



E.C.N.L.

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The Anglican and Eastern Churches Association

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Eastern Churches News Letter

EDITORIAL

The consecration of Archimandrite Kallistos Ware as Bishop of Diokleia, which took place in London on 6th June at the Greek Cathedral of St Sophia, is a highly significant landmark in the history of Orthodoxy in the United Kingdom. It has important implications for the relations between Anglicans and Orthodox in this country and hence particularly for societies such as the AECA, whose principal concern is the strengthening of the historic links between the two Communions.

In the past Orthodox have been welcomed in Britain as a diaspora, bringing with it its own particular liturgical and spiritual traditions further enriched by the various ethnic 'flavours'—Greek, Russian, Serbian, and so on. Many of the Orthodox making their home in this country have been political refugees hoping and praying that the situation in their home countries will change so that a return to their homelands will one day be possible. More recent years have, however, seen something of a change in Orthodoxy in Britain. Second and third generations have been born, and many of these have come to see themselves as British with little more than their names to remind them of their family origins. They have taken British partners in marriage and now live in homes where the languages of their fathers are virtually unknown. They have begun to lose touch with their liturgical tradition, especially where they are associated with Orthodox parishes in which the English language is not being used. Along with this phenomenon there has been a small but significant stream of converts to Orthodoxy. Some of these converts, it would seem, try to be more ethnic than the Orthodox of the diaspora, but for the most part they, along with the second and third generation Orthodox, are looking for and indeed helping to create an emerging 'British Orthodoxy', true to the Orthodoxy which they have inherited through the diaspora in Britain yet at the same time developing a 'flavour' of its own. This is especially apparent when English is used for Orthodox worship since most of the English translations in use owe much to the beautiful language of the Anglican *Book of Common Prayer*. So far, there has been little attempt to develop a corresponding British Orthodox musical tradition, but this will surely come as it becomes ever more obvious that the singing of English words to adapted Russian, Greek, Serbian, etc., music can be at best only a temporary expediency.

These changes in Orthodoxy in Britain clearly affect the relationship between Anglicans and Orthodox. Anglicans are no longer meeting only with the ethnic Orthodox from abroad but are increasingly having to establish a relationship with converts who, whilst not necessarily rejecting the Anglican Church of today, have at least felt

it spiritually necessary to move on to what they see as a more faithful, more constant and fuller expression of the traditional Christianity to which they wish to continue to adhere. This situation is bound to have its tensions, but there is no reason why it should not be a creative one for both Anglicans and Orthodox provided that it is rooted and grounded in a mutual love in Christ. Neither should be afraid of speaking the truth in love. Indeed, it should be possible for some of the earlier misunderstandings which have arisen solely on account of the long period of separation between the Eastern and Western traditions to be transcended because both Anglicans and the "new Orthodox" have shared a common upbringing, and their discussions can be held in a shared mother-tongue.

It has sometimes been suggested that it would be preferable if converts to Orthodoxy played little or no part in Anglican-Orthodox associations and fellowships because their presence may be resented by Anglicans (on the grounds that they have somehow 'deserted' their inherited traditions) and by ethnic Orthodox (on the grounds that they are too new in their Orthodoxy to be wholly reliable). It would be an unhappy situation if this viewpoint were to prevail. The Christian life is essentially a journey, a quest in which all are learners throughout their lives no matter what their particular religious history and tradition may be. Properly undertaken, this process of learning should be a deeply enriching yet at the same time a humbling experience. We can all learn something from each other's experience; there is no encounter which God cannot use to enrich our lives. The 'new Orthodox' have their own particular experience to bring into the field of Anglican-Orthodox encounter, and often this can include an experience of deep spiritual suffering for no one should take the decisive step of changing their Communion without a period of such suffering. They must recognise, however, that there are many Anglicans who, whilst deploring some of the recent developments in their Communion, nevertheless feel very deeply that they are called to 'stay where they are' and to witness to the orthodoxy which they believe to lie at the deepest level of Anglican spiritual and liturgical tradition. A developing dialogue, honestly undertaken in love between those who have stayed and those who have moved on, can surely bear fruit for both. This is the dialogue which is gradually replacing some of the earlier encounter between Anglicans and ethnic Orthodox which the AECA was formed to promote. The Association should welcome it and encourage it, whilst at the same time continuing to promote fellowship with the Orthodox of the diaspora.

The consecration of Bishop Kallistos can be seen as a symbol of the gradually changing situation in which Orthodoxy in Britain is becoming a permanent feature of the religious life of this country, taking its own roots here and, hopefully, exerting a stabilizing influence in this present age of ecclesiastical turmoil. Orthodoxy witnesses to that continuing Tradition without which the Church ceases to be the Church and becomes little more than a somewhat

chaotic philanthropic society. Anglicanism witnesses to the need for reform when purely man-made traditions are seen to be stifling the message of the living Tradition of the Church. Both have important things to say to the other, and perhaps especially today. It is the duty of this Association to continue to provide a forum where Anglicans and Orthodox can meet and talk and pray and go on pilgrimage together, sharing and giving thanks for the orthodoxy which they have in common and at the same time seeking humbly to know what God would teach them through the particular witness and heritage which are unique to each of the two Communion. The Association thus needs continuing support from Anglicans and Orthodox alike, and its present members should be unstinting in their efforts to make its existence and work more widely known within the two Communion.

STATEMENT FROM THE CHAIRMAN OF THE EXECUTIVE COMMITTEE

Most members of the Association will share my sense of relief at the outcome of the General Synod's debate on the controversial terms of "Covenanting for Union". In the immediate aftermath of their rejection, some bitter comments were made by their proponents in their disappointment, aimed particularly at the House of Clergy: but it ought not to be overlooked that, aggregating the votes in all three Houses, the motion still failed to gain the required two thirds' majority—admittedly by only two votes! That could in a way be said to be a "consensus", which has always been the desideratum of conciliar discussion in Christ's Church: indeed, one can fairly say that there was very widespread unease, and not only in the Church of England, with some of the proposals and their implications, even on the part of some who had hesitantly decided to vote in favour of the scheme as a whole. Now, the debate and its outcome are part of history: what is more important is the question of what should be done now, and in the future. Here I believe that our Association, composed solely of Orthodox and Anglican Christians, has a definite role which we ought to strive to play for the sake of the well-being and the unity of the Church of God. I hope that we may seek ways of fulfilling our obligations with the least possible delay.

Clearly the greatest problem in the whole process was the failure to reach real agreement on the essential meaning of episcopacy: many appeared ready to accept the title of "bishop", whilst holding very different understandings of its true nature. This problem is a complex one, because the basic concept of episcopacy has been overlaid (and to a great extent influenced) by historical factors and local adaptations. As a result, "the office and work of a bishop in the Church of God" have developed differently in East and West in the course of many centuries. We Anglicans and Orthodox, therefore, ought to be sharing our particular insights and experiences, prayerfully in truth and love. To take but one example: diocesan organisation in the Church of England has created no little confusion over the ministry of

"suffragan" bishops, whilst some Orthodox Churches had 'developed' the concept of a "metropolitan". These two related matters could be resolved mutually by redefinition, each adding to the fulness of the Church and her ministry.

I cannot leave it there, however: episcopacy is ministry in the Church, and so our whole ecclesiology is involved. Here again we ought to be sharing in the common quest for the truth, in love. The family and household of God, the Body of Christ, the communion of the Holy Spirit—this is the ark of man's salvation, and his eternal home. Such phrases lead me on to my third and final point: we need together to ponder the ineffable, to be concerned with *theology* itself, our doctrine and knowledge of God the Holy Trinity. It is human failing here, I believe, which underlies the divisions of Christians and so, quite logically, impedes their healing. This was and is as true of the earliest schisms as it is of the latest failure which has given occasion for this statement.

May we not, as an Association, seek to re-search the truth "as it is in Jesus", to submit ourselves wholly to the guidance of the Spirit of truth, and to proclaim our vision of the "truth in love"? We have begun recently in the Association the revival of pilgrimage: ideally pilgrimages are spiritual conferences, and they would form a proper setting for our joint efforts in the contemporary crisis to proclaim our common faith in God our heavenly Father, in our membership of His Church, and in our *koinonia* of the Holy Spirit. So would the end be truly "the union of all".

Harold Embleton

THE GENERAL SECRETARY'S NOTES

We have lost a number of our members through death during the last six months:

Claire Pennyman-Worsley died in the New Year. Claire was a noted Hebrew Scholar and had tutored many theological students and Anglican priests in her native Canada. Her Semitic and Old Testament studies brought her into close contact with members of the Orthodox and Oriental Churches and she had a number of friends among the clergy of Eastern Christendom. She was the widow of an Anglican Priest, her husband, Penn, being the last private chaplain in England to a nobleman—for many years he was chaplain to the Marquess of Londonderry. Claire fulfilled the rôle of an Anglican Matouska to the full, whether in the universities and theological seminaries or teaching the often unwilling boys and girls the refinements of the Ballet Russe at her romantic mansion, Bewlay Court, in the depths of Wiltshire. In Lacock she was a well-loved and well-known resident for many years. Her religion was thoroughly Anglican and she literally venerated Cranmer as well as King Charles the Martyr, to whom she had a devotion only next to the Trinity. She was, like so many lovers of the Orthodox Church, a staunch Jacobite.

Each year she gave a huge party for 'The King's Birthday'. In the pre-1950s those invited to these functions might have believed that she had got the birthday of King George VI wrong, but would find on arrival at her London flat that the drawing-room was bedecked with the national flag of Bavaria, 'the King' being Crown Prince Ruprecht and in later years Duke Albrecht of Bavaria. Her Anglican zeal led her to certain inconsistencies in her view of the legitimate succession to the Crown in that she gave to Elizabeth Boleyn greater respect than Henry VIII's legitimate heiress, Mary Stuart. Under the influence of a fellow Jacobite she was persuaded in the mid-fifties to become a Roman Catholic, and with not a little window-dressing was received into the Church of Rome at Westminster Cathedral. It was a step she immediately regretted for soon afterwards she left for Saigon to become social secretary to the British Ambassador's wife. In Vietnam she saw quite a different side to the Roman Church, still very much in power just after the fall of the Emperor Bao Dai. Having seen the better side of the Roman Communion in England, Claire was desperately unhappy and home-sick, having been deprived of the Liturgy of 1662 and of her great Anglican saint, King Charles, on her 'conversion'. Always a woman of tremendous courage she stuck it out for two years, but the moment her ship docked at Southampton on her return she took herself straight to All Saints', Margaret Street, and was 'received back into the Church' as she put it; earning the admonition from Father Kenneth Ross that "those who cross the frontiers too often may lose their passports . . ." Her Jacobitism was always very active and at the time of the Investiture of the Prince of Wales at Caernarvon, Claire smothered the House of Commons during a debate on Welsh affairs with pictures of the True Prince of Wales on the back of which was a genealogical tree setting out clearly the claims of the House of Wittlesbach and how the Hanoverians saddled us with the National Debt. She was promptly arrested, released, and did exactly the same in the Waterloo Chamber at Windsor Castle a week later. She was the last of the leisured Anglican eccentrics.

A stroke struck her down about ten years before her death and she fought off its effects with great tenacity, making herself recite a Collect from the Book of Common Prayer every day until her speech was again "understood by the people". She is survived by an only daughter, Louisa, who is a member of the Russian Orthodox Patriarchal congregation in London. A Requiem was celebrated for her at St. Dunstan's-in-the-West and this was followed by the Orthodox Panikhida.

Prebendary Henry Cooper passed away in the early Summer. He had been a member of the Association for a great many years. Henry thrived, unlike most people, on committees. From 1965 to 1971 he was Vice-Chairman of the House of Clergy in the Church Assembly and Assistant Secretary of the Archbishop's Commission on Roman Catholic relations. Henry was, however, more at home with the Orthodox, although always unmoving in his belief that Anglicanism

was the fullest embodiment of catholicity, of *sobornost*, having, as Archbishop Fisher always said, "no doctrine of our own". Henry had no starry-eyed view of Orthodoxy. He knew, none better, its faults and its weaknesses. He was an extreme rigorist on the sanctity of marriage and he felt that on this point Orthodoxy did not fall in line "with the mind of Christ". He held up the Edward III case and the 'Townsend affair' as the correct attitude of an Apostolic Church towards the marriage bond, even when it affected the highest in the land. Nevertheless he was at ease with Oriental and Orthodox Christians and ill at ease with Roman Catholics, despite his membership of the RC Commission. His parish at Ealing was dominated by a huge Roman Benedictine Abbey, which tended to give that part of W5 an overpowering reminder of the presence of the Church of Rome. In his later years, having ministered in the Episcopal Church of Scotland, in Shoreditch and in West London, he was made Master of the Royal Foundation of St. Katherine—"a Royal *peculiar* Peculiar!" is how he described it. The Foundation was under the patronage not of the Sovereign but of the female Consort of the King. Here in Stepney he continued his editorship of the Guild of St. Raphael's quarterly *Chrism* and of a new venture in Christian sociology, the magazine *Cosmos*. His passing has removed one of her truest sons from the ranks of *Ecclesia Anglicana*, for Henry belonged to that very English Anglican Catholicism: the brand of such notables as Canon J. A. Douglas, Dr C. B. Moss and Archdeacon Dilworth Harrison. Yet, despite his Englishness, he had a remarkable consciousness of the Catholic Church and of that Christian wholeness and healthiness which a Church divided into Eastern and Western blocs could no more fully express than those divided by the latter day schism of the Iron Curtain can express 'Europe'.

Father Ivan Young died in the mid-Summer. He, too, was a great Anglican Catholic, but, unlike Henry Cooper, of a definitely Papalist position. Yet, unlike the modern young Anglican Papalists, who are often converts from the sects, he had a great love for the Church of England and did not remain within her ranks to expend his energies denigrating her. Ivan was the last link with the Anglican Papalists of the old school, who all had a tremendous knowledge of and love for the Eastern Churches. Among his close friends were Fr. Fynes-Clinton, Fr. Robert Corbould of Carshalton and Fr. Hope Patten, the restorer of Walsingham. He had, like the former two priests, been decorated with the Archbishop's cross of the Orthodox Church of Serbia. He had accompanied Fr. Fynes-Clinton to Rome on his visits to Pope Pius XII when it was considered very disloyal of Anglicans to have anything to do with the Holy See, particularly at that level! Ivan was among the earliest members of the Nikaeian Club; in fact he could be considered a founder member. He was certainly the oldest surviving priest-member. He would chuckle for hours in his reminiscences of goings-on in the past and of the 'Great Schism' which occurred in the ranks of the Association in 1933 when the Papalists had been

condemned by the followers of the Douglas brothers for the advertisements inserted in the *Church Times* announcing: "The only salvation for the English Church is restoration of unity with the Holy See". The publication of the new *Tracts for the Times* and their emphasis on the Romeward direction of the Oxford Movement lent further fuel to fires of controversy and to the break-up of the Catholic Revival into two factions. It is all in the Association's files under *The Great Fynes-Clinton Row*, although why Fynes-Clinton and men like Ivan Young should take the sole blame for the row was never made clear. One thing it did make clear was the unsavoury fact that all too often those Christians who were involved in the work for Christian unity delighted in most un-Christian mud-slinging. Ivan was free from that sort of inter-Church and inter-party bitterness, although he was not adverse to telling the occasional ecumenical 'horror story' such as how some clergymen in the Church of South India may not have been baptized. He often tended to overlook how in fact Holy Russia was converted! Ivan had attended all the Anglo-Catholic Congresses and he knew most of the great figures of the Orthodox diaspora, particularly those of the Russian Orthodox Church-in-Exile, whose membership of the Association was legion in the period following the establishment of the Synod at Sremsky-Karlovsky. He was one of those remarkable people who could fall fast asleep and snore at meetings or dinner parties, yet know exactly what had been said when he awoke. He had a knack, in his latter years, of turning the Annual Dinner of the Nikaeian Club into a passable reconstruction of the Mad Hatter's tea-party, with himself in the rôle of the doormouse. Some years ago he set about writing the biography of Fynes-Clinton and one only hopes he had almost completed it, for there is no one else left of that vintage and era who knew Fynes as intimately as Ivan did. A Requiem Mass for the repose of his soul was sung at St. Magnus-the-Martyr, London Bridge, on 31st August.

Lawrence King, a prominent member of the Nikaeian Club committee, died early in the year. The Church of England has lost one of her leading and faithful laymen and one of her most talented architects. I attended his Requiem at St. Magnus's where he had been a churchwarden for many years. The Mass was sung by the Bishop of Gibraltar.

Syrian Catholic Consecration: A friend of the Association and a subscriber to the News Letter, the Revd. Don Giorgio Orioli of the Oriental Institute in Rome and Rector of S. Pio Decimo, Grottaferrata, was consecrated in Rome as Chorepiscopus of the Syrian Catholic (Uniate) rite. He is in charge of the Syrian Rite Church in Piazza in Campo Marzio. Father Orioli had changed his rite from the Latin to the Syrian. We wish him every blessing in his new appointment and in his ecumenical work in Rome.

Ordination: Father John Corby, one of our Anglican members, was ordained Deacon with a title to the parish of St. Joseph the Worker, Northolt. Several members were present at his ordination in Southall.

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Ordination: Father John Corbyn, one of our Anglican members, was ordained Deacon with a title to the parish of St. Joseph the Worker, Northolt. Several members were present at his ordination in Southall.

The Romanian Orthodox Church: We welcomed in the Spring to St. Dunstan's the Exarch of the Patriarch of Romania, Bishop Adrian, who is resident in Paris. The Exarch celebrated the Liturgy for the Romanian congregation and attended the Anglo-Romanian Committee meeting.

The Bulgarian Orthodox Church: His Holiness Patriarch Maxim of Bulgaria has sent Father Tosko Kasakin to establish the first Bulgarian parish in London. For some weeks he lived with me at St. Silas's Vicarage, but has now found a flat for his Matouska and his two daughters and himself in Edwardes Square, W8. He is using the chapel of St Basil's House, Ladbroke Grove, for the Liturgy. Those who listened to the BBC's World Service broadcast of the Vigil Service to the Soviet Union this last Easter will have heard Father Tosko's voice singing part of the Liturgy. This was broadcast live from the Russian Patriarchal Cathedral in Ennismore Gardens. It was good to have the opportunity for a longer talk with Exarch Simeon of the Bulgarian Exarchate in Budapest, whilst he was in London establishing the parish.

Russian Orthodox Church-Outside-Russia: Bishop Constantine is now resident in London as the representative of Metropolitan Filaret and the Synodical Church in the USA. The Russian chapel and shrine for the relics of St. Edward the King has now been established at Brookwood Cemetery near Woking, and donations towards making this a worthy shrine for an English King and Saint should be sent to Archimandrite Alexis at Brookwood. The chapel is surrounded by a burial ground for the use of all Orthodox jurisdictions in the United Kingdom.

Papal Visit: Bishop Michael Manktelow, Father Embleton, and I represented the Association at the Ecumenical Service in Canterbury Cathedral to welcome His Holiness Pope John Paul II.

The Secretariat: A great deal of the General Secretary's time is spent answering numerous letters from enquirers, students doing theses, school children doing projects and demanding to know "all about the Greek Church (*sic*) for my project, with photographs . . ." Many of our overseas brethren, especially the Americans, seem to be under the impression that the Association is housed in a vast office block, the rooms and offices of which are teeming with assistant secretaries and typists—something on the lines of the Oriental Institute in the Via Conciliazione opposite Vatican City, or at least like St. Basil's House with its full-time full-paid General Secretary. The truth, of course, is very different; so, if letters are not answered by return, it is because as a priest responsible for two Churches situated some two miles from each other, I do have other more pressing needs and tasks, so that I am not able to drop everything at a moment's notice to deal with Association work. The 'Paper Church' is becoming a terrible burden for all priests, not least secretaries of Associations such as our own, but the personal contacts help to relieve the burden. It is always a pleasure to meet one's fellow Christians from the Balkans and Eastern Europe, either here in the Vicarage, at St. Dunstan's, in their

own homes and churches, or in their respective embassies. St. Dunstan's has an enormous number of ecumenical visitors. It was good to meet Father Barry Whenal of the Episcopal Church in the USA who popped in during August on his way back from the Fellowship of SS. Alban & Sergius' Conference.

Romanian Pilgrimage: By the time this *ECNL* is published a party of pilgrims will have left for Romania visiting the Religious Houses. Spare a prayer, however, for Father Georg Calciu still imprisoned in Bucharest in unpleasant conditions for his faith. Remember, too, those Orthodox Christians of the Moscow Patriarchate, priests, monks, nuns, and young and old laywomen and laymen, who are suffering every possible refinement of psychological and other tortures for the Orthodox Faith and on whose behalf the Patriarchs must needs be silent for fear of provoking in so many cases worse torments for the faithful.

2nd Constantinople Lecture: Please note the details of this important event—details are on the back cover.

Our Former Chairman: Father Brandreth, OGS, has resigned his living at St. Saviour's, Aberdeen Park, and has moved into a flat next to my Church of St. Silas's, Pentonville. He is now much better in health. Those wishing to write to him should address letters to: The Revd. Henry Brandreth, OGS, 5 Hayward House, Penton Street, London N1.

John Salter

THE ASSISTANT SECRETARY'S NOTES

The message of the Christian Church in this twentieth century is peace and reconciliation. The Church is a communion of that love manifested when God sent His Son, Jesus Christ our Lord, to dwell amongst all creation. We enter into this communion of God's love when through prayer we share in the divine nature of the Immaculate Lord. It is the Holy Spirit praying within the Church in which He dwells which can transform the whole of creation if all who call on the Name of the Lord will open their hearts for the Spirit to enter and dwell within them. This was the message which His Holiness Pope John Paul brought to his people and which was heard by those who call upon the Name of the Lord. His Holiness again and again called upon all Christian people to pray. We all have a common baptism into Christ and are sealed by the Holy Spirit in Confirmation. We are a holy nation and a royal priesthood. It is the vocation of the laity to be the Holy People of God. The laity, together with the bishops, priests and deacons, form the eucharistic fellowship, Christ's body, the Church.

The celebration of faith in Canterbury Cathedral on Saturday 29th May made a very deep impression on a great number of people. It will go down in the history of the Church of England and the Roman Catholic Church as an outstanding historic event, a call to holiness

and to a new way of life standing ever before God. The Holy People of God heard God's word addressed to them and they renewed their baptismal promises. The faithful were asked if they rejected sin and the glamour of evil and Satan, the father of sin and the prince of darkness, and they all answered "We do". They expressed penitence for all those things in the past which had kept Christians apart, and sought a return to union in God through Jesus Christ. They all confessed their faith in the One God, in His Son Jesus Christ, in the coming of the Holy Spirit, in the Church, and in life everlasting. After this common expression of faith, the Archbishop of Canterbury and the Pope exchanged the Kiss of Peace symbolizing their Christian fellowship. The Kiss of Peace is the manifestation of a true Christian love. After exchanging the Kiss of Peace with the Archbishop of Canterbury, the Pope exchanged it with Archbishop Methodios, with Metropolitan Anthony, and with the Free Church ministers. We in the Church accept all the articles of the Christian Faith which are in the Creeds. His Holiness spoke of the celebrations of the Second Ecumenical Council of Constantinople held last year in Constantinople, in Rome, and here in London at Lambeth Palace. The Niceno-Constantinople Creed is the basis of our common Christian Faith. The Churches are today studying this Creed because we must all agree on its articles if we are to have Christian unity.

We pray again and again the prayer of Pope John Paul: "Love grows by means of truth and truth draws near to man by means of love. Mindful of this, I lift up to the Lord this prayer: O Christ, may all that is part of today's encounter be born of the Spirit of Truth and be made faithful through love. Behold before us the past and the future. Behold before us the desires of so many hearts. You who are the Lord of history and the Lord of human hearts be with us. Christ Jesus, eternal Son of God, be with us. Amen."

The Chairman of the Committee of the AECA, the Revd Harold Embleton, attended the celebration of faith in Canterbury Cathedral on 29th May. Bishop Constantine of the Russian Orthodox Church Outside Russia met His Holiness Pope John Paul at a private reception at Archbishop's House, Westminster.

We greet Bishop Kallistos of Diokleia, wishing him many years of joy and happiness to serve the Church of Christ in these parts. Bishop Kallistos is the first Englishman called to the office of bishop in the Holy Eastern Orthodox Church and the first Orthodox bishop to live in Oxford. The Holy Orthodox Church is no longer an Eastern Church; she is truth ecumenical. Orthodox Christians today live in every country of the world. This is also true of the Oriental Orthodox Christians. It will open up a new understanding of Orthodoxy in the Western world. The Orthodox Church is the second largest Church in Christendom and the third largest in England. It is an important fact that Orthodox Christians are in such large numbers in this country and that they have the same rights as other Christians here. It is to be noted that the visit of the Archbishop of Canterbury to the Ecumenical Patriarch in Istanbul this past July did not receive the full

reports in our press that such an important event should have received. There are important events which take place between the Orthodox Church and the Church of England in this country which receive no reports in either our church or secular press, yet it is most important that our people should be informed of what is taking place between the two Churches at this crucial time when we are seeking to grow together in understanding as we seek for Christian unity.

A great number of Orthodox and Oriental Orthodox Christians are cut off from their families. We remember them and all those who are suffering today for their faith and who feel distress and sorrow for their loved ones.

The Orthodox in this country have their schools and monastic houses and there is today a growing interest in Orthodox monastic life both within Orthodoxy and amongst other Christians. This interest is important and will enrich our own spiritual life. To understand Orthodoxy, it is necessary to enter into her spiritual life and to attend her Liturgies and other divine services. It is in this way that others can come to know the Orthodox and Oriental Orthodox Churches. We do not learn about the inner life of Orthodoxy through reading a book. We must share in Orthodox worship, which is rightly called "Heaven on earth", for the worship of the Orthodox Church lifts one up to Heaven. Now that we have an English Orthodox bishop and a young English Orthodox community, we shall be able to learn more about the life of Orthodoxy. With the yearly pilgrimage and the Constantinople Lecture, this will bring us more and more into contact with each other, and so we will grow together in holiness and in the understanding of the meaning of the Communion of Saints and our relation with the Saints in prayer, praying with them and for them as they are praying for us and with us.

Our Orthodox President, Archbishop Methodios, invited our Anglican President, the Bishop of Basingstoke, to attend the Easter Night Vigil and Liturgy in the Cathedral of the Holy Wisdom. Bishop Michael accepted the invitation and attended with his Chaplain. I attended the Easter Vigil and Liturgy at the Church of St. Panteleimon, Harrow, and in the afternoon I attended the Easter Vespers, known as *Agape* (a service of love), where the Holy Gospel readings are divided into verses read in a number of languages, indicating the universality of the message of the Resurrection to all the world. I was invited to read from the Gospels in English, which I was indeed very happy and honoured to do. The Bishop of Gibraltar was visiting his people in Russia during the Orthodox Easter celebrations and was invited to take part in the Easter Procession and to attend the Divine Liturgy.

"Christ is risen"—this is the greeting with which all Orthodox and Oriental Orthodox greet each other at the midnight Liturgy and all through Bright Week and the weeks after Easter Day. In 1983 the Orthodox celebrate Easter on 8th May whilst we of the West will celebrate Easter on 3rd April. It would seem fitting if our clergy could lead their faithful to the Easter services in our Orthodox Churches.

Such a move would be one of confessing the meaning of the Resurrection to the whole world and would be a great step forward towards Christian unity.

We pray that the visit of His Grace the Archbishop of Canterbury to the Ecumenical Patriarch Demetrius I, Archbishop of Constantinople, New Rome, will be richly blessed and that we may in prayer draw closer to our Orthodox and Oriental Orthodox brethren. We pray for Archbishop Runcie's visit to the Armenian Patriarch and for his visits to the Orthodox Churches of Bulgaria and Romania. We pray also for the joint Anglican-Orthodox pilgrimage to the Romanian monasteries to take place in October; may this deepen our spiritual lives and enrich the lives of our Churches as we join together in prayer, attending the Liturgies of our Churches, praying for the day when we shall be able to join together in receiving Holy Communion at the same altar. Next year, we are hoping to have a joint pilgrimage to Durham which will be an important event in the life of our Association.

In 1983 the World Council of Churches will meet in Vancouver. The general theme is to be "Jesus Christ, the Light of the World". The Orthodox Churches will be taking a leading part in this assembly of the World Council. Also in 1983, the Church of England will be celebrating 150 years since the beginning of the Oxford Movement.

The World Council commission on World Mission and Evangelism has now published the full report of the four consultations commissioned under the title *Go Forth in Peace*. I will close these notes with some words from the report.

Spiritual depth is a decisive element in Christian enthusiasm for proclaiming the Word of God . . . we work with you for joy that you stand firm in your faith. (2 Cor. 1, 24)

Pray, brethren, for the peace and unity of the Holy Churches of Christ.

Dom Cuthbert Fearon

NEWS ITEMS

Consecration of Archimandrite Kallistos Ware as Bishop of Diokleia

At its session on 27th April 1982 and on the proposition of His All Holiness the Ecumenical Patriarch, the Holy Synod of the Ecumenical Patriarchate elected the Very Revd. Archimandrite Dr. Kallistos Ware of Oxford to be titular Bishop of Diokleia to serve as an auxiliary bishop within the Archdiocese of Thyateira and Great Britain.

Fr. Kallistos is well known for his work as Spalding Lecturer in Eastern Orthodox Studies at the University of Oxford, for his books on Orthodoxy and other writings, for his participation in Anglican-Orthodox dialogue both at the official and informal levels, as editor and co-translator of *The Festal Menaion* and *The Lenten Triodion* as Chairman of the Orthodox Fellowship of St. John the Baptist, and as



The Archbishop of Thyateira and Great Britain with Bishop Kallistos after the latter's consecration as Bishop of Diokleia at the Cathedral of St. Sophia on 6th June 1982.

a confessor and spiritual guide to many Orthodox. He is at present engaged on a five-volume English edition of the *Philokalia* and on a history of the Greek Church under Turkish rule.

Fr. Kallistos' consecration to the episcopate took place on Sunday 6th June 1982, the Feast of Pentecost in the Eastern Calendar, at the Greek Orthodox Cathedral of the Holy Wisdom in London. The service was conducted by His Eminence Archbishop Methodios of Thyateira and Great Britain assisted by the auxiliary bishops of the Archdiocese. A very large number of Orthodox and other Christians attended the service and the reception which followed. The *AECA* was represented by the Secretary, the Assistant Secretary, the Editor of *ECNL*, and other members of the Committee.

In his address, the new Bishop of Diokleia stressed three characteristics of the role of bishop in the Church:

What is a bishop? He is described in the New Testament as "rightly dividing the word of truth" (2 Tim. 2, 15). This is his first task: to uphold and teach the truth revealed by Christ, to be a faithful witness to Holy Tradition, without fanaticism but also without any compromise. Two other characteristics are emphasised by St. Ignatius of Antioch. "Take care", he writes, "to participate in one Eucharist; for there is one flesh of our Lord Jesus Christ, and one cup for union with His blood, one altar, just as there is one bishop." "One Eucharist . . . one altar . . . one bishop": for St. Ignatius the bishop is pre-eminently a centre and visible focus of unity, and he is likewise a eucharistic person, exercising his office as *episkopos*, "overseer", above all when he watches over his flock at the celebration of the Divine Liturgy. Such then is the bishop: witness to Tradition, living sacrament of unity, liturgist.

Bp. Kallistos then went on to note that this first occasion since the Great Schism that a person of British birth has been ordained to the Orthodox episcopate may well be a significant sign for the future of Orthodoxy in Great Britain, and he promised that he would do everything possible to help and serve the younger generation of Orthodox in this country, and in particular to assist in developing pastoral work in the English language. He saw the present moment in Britain and in the West generally as the *kaïros* of Orthodoxy—the creative moment, the moment of opportunity. The emigration of the Orthodox to the West was not a historical accident but the result of the guiding hand of providence. There is a great number of people in the West "thirsty for the distinctive word that Orthodoxy alone can speak".

Archbishop Methodios, in his oration, also referred to the new situation of Orthodoxy within Britain when he said:

God's plans are indeed beyond our comprehension, as this moment reveals, because what the centuries and theological

conferences have not achieved, the omnipotent Grace of Our Lord has prepared and now a new era has been inaugurated, preparing for a new flowering of our Church amidst the friendly atmosphere of Britain. We are no longer mere sojourners, or dwellers within the diaspora of our Holy Church, but a permanent Church established in Great Britain, where as genuine citizens of this country, we mix while at the same time we are spiritually a permanent part of the Great Church of the Ecumenical Patriarchate of Constantinople.

Bp. Kallistos will continue to work in the University of Oxford and to be in charge of the Greek Parish in the city. One of his first duties following his consecration was to celebrate the Annual Liturgy at St. Alban's Cathedral sponsored by the Fellowship of St. Alban and St. Sergius and to give the lecture following the luncheon provided by the Fellowship. Before attending the Annual Conference of the Fellowship at High Leigh, Bp. Kallistos presided at the Orthodox Fellowship of St. John the Baptist Conference in Manchester, where he was presented with his pastoral staff, a gift from members of the Orthodox Fellowship and other friends.

Anglican-Orthodox Joint Doctrinal Discussions

This year, the doctrinal discussions between representatives of the Anglican and Orthodox Churches were held in Canterbury in July. During the talks the Orthodox Liturgy was celebrated twice in Canterbury Cathedral, and on the Sunday all members of the Joint Commission were present when Archbishop Runcie celebrated the Anglican Eucharist. Later they went with the Archbishop to a Liturgy in the Greek Parish at Margate and were given hospitality by the Greek community after the service. On the Thursday, a reception was given for the members of the Commission by the Dean and Chapter of the Cathedral.

The three sub-commissions into which the main Commission is divided continued their discussions on the three topics: "the mystery of the Church", "participation in the grace of the Holy Trinity and Christian holiness", and "Christian worship and the maintenance of the Faith". Particular attention was given to the meaning of "apostolicity" in relation to Holy Tradition and the mission and ministry of the Church. Further consideration was necessary on the relationship of the local Church to the Universal Church and on the matter of primacy. Discussion also continued on the *Filioque* and on the relationship between faith and worship.

The Archbishop of Canterbury subsequently expressed cautious optimism on the progress of the talks and looked forward to the publication of agreed statements, probably in 1983. (It is hoped to publish further details of the 1982 discussions in the next issue of *ECNL—ED.*)



The Archbishop of Canterbury with the Ecumenical Patriarch, His All Holiness Demetrios I, at the Phanar in July 1982.

Visit of the Archbishop of Canterbury to the Phanar

The Archbishop of Canterbury paid a visit to his All Holiness the Ecumenical Patriarch Demetrios I from 28th July to 1st August 1982 prior to proposed visits to the heads of other Orthodox Churches. On his arrival, a Doxology was sung in the Patriarchal Cathedral of St. George which concluded with a blessing given jointly by the two heads of Churches. In his address of welcome, the Ecumenical Patriarch expressed the love, honour and gratitude with which he welcomed his guest and his desire that the Anglican-Orthodox dialogue should continue, taking into account the pastoral and practical aspects of the theological themes discussed, and involving the participation of the people, for theology belongs to the whole Church. The Patriarch stressed the importance of fidelity to Holy Tradition as the criterion in the search for unity in love and truth, and he concluded with St. Paul's words: "Let us speak the truth in love; so shall we fully grow up into Christ. He is the head, and on Him the whole body depends" (Eph. 4, 15).

In his reply to the Patriarch's speech of welcome, the Archbishop of Canterbury spoke of the "spring" in Anglican-Orthodox relations inaugurated by the meetings of Dr. Michael Ramsey with the Ecumenical Patriarch Athenagoras I in 1962 and 1967 and by the setting up of the Commission for Anglican-Orthodox Joint Doctrinal Discussions in 1973. He mentioned also the "winter" of problems and difficulties encountered in 1977 and 1978 but spoke with gratitude of His All Holiness's encouragement to continue the dialogue, particularly when facing difficulties.

In the course of their discussions, the Archbishop of Canterbury emphasised that the name of the Ecumenical Patriarch was increas-

ingly being mentioned in the intercessions at Anglican Eucharists in churches and cathedrals, and particularly at ecumenical services. He also expressed the hope that Anglicans and Orthodox might consider specifically appropriate ways of praying for each other. He welcomed the part played by the Ecumenical Patriarchate within Orthodoxy in promoting ecumenical work and dialogue with other Churches, and suggested that dialogue at international level might be helped by an increase in local Anglican-Orthodox contact and cooperation. Referring to the omission of the *Filioque* at his enthronement, the Archbishop said that the Churches of the Anglican Communion had been asked to consider this. The Churches of Burma, Canada and the West Indies have already decided on the omission of the *Filioque*, and he saw hesitation on the part of other Anglican Churches as a sign of the theological seriousness with which the matter is being regarded.

The Archbishop then spoke of the visit of Pope John Paul II to Britain. He described the Pope as a world evangelist and preacher and expressed particular satisfaction at the outcome of the Pope's visit to Canterbury Cathedral. There followed an exchange of information on the progress of both Anglican-Roman Catholic and Orthodox-Roman Catholic dialogue.

In reply to a request for information made by the Ecumenical Patriarch, the Archbishop described the present situation in the Anglican Communion concerning the ordination of women. On this matter, as in 1977, the Ecumenical Patriarch expressed Orthodox opposition. During the more informal conversations, mutual concern was expressed for the spiritual life of the young and the vital importance of finding the right way of relating the institutional Church to the spiritual movements to which the young are drawn. The Patriarch and the Archbishop were agreed on the urgency of the need to cooperate with the leaders of other religions and with all men of good will to promote the peace of the world and the welfare of all mankind.

The whole visit was characterised by a warm spirit of brotherhood and a constructive vision of the future relationship between the Anglican and Orthodox Churches. It was concluded after the Archbishop of Canterbury attended the Divine Liturgy at the Monastery of the Holy Trinity, Halki Island, on Sunday 1st August, at which His All Holiness the Ecumenical Patriarch presided, and after the Anglican Eucharist celebrated by His Grace the Archbishop of Canterbury in the Chapel of St. Helena in the British Consulate in the evening at which His All Holiness was present.

The Revd. Colin Davey comments: This was not a formal courtesy call on the senior Orthodox Patriarchate prior to visiting others (though it included that) but a meeting (as the Patriarch himself described it) "of the Heads of two of the great Churches of the contemporary Christian world" in order to get to know each other better, to worship together and to pray for each other, to encourage each other in the work and ministry to which each has been called, to promote and deepen Anglican-Orthodox dialogue and contacts, and

to have a real exchange of views and information on the present situation in their two Churches and on the progress being made in the dialogue which each is having with the Roman Catholic Church. The presence on both sides of those involved in both the Anglican-Orthodox discussions and in dialogue with the Roman Catholic Church helped to clarify both the points of progress and the points of difficulty being experienced by both Anglicans and Orthodox in these inter-Church conversations. Hesitations still remain, but the Archbishop hoped for an increase both in prayer for each other and in local contacts which will help to make known what is happening at the international level. Despite the restrictions on the Ecumenical Patriarchate's activities, it still stands at the centre of a network of inter-Orthodox and inter-Church relations, and its leadership, initiatives and opinions are more widely influential than its fragile and vulnerable condition might suggest. It is hoped that the Archbishop of Canterbury's visit will have done much to encourage and promote the ministry and witness of both Anglicans and Orthodox and their relationships with each other as fellow-Christians with a message of reconciliation for all mankind.

Orthodox Preparation for WCC Assembly in Vancouver

A number of Orthodox and Oriental Orthodox theologians met in Damascus in February in order to prepare for the WCC Assembly to be held in Vancouver in 1983. They produced a report intended "to stimulate reflection . . . and as an aid in the preparation of Orthodox delegates". This report, along with other Orthodox preparatory material for the Assembly, is to be published later this year. The report stresses the present sickness of the world and the role of Our Lord as healer of the nations. The Holy Spirit descended upon that small assembly gathered together in Jerusalem on the Day of Pentecost "in order that through them and through others who were to believe in Christ through their word (John 17, 20) the world may be healed and redeemed". The Church is thus not to be seen as a Noah's Ark salvaging only a few members of the human race. The therapy which the Church experiences in the Eucharist and in the other sacraments should ensue in a therapy for the whole sick world. The report stresses that all this does not amount to a system of social ethics which the Church prescribes for its members, but implies "a healing ministry directed not only towards individuals in the world, but also towards its socio-economic and political life". The report continues:

The compassion of the Church for the whole creation works itself out in the struggle against the world-rulers of darkness, against injustice and oppression, against the denial of freedom and dignity for all, against torture and confinement without trial, against the suppression of minorities, against the violation of human rights. It results also in positive services to humanity, for education and health, for sane and healthy human communities, for just and equitable economic development, for a stable and strong family, and for making a human life possible for all.

Orthodox Witness to Eucharistic Discipline at the WCC in Geneva

The final Eucharist of the WCC Central Committee meeting in Geneva was celebrated by the WCC General Secretary together with a priest of the Roman Catholic Church. Open communion was practised and Roman Catholics, Anglicans, Lutherans, Quakers, members of the Salvation Army, and so on—all except the Orthodox—received Holy Communion. This kind of situation highlights the difficulties which the Orthodox representatives attending WCC meetings have to face. They alone are now loyal to the traditional discipline of the Church which, until recent years, has always understood that the sharing of the same altar is the goal of ecumenical dialogue to be sought for and prayed for but not to be anticipated. The Orthodox who participated in the Geneva meeting are doing no more and no less than observing precisely that discipline which they had in common with the Roman Catholic and Anglican Churches until very recently and which is a necessary witness to the scandal of the divisions amongst Christians here on earth.

The Orthodox Church in America adopts the Revised Julian Calendar

The Holy Synod of the autocephalous Orthodox Church in America, during its Spring session 16th to 18th March 1982, reiterated its decision of 1981 that the revised Julian Calendar be officially adopted as from 1st September 1982. The precise implementation of this decision was left in the competence of each diocesan bishop. Parishes of the OCA were permitted by the Synod meeting of 1967 to vote on the calendar question, a two-thirds majority of the total membership of a parish being required before a change to the revised Julian Calendar could be made, subject always to the approval of the diocesan bishop. The bishops of the OCA have been studying the calendar question with a view to reaching a final decision by the Spring of this year, and that decision has now been made.

Discussions with the "Evangelical Orthodox Church" begin in America

Leaders of the "Evangelical Orthodox Church" (not a canonical Orthodox Church) met in January of this year with the Faculty of the Holy Cross Seminary of the Greek Orthodox Church in America thus opening a dialogue with the Greek Church with a view to regularising their canonical status. The "Evangelical Orthodox Church" is also talking with representatives of the Orthodox Church in America. The meetings with Greek Orthodox representatives were prompted by Archbishop Iakovos and the Presiding Bishop of the "EOC", Bp. Peter E. Gillquist. The discussions covered worship, the spiritual life, discipline and Church history. Bp. Peter paid a short visit to Britain during this Summer, meeting informally and briefly with Bp. Kallistos of the Archdiocese of Thyateira and Great Britain and some other Orthodox clergy and laity.

American National Council of Churches and the "Neutered" Bible

A lectionary of neutered Bible passages currently being prepared by the National Council of Churches has evoked a strong protest from Orthodox in the United States. Archbishop Iakovos charged that the NCC totally ignored the competency of the scholars who produced the Revised Standard Version of the Bible. The panel of scholars, headed by Bruce Metzger of Princetown Theological Seminary, declined to participate in the "Neutered Bible" project, so the NCC selected another committee, one willing to perform this highly dubious task. The "neutered Bible" has been defended by Dr. Marianne Micks, Professor at the Virginia Episcopal Theological Seminary, who welcomes the exclusion from the Bible of such terms as "Son of God" and "God the Father". Dr. Micks was a leader in the campaign for the ordination of women, a crusade which appears to have originated in the Episcopal Church's theological seminaries at the time when enrolment began to dwindle seriously. It will be interesting to learn how grass-roots Episcopalians in America react to such liturgical castrations as: "Our parent in heaven, hallowed be your name, your domain come . . ."—"Thy Kingdom come" is not allowed because "Kingdom" is a sexist term. The Creed is also to be changed to "We believe in one God, the parent creator . . ." One seminary chapel recently featured a service which included prayers to "Goddess" or to a "non-person" (i.e. neuter) deity. All this is in such striking contrast to the actual content of the New Testament that it may well be described as a new religion: it is certainly not the Christian Faith. This new religion is being proposed because, as the writings of Mary Daly (author of *Beyond God the Father*) suggest, the feminist movement regards Christianity as so hopelessly corrupt that it should be rejected by any woman who hopes to achieve her integrity. Against this new religion, the Orthodox in America are continuing to make their protest at both formal and informal levels. It is, however, gaining ground in the Episcopal Church, which seems unable to recognise that this may be precisely the root cause of its plummeting membership figures.

Albanian Orthodox Archdiocese in America celebrates the Centenary of the Birth of Metropolitan Theophan Stylian Noli

In a statement issued on 6th January 1982, the centenary of the birth of Metropolitan Theophan Stylian Noli, Bp. Mark of Boston said: "It is fitting and proper that we rededicate ourselves to the ideals for which Metropolitan Theophan devoted his life". A convention, honouring the centenary, was later held on 1st and 2nd May. Metropolitan Theophan was a unique figure in the Albanian Renaissance, and became an articulate speaker for Orthodox unity in America. Without his notable achievements, the understanding of the Albanian people and their history would be greatly diminished. Various celebrations of the centenary included an Albanian Symposium at Harvard University, where the Metropolitan had himself studied. The Holy Synod of the Orthodox Church in America

issued a special decree on 17th March calling to mind the blessed memory of Metropolitan Theophan and proclaiming 1982 as a time of rededication and remembrance of his life and his devotion to Our Lord and Saviour Jesus Christ.

American Bilateral Orthodox Commission reaffirms the Principle of Orthodox Unity in the United States

The Bilateral Commission of the Antiochian Orthodox Christian Archdiocese and the Orthodox Church in America convened on 16th February 1982, for its third meeting at the headquarters of the Antiochian Archdiocese in Englewood, New Jersey. In reviewing its statements and recommendations to date, the Commission experienced once again a unanimity of views on the question of Orthodox unity in America. It was resolved once again to affirm the principles outlined in the previous statements—i.e., that the essential sign and manifestation of Orthodox unity in America must be and will be the canonical unity of the episcopate, and that in the Orthodox Tradition this unity takes the form of a Synod of Bishops.

The Antiochian Orthodox Christian Archdiocese and the Orthodox Church in America share the same history and face the same challenges. In every important area of the Orthodox witness in America—mission, religious education, stewardship and lay ministries, canonical and pastoral affairs, inter-Orthodox relations and ecumenical encounters—the two Churches are moved by the same concern for the application of the living Orthodox Tradition to the real situation of men and women living in North America. Building on this foundation of shared history, shared challenges and shared vision, the Commission recommends to His Eminence, Metropolitan Philip, Primate of the Antiochian Orthodox Christian Archdiocese, and His Beatitude, Metropolitan Theodosius, Primate of the Orthodox Church in America, the immediate adoption of a practical agenda of cooperation. This means, specifically, the convening of joint meetings of the departments of missions, religious education, stewardship and lay ministries, canonical and pastoral affairs, and external affairs. The purpose of such joint meetings of the departments will be the development of cooperation on the practical level and, where possible and necessary, the unification of the efforts and programmes of the two Churches.

It is the conviction of the Bilateral Commission members that Orthodox unity in America—and in particular the unity of the two Churches—is built on a solid foundation—a foundation already in place—and not on principles that must be invented or created anew. In that perspective, understanding, and experience, it is evident that the present canonical framework which requires that we refer to two Churches when we, in fact, experience ourselves as one Church, is inadequate to the reality of Orthodox life and mission in America.

The Bilateral Commission will report to the two heads of Churches at a special meeting to be held at the headquarters of the Orthodox Church in America.

Fr. Alexander Schmemmann delivers the First Nicholas Zernov Memorial Lecture in Oxford

On 25th May, Fr. Alexander Schmemmann, Dean of St. Vladimir's Theological Seminary, New York, delivered the inaugural Nicholas Zernov Memorial Lecture in the Examination Rooms of Oxford University in the presence of Archbishop Methodios of Thyateira and Great Britain. The title of his lecture was "Liturgy and Eschatology". He was introduced by Archimandrite Kallistos Ware (now Bishop of Diokleia), and spoke to a large audience, mainly of Anglicans and Orthodox. Nicholas Zernov, who died in 1980, was very active in Anglican-Orthodox relations, being one of the founders of the Fellowship of St. Alban and St. Sergius, and a tireless lecturer on Orthodoxy in Britain. Until 1966, Dr. Zernov was Spalding Lecturer in Eastern Orthodox Studies, a post now held by Bp. Kallistos. After the lecture, a reception was held at Keble College, and on the same evening Fr. Schmemmann spoke on "Orthodoxy in America" at a meeting of the Oxford Branch of the Fellowship.

The Greek Orthodox Church protests at the Situation in the Turkish Occupied areas of Cyprus

The Orthodox Church of Greece has lodged a strong protest against what it describes as the destruction and sacrilege of Orthodox Churches in Cyprus by the Turkish occupation forces. It called upon world public opinion, the European Parliament, the Greek Premier and Parliament to urge the Turkish government to halt such activities. The statement by the Holy Synod of the Greek Church also called for restoration of the inalienable rights of Greek Cypriots in worship, politics and civil affairs. The statement expressed deep grief at the suffering of the Greek Cypriots at the hands of the Turkish forces.

The Cypriot Orthodox Church Reinstates Bishop Gennadios

A Cypriot Orthodox bishop who was defrocked in 1973 for trying to oust the late Archbishop Makarios as president of Cyprus has been reinstated as bishop. Bishop Gennadios, now in his late 80s, was reinstated by a Major Holy Synod of Eastern Orthodox bishops meeting in Nicosia. In a petition, Bishop Gennadios repudiated action against Archbishop Makarios and asked the Synod's forgiveness.

In July 1973 the same Synod defrocked Bishop Gennadios and two other bishops of the autonomous Orthodox Church of Cyprus and reduced them to lay status after the three churchmen convened a solemn conclave to defrock Archbishop Makarios because he would not step-down as president of Cyprus. The prelates charged that the Archbishop, who also headed the Cypriot Church, had taken on temporal authority "in violation of the teaching of Holy Scripture and the stipulation of Canon Law".

The Major Holy Synod declared that the "defrocking" action of the three Cypriot bishops was "irregular, and consequently invalid, baseless and inapplicable". The reinstatement did not restore Bishop Gennadios to his diocese at Paphos, and he is thus now referred to as the "former Metropolitan of Paphos".

One of the three defrocked churchmen, former Bishop Anthimos of Kituu, died in 1976. The third, former Bishop Kyprianos of Cyrenis, is bedridden.

Meeting of the Joint Orthodox-Lutheran Sub-Commission at Athens

The Sub-Commission of the joint Orthodox-Lutheran Dialogue met at Athens from 27th March to 2nd April. Discussion centred on the nature of the Church. Four papers were read: "The Holy Trinity and the Church", "The Church in History", "The Characteristics of the Church", and "Participation in the Church". Members of the Sub-Commission were received by His Eminence Archbishop Seraphim of Athens and All Greece and also by the Exarch of the Patriarch of Jerusalem in Greece.

The Church of Greece Reports on the Orthodox-Roman Catholic Unity Talks

The Orthodox Church of Greece, reporting on Roman Catholic unity talks, says differences over the Pope and Eastern rite Catholics still divide the two Churches, but the Greek Church's governing Holy Synod voted unanimously to continue the talks. The report was the Greek Church's first public response to a formal theological dialogue opened in 1980 on the island of Rhodes by the international Roman Catholic Orthodox Theological Commission. The Greek Church was only one of the Orthodox participants at the Rhodes meeting. Others were the Ecumenical Patriarchate of Constantinople, the Moscow, Serbian, Romanian, and Bulgarian Patriarchates and the self-governing Churches of Cyprus, Georgia, Finland, Poland and Czechoslovakia.

The report cited as continuing obstacles to unity "the Catholic Church's adamant insistence on maintaining a primary role, the infallibility of the Pope, and its support for the Catholic Uniate rite". The existence of Eastern Rite Catholics has long constituted a major irritant in relations with the Orthodox Churches. But the Greek Church's most serious objection was to Roman Catholic insistence on the infallibility of the Pope.

In other actions, the Greek Church Synod demanded an end to the diplomatic ties the Greek government established with the Vatican in June 1980, or freezing them at their present level. The Synod also demanded the exclusion of representatives of Eastern rite Catholics from future unity talks with Rome. A second phase of the talks is scheduled to start next summer in Munich, West Germany. The Greek Church said it was prepared "in principle" to participate in the talks, pending acceptance of its terms.

Conference sponsored by the Russian Orthodox Church on Saving Life from Nuclear Catastrophe

The Russian Orthodox Church sponsored a World Conference under the title "Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe" from 11th to 14th May 1982 in Moscow. Preliminary meetings of a Preparatory Committee had been held from 26th to 28th January and on 29th March. Some 450 representatives of different Christian Churches and of other religions took part coming from nearly 100 countries. Orthodox representatives included Patriarch Nicolas of Alexandria, Patriarch Justin of Romania, Patriarch Maxim of Bulgaria, Metropolitan Basil of Warsaw and All Poland, the Catholicos Ilia II of Georgia, Metropolitan Dorotej of Prague and All Czechoslovakia, and Archbishop Paul of Karelia and All Finland. Roman Catholic and German Evangelical representatives were present as observers.

In his address to the Conference, Patriarch Pimen of Moscow and All Russia, expressed his disquiet at the recent appearance of a theory of limited nuclear war and called for complete nuclear disarmament. He referred to the new element in world politics in which life itself is menaced by the threat of nuclear destruction. The Conference voted to appeal to all governments to make the dangers of nuclear armaments better known to their peoples, and it expressed its support for the coming disarmament talks to be held in Geneva. In a personal message to Patriarch Pimen, Pope John Paul II expressed his wish to cooperate with the peace efforts of the Russian Orthodox Church and stressed that it is the Gospel alone which is the hope for peace in the world.

Romanian Orthodox Church Protests at Papal Support for Uniates

In a stern reaction against a recent statement by Pope John Paul II in support of the Romanian Greek Catholics, the Holy Synod of the Orthodox Church of Romania, meeting on 10th January 1982, addressed a telegram to Romanian President Ceaucescu expressing "indignation", and entrusted its chairman, Patriarch Justin, to send an appropriate protest to the Pope. The Greek Catholic Church in Romania was officially suppressed in 1950, with most of its members joining the Orthodox Church.

Muslim Pressure on parts of the Serbian Orthodox Church

The Serbian Orthodox Church has expressed its deep concern over the problems of the remaining Serbs in Kosovo area. The situation in the Diocese of Raska-Prizren is particularly serious. Orthodox churches, monasteries and cemeteries have been profaned and lay people have been repeatedly molested by Albanian Muslims. A special appeal by 21 Orthodox monasteries and others was addressed to the Yugoslav Government last year and also sent to the Assembly of Serbian Bishops. The appeal spells out the fate of Kosovo (the most historic and holiest part of Serbia), which is presently being forcibly vacated by its Christian population due to Muslim pressure.

Orthodox Theological School opened in Kenya

An Orthodox theological school opened in Nairobi in January. The seminary, built a few years ago on contributions from the late Archbishop Makarios of Cyprus, is expected to have 32 students in its first class. It will be operated under the direction of Bishop Ireotheos of Eleusis, appointed by the Patriarchate of Alexandria, and Archimandrite Amphilochios Tsoukos, a missionary priest, also of the Alexandrian patriarchate. The delay in the opening was attributed to "various technical reasons". During his visit to Kenya in 1974, Archbishop Makarios baptized several thousand Kenyans into the Orthodox faith. Seeing the need for a local seminary, the Archbishop pledged financial support toward its construction.

Orthodox Prelate visits China

His Grace Bishop Maximos, Greek Orthodox Bishop of Pittsburgh and Professor of Systematic Theology at Christ the Saviour Seminary, spent nearly three weeks in China during November 1981 as a member of an official delegation of the American National Council of Churches. On his return to the United States, Bp. Maximos reported: "Most people whom I met in China have no knowledge at all of Orthodoxy. One of the few who did was an atheist, the official government Minister of Religions, who told me that there are two functioning Orthodox parishes in the city of Harbin in the northern sector of the country. He said that there were Chinese Orthodox priests serving there, but he did not say if there was an Orthodox bishop". Bp. Maximos said that he chanced to come across a former Orthodox Cathedral in Shanghai, now unfortunately converted into a factory. Its domes remain but its crosses have been removed.

Middle East Patriarchs issue an Appeal on behalf of the Orthodox

Four Middle Eastern Orthodox primates—Patriarch and Pope Nicholas VI of Alexandria and All Africa, Patriarch Ignatius IV of Antioch and All the East, Patriarch Diodoros of Jerusalem and All Palestine, and Archbishop Chrysostomos of New Justiniana and All Cyprus—have issued a joint appeal "to reaffirm the necessity of the Christian and Orthodox presence in this region". The three patriarchs were in Cyprus in connection with a bishops' meeting of the Cyprus Church. Their statement continues, "We appeal to all men to take into consideration this deep-rooted and authentic presence, its permanence and its right to freedom of speech, action and sharing in the building of the unfading spiritual East".

An estimated 8-10 per cent of the Middle East population is Christian, about three-quarters of it Oriental or Eastern Orthodox, and most of the rest Roman or Eastern Catholic. The proportion of the Christian population has declined in recent years, particularly in Palestine, Turkey and Iran. A combination of Christian emigration, the growth of fundamentalist religious movements and the expansion of Israel has caused special concern for the future among several

Middle Eastern Church leaders. The primates, "remind all that Orthodoxy has always been, and still is, offering clouds of witnesses to the true faith in God, carrying all over the earth her heavy cross in the name of our Lord Jesus Christ and for the life of the world. Her sufferings are indeed vicarious for all Christians". They conclude by urging, "all . . . concerned not to allow themselves to forget these facts, and to take them into consideration in every assessment or vision that they may have with regard to this area, unique in the world in its spiritual and Christian heritage".

Visit of Patriarch Diodoros to the Mount of Olives Convent

On Tuesday 19th May 1981, His Beatitude Patriarch Diodoros paid an unannounced visit to the Mount of Olives Convent. He arrived during the time of Divine Service. The Patriarch entered the Church during the reading of the Psalms and was greeted in a manner befitting his rank. After visiting Archimandrite Dmitri, the convent's spiritual father, the Patriarch went to the grave of Abbess Tamara and served a Litia there. Abbess Theodosia invited the Patriarch to her quarters and presented him with an ikon of our Lord's Ascension. All the sisters were very happy to have the Patriarch in their midst and as he departed they rang all their bells for him. Earlier last year, the enthronement of the new Patriarch had been attended by Archbishop Lavr of Holy Trinity and Syracuse, representing the Synod of the Russian Orthodox Church Outside Russia. The Archbishop addressed the Patriarch by saying that the Russian Church prayed that the Lord would help His Beatitude in his position as first hierarch of the Church of Sion and grant him strength to resist the pressures of ecumenism. The Patriarch replied that he was grateful for the congratulations and goodwill and gave assurances that he would always guard and protect Holy Orthodoxy so that the Church of Sion would follow in the steps of his predecessors and the Holy Fathers.

Last June Patriarch Diodoros, Archbishop Vasilios of Caesaria and Archimandrite Theodosios visited the Gethsemane Covenant. On that occasion Archimandrite Anthony, the head of the Russian Ecclesiastical Mission in Jerusalem, presented the Patriarch with a beautiful staff. Patriarch Diodoros has shown a deep and fatherly interest in the well-being of the Russian convents in Jerusalem and was at the Gethsemane Convent for the opening of the relics of the Grand Duchess Elizabeth and her companion, the Nun Barbara.

Nicene Creed discussed in Odessa

Eighteen theologians from various Christian Churches met in Odessa to discuss the theological and ecumenical significance of the Niceno-Constantinople Creed. The conference was arranged by the Moscow Patriarchate, and was jointly chaired by Dr. Geoffrey Wainwright of the Union Theological Seminary, New York, and Professor Nicholas Lossky of the St. Sergius Institute, Paris. Other participants included

Professor Gerasimos Konidaris from Greece, Fr. Voronov of the Leningrad Theological Academy, and Fr. Thomas Hopko of St. Vladimir's Seminary, New York. Among the recommendations unanimously adopted at the Odessa meeting for submission to the Faith and Order Secretariat of the World Council of Churches in Geneva and to the Faith and Order Commission which is to meet in Peru were those which called for further studies of the Niceno-Constantinople Creed and its significance for the ecumenical movement today. The meeting called specifically for a "common expression of the Apostolic Faith" with specific support for "the proposal of the Klingenthal Memorandum (a previous Faith and Order statement) to delete the *Filioque* clause from the Creed provided that the positive reasons which led to its inclusion be appreciated . . ." The group also urged consideration by the Churches and their leaders and theologians of greater use of the Creed in liturgies and worship and catechetical materials and programmes with commonly accepted versions of the Creed in the various languages. It called on the member Churches of the WCC to consider the possibility of "accepting the Nicene Creed as their common ecumenical base on the way to a common expression of the Apostolic Faith today".

(The Editor wishes to acknowledge with thanks receipt of a number of journals and papers without which it would be virtually impossible to compile a list of news items. Particular thanks at this time are due for receipt of *Episkepsis*, *The Orthodox Church*, *The Orthodox Observer*, *The True Light* and *The Journal of the Moscow Patriarchate*, from each of which one or more items of news have been taken for this issue of ECNL.)

PROCLAMATION IN LITURGY AND IN CULTURE

III Evangelisation and the Language of Evangelisation

The present crisis, stemming from the Churches' detachment from the world, presents new problems of communication. Almost everywhere, to some extent, these questions are on the agenda. Because the first duty of the Church is to be missionary, to proclaim the Gospel, the first question which should be posed is this: What are the condition and the role of preaching among human beings? The condition of the Christian as evangelist is in some way, that of the 'displaced' person. Plunged in the realities of daily life, the Christian is situated there just like all other human beings. Nothing sets him apart, excepting his faith in the risen Christ and his testimony. But then the question arises as to how to bear this witness and what is its content?

This testimony should take the form of the Church living fully and proclaiming the Paschal mystery. God speaks through concrete and everyday events. The Incarnation of his Son took place visibly. The message of salvation was given by simple means, touching all classes in Jewish society. The teaching should therefore link up with the concrete human being in his cultural, sociological, psychological and spiritual identity. Whence the importance of preaching which should transform the inertia of the audience, aware in different ways of the human realities.

Since the preacher is motivated by love and his goal is to reach the soul, it is necessary not only to study the crises of the soul but also to do everything possible to communicate the truth to the world. This deeper approach goes beyond the historical setting of the sacred authors and the stage they have reached in understanding the mystery; it means listening, through their common conviction, and as far as this is possible, to God himself who speaks and instructs us. The Apostles addressed themselves to their contemporaries and aimed to instruct them in their duties, while taking account of their culture and their everyday problems. Upheld by the gift of inspiration, their effort was based on this contact with God directly established by faith. Revelation cannot be systematised, immobilised; it does not remain tied to a fixed vocabulary. Its outward form should be adapted and reformulated in accord with the understanding of each generation. The lack of articulation, of genuine distance, between what is a problem of action and communication, can be accomplished by a genuine dialogue with the soul and with Christ.

One has to recognise that the Creed, like the beliefs of the Church in our own age, was conditioned by circumstances of the time. Some of its details reflect controversies somewhat later than the age of Athanasius. But the Creed goes back to a period when the Faith was in danger from widespread heresies which made unscrupulous use of political power. The main attack came from the Arians, who denied the divinity of Christ. They managed to win the support of successive Emperors. So much so that, as St. Jerome wrote, in the year 359: "the whole world groaned and marvelled to find itself Arian". Defenders

of the Faith like Athanasius were hounded into exile. It is understandable therefore that men like St. Ambrose, who may well have been the author of this Creed, should have used strong language in insisting on the importance of a whole faith for a whole life.

These doctrinal tensions of the fourth century may seem very remote from our own concerns. But men were acutely aware of the relation between right faith and right conduct. Moreover, they believed that Christianity meant accepting Christ as both divine and human if redemption was to be achieved. Perhaps they tried to define the undefinable, but they might have taken a poor view of our casual approach to the doctrine of the Trinity as a distinctive mark of the Christian faith. And some of their definitions have never been bettered—as, for example, in what was said about the unity of Christ: "One not by conversion of the Godhead into flesh; but by taking manhood into God". For the Incarnation gives a new dignity to that manhood which the world is so often in danger of treating with total disregard for human values.

In our days, the problem of vagueness, abstraction, and obscurity has reached a paroxysm even in the field of theology and preaching. It is not difficult to see that we are running a very great danger. Christians who have different patterns of thought are now speaking in languages which can no longer be understood, except by the use of artificial means to permit communication. Each type of Christian is now obscure for all the rest. Ordinary minds, excluded from the coteries either by lack of access or of time, capitulate to this esotericism. We shall soon arrive at a society in which the purists and the "great scholars of the sacred sciences" will remain cloistered in their libraries, certain that they alone are the custodians of culture and intelligence. The danger is such, indeed, that we have already arrived at this breaking point. Of course, so far as 'theology' is concerned, we are not suggesting that it should be intelligible to just anyone. In antiquity, in the time of Cyril of Jerusalem, not all the catechumens read the Bible. But it is impossible to rest content with a system of exposition of Christian doctrines or of catechetics in which there is so much obscurity that nothing is clear and accessible to others.

Every great work and every great truth has its zones of clarity and its obscure places, full of mystery because of the profundity of what is being considered. This is true for philosophy; it is also true for theology. These nuances are part and parcel of the nature of the Word itself and whatever it communicates; inevitably there is fluidity: there are different levels of meaning, a reflection of images and intuitions which provide its demonstration. This suppleness of language, however, is not in discord with the course of contemporary thought; on the contrary, it conforms well with the contemporary distrust of the architecture of scholastic or socio-political glosses. In our desire to combat this obscurity, we must recall the existence of the Socratic dialogue entitled *Theaetatus* or *Obscurity*. This Theaetatus, whom Plato once guided on the path to knowledge, arrives in Athens, the city of teachers in the company of Charmide.

He does not allow himself to be dazzled by the writings of these teachers. He undertakes to decipher a scroll of Ornyx on dialectic but then has to admit that he did not understand it at all. Another eminent teacher did not understand it either. But these are not things one confesses in public, for fear of the critics. It is enough that a book exists, with an impressive title, such as *Essay on some minor aspects of the notion of interval*, and everyone salutes it admiringly as one would salute Olympus. Theaetatus was skilled in the language of obscurity. But then he met Socrates, who denounced the false obscurity in a word, with a touch of genuine irony. He dismantles the mechanism used by the technicians to make clear what ought to remain obscure, because the obscure belongs to the mystery and veils the divinity.

If we pass now to the Apostolic Age, we note that in face of the new Faith's mystery, man has felt an indispensable obligation to mobilise all his good will and human intelligence, but that he needed also, and above all, illumination from above. The episode of the disciples of Emmaus shows that it is the mystery which explodes in the revelation of being. What is clear subjugates us, but clarity surpasses the power of our vision.

Doubtless the training of ministers of the altar and of preaching is one of the major concerns of Churches throughout the world today. This training should be guided by the concern to train, the *ratio studiorum* of pastors for our times, persons capable of constantly adapting themselves to the changing needs of their people.

Beyond doctrinal formulae

Ought we still to cling to the formula adopted by the definition of Chalcedon? This formula, christological and anthropological, is criticised. In the present climate, it is not surprising that some should want to test the solidity of affirmations which are felt to be intangible. Chalcedon did not in fact claim to present a complete doctrine of this mystery in its definition of faith. It imposed a definitive solution to certain essential problems which had bothered the Church of the first centuries. This solution was the result of long and spirited controversies which had stimulated ever deeper reflection on the mystery of Christ and an effort to express it with greater precision while remaining faithful to the basic data of Scripture. The problems raised were concerned with the unity and duality in Christ. To challenge the Chalcedonian formula would be to take a step backwards, to immerse ourselves again in debates which had been definitively closed and to put an obstacle in the way of genuine progress.

More immediate is the need to rediscover all the dynamism of the mystery of the Incarnation. The Incarnation is an event of salvation and transforms the destiny of the whole of humanity. The questions which are raised by the hypostatic union of the divine nature and the human nature should not permit us to lose sight of this essential

orientation of the mystery. The New Testament itself encountered difficulties about a more explicit exegesis of the mystery (Phil 2, 6-7 and John 1, 14). In face of this difficulty the primitive poetry and hymns embedded in the New Testament complete our understanding of the Incarnation. Poetry inspired by believing and loving adhesion to Christ has best succeeded in grasping and depicting this invisible act which controls the earthly life of Christ. Hymnography therefore plays a role in the perception of the mystery by faith. If we ask why certain statements of theology provoke no interest, we must blame the too conceptual and dry manner, excluding all emotion, in which a mystery which in reality overflows with life is being expressed. Here is an example of Easter's song:

Today, Hades groans: My power has vanished.
I received one who died as mortals die, but
I could not hold Him . . . I lost those over which
I had ruled. I had held control over the dead
since the world began, and lo, He raises
them all up with Him.

The hymns whose high value is appreciated by Paul and John present the grandeur and drama of the Incarnation. In describing this they seek to enter into the personal approach of Him who was incarnate, to enable us to follow its secret movement. They thus offer us a dynamic conception of the mystery. They enable us to grasp the gesture of the Logos with profound sympathy. Doubtless theology cannot confine itself to poetry. But faced with the poverty of language, Orthodoxy has recourse to hymns and chants. In its hymnography it sings its faith, its christology, and its soteriology.

This observation leads us to another problem. Each change in formulas affects not just the language but also all that the words imply and accompany. Each word has its history, its etymology, its context. It has acquired a definite meaning. To reformulate is easy but how are we to transpose all these ideas into another language and all which the words leave unsaid? However indispensable a new language is to articulate the message of the Gospel, it comes up against the limitations and accidents of the human language. Evangelisation cannot evade the need for a transcendental fidelity and its development. This otherness of the *Nova* and the *Verera* is a duty of the Church's continuity and apostolicity. We could say: *Vetera nove*, ancient things said "in a new way", in a synthesis which is at once fidelity and innovation.

As we know, the love of God reveals itself. It takes the form of the salvation of humanity by the mediation of the Word. It is a matter of knowing the conditions to which His condescendence was willing to submit, the means He employed, the contexts He used, the material of images He adopted. From the night and the silence the Truth of God externalises itself by using a verbal richness. To grasp this divine Word, we human beings must place ourselves in a different situation by asking ourselves: when He speaks, what does He say? How and with what means does He say it? We shall be greatly astonished to

His Eminence Metropolitan Emilianos Timiades

REFERENCES

1. *Adversus Haer* V, 2, 1.
2. *Sermo* 227.

BOOK REVIEWS

P. Fr. Kucharek, an American Roman Catholic priest of the Byzantine rite, is deservedly well-known for his major study of the Liturgy of St. John Chrysostom. The present book is a more general survey of sacramental theology as expressed in the liturgies of the patristic period especially, but also in the whole Byzantine liturgical tradition. Part III of the book, *Byzantine Sacramental Synthesis*, is an attempt at a liturgical theology with a good deal of use made of Palamas in order to spell out the deifying effects of sacramental grace. Fr. Kucharek is evidently concerned to argue both that scholastic sacramental theology is only one way—and that not the most fruitful—of exploring the holy mysteries, and that there is no essential incompatibility between Eastern and Western approaches. This is no easy task, and it is not surprising that the attempt is less than completely successful. Although a good deal is made, in Ch XXIX, of the patristic and early mediaeval vagueness about the exact number of the sacraments, it is fairly clear that Fr. Kucharek assumes from the start that seven is the “correct” number. But, as he grants on p 328, *mysterion* is a term with a very wide range in patristic Greek; and while it may be true that, for instance, there is an unbroken history of accepting chrismation or confirmation as a “mystery” in East and West, it is far from obvious that we can speak of it as an independent “sacrament” in the patristic age. The quotations on pp 136–137 from “ertullian hardly establish this. Lampe’s magisterial analysis is relegated to a single footnote on p 140. This is unhappily typical. Fr. Kucharek’s learning is enormous but erratic. He has what is probably a unique knowledge of Greek and Russian theological manuals, but tends to come at his patristic material armed with these later systemisations. This means that he tends to ignore both modern Orthodox theology and quite a lot of contemporary critical scholarship. There is no attempt to work through the general questions of rite and symbol, or of the theology of the material creation implied in sacramental practice. Schmemann is in the bibliography but seems to have had no impact. Nor is there much about the inter-connection of Eucharistic theology and ecclesiology (no mention of Afanasiëff or Zizioulas), with the result that the overall understanding of the fruits of the sacraments tends to be rather individualistic, even pietistic. As for critical scholarship, Fr. Kucharek is selective to a degree: the *chaburah* as prototype of the Last Supper crops up on p 159, and the *shaliach* as prototype of the apostle-bishop in Ch XXIII, with no hint that these notions have been very seriously questioned, and that the former in particular is now practically untenable. The use of scripture throughout is quite pre-critical (especially in respect of the Fourth Gospel). Fr. Kucharek may not agree with the deliverances of historical-critical method, but it is surely unhelpful to by-pass its questions so completely.

On the Eucharist, Fr. Kucharek treats Hippolytus as "the oldest extant Eucharistic formulary" (p 184), implying that he does not regard the prayers of the Didache as such. He may be right (I suspect he is), but again some mention of the relevant debates might help. *Addai and Mari* is not mentioned—an astonishing omission unless Fr. Kucharek is defining "Byzantine" so as to exclude the Syrian world. The discussion of "mystery" language in Part I is useful though the thesis of pp 38-43 would now have to be qualified in the light of A. E. Harvey's study of the subject in the October 1980 *Journal of Theological Studies*.

The Sacramental Mysteries is an uneven and rather unsatisfactory book, and as a *theological* synthesis leaves a lot to be desired. However, especially in the sections on baptism and chrismation, Fr. Kucharek does a fine job in assembling pertinent references in readily digestible form. As a sort of patristic *florilegium* on liturgical matters, it has many virtues, especially for the student seeking clear and readable summaries of a notoriously complex subject, and it is sufficiently well-presented to be accessible to the non-specialist. The bibliographies, despite really grave omissions, contain much interesting and recondite material. But for student and general reader alike, it will need a good deal of careful supplementing and updating, and it should not be taken as a reliable guide to the present state of Orthodox liturgical theology which, fortunately, shows rather more imagination.

Rowan Williams

Sergei Hackel (Ed): *The Byzantine Saint* (Studies supplementary to *Sobornost* 5), Fellowship of SS Alban and Sergius, London 1981, 245 pp, £6.

This publication represents a series of 19 papers given at the XIVth Spring Symposium of Byzantine Studies at Birmingham University in 1980. The Conference, many of whose participants have published their contributions elsewhere (for details, see Anthony Bryer's Introduction, pp 5-7), well illustrated the development of scholarly investigation of the Byzantine saint, especially since the 1971 Birmingham Symposium on asceticism in the early Byzantine world. Although some tend to think of the Byzantine saint most typically as an ascetic cut off from the world by the walls of his *coenobium*, or even more dramatically isolated from society on a column or in a desert cave, this book serves to remind us that the impact of the holy man, not only on his contemporaries but on many subsequent generations of Orthodox believers, was both profound and wide ranging. The saint might mediate on secular disputes of many kinds, and he might even have influence on political events (see the paper by Rosemary Morris, pp 43-50); after his death, his memory might be celebrated by pilgrimages or popular festivals, *panegyreis* (Vryonis, pp 196-226), and by the dissemination of his relics and of ec-voto momentoes of various kinds. The cult of the saints thus generated architectural and artistic expressions of piety (e.g. the monasteries that often grew up around ascetics' cells, the commemorative icons

and fresco-cycles) as well as different literary genres: the liturgical hymn, the *Life*, and the *encomium* in praise of the holy man.

All these aspects and more are touched on in this collection of essays, whose unifying theme might be said to be the ways in which the spiritual authority of the saint is exercised and reflected in the Byzantine world. But the underlying transcendent source of sanctity is not forgotten, and is notably expounded in Professor Chadwick's excellent opening paper "Pachomios and the Idea of Sanctity" (pp 11-24). One's only reservation about this contribution (and indeed about Fr. Hackel's introduction) is that it tends to identify sanctity too narrowly with the monastic or ascetic ideal. Many Byzantine saints were active churchmen or "secular" laymen, including even rulers and warriors.

Such is the variety of papers brought together here that a short review can do little more than indicate the range of topics. We have studies of Holy Fools (Ryden), and of Syrian ascetics (Drijvers pp 25-36, Harvey pp 37-42), emphasising the different models of piety that arose in the non-Hellenised, "monophysite" Eastern provinces; we have ecclesiastical (and especially episcopal) opposition to ascetics in 12th-century Byzantium (Magdalino pp 51-66), and a revival of interest in saints, with a great emphasis on miracles, in the early Palaiologan period (Macrides pp 67-87). There are wide-ranging papers on a whole genre of saints, e.g. the popular rural holy man recorded in the "low level" *Vita* (Browning pp 117-127), as well as minute investigations into particular saints, e.g. the elusive Polychronios (Crabbe pp 141-154), and the attempts at self-canonisation of the neurotic Nikephoros Blemmydes (Munitz pp 164-168). Fr Ommeslaeghe reveals some of the secrets of Bollandist methodology (pp 155-163), and his colleague Fr. van Esbroeck shows something of this in action in his hunt for that symbolic lady, St. Sophia, with or without her daughters Faith, Hope and Charity (pp 128-140). It is good to know that the Bollandist *Acta Sanctorum* is still going strong after three-and-a-half centuries, having reached a 68th volume!

Passing from the saint and society and problems of hagiography to the more tangible by-products of sanctity, David Hunt illustrates the relentless traffic in relics in late antiquity (pp 171-180); and the present writer discusses the extension of the early Byzantine saint's power and presence through another medium, the icon (pp 181-186). It is a pity that the art-historical papers (on mass-produced images of saints, saints in mid-Byzantine book illustration, the Forty Martyrs of Sebaste in art) are only printed in summary; one hopes that they will appear more fully elsewhere.

The Editor, Fr. Sergei Hackel, is to be congratulated on an immaculately produced, intelligently illustrated volume, which presents an enticing picture of unity in multiplicity. Almost all the papers combine erudition with readability (most of the technical scholarship and learned detail is relegated to footnotes), and should appeal to all with a serious interest in Eastern Christianity and its historical tradition.

Nicholas Gendle

Short Notices

Note: Inclusion under the heading "Short Notices" does not necessarily imply that a fuller review will not appear in a later issue of ECNL.

Alexander Schmemmann: *Church, World, Mission*. St. Vladimir's Press 1979, 227 pp, £5.75

This is a collection of essays with a general sub-title "Reflections on Orthodoxy in the West". These essays cover history, theology, liturgy, canonical order, the ecumenical movement, and mission—about as wide-ranging a collection as could appear coherently under one cover! Nevertheless, the Author manages to relate all these themes to the crucial question of the destiny of the Orthodox Church in the twentieth century. Essentially the message of the book is that God is constantly renewing the world and that this needs the sacramental dimension to be appreciated. God "makes all things new" according to his promise (Apoc. 21, 5), yet they remain the same things. Despite its at times almost casual style, this is a profound and stimulating book which Western Christians should read more than once; it contains the seeds of many interesting debates of crucial importance in the ecumenical situation today.

John Meyendorff: *The Orthodox Church*, St. Vladimir's Press 1981, 258 pp, £6.95

This book was first published in French in 1960 and an English edition appeared in 1962. The present 1981 edition has an updated bibliography and a new Foreword by the Author. The plan followed by the Author is first to outline the historical movement of the Orthodox Church from apostolic times to the present century. This development is used as a vehicle for conveying the basic doctrinal position of Orthodoxy and is followed by a chapter entitled "Orthodox Faith and Spirituality" and a final chapter dealing with the Orthodox concept of the Church. There follows a "Conclusion" in which Fr. Meyendorff makes some pertinent remarks on the state of Orthodoxy today, and a "Postscript" updating the historical material in the main chapters. When it first appeared, *The Orthodox Church* was said to be the most comprehensive presentation of the subject then available. There are now a number of other excellent books covering the same basic material; nevertheless the reappearance of Fr. Meyendorff's work is to be greatly welcomed not least because of the stature which he has reached as a leading exponent of Orthodoxy in the Western world.

Anglican-Roman Catholic International Commission: *The Final Report*, CTS/SPCK 1982, 122 pp, £1.95

This "Final Report" is the outcome of work begun at Gazzada, Italy, in 1967 when the Preparatory Commission met following the decision by Pope Paul VI and the then Archbishop of Canterbury, Michael Ramsey, to set up formal doctrinal conversations between the two Communions. The report covers "Eucharistic Doctrine", "Ministry and Ordination", and "Authority in the Church". In each case,

earlier statements by the Commission are followed by points of elucidation. Appendices present details of the meetings and members of the Commission, the Malta Report of 1968, and the "Common Declarations" of 1966 and 1967. This book must be commended for study not only by Anglicans and Roman Catholics but also by Christians of other Communions, since the contents represent what official representatives of the Anglican and Roman Catholic Churches have agreed upon, and thus form an ecumenical document of the highest importance. It must be remembered, however, that agreement by representatives, however, officially appointed, does not commit the Churches themselves. *The Final Report* has now to be studied by the individual Churches and there are already some signs of dissension in both Anglican and Roman Catholic circles suggesting that too much has been compromised on both sides in the Commission's attempt to produce a document which could truly be described as "agreed". As one might expect, the document is almost entirely Western in its basic assumptions and interpretation of history; how much it would need to be changed in order to accommodate Orthodox thinking is a matter which ought to be debated.

Ans J. van der Bent (Ed): *Handbook: Member Churches*, WCC 1982, 285 pp, £7.50

The *Handbook* includes a wealth of statistical, historical and descriptive material on the various Churches (over 300 of them) who are members of the World Council. The Editor, who is Librarian at the Ecumenical Centre in Geneva, has completed a mammoth yet highly essential task in collecting together a mine of information which fills a previously significant gap in ecumenical literature. The details of the various Churches are presented by continent, region and country and there are highly informative maps. The information provided in them includes in each case, the address and telephone number of the headquarters, the total membership, details of dioceses and clergy, publications, the name of the Patriarch, Metropolitan, Presiding Bishop or other Chief Minister, and a narrative account of the Church's history and its work and mission today. Various other details, such as "the constitution and rules of the World Council of Churches concerning membership" are also given, and there are excellent indexes at the back. Truly an invaluable work at a very reasonable price by today's standards.

REVIEWS OF RECORDED MUSIC

Christmas in the Holy Land: Archive 2547 059

The Archive Company has reissued a 1967 disc (then numbered 198 421) at a special rate. The recording consists of liturgical music from Christmas services of those ancient Churches that have Churches at Jerusalem, but not including, for instance, the Russian Church on the Mount of Olives, nor Churches in post-reformation traditions. The plainsong of the "Sisters of Zion" is ordinary Western plainsong, well sung. Uniat traditions are represented by the Eastern Rite "Greek Catholics" who use a lot of Arabic in their services. The Maronites were once also an Eastern Church, but they joined Rome in Crusader times and they have lost much of their Eastern ethos. The Maronites also use much Arabic in their services. The rest of the record is taken up with Eastern Rite traditions—Egyptian and Etheopic Copts, and "Syrian Orthodox", who worship in the Syriac language, which is still close to Aramaic, which in its turn is close to Hebrew. They are accused of being Monophysites like the Armenians, but the accusation of heresy is doubtful in these days. They sing for the most part hymns, and several traditions demonstrate their tones for the reading of the Gospel. The "Syrians" interestingly have two singers "concelebrating" the Holy Gospel. The Greek Orthodox are also represented on the recording. The recordings were done in the middle of Summer, and in some cases in a vestry, so that nowhere do you have the incidental noises of a worshipping congregation. The drumming of the Abyssinians in their first item is very tame compared to that at St. Abuna Teclahaimot Church at Asmara (recorded on BBC Recording 58 M, Side 1, track 6). On the other hand the singing of the "Hymn to the Trinity" by the boys of the Egyptian Copts with their systra, sung at the Egyptian Coptic Church of St. Mark (the most convincing site for where the Last Supper was held) using Arabic, does give an authentic feeling of the ecstatic singing which was associated with Alexandria in the early period. The hymn is the first Christian music that we have written. It was found written on papyrus using a Greek form of letter-notation as well as the Greek language. This recording can also be used to demonstrate how a tune can be passed on for about 1700 years by memory alone, including two changes of language—from Coptic to Greek, to Arabic. It can be recognised as the same tune—just! The instruments they use are not "cymbals and triangles" as the cover states but systra—flat metal plates with a handle, from which a flexible bar with a striker on the end strikes the plate when it is shaken. The Armenian contribution is done without organ or any other accompaniment, and is the sort of music that used to be sung in Armenian Churches before they started to copy the Russians and then introduced organs, as is now common in the West. The cover also uses the word "mode", perhaps without realising that the Eastern traditions use the word "echo", and without explaining that the Eastern tradition is that the four basic scales (authentic) are followed by the four secondary ones (plagal), whereas in the West each authentic mode is followed by the equivalent plagal one so that the numbers are not equivalent in the two systems.

Armenian Sacred Songs sung by Lousine Zakarian: Pearl SHE 558, £5.49

Some of us have valued recordings of the Armenian Church in Paris where the Choir is directed by Ara Bartevean, such as the French recording, Vogue MC 20 150, but we knew that harmony has only been introduced into Armenian Churches by two composers, Ekmalian and Vartapet Komitas (who died in 1913), both of whom lived in the 19th century, and this tradition has been carried on by Ara Bartevean in our own day. But we knew that before this Armenian Music had been sung as a monody. A French Disc has also been issued under the Ocora label by the Radiodiffusion-Télévision Française (OCR 666) *Arménie—Chants Liturgiques du Moyen-âge*. This purports to be a survey of Armenian liturgical music from compositions by Mesrop Machdotz, who died in 440, to Nerses "le Gracieux", who lived in the 11th century. But this disc does not sound authentic, amongst other things because the drone that is correctly sung with most of the items does not fulfil the same function as with most ancient liturgical music, but sounds like a modern bass provided by a composer of our day. One shrugged one's shoulders and hoped that one day it would be possible to go to Etchmiadzin. But this year the above disc was issued here. Miss Zakarian is the solo soprano of Etchmiadzin Cathedral. It may seem a bit of a come-down to read on the sleeve that the actual recordings were done in St. Sarkis Armenian Church in London and St. John's, Smith Square, but that probably explains the excellence of the recording. Miss Zakarian is a beautifully clear soprano; she sings the Sanctus (No. 7) and an Annunciation hymn (No. 10) and in addition eight more *Daghs* and *Sarakans*. The difference between these two kinds of hymn, several of which are credited to date from the 10th century, seems to be that the *Dagh* is a more fanciful poem whilst a *Sarakan* is more closely linked to the words of Scripture or the Liturgy. The sleeve notes (in English) are not quite as clear as they might be, but can be puzzled out with patience. They are by Ateş Orga, an Armenian lecturer in music at the University of Sussex and formerly at the Institute of Armenian Music, London. It is a thrilling experience to hear a clear soprano singing liturgical music with the melismas that tradition has preserved, even if the drone has to be imagined.

Basil Minchin

CHURCH RELATIONS FROM A PRACTICAL POINT OF VIEW: AN ORTHODOX APPROACH

It is an old Greek tradition to deal with a given issue in two ways: (a) theoretically and (b) practically. I shall follow the same custom in dealing with the present case. The first part will be devoted to the theory of Church relations and the latter to some applications of this theory to Anglican-Orthodox relations.

(a) Towards a theory of Church relations

Church relations are in fact a fundamental aspect of the reality of the Church. We might even say that the Church is a complex but organically structured nexus of relations between persons. These persons are human reflections of divine ones owing to the grace of a divine-human mediator. We may discern many models of Church relations, because the Church exists on a variety of levels. These relations and their corresponding levels of existence are coherently and organically interconnected, so that none of them can be isolated from the rest. We may say that each of them is in one way or another a presupposition to the rest of them.

The simplest level of the Church is to be found in the relation of two Christians. There is a rich variety of application of this model, as two Christians can be related to each other in a variety of schemes, e.g. parent to child, husband to wife, brother to brother, brother to sister, sister to sister, friend to friend, bishop to priest (or deacon), priest to deacon, employer to employee, etc. Even these schemes have an endless application because there is as great a number of realisations as the number of actual human persons. The biblical locus for this model is to be found in the words of our Lord: "Where two . . . are gathered together in my name there am I in the midst of them". The presence of Christ in the relations of two Christians always implies the presence of the Church, because, as St. Ignatius says, where Christ is there is the Church also. This simple model of the Church clearly reveals that the Church consists in relations. In this case it is a relation of two persons in Christ. Perhaps the most important case is that of marriage, which St. Paul explicitly conjoins with the mystery of Christ and the Church; but in fact, given the saying of our Lord, we must see all kinds of relations between two Christians at least potentially if not actually as icons of the Church. The icon of St. Peter and St. Paul as an icon of the Church may be the best illustration here. However, though essential, this simple biblical model of the Church is not an exclusive one and should only be seen in relation to other models. Otherwise its real force and character may be falsified and it may cause a counter effect.

Man is not one or two individual persons, but many. Indeed man is a society of persons. The small unit of two persons is but a cell, as it were, in a body which contains many others like it. It is this wider sociological and organic model of the interpersonal communion of many persons which constitutes another equally fundamental ontological model of the Church. Here the notion of relations is further

multiplied and dynamically appropriated. It has sociological dimensions and fundamental social implications. This model is also clearly presented in the divine Scriptures. The Church is a body with many members which are inter-related together and form one organic unity. This body is the body of Christ, because Christ is the Head which moves all the members individually and makes them coinhere with one another through the one Spirit. Therein lies the difference between the ecclesiastical and any other sociological model, be it national, political, ideological or whatever. As in the case of two persons in relation, so in this case of many persons in society, Christ must be the criterion so that both may become manifestations of the Church. Christ is the common denominator (the two or the many are gathered together in His name, as *Christ-ians*) who binds the persons together through His Spirit. However, even this wider sociological model of the Church is not any ultimate icon of the ontological reality of the Church.

Both in the model of the two Christians in relation and in the model of Christian society the qualification "Christian" is crucial. It is Christian persons in two-fold or manifold relations that constitute revelations of the mystery of the Church. Obviously what is even more crucial here, is the question about how persons become Christians. It is in answering this crucial question that we are confronted with yet another model of the Church which is absolutely crucial for the Orthodox perspective regarding the ontology of the Church. Men become Christians by faith and baptism, which are both administered by the Church as a catechetical and liturgical body which administers Christ to the people singly and comprehensively. This initiating Church gives us the hieratic (levitical) model which is rooted in the apostolic Church and the apostolic ministry. This model was established by Christ himself in the call, training and commission of his disciples, the holy Apostles. As such, this administrative apostolic-hieratic model of the Church enjoys a certain primacy of authority over the other two models. It does not only supply the presupposition to the other two models (i.e. the grace of becoming and being a Christian), but it is directly and uniquely related to the Lord who established it and maintains it. This hieratic-liturgical model which is connected with the clergy and is often expressed by the notion of apostolic succession in the Church belongs to the very framework of the gospel and is tied up with the ministry of Christ being its most official and authoritative administration. The Gospel begins with the call of the disciples and proceeds, through their initiation into the mystery of Christ (his Person: theology, and his work: reconciliation through death and resurrection) to the final saving commission, "Go and make disciples of all the nations baptising them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all things whatsoever I have commanded you, and lo, I am with you always even unto the end of the world" (Matt. 28, 19f). The Gospel of Mark puts it similarly: "Go ye into all the world and preach the Gospel to every creature, whoever believes

and is baptised shall be saved . . . and they went forth and preached everywhere, the Lord working with them" (Mark 16, 15f-20a). The Apostolic model of the Church is extended in the Patristic one. The Fathers (the Bishops with their assistants, the priests and the deacons) continue the apostolic model which rests on a relation of fellowship in administering the saving mystery of Christ. Here again Christ remains the crucial criterion. The bishop as the Father of the local Church is related to his clergy and his people as the administrator of the grace of Christ which establishes the Church. It is from this Patristic model of the Church that we pass on to the ecumenical one, being the fellowship of the local bishops and local Churches in the one grace of Christ and the one mystery of the Church.

In the ecumenical model of the Church we discern two primary elements, the equality of the bishops, which rests on their relation under the headship of Christ, and the common dogmas or authoritative decisions on matters of faith and order which are taken by the bishops or their representatives in synodal deliberations. In the equality of the bishops we have a guarantee of two fundamental ecclesiological truths: (i) of the truth that every local Church manifests the fullness (catholicity) of the mystery of the Church, and (ii) the truth that the fullness of the local Church does not raise it above the Church universal, just as the two-membered simple model of the Church does not exclude the wider many-membered model. In the common dogmas of the local Churches formulated and authorised in synods and particularly in ecumenical ones, we have an additional guarantee of the integrity of the whole family of the Church and of the grace which unites all the members into the one body of Christ. Both in the equality and fellowship of the bishops as well as in their common decisions on faith and order the soteriological perspective, which links the people with Christ, remains the fundamental perspective. Here again we have Church relations of the highest order which ultimately manifest and serve the same truth of the Gospel of Christ as the simpler models of Church relations. Such relations are not optional, but essential functions of the Church, because they manifest on the highest level the fact that the Church is mystically and essentially One, Holy, Catholic and Apostolic. The primary factor in the establishment of such essential ecclesiological relations is the activity of the Holy Paraclete who abides in the local Churches and governs their synods and thus makes them grow into one body whose Head is Jesus Christ the Lord to the glory of God the Father. Orthodox know that without the act of the Holy Paraclete such relations would have been impossible. At the same time, however, Orthodox are equally aware of human responsibility and weakness. From this last standpoint the manifestation of the Church remains a human task which requires faithfulness and courage. Church relations are ultimately human relations grounded in the grace of Christ.

In our attempt to specify a theory of Church relations we have looked into three basic models the personal, the social and the hieratical. All three of them are essential to the Church and must be seen in relation

to one another. In all of them the crucial element is the same, the primacy of the grace of Christ. It is this grace which joins them together and makes them true and effective.

(b) Anglican-Orthodox relations

The history of Anglican-Orthodox relations and not least the recent one can supply our three models of Church relations with a whole range of applications. As far as the first model goes, I feel certain that both Orthodox and Anglicans alike have demonstrated in many ways their personal willingness to be subject to one another in Christ. In some cases personal relations have gone beyond mere willingness and have demonstrated an unequivocal sharing of Christian virtues, such as remarkable trust and love. It is probably true to say that Church relations on this level are somewhat easier, precisely because they are simpler and entail a limited range of responsibility. At best they must be seen as signs of hope imbued with a proleptic power which prepares Anglicans and Orthodox for a fuller integration and blessing. It is the full mystery of the Church which demands that what is known in secret should be declared openly on the mountain tops, i.e. that personal relationship in Christ should seek to be communal and finally hieratical and ecumenical.

On the social level some progress has been made, usually in the cases where some kind of personal relationship has been established. For instance the small community which I serve in Middlesbrough in England has enjoyed tremendous hospitality and assistance from the Anglican Church of All Saints. What is particularly remarkable in this case is the fact that cultural differences have been no barriers to bringing the Anglican and Greek Orthodox congregations together on a number of occasions and on a variety of projects. I know that there are many other similar relations in England between Anglican and Orthodox congregations which again demonstrate in a proleptic manner the positive forces of the grace of God which human unfaithfulness and weakness cannot restrict. It is perhaps particularly appropriate to mention at this point the remarkable fact of housing an Orthodox Church within an Anglican one. I could quote many cases but I would like to mention the case of the Orthodox Church in Edinburgh, Scotland, which has been constructed around one of the side altars of St. Michael and All Saints Episcopal Church. I know that this remarkable case is not everywhere possible and that there are others who resist it quite decisively. For me, however, this social cooperation of Anglicans and Orthodox is yet another proleptic icon of the full icon of the Church in its social dimension, which cannot fail to appear provided that there is genuine Christian faith and courage. It is in places where Anglican and Orthodox communities exist together that one can search for Church relations on the social level. I have no illusions about the problems which surround such relations, but looking back into history there is sufficient evidence for a developing progress. In spite of suspicion and cultural rigidity, communication has alleviated many barriers and opened up new possibilities.

Finally, on the ecumenical level we must register a parallel progress. The theological discussions have led to a greater awareness of the common and uncommon theological beliefs and insights. Communications on the episcopal level *in situ* have introduced a new order of relations which anticipate the re-establishment of the ancient ecumenical customs. On the theological level we must note the progress that has been made on the understanding of the deeper issues connected with the *Filioque* controversy and the willingness of the Anglicans to restore the Ecumenical Creed to its pristine integrity. The case of the ordination of women to the priesthood has created disappointment and confusion and has on the whole been a set-back in the relations between the two Churches, but it seems that this is a temporary issue in the Western Churches, including the Anglican Church, which will lose its cultural momentum and cease to be a cause of discontent.

What are we to say by way of conclusion? As Orthodox, we cannot but be optimistic about re-establishment of full relations with the Anglicans. We believe in the One Holy and Catholic Church and are fully aware of the grace of Christ which renews the entire world. The Ecumenical Patriarchate and the rest of the venerable Orthodox Churches have expressed their willingness and determination to promote dialogue and relations between Orthodox and Anglicans. It is the Orthodox faith in the infallibility, indestructibility, and authority of the Church which persuades us to seek relations with the Anglicans and with all Christians everywhere, insisting on the tradition of the Apostles and Fathers which the Lord Himself has established ecumenically through the act of the All-powerful and Holy Paraclete.

George Dragas

NOTICES

The Second Constantinople Lecture

The Second *Constantinople Lecture* (in celebration of the Niceno-Constantinople Creed—the Ecumenical Creed of the Church) will be given by Metropolitan Anthony of Sourozh, Head of the Russian Patriarchal Church in Great Britain, at the Serbian Orthodox Church Centre, 89 Lancaster Road, London W11, on 29th November 1982. The lecture will be preceded by Vespers. Details appear on the back cover and will also appear in the *Church Times* in October. Members and others are reminded that the first lecture, *Constantinople 381*, given by Bp. Michael Ramsey can be obtained through bookshops or direct from the Hon. Secretary.

Note to Contributors

Despite frequent repetition of this notice, the Editor is still receiving material for publication in a form which makes marking up for the printers extremely difficult. Will contributors, including officers of the Association, please note that material should be typed with double spacing on A4 paper and that a *generous left-hand margin is essential*. Contributors are also asked to check with recent issues of *ECNL* and to conform to the house-style adopted for headings, titles of books and records in reviews, etc. Material which is handwritten has to be typed before being sent for printing; it is therefore essential that the writing is absolutely clear and that matter to be in italics or other special print is unambiguously indicated. Cooperation in these matters will be greatly appreciated.

Membership of the Association

Membership of the *AECA* is open to all communicant members in good standing of the Anglican, Orthodox and Oriental Orthodox Churches and Churches in communion with them. Enquiries about membership should be addressed to the General Secretary as should all enquiries about subscription to *ECNL*, non receipt of the journal, and change of address.

Fellowship of St. Alban and St. Sergius

Enquiries about the Fellowship of St. Alban and St. Sergius should be addressed to Revd. Gareth Evans, St. Basil's House, 52 Ladbroke Grove, London W11 2PB. Readers of *ECNL* are reminded that books reviewed in this journal can be obtained from St. Basil's House. When ordering, it is important to mention *ECNL*.

1983 Pilgrimage

the 1981 pilgrimage. The Anglican Church, which will lose its cultural momentum and come to be a cause of discontent.

necessary, to reduce their length provided that this does not change the sense of the material communicated.)

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SECOND CONSTANTINOPLE LECTURE

"Primacy and Primacies in the Church"

MONDAY, 29th NOVEMBER 1982

at

ST. SAVA'S SERBIAN ORTHODOX CHURCH
CENTRE

Lancaster Road, London W11

(Underground: Ladbroke Grove

Buses: 15 or 52)

Speaker:

THE MOST REVEREND
METROPOLITAN ANTHONY OF SOUROZH

6.00 p.m.

ORTHODOX VESPERS

7.00 p.m.

LECTURE

(followed by a Reception)

Committee 29.11.82
3.30 p.m.
at R. R. R.

Those intending to be present should inform the Hon.
Secretary, AECA, in writing and enclose £1.00 each for
themselves and their guests as a contribution towards the
expenses of the evening.

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