

ECNL

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**The Anglican
and Eastern
Churches
Association**
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The Oecumenical Patriarch

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Eastern Churches News Letter

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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

Valete

Six years as an editor is a not uninteresting experience of the art of creating order out of chaos. In particular it rouses in one a considerable sympathy for the composers of the Creation stories of *Genesis 1-2*. Even in a journal of modest proportions, such as *ECNL* is forced to be by financial stringencies, there has to be a definite standard of order and literacy in what is set before the membership among whom such a journal circulates. Moreover, these members have a right to be treated as serious, intelligent and faithful Christians by those who write articles for them, by those who provide them with comment from current or near-current affairs, and by those who review books for them. This right was defined for the retiring Editor many years ago by a scholar of the highest international reputation in the following words: "The reader of a journal published in English has a right to receive its contents in an English written in accordance with the laws of native English usage". It has been my constant endeavour to ensure that this advice has been followed in each issue that I have edited: in *final* reply to those who have attacked me because they feel that such writing is difficult for a native and impossible for a foreigner I point to the Metropolitan Anthony of Sourozh's article (n.s. 8, 18-23) and rest my case.

I much regret that I cannot announce who my successor will be; but please note that from the moment that this issue appears in print, Birmingham University Library knows nothing more of matters connected with *ECNL*. It only remains now for me to thank those contributors of reviews and articles whose work has provided the journal with its serious substance, to thank our General Secretary and our former Chairman, Fr. Brandreth, for constant and helpful support, and our printers (Messrs. Frank Juckes) for their efficiency and courtesy, and so bid all goodbye.

B. S. Benedikz

CONTRIBUTORS TO *ECNL* 1973-79

An Editorial Stewardship Account

On his departure the Editor submits this list of *ECNL* articles and reviews, other than the editorials, standing notes from the General Secretary and his Assistant Secretary and news items which occur in every issue. He hopes that it will be of assistance to the membership (and possibly to others) as a survey of what has been provided in the six years of his tenure of the post: perhaps someone will do the Association a greater service in a later issue by providing bibliographies of contributions for Old Series 1-65 and New Series 10 onwards?

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GENERAL SECRETARY'S NOTES

Whilst at camp with my regiment in Germany on our annual exercise I was able to make contact with Father Tomislav Markovitch the chaplain to the Mixed Services Organization, a regiment of soldiers mostly of Eastern European nationality and mainly Orthodox Christians, who come under the military umbrella of B.A.O.R. Fr. Markovitch is probably the only bearded officer in the British Army and, I believe, the only Orthodox priest acting as chaplain in the world outside Greece. He and his wife, Militza, have a fine old Roman Catholic presbytery from which to work and the use of the Roman Catholic church in Dortmund Kley for his large civilian congregation. Militza is a talented sculptress and icon painter so that the old house in which they live is a veritable artistic treasure chest. Here I was entertained in the best Serbian style to delicious Yugoslav dishes and Slivovitch. Back in London I was able to meet them again on the coldest night recorded for many a long year, when we gathered in Chiswick to celebrate the Feast of St. Theophan with Militza's family. Here I was able to chat with Dr. Simic Pribislav, Lecturer in Liturgy at the seminary in Belgrade, and with Pejovic Vuk, a student from the remote fastnesses of Montenegro.

Along with Fr. Beal, a committee member, I attended a parish dinner of the Roumanian Church hosted by Father Constantin Alece and his wife and held in the new church hall of St. Sarkis's Armenian church in Iverna Gardens. Here we were able to re-new acquaintances with old friends and to meet new ones.

On 24 January I was asked to represent the Association at a Unity Mass at the Anglican church of St. Christopher, Hanwell, where the Vicar, Fr. Walker, is a keen member of the Association. The Archimandrite Meletios Webber preached a very fine sermon on loyalty to one's own tradition in the search for truth, unity and concord. A Roman Catholic priest read the Epistle and several Roman Catholics took part in the service. A young Irish priest from Dublin took a keen interest in the work and witness of the Association and regretted that in Eire there is very little knowledge, even among the younger clergy, of either the Eastern Orthodox Churches or of the Eastern Rite Catholics. It was at this Mass that we heard the sad news that our Orthodox President, His Eminence Archbishop Athenagoras II of Thyateira, had been taken into the London Clinic for major surgery. Prayers were offered for him there and then, and two or three days later I managed to visit him for two minutes to deliver some flowers from the members of the Association. I have received a letter of thanks from His Eminence and appreciation of the prayers of so many of our members. Happily he is now much

stronger and undertaking his duties with his characteristic vigour. We pray that he will see many more years with us.

It was with regret that we learned of the death in Rome in the arms of Pope John Paul I of His Eminence Metropolitan Nikodim, formerly Head of Foreign Relations at the Patriarchate of Moscow. It was appropriate that he died in the embrace of the Pope of Rome for he had spent much time and effort in breaking down the barriers between Old Rome and the Third Rome. A message of sympathy was sent to His Holiness Patriarch Pimen of Moscow and All The Russias on behalf of the Association and a prompt reply by telegram was received a few days after the funeral.

Greetings were sent to the new Catholikos-Patriarch of Georgia, His Holiness Ilya, on the occasion of his enthronement in the Cathedral at Tblisi. A letter of thanks was received very swiftly. We must pray that the ancient Church of Georgia, which along with the Church of Armenia, can claim to be the oldest Established Church in Christendom, will be left free and unharrassed to proclaim the Gospel in that remote and beautiful part of the world where, according to tradition, St. Bartholomew brought the Good News of the Resurrection to the peoples of Armenia and Georgia. Like her sister Church of Armenia the Orthodox Church of Georgia has not been lacking in martyrs and confessors, but we pray that it will no longer be necessary for our brethren in that land to witness even unto death and imprisonment or the denial of their rights to the faith of Christ.

The high-light of the year was the visit of His Holiness Pope Shenouda III, the Coptic Patriarch of Alexandria, to the United Kingdom. His Holiness made a tremendous impression on all who had the privilege of meeting him. He has the eyes of the Desert Fathers who are used to intense sunlight and very distant horizons, both physically and spiritually. He brought a breath of fresh desert air into the Christian communities of London as he expounded the faith of those Monks of the Desert to whom, via St. Benedict, we owe our Western Civilization; and sang his ancient liturgy in a language the Pharoahs would have understood, its texts written in the ancient Greek uncials with which St. Cyril and Athanasius would have been familiar.

His Holiness was here primarily on a pastoral visit to encourage the Coptic priests and people in the United Kingdom and to consecrate the fine church of St. Mark in Allen Street. This he did in a ceremony lasting a considerable time. Out of courtesy to the host country the first part of the service, the biblical prophecies, was read in English, the readers being: the Bishop of London, the Apostolic

Delegate to Great Britain (formerly Delegate in Egypt), Bishop Timothy of Militoupolis representing Archbishop Athenagoras II, Metropolitan Anthony of Sourzoh, the Auxiliary Bishop of Westminster responsible for the Kensington area, a representative of the Moderator of the Church of Scotland, and Bishop Nerses of the Armenian Church in London representing the Catholikos Vazgen I. Not all of us stayed to the end as it was a Saturday evening and the clergy had to prepare themselves and their churches for the next day, but we were able to witness a further enrichment to the Christian life of London and to see something of the unique position that the Coptic Church holds as a bridge between East and West and between the Byzantine and Pre-Chalcedonian Churches.

During his visit His Holiness was received in audience by the Queen and was given many opportunities to meet Anglican clergy, laity and theological students at St. Stephen's House in Oxford and in the University of Cambridge. The Egyptian Ambassador gave a reception for him at the Egyptian embassy, at which it was good to see the leaders of the Muslim religion well represented.

The clerical and lay leaders of the Coptic community were grateful for the support given to them by members of the Association during Pope Shenouda's visit. It was through the Association that a suitable throne was obtained for his Holiness. We must thank Fr. Tillyer the Vicar of St. Peter's, Eaton Square, for lending us an episcopal chair.

Earlier this year my colleague at St. Silas's, Pentonville, Fr. Dennis Pauley, visited the Phanar, where he delivered Fr. Bernard Pawley's (no relation) book *Rome and Canterbury 1530-1973* to His All Holiness the Oecumenical Patriarch. I have received a reply from His All Holiness expressing his thanks for this useful addition to the Patriarchal library. Whilst in Constantinople, Fr. Pauley was received in audience by His Holiness Patriarch Schnork of the Armenians. He also had long conversations with Metropolitan Bartholomew of Philadelphia who is Foreign Secretary to the Oecumenical Patriarch.

On 21 February I met King Simeon and Queen Margarita of the Bulgarians, who were guests of honour at a dinner at the Savoy hotel attended by members of other Eastern Orthodox Royal Families, which included H.R.H. Prince Tomislav of Yugoslavia and H.I.H. Princess Mariam of Ethiopia. King Simeon has remained in full communion with the Bulgarian Orthodox Church under the jurisdiction of His Holiness Patriarch Maxim, and has not allied himself with the exiled Orthodox jurisdictions. Most people will have forgotten that King Simeon reigned for a time as a small boy

with a Regency Council after the tragic death of his father the much-loved King Boris, who, it was believed, was poisoned by the Nazis. The present Queen Mother, Joanna, took her son into exile in Egypt when the Communist Party seized control of the country after rigging a plebiscite in 1946. King Simeon II has four sons and a daughter: Kardam, Crown Prince of Bulgaria, Prince of Tirnovo, born in 1962; Kyril, Prince of Preslav, born in 1964; Kubrat, Prince of Panagurishte, born in 1965 and Princess Kalina, born in 1972. The Bulgarian Royal Family now live in Madrid where the King has created Bulgaria's only island, a place where his countrymen will find their King a source of help and encouragement. A firm believer in democracy His Majesty's hope is to return to his peoples and to be known as "Simeon The Pacifier". His throne still awaits his return in the splendid Cathedral of that other great Christian and Orthodox leader, Alexander Nevsky. His father's tomb had become a centre of pilgrimage for the Bulgarian people and it is now no longer in the Ivan Rilski chapel of the Rila monastery but in the summer palace at Varna on the Black Sea.

Those who remember Fr. Walter Makhulu's ministry as assistant priest at St. Silas's, Pentonville, will know of his interest in the Greek community using the church next to his flat, St. Clement's, Barnsbury. He is to be consecrated in September as Bishop of Bechuana-land. We wish him well in his new work.

The Archbishop of Canterbury and Mrs. Coggan hosted the dinner party at Lambeth Palace when we said "farewell" and "many thanks for everything" to Fr. Miloye Nikolich, Dean of the Serbian Church of St. Sava and now a vice-president of the Association, and to the Archimandrite Vassily Rodzianko, who since the death of his wife has become a monk taking the name in religion of Vassily in place of Vladimir. He is to become Bishop of the Russian Orthodox Church in San Francisco of the former Metropolia jurisdiction and now autocephalous. Amongst the twenty or so guests present were the Bishop Lavrentije of the Serbs, the Bishop of Fulham and Gibraltar, Sir Philip Logan, formerly Her Majesty's ambassador in Bulgaria, Dr. Hugh Richards, Fr. Peter Mason, the former General Secretary of the Association, Fr. Gareth Evans of the Fellowship of SS. Alban and Sergius, Fr. Milun Kostic, Rector of St. Sava's, Miss Sylvia Freck and Mrs. Jane Jenkins of the Counsellors for Foreign Relations and Fr. Nikolitch's daughter.

On the sixtieth anniversary of the death of His Imperial Majesty Tzar Nicholas II attended, with other members of the Association, the Pankhida at the Russian Church in Emperor's Gate. At Orthodox Easter I was present at the Russian Patriarchal Cathedral in Ennismore Gardens for the Vigil, which was broadcast live to Russia.

In March His Eminence Metropolitan Philaret Head of the Synod of the Russian Church Abroad visited the Russian communities under his jurisdiction in Great Britain.

A correspondent has pointed out that in the *ECNL* for Spring 1979 we advertised an appeal for the Russian Orthodox Church in London, which does not make clear that there are two Russian jurisdictions in London. It has been the policy of the Association to treat both jurisdictions equally, just as our members in the Episcopal Church of the U.S.A. and the Continuing Anglicans of the two other jurisdictions in America are all admitted as full members of the Association. Readers may not be familiar with the jurisdictional differences in the Russian Church in Great Britain. Until shortly after the 1939-45 War there was only one jurisdiction of Russians in London, and they worshipped in the now demolished St. Philip's in Buckingham Palace Road. When, during the last war, Stalin restored the Patriarchate in the person of Patriarch Sergei, some Russians returned to the jurisdiction of the Patriarch of Moscow, the remainder stayed with the jurisdiction of the Synod of the Russian Church in Exile, then under Archbishop Anastasii and now under Metropolitan Philaret who has his *cathedra* in New York. The Patriarchal jurisdiction is under the jurisdiction of His Eminence Metropolitan Anthony of Sourzh. The former Russian Church in Exile, now known as the Russian Church Outside Russia, is under the jurisdiction of the Archimandrite Alexis, who since the death of Archbishop Nikodim of Richmond and Great Britain, has been the Administrator of that diocese. His church is that of the Assumption of the Mother of God in Emperor's Gate, S.W.7., behind the Anglican church of St. Stephen's, Gloucester Road. Metropolitan Anthony's Cathedral is also dedicated to the Assumption and is the former Anglican church of All Saints in Ennismore Gardens, Knightsbridge.

Orthodox Russians of both jurisdictions belong to the Association and, as noted above, both have equal status as members. Anglicans regret the schism within the Russian Orthodox Church in Great Britain and elsewhere but it is a domestic problem of the Russians themselves and no concern of our Anglican members. We apologize if confusion was created by the wording of the appeal, but *both* Russian congregations are in great need of funds to purchase their churches from the Church of England, so the Association has given equal publicity to both churches and we hope that the response will be equally generous to those, who, whether under His Holiness Patriarch Pimen of Moscow and All The Russias or under His Eminence Metropolitan Philaret in New York, have had to "sing the Lord's song in a strange land".

On 6 May I gave a talk to a group of Anglicans at the church of

St. John, Hammersmith, on the subject "The Orthodox Churches and the Lambeth Conference".

On 16 May I visited Fr. Shenouda and his wife at the Coptic presbytery in Pater Street, Earls Court, and after coffee was shown the church of St. Mark in Allen Street, which is now very well equipped with a modern kitchen, library and Sunday school. It is a credit to the Coptic congregation that they have had the courage to restore and modernise this former Congregational Church for their worship and the education of the young.

The Copts joined us in two coaches for the "Grand National" Pilgrimage to Walsingham, which had as its theme "Catholic Renewal". It was very appropriate that the Copts took part in this the largest act of Christian witness in the British Isles, as they have recently undergone a spiritual experience as a Church which is almost exactly parallel to the Catholic Revival in the Church of England. There has been a renewal of the monastic life, a keen interest in Holy Scripture and the Fathers and the recurrence of the miracles of the New Testament Church together with the apparitions of Our Lady in Cairo in 1968, to which Copts attribute the revival and renewal within their Church, coupled with the dedication of their monks and the great spiritual leadership of Pope Shenouda and his predecessor. It was good that at the Shrine of the Word Made Flesh, England's Nazareth, Western and Eastern Christians should join in a common devotion to the Theotokos.

The Master and Guardians of the Shrine of Our Lady of Walsingham have been delighted to accept the offer of £750 from the Association to have the correct icons painted on the iconostasis in the Pan Orthodox Chapel within the Shrine Church. This was agreed by the committee at the request of the late Miss Helena Loddiges, who had a great devotion to the Orthodox chapel within the shrine and was a most generous benefactress of the Association.

On 12 June I was present at Lambeth Palace for the dinner given by the Archbishop of Canterbury and Mrs. Coggan in honour of His Holiness Mar Ignatius Jacob III, Syrian Orthodox Patriarch of the God-Protected City of Antioch and All The East. This is the first time that two Patriarchs of the Ancient Oriental Churches have visited Lambeth in the same year. Patriarch Ignatius Jacob III and Pope Shenouda III lead Churches which are in full communion with each other.

In the last *ECNL* I wrote that the Serbian Cathedral of St. Lazar, Bournville, was the first Orthodox church to be built in the United Kingdom since the last war. Mr. Graham Flegg, an Orthodox

member, has pointed out that the Orthodox chapel of SS. Gregory and Macrina in Oxford was purpose built for Orthodox worship well after the last war. Some of our older members may remember the days when the late Archimandrite Nicholas Gibbes ministered to the Orthodox faithful in Oxford in the ancient Bartlemas chapel. Fr. Nicholas's memory is perpetuated in the memorial chapel to the Imperial Family at his old house in Marston Street, where Mr. George Gibbes has collected together relics and mementoes of the martyred Tzar and Tzaritsa. By arrangement the public may see that house.

As I write these notes cheques are arriving by every post and this morning I banked £135 and 15 dollars. Readers have responded quickly this year to the subscription reminder and some have been very generous in sending amounts as high as £25. As noted on the forms in May, the subscription has been raised to £2 per annum. Alas! the bills for the last two issues of *ECNL* were in the region of £1,500. We have a membership of *circa* 550, which even if everyone paid in full would still leave a large deficit; so we do appeal for extra funds to continue our work and to bring the treasures of Orthodoxy before Anglicans and other Western Christians. Every week school children and students write telling me they are doing a project on the Orthodox Churches, and may they have information. This shows that there is great interest in the Eastern tradition amongst young people and never before has there been such opportunities to extend our work and witness as the oldest society in Christendom working for Christian Unity. Not living in a peasant or bartering community we do need money. Donations should be sent to the General Secretary and cheques made payable to the *Anglican and Eastern Churches' Association*. This makes book-keeping easier and saves duplicating appeals.

If anyone has not sent his or her subscription for 1979 please send £2 now.

The Annual Festival and A.G.M. will be held at the Serbian Church of St. Sava in Lancaster Road, off Ladbroke Grove, at 11.45 a.m. on 13 October, 1979. Please bring a picnic lunch. Drinks will be on sale in the church bar, where one can also sit to eat lunch.

To reach St. Sava's by underground take the Metropolitan Line to Ladbroke Grove and turn right out of the station and take the first left and the church of St. Sava is two blocks along on the right. It is two minutes walk from the tube. The 52 bus stops outside Ladbroke Grove station. This is the easiest route to take from the Victoria area. The 52 bus starts outside Victoria station.

Our Anglican President, the Bishop of St. Albans, has recently returned from his visits to all the Eastern Patriarchs and has kindly agreed to preach at our annual festival.

Members will have read in the British press of the telegram sent by His All Holiness Demetrios I to the Turkish authorities regarding the deteriorating situation for his flock in the City. There has been speculation about the possibility of moving the Oecumenical Patriarchate out of Turkey. I think that it is most unlikely that the present Oecumenical Patriarch will be persuaded to leave the City until the last of his people have left. It is sad that when we hear so much from so many quarters about Human Rights that the rights of the *Romans*, as they are rightly called in Constantinople, are ignored or forgotten. All that His All Holiness and his people wish to do is to lead peaceful lives as citizens of the Turkish Republic witnessing to the truths of Christian Orthodoxy without proselytizing among the Muslim population. Many of the clergy have served well and loyally in the Turkish Army and should not be regarded as a sort of fifth column ready to undermine the Turkish State for the Patriarch's kingdom is not of this world, his quarters are materially poor, his blessedness and that of The Great Church being assured by that very poverty. The Phanar is not like Vatican City. It is in no way a secular or political enclave. Turks of goodwill have long been saddened by the attitude of certain Turkish politicians towards the nagging but persistent harassment of the Patriarchate and of the Armenians. These things should not be in a country with such long traditions of civilization as Turkey has. We must remember the Christians in the City for it was there that from Constantine onwards the Christian Emperors of Byzantium struggled to establish on earth a reflection, however feeble, of the *Civitas Dei*.

New legislation in India will affect the Syro-Indian Orthodox and the Mar Thoma Christians who have been in India much longer than the Moslems and the Churches of Western origin. According to ancient tradition the Churches of Southern India were founded by St. Thomas.

It is with sadness that we say "farewell" and "thank you" to our editor Benedikt Benedikz, a person as unique as his name and his churchmanship. Ben is unique in more ways than one in that he is an Icelandic Anglican! He retires from the hot seat as soon as he has seen this edition of *ECNL* through the presses. Ben's strict rules of typography and grammatical construction, his unyielding insistence on accurate foot-notes and aversion to plagiarism have raised *ECNL* to the level of a journal which is respected among scholars whilst retaining its place as a News Letter. His scholarship has shone in its pages and, although he has resigned as editor, we

hope that we shall be able to enjoy his writing in *ECNL* in the years to come for whether his pen be dipped in the honey of Chrysostom or in the vitriol of Jerome what he has written has always commanded attention and has been appreciated by those who enjoy good literature and a well presented argument. We trust that he will appear in print regularly in *ECNL* as a reviewer and critic.

John Salter

ASSISTANT SECRETARY'S NOTES

Very important events are taking place within Christendom at this time. These are of importance to us of the Anglican Communion as we face together with our fellow Christians the dangers that beset us all. The Archbishop of Canterbury, preaching at the opening service of the Anglican Consultative Council, challenges the Anglican Communion to show new signs of prayer, mission and leadership as a world church. "Speaking of the mission of the Church", he asked: "Have we equipped our people to give an intelligent and meaningful answer to the waves of the advance of Islam? We need a wealth of popular literature, easily available, which puts the Christian cause positively and powerfully". On the subjects of teaching, the Archbishop referred to the proliferation of sects: some are pernicious, some mad, many confusing. "All too often," he said, "the fault lies with us." We have not taught, we have not shown that "radiance of holiness which is self-authenticating and which commends the Faith."

The Christian East today is meeting the dangers that beset the Christian faith. For the first time since the Council of Chalcedon in 451, the Orthodox Church and the Oriental Orthodox Churches have come together for a consultation on the place of the Monastic Life within the witness of the Church today. This consultation took place at the Monastery of St. Bishoy in the Western Desert of Egypt, Wady El Natroun, the Nitrian Desert. It is about 120 kilometres from Cairo, midway between Cairo and Alexandria, where the first Christian monasteries were established in the Fourth Century.

One of the main recommendations made by the Orthodox Consultations on Confessing Christ through the Liturgical Life (Echmiadzine, September 1975) was that "an effort should be made to recover the sense of the importance of the monastic life as a fundamental and indispensable dimension of the witness of the whole Church in the world. Following this recommendation, the Commission on World Mission and Evangelism within the World Council of Churches had to plan to organise another Orthodox Consultation

on the place of the monastic life within the witness of the Church today. The main purpose of this consultation was to get a fresh picture of what Orthodox (both Eastern and Oriental) monastic life represents today in terms of the number of monks and nuns, of their geographical distribution and the diversity of their style of life, and to discover new ways and possibilities to involve those who are devoted to the monastic life in the total witness of the Church today.

His Holiness Pope Shenouda III of the Coptic Orthodox Church of Egypt was the host to the delegations and observers of this first consultation on the Monastic Life within the Witness of the Church Today at St. Bishoy Monastery from 28 April to 5 May. I express my grateful thanks to His Holiness for the kind invitation to attend this consultation as an observer, and to the Orthodox delegations for the warm welcome which they extended to me. There were also observers from the Roman Catholic Church, the Reformed Church in France and the Swiss Reformed Church. A full report of this consultation will be given in *ECNL* next year, and I hope that I shall be able to give an oral report at the Annual General Meeting in October.

We are invited to share in this great revival of the spiritual life of the Church in the East by our prayers and by study of this life in Christ, which Christians and monks share together. This touches the hearts of all men, women and children. Please bring this before your parishes in order that talks can be arranged for those who desire them. In the Eastern Churches, great numbers of people are coming to hear the Word of God and to live the life in Christ of prayer, worship and service. "Are we truly seeking God?"

The report of the Archbishop of Canterbury's sermon will be found in *Christian World*, 11 May 1979, p. 5. Let us read this prayerfully and see what the Church asks of us all today.

1980 will mark the 15th century of the birth of St. Benedict. The celebrations will be of a spiritual nature, emphasizing nevertheless that the monastic life has its message for every age, and we of the present time need to hear again what the spirit is saying to us through the monastic life so that we may follow in the way of Christ.

Dom Cuthbert Fearon

THE SPIRIT OF ANGLO-CATHOLICISM (Part II)

As a child I went to a church school where we were taught by a sound 'middle-of-the-road' Anglican priest. (These were the days when Anglicanism could still be counted on as reliable). I never heard *one* word which conflicted with what I was taught 'back home'. Indeed, I enjoyed both the teaching and the services of that church very much, but I knew it was not the full faith. No one put me against it or suggested to me it was inadequate. I simply knew that although it was *sincere* it was also somehow weaker. . . . Certainly it contained all that was *necessary* for salvation, but if only what is 'necessary' is our aim and only concern, we again make a caricature of Christ's teaching. As Catholics, we are concerned about a full, deep relationship with Jesus, inclusion in the Holy Trinity and the companionship of the Saints; *not* "Christianity but . . ." or "Christianity plus . . ." You cannot even think of true Anglo-Catholics without thinking of prayer. Even in this inadequate summary we have heard about prayer before the Blessed Sacrament, Our Lady's statue, on the lips of the priest in the world, praying the Liturgy—even the church that should pray of itself. Prayer was everywhere. It hung in the air of our churches.

Last night I had a reconnoitre to find the chapel for this morning's early Liturgy, and found a couple at prayer, while so many of us seemed to be *in the bar*. It made me feel very ashamed, especially as I had so little desire to pray. But here was the *real* 'Catholic Renewal'. This was the genuine article out of which true Catholicism, renewal and holiness comes, and there was I, a mere spectator to it. I have no idea who those people were; only I fear that, being only two, they have a hard task to 'renew' the rest of us.

Canon Michael Green has truly noted the lack of the element of praise in our worship here—and in our lives. There is next to no praise for what God has done for us and for what He continues to do.⁶ Yet it was a characteristic of our spirituality. How many of us know or use the General Thanksgiving? What of long and careful thanksgiving after Communion (which was one of the most noticeable features of our spiritual life)? Where have love and praise gone? How many of us even realize they are lacking? It would be bad enough if we were so pre-occupied with *penitence* we had forgotten praise, but this is very far from the case. Here we see another contradiction of this 'bright new age'. There is none of the joy of orthodoxy, none of the strength and reliability of true religion. People deny themselves holy comfort, speak of 'circumcision of the heart' and are forever seeing problems. Yet there is

also a dearth of penitence, of acts of reparation and sacramental confession. Anglo-Catholicism not only produced an abundance of penitents, but also acts of reparation for those who were unrepentant. When was the last time any of us made an act of reparation for another's sin, rather than condemn the person or condone the sin? (These two approaches are both very common today). But reparation—the only Christian approach to sin—is a rarity. Actually penitence and praise go together, and they did produce a spirit of worship which was distinctive, exuberant and joyful. Now, in some circles, there seems to be an apologetic attitude if a procession takes place, or shame if anything might appear too lovely. We are so terrified of being accused of escapism, of going on a 'glory trip' of the irrelevance of mystery and beauty in a harsh, rationalistic age, that had we been on Mount Tabor we should have surely said "No thanks, Lord, not today" instead of "It is good, Lord, to be here".

There is the presence of an unvoiced question (all the more insidious because it is voiceless) "How can we lose ourselves in 'medieval mystery' or 'luxuriant baroque' in the cold light of the twentieth century? There have been atomic bombs, wars, concentration camps, vivisection, and yet you expect your fairyland worship to retain its credibility for modern man?" Would to God the entire bogus movement for imagined 'realism' was discredited here and now. There is no age so cruel, cold and evil that a glimpse of the heavenly will not alleviate its suffering, and become instrumental in bringing about the deification of mankind. Nor is there so peaceful, placid, contented and prosperous a time that such a glimpse will not stand as a rebuke to complacency and an inspiration to a more spiritual way of life. The divine drama of the Holy Liturgy—words and actions—is *divinely* inspired.

This bogus quest for 'real life' is with us like a sickness; we talk about getting back to essentials, and attempt to engage ourselves in a neurotic activism which we take to be real. We 'out-real' reality! The erosion caused by a de-sacralised materialistic society has made us forget the reality of spiritual things. The modern world teaches us that such things are irrelevant, and who teaches the Church in the Western world other than this secularised society? We try to cover up this secularisation by much talk of the Holy Spirit and we try to live by and for our feelings. We have now become slaves to feelings and emotions and we think that love is made up of such transitory, fickle stuff. But love is to do with the *Will*: if we live for our feelings we shall never know love. There is no way, other than the narrow way—the Way of the Cross—of renouncing all and following the Master. There is no joy but the fullness of joy in His presence.

Hence I ask everyone here to re-cultivate this fervent spirituality—not one coldly intellectual or slack—let us rather adopt a committed spirit which a jaded world calls fanaticism. Without this spirit, without the above disciplines (better understood as acts of love) without the traditional observances (which are very far from a 'formula Christianity'), without all this background and understanding what do we have to offer, either to ourselves or to the world? The Catholicism I was taught constantly affirmed that Christianity is very far from a rule book and is in no way considered as a suppressant or as a moral code, but is a *person*—the person of our Lord and Saviour, Jesus Christ.

Some say that certain observances are a matter of individual conscience (even though the Church legislated that they should be kept fully by all). Indeed, the Tractarian Fathers themselves would be in agreement with this opinion on individual conscience—to a point. However, if the average conscience is anything like mine it needs stimulation, if not a downright kick and a shove! The trouble with consciences is that they can seize up through lack of exercise. It is the easy way out, and simply not good enough, to say that "X" . . . is a matter for personal conscience, for is not the world today full of rusty, jammed-up consciences? I am sure the Tractarian Fathers would be the first to point out that there is in the Church such a thing as a collective conscience. Are we not a family? Does not one badly-made Communion wound us all as members of the Body of Christ?

The Anglo-Catholic way is a path to God and His eternal home, and the Saints are the ground of this path. Let us recap on the important landmarks along our way, since many have become obscured by the recent development and urban sprawl of the 'spiritual speculators'; and let us also look to our ultimate destination, the goal of our existence.

1. We must affirm again the reality of spiritual things. (When was the last time we even heard *Spiritual* Communion mentioned?) There is a conspiracy of silence on spiritual things which must be broken.

2. We must be constantly referring the material order to God. "Bringing before Thee Thine own, of Thine own in all and for all" (*Liturgy of S. John Chrysostom*). The consecration and giving back to God of the material order for His glory and as a means of our communion with Him. "The holy water in Baptism, the bread and wine in the Eucharist, stand for, i.e. represent the whole of creation; but creation as it will be at the *end* when it will be consummated in God, when he will fill all things with Himself".⁶

3. We must remember the Church as the bridge between Earth and Heaven, and that our place of worship represents a window into Heaven. In the church of S. Mary, Breamore, Hants., there is an Anglo-Saxon inscription over one of the archways, which means "Here the Covenant becomes manifest to thee". This is the traditional English attitude to churches. Although written in Anglo-Saxon times, one might equally well expect to find it in a church by G. E. Street or G. F. Bodley over eight centuries later.

4. We must seek what is authentic and genuine, getting back to an understanding and observance of the riches of the Church's customs. Seek to know the truth about Our Lord, the Apostles and what they taught, as also the teaching of the Fathers, and apply this to our lives. To draw close to our Lord and His mighty acts through the full cycle of the Church's observance; we must seek what is authentic, full and orthodox in the *practice* of our Holy Church. There must be no minimalism either in *personal* devotion/discipline or in *communal* liturgy and action. We do not want a castrated Catholicism, there is no room for compromise. Catholicism involves the whole man, body, mind and soul.

5. There must be fervour and love engendered by our acts of devotional discipline which the Spirit of God will bless in us with His loving consummation. "The fervour of faith, full of the Holy Ghost. Amen." (*Liturgy of S. John Chrysostom*).

6. This should manifest itself in our joyful worship, as it did in the days when our worship was steeped in prayer. Rightly did Canon Green remark on the lack of colour in our worship at this Conference. Many did not understand this, particularly coming from an Evangelical, but I understood it only too well, as one who had *all but seen* prayer rise and mingle with the incense, when Catholics still understood about 'praying the Mass'. The incense is still there, but prayer is conspicuous by its absence. Roman Catholics complain that the mysticism of the Mass has been dissipated; that it has lost something that was precious; and that there is not enough spiritual food to sustain prayer. (Most of those Roman Catholics who have confided this to me are converts to Orthodoxy now). Good indeed, that one from the Evangelical tradition should comment on the lack of prayer, holy joy, devotion, buoyancy, relish and praise in our Liturgy. He used a Greek word, *agalliasis*, which roughly covers these diverse expressions.⁷

7. We must get back to *prayer*. 'The rule of prayer is the rule of faith'. We must stop talking about it and start doing it. May it become again the all-pervading influence it once was. 'If we are too busy to pray, we are too busy'.⁸

8. It is *good* to follow the precepts and examples of our spiritual fathers. The customs and institutions of the abiding Church are "so interwoven with our holy and ancient faith . . . so appropriate for Catholic devotions . . . so associated with every recollection that should bind the Catholic of this day with the faith of his fathers"—as Pugin said on church architecture. Our appeal must be *more* to tradition than to current fashionable practice, which is not only highly variable, unstable, questionable and transitory; but its value, motives, desirability, and sometimes even validity, are called into question from all sides. Our churches and people have been further divided by much that has appeared on the religious scene over the last twenty years. The new trends are passing away before our eyes and a bewildered world is crying out for stability and a sense of genuine purpose. I emphasised the word '*more*', not 'tradition' or 'fashionable'; a spirituality which rejects everything just because it is modern may not be right, but the burden of proof lies with the innovators. They must prove that their ideas are consistent with orthodoxy, and when we are in doubt we must adhere to the known way.⁹

9. Canon Green urged us very properly to open our scriptures; we forget that the Tractarians had a strong Evangelical background—indeed Newman was an Evangelical. Even S. Augustine recommends that curious practice of opening the Bible at random, and reading where one's eyes rest! The spiritual revival was rooted in scripture. The new emphasis on scripture in the Liturgy has, on the whole, made people lazier concerning their Bible reading, since they now see their duties discharged during the Liturgy; but there is no substitute for slow, prayerful study of the Bible, penetrating deeply into our consciousness. However, I hope that spiritual reading will not stop at the Bible, but embrace the lives of the Saints and their writings. Evangelicalism and Catholicism are very much two sides of the same Anglican coin. They both aim at an ideal of authenticity, purity, fervency and love (when they are true to their origins). In aiming for this ideal, we stress different things, but it is our concern as Catholics to have the *whole* faith, excluding nothing.¹⁰

10. Then there is personal holiness, the very diapason of the Tractarian movement. Strange it is, that an age that is so concerned with the corporate seems to forget that a community is made up of individuals. If we forget the 'person' we will not arrive at unity, togetherness, and corporateness; but institutionalism, indifference and the impersonal. It is said that modern Christianity *seems* to have forgotten the 'person' since it is not an extravagant claim to say it *was* Christianity that produced our modern understanding of 'person'. The Latin word '*persona*' meant 'mask' or legally respon-

sible individual, but through the debates on the Incarnation and Trinity, Christianity fashioned the fuller meaning of 'person' we have today.

"The Church is a body, an organism, but an organism made up of persons and of their personal commitments. The entire faith is given to each, and each one is responsible for the whole faith. Everything in this common and unchanging faith is to be appropriated personally, to become the power for transforming one's life.¹¹

Catholic Renewal starts with individuals—persons—not with movements, societies or institutions. Start to renew *your* Catholicism, not the Catholicism of one of the 'Saturday religion' societies: but neither keep the truth bottled up inside yourself. Revival or awakening starts from *within* but it does not *stay* there.

So much for the landmarks. Now for our destination. Without a genuine desire for our Blessed Lord and a deep sympathy with Him, without joining Him as His disciples and following after Him, placing ourselves in the presence of Jesus and waiting on Him and saying in our hearts "Merciful Lord Jesus, forget not me as I have forgotten thee,¹² of knowing that He wants us for *ourselves*—not for a new method of meditation or theological twist¹³—without this relationship with Jesus, our "compassionate Redeemer, Friend and Brother¹⁴ we have entirely missed the point of our existence and have become just another society!

If we continue to fail in respect of *these* ten propositions and in looking towards our ultimate destination, and if we neglect to heed the warnings outlined above—then there will be no Anglo-Catholic Movement, or at least it will exist only in name.

M. M. Silver

REFERENCES

1. Expanded version of a paper given at the Conference on Catholic Renewal, Loughborough, 1978.
2. The historical Epiphany of God is something which people try to ignore. They may say that if Our Lord came today He would make women His Apostles, or that He would approve of homosexuality. However, these arguments have no meaning, since we are told Jesus came 'at the appointed hour' in the 'fullness of time' so we believe the best possible time.
'It is the Lord's doing and marvellous in our eyes'. "The fullness of time"—not at a time when any part of His teaching or revelation would be seriously stifled or impaired by the social conventions and conditions of His age.
3. We must recover some sense of artistic theology. Church art was probably secularized in the West before any other branch of religion. Church art must never be merely decorative or cosmetic: a random thing, i.e. money is available, so someone installs abstract glass or an odd bronze. There ought to be a proper system for adorning churches; it should not be left to careless whim. To the extent that theology is concerned with creation, including artistic creation, and with the representation of that creation, and the worship that these representations will adorn—judgments must be made. And let us not forget the supernatural side, "Creation as it will be in the end". This is the message that Church art must never fail to convey.
4. A. Schmemmann: *Of Water and the Spirit*, London, 1976, 44-45.

5. "I have invited you, Lord, to a wedding feast of song—but the wine, the utterance of praise at our feast has failed" (S. Ephrem of Syria as cited in S. Brock (ed.): *The Harp of the Spirit*, London, 1975, 18).
6. Schmemmann: *op. cit.*, 49. This book is really essential reading for the modern Catholic. It highlights the twin dilemmas of mere conservatism and convention which masquerades as traditionalism; and a Church which is busily ingesting un-Christian concepts. We must cut our way through this jungle without any trace of compromise. We must never compromise the Faith. If there is one thing this paper is *not*, it most certainly is *not* a call for moderation. I think we have had quite enough of that over-rated commodity to last us a lifetime!
7. It is so easy to destroy—so hard to create. Reverence, devotion and awe are very fragile things, so easily lost. It may take thirty years to establish such care and love in people's minds, and only thirty minutes to remove them by carelessness and lazy attitudes.
8. Lawrence Durrell, when speaking of the Copts, remarks that they were the original, first real Christians. He says "They're probably much more religious than we are in Europe. . . . Perhaps it's simply that, lacking sophistication, they are much more honest, and pray with a considerable ferocity that's been lacking in us. Our cathedrals are like abandoned computers now, but they used to be prayer factories once. Nowadays when you walk into them you realize that by about 1700 the belief that many people praying creates a sort of dynamo for good was suddenly abandoned. At any rate, prayer amongst us is pretty weak stuff now compared even with the Muslims here, who are spectacular when it comes to delivering themselves in public". (*The Listener* 28.4.78).
9. No, I do not think everything modern is bad. I like the renewal of priestly vows and baptismal promises of the Roman Rite for Maundy Thursday and Holy Saturday respectively. "May He make us an everlasting gift to You" in Canon Three of *Missa Normativa* is a lovely phrase; as is "Met us in your Son and brought us home" in *Series Three*. However, are these sufficient compensations for the abandonment of the historic liturgies which evolved before the dis-union of Christendom, and which the venerated Saints used? I think not. I would rather follow the examples of the Saints, than those of the modern Churchmen. In his *Exposition of the Orthodox Faith*, S. John of Damascus clearly sets out the traditional importance of worshipping towards the East. His explanation has greater claim on my consideration than those now in vogue which recommend other orientations. Some may say my 'challenge' is merely to 'put the clock back'—a phrase I detest, not only because it is an implied sneer, but because it is the peculiar mark of a rationalistic, over-defining society which preaches the 'pastness of the past'.
Surely the past is inescapable, in our midst, ever present. If the clock cannot be put back, no more can we turn our backs on the past. It rebukes and exalts us; our very knowledge or even experience of it impinges on our consciousness and demands a response. Is not this the philosophy behind much Tractarian thought? The knowledge, and possibly even experience of the past demands a response from us, and it is up to us to fulfil our responsibilities to our inheritance as good stewards and faithful servants. This responsibility which the past demands from us is nothing related to nostalgia; and yet modern society would teach us that the past does not invest us with an obligation to loyalty, but merely 'conditions our outlook'.
The pre-suppositions and assumptions of an un-Christian outlook must be rejected. We must remember that sociology is a game for one or more players. If we are 'conditioned' in our outlook, then the sociologists and their views are equally the result of 'conditioning'. Modern society has offered the bait and the Church has taken it, 'hook, line and sinker'. We cannot have an authentic Christian Faith if secular society is in the pulpit!
The Christian faith transfigures the world; it does not invite the world to give Christianity a face lift—a face more compatible with the false conceptions and pagan errors of that deluded world.
Strange it is that an age which seeks the 'historical Jesus' adorns the Body of Christ with Mammonism. Truly this is an age of inconsistencies and contradictions. But I am not out to advocate mere condemnation of the world and this age; but its conversion, redemption and ultimate transfiguration. To achieve this, there must be a radical re-education of today's Christians who have unwittingly accepted those very pre-suppositions and concepts which exalt rationalism over spirituality. One last observation on our customs. I fear a change in practice will modify belief. It is one thing for a confession that has never had a particular practice to go on as before; quite another for a different one to abandon what is customary (i.e. kneeling for communion, regarding East and West). What are people to think? Surely, that the object of this outward devotion is now considered to be slightly less inwardly important. "It is a form of blindness, not common sense, that prevents a man from recognizing that behind ceremonies there lie realities—principles, doctrines, and states or habits of mind. No one can hope to judge fairly of matters of ceremonial who does not see that the reason why they cause such heat of controversy is that they signify so much." (W. H. Frere: *The Principles of Religious Ceremonial*, Oxford, 1899, 9).
If certain actions really *did* bring about a 'right spirit' (as was claimed) surely to dispense with them leaves us wide open to a 'wrong spirit'? When the idea of a one-

- hour fast before communion came in, I am ashamed to say I made use of it, but not for long. After a time of communions made in this way, I sort of 'looked back' and felt so disgusted with myself, so hypocritical and feeble, that I never adopted such a negative attitude to fasting again. Even though, at that time, the only other fast I had heard of was that of three hours—I knew that the one-hour 'fast' was a sham and a mockery to any spirit of reverence or devotion, and merely paying lip service to the concept of fasting. Who is it who can even feel 'snackish' after an hour? The whole thing is corrupt. Feeling disgusted with myself and the shabbiness of the Church of that time—I was sixteen—I turned to the *elderly* Church-folk for guidance and advice. They told me about a six-hour fast from lunch-time for evening Masses which sounded much more genuine. However, it was not until a year later that I actually discovered that properly Holy Communion should be the *first* food of any day; and that in the East the 'Liturgy of the Pre-sanctified Gifts' is held in the evening during Lent, and the faithful are expected to fast all day. Nor did I know that it used to be considered unthinkable in the Catholic West to have an evening Mass.
10. We must be *Christians* first, *Catholics* second, and *Anglo-Catholics* third, in that order: not having alien modern philosophies claiming second and third places. But let us not depreciate Anglo-Catholicism as a poor relation to the rest of the Catholic world, but as an essential and organic part of it. *We have a right to be here!*
 11. Schmemmann: *op. cit.*, 33; for his comments on persons/individuals, see 143.
 12. Christina Rossetti's prayer (E. Milner-White and G. W. Briggs: *Daily Prayer*, London, 1961, 102).
 13. It makes me very sad when people get upset through using a certain method of prayer or trying to theologise as they pray. It must certainly make God sad, too. We must surrender to Him, for it is the Spirit of God Who prays within us, Who draws us into the Trinity, Who strengthens us, Who bestows the treasury of blessings, Who brings truth into our minds and life to our being. May He abide with us for ever, keep us consecrated to Himself and bring us home in love.
 14. S. Richard of Chichester: *Prayer (Cuddesdon Office Book*, Oxford, 1962, 171).

CHURCH CRAWLING IN MOSCOW

In the summer of 1957 I spent a very pleasant four weeks church crawling in Moscow. In that year there were more churches open in the city known as the Third Rome than at any time since the Revolution, forty years earlier. Enquirers and friends often write to ask me what churches they should see in Moscow, some expressing surprise that there are any churches open at all in Russia, let alone in Moscow. Many write to me on their return to say that they have found many churches open, others that they have found less than half-a-dozen. A friend of the Association, who wishes to remain anonymous, has sent me a booklet of the churches still functioning in Moscow and I will be happy to let readers have his address should they wish to obtain a copy.

These are some of the churches I have visited myself and which have something of interest for the visitor and the church historian. There are many more churches than this in use in the city:—

Tserkov Poroka IIIi, Obydensky 2nd Pereulog 6. This church was built in 1702. The original church was built in a single day (in Russian: Obodin-dyen, hence the name of the street) as a thanksgiving for the gift of rain after a long drought. The belfry is of the Shatyor or tent type. The Patriarch of Moscow attends this church

regularly as the Patriarchate is situated in this parish. There is a wonder-working icon of "Unexpected Joy" the *Nechayamoi Radosti*.

Tserkov Arkangela Gavrilla, Telegrafny Pereulog 15a, off Chistoprudny Bulvar. This church of the Archangel Gabriel was built in 1707. It is the *Podvorye* or *Metouchion* of the Patriarch of Antioch and All the Orient. The church is served by a Syrian priest of the Antiochene Patriarchate and some of the services are conducted in Arabic. There have always been very friendly relations between the Patriarchates of Antioch and Moscow. The church is sometimes known as the *Menshikova Bashnya*. It is a large church decorated in heavy Russian baroque. It has a good choir.

Tserkov Uspeniya Presvyatoi Bogoroditsi, shto v Goncharnoi Svobodye, off Taganskaya Ploschad, Ulitsa Volodarskovo 29. This church dedicated to the Assumption of the All Holy Mother of God was built in 1654. It is the *Podvorye* of the Bulgarian Patriarchate.

Tserkov Vsekh Svyatikh v Sele Vsekh Svyatskom, Leningradsky Prospect 74. This church was built in 1733 and was formerly used by the Catholicate of Georgia.

Tserkov Tikhvinskoi Bogoroditsi, Alexeevskoye Kladbische (Cemetery) Yaroslavskaya Ulitsa. This church was built about 1660, the bell tower being added in 1824. In the 1970's some of the frescoes were restored. The church has one of the earliest copies of the Tikhvin icon. The original is on Mount Athos. The building is on two levels, the ground floor is used as a candle factory, the sale of candles being the chief source of income for the Church.

Tserkov Pokrova Presvyatoi Bogoroditsi, Bus 61 or 151 from V.D.N.Kh. Built in 1640 this church is in the Shatyor or tent type and is now the only church of this style functioning in Moscow, Patriarch Nikon having declared the Russian tent style to be uncanonical. It is a small church with a very large iconostasis. It is well worth visiting and the liturgy is sung by a very enterprising and enthusiastic choir.

Tserkov Voskreseniya Russakovskaya ulitsa. The Church of the Glorious Ascension is another name for this church. It was built during the period 1908-1911 and remains the most recently built stone church in the city. In 1918 it was handed over to the Archpriest Alexander Vvedensky the instigator of the All-Russian Union of Democratic Orthodox Clergy and Laymen, who together with the Priests Eugene Belkov and Sergei Kalinovsky, was responsible for the setting up of the *Zhivaya Tserkov* or Living Church, the schismatic group of Orthodox Churchmen opposed to the Established Church. Some time after Vvedensky's death the church was

restored to the jurisdiction of the Patriarchate of Moscow. It contains a 16th century copy of the original *Iverskaya Bogomair* which is now venerated in the Iveron (Georgian) monastery on Mount Athos. This copy was rescued from the Iberian Chapel at the entrance to Red Square just before the demolition of that famous Russian shrine in the 1920's. Another copy of the icon hangs in the Anglican Shrine church at Walsingham on the north side of the choir. The iconostasis in the church is only on one level as the work was interrupted by the Revolution.

Nikolskaya Tserkov na Preobrazhenskom Kladbische (Cemetery 1), Preobrazhensky Val. Built 1790. This church is curious in that if one enters from the other side of the churchyard one enters the chapel of the Old Believers who have no priests. They are known as the Priestless Believers or *Bezpopvtisi*.

Whilst staying in Moscow I had the privilege of being able to worship every day at a small church standing on the edge of a lake. Here there was a daily liturgy sung by a good choir.

The church is known as: *Tserkov Ilii Proroka v Cherkizovyie*, Cherkizovskaya Bolshaya Ulitsa. It was built in 1690. It can be seen from the windows of the northward-facing *Hotel Turist* (Tourist Hotel) just beyond the Exhibition of Soviet achievements.

Bogoiavlensky Sobor na Yelokhovye, Spartakovskaya Ulitsa 15. Built in 1845 this cathedral is also known as the *Yelokhovsky Sobor*. After 1918 when the great cathedrals of the Kremlin were closed for worship this became the Patriarchal Cathedral. Whilst in Moscow I attended the Pontifical Liturgy sung by the late Metropolitan Nikolai of Krutitsa on the feast of the Transfiguration. On leaving the cathedral I was given a crumpled piece of paper appealing for help for "... us Russians being squashed out of Russia".

On the south side of the church and towards the iconostasis lie the relics of St. Alexei of Moscow, balancing this tomb is the last resting place of Patriarch Sergie (1943-1945). On the tomb are inscribed the words: "God will remember your work" and "Lord Remember me when you come into Your Kingdom". On the north side is the most venerated icon in Russia the *Kazanskaya Bogomair*, the Mother of God of Kazan.

To recapture the atmosphere of the old Holy Russia a visit to the *Pokrovsky Sobor*, Staro-obryadcheskoi Rogozhskoi Obschchiny 1792, Ulitsa Voltovicha, is a 'must'. The cathedral is large and full of lovely old icons. The air is heavy with stale incense and the smell of the real candles which burn in the ancient candelabrae—no electric candles here! The singing is according to very ancient Russian

chants. This, plus the fact that the church is built in the old Moscovite style (built 1776, rebuilt 1886), gives the impression that one has wandered into one of the Old Believer churches. One has not far to look for on the same site is the *Nikolskaya Yedinovercheskaya Tserkov*, a church with three sanctuaries. The middle one is Orthodox, the one on the left or north side is Old Believer of the Byelokrinitsa Concord, or Old Believers who have a hierarchy under the jurisdiction of the Old Believer Archbishop of Moscow. The south side sanctuary belongs to the Old Believers known as *Yedinoversti* or the *Yedinoverie* Movement or 'single faith' group. This group dates from 1800 when Tsar Paul I and the then Holy Synod gave permission for those Old Believers who wished to return to communion with the Orthodox Church of Russia to do so whilst retaining their own old rites and liturgy. For many years the *Yedinoverie* Movement was looked upon by the hierarchy in much the same way that certain Latins have looked upon the Uniates, that is as being not quite orthodox. In the reign of Tzar Nicholas I their numbers within the Orthodox Church increased due to certain laws aimed at the merchant nonconformists. At certain periods there were mixed parishes in which both the old and new (Tikhonite) rites were used. The close proximity of the *Yedinoverie* to the Orthodox using the old chants seems to point to the fact that there is much greater sympathy for these Old Believer "Uniates" in the Moscow Patriarchate. The old chants would be familiar to the Old Believers and would cause no offence to them. Another indication of the Patriarchate's tolerance of dissent is the other church within the grounds of the Rogozhskoi cemetery, built in the early part of this century: *Tserkov Uspeniya* which is in the hands of the Old Believers of the *Pomorskoye Sogalastiye* as the author of the booklet describes them. A more familiar but long-winded title for this group is *Preobrazhenskoe* Community of the Old Believers of the *Staropomorsk* Concord. *Preobrazhenskoe* or Transfiguration of Our Lord—is the cemetery of that name in Moscow which since 1771 has been a place which Priestless Old Believers have made their main centre. Pomore is the maritime area near the city of Archangel, an isolated region where many Old Believers fled in the days of severe persecution. This sect is also known as the *Fedoseevtsy* after their founder Feodosii Vasilev. It numbers 120,000 members in the Greater Moscow area and the surrounding country. This group publishes an annual calendar. Whilst visiting the Old Believers of the Archbishop of Moscow's jurisdiction in 1957 I was given a magnificent year book with photographs of Archbishop Flavian and of the whole hierarchy wearing their old fashioned vestments and untrimmed hair and beards. They looked exactly like the Bolshoi's costumes for "*Khovanchina*" and "*Boris Godunov*" or the robes made for Einstein's "*The Boyar's Plot*" and "*Ivan the Terrible*". The singing in the Old

Believer churches and in the Orthodox church using the old chants sounds rather reedy to Western ears to which the harmonies of the Russian Orthodox Church have far greater appeal. A church with a famous choir is in Ordynka Bolshaya 20, *Tserkov Vsekh Skorbi-aschikh Radosti*. Records of the liturgy and other Church music are on sale at this church.

Maly Donskovo Monastirya (the Donskoi Monastery) Donskaya Ulitsa 1591-3, has services two or three times a week. On Maundy Thursday the Holy Chrism is blessed in this church for the Moscow diocese. The tomb of the Patriarch Tikhon is on the south side of the building. It bears the same inscription as that of his successor, Patriarch Sergei: "God will remember your work". This simple inscription is typically Russian and Orthodox, for whereas we Western Christians adorn our tombs with our virtues, as seen by men, the Russian Orthodox are not particularly concerned about what the world thinks of them but rather what God sees, praying that if He sees good, it will be remembered. One finds the same theme in the lovely prayer before Communion in the Liturgy: "... Lord, remember me in Thy Kingdom". It is part and parcel of the timelessness of Orthodoxy. It is useless for Western Christians to urge political action upon the Patriarch of Moscow for the Orthodox Church in Russia is a waiting and patient Church with all the time in the world at her disposal, time to consider that if a thing be not of God it will come to nought. 'Fools do not rush in where angels fear to tread' has been the stance of all Orthodoxy. This does not mean that her witness has been in any degree weaker than the dynamic Western Churches', nor that her sufferings have been lighter nor her martyrs' blood less efficacious at the throne of grace. Her confession is silent and her greatest witness is in doing this in remembrance. Sergei and Tikhon, in their own way (for who are we who sit under tolerant and indifferent governments in the West to judge?) have a right to the promise of Christ: *Qui me confessus fuerit coram hominibus, confitebor et ego cum coram Patre meo*. These are the thoughts and prayers that tumble into one's mind in the Donskoi Monastery.

The ancient Convent of the Novodevichi is famous in Russian history. Unwanted or dangerous Tsarinas and Tsarevnas often found themselves taking the veil in this enclosure. The *Tserkov Uspeniya* is the Refectory Church of the convent. There are generally nuns attached to the convent and the liturgy is sung there regularly. When I visited the convent the chaplain insisted on showing me the Blessed Sacrament and the Orthodox method of reserving and preserving the sacred species. On the wall of this Kremlin or fortress there is an exquisite little chapel which is open for private prayer.

Metropolitan Nikolai of Krutitsa had a suite of rooms within the walls of Novodevichi from which he administered the Foreign Affairs of the Patriarchate. Here, too, the *Journal of the Moscow Patriarchate* is published.

A church with a good congregation and an excellent choir is *Tserkov Svyatovo Nikolii v Khamovnikakh* ("in the Weaver's district"). It is situated at the junction of ulitsa Tolstovo and Komsomolsky Prospect and another side street ulitsa Timura Frunze and was built in the period 1679-82. Another curious church and probably unique in the Soviet Union is a house converted into a church after the Revolution. It is on waste land in the middle of a housing estate *Tserkov Svyatovo Nikolii*. It is to the west of Biryulevo station and to the north of the Ring Road.

Visitors to Moscow University cannot fail to miss the small church on the edge of the campus facing over the Moscova river. It is *Tserkov Svyatoi Troitsi*, the Church of the Holy Trinity, Vorobyovskoye Shosse, built in the 18th century.

The Russian Patriarchate's Foreign Affairs Department is now in Rileev ulitsa 18, which is just off Kropotkinskaya ulitsa. The department officers are always helpful to Anglicans and other visitors.

The Patriarchate of Moscow and All The Russias is situated in the old Imperial German Embassy in Chisty Pereulog 5. It is near Metro Kropotkinskaya.

There is one Armenian church open in Moscow in a cemetery—Zvenigorodskoye Shosse, between Dekabr'skaya Malaya and Zvenigorodsky 2nd Pereulog.

Roman Catholics are catered for at the Church of St. Louis of France, a building erected in 1827 and in the Neo-Classical style. Originally under the French embassy it is now under the jurisdiction of Russian and Polish Catholic priests working with the *celebret* of the Bishop of Kaunas in Lithuania. The Roman Mass is celebrated in the American and Argentinian embassies.

The Anglican church of St. Saviour is now a store, but the chaplain to the British embassy in Helsinki makes frequent visits to Moscow and celebrates Mass in the British and American embassies.

Visitors who are spending some days in Moscow should endeavour to make a pilgrimage to the *Troitsi-Sergievo Lavra* (Monastery of the Holy Trinity and St. Sergius of Radonezh) at Zargorsk. This is the "Vatican" of the Russian Church. The Patriarch has the secondary title of Grand Archimandrite of this monastery. It is the

centre of Russian devotion and pilgrimage. It houses a monastery, a seminary and a Theological Academy. The centre of the enclosure is the silver tomb given by the Tzarina Anna containing the relics of St. Sergius, Russia's St. Benedict. The monastic Office at the tomb begins at 5.30 a.m. and continuous intercession is offered here during the day. There is, nearby, a holy well much frequented by pilgrims. The Cathedral of the Assumption, the Refectory Church and the Patriarchal residence are all within the monastic Kremlin. The Uspensky Sobor contains the remains of Boris Gudonov, his wife and son. There is a solemn liturgy sung here every day at 10 a.m. and on feast days, also, at 5.30 a.m. The service lasts at least two hours. On the patronal festival, at Easter and Christmas there can be over 60,000 pilgrims at the shrine who have made the journey from every part of Russia.

A bus leaves Moscow for Zargorsk, which is about eighty miles away, on Tuesdays only. It leaves from the Intourist Hotel in Gorky Street at 10 a.m. and leaving Zargorsk at 2 p.m. it arrives back in Moscow at 4 p.m. It is necessary to give 24 hours notice to the Intourist guides.

In Moscow there is an icon gallery which is worth the effort of visiting not only because icons are restored here but because this was the convent of Marta Maria (built 1908-12) from which the Grand Duchess Elizaveta, sister of the Tzarina Alexandra Feodrovna, began her work amongst the poor of the city. It is the Ordynka Bolshaya No. 38.

English visitors to Moscow who complain that they cannot find any churches open should reflect that if one takes a bus in London from Victoria station to Islington one would see very few churches on that route as most of our churches are not on the main thoroughfares. The same is true of Moscow. Originally it had more churches than Rome. In 1957 there were about sixty churches open in the city and its environs. There are less than that number today, but there are many churches still functioning and in every one of them is something of beauty: may these notes help the visitor and pilgrim to discover these often hidden treasures.

John Salter

ADDRESS GIVEN BY THE BISHOP OF FULHAM AND
GIBRALTAR AT THE SOLEMN REQUIEM FOR
CANON W. M. MASTERS, ON 14 MARCH, 1978

Eccles. 44, 16. "Behold a great priest who in his days pleased God and was found righteous".

With Canon Bill Masters' death, the Church Militant has lost a great priest, but the Church in Paradise has gained a great soul.

All of us who have known Bill, have loved him not just as a priest, but as a friend and as a holy man of God. It has been my own privilege to know him for over 33 years, from our days together in Palestine when he was my own Director and Confessor. I have often proudly proclaimed him as "my greatest priest friend in the Church of England". Father Bill was large in body, large in spirit and also in his great wisdom and humanity.

From his own family, we know that 50 years ago Bill was a tall handsome and slim young man. He joined up in the First World War and served with the London Regiment of the Royal Artillery in France, Salonica and Palestine, and was twice wounded out in the Near East. But the discipline of service life suited him, and when he came out of the Army in 1920, he joined the R.A.F. where he served for another 8 years. He said discipline suited him, and he was indeed disciplined in every way—except perhaps in his diet! He once told me that it was in his early years in the R.A.F. in the Near and Middle East, when stationed in Palestine and Egypt, that he first became interested in the need for Christian Unity. He acquired a great knowledge of the Orthodox and other Eastern Churches, and it was his interest in these that led to the beginning of his vocation to the priesthood.

By 1928 he decided to leave the R.A.F. and began training for Holy Orders at Knutsford, and then at Chichester. He was ordained in this Diocese in St. Paul's Cathedral, and served his Title at St. Gabriel's here in Pimlico—a church which, like Bill, has always had a strong affiliation with "Jerusalem and the East").

When the Second World War broke out, Bill was working in Wendover. He volunteered immediately in 1939 for the R.A. Chaplain's Department, and served abroad in France, Sudan, South Africa, the North African campaign, in Palestine and the Gulf and in Malta. (It was in Palestine that we met, when we were both there at the end of the war). During 10 years of his life as an Army padre, Bill was equally at home with all men—with private soldiers as with 4-star Generals. Knowing Bill, he treated them all alike and was not afraid of talking to them of their spiritual needs.

When he left the Army in 1949 Father Bill was appointed Chaplain of Christ Church, Vienna, at a time when Europe was in the throes of post-war reconstruction. In addition he visited our diplomatic communities in East Europe, and was known in Prague, Budapest, Bucharest and Sofia. He had a wide circle of friends in diplomatic and international circles, and was popular with them all.

Then in 1955 he was called to be Vicar of St. Jude's, Hampstead Garden Suburb—a church which he loved and which he told me he found suitably “high and lifted up”. Until his dying day he kept in touch with many friends from that parish, and it is good to see some of them here this evening.

By 1962 Europe had once more claimed him and he set out to be chaplain of Helsinki and Moscow. He was not most pleased with one of my predecessors (at the Fulham front) as he was originally expecting to be based in Moscow, but instead had to live in Finland and make visits into Russia from Helsinki. He told me that he thought it would be lovely to be called “Vicar of Moscow”! He did, however, become Rural Dean of Scandinavia, and was the first Anglican priest ever to visit the small diplomatic community in Ulan Bator (in Outer Mongolia)—which is in ecclesiastical “Norman's land”! His successor today in Helsinki and Moscow continues to follow the trail, which Father Bill blazed. It is hardly surprising that he should have been awarded the O.B.E. for services to so many of his fellow-countrymen.

In 1966, when he was finding the ice and snow of Finland and Russia hard to manoeuvre with his big frame, he decided to retire. It was to this Church of St. Mary's that he came, and where he found a warm welcome, and as an Assistant Priest made it his base. The former Archbishop of Canterbury was anxious to know where Canon Masters had gone after leaving Helsinki and Moscow. I explained that he was now helping as an Assistant Priest at Bourne Street. “Oh, said His Grace, I do hope they can manage to get him out of the Confessional”! But even in retirement Father Bill did no less than 6 different periods of locum for us in chaplaincies in Europe—in Sliema, All Saints' Marseilles, St. George's, Santa Cruz de Tenerife (whose congregation is represented here tonight), Helsinki, Gibraltar Cathedral, and during the last Advent, again to Malta. It was there that he had his heart attack. I was fortunate to be able to visit him there in St. Luke's Hospital, and give him his Communion on his 79th birthday. The retired Archbishop of Malta (Mgr. Gonzi, now in his 90's) heard that Bill was in hospital, and also went in personally to visit him. With all his service to our “Diocese in Europe” it is hardly surprising that our Cathedral Chapter in Gibraltar welcomed Bill warmly as a fellow Canon. When I asked him if he would be ready to accept a Canonry, he paused, and then said “Well, I suppose they are already used to ‘Purple-headed Mountains’ at St. Mary's, Bourne Street”!

Like all of us, Bill had his faults, and he would have been the last to have ever wanted any whitewashing of them. But, thank God, his faults were never *mean* ones. They were all balanced by

his love of Our Lord and of His Church. He had a great warmth, and always showed great generosity towards his fellowmen. Perhaps the best thing which could be said of him, is that he brought God near to countless hundreds of people.

Yet no one should be allowed to think that Bill was a narrowly “Churchy” person. He always showed great interest in the Arts—he loved good music, good food and enjoyed the theatre. Another great love of his was the City of London. He told me how proud he had been to have been Master of the Worshipful Company of Joiners-Ceilers, and he enjoyed attending their functions to the end of his life. He was proud to be the Honorary Curate of Prebendary Mossman at the ancient Church of St. James Garlickhythe in the City of London. There, and elsewhere, he always had a wide circle of friends from many walks of life.

Tonight, you and I are here to do what Bill would want us to do, to commend him in love to our Heavenly Father, and to plead the merits of that perfect Sacrifice of Christ, made once and for all, praying that his soul may be cleansed and purified—so that it may be joined to our Blessed Lord, and to enjoy full communion with all His Saints.

Apart from the sadness of separation, we are here not to sorrow, but to show our thankfulness for Bill's life, which has been full to the very end. His family (some of whom are with us tonight) are justly proud of him. We too, as members of the greater family which he has helped and benefited, are proud also to have been associated with him and to have shared his friendship.

One of the Mystics, of whom Father Bill was particularly fond, was John Donne. Let me end by quoting a sentence from Donne which would, I think, be apt as an epitaph for him. “I shall not live till I see God, and when I see him I shall not die”.

REVIEW ARTICLE

V. Alexeev and P. G. Stavrou: *The Great Revival—The Russian Church under German Occupation*, Minneapolis, U.S.A., Burgess Publishing Company, 1976.

The publication in 1976 of Nicholas Bethell's book *The Last Secret* (see review by Benedikt Benedikz *ECNL* 3, 27-28) and of Nikolai Tolstoy's book *Victims of Yalta* early in 1978 has brought before the British public the fact that genocide was committed against those Russians and Ukrainians and other nationals of the

Soviet Union who, for one reason or another, found themselves outside the geographical boundaries of that vast empire at the end of World War II. *The Great Revival* shows how and why these victims of Yalta found themselves under German occupation, for from 1941-1944 a third of the population of the U.S.S.R. lived under the shadow of the swastika. The book is well illustrated with photographs and what appear to be gouache and ink illustrations by Dennis Tasa in a style reminiscent of the Russian ikon and un-elongated El Greco. The authors have covered their subject exhaustively and have presented it in an attractively produced book.

The Ukrainians, Belorussians and Great Russians, partly through their misunderstanding of the aims of National Socialism, were for a time under the impression that Hitler's tanks were merely a crusade against Communism, not realizing until later that Hitler, like his erstwhile ally, Stalin, was equally hostile to Christianity in general and to the Orthodox Churches in particular. The victims of Yalta, whether guilty of collaborating with the Germans or not, were all condemned—men, women and children alike—to death or slavery. However, the Nazi invasion gave a much needed breathing space to the Russian Orthodox Church; on German-occupied Soviet territory there occurred in those years a religious revival which the authors describe as "the second baptism of Russia". Curiously this is the first objective study of the subject; as the authors point out, Nikita Struve's study *Christians in Contemporary Russia* (New York: Charles Scribener and Sons, 1967, translated from *Les Chrétiens en U.R.S.S.* Paris, Editions de Seuil, 1963) only touches briefly on this theme. Even Friedrich Heyer's *Die orthodoxe Kirche in der Ukraine von 1917 bis 1945* (Cologne, R. Müller, 1953) deals merely with the Orthodox Church in the Ukraine, and only the occupation of Latvia is otherwise studied.¹ Two other publications in English have covered the state of the Orthodox Churches under Nazism,² but this is the first study to be published in any language which actually deals with the religious revival itself on territory occupied by the armies of Nazi Germany.

The 'siege years' of the Russian Orthodox Church were between 1917 and 1939. A Cretan, Nikos Kazantzakis, visited Russia during this period as a Western intellectual who believed that Marxist-Leninism, as practised by the Soviet Union, might be the answer to the confusion of the world of the inter-war years. Naively at first, he travelled throughout the U.S.S.R. and wrote of his findings in a sketch of what the struggle was (and is) all about:—

"The saints are starving in Russia, the angels are suffering hanging between heaven and earth and God is wandering in the streets, homeless, jobless, persecuted like a borzhoi."

On a boulevard in Smolensk he noticed old women trying to earn a rouble or two by selling icons of the Bagoroditza:—

"Mamochka", he said to one old woman: "the Madonnas don't sell any more . . ."

And she, serene under her snowed scarf, answered: "Patience, my son, they will buy it, for it has a good frame . . ."

'Then', Kazantzakis mused: 'they will take it and they will put in the frame the icon of Lenin. . . . The frame remains—the heart of man—the icon only changes'.³

Kazantzakis was one of the first of the Western observers to notice the religious fervour which infected the Bolsheviks who had by then developed their own liturgy:—

'Frequently a child's appointed godfather was a workers' club and the new Red infants instead of a saint's name received such names as *Ninel* (an anagram of Lenin), *Trud* (Labour), *Profsoyuz* (trade Union), etc. They gave each new-born child a diploma on which appeared calligraphically in red ink:—

"We do not bless you in the name of the cross, the sign of ignorance and slavery, rather in the name of the red banner of labour and struggle.

May you love equally the workers of all places, all races and all colours. Hate with the same passion, kings, bankers, industrialists, and the priests of the whole world. Be a faithful follower of Lenin and hold high the solid banner of science and remain always a defender of the Third International".⁴

The Orthodox faith seemed to men like Kazantzakis and many others to be dying and its place taken by Soviet atheism, which was a fanatical religion binding people with its own dogmatism and creating its own mysticism and venerating its own saints—Lenin and Stalin.

The siege continued throughout the thirties until it seemed that the whole of the Russian Orthodox Church would be driven to join the Church of the Catacombs—the Underground Church. Such a Church could not be controlled and manipulated by the state. It would have been as if the Anglican hierarchy under Queen Elizabeth I had joined the Popish Recusants. The Soviet government had of necessity to salvage a *visible* remnant. The outbreak of World War II gave Stalin his opportunity. If the Church was to be seen and controlled it must be gathered around a new Patriarch of Moscow and All The Russias. There was no place during the years of the Red Terror for an Underground Church: there could be even less room when the Soviet Union was fighting for its life.

Patriarch Tikhon was dead. No one knew the fate of most of the episcopal members of the hierarchy; apart that is from the four leading ones, Metropolitan Sergei Stargorodskii, *Locum Tenens* of the Patriarchal Throne; Alexei Simanskii, Metropolitan of Leningrad and Novgorod and soon to be Patriarch of Moscow and All The Russias, Archbishop Nikolai Yarushevich of the eparchies of Novgorod and Pskov, and Archbishop Sergei Voskresenskii of Dmitrov. The *Locum Tenens* of the Patriarchal Throne, Sergei, was eventually chosen as the new Patriarch. He was politically acceptable as he had been a member of the so-called Living Church, but he had done penance and been restored to the Orthodox communion under Tikhon. On 22 June 1941 Hitler attacked the Soviet Union. Stalin made no comment for ten days, but Metropolitan Sergei made it quite clear that the Church of Russia would not regard the Nazi hordes as liberators. He urged his flock to defend the sacred frontiers of Mother Russia:—

"Our Orthodox Church has always shared the destiny of her people. She has suffered with them in their trials and has been consoled by their successes. And today, no less surely, she will not forsake her people. She gives her heavenly blessing to this sacrifice now to be made by the whole nation. . . . May God grant us victory . . ."⁵

This, the first of twenty-three proclamations which Sergei issued, was published in 1943 under the title: *Russkaya pravoslavnaya tserkov i velikaya otechestvennaya volna (The Russian Orthodox Church and the Great Patriotic War)*.

Sergei was supported in his call to the Russian peoples by Metropolitan Alexei, but the letters were very carefully worded. The call came as a cry of patriotism; it was (one may read between the lines) *Holy Russia* which was being attacked. There was no mention of Stalin or the Soviet government until the winter of 1943.

As the German armies advanced the Ukraine fell and Archbishop Polykarp proclaimed an Autocephalous Church of the Ukraine. In the Baltic the Exarch Sergei Voskresenskii, refused to evacuate; even the Exarch Nikolai of Lutsk, hesitated to return to Leningrad. So fearful was Stalin that Metropolitan Sergei might defect to the Germans that he ordered the seventy-four year old *Locum Tenens* to be moved to Ulyanovsk, a journey of five days and nights, when the old man was suffering from a temperature of 104 degrees Fahrenheit. From his exile in Ulyanovsk Sergei hailed Stalin as:—

"The divinely appointed leader of the nation who would save the Fatherland and cleanse the Ukraine of the German filth . . ."⁶

In these words the Little Father of the People had been replaced by Big Brother and blessed by the chief hierarch of the Church, albeit under duress.

The Church supported the Soviet war effort with material gifts. The Moscow churches and clergy alone donated 1,500,000 roubles on 23 February 1942. The Patriarchate contributed 100,000 roubles towards the funds for a tank column named not after one of the famous leaders of the October Revolution but, significantly, after one of Russia's great Orthodox Christian leaders, Dmitri Donskoi. Despite the recent adulation of Stalin, the War was for Christians a fight, not for a political theory worked out in the reading room of the British Museum, nor for the monstrous tyranny built upon it by Stalin, but for the Russia of St. Vladimir, Alexander Nevskii, Sergei of Radonezh, Seraphim of Sarov, Chekov, Tolstoy and Doestoevsky. It was the beginning of that second spring and baptism which is now personified by Solzhenitsyn and those countless Christian Russians whose voices are now being heard both within and outside that stifling system of the Soviet state. An example of this attitude was seen as, in the besieged city of Leningrad, the future Patriarch Alexei courageously shared the terrible sufferings of the citizens, earning the Defence of Leningrad medal from the Soviet government.

In July 1942 an astonishing book appeared from the press of the Moscow Patriarchate: *Pravda o religii v Rossii (The Truth about religion in Russia)* edited by Nicholas (Yarushevich), Metropolitan of Kiev and Galicia, Gregory Petrovich Georgievsky, Professor of Bibliology, Parishioner of the Cathedral of the Epiphany, Moscow, and Alexander Pavlovich Smirnov, Archpriest of the Church of St. Nicholas (Kuznetsky), Moscow: the English translation was supervised by the Rev. E. N. C. Sergeant and published in the same year by Hutchinson & Co.). It attacked the Nazi atrocities in the occupied territories, but once again, as one reads between the lines, one can see that it was also aimed at preventing similar atrocities being perpetrated against the faithful, once the war was over, by the Soviet equivalent of the Gestapo.

By raising funds for the tank column Sergei had, probably unwittingly, forced Stalin to recognize the existence of the Church as a body corporate, for its money had to be paid into the State bank and a special account opened in the name of a body which to all intents and purposes had no legal existence!

On 4 September 1943 Stalin and Molotov met Sergei, Alexei and Nikolai, and from that meeting a Concordat was reached which included the right to fill the patriarchal throne, vacant since the death (in very mysterious circumstances) of Patriarch Tikhon in 1925. Four days later, on 8 September, with only a handful of bishops attending, the Sobor declared Sergei to be the new Patriarch of Moscow and All The Russias. But what, meanwhile, of 'the Russias'?

Hitler knew that Orthodoxy was the unifying force in Russia. His intention was *divide et impera*. On 11 April 1942 he had written:—

"We must avoid having one solitary Church to satisfy the religious needs of large districts, and each village must be made into an independent sect, worshipping God in its own fashion.

If some villages, as a result, wish to practise black magic, after the fashion of Negroes and Indians, we should do nothing to hinder them. In short, our policy in the wide Russian spaces should be to encourage any and every form of dissension and schism . . ."

This was to be the policy of the Nazi party's philosopher, Rosenberg, Head of the Ministry of Occupied Territories of the U.S.S.R.

In the propaganda struggle they had launched against each other, Hitler as well as Stalin now had to try to woo the Russian Orthodox Church. *The Great Revival* takes the reader through the areas of German occupation: the Baltic Sector, Belorussia and the Ukraine. The Belorussian chapter mentions the role of the Russian Church Abroad (later known as the Russian Church in Exile and more recently re-named the Russian Church Outside Russia). It is sometimes stated, quite erroneously, that this Church, then centred on Vienna where it had moved from Sremsky-Karlovsky in Serbia, collaborated with the Germans. The following passage shows that this was not true:—

" . . . Bishops of the Russian Church Abroad who were distrusted by the Germans were allowed to assemble in Vienna. Members of this Church had not been allowed to go to occupied territories; and the reorganized Churches had been guarded from them in every way. Now they were necessary as the most authoritative representatives of the Russian Orthodox Church in order to counterbalance Stalin's efforts to draw the Orthodox Church in Russia to his side . . ."

The Belorussian Church under German occupation sought episcopal orders for the Ukrainian priest, Grigorii, who went to the Anastasii jurisdiction of the Russian Church Abroad for consecration. This was in accord with Hitler's policy of divide and rule. The members of the Russian Church Abroad, who saw themselves as the only authentic voice of Russian Christianity, not tied to the chariot wheels of Caesar, found themselves being used as yet another pawn in the power game between Hitler and Stalin, for at the same time that the Germans were encouraging 'Belorussification' and separation from Moscow, so Stalin had given permission for the enthronement of Patriarch Sergei, to show to the world that religion was as "free" in Russia as it was in Nazi-occupied Belorussia!

At the end of the war the episcopate of the Belorussian Church united with the Anastasii jurisdiction now under the authority of Metropolitan Philaret with its headquarters in New York. Other smaller groups have been taken under the jurisdiction of the Oecumenical Throne or have remained separate under their own Synods-in-Exile. Unfortunately Belorussian separatism ironically served to create further divisions amongst the Orthodox in that buffer state and to hold up the *risorgimento* of the faith in that land.

In 1917, Minsk, the capital of Belorussia, boasted two theological colleges, two schools for girls under the eparchy, two cathedrals, fifteen churches, a convent and a monastery. In the whole eparchy of Belorussia there were 400 churches and 650 priests and deacons. When the Red Army retreated in 1941 not one of these institutions remained. After a two month search two priests were found, and later several other priests turned up. The last recorded services had been held in 1937. Three or four months after the Soviets had fled, no less than seven churches were opened and 22,000 children were baptized. Priests married twenty or thirty couples at a time, so great was the demand for the sacrament to be solemnized in church. In the eparchy 120 parishes were established—30% of the number existing in 1917. During the Pontifical Liturgy celebrated in the Minsk district by Archbishop Filofei the churches were so full "it was impossible for the members of the congregation to lift a hand to make the sign of the cross". As many as 3,500 crammed into the cathedral and its environs. In 1944 on the feast of the Epiphany a crowd of between 80,000 to 100,000 gathered for the blessing of the river Dnepr. Elsewhere a similar renewal was underway.

Just as God, Who is always creative, wrought heroic Christianity and noble humanity out of the devilish horrors of Auschwitz and Buchenwald, Belsen and Ravensbroek, so He sheltered the flickering flame of Russian Orthodoxy which struggled for life between blasts of one force which regarded it as the opiate of the people and another which looked upon it as gangrene within society. After Stalin's death the so-called "ideals" of Communism had begun to lose their appeal (supposing they had actually ever appealed) to large sections of Russian society, particularly the intelligentsia. Russia's leaders today obviously do not consider for one moment the "ideals of the Revolution", they are only concerned with the maintenance of their own power, separated as they are entirely from the proletariat; their guards drawn not from the more intelligent West Russians, but from the ill-educated and uninformed youths of Mongolia. Even the religious fervour has fizzled out of the party, which is now the most conservative political party in the world. More and more of Russia's intellectuals are turning towards the holy serenity of a Church which, unlike its western counterparts, whether Roman, Anglican or Liberal

Protestant, has not lost its spiritual nerve nor its vision of its divine mission to the great Russian nation. Amongst the intellectuals whose writings abound with religious motifs are numbered Alexander Solzhenitsyn, Boris Pasternak and Anna Akhmatova. They are the heirs of the 'Great Revival'. They are Orthodox Christians.

Czeslaw Milosz states:—". . . (it is) a formidable paradox that in the countries where Christian Churches thrive there are practically no genuine Christian novels. Truly Christian writing has had to come from Russia, where Christians have been persecuted for several decades".⁹ Here again one can see at work the hand of that creative God who from Calvary onwards has never allowed His Holy One to see corruption or eternal death, who re-baptized His Son's Body in Holy Russia with the fire and blood of the sickle and the swastika.

John Salter

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STOP PRESS !

It is with pleasure that, at the last minute, the name of the Editor who will take over from New Series No. 10 has reached me. He is:

Mr. H. G. Flegg, M.A.,
Reader in Mathematics,
The Open University,
Walton Hall,
Milton Keynes MK7 6AA.

Please, therefore, address all communications concerning *ECNL* to him from now on.

B.S.B.

ANNUAL FESTIVAL

13TH OCTOBER, 1979

SOLEMN PONTIFICAL LITURGY
at 11.45 a.m.

at

THE SERBIAN ORTHODOX CHURCH
OF ST. SAVA,

LANCASTER ROAD, LONDON W11

(by kind permission of the Rector: The Revd. Milun Kostic)

Preacher: THE LORD BISHOP OF ST. ALBANS

Annual General Meeting at 2.15 p.m.
in the Church Hall adjoining St. Sava's

Speakers: The Theological students from Cambridge University who will speak on their visit to the Coptic monasteries of Upper Egypt.

St. Sava's Church is reached by Underground to LADBROKE GROVE—turn right on leaving the station and take the first turning on the left; or 52 bus from Victoria alighting at Ladbroke Grove Underground Station.

Please bring a picnic lunch—drinks will be available at the bar.

THE ANGLICAN & EASTERN CHURCHES ASSOCIATION

Patrons: His All Holiness the Ecumenical Patriarch and His Grace the Lord Archbishop of Canterbury

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

Orthodox President: His Eminence the Archbishop of Thyateira and Great Britain

Chairman of Committee:

The Rev. Harold Embleton
The Vicarage
17 Victoria Drive
Bognor Regis
W. Sussex PO21 2RH G.S.

General Secretary:

The Revd. A. T. John Salter, A.K.C.,
137 Liverpool Road,
Islington,
London, N.1.
Tel: 01-837 6950

2nd October, 1979.

My dear Michael,

Thank you for agreeing to consider succeeding Dr. Runcie as President of the Association. You will appreciate that it is not an appointment which is in my hands, but one for the AGM of the Association. However, it is unlikely that such an appointment will come to an election! I am in the process of sounding the opinions of other members of the Committee and it is my hope that your name only will be formally nominated and seconded later this month.

It seems unlikely that the Bishop of Gibraltar will be present at the Annual Festival, and although Bishop Runcie still intends to be present, naturally I am all too well aware that something now could arise to prevent his attendance. If that were to happen I should be grateful if you would take the Chair at the AGM.

For one reason or another we have had several changes of officers in the Association, not least the appointment of a ~~new~~ editor of the News Letter. Personally, I hope that it might become again more of a news letter and less of a vehicle for rather individualistic, not to say esoteric, opinion. Also, John Salter's appointment (in addition) to St. Dunstan's-in-the-West will once again, after many years, give us a base in London. In this respect we have always been at a disadvantage compared with the Fellowship of St. Alban and St. Sergius. Now perhaps we may see a livelier chapter in the history of Anglican/Orthodox relations.

As ever,

Harold

The Rt. Rev. the Lord Bishop of Basingstoke,
11 The Close,
Winchester,
Hampshire.

THE ANGLICAN & EASTERN CHURCHES ASSOCIATION

Patrons: The Ecumenical Patriarch and the Archbishop of Canterbury

Anglican President: ~~The Bishop of London~~

The Bishop of St. Albans,

Orthodox President: The Metropolitan of Thyateira

Assistant Secretary:

Reverend Dom Cuthbert Fearon,
Nashdom Abbey,
Burnham,
Bucks. SL1 8NL.

Tel. 06286 3176.

12th. June, 1979.

My dear Father,

We will be very pleased if you can join us on Saturday October 13th. for the Annual Festival. This will be at the Serbian Orthodox Church at 11. 45 when the preacher will be the Bishop of St. Albans, our Anglican President. The afternoon meeting will be in the Church Hall next door to the Church in Lancaster Road, Ladbroke Grove W11.

I will be reporting on my visit to Egypt when I attended the Consultation on the place of the Monastic life within the witness of the Church today. I was invited to attend this has an observer which was indeed very moving all the Church Orthodox sent delegations to this consultation and all the Oriental Orthodox Churches also attended. They were most kind in everyway and showed friendship but it is quite clear that if we go on with a number of things this will bring things to a stand still I fear.

They spoke with me in private about these question women priests and the theology of some of our men at Oxford.

I hope very much that you will be able to come then I will be able to tell you more about it. I am most grateful to the Orthodox within the World Council of Churches for putting my name forward for an invitation to attend this.

With all my good wishes and prayers.

I remain yours
In our Lord.

Cuthbert Fearon

THE ANGLICAN & EASTERN CHURCHES ASSOCIATION

Anglican: The Ecumenical Patriarch and the Archbishop of Canterbury

Anglican: The Bishop of St. Albans,

Orthodox President: The Metropolitan of Thyatira

Anglican Secretary:

18th June, 1979

Reverend Dom Cuthbert Fearon,
Nashdom Abbey,
Burnham,
Bucks. SL1 8NL.

Tel. 06286 3176.

My dear Cuthbert,

Thank you very much for your letter: it was good to hear from you again. Fortunately I am free on Saturday, 13th October, and will be able to come to the Annual Festival of the Anglican & Eastern Churches Association at the Serbian Orthodox Church. I am so glad that Bob Runcie will be coming to preach.

I did not realise that you had been out to Egypt, but I imagine that it must have been to the Monastery of St. Makarios at Wadi-al-Natroun. Recently Dr. Geoffrey Rowell, Chaplain of Keble College, Oxford, was here for our Catholic Renewal Day and he was telling me about the three months that he had spent with the Egyptian monks. It is most heartening to hear of this wonderful resurgence of the monastic life. I look forward to hearing your report on the Consultation which you attended.

We must all be praying hard for the right choice of a new Archbishop of Canterbury. It is going to be so important at this stage to have someone who really understands the traditions and thinking of the great Churches of both Constantinople and Rome. I think this is going to be more important than having someone who is a national figure or even able to appointing someone from outside England.

With all good wishes,

With all my good wishes and prayers.

I remain yours
In our Lord.

Cuthbert Fearon

The Reverend Dom Cuthbert Fearon,
Nashdom Abbey,
Burnham, Bucks.
SL1 8NL