

The theology behind Infant Baptism is that of God taking the initiative, it is a demonstration of God's unmotivated love for his children. It speaks of the redemptive action of God, God in response to the Faith and Prayers of the 'faithful' (i.e.: Church-Parents-Sponsors) doing something to and for the unconscious infant, who is unable to make the response of Faith and Repentance. The symbolism behind the sacrament of baptism is the washing away of



sin and union and incorporation with Christ and his Church, through sacramental participation in Christ's death and resurrection. Such baptismal theology is 'Catholic' in that it is sacramental and stresses that all is ultimately dependent upon the Divine Initiative, the fact that in spite of man's sin and inadequacy God accepts him and redeems him.

The second part of the Fragmented Initiatory Rite is what we now call 'Confirmation', which in the Church of England generally takes place from the age of eleven onwards. The Ely Report takes what is now the general and 'Protestant' approach to Confirmation. This approach sees Confirmation as a 'confirmation of what took place at baptism', thus we have the 'confirmation of baptismal vows'. The emphasis is very much upon the candidate's ability and qualifications: the right age must have been reached and the right knowledge attained. At once the problems begin to emerge. What is the right Age? Eleven, Sixteen, Eighteen, Twenty-one? What is the right knowledge? The ability to say the Ten Commandments, Creed and Lord's Prayer? The controversies and problems raised by such questions were unknown before the fragmentation of the Initiatory Rite. When such requirements become a prerequisite to Confirmation it is inevitable that we emphasise the human element, man's ability to respond, rather than God's action through a sacramental act in response to the Faith and Prayers of the 'faithful' (Church-Sponsors-Candidate). In practise, Confirmation, the second part of the Initiatory Process, now takes place many years after the administration of baptism. Until recent years, and still in some cases, first communion, the third part of the Initiatory Rite, was separated by a further time lapse of days, weeks, months, sometimes even years.

To sum up we can say that liturgically, theologically and historically, baptism has never been the complete rite of Christian Initiation. Our present practice is wrong, as is the first recommendation of the Ely Commission Report, but we must be sure of our facts and theology before we implement any change.

A publication produced by the Joint Liturgical Group in 1972, under the title *Initiation and Eucharist*, states: "The total process and progression of Christian Initiation . . . extends from the washing with water to the sharing of the bread and wine. It is baptism reaching its conclusion in eucharist. Any disturbance of the progression Washing in water-laying on of hands/anointing with chrism-first communion should generally be avoided as being destructive of the meaning of the rite. The washing in water and the laying on of hands/anointing with chrism belong to a total initiatory process which finds its sealing and completion in first communion."

The Joint Liturgical Group which made this statement includes representatives from nine British Churches, including the Church of England and the Roman Catholic and Methodist Churches. It hardly needs pointing out that it is a very different conclusion and recommendation to that reached and proffered by the Ely Report.

Before we consider possible ways to resolve the present problematic situation let us take a brief look at the question "Initiation into What?"

## 2. Initiation into what?

In the General Synod Working Paper: *Christian Initiation*, produced by Peter R. Cornwell, an incident is recorded which could be repeated by many parish priests. A minister tried to explain to a mother what baptism meant. Amongst other things, he said that it would mean that her child would become a member of Christ's community, the Church. Was that what she wanted? 'No', came the reply, 'I just want him Christened!'

Whatever popular sentiment feels as to the meaning and purpose of baptism, infant or adult, the teaching of the Church is quite clear on the issue. Through baptism the candidate becomes a member of the Body of Christ, of the One Holy Catholic and Apostolic Church. He is initiated into the People of God. This latter idea of the People of God has a long tradition behind it, indeed the idea is clearly found in the Old Testament, here we have the theory that through circumcision the child of a few days age shares in the Covenant which God made with his People.

In Jesus Christ God made a New Covenant into which the believer enters through baptism, through which he participates in the redemptive work of Christ. It was only natural that from the outset the early Christians wanted their children to share fully in this New and Eternal Covenant of Promise, and so they sought baptism for their 'household'—including their infants. The teaching of the Early Church, found in the writings of the Early Fathers, is that through baptism the 'faithful and their baptised infants were made partakers of the New Covenant, they shared in the victory of Christ's death and resurrection. They became members of a 'Redeemed Community', the One Catholic Church. This Catholic or Universal Church is visibly expressed in the Eucharistic Fellowship of the local Christian Community, a Fellowship and Community which can only be entered through the Initiatory Rite.

The Orthodox Church still maintains the primitive tradition and invariably uses the complete Initiatory Rite. Both the newly born child of the 'faithful' and the convert from paganism receive in the one rite, baptism-laying on of hands and anointing and first



communion. In maintaining the complete rite they have avoided many of the vexed theological, liturgical and pastoral issues which the Church of Western Christendom has had to face for some centuries.

The ecumenical publication *Initiation and Eucharist* states: "... baptism is initiation into the People of God who recognise Christ's finished work, acknowledge his present lordship, and look to his final victory. As such, it is 'ordination' to the priestly Body of Christ sent on mission to the world. The initiatory rite must visibly express commissioning and empowering to that end." It goes on to state: that through baptism "the child is received into the fellowship of the one Church of Christ, placed under the promises of God, and set by his Spirit in the path of life."

### 3. Resolving the situation

The fragmentation of the Initiatory Rite has created a number of very real problems for the Church of England. The Ely Report states "Infant Baptism may properly be administered to children of parents who express their sincere desire for such Baptism." It also states that Baptism is the Complete Rite of Initiation and recommends that in certain cases the baptised, who have not received Confirmation be admitted to Communion; and that "The rite of Confirmation continue to be administered as a service of commitment and commissioning, but at a suitable stage in adult life, with the laying on of hands by the bishop or a priest appointed by the bishop for this purpose." The Report suggests that these changes plus a continuous educational policy offer an answer to the problems connected with Christian Initiation.

It is not widely known in this country that in other parts of the Anglican Communion viz: in America, Canada, New Zealand and East Africa, there has been a thorough examination of Christian Initiation. In these Provinces of our Communion the recommendations being put forward are very different from those put before the Church of England by the Ely Report. These churches have examined the same subject and much of the same material, but they do not conclude or suggest that the answer to the problem is to abandon Confirmation and to call Baptism the full and complete rite of Christian Initiation, or to radically sever in time and theology the act or confirmation from baptism. They recommend a reunion of the fragmented parts of the Initiatory Process, they all emphasise the essential unity of the total rite and recommend the drawing together once again in a logical sequence the three stages which have become chronologically separated viz: baptism-laying on of hands-first communion.

Our own General Synod has put forward, for consideration, the idea of reuniting baptism with the laying on of hands and/or anointing with oil, but suggests admission to Holy Communion after due preparation. 'Confirmation' would then be used as a rite of mature commitment at a suitable stage in adult life.

I want to suggest that if the Church of England were really bold and theologically honest and ceased oscillating between 'Catholic' and 'Protestant' sacramental concepts connected with Initiation, then it could possibly solve many of the thorny issues connected with initiation.

The ideal Christian Life within the 'fellowship of the People of God' is, as I understand it, one of continual growth. A growth in holiness and in the knowledge and understanding of the Faith. It is a life long process, with a weekly dying and rising experience through participation in the Eucharistic Feast.

It is very natural that committed Christian parents will want their children to share fully in the life of the Church. If we believe that God can and does act sacramentally in the life of an infant through baptism and the laying on of hands, then why not through the reception of the Holy Communion, as in Orthodox theology and practice? If a child receives baptism and the laying on of hands, as is being recommended, it would then be a full member of the Church and should rightly be allowed to receive the Holy Communion. If the Church of England re-introduced the complete rite of Initiation, for the children of believing parents, and looked upon the child's subsequent life 'within the Church' as one of continual spiritual growth, and through the ongoing and varied teaching ministry of the Church offered sound 'Christian education' at every stage of the child's life, then we would, I believe, avoid many of the problems in this area which have emerged since the fragmentation of the rite. We would also solve the problem of indiscriminate baptism-for the administration of the complete Initiatory Rite would only make sense in the case of the children of those who belong to the People of God and share in the Eucharistic Fellowship and all that that implies. It would be nonsense and scandalous to administer such a rite to those who are obviously not 'members of the Church' or participants in the Eucharistic Fellowship.

In the present 'interim stage' when this country is neither Christian nor pagan, it may well be advisable, from a pastoral and missionary concern, to provide, as has been suggested, either a service of 'Thanksgiving' or a service of 'Blessing' (although the latter raises some problems), for the children of those who do not visibly belong to the Church, or are unable to express any sincere Christian convictions. The practice of confining Christian Initiation to the



children of 'Christian parents' would not at first be well received by those outside the 'fellowship of the Church', it would, however, be a return to the primitive situation and practice, not out of any antiquarian idealism, but through theological honesty as to what it really means to 'belong to the Church'.

On the recommendation that we ought to maintain Confirmation as a rite of commitment and commissioning at a suitable age, may I suggest that while it would be possible to have some kind of rite of Mature Commitment, there are other alternatives. To implement the Report's recommendation would raise a new problem: Who would decide what is a suitable stage in adult life? Perhaps something along the lines of the Methodist Annual Covenant Service would offer a better and less problematic alternative! However, we already have a variety of services of commitment and commissioning which could be more fully drawn out and indeed added to. For those who belong to the Church, life offers numerous opportunities for commitment and commissioning: e.g. Marriage, Baptism; Burial; Commissioning of Churchwardens, Ordination. Every Public Baptism offers the 'faithful' a very real opportunity to renew their commitment to Christ as does the Annual Renewal of Baptismal Vows in the Easter Ceremonies. But above all the opportunity is given at the weekly gathering of the 'faithful' at the Lord's Service, on the Lord's Day in the Lord's House, where both young and old are nurtured through the sacramental food of the Eucharist and where the mysteries of the Faith are unfolded and expounded week by week.

Peter J. Jagger

1 A paper delivered on the contents of the Church of England Commission Report: *Christian Initiation: birth and growth in the Christian society*; London 1971.

#### THE CONVERSION OF NUBIA a byway of Eastern church history.

Nubia and Nubian are evocative words, capable of conjuring up all the world of the Arabian Nights entertainments, where any man of consequence owned at least one Nubian slave. As is clear from the Koran, if good Moslems could make slaves of them, they could not themselves be followers of Islam; but it is not easy to remember that these slaves came from a group of Christian states which had once been powerful enough to stand firm against Saladin himself, and to extend their protection to the Coptic subjects of the Sultan

of Egypt. Those who are familiar with the sun-bleached desolation that was until recently the borderland between Egypt and the Sudan will find it equally hard to accept that there were once prosperous kingdoms here; but they will at least be familiar with the ruins of some of the sixty or so Christian churches which dot the desert around the Cataracts, described by Cook's *Guide* as small, unattractive ruins often used as pens to tether goats. It was the attempt to restore some of the old fertility to the northern Sudan that affected the whole picture of Nubia in the Dark Ages, for in 1962, as part of a rescue operation for the archaeological sites of the borderland, Professor Kasimiersz Michalowski and a team of Polish savants began to excavate the ruins of the Arab fort of Kom Faras. What they discovered beneath it confirmed the accounts of a powerful Christian civilisation which were to be found in early historians, and enabled these few scattered references to be expanded into something like a true history.

What the ancients called *Nubia* ('Noyba' or Noybia') stretched from Aswan in Egypt to the second cataract of the Nile, with 'Upper Nubia' between that point and Gezira or even Sennar, the land of the Kushite enemies of Pharaoh. Lower Nubia had been much fought over; from the time of Amenemhet I (1980 BC) it had been an Egyptian province, and the gold mines of Wadi-al-Alaqi produced much of the gold of the Pharaohs. As the power of Egypt declined, it became part of an independent state, and, for a short while, a Nubian dynasty (of whom Tirhakah is familiar from Biblical commentaries) even occupied the Egyptian throne. This state developed into the Empire of Meroe; and when Egypt became a Roman province, Kandake ('Queen of the Ethiopians' in *Acts 8*) ravaged the borderlands up to Aswan, then the centre of a Roman protectorate. She was defeated by Gaius Petronius in 23 A.D.; and the decline of the Empire of Meroe was followed by the infiltration of the Blemyes, a tribe from the Red Sea coast, ancestors, perhaps, of the modern Hadendowa. These proved a thorn in the side of Rome; and the tombs of the kings at Ballana and Qustul are full of the spoil of Roman Egypt.<sup>1</sup> Diocletian finally withdrew the Roman frontier to the First Cataract, and invited the Nobatae, a Lybian tribe settled in the Oasis of Kharga, into the borderland to form a buffer state (297 A.D.) Despite this, the Blemye still raided beyond the frontier, sometimes with Nobatae help even; one of these raids resulted in the temporary enslavement of the heresiarch Nestorius, captured from his place of exile (429 A.D.). They harried the Christian communities of the Thebaid and are mentioned several times in Palladius' *Lives of the Desert Fathers*. A Roman treaty of peace stipulated that the great temple of Isis at Philae, a pilgrimage site for Blemyes and Nobatae alike, should remain exempt from the general ordinance of Theodosius I (390 A.D.)



which closed all the pagan temples of the Empire; it was to remain open for a century and a half, until the time of Justinian.

Given the disturbed frontier, it is obvious that there were sound reasons of state, as well as a desire to obey the Dominical command to preach the Gospel, behind the decision of the 'pious and ever orthodox' Emperor Justinian to send missionaries to the Nobatae. But Justinian also had a wife, strong-minded and a favourer of the Monophysite heresy; and the story of what turned into a slightly unedifying leap-frog to convey the benefits of the Gospel to Nubia can be found in the third part of the *History* of John of Ephesus<sup>2</sup>. At this time 'Nubia' was not one kingdom, but three; that of the Nobatae, between the first and third cataracts of the Nile, Makuria, of which the capital was the former Dongola, stretching from the third cataract to around the modern village of Kabushiya, and Alwa (or Alodia) which perhaps stretched as far as modern Gezira, or possibly Sennar. John tells of the exile in Constantinople of Theodosius, Patriarch of Alexandria, deposed for heresy; in his train was a presbyter called Julianus 'an old man of great worth, who conceived an earnest desire to christianize the wandering peoples who dwell upon the eastern borders of the Thebais beyond Egypt, who were not only not subject to the authority of the Roman Empire, but even receive a subsidy on condition that they do not pillage Egypt'.<sup>3</sup> He went to the Empress Theodora for help in carrying out this scheme, and she, being Egyptian-born and Monophysite in sympathy, promised him her support. But when Justinian heard of the plan he sought to forestall it with an official, Orthodox mission, 'sending thither without a moment's delay, ambassadors with gold and baptismal robes and gifts of honour for the king of that people, and letters to the Duke of the Thebais, enjoining him to take every care of the embassy and escort them to the territory of the Nobatae.' Theodora's letter to the same Egyptian official was terser, but of greater force 'if you do not delay the Emperor's messengers by any pretext until mine have entered Nobataia' I will immediately send and take off your head'. The Duke accordingly dragged his feet over collecting camels and guides, and then permitted them to be carried off (with a simulation of violence) by Theodora's party, which had been joined by Bishop Theodore of Philae. They entered Nobatia in 543, and were escorted to the King 'who received them with pleasure . . . and the magnificent honours sent to them and the numerous baptismal robes and every thing else richly provided for their use'. Julian's preaching met with considerable success, and by the time of the official embassy arrived, the King was sufficiently well-instructed (according to John) to preach at the ambassadors a sermon full of the watch-words of the Monophysite party. He kept the Emperor's gifts, and turned away his ambassadors. Julian remained with the Nobatae

for two years, suffering greatly from the heat; 'he used to say that from nine o'clock in the morning until four in the afternoon, he was obliged to take refuge in caverns full of water, where he sat undressed and girt with a linen garment such as the people of the country wear'. Theodore, bishop of Philae, remained until 551, before returning to his diocese. It seems possible that, in the absence of these two teachers, the Nobatae relapsed into their old ways. In the third year of the reign of the Emperor Justin (568-9) the neighbouring kingdom of Makuria also received the Christian Faith; and since this information comes from the *Chronicle* of John of Biclarum, who was an orthodox Spaniard, living in Constantinople at the time, the word 'Christian' must equal 'Catholic'.<sup>4</sup> In the year 573 ambassadors from the King of Makuria reached Constantinople with a gift of giraffes, and had an audience with the Emperor, at which John was present. Now Justin II was a fervent, not to say fierce, Catholic, and he had successfully prevented the Monophysite party sending a new bishop to Nobatia for several years. Julian was dead, Theodosius was dying; but in accordance with the wishes of the late Empress Theodora he consecrated Longinus, who had been his coadjutor for several years, as Bishop to the Nobatae. Justin II promptly closed all the ports to him, and put the new Bishop under surveillance. After three years, when this surveillance was probably somewhat relaxed, Longinus escaped, covering his very bald head with a disguising wig, and, accompanied by two servants, reached his missionary diocese. There he stayed for about six years (569-75) 'building them a Church, ordaining priests and teaching them the order of the Liturgy'.<sup>5</sup> He came back to his flock in 579, after being involved in the hole-and-corner consecration of a new Monophysite Patriarch for Alexandria, a consecration which was not recognized by the majority of that party in the city. The King of the Nobatae had previously written to Justin, praising Longinus and saying that though they were Christians in name before, they only really understood the Christian religion when Longinus preached to them; 'but the king retained bitter feelings against him and said nothing'. Another king thought more highly of him. This was Awarphiula, King of the Alodiae, who wrote to the King of Nobadia asking that Longinus should be sent to teach them the way of Christianity. Despite the efforts of his enemies in Alexandria who sent an embassy to the Alodiae, trying to turn them against Longinus, the request was repeated, and finally granted, and with great difficulty Longinus arrived in his new province. But, as John of Ephesus shows, the major part of his difficulties sprang, not from the inherent wearisomeness of the journey, but from the hostility of the intervening Kingdom of Makuria to the passage of an heretical embassy across its soil. The King of the Nobadae told Theodore of Alexandria that 'because



of the wicked devices of him who dwells between us, I mean the king of the Makoritae, I sent my saintly father to the king of the Blemyes that he might conduct him thither by routes further inland, which, when they discovered it, the Makoritae tried to frustrate by setting guards in the mountains and in the plains and as far as the Sea of Weeds'.<sup>6</sup> In the resulting protracted detour, Longinus lost 17 of his baggage-camels from exhaustion through heat. Further complications attended his arrival, for in Aloadia he found heretical Christians, Ethiopian members of a sub-sect of the Monophysites, at work already.<sup>7</sup> Some he silenced and some he converted, and finally he baptised the King and most of his court in the royal city of Soba, situated near the confluence of the Blue and the White Nile.

Archaeologists have been able to substantiate and supplement the historians. The temple of Isis at Philae bears several inscriptions which relate to the conversion of Nubia; indeed, in one, the very Theodore, who accompanied Julian, is named as being responsible for the conversion of this temple into a Christian church dedicated in honour of St. Stephen.<sup>8</sup> Procopius informs us that when the Nobatae were converted, this temple, no longer important to them, was closed by Narses, Justinian's eunuch general, and the priests and images were sent to Constantinople.<sup>9</sup> Two other inscriptions in Nubia itself describe the conversion of Pagan temples into Churches by order of Christian kings Tokiltoeton (at Ikhmind) and Eirpanome (at Dendur); these kings probably reigned circa 577 and 559-74. The inscription of Silko, king of the Nobatae, which records his defeat of the Blemyes<sup>10</sup> can probably be dated to 536 A.D.; and its wording, ascribing the victory simply to 'God' and referring to the gods of the Blemyes as *eidola*, proves that it was written by a Christian; whether Silko himself was one then has been doubted, but it is at least possible that it was Silko who became the first Christian king of Nobadia. However, the whole history of the conversion, as given by John of Ephesus, needs to be handled with care. First of all, it is necessary to remember that he was a Monophysite, with all the fierce partiality of his kind, and would not go out of his way to do justice to Orthodox missionary efforts. Secondly, the excavations of Professor Michalowski at Faras, the ancient capital of the Nobadae, have cast doubts on the sequence that he records of a totally pagan kingdom evangelised by the voluntary efforts of a pious monophysite priest.<sup>11</sup> For, in his excavations of what proved to be the Cathedral of Faras (anciently, Pachoras) Michalowski discovered under the Arab and Christian levels the remains of a royal palace dating from the 5th century, and under this palace a mud-brick Christian Church about 150 metres square in area. This church must pre-date the official date of the

conversion of Nubia by at least a century, and it seems likely that it was demolished because it stood on a site of great natural strength on which the King of Nobadia wished to build a new palace in some unknown crisis, his earlier palace being on an indefensible site on the West bank of the Nile. This second palace may have been sacked around the year 600 A.D.—it is a matter of historical record that the Persian invasion of 616 A.D. reached Adidnan opposite Faras<sup>12</sup>—and certainly it was converted into the new Cathedral in 707 A.D. It is possible that the mud-brick church served a community of foreign residents—merchants and others (as did the churches built by Frumentius for foreign visitors before the official conversion of Ethiopia) but archaeologists date the South Church, near the first Palace, also built in mud-brick, to about the same time. Given the existence of a bishopric at Philae established by the great Athanasius, and the centrifugal tendencies of the Egyptian monks, it would be remarkable if Christianity was unknown in Nubia before the time of Justinian; and archaeology makes this suspicion more than probable. What sort of Christianity, whether Monophysite or Melkite-Orthodox we cannot now know. There may have been Orthodox communities side by side with the Monophysites even after Julian's mission; there was an Orthodox bishop at Taifa, just inside the border of Nobatia at one time. But though around the year 700 Nobatia was united to the kingdom of Makuria, it seems more likely that of necessity the conquerors agreed with the theology of the conquered rather than the other way round, for the unification coincided with the period of seventy years when the Arabs suppressed the Melkite Patriarchate of Alexandria. Euty chius, an Alexandrian Melchite, says that 'the Nuba used to apply to the Jacobites of Egypt for their bishops, whom the Jacobites supplied . . . The Nubians have been Jacobites since then.'<sup>13</sup> John the Deacon (fl. 770 A.D.) also puts the king of Makuria under the Coptic Patriarch of St. Mark,<sup>14</sup> but Michalowski shows that we may doubt whether this jurisdiction was unbroken.<sup>15</sup> We now know as a result of his excavations that there are certain peculiarities about the episcopal succession at Faras in the early 11th century. Petros I (972-999) was succeeded by Yoannes (997-1005). Their regnal times overlap by two years; Petros and his two predecessors call themselves 'Metropolitans', a title first adopted in the reign of Georgios II, the favourite of the monophysite Patriarchs; Yoannes' two successors call themselves ('Orthodox, and sons of Abba Yoannes, Bishop of Pachoras'. Yoannes was buried in a mausoleum by the cathedral apse; Petros in a church some way away. On a wider stage, the episcopates of Yoannes and his successor Marianos span the reign of Caliph Al-Hakim of Egypt, who was the son of a Christian concubine, and nephew to two Melkite bishops; under him the Melkites were upheld and the Jacobites oppressed, and many Jacobite churches



came into Orthodox hands. He decreed also that any Christian who wished to go to the land of the Greeks or to the lands of Ethiopia or Nubia should be permitted free exit; before that they were forbidden to leave the country.<sup>16</sup> Michalowski detects in the cathedral frescoes erected at this time a strong Byzantine influence, supplanting the Coptic. Two paintings, of the Virgin *Eleousa* and *Galaktotrophousa* (i.e. respectively with the Child embracing and being suckled by the Virgin), are said to be of subjects which would seem strange to a Monophysite, since they emphasize the enduring human nature in Christ (though as Van Moorsel has shown this is an uncertain deduction).<sup>17</sup> All these facts, taken together, are capable of being interpreted as evidence for a break in the Jacobite control at Faras. Can we see in Yoannes a Melkite bishop, perhaps an immigrant from Egypt, who succeeds in gaining control of the Cathedral at Faras, ousting Petros I who sets up an anti-cathedral in one of the city churches? And are the next two bishops, Marianos and Mercurios, who are so anxious to stress their spiritual affinity to Yoannes, also Orthodox? Certainly there seems to have been a break of some sort, with the three bishops in some way distinct from their predecessors. The facts are capable of other interpretations, and none can be considered more than possible; but several strands seem to me to converge in the way indicated.

The later history of Nubia is almost uniformly depressing. The country was ravaged by continual Arab raids which were exacerbated by full scale invasions from Egypt, weakened by the continual drain of slaves sent to Cairo as a danegeld (*baqt*), and by later dissensions between members of the royal family, in which the Egyptians intervened; its last king, Kudanbes (fl. c. 1312) was, removed and replaced and removed again by the Moslems, and disappears without trace.<sup>18</sup> The Southern kingdom of Alodia, of which far less is known, succumbed to an invasion from the south, when in 1504 its levies were destroyed by the tribe of Fung, acting in concert with local Moslems. Faras seems to have been deserted around the first decade of the fourteenth century, before the fall of Dongola (1323).<sup>19</sup> Later European travellers record with surprise Christian survivals among the Nubians and even the presence of Christians among them as late as the mid-eighteenth century, but such survivals were swept away by the fanatics of the Mahdi, who turned what was already a wasteland into a charnel house of their enemies.

T. J. Towers

1 W. B. Emery: *Nubian treasure*. London, 1948, esp. Chh VI and VII.  
 2 John of Ephesus: *History*, trsl. R. Payne-Smith. Oxford, 1860, Part III.  
 3 *Ibid.*, 251.  
 4 John of Biclarum: *Chronica*, ed. T. Mommsen (*MGH Auctores Antiquissimi XI*). Leipzig, 1894, 212.

5 John of Ephesus: *op cit.*, 256.  
 6 *Ibid.*, 325.  
 7 They were known as Julianists or Aparthodocetists, and taught that the body of Jesus Christ was of such a nature that it needed neither food nor sleep, but was exempted from ordinary wear and tear by reason of its union with the Godhead.  
 8 See W. B. Emery: *Egyptian Nubia*, London, 1965, 239.  
 9 Procopius: *History of the Wars* (Works, ed. H. B. Dearing). London, 1961, I, 188.  
 10 Emery, *ut supra*, n 8.  
 11 K. Michalowski: *Faras: centre artistique de la Nubie*. Leyden, 1966; same: *Faras: fouilles polonaises*. Warsaw, 1962-65.  
 12 Agapius: *Kitab-al-Unwan* (Patrologia Orientalis VIII). Paris, 1912, 451.  
 13 *Patrologia Orientalis*, III, 1122-23.  
 14 *Ibid.*, V, 140-45.  
 15 K. Michalowski: *Faras: die Kathedrale aus dem Wustensand*. Zürich, 1967, 74 and *relq.* there.  
 16 Severus: *Lives of the Jacobite Patriarchs*, *Société d'Archéologie Copte*, II (1943), 96.  
 17 P. V. van Moorsel: *Kunst und Geschichte Nubiens in Christlicher Zeit*. Recklinghausen, 1970, 281ff.  
 18 W. Y. Adams: *Nubia*. London, 1977, 528-29.  
 19 *Ibid.*, 538.

#### MACARIUS NOTARAS

##### On the Frequency of Receiving Holy Communion<sup>1</sup>

*Questioner*: "Look, we keep the Lord's commandment and we receive Communion two or three times a year. Surely this is enough to satisfy our conscience?"

*Respondent*: Well, this is good and helpful, but to receive Communion more frequently is far better. Remember, the nearer a person comes to the light, the more light he gets. The closer he draws to the fire, the warmer he is. The nearer he approaches sanctity, the more saintly he becomes. In the same way the more often one draws near to God in Communion, the more one receives light and warmth and holiness.

My friend, if you are worthy to make your Communion two or three times a year, you are worthy of making it more often, as St. John Chrysostom tells us, by maintaining your own earlier preparation and worthiness. So what is it that does stop us taking Communion? The answer is our indifference and laziness; and we give way to these faults so much that we do not make sufficient preparation to be able to receive Communion.

There is another way of looking at the problem too. People who ask this question do not in fact obey God's commandment as they imagine they do. Where did God (or any one of the Saints for that matter) bid us communicate two or three times a year? Nowhere is this direction found. We must therefore be very sure that, when we obey a command, we are careful to see that we are obeying exactly



what it says. That is, we must pay attention to the place, the time, the purpose, the method, and all the conditions in which it should take place. In this way the good deed we wanted to perform may be perfect in every detail and well-pleasing to God.

You can see that the same thing applies in the case of Holy Communion. It is both necessary and extremely beneficial to the soul for a person to receive Communion frequently. It is also in obedience to the commandment of God, and so is a good deed well-done and well-pleasing to God. On the other hand to communicate only three times a year is neither in obedience to a command nor a perfect good deed. Because it is not good in itself, its effect is not good either.

Therefore, like all the rest of God's commandments, everyone requires the right time, as it says in the Book of the Preacher, "For everything there is a season". (*Eccles.* 3, 1). This is true also of the command about Holy Communion. We must allot it the proper time; and the proper time is the moment when the priest exclaims, "In the fear of God and with faith and love draw near".

Is this heard only three times a year? Oh dear, no. Yet, although everyone must eat two or even three times a day in order that the material body may live, must the unfortunate soul eat the food that gives it life only three times a year—or even perhaps once, in order to live the spiritual life? And isn't this completely absurd? Even if this is not quite the case, I am very much afraid that we are deriving no benefit from complying with the commandments, because we water them down and spoil them. So we are not keepers of the law, but breakers of the law.

Take this case. Often when we are fasting, we think we are fulfilling the law of God, but we are wrong. St. John Chrysostom says: "Do not tell me that they are fasting. Prove to me that they are doing it as God would have it done. For, if it is not so, then fasting is breaking the law more than all strong drink; it is our duty not only to look at what they are doing, but to find out why it is being done as well. For whatever is done according to the will of God, even if it appear to be of little value, is most important; but whatever is done against His will and is not good in His eyes, even if it is thought to be excellent, is completely worthless and breaks all laws. It is not the quality of the deeds, but the decision of God that makes them good or bad".<sup>2</sup>

In other words: Do not just tell me that people are fasting. You must also show me that they are fasting according to God's commandment. For, if it is not according to God's will, then that fasting of theirs is worse than being drunk. It is not enough for us just to

see what they are doing; we must also see why they are doing it, because whatever happens in accordance with God's will—even if it appear to be bad, is nevertheless better than anything else. Whatever happens contrary to God's will, even if it appear to be very good indeed, is far worse and more likely to be breaking His laws. The reason for this is that affairs are not good or bad in themselves, it is rather the decrees and judgements of God that make them either good or bad.<sup>3</sup>

(Translated by Margaret Lisney)

<sup>1</sup> Translated from: Macarius Notaras: *Peri tes synechous metalopseous ton achranton tou Christou Mysteriou*, ed. Nicodemus Athonites, Athens, 1961, 117-19.  
<sup>2</sup> St. John Chrysostom: *Adversus Judaeos* I, 6 (Migne, PG 48, 851).  
<sup>3</sup> Macarius Notaras was Metropolitan of Corinth in the 18th century and co-editor of the *Philokalia* with Nicodemus Athonites.

#### THE MONASTERY OF POCHAEV

The Holy Trinity Monastery in Jordanville, New York State, U.S.A. is a Russian Orthodox monastic community that takes its traditions from the Pochaev Monastery in what is now the Ukrainian SSR. The first abbot of the Jordanville monastery, Archbishop Vitaly (Maximenko), was from the monastery in Pochaev, and the Holy Trinity Cathedral in Jordanville contains relics of the founder of the Pochaev Monastery, Saint Job, a copy of the miraculous icon of the Mother of God of Pochaev, and other items which maintain the spirit of old Pochaev in Jordanville, N.Y. The present abbot of the Holy Trinity Monastery, Bishop Laurus, has asked that the following information, gathered from recent visitors to Pochaev, be given the widest possible circulation. Any way in which our readers can help to spread this information abroad will be appreciated most sincerely.

"We're opening the monastery because of reports from the West, but we're planning to close it down completely. The Church has seen its days; now the Church is going to see OUR days."

This was the KGB's way of saying that Krushchev had given in to protests from the West during the terrible persecution of the Pochaev Monastery in the early 1960's. Western tourists, who recently visited the ancient monastery in the Western Ukraine, reported these words and other information on the current condition of the monastic community.



The people at Pochaev complain that since the visit of a certain high-ranking clergyman of the Orthodox Church in America, the monastery has been subjected to new harassment and persecution. The OCA clergyman, about a year ago, visited the monastery for about one hour, escorted by trusted members of the Soviet clergy, and he reported that "there is no persecution of the monastery at Pochaev". However, according to the observations of other visitors and tourists, this report by the OCA clergyman is more in keeping with Soviet propaganda than actual fact.

The Monastery is currently undergoing major repairs. This might be interpreted as a positive sign, but in reality it is mixed blessing. The repair work supplies Soviet tourist agencies with a good excuse for refusing permission to Western visitors to go to the Monastery.

The repair work is being carried out at the expense of the Monastery, in spite of the harassment of Soviet bureaucrats. These bureaucrats have even refused permission for the Monastery to purchase the tools necessary for the repair work.

According to the accounts of the many pilgrims and faithful from within the Soviet Union, who throng to Pochaev, no new novices are presently being permitted to enter the Monastery. Any young man who wishes to become a novice must first obtain permission from the local KGB; this permission is granted on only one condition—that the new novice agree to serve as a KGB agent within the Monastery brotherhood and report on all the activities of the clergy and people there. The KGB, obviously, does not grant permission to young men whom the Monastery wants; the monastic brotherhood, understandably, does not want the novices approved by the KGB.

The monks themselves are restricted to the compound in which they live. The other buildings have been confiscated by the government.

The old printing shop is now a police station. The bishop's residence is now serving as a government pharmacy. Another building now houses a youth club for the Communist Youth, who are constantly harassing pilgrims, the monks, and vandalizing the monastery property. For example, one tourist reported that Comsomol vandals had either smashed or shot out all the electric lights around the monastery.

Another building on the Monastery grounds was seized by the government and converted into a mental hospital. The authorities frequently take the patients to the church services in order to create disturbances. It is not known how many of the monks officially

listed by the Moscow Patriarchate as living "in Pochaev" are locked up in this psychiatric ward.

The bell tower is completely closed and sealed. Soviet officials explain that the noise from the bells "disturbed the peace" in the neighbouring villages. The pandemonium at the Communist Youth Club apparently does not.

The Monastery's gardens and orchards have all been confiscated by the Soviet state. A number of shrines and other Monastery properties have also been confiscated, desecrated and destroyed.

An "Appeal from Pochaev", circulated in the 1960s gives characteristic accounts of Soviet treatment of the Monastic community:

"On July 31, 1963, a monk, Fr. Michael, was tried in Pochaev for breaking the passport laws and for vagrancy, but actually because he was staying at the Pochaev Monastery and praying to God. He is 72 years old now and an invalid; he came to Pochaev for repentance and to devote his remaining years to the salvation of his soul, but the Pochaev militia would not hear of this; they tore up his application for a visa to stay in Pochaev and ordered him to leave. Fr. Michael replied that the would never leave Pochaev Monastery. And so on July 31, 1963, Fr. Michael was tried. He was accused of leading a vagabond life, of speculating in crosses and icons, of cheating the people, of begging money from believers—but all of this was slander. These slanders did not hold up in court, and they finally had to convict him of breaking the passport laws. He was sentenced to four months hard labour, after the prosecution had asked for a year.

"The Pochaev monks—these are the sufferers of the Russian land. In the past years many of the monks of Pochaev Monastery have had their passports taken from them, and they have been driven out of the Monastery by force; they lead a wandering life and have no place to lay their heads . . .

"We cannot be silent about the barbarous humiliation of another monk, Abbot Joseph. He is 70 years old. In Sept., 1963, Fr. Joseph was beaten nearly to death by the atheist hangmen; his mouth was stuffed with rags so he wouldn't cry out, and they sent him to a psychiatric hospital."

Protests from the West saved the Monastery in the 1960s. Protests and visitors from the West are needed to save the Monastery now.



Protests should be directed either to President and Chairman Brezhnev, the Kremlin, Moscow, USSR, or to the Soviet Embassy in London, and assurances demanded concerning the future of the Monastery. The present plight of the Monastery should be brought to the attention of the British Government, the Foreign Office and all M.P.s, with the request that a full investigation be made under the Helsinki Agreement. The news media should be urged to report this matter to the British public to counteract Soviet propaganda.

Protests and letters from private citizens and groups in Britain have proved time and time again to be an effective means of deterring the dark designs of Soviet persecutors of religion. Your prayers, your letters, your protests *will* be heard.

Finally, it is especially important that visitors to the USSR go to the Monastery at Pochaev. Visitors should obtain a visa for the Ukrainian SSR and insist on a permit to visit Pochaev. They will be rewarded by far more than touring an ancient historical and cultural site and seeing the life of a people struggling to maintain its traditions and heritage despite the "dictatorship of the proletariat;" they will be rewarded by knowing that their visit relieved the sufferings of those whom they went to see; their reward will be from Him Who said, "I was sick and in prison, and you visited Me."

(From *The Old Calendarist*, by permission)

#### NEWS AND CAUSERIE The Oecumenical Patriarchate

The Metropolitan Meliton of Chalcedon paid an official visit to the Vatican, where he stated that notable progress had been made in relations between Orthodoxy and the Roman Catholic Church. "Both sides in fact are preparing themselves very seriously to begin theological dialogue whose aim is complete unity in the Eucharist." The Metropolitan said also that the aim of his visit was to participate on behalf of the Patriarchate in the feast of the Apostles Peter and Paul (29 June) and at the same time "to present the Pope with the good wishes of the Oecumenical Patriarch on the occasion of his name day (24 June, the feast of St. John the Baptist) and on the occasion of his coronation as pontiff (30 June)". He added "Naturally we have had meetings with members of the Vatican Secretariat for Christian Unity concerning the development of relations between the two Churches and the preparation for theological dialogue". The contribution of dialogue between Roman Catholics and Orthodox to the oecumenical cause in general will

be of enormous importance because from this dialogue will come the theological synthesis needed for the life of the two Churches.

The Oecumenical Patriarch received Christmas messages from all the Patriarchs and Archbishops of the autocephalous Orthodox Churches, and from His Holiness Pope Paul VI, His Grace the Archbishop of Canterbury, the Archbishop of Utrecht and from other dignitaries of Church and State. The Christmas message of the Patriarch was read from the pulpit by Archimandrite Philip, First Secretary of the Holy Synod. The subject of the message concerned the care of young people, and the Church's concern for their protection. The message has been sent to all the Archdioceses of the Oecumenical Throne throughout the World. The Christmas service in the Patriarchal Cathedral was attended by many officials among whom were the Greek Consul-General, the French Consul-General, the lay officers of the Oecumenical Patriarchate, Professors of the Theological College and many other Christians. According to information which we have, the Christmas observance in Constantinople attracted many Christians both to the Patriarchal Cathedral and to the other Churches. His All Holiness Patriarch Demetrios officiated in the Patriarchal Cathedral assisted by many clergy.

#### THE GREEK ORTHODOX PATRIARCHATE OF JERUSALEM

*Message transmitted to the Assistant Secretary of the AECA*

It is always dangerous to confuse problems of the secular society with those of the Church. It is apparent that the criteria of the Anglicans who decided the ordination of women to the priesthood were neither biblical nor ecclesiastical. In the Church there is, not inequality of sexes, but equality and personal uniqueness, not giving way to secular problems but repentance, not unnatural freedom but natural order, not modernization of life, but its transfiguration. Women's position in the Church is that of the Virgin Mary and of other women who followed our Lord and helped His Ministry in the world. The Orthodox Church cannot accept the decision of ordaining women, because it is opposed to its orthodox conscience, practice, tradition and order and the Church cannot change the liturgical function of the members of the Body of Christ. Invoking the illumination of the Holy Spirit in all our thoughts and deeds, I convey to you Patriarchal blessing of His Beatitude Benedictos and remain with best wishes and love in Christ.

Metropolitan Vassilios, Chief Secretary



#### THE HOLY SYNOD OF THE CHURCH OF GREECE

*Message transmitted to the Assistant Secretary of the AECA*

We emphatically reject and oppose the ordination of women to the priesthood, for we have received no such tradition from Our Lord or the Apostles, even though within the pagan world of their times priestesses were prevalent in pagan temples. Furthermore, St. Paul states in his Epistle to the Galatians: "But even if we, or an angel from heaven, should preach to you a Gospel contrary to that which we preached to you, let him be accursed!" (*Galatians* 1, 8). Since, then, the ordination of women priests is obviously an innovation and addition to the Apostolic Tradition handed down to us, to which it is neither lawful nor orthodox to add or subtract, we consider such ordination of women priests (and even bishops) already taking place within certain Anglican Churches to be a serious alteration of the essence of tradition, and a grave impediment and threat to the theological dialogue in which our Churches are presently engaged. This innovation only heightens the points which divide us, at a time when it is the common desire and aspiration of all that those points be bound and done away with all together. Should this practice persist and spread within the Anglican Communion, it could lead to a severing of the good relations between our Churches.

Praying that our Lord may enlighten the Pastors of the Anglican Church to deal with this matter with wisdom and prudence, within the framework of the Tradition of the undivided Church, and wishing the Association every success in its efforts to stop this movement, we remain, With love In Christ.

+Seraphim Archbishop of Athens and All Greece

+Ambrosios Metropolitan of Talantion,

Chief-Secretary of the Holy Synod of the Church of Greece

#### THE ROMANIAN ORTHODOX PATRIARCHATE

At the Inter-Orthodox Technical Commission's meeting in November 1977 the Romanian Orthodox Church was represented by Professor Ion Bria, with the Reverend Emil Roman as an observer. At the end of its meeting the Commission drew up a common statement in which it puts forward the following ten

themes concerning the Holy Sacraments to be discussed within the dialogue between the Orthodox Church and the Roman Catholic Church; 1. The Eucharist as a Sacrament of the Church; 2. The Sacraments of Initiation and the unity of the Church; 3. The problem of recognizing the Sacraments; 4. The relationship between the Holy Sacraments and the canonical structure of the Church; 5. Orthodoxy and Sacramental Communion; 6. The Eucharist and the Communion of the Local Churches; 7. The Holy Sacraments in the light of triadology and pneumatology; 8. The eschatological perspective of the Holy Sacraments; 9. The anthropological extension of the Holy Sacraments; 10. The rites of the Holy Sacraments.

At the meeting of the Joint Commission of the Orthodox and Old Catholic Churches in August 1977, the Romanian Orthodox Church was represented by Professor Stefan Alexe, parish priest of the Romanian Orthodox Church in Baden-Baden. The following themes were discussed: 1. The Nature and Attributes of the Church; 2. The Unity of the Church and the local churches; 3. The limits of the Church; 4. The authority of the Church and in the Church; 5. The infallibility of the Church; 6. The Seven Oecumenical Councils and the Councils recognized by them; 7. The necessity of the Apostolic Succession and the canonicity of Old Catholic orders; 8. The Head of the Church; 9. The problems of Inter-Communion. The Romanian delegates participated in the joint working group, presenting a paper entitled "The Problems of Inter-Communion". Two documents were issued at the end of the meeting: 1. "Our Lord's Mother"; 2. "The Nature and Attributes of the Church".

At the Orthodox-Anglican Joint Commission's meeting in Cambridge in July-August 1977 the Romanian Orthodox Church was represented by Professor Nicolae Chitescu, from the University Theological Institute in Bucharest, and Mr. Nicolae Milaita, from the Department for Church Foreign Affairs of the Romanian Patriarchate. The session was divided into three-sub-commissions; 1. The Truro sub-commission which dealt with the theme: "The Church and the Churches"; 2. the North American sub-commission, which handled the theme: "The Ministry and Ordination"; 3. the St. Albans sub-commission, which debated three subjects; a. The Blessed Virgin Mary; b. The Communion of Saints; c. The Prayers for the Departed and the Invocation and Veneration of the Saints. The delegates of the Romanian Orthodox Church took part in the first two sub-commissions, presenting papers and taking part in the discussions.



#### THE ORTHODOX CHURCH IN CYPRUS

Bishop Chrysostom of Paphos was enthroned as Archbishop of Cyprus and head of the Autocephalous Greek Orthodox Church of Cyprus at ceremonies in the Cathedral of St. John on 13 November, 1977. He was the only candidate for the office, and was elected on 12 November by 66 church leaders and lay people as the successor to Archbishop Makarios.

#### THE GEORGIAN CHURCH

His Holiness and Beatitude David V, Catholicos-Patriarch of All Georgia, Archbishop of Mtskheta and Tbilisi passed away on 9 November 1977 at the age of 74. He was buried in Sion Cathedral in Tbilisi on 15 November. Metropolitan Alexei of Tallinn and Esthonia was elected the Locum Tenens of the Patriarchal See by the Holy Synod of the Georgian Orthodox Church.

#### THE ARMENIAN CHURCH

His Holiness Vazgen I, Catholicos of the Armenian Church, has said that though his Church is opposed to the ordination of women priests this issue will not be allowed to spoil the relations between the Anglican Church and the Armenian Church. The Archbishop of Canterbury paid a four day visit to Echmiadzin the first ever by an Archbishop of Canterbury. His Grace made his pilgrimage to the memorial to the one-and-a-half million Armenians massacred by the Turks in 1915 and heard the Catholicos appeal "We urge Your Grace and your great Anglican Church to speak out in support of the just demand of the Armenian people that the genocide of Armenians in 1915 may receive international recognition as a historical fact and be condemned by the world".

Archbishop Fisher preached a sermon in St. Sarkis Armenian Church in London on 15 April 1956 on the first visit to this country of Vazgen I, in which he said: "For over half a century now the Church of England has grown in understanding of and appreciation of the Armenian Church and has appreciated its devout Christian spirit, its stubborn adherence to the faith of Christ, and the rich and fruitful contribution of character and enterprise which Armenians make to society wherever they go. The best evidence of the authentic power of Christ in our midst is that His Church is slowly but really finding its way back to unity. And in this search, the Church of England and the Armenian Church share a common spirit". So in our reaffirming of friendship with the Churches of Eastern Christendom may we take courage from words.

#### GREEK ARCHDIOCESE OF THYATEIRA AND GREAT BRITAIN

On 31 December 1977 a new Institute was opened to accommodate young men who study at the University of London and at other educational institutions there. Students from all over the Greek world, and from Great Britain, are entitled to apply to the Institute, where they will be able to reside and take advantage of what it has to offer. It will be known as St. Nicholas's Greek Orthodox Educational Centre, 12-14 Cottesmore Gardens, London W8. The Director of this Institute will be the Very Reverend Meletios Webber, a graduate of Oxford University and a graduate of the Theological School of the University of Salonica.

During a meeting of all the Bishops of the Archdiocese the Archbishop and the Bishops acknowledged the need to rearrange the administrative order of the Archdiocese. Consequently the Archbishop has divided Greater London into four diocesan districts, which will be supervised by the four Assistant Bishops of the Archdiocese. The above assignment includes the supervision of, and authority over the administration of, the Greek Community Language Schools, the Religious Schools, the organisation of the Women's Auxiliaries, youth activities and various other institutions (old people's homes nursery schools, hostels for the sick). The first Episcopal District, under Bishop Gregory, will cover North East London, with its Cathedral of the Assumption of the Mother of God, Wood Green, St. Barnabas Church, Wood Green, St. Dimitrios Church, Edmonton, the Church of St. John the Theologian, Hackney, and the Church of St. Charalampos, Luton. The second Episcopal District, under Bishop Chrysostomos, will include North West London, its Cathedral being at St. Andrew's, Kentish Town, other Churches being St. John the Baptist, Barnsbury, All Saints, Camden Town, St. Anargroi, Camden Town, Holy Cross Hendon, the Chapel of St. Dimitrios, Hendon. The third Episcopal District, presided over by Bishop Christopher, will cover South London, its Cathedral at St. Mary's, Camberwell New Road, and churches of SS. Constantine and Helen, Croydon, St. Lazarus, Forest Gate, the Holy Transfiguration, Woolwich, St. Nectarios, Battersea, and the Chapel of Christ the Saviour, Camberwell.

The fourth District, under Bishop Timothy, will consist of West and Central London, its Cathedral Church being the Cathedral of the Holy Wisdom, Moscow Road, others being St. Nicholas's, Shepherd's Bush, St. Panteleimon's, Harrow, St. George's, Kingston, and the Chapel of St. Philotheus (within the Hostel, 33 Winchester Avenue NW6). The communities outside London will be supervised by the Archbishop himself, assisted by his Bishops. Official letters



have been sent to the leaders of the Communities in the four districts so that they and their people might co-operate with their bishops for the promotion of the Greek Orthodox Church in their districts. This arrangement will be tried out experimentally, and, if successful, will be made permanent later with the approval and blessing of the Oecumenical Patriarch.

Bishop Timotheos of Melitoupolis presided at the Epiphany Service in Kingston, Surrey where after the Divine Liturgy he and other clergy and all the people went to the River Thames where he conducted the traditional service of the Blessing of the Waters. Anglican and Roman Catholic Clergy read Lessons, the Bishop recited the prayers and threw the Cross into the waters, from which it was retrieved by young people. Bishop Christopher of Telmessos presided at the Epiphany Service in Margate, where a large number of people attended the traditional service of the Blessing of the Waters, and Anglican and Roman Catholic clergymen walked in the Procession. Bishop Christopher celebrated the Divine Liturgy and blessed the waters in his Cathedral on the Festival of the Epiphany. The Assistant Secretary of the Association attended these services.

#### ACKNOWLEDGEMENT

We are indeed most grateful to various Orthodox journals which have allowed us to draw upon their resources, and especially to *Episkepsis* and the *Orthodox Observer* of the Greek Orthodox Archdiocese of North and South America, the *Greek Orthodox Herald* of Archdiocese of Thyateira and Great Britain, and the *Rumanian News*.

Cuthbert Fearon

#### NOTE

The article by Archbishop Athenagoras, "New obstacles ahead of the work for Christian Unity" (*ECNL* n.s.5 (1977), 8-20) has now been reprinted as a separate pamphlet, and may be obtained from him at 5 Craven Hill, London W2 at a price of 7p per copy, or from the Assistant Secretary, Nashdom Abbey, Burnham, Slough SL2 8NL. The Assistant Secretary also has some copies available of the pamphlet V. Istavidis: *Orthodoxy and Anglicanism in the 20th Century*, which is available at 30p per copy.

#### OBITUARIES

##### I. His Sacred Beatitude Makarios III, Archbishop and Ethnarch of Cyprus

The death of Archbishop Makarios III has removed the last of the great ethnic leaders of the Orthodox world. His position as Ethnarch was part and parcel of the Ottoman Empire's *millet* system whereby the spiritual leader of the Christian minorities was held responsible for the local governance of his flock. The Turks were to see this system back-fire on them in the person of Makarios; and the British, too, were slow to understand (if the *Daily Express* is any criterion) that the Archbishop was more to the Cypriot Greeks than a spiritual leader. He was the *Ethnarchos*—the ruler of the nation, the Greek nation in Cyprus, and although he was wise enough to hold back the peoples of Cyprus from final *enosis* (or union with Greece), nevertheless he was totally a Greek who believed in that *Magna Graecia* which, as every Byzantine Orthodox knows, should be centred not in Athens or Nicosia but in *The City*.

To the British in the twilight of Empire and the beginning of Commonwealth he was the same sort of thorn in the flesh as Gandhi and Jomo Kenyatta had been. Makarios's position lay somewhere between those two national leaders. His way could be the way of peace but it could also be the way of violence, but he was always the patriot and patriotic prelates (although long gone from the Anglican scene) have not quite vanished from the Churches east of the Danube. The Church and People of Cyprus were seen, as they rightly are, as one unit and Makarios loved it fiercely.

He was a man of humour and wit for when he thought of retirement he longed to return to the place where he had been exiled in the fifties by the British, to the isolated island in the Indian Ocean known as The Seychelles. This was the monk in him longing for peace.

Lord Caradon said of him "He led his people from a dead end of violence to the destination of constructive independence . . . whatever happens his reputation is secure". Indeed! He stands with Christians like St. Joan of Arc, Alexander Nevsky, Dietrich Bonhoeffer and a host of others who have loved their nation above all else.

His Beatitude took a lively interest in the Association and wrote warmly from his exile in London to thank the members for their prayers during those difficult weeks when he fled for his life.

##### II. Canon William Mansfield Masters, O.B.E. Canon of Gibraltar, Member of the A.E.C.A.'s Committee

The Bishop of Fulham and Gibraltar presided and preached the



panegyric at the Solemn Requiem Mass at St. Mary's, Bourne Street, for Father Bill. The church was packed with all sorts of people whom he had influenced during his long ministry. The Bishop spoke of his varied ministry, of his time as an army chaplain during the last war. He had served the Gibraltar and Fulham jurisdictions well. From 1949-1955 he was chaplain in Vienna when that city at the crossroads of the Free World and the countries of the Iron Curtain was flooded with refugees fleeing from the terrors prepared for them by Stalin. On his return from Vienna he became Vicar of the famous church of St. Jude-on-the-Hill, Hampstead Garden suburb and was a very popular and kind parish priest. For seven years he worked amongst the intellectuals of the suburb teaching the Catholic faith with confidence and humour, always amused at the foibles of the intelligentsia, but loving them all. Europe again called him, and he went as Chaplain to Moscow and Helsinki, where he grew to love the Russian Orthodox Church and to sympathize with the almost impossible position the Moscow Patriarchate was in when the persecution of the Church began after the more liberal days of 1957. Bishop John spoke of Bill's love of long train journeys and how he would travel across the Soviet Union to surprise British Consuls in far-off places beyond the Ural Mountains. From 1962 to 1966 Bill was Rural Dean of Scandinavia—a title which caused him considerable merriment. He rather enjoyed the styles and titles which came his way and his Order of the British Empire was conferred on him in the middle of his tour in Vienna in 1953. Later came the magnificent blue cappa of a canonry in the Gibraltar diocese and in all his finery he presented a glorious picture of a lesser prelate in church. Yet he always had his tongue in his cheek about most things in life and in the Church, and in the most solemn processions he would give a broad wink to anyone he happened to spot in the congregation. I remember at the first Mass of a mutual friend at St. Mary's, Bourne Street, (where Bill served as an assistant curate from 1966 to 1971) he came puffing down the aisle at the end of a long procession of people lining up to receive the new priest's blessing and muttering to the world at large "I trust there is a blessing left for Esau!" He laughed at the world and the Church, sometimes helplessly but always with affection and he also laughed at himself, at his gigantic size which had not always been his burden to carry, for the Bishop recalled that once Bill had been a tall, slim young man.

His devotion to the Gibraltar diocese took him to Malta to do duty as a locum over Christmas but he suffered a heart attack whilst there and had to be flown home to the St. Luke's Clergy Hospital in Fitzroy Square. Here I took him a dozen carnations on behalf of the Association. Alas, although he left hospital, he needed to have

major surgery; his heart was not up to the extra strain and he died in the Westminster hospital. On the last afternoon I saw him alive he reminisced about the Moscow Patriarchate and those he had known there. He had a great affection for the person of Patriarch Alexei. To the Armenians he had a tender devotion and had made the difficult journey to Holy Etchmiadzin and described his pilgrimage there with humour and not a little poetry.

Bill loved beauty. He was a man of great refinement and taste, a gourmet who enjoyed his food and cooking it. He brought jollity to our committee meetings and wise advice in our deliberations. Physically and spiritually he was a giant who towered over all unhappy divisions because he was a happy man. Nevertheless he enjoyed a bit of inter-Church gossip and scandal fascinated him because he always found it was basically part of the divine comedy. Few, however, stood at his height of stature or of devotion. Heaven will amuse him no end.

### III. Matouska Rodzianko

Another loveable and loving figure has been removed from the ranks of the Orthodox Churches in the death of Matouska Rodzianko. The Association has a debt of gratitude to her in arranging the superb singing whenever we met for the Holy Liturgy at the Serbian Cathedral of St. Sava. We extend our sympathy to her husband, Father Vladimir Rodzianko, her children and grandchildren, whilst giving thanks for her life of Christian witness in the Orthodox tradition which spilled over into the lives of so many other Christians.

For these three great Christians we can cry:—

"Christ is risen from the dead, trampling down death by death and upon those in the tomb bestowing life . . ."

John Salter

### REVIEWS

Henri Caffarel: *The body at Prayer*. London, S.P.C.K., 1978, £0.95.

This little pamphlet is a translation of M. Caffarel's seven-year old French guide to the bodily postures which aid prayer. Very little has been written on this score, though the books which discuss prayer, the theology of prayer, the psychology of prayer, even the



social stratification of prayer, are legion. We are certainly not short of guidance when there are freely available such modern master-studies as Archbishop Anthony Bloom's *Living Prayer* and *School of Prayer*, Bede Frost's *The Art of Mental Prayer*, or Austin Farrer's *Lord, I Believe*, practical manuals such as Eric Milner-White's *After the Third Collect* and *My God, My Glory*, William Barclay's *Prayers for the Christian Year* and *Epilogues and Prayers*, Canon Frank Colquhoun's *Parish Prayers and Modern Parish Prayers*, or such more informally based works as Malcolm Boyd's *Are You Running With Me, Jesus?*, Joy Webb's *This Praying Thing* or numerous English and French works which follow the pattern originated by the Abbé Quoiat (sometimes referred to as the 'stream-of-consciousness' prayer movement).

Nonetheless, all these excellent treatises (and many other well-written and helpful ones) are devoted to the *words* of prayers rather than to the *action* of praying. M. Caffarel breaks little-touched ground with his modest, helpful and eminently practical booklet, well-organised and well-illustrated, and of great potential help to the Christian reader. Its clear exposition of the way in which the various bodily positions can help the worshipper to discover the way in which he most easily and naturally comes into prayerful contact with God, and its presentation of how each traditional position has a meaning in terms of the act of prayer, are wholly admirable. So is the way in which it demonstrates how to discipline the mind through a discipline of the body into overcoming the human weakness of 'vain and wandering thoughts' which diffuse and weaken the prayer attempted.

It is only fair, however, to draw attention to two points which could have been better expounded. *Appendix A: Breathing* means well, but its account of the exercise involved is misleading, in that it omits to make it clear that it is the control of the diaphragm which is the rock on which all breathing exercises are founded, since it is by the governing hold taken on this great muscle that the actual speed of breathing is controlled, and not by the rib-cage. Had the author consulted either Arthur Cranmer's *The Art of Singing* (London (1957) or the relevant sections of David Ffrangcon-Davies's monumental study *The Singing of the Future* (London, 1906), he would not have fallen into this trap. The second point concerns the question of relaxation. It is not at all clear from M. Caffarel's note that this is a *preliminary* act, intended only to let the mind win clear of the distractions produced by the body which weaken the act of prayer through diffusion, i.e. it is an aid to concentration, not the be-all and end-all of the devotional exercise. In every other way, however, this little pamphlet is a highly commendable work, and no Christian who wishes to take prayer

seriously can afford to be without it as a practical aid to the more theoretical manuals, to be read and used with thoughtful care as a genuine aid to the devotional life which is at present so often treated as an optional extra to a life of good works or indulged in sketchily, carelessly and without the serious deliberation which work commended, taught and *practised* by Christ Himself deserves.

B. S. Benedikz

Mervyn Stockwood, *The Cross and the Sickle*. London, Sheldon Press, 1978, £2.95.

The Bishop of Southwark has never made any secret of his political commitment—he has been and remains a staunch Socialist. Yet, while acknowledging that he has found much that is true in Marxist philosophy, he frankly admits that he finds much to criticise in Communism.

Convinced that Christians and Communists must learn to understand one another, he has set out in this book to make the introductions. In clear and popular style he answers such questions as: what is economic determinism? what is materialism? He seeks to provide a sympathetic interpretation, but at the same time to make clear where he agrees and where and why he disagrees. He has a chapter on Communist tactics. He outlines the Christian alternative and he looks to the future with a renewed plea for mutual respect.

This is an admirable introduction to the subject. It is concise, readable and never lapses into obscurity. The word 'introduction' should be stressed—it is not a penetrating study, but then it makes no pretence to be so. The expert will learn little, but those Christians who have never really considered what Marxism affirms and who wish to relate their beliefs to the modern world would find this helpful and stimulating, especially if they take seriously at least one of the bishop's numerous provoking remarks:

'A good Churchman is to be judged not by his adherence to rules and order, still less by the method whereby he carries out his ecclesiastical duties, but by the honest endeavour to devote his life to the transformation of society.'

J. G. Davies

E. G. Jay: *The Church: the changing image through twenty centuries*. 2 vols., London, SPCK, 1978, £3.50 each vol.

It would be easy to suppose that a book which finds its origin in a course of university lectures, would be unlikely to appeal outside



the group for which it was intended. These two volumes turn out to be quite fascinating, and may well have a wider appeal for several reasons. First, because it is becoming recognised that the work of theology is not confined to university academics, and that the advance of Christian theology will rely more and more on intelligent debate at the local level. Since this is nowhere more true than in the field of ecumenism, the book will be useful in discovering what each side has thought, and also because the question of 'Church and Ministry' is a key one in this debate. Ecumenical advance in this century has been slow, but solid, but if there is to be any big and enduring advance in this field, particularly in respect of such problems as episcopacy or the ordination of women, then it will have to come from the discovery of fresh vision and new formulations rather than from compromises which pare away at old and outdated ones. This capacity for change and new vision will surely hinge on an awareness of the relationship between present and past and on the capacity to test our emerging ideas for congruity with established and biblical tradition. Eric Jay's *The Church* will be of immense value here. It is a considerable achievement to have made so much material available in so small a compass. Whether then at local or national level, between branches of the church, or even between religions of the world, informed debate is important and this book will take us beyond the smattering of ecclesiology which we tend to have picked up at random. It is aimed at students of theology, but it will appeal also to intelligent and enlightened parish priests and thoughtful lay people who care about the nature and purpose of the Church.

The writer apologises in advance for subjectivity, but two thousand years is a lot to cover, and he has had to be selective. Nevertheless, a wide variety of views are skillfully presented, largely through quotation from the writers themselves, or through brilliantly lucid summaries of their thought. Volume I covers the first 1700 years, beginning with New Testament teaching; the etymology of the word 'church' is discussed, as are the various images for the body of believers found in the New Testament writings. The writer is not afraid to point to areas of controversy or to admit that no obvious solution may be found. It did seem to the reviewer that a section on Old Testament 'ecclesiology' might not have been inappropriate in such a work as the book under review, both from the point of view of Israel's understanding of herself and of what lay ahead for the young Christian community. At certain points in the book, such as the treatment of the 'Body of Christ' image, such material would prove definitely helpful, as more and more scholars are recognising the need for such mutual illumination between disciplines today. In Part 2, the Patristic period, the apt quotations provided by Dr.

Jay uncover the various strands of the development of our theme, and show the interrelationship between them which marks our understanding of the term *Church* even today. Dr. Jay gives us fascinating glimpses of great thinkers, such as St. Augustine, reacting to the particular circumstances of his own times, such as the implications of Donatism for the relationship of the Church to the See of Rome, and also exploring afresh the biblical roots of ecclesiology. The writer tries to make his characters speak for themselves as far as possible, but there are times when one wishes for more extended attempts to evaluate the evidences provided and for more recollections on them in such a way as would point out their implications for the debates of our own day. One can see in this section how firm a grasp Dr. Jay has on the subject, and this reviewer feels that he would have some very useful things to say himself.

Part 3 is important for those interested in Anglican-Orthodox relations, for here the author deals with the key mediaeval period, in which relations between the East and the West were severed. Readers of *ECNL* will wish that he had included more of the material of that debate, for the very distinctive ecclesiology of the East may be of great significance in our contemporary search for an understanding of Church and Ministry. The emphasis on the mystery of the Church is perhaps obvious, but the idea of the eucharistic community, of its being "theologically prior to the Bishop and the other orders of ministry", as well as the insistence of the Eastern theologians that the unity of the Church includes diversity, seem excitingly important to Western thinking today. Volume I then ends with a look at the changes caused by the Reformation, and the consequent views of the Church, which were to hinder the return to unity, politically and doctrinally, until our own day. Full footnotes and a good backing bibliography complete the volume (and also Vol. II).

Volume II takes us from the eighteenth century to the present day, and, not surprisingly, focusses our attention on the Church of England. Dr. Jay starts from the plea for toleration of denominations made by John Locke, and goes on to contrast the sterile, formal period of Catholic and Protestant theology with the lively development of Pietism, Methodism and Jansenism. Schleiermacher and Ritschl receive separate treatment, and next he looks at party development in the Church of England, which is followed by an important chapter on F. D. Maurice who, the author believes, was already setting out (in *The Kingdom of Christ*) what "many modern ecclesiologists and ecumenists contend for". Finally, the twentieth century material examines ecumenism, Vatican II and the Church of today before looking in detail at the ecclesiology of Barth,



Tillich and Kung. There is, inevitably, much that one would like to highlight in this part, and the author himself raises some very pertinent questions in his survey. Especially important is the question on p. 89 about the form of ministerial order, the essence of it, its needs in a particular place or time, and the subsequent discussion about the question of validation of orders. In looking at the contemporary scene, it is a pity that the author does not emphasise more some of the extremely interesting ideas which have been mooted in recent years, such as Gibson Winter's treatment of baptism and mission, and his notion that the form of the Church must be seen as secondary to the work of God, Harvey Cox's distinction between the kerygmatic, diakonic and koinonic Church, or Tillich's rejection of triumphalism, all ideas which need to be handled with care. In a postscript Dr. Jay apologises for omitting so much, but he has given us a very great deal, and we have much to be grateful for. In conclusion he looks towards the younger churches for fresh inspiration, but if we do want to discover a new common vision of the Church, then there is much in this book to which we should give urgent consideration.

As the author is largely content to let the writers at whom he has been looking speak for themselves, there is little in his own comment with which one can take issue. The reviewer feels that perhaps he might have stressed more the diversity of the first-century Church, which is certainly recognised by liturgiologists and students of the descent and nature of the ministry, rather than assumed and emphasised unanimity. The book has very few printer's errors, both volumes are attractively presented, and for today, very reasonably priced. Dr. Jay is to be congratulated on putting together such diverse materials with such skill as to make the book of immense use to very many and diverse people who desire to further today's ecumenical debate.

A. N. Barnard

Norman Autton: *Peace at the last: talks with the dying*. London, SPCK, 1978, £2.75.

In his foreword the Archbishop of Canterbury refers to Canon Autton as 'a man of God who has had long years of experience in various hospitals and has ministered to many hundreds of people in their illness. So he understands—and loves—and cares; and his book bears all the marks of that caring'. Elsewhere in the book Norman Autton refers to the comment of a man who was asked what he wanted most around him. 'Someone to look as if he understands' was the answer. The value of this book is therefore best judged by the extent to which the author communicates his

own 'appearance of understanding' to the dying person, either directly or through the agent who uses the book as a means of helping the one in need.

The book has been written to provide a simple and straightforward guide, free from sentimentality and unreality, to help us prepare for our dying. It offers various ways in which we may do so, since 'death itself will mean different things to each one of us, for death is personal and responses to it are exceedingly personal', but it begins at the vital point which is common to all the ways—the need to face the facts. It goes on to analyse the reactions of people when they discover that they have not long to live—the denial, the anger, the depression. 'Never be afraid to tell God about your feelings. He can take them even if others cannot'. A recurrent theme throughout the book is the encouragement to react positively to what is happening—to give vent to feelings, to cry, to recognise one's fear and pain, and to reach out for the companionship of the Saviour who knows the meaning and the cost of suffering. The causes of fear are discussed, and practical ways of coping with them are suggested. Prayer is at the forefront of this control of the emotions, and is described in terms which will be of as great a value to those who are discovering prayer for the first time as to those who, after a lifetime of devotional practice are now feeling estranged from God in their distress. To all the language of the advice is practical: 'Don't worry too much about the details of your prayers. Just pray as you can, and not as you can't. For those who need them, Canon Autton provides simple 'arrow-prayers' that can be used in moments of stress.

Pain, which is a major cause of fear, is treated positively. Not only does it enable us to identify more closely with Christ's suffering and realise how redemption came through it, it can also 'enable us to see more deeply, not into ourselves, but also into other people. It forces us to look at life from a different angle, often from a higher plane. There are some truths which can only be seen through tear-stained eyes'.

Openness with the family is encouraged, and the author suggests aids to such mutual support, such as the holding of hands, assistance with the physical care of the patient, etc. The feelings of alienation produced by severe pain are, according to him, best countered by the presence of those whose nearness proves that the sick one is loved, however few words may be spoken. 'The most moving moments of our lives find us all without words'.

'My bags are packed, I'm ready to go'. The author adopts the direct approach of Pope John XXIII to the material and spiritual preparation for death. He gives basic guidance on making one's



will, and follows it with an exhortation to faith, charity and penitence. The tone of this section is briskly realistic, and should not discourage those most conscious of their lack of readiness for death. 'If ever you are worried by what you regard as lack of faith on your part, never be afraid to lean on the faith of those around you—those who are nursing you, your family and friends—as well as the faith of the Church which is continually surrounding and strengthening you with love and prayer'. This reassurance is a welcome, well-tryed and proven one.

The author's Christocentric approach to penitence is refreshingly positive after the depressing effect of numbers of self-examination manuals which tend to leave with the user an unhealthy obsession with his sinfulness rather than leaning on the Lord who puts away the sin. Yet even when a priest is in personal contact with a sick person it is hard to find the right words to commend the Sacraments to his use—especially to one who is out of the habit of using them. If the author's success is limited here it is only because the reader is obliged to imagine the relationship between the patient and the priest. Canon Autton presupposes a discipline and a language of preparation as habitual to the patient before receipt of the Sacraments, whether the Holy Communion, Holy Unction or Laying on of Hands, and this discipline is used by but few people nowadays, and his presupposition could deter the unaccustomed patient from seeking sacramental help. Nevertheless, the comfort and the strength which the Sacraments unquestionably bring to the sick justify all efforts to make these means of grace available and attractive to them.

Now that seven out of ten deaths in this country occur in hospital, it is good to be reminded of the possibility of being able to die at home, in one's familiar surroundings. The statutory agencies which should provide support at such times, and the voluntary ones which often can help then, are described in some detail, and there is also a list of hospices which will provide for the terminally ill. Also, in 8½ clear pages, there is a chapter on children's attitudes to adult death which is the best and most succinct examination of this problem that the reviewer has ever found. The author's conclusion may be given as a wise and sensible comment 'They understand much more than we adults usually realise. Make sure, therefore, that you know what the children have in mind before any member of your family attempts to answer their questions, otherwise he or she will be answering questions which have not actually been asked. They will feel much safer being included than excluded'.

Grief is analysed in some detail, and is well 'earthed' to the Passion story. 'There is nothing irreligious about giving vent to your

grief. You'll find that the closer your relationships are with those around you, the more intense the symptoms of grief will be'. 'The healing process of tears can wash away some of the poison and bitterness which may be lying dormant in your mind, so never be ashamed of shedding them'. The author's own belief in life beyond physical death is also transparently clear throughout this book, but where some writers on the subject leave their readers dejected at the smallness of their faith, or else doubtful of the reality of the author's convictions, this book is thoroughly attractive to such readers in the way in which it allows for our moments of doubt. One excellent illustration is that of the child which was being encouraged by his father to jump out of the upstairs window of a bombed store in Northern Ireland and cried 'I can't! I can't see you!'; to which the father replied, standing with outstretched arms 'But I can see YOU! Jump!' 'The faith with which one needs to face death is the assurance, not so much that you can see, but that you are seen, not that you know, but that you are known'.

While much has been written recently on the subject of dying and death, little is available to help a sick person prepare for his own death. Canon Autton has tackled this difficult assignment with the compassion and conviction which we have to know through his earlier books and in his work. It is therefore unfortunate that in spite of the subtitle 'Talks with the dying', this book has ended up as 'Talks TO the dying', since the sickbed is not a good place to be assimilating lectures. There is an awkwardness about the way which the author has adopted for the conveyance of the invaluable support and information which he has to offer. The healthy reader, already involved in the care of the mortally ill, finds that this technique of 'talks' sounds artificial, and this reviewer feels that to the dying, who will have difficulty in identifying themselves with the author's hypothetical patient in the book, it will seem equally artificial. Nonetheless, the calm, practical approach of one who so obviously 'looks as if he understands' comes as a breath of fresh air in an age in which, because society is so embarrassed by them, the dying are left so isolated, vulnerable and ill-cared for when their need is greatest.

I. J. P. Morris

William Barclay: *Prayers for Help and Healing*. London, Fontana, 1968 repr. 1977, £0.55.

First published in 1968, this little book by William Barclay has now reached its eighth impression, a true indication of its appeal to those in need of spiritual support in time of suffering.



In a fascinating introduction Barclay expands on the idea of the mind controlling the body: "the body is the instrument and agent of the mind" and also "the body is the instrument of God". He believes that "it is our duty to keep ourselves fit to be the instruments of God". He refutes the idea, frequently put forward, that illness and suffering are God's will, but declares that "the doctor is the servant and helper of God".

Spiritual healing is counted as a co-worker with the established medical practices, as a means of attaining mental peace and tranquility. The co-operation between minister and doctor, priest and physician are particularly valuable in times of nervous stress—a fact acknowledged perhaps more so in the modern hospital than in the modern home.

The body of the book contains prayers separated into four categories. The first and largest is devoted to Help and Healing. Containing 58 prayers this is perhaps the most useful section, offering aid for almost every kind of sickness and despair 'When human help is vain and God alone remains', 'For faith', 'When awaiting a child', 'For one who is old and dependent', 'For the beginning of the day', and 'For the end of the day'.

The second section contains prayers for the morning and evening of each of 14 days in hospital. A valuable support for those unused to living away from home, amongst strangers, dependent on others and, not least, feeling unwell.

The third collection is devoted to those special days when everyone wishes to be at home—the festival days, New Year, Easter, Whitsunday and especially Christmas.

The fourth and final selection is for those working with or for the sick. A prayer is there for the doctor, the nurse, the porter and the research worker, and indeed for almost anyone that can be brought to mind.

This book will be, and is, used by the sick to obtain support, and it can be recommended as a locker-top reference book for all who may wish to pray, or who seek comfort in the words of others attuned to their needs.

Elizabeth Docker

'A Monk of the Eastern Church': *Orthodox spirituality: an outline of the Orthodox ascetical and mystical tradition*. 2nd edn. London, SPCK for The Fellowship of SS. Alban and Sergius, 1978, £1.50.

This little book consists of an unaltered reprint of the original text of 1945, together with a six-page résumé of some of the

published work which has appeared since, and also indications of signs of activity among the Orthodox since the end of the Second World War. As its reviewers pointed out at the time, the original book was an admirable *summary* guide for the Western enquirer who had to approach the daunting subject of Orthodox spirituality and Orthodox mysticism *ab initio*. Moreover, the bibliography which it then provided, though modest, did mean that the said enquirer did not have to take the author's word for it, but could investigate the sources which he declared were behind his study of the subject. In the revised volume even this slender help has been withdrawn, and the enquirer is cavalierly told to consult Dr. Kallistos Ware's bibliography (in *The Orthodox Church*, Penguin Books, 1969). As Dr. Ware was attempting an entirely different task in his book, this simply will not do. The author's references in his supplementary chapter show that he is perfectly capable of providing backing for his statements (even if at times (as in footnotes 4 and 8) his references are more muddling than helpful). He could however have referred without exertion to the two recent and helpful English-language studies on the Jesus-prayer (K. T. Ware: *The power of the Name*. Oxford, 1974; P. O. Sjögren: *The Jesus prayer*. London, 1975) which were, for instance, well reviewed in this journal (*ECNL*, 71, 30-31; n.s. 2, 41-44). It is of course possible that in this respect the revision is the victim of publishers' parsimony, in which case it is an entirely unjustified one, but whether the author or the publisher is responsible, this lack of basic help for the reader who *needs* it (i.e. the well-disposed novice) will only have the effect of turning him away from an aspect of Christian devotion which is crucial to the Westerner's understanding of the Christian life of his Eastern brethren, and this will be a very great pity.

B. S. Benedikz

W. MacQuitty: *The Wisdom of the Ancient Egyptians*. London, Sheldon Press, 1978, £1.75.

Mr. MacQuitty is well known for some fine photographs of Egyptian monuments and is also the author of a number of popular works on ancient Egypt, of which this slim volume (85 pp.) is the latest. It is divided into two parts—a general introduction to Egyptian culture which is inferior to many accounts already available, and might profitably have been omitted, and a series of extracts in pithy maxim form intended to illustrate "the sensible, pragmatic and yet essentially humane attitude of the ancient Egyptian to life and his fellow men". These are mostly taken from Egyptian wisdom literature (the Instructions of Ani, Amenemope, Merikare and Ptahhotep being particularly heavily drawn upon) and cover the



range of Egyptian history from the third to the first millennium B.C. quite nicely.

However, the use of interspersed extracts rather than consecutive translations has no obvious advantages, and the loss of context is exacerbated by the failure to provide the reader with any specific background to the texts from which they are borrowed. The translations, which vary in style from "archaic" to modern (sometimes, distressingly, within the same passage), are taken from standard collections, but one is disappointed to find that the most recent, and in many ways the best, set of translations, that of Miriam Lichtheim, is not even mentioned in the bibliography.

The book is marred by occasional factual errors (p. 80: Ramesses IV is not only not the "grandson of the builder of Abu Simbel", i.e. Ramesses II, but is not even known to have been related to him at all), by some unnecessarily sweeping generalisations (p. 29: Egyptian homes have not *all* been destroyed—the village of Deir el-Medina is an obvious and very important exception, but far from the only one), and by the inclusion of four of the texts in both parts of the volume (in the case of the Hymn to the Aten—pp. 24-6 and 55-7—the translation is not even the same in the two places). This looks like padding, and is not calculated to impress the reader with the richness of Egyptian literature. One last cavil—could not the author's/publisher's imagination have looked beyond the now inevitable coffin of Tutankhamun for a cover design, especially as it has nothing to do with the contents of the book, and the view shown does not even do it justice? The reviewer regrets that he is unable to find much to commend in this volume, but since it is evidently not intended for children it must be judged accordingly. One is entitled to expect more for one's money, in terms of both quantity and quality, than is offered here.

Anthony Leahy

J. D. Kingsbury: *Matthew: A Commentary for Preachers and Others*. London, SPCK, 1978, £2.50.

To those who are conversant already with Dr. Kingsbury's redaction-critical work on the First Gospel, another book by him on it should be welcomed for its insight and ability to stimulate reflection. This work, however, because of its professedly popular aim, suffers to a large extent from that lack of detail and justification which one has come to expect from this scholar. The author is aware of this and refers the reader to an earlier book (*Matthew: Structure, Christology, Kingdom*) for a more thorough consideration of particular topics under discussion.

Chapter I, "Towards an Understanding of Matthew", delineates the method to be used by sketching out a brief history of the gospel at the hands of critics since the turn of the present century. The deficiencies of the historico-biographical approach are well illustrated and the author gives many examples of the ways in which Matthew's material of its very nature eludes the categories of this positivistic school. The much more convincing contribution of the form critics is then assessed and the manner in which redaction criticism emerges as an extension of their method is described. For an understanding of any Gospel it must be remembered that it has arisen as the end-product of a lengthy process which has roots in Palestine but only bears its fruit between 35 and 65 years later. Perhaps the author might have stressed further here that the most singular determining factor for understanding each stage of its development is the criterion of relevance. Thus, some particular action or logion of Jesus was remembered initially by his contemporaries because it spoke to them with pertinence in the concrete circumstances of their own situation. Later it was recalled and used by the Church for reasons related to her own mission and difficulties which need not coincide with those of the original Palestinian *Sitz im Leben*. And finally, not only does the evangelist choose which narratives will further the particular message he wishes to put over to his own readers, but he so inserts the selected episode into his overall structure that it will perform its task the more efficiently. It is with the last stage of Gospel composition that Dr. Kingsbury concerns himself as a redaction critic. Thus, when approaching Matthew, he asks the primary question: how has the author treated his sources? Does he omit, add, or transpose? When a particular pattern of such activity is discerned on the part of an author, it provides an entree into his theology and the message which he wishes to communicate to his particular audience. And it is the discovery of such a pattern which dictates to Dr. Kingsbury his plan for the development of the remainder of the book.

The two fold *apo tote* in 4, 17 and 16, 21—both additions to his Marcan source (the 2-source theory is assumed with the usual addition of other "private" sources no longer extant)—taken together with 1, 1 and treated as "superscriptions"—divide the book into three main sections: 1, 1-4, 16: Person of Jesus Messiah; 4, 17-16, 20: His Public Proclamation; 16, 21-28, 20: Suffering, Death and Resurrection". It is at this point that one wishes that the author would explain why he has chosen this particular literary device *apo tote* rather than some of the others which offer themselves. (Thus, for example, as it is has frequently been pointed out, the words *hote etelesen ho Jesus tous legous tou tous* which with their five-fold occurrence mark the end of five important discourses



in the Gospel, can be seen as indicating other structural pillars which suspend Matthew's arrangement of material.) From this division chapters 2-4 of the present study evolve: Matthew's understanding of Christ (Ch. 2); his understanding of God, as revealed in the mission and message of Jesus (Ch. 3); his understanding of the Church (Ch. 4).

In the exercise of redaction-critical techniques there are many places where the brevity of this book and its designedly popular nature prevent a sufficiently thorough and prior examination of the Matthaean passages within their original Marcan source. Thus, is it correct to suggest without substantiation that "Galilee" receives its theological nuance in 4, 12, 23; 28, 16-20 from Matthew's own inspiration, rather than from the development of an idea already present within the second Gospel to a quite startling degree? Should the contention not be verified by an appeal to other passages where the same significance is underscored? After all, an author may only be presumed to have made a pre-existent pattern his own in the reproduction of his source when that pattern is shown to have left its mark on other areas of the work as a whole.

Obviously too the title "Son of man" is not one which can be examined adequately in less than two pages—even assuming that its position in both Palestinian and ecclesial use can be presupposed. Can one, for example, without pointing to some justification, maintain that the expression is used as a title by the evangelist in 9, 6 when one may observe how Matthew interprets his Marcan source in v. 8 of that pericope? Likewise the tension inherent within Jesus' own use of the title on those occasions when he appears to refer to someone other than himself is something which should be examined if its peculiarly Matthaean slant is to be laid bare.

On the positive side, however, Dr. Kingsbury does succeed remarkably well in showing how the first Gospel relates the historical figure of the past (Jesus) to the experience of the present Lord within the Church. Thus, in the context of discipleship the "historical Jesus" is "made relevant" to the believer not just as the arkhe of present ecclesial life but by superimposing the source-events upon the conditions of the community today. So, for example, with some reliance upon Held, it is pointed out how the stilling of the storm is recounted not as a photographic representation of an event which happened in the past and is now therefore over and done with, but as an occurrence which expresses the outcome of their discipleship to those who commit themselves today to the living Lord.

As an indicator of the direction in which Matthaean studies might profitably be pursued this book is valuable, though again its limited scope allows little to be mapped out substantially. We must await the author's own future attempts to follow up the paths he has indicated. It is to be hoped that they are as exciting as his earlier book on the parables of *Matthew 13* demonstrates that they can be.

K. Collins

Harry James Cargas: *Encountering myself: contemporary Christian meditations*. London, Seabury Press/SPCK, 1978, £2.95.

Dr. Cargas has gathered here a collection of 59 sketches on various religious themes. In each sketch he tosses an idea about for a little while, trying it out and seeing what it brings quickly into his mind. The result is lively journalism, and most of these little essays have at least one provocative sentence "Where are the suffering Christs to be found today?" (no. 33), "The person who has cultivated a habit of mind, of prayer, of contemplation, will have her or his entire life flavoured by a certain taste of the eternal, whereas the person who has had a quick Jesus-jag will just as quickly go on to something else as soon as that drug-induced spiritual thrill is finished" (no. 29), "The wise person doesn't pray to be given the right answers" (no. 45). As initial stimuli, to start off discussion or to set the mind actively pursuing the problems which beset mankind, they have much to commend them.

But—and it is a very big but—they are marred by a combination of abominable illiteracies such as the use of 'person' as an unthinking piece of jargon, and other similar signs of the inability to use language effectively, and by an impatient habit of stopping each meditation too soon. Where the argument should be pushed in *under* the surface of the mind, the author shrinks from doing it, preferring, like a wise journalist, to stop before he can be challenged. In consequence, though this little volume can be recommended (with reservations) as a useful scrapbook of discussion-starters to a leader of a Christian group who is sufficiently well-instructed and mature in judgement to select and reject intelligently, and not to swallow these gobbets uncritically, it is emphatically not for the learner or one as yet uninstructed, as it is likely to bewilder and irritate such readers rather than to help them.

B. S. Benedikz



N. Zernov: *The Russians and their Church*. 3rd edition. SPCK, 1978, £2.50.

First published in 1945, this third edition of Dr. Zernov's study of the Russian Church deserves a wide audience, not least for the inclusion of fresh material which carries the story down to the post-war period.

It is a very broad survey indeed, beginning with the introduction of Christianity into Russia at the end of the tenth century, continuing through the Tartar invasions and the several European occupations, the rise and collapse of Empire, and, to crown it all ('crown' would not be Zernov's choice of word), the Soviet Revolution and its aftermath. That this long and turbulent history is managed in less than 180 pages of text is a tribute to the author's skill both in organisation and presentation. Dr. Zernov writes in a lively and straightforward manner and on the central issues he clearly holds the attention of his reader.

Anglicans and others with only a limited understanding of Eastern Christianity will find particularly striking Zernov's description of the Russian Church. It is, above all, the Church of the Russian people. Non-Western in mood and expression, it derives its strength not from dogmatic definition or theological controversy (as in the early Constantinople and in the several Reformation traditions) nor from 'law, discipline and order' (as in Rome), but from the depth of its spirituality, the splendour of its worship, and its affirmation of the whole created order renewed and transfigured by the operation of the Holy Spirit. In common with Judaism it views religion as a comprehensive rule of life, from which nothing of human value is excluded. And as a bridge-church its aim is to reconcile 'the Western assertion of man's independence with the Eastern desire for fellowship' (p. 178). One feels almost instinctively that this peculiarly Russian vision is one very much needed in the West.

Of course the vision, as Zernov illustrates, is born out of the sufferings of the Russian people and out of the matrix of Russian history. Beset by armies of the East and West, by Christians and non-Christians alike, the people of Russia century after century stubbornly clung to the one centre capable of providing a sense of national identity and unity: the Russian Orthodox Church. In the end what for Zernov the invaders failed to achieve was largely accomplished by betrayals from within. Particularly from the eighteenth century onwards successive princes, tsars and even patriarchs fell captive to Polish, German and French influence. Adopting foreign ideas in Church and State, the rulers of Russia increasingly undermined the character of their institutions and the souls of their people. When the State finally collapsed the inspiration of the Revolution which succeeded it came, as Zernov is quick to

point out, from the pen of the German Marx. The Russian Church now entered a new and perilous chapter in its long history.

Dr. Zernov's account of the dangers and opportunities facing Christians in the Soviet Union is often moving (he is himself a Russian in exile), and his concluding chapter on 'The Message of the Russian Church' is perhaps the best in this volume. Still, there are some criticisms to be made. The attachment and loyalty of the people to individual 'heroes' (whether clerical or lay) may strike the reader as altogether too spontaneous. In his eagerness to portray the deep affection of the Russian people for their Church Zernov may have neglected those who for various reasons were alienated from it. Is it all a matter of individual treachery and betrayal? Or foreign influence? Then there is the problem of the Russian Revolution. Zernov never mentions the heavily contributing factor of war in his account: the disastrous participation on the side of the Allies in the First World War, together with the Allied intervention by arms in the wake of the Revolution. Marx did not preach a rigidly determinist economic interpretation of history, while his understanding of class struggle is something Zernov hardly alludes to. In the opinion of this reviewer, Zernov's treatment of the events leading up to 1917 is quite simplistic and therefore unsatisfactory.

Nevertheless, there is great value in this book and much to be learned from the example of the Russian Church. In spite of all that has happened, Russian Christianity continues to exhibit an immense resilience and vitality.

G. S. Simpson



THE ANGLICAN AND EASTERN CHURCHES  
ASSOCIATION

## ANNUAL FESTIVAL

SATURDAY, 14th OCTOBER, 1978

at 12 noon

SOLEMN CONCELEBRATED MASS

at ST. PETER'S, EATON SQUARE, S.W.1

Preacher: His Eminence Metropolitan Anthony of Sourozh  
of The Russian Orthodox Patriarchal Church

ANNUAL GENERAL MEETING

at 2.15 p.m.

Speaker to be announced

This year members are asked to bring their own sandwiches. Hot drinks will be provided in the crypt. The A.G.M. will also take place in the crypt.

R.S.V.P. The Revd. A. T. John Salter,  
General Secretary,  
137 Liverpool Road,  
Islington,  
London N1 0RG.  
Telephone: 01-837 6950