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## The Anglican and Eastern Churches Association

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*Orthodox Patron:* The Oecumenical Patriarch  
*Anglican Patron:* The Archbishop of Canterbury  
*Anglican President:* The Bishop of Basingstoke  
*Orthodox President:* The Archbishop of Thyateira and Great Britain  
*Chairman of the Committee:* The Revd. H. EMBLETON, M.A.,  
 The Vicarage, 17 Victoria Drive  
 Bognor Regis, West Sussex, PO21 2KH  
*General Secretary:* The Revd. A. T. J. SALTER, A.K.C.,  
 87 Richmond Avenue, London N1 0LX  
*Assistant Secretary:* The Revd. DOM CUTHBERT FEARON, O.S.B.,  
 Nashdom Abbey, Burnham, Bucks. SL1 8NL  
*Treasurer:* SIMON BREARLEY, ESQ.,  
 9 Emperor's Gate, London SW7  
*Editor of E. C. N.L.:* H. GRAHAM FLEGG, M.A., D.C.AE., C.ENG.,  
 The Open University, Walton Hall,  
 Milton Keynes MK7 6AA

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

## Eastern Churches News Letter

### EDITORIAL

Few would argue that the search for peace amongst nations is probably more important now than at any previous period of our history. The possibility of total destruction hangs over us all, and it is therefore not surprising that so many people are becoming tired with the procrastinations of the politicians and are taking to the streets and to the parks and fields in large numbers to demonstrate their desire for an end to the petty national political and economic rivalries which contribute so much to the insecurity of the times in which we live. Of course, history tells us that it has always been so. There is something deep within human nature which seems to undermine all efforts to bring about true and lasting reconciliation amongst peoples and nations. Yet the determined search for universal reconciliation should be the concern of us all, and especially of those who claim to be Christians and to whom therefore is entrusted the proclamation of the angelic message "on earth peace, good will toward men". It is therefore sad to see men and women in positions of high political power in the West, who would certainly make the specific claim to be Christians, propagating the philosophy that peace can only come about by extending the deployment of horrific weapons of mass destruction, which it should not be possible for any truly committed Christian actually to use. This deliberate escalation of the potential risk of nuclear catastrophe is so clearly contrary to the Gospel, and indeed to the political philosophies which leaders in both West and East profess, that ordinary people are finding it necessary to disassociate themselves publicly from their governments' so-called "defence policies" and to call for a halt to the madness which is bringing all mankind closer and closer to the brink of total destruction.

If the Christian Church is to be true to its message "on earth peace", it is its clear duty to recognise in the worldwide "peace movement" the stirring of that higher spirit within mankind that is at last becoming outraged by all that the escalation of the arms race implies—and this is not merely a matter of steps towards annihilation; it is also a matter of further deprivation of those who are already the most hungry and sick and neglected through the diversion of vast sums of money into armaments. This money could otherwise be spent in giving help to those whose plight should always be on the consciences of the nations who have the wealth to have the choice of armaments for war or food, clothing and medical supplies for the ever increasing number of the world's underprivileged.

All this is not to suggest that Christians must necessarily be pacifists or unilateralists. Whilst the Biblical command is quite clear *at the personal level*, we must remember that a number of the Saints whom we revere and with whom in Christ we share a mystical fellowship have taken up arms in defence of their families, their homes and their



Church. Christian martyrdom includes martyrdom on the field of battle. The Christian must, however, always be orientated towards the ways of peace. There are circumstances in which he may have to fight, indeed in which he should fight, but for anyone claiming to follow Christ this must be a path which is followed with reluctance. Peace must always be close to the hearts of all Christian men and women.

If it is true that even "Christian" political leaders have become reconciled to policies which clearly lead away from peace and towards chaos and destruction, then that higher spirit within mankind has to be expressed other than through the voice of the politicians. Christians everywhere should be adding their voices to the rising tide of protest against the foolishness of dependence upon terror as a lasting way of preserving the peace of the world. Such a dependence is more than totally negative; it is demonic. It is good therefore to read of the passing of formal resolutions for peace rather than war, and trust rather than terror, in so many of the representative bodies of the various Churches in the United Kingdom and elsewhere. We should also welcome the efforts being made by the Orthodox Churches within the so-called "iron curtain" on behalf of peace, and we should not as Christians associate ourselves with those in the West who decry such efforts as no more than a part of the Communist offensive against the morale of the NATO alliance. Indeed, it would be a heartwarming thing for all those who are committed to work for peace if more Western Christians would associate themselves with their Orthodox brothers-in-Christ, so that Christians of both Western and Eastern Communions could speak with one united voice, sharing a common witness to the world of Him who is the Prince of Peace. If the politicians have failed and continue to fail, then the peace of the world must depend on ordinary men and women of all nations joining in the growing swell of protest against the escalation of terror and demanding that policies of peace and brotherhood shall prevail in the councils of the nations.

It may be that organisations such as the *AECA*, which span the East-West barrier erected by the political and military leaders, have a special duty to promote the joining together of Christians in one voice of witness for peace. This will not be possible if the spirit is one of cynical doubt of the motives of others. It is the duty of Christ's Church to preach peace to the world and so, where we see others preaching that message, we should rejoice in their witness, pray that it may continue and may grow, and lend our own voices to the message, for it lies at the heart of the Gospel on which ultimately the future of mankind depends.

#### THE GENERAL SECRETARY'S NOTES

##### Orthodox Visitors

On Sunday 17th April 1983 the Metropolitan of Moldavia and Transylvania attended the Holy Liturgy at St. Dunstan's-in-the-West at which the celebrants were the Principal of the Bucharest

Theological seminary, Father Sylviu-Petre Pufulete (Parish Priest of the Romanian congregation), and Father Tosko Kasakin (representative in London of His Holiness Patriarch Maxim of Bulgaria). The Romanian delegate had attended the Conference of European Churches held in Oxford the previous week.

His Holiness the Patriarch of Antioch (Byzantine Patriarchate) paid his first visit to England since his enthronement, having earlier visited the Pope in Rome. The singing of the Arab and Greek choirs was particularly striking and much appreciated by those who had the privilege of worshipping at the Liturgy. Also in England and present at St. Alban's Abbey for an ecumenical pilgrimage were Exarch Stephan of the Bulgarian Orthodox Church and Archbishop Paul of Finland, Head of the Finnish Orthodox Church.

The Bishop of Basingstoke and I were present at Evensong at Lambeth Palace at the reception given in honour of His Holiness Lord Lord Vazgen I, Supreme Catholicos of All Armenians, who was in the United Kingdom to visit the Armenian communities. His Holiness was presented with a beautifully bound copy of the *Alternative Services Book*. As there seemed to be no copies of the new book in Lambeth Palace Chapel, one was amused to think that there would be one in the remote Catholicosate of Holy Etchmiadzin! It was good to meet again Bishop Nerses Bozabalian, once Bishop in charge of Armenians in the United Kingdom, and to renew one's acquaintance with the Archbishop of the Armenians in Paris.

Bishop Michael and I also attended the reception of the Soviet delegation of Christians led by the Exarch of the Ukraine. Present amongst the delegation were the Principal of the Leningrad Seminary, an Archbishop from Soviet Georgia, and representatives of the Catholic and Lutheran Churches in the Baltic States now occupied by the Soviet Union. Whilst the delegates were proclaiming the "freedom of religion" they believed is enjoyed by all Soviet citizens and we were toasting each other in Lambeth Palace, Father Alfonsas Svarinskas, a Catholic priest in Lithuania, was jailed for seven years and Father Sigitas Tamkevicius, a member of the Catholic Committee for the Defence of the Rights of Believers, was arrested and awaiting trial. One sometimes feels like Unity Mitford at the Nuremberg Rally on such occasions, but one left that reception, as one sometimes puts down the *Journal of the Moscow Patriarchate*, with the impression that these mouthpieces for Soviet propaganda are genuinely totally unaware of the persecution of their fellow Christians and human rights activists. We take our free press for granted in this country and the easy dissemination of information, but when one has only *Isvetia* and *Pravda* to read, how does an institution like the Moscow Patriarchate actually know what is going on in its own country?

##### Orthodox Easter

With the Paschal Festival falling so late in the Orthodox Churches this year, many Western Christians had the opportunity to celebrate Easter with the Eastern Churches. At St. Dunstan's-in-the-West



there was a large congregation for the Paschal Liturgy including Bishop Ambrose Weekes of the Diocese of Gibraltar and several Anglican clergy and lay-folk.

#### **Human Rights**

Alexander Solzhenitsyn was in London to receive from the Duke of Edinburgh the Templeton Prize for religion and was pictured on the front of *The Times* carrying the icon of the Resurrection at the Cathedral of the Russian Church of the Dormition of the Mother of God, seat of Bishop Constantine of the Russian Church Outside Russia. Solzhenitsyn's speech at the Guildhall prizegiving ceremony included a strong criticism of the previous recipient, Dr Billy Graham, who on his visit to the Soviet Union had ignored the plight of the Orthodox, Baptist and Pentecostals who have been savagely persecuted by the Andropov régime for monitoring the Helsinki Agreement on Human Rights, an agreement to which the Soviet Union was a signatory. If the Agreement on Human Rights has been so blatantly disregarded by the Kremlin, what value is there in the signing of agreements on the reduction of nuclear arms in Europe?

#### **Pope Shenouda III**

The continued house-arrest of Pope Shenouda III of the Coptic Orthodox Church should be a cause for great concern amongst British Christians, whose government now has cordial relations with Egypt, where the leaders would appear to be keeping His Holiness under arrest in order to appease the fanatical fundamentalist Muslims. The Coptic Church, like the Armenian, has no history of violent resistance to oppression. Both have remained entirely passive. Pope Shenouda's resistance has merely been to refuse to celebrate the Holy Liturgy at Easter, whilst Coptic churches continued to be desecrated, Coptic homes pillaged and Christian families attacked. In recent months we have seen the revenge squads of a terrorist Armenian group who have waited two generations to avenge the Turkish atrocities against their grandparents' and great grandparents' generations. Memories in the Middle East are very long and bitter. It would be a tragedy if the Egyptian government were to create a similar problem for its peoples in the future by closing its eyes to the gross injustice inflicted on Pope Shenouda and by its failure to pacify the hot-headed members of the Muslim extremists.

#### **Muslim Fundamentalists and the Ancient Patriarchates**

Fundamentalist Muslims are seen, if they are recognised at all by the British in general and Anglicans in particular, as no more dangerous, perhaps, than Paisleyites in drag! But militant Islam is a force to be reckoned with from the Eastern coasts of Saudi Arabia, the mountains of Afghanistan, to the Southern coasts of the Mediterranean, and will have profound effects on the Syrian and Coptic Churches as those shadows of shades the ancient and devastated Byzantine Patriarchates of Constantinople, Alexandria, Antioch and Jerusalem know to their bitter cost. The Ecumenical Patriarchate has declined in numbers very rapidly since the Smyrna debacle of the 1920s and the Cyprus crises of the 1950s and 1970s. Its membership is largely in the

Diaspora. In the venerable God-protected City of Antioch, now a dusty Anatolian village, there are less than twenty Christian families. Both the Syrian and the Byzantine Uniate Patriarchates are in Damascus. In Alexandria the Universal Judge and Pope presides over a Church and Patriarchate whose faithful have been dwindling since the Muslim Conquest of the seventh century and the schism of the Copts from the Byzantines centuries earlier. The Suez Crisis of 1956 further served to deplete the Orthodox Greek families, so much so that the last Patriarch resided in Athens for many years for health reasons, the Patriarchate being administered by suffragans. In the Holy City of Jerusalem and throughout the Holy Land Christian families are leaving at an alarming rate and in large numbers. A certain tension has always existed between the Greek- and Arabic-speaking Orthodox, and with the setting up of the State of Israel and the further unsettlement of the whole of Palestine it takes courage to remain. In the four Patriarchates the Orthodox Churches are under great pressure.

There has been considerable speculation amongst those Orthodox, Anglicans, and other Christians who have a deep concern about the future of these Churches. Where, for example, would the Ecumenical Patriarchate be re-housed should further pressure be brought to bear upon it by the Turkish government and His All Holiness find it impossible to carry out his duties in the Phanar? Mount Athos has been suggested as a base for the Patriarchate of Constantinople, but it is not easy of access; and, although the Patriarch has jurisdiction over the whole of the Athonite peninsula, the community is extremely conservative and most of the monasteries have resented the meetings between the Patriarchs and the Popes of Rome. Rhodes has also been suggested as has Thessaloniki, but it is considered unlikely that the Patriarchate would seek asylum on territory under the jurisdiction of the Church of Greece, although there is a Patriarchal centre in Thessaloniki. Whatever the outcome, which sooner or later may have to be faced, one fact is certain and that is that the Ecumenical Patriarchate would be among the last Greeks to leave the city.

The attempt on the life of Pope John-Paul II was by a Muslim, now it seems in the pay of the Bulgarian government acting as a cover for the KGB. With Italy having the largest Communist Party in the Free World, an unholy alliance between the Kremlin and Muslim Fundamentalism could be a very serious threat to the erstwhile stability of the Roman and senior Patriarchate. The Turk has indeed been at the gates of Vienna and the Tartars in Jasna Gora, but with Christendom's ancient enemy in collusion with a sophisticated system such as international communism, all five Patriarchates could be swept off the map of Christendom forever.

#### **National Apostasy**

One of the sights of Rome in the square housing the statue of the Immaculate Conception is a very explicit sex shop. One of the nastier sights I have seen in Christendom was in the shop window of a restaurant in Thessaloniki which housed a live cockerel and a live fox in the same cage, separated only by a thin strip of wire netting. This is the year in which we in England remember the sermon of John Keble



preached in 1833 on "National Apostasy". Each once-Christian nation has its own form of apostasy, some more virulent than others. I suppose the Anglican dropping away is symbolised by the disused church attached to Lambeth Palace. It is now the Tradescanthus Gardening Centre—I suppose a symbol of the prevailing English sentiment that "one is nearer to God in a garden than anywhere else on earth!"

#### By their fruits ye shall know them

Archbishop George Appleton, Bishop in Jerusalem for the Anglicans, once said that in the Holy City it was "by their hats ye shall know them", since each Church adorned its priests' and bishops' heads with a variety of headgear. But too often it is by our hats only that we are known as Christians, not, alas by our fruits! In time past, and occasionally today, there has been some very bloody incidents between Christians who have deliberately or inadvertently trodden on another Christian's mat in the Church of the Holy Sepulchre or at the Nativity Church at Bethlehem. As a dire warning, there hangs in the Patriarchate of Jerusalem an illustration of Orthodox and Latin monks gouging each other's eyes out in a brawl at the time of the Turkish occupation in the nineteenth century—a scene not conducive to the conversion of the Sublime Porte and its Muslim subjects. Eye-gouging has disappeared in most parts of Christendom, but mental or spiritual eye-gouging is still alive and well in many quarters. In an attempt to recruit some new members to the ranks of the Association, I approached a young Anglican priest about becoming a member: "The Eastern Churches are heretical on the Godhead, Christian marriage and the Papacy . . ." was the crisp if unirenic reply. One perhaps expects some intransigence from the younger monks of Mount Athos *vis-à-vis* the Pope, for the Crusades are fresh in the Hellenic mind if not in the Latin, but hardly from a graduate in theology of both Oxford and Cambridge and a priest of a Church which has not been persecuted by another Christian body since the death of Archbishop Laud. But religious bigotry is no respecter of persons, and the Anglican who looks no further than his own parish and then beyond the Alps may be as Christianly unattractive as the "sectarianly" exclusive Orthodox who will happily use Anglican Church buildings built by "heretical" hands and paid for with "heterodox" money!

The visit of Pope John Paul II to Canterbury a year ago had as its central act of devotion the lighting of candles in memory of modern martyrs in the presence of the Primate of All England, most of the English Anglican hierarchy, Orthodox and Roman Catholic prelates, and Protestant leaders. The Pope lit a candle to Father Maximilian Kolbe, a Polish Catholic priest who laid down his life in Auschwitz in order that another man might live. Metropolitan Anthony of Sourzh enkindled symbolically the flame of a great Christian woman, Mother Maria Skobskova, a Russian nun, who like Kolbe substituted herself for a terrified young Jewish mother in the hell hole of Ravensbruck concentration camp. The Archbishop of Canterbury's candle was in honour of Archbishop Jani Luwum, Anglican Primate of Uganda, who was brutally murdered by Amin, a fanatical convert to Islam.

Pastor Dietrich Bonhoeffer of the Confessing Lutheran Church and Dr Martin Luther King made up the cloud of witnesses from the Protestant Churches. That simple ceremony emphasised once and for all, as far as those Christian leaders were concerned, the inescapable fact that saints and martyrs of supernatural courage and of heroic sanctity cross all the barriers of partition, whose deaths like their lives are as good as their fellow-martyrs in other Churches. In all the Churches of Christendom the great fruits of the spirit are being brought to fruition. One recalls the mother of the Episcopalian theological student John Daniels, who was shot down in cold blood whilst marching for Negro rights in Selma, Alabama, by a sheriff known because of his brutality as "the Bull". The sheriff was jailed for life. His most regular visitor in prison was John Daniel's mother. The Episcopal Church in the United States is capable of producing a woman whose forgiveness is not at the natural level but the supernatural. She is paralleled in the Russian Church by the late Grand Duchess Sergei, who visited her husband's assassin regularly before his execution. She has been canonized by the Synod of the Russian Church Outside Russia. She was murdered in 1917, but she is a contemporary in sanctity with Mrs. Daniels, just as St. Francis and Mother Theresa and Father Damien are "contemporaries" because their Christian witness makes nonsense in terms of the values of "modern man". The narrow sectarian bigot is a product, along with the saints, of every Church, and can be found defending his orthodoxy, his catholicity or his principles, but with no fruit to show apart from the crab and the sour grape! Surely the time has come to make religious "racialism" as illegal as ethnic racialism; but whether one can legislate for brotherly love is another matter! The world judges us by our fruits as it has every right to do!

#### Ordinations

Two of our members were ordained at Petertide in St. Paul's Cathedral: Fr. John Corbyn was ordained to the priesthood and is serving in the parish of St. Joseph the Worker, Northholt, and Father Nagel Lawson was ordained to the Diaconate with a title to St. Nicholas's, Chiswick. I attended the ordinations and the first Mass of Fr. Corbyn. It was encouraging to learn that there were 37 priests and deacons ordained in St. Paul's and 8 deaconesses commissioned. Those ordained that Sunday in the Cathedral for the London Diocese alone well outnumbered all candidates for the whole of France ordained to the Roman Catholic priesthood. A healthy sign for the future of the Church of England!

John Salter

#### THE ASSISTANT SECRETARY'S NOTES

##### 150th Anniversary of the Oxford Movement 1833-1983

The Holy Orthodox Church celebrates the Festival of Pentecost and the Blessed Trinity together, and the Sunday following is the Festival of All Saints. It is fitting that, on the eve of All Saints in the Orthodox



Church, we should be honouring John Mason Neale, one of the Fathers of the Oxford Movement which we in the Anglican Communion are celebrating this year. It was this movement which transformed the whole life of the Church of England, calling her to her true vocation as the Catholic Church of this land. It reminded us that the Church of England was the same Church after the Reformation that she was before, having cleansed herself of that which was not in keeping with Scripture and the Ancient Church. She retained the apostolic succession of episcopate, and the orders of priest and deacon, thus having the unbroken stream of mystical and sacramental life. The Oxford Movement revived the liturgical life of our Church, its religious life, and also her quest for the unity of Christendom.

Bishop Ramsey, in his sermon at the Centenary Celebrations of the Anglican and Eastern Churches Association in the Greek Orthodox Cathedral of the Holy Wisdom on the 21st June 1964, said: "This is a cause of far more than domestic importance; it is far more than a sort of ecclesiastical hobby. It is a cause which goes to the roots of the whole problem of Christian Unity. Before and behind the divisions so familiar to us in the West (Roman Catholics, Protestants, divided Churches and denominations) there is the old deep division between East and West. East and West needed one another, and the sad cleavage meant loss to both". It was through the Oxford Movement that the Church of England was called to look to the great historic Churches in Catholic Christendom: the Holy Orthodox Church, the Oriental Orthodox Churches, and the Old Catholics. It was John Mason Neale that brought about this great change in our relations with those parts of Christendom. He was a person of great holiness, a learned ecclesiologist, and a distinguished liturgical scholar at a time when such studies were in their infancy in this country. Dr Dugmore says of him that he introduced the word *liturgiology* to the English language in his "Essays on Liturgiology and Church History". Neale founded one of the earliest religious Communities in the Church of England, the Society of St. Margaret.

It was in this great movement of the Spirit that the Eastern Churches Association was founded by the Revd William Denton. John Mason Neale was present at the inaugural meeting and worked with the Eastern Churches Association for the last two years of his life. This was our venerable predecessor! George Williams, R. W. Blackmore and others were the father-founders of the Association. Today we must have the vision of the great Anglican Divines to pray and teach the Christian Faith to the masses around us in this country. This year's Pilgrimage is a confessing of Christ through the liturgical life of the Church.

Easter in East and West is 22nd April 1984.

Dom Cuthbert Fearon

## NEWS ITEMS

### News from the United States of America

The Holy Synod of the Ecumenical Patriarchate has elevated Bishop Andrei of Eukarpia (Head of the Ukrainian Orthodox Diocese in America) to the rank of Metropolitan. At the same time the Synod raised the Diocese of Eukarpia *honoris causa* to a Metropolitanate. The elevation of Bishop Andrei was announced in the US by Archbishop Iakovos at Vespers held on Saturday, 12th March in the Ukrainian Church in Allentown, Pennsylvania. The following day Archbishop Iakovos consecrated Archimandrite Nicholas (Smisko) as titular Bishop of Amisos. Bishop Nicholas will serve as coadjutor to the new Metropolitan. The Archbishop was assisted by Bishop John (Martin) of Nyssa, belonging to the Carpatho-Russian Diocese, and Bishop Philotheos of Meloa. The new Bishop had been a priest of Bishop John's Diocese before his canonical release.

The Greek Orthodox Church of the Americas is said to be facing a crucial shortage of priests within the next ten years. Archbishop Iakovos told the Archdiocesan Council, which met in April, that they could be facing "a desperate situation". The Council was asked to note that, although enrolment at the Hellenic College and the Holy Cross School of Theology had increased in recent years, the number of graduates ordained is not matching the retirement rate of older priests. It was accepted that coordinated efforts to recruit candidates for the priesthood would have to be made immediately if a serious crisis was to be avoided.

Orthodox Churches who are members of the American National Council of Churches of Christ are facing a difficult situation over the proposal to admit to the Council the Universal Fellowship Church, a Church whose members openly practise homosexuality. If membership for this Church is approved it will place a severe strain on the relationship amongst the various members of the NCCC, many of whom agree with the Orthodox position that homosexuality cannot be theologically sanctioned. This particular problem was described by officials of the NCCC as the "most potentially divisive issue" within the ecumenical movement. Other difficulties also face the Orthodox members, most of which arise out of an inadequate definition of what constitutes a "Church" in the NCCC constitution.

Archbishop Valerian (Trifa), until recently the Head of the Romanian Diocese within the Orthodox Church of America, is still facing problems in leaving the United States and finding a home elsewhere. (See *ECNL*, NS No 16, p 13). Eight members of the Romanian Orthodox Church have sued to block the exile of the Archbishop, claiming that his treatment by the American Government is unconstitutional because it violates First Amendment guarantees on the freedom of religion. At his deportation trial in October 1982 the Archbishop admitted that he had been associated at one time with a World War II organisation in Romania which the Justice Department had determined was Fascist and that he had concealed this from immigration officials in 1950. In exchange for this admission, the Justice Department dropped further specific charges



against the Archbishop, but he has 60 days in which to leave the US once he can find a country willing to accept him. This was the conclusion of a five-year legal battle which the Archbishop has had to abandon because of the financial implications of continuing the fight. The Inter-Seminary Orthodox movement, created in 1967 "to encourage reciprocal understanding and friendship amongst Orthodox seminarists" belonging to the different theological institutions in North America, held its annual meeting for 1983 at the Holy Cross Institute of Theology, Brookline near Boston, Ma. Students from a number of theological institutions attended. The main address was given by Fr. George Dragas (Durham University) on the subject of the reunification of mankind in Christ with special reference to the spiritual, historical and liturgical life of Orthodoxy. The meeting set up a committee to consider the possibility of a pan-Orthodox retreat for seminarists studying in North America.

#### Orthodox/Old Catholic Dialogue

Following the decisions taken at the fourth Assembly of the Orthodox/Old Catholic Commission held in Zagorsk in 1981, members of a sub-commission met at the Inter-Orthodox Centre in Athens in March at the invitation of the Church of Greece. The proceedings were opened by Metropolitan Damaskinos with prayers and the conveying of the blessing of the Ecumenical Patriarch. The Metropolitan then recalled the decision of the Zagorsk meeting to assign to the sub-commission the task of preparing texts on "Christ's work of salvation", "the Holy Spirit within the Church and the attainment of salvation" and "teaching on the sacraments", and added that it was further necessary to complete an unfinished paper on "the Head of the Church". The members of the sub-commission discussed the various themes of the texts and agreed to accept an invitation from the Church of Georgia to host a further meeting in October.

#### The Ethiopic Orthodox Church

The Ethiopic Archbishop of Jerusalem revealed during a visit to New York that there are various facets of the anti-Christian campaign of the last few years in Ethiopia. Despite its ferocity, the campaign was not uprooting the basic Christian values of the people, though it was taking its toll of human sacrifice. In order to face the current attack upon it, the Ethiopic Church had organised a new programme of study for its clergy. Since February 1982 a new seminary has been functioning, though not entirely as desired, in the outskirts of Addis Ababa. The Ethiopic Church has some twenty million adherents, and is currently striving hard to maintain its numbers in the face of strong atheistic pressure from the state.

#### News from Finland

The New Valamo Monastery has recently started an important programme of construction and renovation, notably of its library which runs to some 40,000 volumes. Of these, some 30,000 came from the ancient monastery at Valamo in Russia. The collection as a whole



New Valamo Monastery Church

is one of the more important in the Slav languages. A centre for the conservation and restoration of icons is also being extended, and facilities for holding conferences are being improved. At the present time, New Valamo has only six monks and six novices; one of the monks is Fr. Andrei (Kuznetzoff) who was born in Vologda on 29th October 1873. (The Association is hoping to organise a pilgrimage to New Valamo as part of its annual programme of pilgrimages, of which the 1983 pilgrimage to Durham and Lindisfarne is the third in the present series.)

#### Lutheran Workshop on Episcopacy

A far-reaching agreement among participants marked the conclusion in December 1982 of a Lutheran Workshop on "Episcopacy" organised in Geneva by the Lutheran World Federation's Department of Studies. Twenty Lutheran bishops and Church leaders assembled from Africa, Asia, Europe, Latin America and North America and affirmed a number of important points relating to the common acceptance of episcopacy in the Lutheran Churches. They recognised certain diversities of structure and titles within Lutheranism but agreed that there was a need for the episcopal office as a means for representing the unity of the Church and as an expression of the one ministry of the Word and the sacraments. Particular attention was paid to the WCC Faith and Order statement on "Ministry" and to the statement on "The Ministry in the Church" agreed by the joint Lutheran/Roman Catholic Commission. The four ecumenical guests at the Workshop included Bishop Eric Kemp and Metropolitan Emilianos. Discussions were introduced through papers given by Dr. Andreas Aarflot (Norway) and Professor Karoly Proehle (Hungary) and reactions from the ecumenical guests.



#### Ecumenical Initiative in the Lebanon

An ecumenical commission, created in December 1983, met again in March 1983 in Beirut. The commission came into being as a result of multiple contacts established by the Holy Synod of the Patriarchate of Antioch and the Roman Catholic bishops of the Lebanon. It has as co-Presidents Metropolitan George (Khodr) and Mgr. Joseph Khoury (Maronite Archbishop of Tyre). The two meetings suggested to their Church authorities various concrete measures, mainly of a pastoral nature, which would promote closer contact between the two Churches. They also made suggestions for joint action in a number of delicate local situations. Three sub-commissions were appointed to consider Christian instruction in schools, problems of mixed marriages, and ecumenical Christian organisations. Armenian Church representatives were to participate in discussions on the schools.

#### Egyptian Decision on Pope Shenouda III

On 12th April, the Egyptian Council of State annulled part of a former decree of President Sadat relating to the formation of a Papal Commission of five bishops to direct the Coptic community following the deposition of Pope Shenouda III. The Council confirmed the imprisonment by house-arrest of the Coptic Pope in a desert monastery. It rejected recent demands for his reinstatement. The Coptic Church therefore remains for the moment without a head since it is not possible to proceed to the election of a new Pope whilst the existing Pope is alive and has not been canonically deposed. The attitude of the Egyptian Government represents a serious and unacceptable interference in the affairs of the Church. Pope Shenouda had led a great religious revival in the Coptic Church, and at one time his Bible Studies attracted congregations of over 5,000 to the Cathedral in Cairo. For most Copts, he is a great national hero as well as an outstanding spiritual leader.

#### News from Romania

Good relations exist between the Romanian Orthodox Church and the Armenian Diocese in Romania. Messages of friendship and congratulation from Patriarch Justin were read out when Armenian Archbishop Dyrayr Mardichian visited the Episcopal Cathedral in Bucharest for Christmas and Epiphany. After travelling to Jerusalem, where the Archbishop visited the Romanian Orthodox Centre as well as the Holy Places and the Theological Seminary (where he had studied from 1944 to 1947), he returned to Romania to carry out a pastoral visit to the Armenian community in Constanța, and to have discussions on the restoration of the Armenian Church at Focșani with Bishop Epifanie (Norocel) in whose Diocese of Buzau Focșani is situated.

#### Tragedy in Constantinople

Sixteen members of an Easter Pilgrimage from Greece to the Ecumenical Patriarchate perished in a fire on Holy Saturday that swept through the Hotel Washington in Constantinople. Altogether



Pope Shenouda III of the Coptic Church



Archbishop Dyrayr Mardichian during his visit to the Armenian Patriarch in Jerusalem, Eghishe Derderian.



42 hotel guests out of a total of 131 registered were tragically killed. The fire had been started by the accidental ignition of a bottle of liquid gas in the hotel kitchen area and had spread rapidly creating panic amongst the staff and guests. The owner of the hotel, Mr. Seferoglou, and an assistant at the hotel were arrested by the Turkish police. The surviving pilgrims expressed their despair at the lack of an audible alarm and the late arrival on the scene of the Turkish fire engines, the first of which did not have any water. The fire engines had no ladders and the firemen were unable to offer any help to the many guests who screamed for help from the windows and balconies of upper floors. The possibility of arson is now being investigated. Most of the Greek pilgrims were from Thessaloniki.

#### News from the Russian Orthodox Church

The last and most fundamental restoration of the Dormition Cathedral in Vladimir was completed during 1982 by a team of experts of the Vladimir State Workshop headed by A. P. Nekrasov, a state prize-winner. This Cathedral is one of the ancient landmarks of the city of Vladimir and it stands high on a hill on the Klyazma River in the city's centre. It was first erected by the first Grand Duke of Vladimir on his receiving instructions to do so from the Mother of God. Amazingly, it was completed in only two years, and in it was installed the famous Icon of the Mother of God which the Grand Duke brought from Kiev, and which has ever since been known as the Vladimir Icon. The original building suffered considerably from a fire in the latter part of the twelfth century, after which it was partially rebuilt and considerably extended. It was again burned down during the Batu Khan invasions but was restored in the thirteenth century by the Father of Prince St. Alexander Nevsky. It became the seat of the Metropolitans of All Russia in 1299 and was for many years the first Church of Russia. After further restorations in the fourteenth century, the interior was restored by the icon painter St. Andrei Rublyov. In the latter half of the eighteenth century, Rublyov's iconostasis was dismantled by orders of the Empress Catherine II and replaced by one in the style of Elizabethan baroque, which has been preserved to the present day. In the late 1880s, during cleaning and restoration, Rublyov's great fresco of *The Last Judgement* was uncovered and has been preserved almost complete. Many other ancient frescoes were also recovered at that time. In 1918 the Cathedral was carefully examined by the All-Russia Restoration Commission, and work started in that year continued in 1929, 1931, 1935, 1945, 1949, 1951 and 1954, again rediscovering old frescoes of the twelfth and fifteenth centuries. In 1978 the altar in the Northern part of the Cathedral was dedicated to the Orthodox Prince St. Andrei of Bogolyubovo. The consecration of the main altar later took place, and on 15th January 1982 the Southern altar was dedicated to St. Gleb of Vladimir. Regular Services are now held in all the chapels in the Cathedral.

#### The Orthodox Church and Nuclear Weapons

In his Easter message, the Ecumenical Patriarch said that nuclear weapons belong to the realm of the Devil and represent that



The Vladimir Icon of the Mother of God

"darkness and hell" which Christ abolished through His death. Archbishop Seraphim of Athens and All Greece called for the abolition of armaments "on which colossal amounts are being spent" and for "an end to the inequalities and hate plaguing the world". He went on to stress the unacceptability of seeing one part of humanity dying of hunger whilst the rest enjoys abundance. Patriarch Pimen of the Russian Orthodox Church has been highly critical of the American wish to escalate the arms race by deploying new nuclear weapons in Europe. In an open letter to American President Reagan he called for a halt to the nuclear madness and for renewed effort to make the Geneva arms talks a success.

#### Orthodox Youth in Poland

An Orthodox Youth organisation in Poland has been formed in the Dioceses of Warsaw, Bialystok and Wroclaw. The organisation is under the spiritual direction of Bishop Sava of Bialystok and Gdansk. The inaugural meeting was attended by more than 800 delegates. Ten study-groups examined a number of questions, including ethnic matters, the renewal of Liturgy, and the language of the Church. It



was proposed that retreats and holiday camps should be arranged for young people, and that there should be opportunities for study of liturgical music.

#### Outrages Continue in Israel

Despite the recent official recognition by the Supreme Tribunal of the State of Israel of the rights of the Patriarchate of Jerusalem within the city and its frequent reassurances on religious freedom, attacks against the property of the Patriarchate continue. These are usually the work of Jewish fanatics, which the State finds it convenient not to investigate seriously. Windows of the Cathedral within the Russian Compound have been repeatedly broken and swastikas daubed on the walls. Attempts to set buildings on fire have also occurred. On 20th May two nuns were stabbed to death in the Russian Orthodox Convent at Ein Karem. Israeli spokesmen attempt to play down these horrific occurrences and also the reported threats to blow up Christian shrines in many parts of the Holy Land. It would appear that a very serious anti-Christian campaign is being gradually mounted which the Israeli Government chooses for internal political reasons to ignore.

**Acknowledgement:** ECNL is grateful for receipt of the following journals and other publications from a number of which some of the *News Items* above have been taken: *Anglo-Orthodoxy*; *Beacon*; *The Diocesan Observer*; *Episkepsis*; *The Journal of the Moscow Patriarchate*; *Metamorphosis*; *Orthodox America*; *The Orthodox Church*; *Orthodox Life*; *Orthodox Observer*; *The Orthodox Word*; *Romanian Orthodox Church News*; *St. George Orthodox Information Service News*—ED.

#### THE QUEEN MOTHER HELEN OF ROMANIA, PRINCESS OF GREECE AND DENMARK

##### A Personal Tribute

The Queen Mother Helen of Romania, who died in Lausanne on 28th November 1982 aged 86, was a woman of great personal charm and warmth, who not only had the courage to face life's misfortunes with equanimity but had the dignity to forgive those who had wronged her. I first met her in 1974 at the Church of St. Francis, Florence, where along with her cousin Princess Paul of Yugoslavia she was attending a Memorial Service for her sister Princess Irene, Duchess of Aosta. Queen Helen was genuinely delighted to be recognised by someone who was English and exclaimed: "But you are so young; how do you know someone so old like me?" Her interest in others was borne out when two days later I received a message at my hotel inviting me to visit her at Villa Sparta, which had been her home for much of the previous fifty years.

Her many and varied royal connections were evident in her surroundings. Paintings, drawings, and photographs of her Greek,

German and Russian relations filled the large hall and drawing-room of Villa Sparta. It was at this house in the Tuscan Hills that she had lived during her two periods of exile from her beloved Romania. In her first period she led a quiet and contented life at Fiesole with her mother Queen Sophie of Greece and her sisters, the Princess Irene and Katherine, who were then unmarried. Visits from her son, Crown Prince Michael, whilst only of a couple of months duration, were always a joyful occasion. During her final and much longer exile from Romania, with her son married and living abroad, her days at Fiesole were enlivened by the presence of Princess Irene who was now a widow, and her cousin Princess Paul of Yugoslavia. These two cousins, close in age, both exiles from their countries of adoption and deeply religious, became closer as the years went by and were particularly supportive especially after the death of Prince Paul.

To be in Queen Helen's company was never dull or boring. She was an excellent conversationalist, quick to grasp the essentials of a subject, and her stories were liberally sprinkled with amusing anecdotes. This was combined with the rare quality of being a good listener. Her advice was sound and her sympathy never patronising. In spite of many cruel blows of fate she never appeared to bear a grudge or hope for revenge against those who had caused her so much distress. In fact she spoke about these events with a vague detachment as though she were relating an episode which had occurred to someone else, and without any feelings of bitterness. Once when walking in the garden of the Villa Sparta I remarked on the battered state of some of the statues and ornaments which had bits missing; it was with exquisite detachment that she explained how during the last war the Allies and Italians were sending cross-fire through the garden with herself and the Duchess of Aosta in the midst of it all! She loved her visits to England and was particularly fond of Princess Marina, who like the Duke of Edinburgh was a first cousin. Her regular visits to Athens to stay with her brother, King Paul, and later with King Constantine continued right up to the time of the military coup of 1967.

Queen Helen had an elegance of style combined with a sense of knowing how to dress to perfection which gave her petite figure an immense dignity and presence. During the last few years age began to take its toll, and when I last saw her just over two years ago it was obvious that her beloved Villa Sparta was becoming too difficult to manage, and so about a year before her death she moved to Lausanne to be near her son, daughter-in-law and granddaughters. A comment she made when visiting the Lausanne cemetery to choose her burial place typifies her delicious sense of occasion. Whilst she thought it was a delightful spot overlooking the lake, she was so sorry that she would be facing away from the beauty.

Queen Helen of Romania died very peacefully of old age in the unostentatious manner in which she had lived. As well as her immediate family, her remaining sister Princess Katherine, the Lady Katherine Brandram, and her much loved cousin, Prince Paul, were there.

Robert Golden



## THE ORTHODOX/LUTHERAN JOINT COMMISSION

### Communiqué

The Orthodox Lutheran Joint Commission, authorised by their Churches, appointed for the Orthodox local Churches and for the Lutherans by the Lutheran World Federation, had its second meeting from 23rd to 29th May 1983 in Limassol, Cyprus at the invitation of the Church of Cyprus. The main topic of this meeting was "Participation in the Mystery of the Church". Participating in the Limassol meeting on the Orthodox side were representatives of the Ecumenical Patriarchate, the Patriarchate of Antioch, the Patriarchate of Jerusalem, the Patriarchate of Moscow, the Patriarchate of Romania, the Church of Cyprus, the Church of Greece and the Church of Finland. The Lutheran World Federation was represented by members of Lutheran Churches in India, Romania, Hungary, the German Democratic Republic, the Federal Republic of Germany and the USA. The Commission welcomed a representative of the Patriarchate of Antioch for the first time and regretted that some Orthodox and Lutheran members were not able to be present. The meeting of the Commission was chaired by the Metropolitan Emilianos of Silibria (Ecumenical Patriarchate) and by Prof. D. George Kretschmar of the Evangelical Lutheran Church in Bavaria. The Secretaries were Fr. Ambrosius of the Orthodox Church of Finland, Archimandrite Meliton of the Orthodox Patriarchate of Jerusalem and Dr. Günther Gassmann of the Lutheran World Federation.

Much of the Commission's time and energy was devoted to a discussion of a summary of the Pendeli conversations, prepared by its Sub-Commission, which had been appointed in the previous meeting of the full Commission in Espoo, Finland, in 1981, and which had met in Pendeli, Athens, Greece, in spring 1982, to discuss major aspects of the general theme "Participation in the Mystery of the Church". Questions discussed were: the understanding of the Church, the Church in the history of salvation, the marks of the Church, and the way in which Christ's salvation of human beings is realised in and through the Church. The Commission discussed the findings and conclusions presented by Prof. Dr. Fairy von Lilienfeld in her paper on the Orthodox/Old Catholic and the Orthodox/Anglican dialogues. In these discussions members of the Commission expressed a great variety of viewpoints and positions which are a reflection of its international and inter-confessional character. From the open exchange of views there emerged a number of specific problems which were identified for more intense study and discussion in future meetings of the Commission, especially in the field of ecclesiology, theology of revelation and the participation of the Christian in the mystery of the Church as described by illumination and theosis or by justification. The two Chairmen, Metropolitan Emilianos and Prof. D. George Kretschmar, expressed their conviction that the meeting had strengthened the mutual confidence of the members of the Commission and enhanced their ability to function together productively in a very difficult interconfessional task.

This meeting of the Commission was opened with a prayer service on 23rd May in the Metropolitanate of the Bishop of Limassol, Metropolitan Chrysanthos, who is also a member of the Commission, in the presence of clerical and lay members of his Diocese. On 24th May His Beatitude the Archbishop of Cyprus Chrysostomos welcomed the Commission at a reception in honour of the visit of Patriarch Diodoros of Jerusalem. The Archbishop expressed his good wishes for the work of the Commission in view of the growing mutual understanding between these two Communion and the steps being taken toward closer fellowship between them. The Commission is also grateful to Metropolitan Chrysanthos of Limassol for the opportunities to participate in the Church life of his Diocese and to see many places of great historical interest. On 29th May the meeting ended with the celebration of the Holy Liturgy by many members of the Orthodox delegation in several Churches of Limassol with the presence of the members of the Lutheran delegation. The Commission welcomed two members of the local Church, Archimandrite Nicolaos Sideras and Dr. Benedict Englezakis as guests during the meeting. The Commission expressed its gratitude for the overwhelming hospitality of the Church of Cyprus and for the several opportunities to meet with representatives of that Church.

On several occasions the Commission expressed its deep concern for and solidarity with the Church and the people of Cyprus in their present-day difficult situation, especially with the refugees, and prayed for justice and peace to prevail again on this island of the Apostle Barnabas and Saint Epiphanius of Salamis. The Commission also expressed its deep concern for the growing tension in the world and prayed for peace on earth.

The next meeting of the Commission to take place from 23rd to 30th August 1984 will deal with the theme *Divine Revelation*.

Communicated by  
Metropolitan Emilianos

### A VISIT TO THE ORTHODOX CHURCH IN AMERICA

A few years ago I was invited to attend and participate on the week-long Liturgical Institute of Music and Pastoral Practice at St. Vladimir's Seminary, New York. The activities I found have interested me to this day, and I am sure readers outside America will still enjoy reading about them. A second week in America allowed me the time to visit some of the OCA parishes.

#### The Orthodox Church in America (OCA)

In 1794, the first seeds of Orthodoxy were sown in American soil by eight Russian monks who landed in Alaska. One of these monks was St. Herman. Some years later, a seminary was founded in Sitka, Alaska, by Bishop Innocent (considered to be the Apostle of American Orthodoxy). However, these pioneering attempts were short-lived. During the 19th century, the number of Orthodox grew steadily, with communities served by bishops and priests sent from Russia. In 1905 Archbishop Tikhon (later Patriarch of Moscow),



deciding that there might be a need for native clergy, opened a permanent Seminary which lasted only eighteen years.

The 1917 Russian Revolution deprived the Russian Orthodox in America of material support. In 1922 Patriarch Tikhon appointed Metropolitan Platon as diocesan head in America; and in 1924 the 4th All-American Council proclaimed temporary autonomy. Two years later, Metropolitan Platon was to reject the authority of the Synod of Russian Bishops in Exile over the American parishes. From 1931 to 1970 the Constantinople Patriarchate remained in sacramental communion with the *Metropolia* (as it was then known). Metropolitan Platon passed away in 1934 and was replaced by Archbishop Theophilus, who in 1935 helped revive a "brotherly relationship" with the Russian Synod. In 1946, however, the Metropolia took steps to recognise the Moscow Patriarchate as its "spiritual father", but negotiations with Moscow or the restoration of ties failed.

From 1950-1970, the Metropolia, under Metropolitans Leonty and Ireney (1965), continued to recognise the Moscow Patriarchate as the legitimate Russian Orthodox Church without becoming an extension of it. Unity with the Synod of Russian Bishops was also ruled out. Meanwhile, good relations with Moscow were established, and in 1970 the Tomos of Autocephaly was granted to the OCA (officially to the Russian Orthodox Greek Catholic Church in America) by the Moscow Patriarchate. Since Autocephaly has been bestowed, relations with the Constantinople Patriarchate appear to have changed, as the OCA publication *Answers on Autocephaly* writes: "Why does the Patriarch of Constantinople refuse to honour the autocephaly of the OCA?"

Although the OCA, now ruled by His Beatitude Metropolitan Theodosius, does not engulf all Orthodox jurisdictions on American soil, she has over the years accepted many ethnic Orthodox groups, among which have been the Romanian Episcopate and the Albanian Archdiocese. At present she possesses some twelve Episcopal heads (Archbishops and Bishops) ruling over North and South America, with some additional Bishops in retirement. There are nearly a dozen Monasteries and three Seminaries within the jurisdiction of the OCA along with countless parishes.

#### St. Vladimir's Seminary

St. Vladimir's, named after the Russian Prince who introduced Orthodoxy to Russia in 989, was opened in 1938 by Metropolitan Theophilus, and was situated in Manhattan. The first years were difficult, the main problems being a lack of finance and also the struggle to maintain academic standards. The outbreak of World War II naturally did little to ease the problems. With the end of the war and the influx of people from Europe to America, additional staff was appointed to the Seminary. Among the many distinguished new lecturers were Prof. George Fedotov, Fr. George Florovsky and Fr. Alexander Schemann, all from Europe. In 1948 the American Sobor of Bishops officially named St. Vladimir's a Theological Academy, and in the same year it was also officially established as an institution of higher learning by the University of the State of New York. Under

the leadership of Dr. Florovsky (Dean 1949-1955) the Faculty was increased and given a definite Pan-Orthodox orientation. In 1961, under the present Dean, Protopresbyter Alexander Schemann, the Seminary finally acquired its present property outside New York City. The power to grant the B.D. (later M.Div.) and M.Th. degrees was eventually given to St. Vladimir's in 1967 and 1970 respectively by the University of the State of New York.

#### The Liturgical Institute

It was the Institute's 3rd year at the time of my visit and for the first time Metropolitan Theodosius was not present. In his place was Bishop Kyrill of Pittsburgh, who officially opened and closed the proceedings.

Access to St. Vladimir's is very good. A minibus from Kennedy Airport ferries people well outside New York City Centre for about \$9. From here, one can hire a taxi to the Seminary. Registration followed by a small service virtually occupied the whole of the afternoon on the first day, Sunday. For \$70 participants received accommodation and meals for the week; an extra \$65 paid for lectures, demonstrations, etc.

Monday morning began, as did every morning that week, with Mattins followed by breakfast. It was certainly interesting to meet and speak with the clergy, many of whom, incidentally, were clean-shaven—a rare sight amongst Orthodox priests! At 9.30 the first lecture began. This was given by the Rt. Rev. Protopresbyter Alexander Schemann, who chose a different theme to speak on each day. Monday's Keynote Lecture was "Church as Assembly". It began with the definition of worship as being congregational assembly. Yet Fr. Schemann was quick to point out that over the centuries, the real meaning of Early Christian definitions has been distorted. Emphasis was given to the rediscovery of the real meanings of the words which initially constituted the "Christian Language". When the lecture was completed, participants were given the choice between pastoral or choir applications. I decided to continue the morning with the pastoral aspect of Church life. The Very Rev. Thomas Hopko (Assistant Prof. of Dogmatic Theology) conducted the lecture in this area. Fr. Hopko dealt with the subject of man's relationship with society. We were told that Western Society puts the question—what is man? Yet, says Fr. Hopko, Christianity gives the answers.

I was keen to attend music and choir classes (called Workshops) after dinner. The Institute catered for two types of musicians: level B (basic and conducting) and level A (Advanced). I decided to join level B. Fortunately, the pastoral and music courses were arranged in such a manner as to allow people to interchange. Although this is not really advocated by the Seminary. Class B consisted in the main of singers and trainee choir directors, whilst class A was built up of professional directors, composers and singers. A short introduction on how to break music up into phrases was presented by music lecturer Mrs. Helen Erickson. This was followed by the close analysis of a piece of music to determine phrases, accents and beats, etc. The music chosen was a Kievan Chant for "O Gladsome Light". Later



that afternoon, both classes met for choir practice under the direction of the Very Rev. Vladimir Soroka.

The evening began with the Vigil and Absolution in order to prepare participants for the Festal Liturgy for St. John the next day. An informal gathering concluded the evening, allowing everyone to mingle.

Tuesday morning was taken up with the Liturgy, celebrated by Fr. Schmemmann. Being a participant of the music classes, I was able to sing with the choir, although communal singing was allowed, especially with the more familiar pieces of music. I noticed a few new compositions and many older Russian ones which are not so well known. The afternoon continued with music/pastoral workshops, and in class B (music) basic conducting was introduced. Class members were invited to conduct a piece of music in front of a video camera. In this way conducting techniques could be criticised.

"Assembly and Ritual;" was the Keynote Lecture presented by Fr. Schmemmann for Wednesday morning. One of the opening remarks was that the Liturgical Ritual expresses the assembly, thus, it was pointed out, the Holy Spirit "creates" assembly. Various problems concerning the Liturgy were outlined, the main one being that in the present day, according to Fr. Schmemmann, Liturgy has been reduced to "individualism", i.e. only the priest prays and not the people. Fr. Schmemmann went on to remind us that as the Liturgy is performed it becomes the living Icon of Christ. We were advised finally to view the Liturgy in totality and not to single out parts. In this way we include the assembly of the people.

Very Rev. Sergie Glagolev (Lecturer in Liturgical Music) concluded the morning with Music Applications for both music classes. Talking about the function of the choir, Fr. Glagolev included the "assembly" again by considering the choir as a means by which people were assembled. It was pointed out that by singing we worship God together with the angels. Examples from different parts of the Liturgy were used to illustrate Fr. Glagolev's point, and participants were advised to follow the path of rediscovery. In this case it was the choir which required closer analysis.

Following lunch, Musical Workshop level B continued with conducting techniques given by Mrs. Erickson, and the afternoon was rounded off by Fr. Soroka, who conducted exercises in breathing and intonation with both music classes. Many practical hints were given, such as the way one can detect faults in a choir. Singers, we were told, who sing sharp are usually too loud, yet those who are flat sing too softly.

After the class I was kindly presented with a copy of the book *The Divine Liturgy Liturgical Music*, compiled by Fr. Soroka, comprising both traditional and rarely sung music in English. This book covers the whole Liturgy, with various compositions for each part. Wednesday evening finished with further conducting techniques.

Thursday morning's Keynote Lecture was "Assembly and the Word". In it, Fr. Schmemmann reminded us that the Liturgical Assembly is the word of God. Further, God reveals himself through his word. We were told that Christianity restores the word, which in

turn restores the world to God in a constant communion. Dwelling on the aspect of sin, Fr. Schmemmann noted that we all accept holiness as something special but sin is regarded as normal. For real freedom, however, one must reverse this state of affairs since, in reality, sin is irrational.

Musical Applications, later that morning, for classes A and B were concerned with music in theology. Here, according to Fr. Glagolev, music has a deeper meaning if the choir participate during the service, for instance bowing as the priest gives the Blessing. In this way we are celebrating that life is salvation. Participants were told how Moses was instructed by God to teach people to sing in order to create the Covenant with Him. Today we continue this idea using the same words.

I spent the first part of the afternoon talking with Fr. Schmemmann. We discussed the problem of the Orthodox Diaspora both in America and England, but unfortunately Fr. Schmemmann could offer no solution. Fr. Soroka took the last music class for Thursday, dealing with voice study. Here we were told that our voice reflects our personality; however, singers must acquire good vocal habits such as correct posture, deep breathing and a relaxed jaw. These can only be achieved through practice. Elementary singing exercises were used to expose faults.

Friday's Keynote Lecture "Assembly and Music" began with the aspect of beauty in music. Fr. Schmemmann stressed that beauty is not static and that beautiful music should not be isolated from the Liturgy. We were warned against failure to understand God because love for liturgical music may be greater. The task of rediscovery was again underlined. Participants were advised to rediscover the beauty in music, and thereby its relation to Liturgical Assembly. According to Fr. Schmemmann, beauty occurs when things have been arranged in the best order. Although, we were told, by rejecting beauty, the early Christian created "Christian Art".

The last Music Applications class with Fr. Glagolev was centred on the responsibilities of the choir Director. This person must interpret what the music is saying; he or she must possess rhythmic dexterity. The final order to potential choir masters was to teach the body to pray, the lips to sing, and the heart to love.

#### Visits

During my stay at St. Vladimir's I had the pleasure of meeting Constance Tarasar (lecturer in Religious Education) who was to arrange various visits for me during my second week. For the weekend I stayed with a family belonging to the Parish of the Holy Trinity Church, New Britain, Connecticut. Here I was able to sing with the choir during Vespers and Divine Liturgy, where I also read the Epistle of the day. The Church, incidentally, was built in the early 1900s to a traditional Russian style. Sunday afternoon was spent at the newly-built Church of Saints Cyril and Methodios, Terryville, Connecticut. Constructed entirely of wood, the Church contained no pews, which is uncommon in the OCA. I also noticed that here, as in many other Churches I visited, it was customary to position the choir



on the right side of the Holy Doors rather than at the back of the Church.

The early part of the week was spent visiting New York City and in particular the Armenian Cathedral near the Empire State building. Inside I was ushered by an Armenian Priest who pointed out the similarities between the Orthodox and themselves. The main difference inside was that no Icon Screen existed. During Lent, however, a curtain is used to shield off the Holy Table.

The last days of the week were spent travelling in "up-state" New York in sweltering heat. My first call was on New Skete Monastery, Cambridge, NY. Here the Abbot informed me that during their daily rounds monks did not wear cassocks, unlike the practice in other monasteries. I was shown the sausage factory where bought meat was stored, minced and converted into sausages for sale. The brothers also breed and train German shepherd dogs, which are then sold right across the United States. Very close by is the Monastery of Our Lady of the Sign, inhabited by nuns who earn their keep by making cakes and sewing Church garments to order.

I spent one day and night at St. Andrew's Summer Camp near the Five Fingered Lakes, NY. Situated on the shores of Oneida Lake, the camp is run by a Matushka and some helpers, has a resident Priest for the summer, and caters for boys and girls aged 7-14. Daily Matins and Vespers are held, together with religious discussions, sports activities and party games. Not far from St. Andrew's Camp is the Holy Trinity Monastery at Jordanville which belongs to the Russian Orthodox Church-in-Exile. A guided tour of the establishment was easily arranged, and I was shown many Saints' relics, most of which had been brought from Russia earlier this century. The Holy Trinity Cathedral, situated here in a virtual wilderness, is certainly interesting, not least because of its beautiful frescoes.

On the return journey a visit was paid to the Dean of New Jersey, the Very Rev. John Nehrebecki. His Church is dedicated to Christ the Saviour, and was built some twenty years ago. During the tour of the grounds, I halted at the Parish Hall and asked Fr. Nehrebecki who had built such a grand hall; his reply was "Christians".

My final visit was to the Holy Trinity Church, East Meadow, NY, which is ministered by Fr. Glagolev. Here I attended Vespers and afterwards was entertained by Fr. Glagolev and Matushka; Metropolitan Theodosius was also present.

#### Remarks

The Liturgical Institute at St. Vladimir's is very well worth attending. It is educational, well organised, relatively inexpensive, and allows one to meet a "cross-section" of the OCA. Unfortunately, large numbers of visits cannot be guaranteed; however, it would still be worthwhile to spend some time at the Seminary and some time in (say) one Parish. Only after such a visit to the US can one appreciate how strong an impact Orthodoxy is making on the American Continent.

George Cherney

FURTHER READING  
*Orthodox America 1794-1976*: OCA, Syosset, NY.  
*Answers on Autocephaly*: OCA, NY, 1971.  
*The Truth about the Russian Church Abroad*: M. Rodzianko, the Russian Orthodox Church Outside Russia, 1975.  
St. Vladimir's Orthodox Theological Seminary Catalogue.  
*OCA Yearbook and Church Directory*.

#### SELECTIVE REFLECTIONS FROM THE VISITATION TO THE MIDDLE EAST CHURCHES—I

Contrary to the reluctant voices of a few friends who warned against the possibility of a cool reception, our Ecumenical Team was well received everywhere. Its primary mission was to meet people not so much to visit places. One gained the impression that it had even been awaited for a long time. Of course, for an honest survey of their problems an outside visitor can sometimes be more useful than someone from the local situation. What cannot be done by fellow churchpeople can sometimes be achieved by a neutral person little known to many. Here one can see the important role that the Ecumenical Patriarchate can play in stimulating and encouraging brotherly research for answers and solutions in the common mission for unity, even as it did in 1920 by the Encyclical Letter to all Churches for a common action, thus becoming one of the architects for promoting unity.

For an objective appraisal of the situation of the Churches in the Middle East it may be useful to recall the following factors. In this part of the world, where religion is mingled with history and social life, faith has always played, and still plays, an important role in shaping the aspirations, culture, education and daily life. The sacred, invisible mystery of the sanctifying Church with its extraordinarily rich worship is traced everywhere. The whole society is influenced and interwoven by the example and holiness of pious people: ascetics, confessors, martyrs, hermits and anchorites; this helps to explain the close and intimate relationship of Church and State. Even after the conquest by Islam, one feels the impact of the shining personality of all these Saints in the ruins of monasteries, shrines, relics, etc; this is felt even by non-Christians. Such dynamic faith has transformed the mores and the very shape of society. In our days, certain religious reformers dedicated to "progress" try in vain to impose renewal from above, in order to pierce the impenetrable walls of inertia and apathy. In view of the great difficulty of communicating the Christian message some have naively invented spectacular evangelistic campaigns with unsuccessful methods; this is partly due to their ignorance of people's mentality in the region. In addition, visitors must bear in mind that Christians here see the presence of God everywhere and believe more in miracles transcending space and time. Evil spirits and the Holy Spirit are more meaningful to them than to many Westerners. Learned or not, all feel God's presence, His meeting with them, His revelation, His dealings with each one, thus confirming what Maximus the Confessor (580-662) had said: that the whole cosmos, because of the Logos, is being sanctified and "made *logikoi*".<sup>1</sup> Muslims, when they came later, already found such a climate and they still live in such a religious climate in a society structured on prayer.



The situation varied from one country to another. It would be superfluous to formulate generalisations. Yet perhaps one can focus on and highlight one common feature: that Christians are a minority and have to struggle continuously in such a narrow space for their rights, mission, identity and survival. Nowhere is the situation of the Church comfortable, East or West. The right to be different and to live differently from the overwhelmingly Islamic world impels the faithful to defend and to turn more frequently to their sources, and to seek more help from the Church. That which sustained them in the past remains valid even for today. This is the "ecclesial" life, the community, the *koinonia*. Any individualistic piety has no place here. Common services, eucharistic community, liturgical fellowship contributed to the building up of strong Christians with close bonds, known one to the other, in solidarity with each other, and ready to help and consider each one's suffering as their own.

The physical make-up of the Middle East is unique due to the variety of ethnic groups, to their historical origin and to the fact that many religions are sprung from this area: Judaism, Christianity, Zoroastrianism, Manichaeism, Mithraism, Islam and the recent Baha'i movement. Religious divisions gradually had so much influence on their adherents that they constitute the identity and the characteristic sign of each community. The region's history is marked by religion which embraces the totality of communal life. This religio-centricity is not a strange phenomenon. This does not mean that other factors, economic, social, secular, are less important. What we want to say is that religion determines the behaviour of a citizen and that the usual criteria of the West, based on humanist secular ideologies, are not sufficient to explain the whole behaviour. Faced with several pressures, the Christians are experiencing a difficult period characterised by a serious concern for survival. The massive exodus from rural areas alienates the youth from their healthy traditional milieu. Migration to the West is one way. Another alternative is to opt for political power in normal situations. Christians mostly refuse political power. They consider that their power is their ancestral faith embracing all aspects of a nation. For some such an attitude leads to marginalisation, while for others it leads to *martyria*. What prevails as a common duty, felt by all existing oriental communities, is a sense of mutual respect, whereby each reconstitutes the common heritage and sees rather the oneness of faith than the differences of form resulting from historical causes. We have to eliminate any tendency towards antagonism, prestige, domination, rivalry, superiority of one rite over the other, or towards the simple proliferation of activities. If in recent years importance was given to dialogues with Islam and Israel, even much more urgent and important is the beginning of an inter-cultural religious dialogue among Christians of different historical Churches. There is still an inadmissible distance and mistrust. By creating a psychological climate of oneness in the diversity they can find certain rules for living together in peace. It is indispensable to foster the respect of each other's traditions, to cease any direct or indirect proselytism or attack for humiliating each other, or for promoting passage from one rite to another. Orthodox, Syrian-Jacobites, Armenians, Egyptian Copts, Ethiopians, Assyrians, Chaldeans,

Nestorians, Catholics, are challenged to proceed to an honest diagnosis, to find their common roots and common sources, and to find out what has separated them.

There exists a danger for people in the WCC in Geneva that one sees generalities, and puts all Churches in the same basket, unable to discover the hidden causes of their dismay and their suffering. Yet each Church, according to particular historical factors, shows many facets: they also expect from the WCC in Geneva more than it can offer them. In despair or crises they might fall either into a passive attitude, relying upon external aid, thinking always that protection and strength are found outside, "elsewhere" in Western Christianity. By doing this, they do not make enough use of their own potentialities. They do not mobilise their own forces and existing possibilities. Either they apply too often to the WCC or they display only a part of the whole, with a few of their problems hiding others of vital importance. Forgetting the central principle of Christ's universality and "community salvation", there persists a damaging isolation with very weak signs of pastoral or catechetical co-operation. They do not touch the major issue of mission, since for inexplicable reasons it ceased to be operative a long time ago. Mission—itsself perhaps inoperative—to those "outside" and inner mission to those "inside" are both at a standstill, without any tangible sign of renewal and witnessing action. Inter-confessional relations in many parts are rather superficial and rare. They meet occasionally, motivated by protocol or the duties of "courtesy", without developing close action and sharing concrete programmes for Christian action in view of so many claimant responsibilities. On the pretext that each safeguards its own historical identity, each denomination works alone, without consultation, without fraternal exchange, and without profiting from the other's experience. One even deliberately ignores what the other is doing, thus resulting in a waste of opportunities for mutual enrichment and elaboration of a common strategy. These broken relations, accompanied by a mutual mistrust, hinder and damage the ecumenical mission.

Many limit their efforts to saving existing ancestral structures and what has been inherited from the past, without scrutinising and questioning whether there is a considerable amount to be renewed, re-adapted, modified, thus living in a confused situation. Here the study undertaken by Faith and Order on what is the real "Tradition" and what are "traditions" is most useful. There is hesitation to move for courageous steps in renewal, infusing precious air and vitality for more accessible, shortened worship. Is the Spirit absent, that Spirit often described by the Fathers as "life-giving", "life-renewing"? Parish life should not be petrified and static. Many signs point to the need for self-criticism, questioning what is wrong and what needs to be changed. If such challenging voices cannot come from local sources, then salutary reminders should come from the WCC, which can shake up a stagnant apathy. In doing this the WCC must not give the impression of being an exclusive project-executor and philanthropic institution and nothing more. In many such respects, the WCC can establish a prophetic role. It enjoys high credibility and has



a duty to pass information and to make known vital responsibilities to the member Churches. At the same time they should not expect miracles and spectacular interventions from Geneva. A "synergia", an honest collaboration, must be established.

One is increasingly convinced that in this crucial area the personal faith of faithful people living scattered and as a minority cannot survive without an authentic eucharistic fellowship. A person should not be left alone, but one should be supported and strengthened. Even more, one should not give up witnessing to *diakonia*; and this should not be in an aggressive way, but by a personal commitment and love to one's Christian fellows. A new style of Christian communication is needed by opening hearts and opening doors within each Church.

The WCC, faced with the poor impact of the ecumenical spirit, must re-think its policies as to how to stimulate the Churches' coming together and to encourage these confessional families in local situations; it should encourage study, as if the problems were one and the same, of problems such as pastoral ethics, Christian education, building up of the Christian family, sexual ethics, spiritual renewal, unity negotiations, confrontation of Islam, etc.

How is one to articulate the spirit and the insights of the WCC to the grass roots? Most of the excellent products of Faith & Order consultations—on Tradition, Unity, Consensus, Sacraments, One Faith—have had very poor impact on the member Churches. In addition, very little information about ecumenical events reaches local congregations. Who shall inform them if not the responsible pastors? Perhaps one has to blame the official delegates sent to the Central Committee or other WCC meetings who do not make known, either through the mass media or orally, the decisions and recommendations made for everyone's benefit. Equally, one does not see follow up activities and this results in the accumulation of voluminous documents, excellent decisions and recommendations, but without any practical result. Lack of implementation remains one of the causes of anxiety, as does the inefficiency of methods used until now. This working together requires long training, thinking and planning together and complementing of each other, thus facing together the destructive forces that exist everywhere in different shapes and forms.

Metropolitan Emilianos Timiadis

(To be continued)

NOTE

1. *Mystagogia*: PG 90, 664-665.

COPTIC MONASTICISM TODAY

An Account of the Chichester Theological College Expedition to Egypt 1982

Itinerary

Aug	19—24	Cairo
	25—27	Monastery of St. Paul
	27—28	Monastery of St. Antony
	28—30	Cairo
	30—	
Sept	4	Monastery of St. Macarius
	4—6	Monastery of Baramous, where the party divided, two going to Alexandria and two to . . .
	6—8	Monastery of St. Mina
	8—10	Cairo

Our first six days were spent in Cairo making arrangements at the Patriarchate for the tour of the Monasteries, and visiting the Coptic quarter of this ancient City, the Church of Our Lady, Zeitun, and some more modern parishes in Zamalek. The impressions thus gained can most usefully be dealt with under the headings of liturgy, the appearances of the Virgin, and attitudes to the present position of Church and State.

*Liturgy:* Though the length of the Coptic Liturgy is comparable to any of the ancient Orthodox Liturgies, the spiritual and emotional involvement of the congregation, as well as some of the symbolic actions of the priest, are distinctive. The former was brought home to us by the comment of a teenager visiting St. Macarius with his youth group. When asked if young people found the Liturgy too long and in need of revision, as in the West, he replied that the Liturgy was the most important occasion for prayer, and that if anyone found it too long it meant that they did not know how to pray, and that better teaching rather than liturgical revision was required! The only revision that has been made, more so in the parishes than in the monasteries, is the translation of all but the most familiar parts into Arabic, though in the wealthier and more westernised parishes in Zamalek some shortening has occurred as well. These light modern Churches with their rows of chairs, electric fans, and numerous services (though with only one Liturgy a day at each altar) including a dozen weddings on one Sunday evening, contrast sharply with the darker, carpeted Churches of Old Cairo, where shoes have to be removed before entry. The "story" element in the Liturgy (bread baked in the Bethlehem, the chalice placed in the tomb on the altar) has been emphasised elsewhere—what struck us most besides this is the curious kind of reverent informality which characterises these services. For example, the flexible attitude to standing, squatting, kneeling or prostrating, and the extraordinary conclusion when the priest walks round the congregation liberally pelting them with the



remainder of the water used for the ablutions, an event which the children in particular enjoy—this is supposed to be symbolic of the river which flows from the temple in *Revelation*. This informality contrasts strongly with the moments of consecration and communion, when each communicant is provided with a napkin to cover the mouth after the reception in each kind, and a glass of water afterwards. The highly rhythmic quality of the music is also notable, accompanied by the cymbals, not clashed but “pattered” in a variety of rhythms, the rim of the right against the face of the left.

*The appearances of the Virgin in Zeitun:* This event, beginning on 2nd April 1968 and recurring for several years, and again much written about, has obviously played a considerable part in the contemporary “renewing” of the Copts. This was obvious from our visit, which fortunately coincided with the feast of the Assumption. Comparison with a visit made ten years ago showed a clearing of the area opposite the Church for the building of new halls and a large new Church (funded entirely by subscription), the relaying of the service through loudspeakers to the people outside, and a busy trade in catechetical and liturgical material from the Church bookstall. Eye-witnesses of the appearances described a figure in whose radiance the shape of dress, hands and feet could often be distinguished, and which moved in ways discernible to the whole crowd. One detail of particular interest, granted the tensions between the religious communities, was the miraculous healings of Muslims as well as Christians. The liveliness of this parish and the developments there contrasted sadly with the Cathedral Church of St. Mark, the decoration of which has got no further than it had in 1972, and which now has a rather desolate atmosphere to it, without the weekly “rallies” held by Pope Shenouda in the early 1970s.

*The political situation:* Having been warned of the delicacy of the situation, we were very circumspect in the kind of questions we asked about the points at issue; indeed, at the end of the expedition two members of the party were told by the Chaplain in Alexandria of the fears of the secret service which make the Copts very circumspect in talking to foreigners. It was inevitable that we should bring away some impression which may be of interest, though probably very familiar to observers of the Coptic Church. Although it is hard to assess the significance of such tensions, there does seem to be a perhaps inevitable divide between those who favour a hardline defence of Christian rights against the increasing influence of Muslim extremists, and those who favour a more diplomatic approach, recognising equal concern about extremism on the government's part. The latter seems to be more prominent among the more affluent and professional classes, and those who have contact with the Monastery of St. Macarius, the former among the poorer classes in areas where religious antagonisms flare up more easily, and among students, who clearly see themselves as under attack from the extreme Muslim organisations in the universities. The Church is active in providing hostel accommodation for Coptic students and

encourages them to visit the monasteries during vacations. Thus at Baramous we received a clear indication of the strength of feeling that there can be no rapprochement between Christians and Muslims, linked with a feeling that real educational opportunities for Copts are to be found outside the country. There certainly seems to have been an increase in emigration in recent years to diaspora communities in which the “hard” line flourishes. Other examples of these political issues will occur in the study of the individual monasteries.

#### **The Monastery of St. Paul**

An eight-hour bus journey from Cairo, via Suez and the coast road south along the Gulf of Suez takes you to a point 12km-walking distance from this Monastery. It is set at the head of a valley and surrounded by barren cliffs and waterless mountains, its own well being barely sufficient for its needs. It is supposed to be the oldest of the monasteries, built round the cave in which the first hermit, Paul the Theban, dwelt, though little is known about Paul except for a meeting with St. Antony at the end of his life. The oldest buildings—the bakery, the refectory, and the “keep”—are no longer in use, and though Paul's cave is now an underground Church, most of the services are held in a large more recent building. Though the Monastery is the smallest and poorest, with only twenty monks and ten novices, there are signs of expansion beyond the main walls, but an insistence on the use of ancient building techniques and difficulties with the government make progress slow. The place is popular with visitors, however, and the Guest Master seemed endlessly busy giving guided tours and cooking meals for parish outings which arrived by the coach load. Winter, we gathered, is less busy. Fr. Petrus, the Guest Master, spoke good English, and inspired us with his views. He is a good representative of the new generation of monks. A qualified engineer, who as a student had visited a number of the monasteries, he had been told by his Bishop to come here. His reasons, he said, were to find the peace to pray, and to forget all his needs except the need for God. The period of his novitiate seemed flexible, and when not looking after guests he spent most of his time studying. It was here we encountered the first of many requests for English texts of the Fathers, as financial or linguistic problems precluded other versions. We also found a flexible discipline with regard to corporate worship, combined with an emphasis, typical of the early Desert Fathers, on short prayers, as for example two minutes of serious intercession for the world, before sleeping. Again typical was an anxiety about the “decadence” of the western clergy, especially with regard to alcohol and cigarettes!

#### **The Monastery of St. Antony**

Access to this Monastery is dependent on finding a lift, north up the coast to Zafarana and then east along a desert road to the sign which points up a track of about 20km to the foot of a high cliff. Given the limited availability of transport, we were only able to stay here overnight, but this was sufficient to gain an impression of a larger and wealthier monastery than the previous one, with far more water, better gardens, more developed building projects, and a larger



community including a smaller group of students who came to live and study as monks during their vacation. Early in the morning we joined a parish party which sang and prayed lustily at the tomb of St. Antony, and then made the stiff hour-or-so climb to the cave of St. Antony, a narrow fissure in the side of the cliff leading to a small cave now containing an altar. The site is very moving in its atmosphere, particularly when one sits outside the cave to survey the magnificent view of the surrounding desert. The stories about St. Antony often concern his supernatural gifts of sight, discerning the events which happen on the road to those visiting him, but from this vantage point even natural sight can follow the roads through the desert for miles around.

#### **The Monastery of St. Macarius**

The best known of all the monasteries (as a result of the publications of Fr. Matta, the Spiritual Father though not the Abbot of this monastery) St. Macarius, at the southern end of the Wadi Natrun and about three hours' drive from Cairo, is at a difficult stage of its development. The surrounding land, which has been used to carry out vigorous major agricultural projects, was a gift from President Sadat, but in the absence of necessary documentation the present government seems to be putting some financial pressure on the Monastery; Fr. Matta was thus engaged in important meetings with government representatives. The matter is made more serious by the projected development of Sadat City on the desert road to the south which will bring the "world" that much nearer to the Monastery—the land around being necessary to preserve its "separateness".

Because of the importance of its agricultural and publishing work, the pattern of life here is rather different from that of the other monasteries visited. The fact that Fr. Matta is also the only Spiritual Father of the Monastery also makes some difference. The offices begin at 5.00 a.m. and continue for about two hours—the Eucharist is celebrated only on Sundays and feast days, unlike most other monasteries where the daily pattern is observed. After a light meal the brothers go to their work in the fields or with the dairy herd or at the press, one of the best equipped in Egypt. There are only a few guests permitted to stay here so as not to put too great a strain on the manpower available. The brothers meet for a common meal at 1.00 p.m.—another unusual feature of the life here—and then rest or study for the remainder of the day except for the evening office and meal, which is taken alone. There are at the moment about 100 monks here.

In spite of the limitations on visitors, we were able to talk to a Copt from the Canadian diaspora on the problems caused there by the Pope's imprisonment, and also to a parish priest from a Cairo suburb on retreat, joined later by his youth group, as well as a Belgian seminarian from Brussels, encouraged to visit this Monastery by the Novice Master at Chevotgne, who often brings those who are about to take final vows on retreat here—a sign of the more extensive ecumenical involvement fostered by Fr. Matta. We were able to learn more here than elsewhere about the Liturgy, the nature of the

noviciate, ecumenical issues and attitudes, and the spirituality of the desert, all of which culminated in a meeting on our last morning with Fr. Matta himself.

Because of his reputation as a spiritual father, particularly gifted with discernment, we had expected to find Fr. Matta a somewhat forbidding figure—a mistaken expectation! We had also hoped to be able to find answers to many of the questions that were now beginning to shape themselves—also a mistake! The experience may well have been not unlike that of the early pilgrims to the desert who received a word for their souls salvation—though not necessarily the word they were expecting. Fr. Matta spoke to us for an hour at least about some of the problems of the world which most concern him, particularly with young people in search of a power outside themselves which will relieve the burden of self—a power which in reality is only to be found within, in the abiding presence of the Spirit. Some of his exposition included unfamiliar allegorical interpretations of Scripture, most memorably that of Elisha and the widow's oil (the oil/spirit only ceases to flow when we say that there is no more room). This incidentally highlighted again the problem, referred to more fully in the next section, of the Copts attitude to biblical criticism. He spoke also of his own vocation and the origins of the desert revival to the extent that our most abiding impression of this meeting was of charismatic renewal quite unlike anything in the West, because of its roots in an ancient yet vital tradition, yet in many ways speaking a familiar language.

#### **The Monastery of Baramous**

The road to Baramous turns west off the Cairo/Alexandria desert road, leading past the Monasteries of Amba Bishoi and El Syriani, the latter closed because of the Patriarch's house-arrest there, and on to the northern end of the Wadi at its most isolated point. Our stay in Baramous was on the whole less informative than elsewhere because of the absence of the regular Guest Master. Our main impressions were therefore gained from our fellow guests. Baramous seems to be one of the monasteries most frequented by students—there is a brand new and imaginatively designed guest house for them with its own chapel and eating facilities, as well as accommodation all built around a small quadrangle. As well as attending services in the monastery the students meet for their own Bible studies, prayer and discussion groups, which went on late into the night. It was in one such that we learned something of their fears of Muslim activists and the constraints on the development of their careers. Perhaps the most impressive aspect of such retreats is the hour spent in solitary prayer out in the desert each evening. A more amusing element was an "educational" film *Il figlio dell'uomo*, presumably made in Italy in the 1950s, with a commentary given live in Arabic against the Italian sound-track. The failure of John the Baptist to immerse Jesus in the Jordan was noted as a typical "Catholic" departure from tradition! This is the point to comment on the main "theological" problem encountered—the attitude to the Bible. One of the questions we tried most often to raise was the extent to which they were familiar with the problems raised by western theologians and Biblical critics. Although



their libraries very occasionally include a book by Maurice Wiles, for example, the best known Biblical commentaries are those of F. B. Mayer and Matthew Henry, though Fr. Matta did refer to Westcott and Bp. Lightfoot with approval. On the whole, however, we failed to convey in the few discussions long enough to be serious any real impression of the problems we brought with us, because of different cultures and intellectual traditions. By contrast the monks did seem to be more politically informed than one might have expected. They had followed the course of the Falklands War and its aftermath, including the service in St. Paul's, as a result of which one of the main newspapers had carried the headline "Archbishop makes Prime Minister spit blood". This, the monks said, had pleased them immensely, and we were to tell our Archbishop that the Egyptian monks applauded his words and actions. We have passed this message on!

#### The Monastery of St. Mina

Two of the party were fortunate to be given a lift to this Monastery, again remotely situated—about two hours from Alexandria on the Mersa Matruh road. After St. Macarius this site has undergone the most dramatic of revivals. Although the last Patriarch came from the Wadi Natrun Monasteries, he had experienced a life-long devotion to St. Mina—a third-century martyr, whose shrine was a famous pilgrimage resort until the 12th century when the wells which had watered a great city of shrines, churches and baths gave out. It was Cyrillos' ambition to restore the site, and this is now well under way.

Unlike St. Macarius, the Monastery has enclosed all its cultivated land, and the site also includes guest accommodation on an ever increasing scale, a half finished hospital, and a magnificent new cathedral, the east end of which includes the tomb and shrine of Pope Cyrillos, who is increasingly revered as a saint. Again coach-loads of visitors come here for prayer and healing, for which the oil of the monastery is famous—the visitors including Muslims as well as Christians. There are about 20 monks and 11 novices. Fr. Salib, the Guest Master, had been a parish priest in New York for ten years before coming here.

During our stay we attended "Solemn Evensong" on the eve of the Feast of the Archangel Raphael, at which the resident Bishop of the Monastery presided as well as distributing chocolates afterwards. This prompted again some thoughts about the curious blend of enthusiastic informality, reverence, and haphazardness which characterises most of the services we attended, and which might well be frowned on in this country as unbecomingly casual. We are perhaps brought up to believe in a special way in Church, whereas the Copts, who spend much more time there, seem to regard the Liturgy as a job to be done with particular reverence at certain moments, but otherwise as one would do any job of work, the holiness or otherwise of which is a characteristic of one's whole life in and out of Church.

#### Conclusion

Many of the lessons learnt on this expedition have already been indicated in dealing with the characteristic of each of the monasteries visited. One further and consistent lesson was the importance of learning to trust in providence. Because of the slower pace of life, the impossibility of making any very concrete arrangements in advance, and the scarcity of public transport, we were very much dependent on whatever help "turned up", and waiting by the side of a desert road in the heat of the day in the middle of nowhere is a splendid test of such trust! For the rest, the expedition proved to be a good introduction to what a proper expedition might achieve, most significantly in learning to cross the barriers of culture and intellect to discover a common appreciation of the teaching of the Fathers and its importance for our own spirituality, wherever we find our own moderate "deserts".

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*Members of the party:* Patrick Curran, Geoffrey Harbord, Robert Martin, Mark Morgan and the Revd. Stephen Tucker.

Stephen Tucker

*Note:* Fr. Stephen Tucker will be speaking on "the Coptic Monasteries" during the Association's 1983 Pilgrimage to Durham and Lindisfarne—ED.

#### BOOK REVIEWS

Count Nicolai Tolstoy: *Stalin's Secret War*, Jonathan Cape, £9.95.

There was much flaunting of the Soviet Union's opposition to Nazism in 1982, the 40th anniversary of Hitler's invasion of Russia. It is, therefore, appropriate that Count Nicolai Tolstoy's damning documentary *Stalin's Secret War* should have been published at that time. It is a story of unequalled and unimaginable horror. It was a war waged against the Russian people by their leader. Stalin's policy was one of mass murder, torture and slavery, which were ruthlessly inflicted against Russians, Ukrainians and the other enslaved peoples



of his vast empire and those nations which were to be sucked into the Soviet machine in the 1940s. The ground for uncontrolled terror had been sowed by Lenin on whose atrocities Stalin was to reap his bloody harvest:

The scientific term "dictatorship" means nothing more nor less than authority untrammelled by any laws, absolutely unrestricted by any rules whatever and based directly on violence. The term "dictatorship" has no other meaning but this—mark this well . . . (Leszek Kalakowski: *Main currents of Marxism: Its Rise, Growth and Dissolution*, Oxford 1978).

"Use both corruption and the threat of general extermination . . ." advised Lenin when dealing with the opponents to the dictatorship and, as Tolstoy notes: "Trotzky's rejection of legal restraint was, if anything, even more violent and extreme". Like Hitler, Stalin saw some of his chief opponents as being the Jews. In 1953 Stalin began the completion of Hitler's task—a Soviet "final solution": "every Jew in Russia was to be banished to the inhospitable wastes of North Kazakhstan". Only Stalin's death prevented this from being carried out. Nevertheless, vast numbers of anti-Nazi Jews were handed over to the Gestapo during the period of the Nazi-Soviet Pact.

Among his many frightening tendencies Stalin was a thief. His thieving included that in 1937 of the entire gold reserves of Republican Spain. To celebrate this act of international burglary, costing the Spaniards sixty million pounds sterling, he gave a magnificent banquet in the Kremlin. All his life he had admired criminals and in his days of exile as a political prisoner he had sought out the company of gangsters. His sadism led him to put political prisoners in the *gulags* along with the most brutal murderers and thieves. This helped to increase the tortured existence of the slave camps for these people. Children growing up in Great Britain in the war years were nurtured on the newspapers' image of cuddly and benevolent "Uncle Joe". This image still persists, and even today Soviet society is regarded by large sections of the British public, who know nothing of its leaders' crimes, as a workers' paradise. To have criticised the Soviet system would: "have brought out a reaction amongst the British and American public as if", as Count Tolstoy observes, "their deepest religious convictions were at stake . . ."

Tolstoy in this great exposé underlines what some people knew already that the Communists everywhere, including those in Britain, had worked for nearly two years to: "assist the Nazi war effort, and had played a major part in the downfall of France".

Those are acts which we should not as a nation forget—especially as M. Mitterand includes French Communists in his new government! Communists' loyalty will always be elsewhere. Finland and Romania, unlike the Western democracies, had experienced the workers' paradise at first hand and found even Hitler's Germany preferable; whereas until Stalin had attacked them they had been strongly pro-British. After reading this astoundingly well-researched book no one can be under any illusion about the Great Soviet lie, for it comes as a salutary warning to the democracies to be on their guard.

How did it happen that respectable and apparently gentle Anglican parsons of above-average intelligence, and in comfortable positions in the Church of England, could have had such adoration for a man and a system which practised mass murder, genocide, slavery and torture? Was there a "kinky" element in their make-up which was fascinated by cruelty? Were they sado-masochists or homosexuals like John Vassall, Guy Burgess, Derek Blaikie, Donald MacClean (who was "mad on Stalin") and the old-maidish Blunt, who saw in the Soviet tyranny a bulwark against Fascism? Tolstoy shows that far from being a bulwark against Nazi Germany, the Soviet Union was its keenest supporter, helping to build its war machine. No! It was totalitarianism over and against the bankrupt democracies which appealed, and a red flag with a hammer and sickle, or the same red flag with the bent cross of the swastikas would do. Whilst perverts and idealists in the West praised the great leader and builder of the workers' paradise, in that paradise Stalin had accumulated enormous wealth for himself and was the proud possessor of numerous dachas, palaces and summer villas on the Russian Riviera. He lived as no Tzar had ever lived, and his lackeys lived in similar style whilst the enslaved population was starving and vast numbers of them underwent unspeakable tortures.

On 10th March 1939 Stalin decided to form a full-blown alliance with Adolf Hitler. He was not going to help Britain and France pull Munich's chestnuts out of the fire. Hitler, knowing that he had Stalin firmly on his side, put his troops into Bohemia on 15th March. Poland awaited a brisk dis-membering by Western and Eastern neighbours now firmly allied against her. Germany would take western Poland to the River Bug and Russia the east. Meanwhile the ever faithful British *Daily Worker*, forerunner of *The Morning Star*, on 7th October greeted the Nazi-Soviet alliance jubilantly:

In this tremendous week there has burst suddenly into the view of the world the possibility of peace. By possibility I mean practical possibility. And I mean genuine peace.

Lest we forget: the Communists and the Mosleyites were working together. Communist Trades Unions in the United States set out to sabotage production in the munition factories lest any aid reach Britain or France and, right up to the eve of *Operation Barbarossa*, Communist propaganda did everything possible to dissuade the United States from helping the beleaguered democracies. "Half of Poland was devoured by the Soviet Union and the Baltic States placed in thrall . . ."; their populations decimated by slaughter and deportation to the slave camps.

Then took place the Katyn massacre of Polish prisoners who had been held in three Soviet concentration camps far from the Polish frontier at Ostashkov, Kozielsk and Starobielsk. They were transported to Katyn near Smolensk where the railway line to Vitetsk stops at the little station of Gniezdovo. Katyn had been a slaughter-house since Lenin set it up in 1918. At this place the Poles were shot with 9.65mm bullets through the back of the skull, "the missile smashing its way out of the forehead". Those who screamed had their mouths stuffed with sawdust. Thus thousands died at Katyn at the hands of the Red Army. From the days of Lenin to the reign of the Absolute Autocrat



Stalin the world's first Workers' State had had twenty-two years' experience in slaughtering men, women and children; the latter being particularly dangerous to the Marxist-Leninist utopia! Unlike the demonic Bloody Britta and the Mare of Maidanek, no war criminal trials awaited the butchers of Katyn: "The less said about that the better", grunted Churchill. Four thousand died at Katyn. The ten thousand others lie in graves at or near Ostashkov and Starobielsk. Lenin used to have his victims slaughtered at Kharkov and it is believed that Dergachi, near Kharkov, is where they lie in mass graves. Over six thousand Poles were deliberately drowned in sunken barges in the White Sea. These massacres took place in April 1940. On 18th June 1940, Molotov summoned the German ambassador, Count von Schulenberg, and expressed the warmest congratulations of the Soviet government on the success of the German Wehrmacht concerning the Nazi's overrunning of Norway and the Low Countries together with the occupation of France. In 1941 when Stalin changed sides Britain was demanding the release of Polish troops imprisoned in Russia to join the Allied war effort. This was acutely embarrassing to Stalin and Molotov, who had by now systematically murdered fifteen thousand of these sorely-needed soldiers. Even the obnoxious head of the NKVD or Secret Police (the Soviet equivalent of the Nazi Gestapo) Beria, confessed there had been a *rokovaya oshibka*, a fatal mistake. Back on the Western front the Nazi "Guederian's tanks operated largely on Soviet petrol as they dashed for the sea at Abbeville, the bombs that levelled Rotterdam contained Soviet gun cotton, and the bullets that strafed British Tommies wading to the boats at Dunkirk were sheathed in Soviet cupronickel".

Some of the British soldiers who were captured at Dunkirk and Calais and escaped from Germany to the USSR were shot at, beaten up and thrown into Russian gaols. British Rifleman, John Yeovil, was sentenced to 24 years in a forced-labour camp and James Allan was nearly starved to death in prison. In the East it was Lithuania's turn to experience the blessings of occupation by the Red Army as three hundred thousand troops crossed her border. "The bravery of the Red Army" boasted the drunken Stalin "is unexampled". It certainly was—he sent in one Red soldier to every eight Lithuanian civilians! Then came Latvia; then Estonia. And thus *Pravda* on 28th May 1940:

A certain part of the Estonian intelligentsia regards the occupation of Norway and Denmark by the Germans as an aggression, as an enslavement of small nations. This part of the intelligentsia preaches a loyal attitude towards England and expresses hatred of Germany and everything German . . .

So Estonia just had to be "liberated". The fate of President Pats was particularly tragic. Taken to the USSR, he died on 18th January 1956. Three years after his death messages, written 30 years earlier, were smuggled out of the Soviet Union. In them he described the appalling conditions of his imprisonment in "a hospital for the Jewish poor" where, deprived even of his name, the President of a once free Estonia, was merely "No 12". In miserable Moscow the shelves of shops set aside for the privileged classes of the Party, who needed no

ration books, groaned under the weight of expensive Baltic loot. But three civilised and prosperous countries were wiped off the map and sucked into the vast prison known as the Union of Soviet Socialist Republics. The usual pattern of Soviet "liberation" followed (a fate which now has befallen Afghanistan and may once again be the fate of countless Poles). The whole deportation apparatus was set up and thousands of men, women and children disappeared into the *gulags* and graves never to be heard of again. Four children under the age of six died in the torture chambers of the Russian Secret Police. Two per cent of Latvia's population (34,250) disappeared in the ever-trundling cattle-trucks and lorries during the first year of Soviet occupation. Obscene tortures were carried out on all sorts of people, age and sex being no barrier to the atrocities perpetrated against Christian Democrats, Trotskyites, Social Democrats and others. Meantime, back in Canterbury, the Dean settled down in his comfortable Deanery after an exquisitely sung Evening Prayer and re-read his eulogy on the greatest of all Socialists, Joseph Stalin, and the blessings he had showered on the poor in every land liberated by his troops. Soon the needles would be clicking in thousands of cosy British homes as the Ladies' Sewing parties of Mrs. Churchill's Fund for Russia knitted balaklava helmets for the brutalised Red Army.

On 20th August 1940 an ice-pick entered Trotsky's brain. The long arm of the outlaw had caught up with him. Stalin "must once again have felt that 1940 was his fortunate year", but Hitler wanted back a bit of Lithuania and Stalin begs the Fuhrer, who was now his leader: "to consider whether, in conformity with the extraordinary friendly relations between Germany and the Soviet Union, a way cannot be found which would leave this strip of territory permanently with Lithuania". On 9th November 1940 Molotov met Hitler in Berlin and between them they planned to rule the world. Before this could take place, however, more deportations to the slave camps must take place. The same horrific pattern was repeated: "Husbands, wives and generally children were all separated and placed in cattle-trucks, fifty or sixty to a truck, without room to sit or even crouch, without food or water or sanitary facilities, and with a journey lying weeks ahead. Very many died of thirst in the appalling June heat . . ."

Throughout the Baltic States it was the same sickening formula conducted by the same inhuman beings who in Russia conducted the Children's Purge of 1935. Then children over the age of twelve received the death penalty and magistrates could "cheerfully impose a three-year sentence on a small school boy—no trial, he was just whisked away, uncomprehending, off to gaol, tears streaming down his face and his satchel still on his back . . ." Latvia alone lost no less than 3,065 children, and "the cries which we heard were not always even recognisably human. Once when a man was being tortured, he cried out not like a man, but like a slaughtered pig . . ." It was all a long way from the sweet Anglican chants which carressed the ageing ears of the Red Dean in the Cathedral of Christ in Canterbury . . .

This was Soviet priority in 1941. The story, which most of us followed, that Stalin had allied himself with Hitler to gain time to re-arm, was proved to be another Great Lie. If he had been biding his time, why was he totally unprepared for the German attack, and why were the



Communist parties in the West hindering and sabotaging the war effort of Britain and France as they struggled against Nazi aggression? And what was the purpose of the dreadful savagery against the Poles and the peoples of the Baltic States, which far out-stripped that of Russia's ally Nazi Germany and continues in a more sophisticated form to this day? It was Stalin's terrible fear that the workers might unite and overthrow him and his whole régime. It is the same fear which haunts Yuri Andropov day and night as the workers of Poland unite against his oppression, and which he, like his predecessors Lenin, Stalin, Khrushchev and Brezhnev keeps at bay with the NKVD's grim successor, the KGB. It is understandable and forgivable that, seen against the background of unrelieved terror and indescribable atrocities, the Russian Patriarchal Church keeps silence. Her leaders know, none better, too much of what lies in store for them should they or their people step out of line. Patriarch Pimen in his gilded cage cannot lift a finger to help Father Dudko, who had a recantation forced out of him by who-knows-what devilish drugs, medicine having in some places replaced the jackboot and the beating. Pimen is ever more and more isolated from his flock; unlike the old aristocrat Patriarch Alexis, he does not travel from Moscow to his summer villa in Odessa and stop to celebrate the Liturgy on the journey at various towns and villages. Pimen is whisked to the Black Sea resort by air and salutes no one on the way. The Russian Church exists in the same atmosphere of fear and suspicion, of torture and imprisonment, and above all in an atmosphere of insidious half-truth, as she did under Stalin and as the Church of England did under the despotism of the Tudors. Those of us who are Anglicans should remind ourselves that, after watching the racking of Blessed Edmund Campion, the then Dean of St. Paul's went back home and ate a good mutton dinner and drank some very fine port.

But how is it that the Patriarchate of Moscow and All The Russias has survived at all? In 1941 after the launching of *Operation Barbarossa* Stalin remained silent for ten days. It was left to the *locum tenens* of the Patriarchal throne, Metropolitan Sergie, to appeal to the Russian people to defend the Fatherland. Not, be it noted, to defend Marxist-Leninism, which had sent millions to bloody graves and for which no one in Russia would ever fight, but to fight for *Holy Russia*. When he eventually summoned up courage to speak to the nation, Stalin's speech followed a similar pattern to Sergei's. On 3rd July 1941 addressing his enslaved compatriots as "brothers and sisters . . . , my friends", he made only a passing reference to his tyrannical predecessor, Lenin, reserving for greater praise for his new found friend Winston Churchill. Extolling the virtues of Britain and America, where could be found "the elementary democratic liberties" with trade unions, Labour Parties and Parliaments—what would Lenin and Trotsky have made of these admissions? In Red Square on 4th July 1941 he passes swiftly over the Revolution calling on the non-existent crowds to imitate "the manly images of our great ancestors—Alexander Nevsky, Dmitri Donskoi, Kusma Minn, Dmitri Pozharsky, Alexander Suvorov and Mikhail Kutuzov", none of whom were worker-patriots of the Red Revolution but Orthodox Grand

Dukes and Princes of Holy Russia. Stalin admitted: "We will never rouse the people to war with Marxist-Leninism alone". Stalin knew that Marxist-Leninist cant was a cloak for ruthless dictatorship; it could be nothing else by its very nature. The Russians, Stalin admitted, were not fighting for "us", that is the Communist Party, which by now every Russian feared, loathed and despised; but for the homeland, Holy Russia. Outward and visible changes were made to give the impression that it was the old Holy Russia which was to be defended: "The High Command of the Red Army was renamed *Stavka*, as under Tzar Nicholas II. The military academies, the Guards Regiments and the old epaulettes of the White Guards were revived from the Tzarist past while the Orders of Lenin and the Red Banner were put into cold storage and were replaced by the Orders of Prince Suvorov, Prince Kutusov and Grand Duke Alexander Nevski".

In 1943 the Metropolitan Sergie was enthroned as Patriarch in the Cathedral of the Theophany as a further indication that it was Holy Russia which had to be protected. The Church was on her way back! Churches and seminaries which had been closed during the Red Terror were re-opened and some of the imprisoned bishops and priests released from the Arctic Slave Camps. But this turned out to be only a façade, a stage set for the grand illusion which Stalin wished to create. For, as Sergei was crowned and enthroned in Moscow's Patriarchal Cathedral "thousands and thousands of other believers died for their faith in Christ or Muhammed" in the permafrost slave camps and in the gold mines of the bleak Tundra. As the troops fought heroically to defend the Russia of the past, their heroism was strengthened by the rear-guard of the NKVD regiments who shot anyone who retreated and sent into slavery the families of those made prisoners of war. Stalin refused to sign the Geneva Convention on prisoners of war, or to allow either the Red Cross or the British to intervene on their behalf or to send them any comforts. This had been carefully planned. Stalin hoped that Russian prisoners of war in German hands would be killed or at least badly treated, thus saving his NKVD the trouble of slaughtering them on their return, and also perhaps encouraging the Soviet people to be more anti-Nazi.

The Russians did not fight for the Soviet State, and Tolstoy has nailed that lie once and for all by the overwhelming evidence he has marshalled. The Russians, like the Germans, were under both Socialist and Nationalist dictators, who gave them no choice in the matter and whose ideologies flowed together like mighty rivers of blood into the sea of world revolution. In order that the Red Army should not be impressed by the comparative prosperity of the Western democracies which it conquered, it was ordered by Stalin to behave in barbaric fashion to alienate the defeated civilians from the troops. Looting was mandatory. No distinction was to be made between countries which had fought for the Allies and those on the Axis side; Siberia awaited them all. Romania, which since King Michael's coup d'etat against Antonescu was an ally, was nevertheless treated abominably. About 320,000 Romanian soldiers were taken prisoners, of whom 130,000 were captured after the war was



over. Stalin's revenge against this once prosperous country was as ruthless as it was against the Baltic States. Romania's oil and wheat were to be sent to the refineries and granaries of the Soviet Union so that Romania is now as impoverished as any satellite within the Soviet bloc.

Today Poland stands between her two ancient enemies, Russia and Germany, both biding their time. However, what the Soviets and their East German allies have not fully grasped is the excessive patriotism of the Polish Army and the great respect in which the Army is held by the Polish people. The Church in Poland, being of the Roman obedience, is historically accustomed to laying down her terms to the secular arm. The Church in Russia, following her Byzantine ancestors, sees the secular and religious as two sides of one coin, the one complementing the other—one ruling men's bodies and the other men's souls. The fact that Russia now has a government dedicated to the total elimination of religion makes no difference to the inherent attitude of the Russian ecclesiastical establishment. Until Western Christians grasp this fact they can never understand the enigma of the Patriarchal Church nor the reasons for its incredible, nay miraculous, survival under the unholy alliance of Hitler and Stalin.

John Salter

A. M. Allchin: *A Taste of Liberty*, Fairacres Publications, Oxford 1982, vii and 36 pp, £1.

One of the more persistent misconceptions among churchpeople is the fallacy that "theology" and "spirituality" can not only be distinguished but even isolated the one from the other; the pastor is always having to remind his flock that the very use of the word "God" is to make a most profound and fundamental theological statement. Knowledge of God which is wholly cerebral is an abstraction, and spiritual awareness *per se* leads to pietism. In his address at a retreat held in Hosios Loukas on the road to Delphi in 1980, attended by Orthodox and Anglicans, Donald Allchin was concerned to deal with "questions which touch the very heart of Christian faith and life" (p. vii); and it is splendid that his contribution to the spiritual life should now be made available to all. It is a rare gift when one man is able to identify himself sympathetically with both the Fathers of the Eastern Church and of the Anglican Tradition and also with the spiritual devotion of the founders of Methodism. Even rarer is it when this is coupled with a facility of language and attractiveness of style.

Canon Allchin gave four addresses: on the victory of Christ, on the gifts of the Spirit, on the communion of the saints in worship, and of the Christian's advancement in faith and love. In the first chapter he succeeds in uniting the witness of the Celtic Church, the Welsh Methodists and the Orthodox mystics and hymn-writers; and in the last the author brings together the hymns of the Wesleys with St. Maximus the Confessor and St. Symeon the New Theologian.

Writing of the gifts of the Spirit, Donald Allchin expounds the teaching of Bishop Andrews (1555-1626) in his famous sermons, which had such attractive power and telling effect in the turbulent days after the Anglican break with Rome; and in "With Angels and Archangels", dealing with the joining of our earthly worship with the worship of Heaven, it is the great Anglican theologian Richard Hooker who is quoted extensively.

This slim volume is a most welcome addition to one's spiritual library. For all its scholarship, its place is on the *prie-Dieu* rather than the bookshelf, since it is a means whereby the spiritual life of heart and mind is stimulated—until we are "lost in wonder, love, and praise".

*Synodika VI*, Orthodox Centre of Ecumenical Patriarchate, Chambésy, Geneva 1982 (in Greek with appendices in French), 135 pp, price not stated.

"For the record" is a much-worked phrase in modern times, but it does express perfectly the purpose and the value of this latest addition to a series which is devoted exclusively to the work of the Secretariat for the Preparation of the Holy and Great Council of the Orthodox Church. The present volume contains the minutes and the texts of the 4th Panorthodox Conference which met at Chambésy in June 1968. Apart from the continuing work towards the meeting of the future Great Council, this 1968 meeting dealt with the Orthodox participation in the 4th General Assembly of the World Council of Churches at Uppsala and also with the progress in Official Orthodox relations with other Churches, including the Anglican Church. It is with the latter item that I wish to deal particularly in this our AECA's Journal.

Readers will recall that Archbishop Michael Ramsey visited the Ecumenical Patriarch in May 1962, during which most important meeting it was decided by the two great leaders "to set up a Joint Anglican-Orthodox Commission to study the differences of doctrine between their Churches" (*Church Times*, 11 May 1962). In 1966 decisive steps were taken by both sides: the Anglican Communion's Primates appointed the Anglican Theological Commission for Joint Doctrinal Discussions with the Orthodox, and in Belgrade the Inter-Orthodox Theological Commission met for the first time, to consider the agenda for the joint discussions. The visit of the Ecumenical Patriarch Athenagoras I to the Archbishop of Canterbury in 1967 gave further impetus to the project. The "forthcoming discussions with the Orthodox" were welcomed by the Lambeth Conference in 1968, just after the Anglican Commission had concluded its preparatory meeting and the Inter-Orthodox Commission had concluded the conference at Chambésy which is recorded in the book under review.

At the Belgrade Conference of 1966 the subjects for the AOJDD had been drawn up in four categories: the fourth contained matters which the Orthodox felt needed to be discussed most urgently—the possibility of union with the Anglicans after their intercommunion with the Old Catholics and Swedish Lutherans; how the Anglican Church understands its union in Faith with the Orthodox Church; how decisions reached would be binding on the whole Anglican



Communion; and the Thirty-nine Articles and the Book of Common Prayer. The first category (which included the question of Anglican Orders) should not, it was agreed, be on the agenda for the time being, pending further examination by all the Orthodox Churches.

In 1968 the Chambésy Conference stressed the priority of Belgrade's "category four" but significantly widened the proposed agenda to include subjects from the "first category". Indeed, it recommended that "all the subjects listed in the four categories agreed at the Belgrade Conference" be remitted for study and report to "specialist theologians, without any distinction" (p. 91). In the matter of intercommunion, the Churches named are "certain" Lutherans and the "Confessions included in the so-called South Indian Scheme" (p. 91). The relevant documents on previous meetings between Anglicans and Orthodox—"Lambeth in 1930 and 1931, Bucharest in 1935, Sofia and Athens in 1940, and Moscow in 1956"—should be passed to the local Orthodox Churches "for information and completion of their documentation" (p. 91). Finally, it was agreed that all "schools of thought" in the Anglican Church should be represented on the Joint Commission—"high, low and broad"—during the essential preliminary discussions on the subjects in "category four" (*supra*).

Harold Embleton

#### REVIEWS OF RECORDED MUSIC

##### Recordings of Byzantine Church Music

Some years ago I bought a seven-inch record, recorded at 33 r.p.m. called *Byzantinische Gesänge*. It was issued by German Harmonia Mundi, No. HM 17007. On the disc were three hymns of varying elaboration of the vocal line, a verse from *Psalm* 18, and on the other side, the whole of *Psalm* 137 (17 and 136 in the numbering used by the Orthodox and Roman Catholics). It was sung by Thassyboulos Stanitsas—the Protopsaltes (Arch-precentor and choirmaster)—and by a choir also from the Ecumenical Patriarch's Church. It has been used by me many times as much the best performance of Byzantine Church music on record, and I have used it for countless talks and lectures on the Orthodox Church and its music. The Protopsaltes has a musical and expressive voice, and he and the choir are free from any of the tricks of voice production which are liable to irritate western ears. HM 17007 has been out of the catalogues for years, but I have been hoping that Harmonia Mundi would make it available again on one side of a 12 inch disc with a suitable backing, as they have with a number of notable Eastern Rite recordings.

Now we have from the Phanar a magnificent set of five records of *The Holy Passion*. It is a permanent record of the keeping of Holy Week at the Phanar with the Patriarch himself and a full compliment of bishops, priests, readers and a whole hierarchy of singers and those who direct them. Thassyboulos Stanitsas is commended twice in the book that comes with the records, but he seems to have been retired

since 1965 or raised to a higher function that involves a change in name! This new recording is done with commendation of the Patriarch and the Commission for the Typicon and Church Music. It was recorded by the Greek Columbia-EMI Company using modern apparatus, and the microphones were deliberately placed so that the noises made by a worshipping congregation are heard without being intrusive. The singing is sometimes a little more rough than was Fr. Stanitsas, but it is authentic, especially in a Church that expects all its clergy to sing—even the most senior.

If every word of all the Holy Week Services had been committed to the discs it would have required 20 or perhaps 30 discs and the cost would have been prohibitive. The selection of what to put on the discs has been very carefully chosen to give some suggestion of the shape of the individual Services, and a list of all the Services is given on page 41 of the book that comes with the records. The book, illustrated with coloured and black and white photographs, is in two parts. The first is in modern Greek and it is followed by the same material in good English. There is first an article on "The Art of the Chant on Orthodox Worship". I have been struggling to read what Greeks say about their own music in order to write a book about the different music used in the Orthodox Churches. I think that as a result I am just beginning to understand what they are driving at, but for most English people it is only a few remarks about the spirit in which they approach their music that will be intelligible. Then there is another article on "The Great Church and the art of the Chant". The Great Church was, of course, Hagia Sophia at Constantinople, and the Phanar with its Church of St. George has inherited its responsibilities since Constantinople fell to the Turks. The last part of this essay is called "The singing in the Ecumenical Patriarchate at the present day". It gives some account of how the tradition of performance has developed, and gives the names of the Clergy and laity who took part in the recording, together with the composition of the choirs involved. But the greater part of the book is taken up with the texts of all that is sung, with the names and dates of death of those who composed the hymns. Bp. Kallistos of Diokleia seems to have been responsible for the translation which is excellent, unlike what is often presented on foreign recordings.

*Record 1* covers Palm Sunday morning and the evening Service of Mattins. The time of day when the services are sung often seems reversed, because of the Jewish practice of counting the day as starting with sunset on what we would call the day before. Also strict monastic fasts, followed by accommodation for weaker laity, have played havoc with the original timing. Vespers often becomes the introduction to one of the Eucharistic Liturgies used—those of St. Basil, of St. John Chrysostom, and the Liturgy of St. Gregory (of Rome) otherwise known as the Liturgy of the Presanctified.

*Record 2* is given to the hymns from the Monday and Tuesday evening service of Lauds. It continues with the Great Entrance and Communion Hymn at Wednesday's Liturgy of the Presanctified, and then the Great Entrance and the singing of the Institution narrative in the Anaphora with the Communion Troparion on Holy (Maundy) Thursday.



*Record 3* is entirely given to the evening Service on Thursday, originally Mattins for Holy (Good) Friday. This service is known as "The Holy Passion". It begins with *Psalms* 142 (143) after which follow a number of solemn readings from the Gospels, sung by a succession of bishops, with Antiphons and Theotokions (addressed to the Mother of God) commenting on the incidents of the Passion. After this long sequence of Passion readings, a Prokeimenon and a Kontakion by Romanos the Melodist introduces a passage from the Menaiion and verses on the Crucifixion and the Penitent Thief. The last Ode of the Canon by Kosmas the Melodist introduces Lauds, which is represented by two hymns expressing the feelings of the Mother of God seeing her Son dying on the Cross.

*Record 4* is the Holy (Good) Friday Liturgy consisting of a Sticherion (prayer) and readings from the Old Testament, from the Epistle to the Corinthians, and the Gospel about the Burial of our Lord. After the Gospel an Apostika and a Doxastikon comment on the taking down from the Cross, during which the Epitaphios (a cloth icon showing the dead body of Our Lord in the tomb) is brought in and is made ready for the veneration of the people. In the evening the Canon of Kassiani the Nun is sung followed by the Praises or Lamentations. Three Stases (sections) are sung before the hymns begin to look forward to the Resurrection and finally a Gospel message about the Day of Preparation is sung.

*Record 5* begins with the Hymn of the Three Children (Benedicite), and a substitute for Alleluia that is sung on Saturday morning. During this the Celebrant comes from the Royal Doors with a basket of laurel leaves, which are scattered round the Church as a symbol of victory. On Easter Day all carry candles and hymns referring to the Myrrh-bearing Women and other Eastern themes are sung before a token bell is rung (this is Istanbul!) and the Easter Eucharist begins. It is represented on the disc by special hymns taking the place of the Trisagion and before the Dyptichs, the list of all those who are remembered by name at the Eucharist, are sung. The recording ends with parts of the Vespers of Love from the evening of Easter Day. Several prayers and hymns, sung to older melodies than are usual, are recorded, with the singing of the Gospel about the appearance of the Risen Lord in the evening of the first Easter Day. To demonstrate that Christianity is a world-wide religion this Gospel is sung using as many languages as there are people present who can speak them. It is reported that ten languages were used, but only seven, including English, were put on the disc. After this the Patriarch's blessing and dismissal ends the recording.

With the English translation in your hands it is perfectly easy to follow what is happening, even if you have no Greek. It does seem a pity, however, that a list of translations of the names of the various kinds of hymns and prayers was not supplied. Some of them, like "Alleluarion", are obvious. "Doxatikon" is easy enough if you remember "Doxology", but "Expostilarion" is probably not so easy to those who know no Greek. It is a Hymn of Light, and these hymns greeted the dawn originally, when the All Night Vigil really did last all night. A similar list of the names of prayers might also overcome a frustrated

question of "What is a Troparion or a Canon?" by ignorant Westerners. It is surprising how difficult it is to find a book supplying this information. One more complaint is that the music is described using the word "mode". This is modal music, but the eastern scales are arranged in a different order from the ones for western plainsong, and you have to know that "Mode IV plagal" is the same as western "Mode 8". To call them "echos" seems to make it clear that you are talking about the eastern scheme.

With these small criticisms we can only be grateful that we now have these recordings for liturgical study, and for praying with our Eastern brethren during Holy Week, the key season in the devotion of all Christians. The five records with the book in a stout box are obtainable for £25 from Conifer Records, Horton Road, West Drayton, Middlesex.

Basil Minchin

#### NOTICES

##### Annual Festival of the Association

The 1983 Annual Festival will be held on Saturday 8th October at the Church of St. Alban the Martyr, Brooke Street, Holborn, London. The Festival will begin at 11.45 with a Solemn High Mass (Anglican) at which the preacher will be Bishop Kallistos of Diokleia (Orthodox). Hot drinks will be provided during the lunch period, but those attending should bring their own food. At 2.15 p.m. there will be the Annual General Meeting in the Social Centre, Baldwins Gardens (to the North of the Church), after which there will be a lecture given by the Lord Bishop of London. The church building is situated behind the Prudential Insurance buildings, and can be reached conveniently by using 19, 38 or 171 buses to Gray's Inn Road, or the Underground to Chancery Lane station.

##### Constantinople Lectures

The *Third Constantinople Lecture* will be given by Bishop Richard Hanson. It will be presented both in London and Manchester. The London presentation will take place commencing at 6.00 p.m. in the Hellenic College, 67 Pont Street, Kensington on Tuesday 29th November, followed by a reception. The Manchester presentation will take place in the Canons' Library at the Cathedral at 7.00 p.m. on the following day and will be preceded by Evensong at 5.30 and a reception in the Refectory at 6.15 p.m. There will be a nominal charge of £1 per head for those attending, and this should be sent *in advance* to the Hon. Secretary.

It is regretted that the *Second Constantinople Lecture* (presented by Metropolitan Anthony of Sourozh) is not yet available in print.

##### Note to Contributors

Contributors of articles and other material for inclusion in *ECNL* are requested to submit their texts in typescript (double-spaced with at least one-inch left- and right-hand margins) on A4 paper. Consid-



erable valuable time can be saved if reviewers, for example, would note the "house style" for titles of items being reviewed and set out their material accordingly.

#### Membership of the Association

Membership of this Association is open to all communicant members of the Anglican, Orthodox and Oriental Orthodox Churches and Churches in Communion with them. Enquiries about membership should be addressed to the General Secretary.

#### Change of Addresses and other Enquiries

Changes of address, complaints about non-receipt of *ECNL*, and other similar enquiries should be addressed to the General Secretary and *not to the Editor* please. Requests for back copies of *ECNL* should also be sent direct to Fr. Salter.

#### Fellowship of St. Albans and St. Sergius

Enquiries about membership of the Fellowship of St. Alban and St. Sergius should be sent direct to the Secretary, St. Basil's House, 52 Ladbroke Grove, LONDON W11 2PB. Readers of *ECNL* are reminded that all books reviewed in this Journal can be obtained from the Fellowship. When ordering, it is important to mention *ECNL*.

#### LETTERS TO THE EDITOR

*SIR*—I feel that in fairness to "Friendly Travel" who organised the Pilgrimage to Romania last October, I must answer the point raised by Dr. David Balfour on the embarrassment caused to the leaders of the Pilgrimage when we reached the Anglican Church of the Resurrection in Bucharest and were unable to celebrate the Eucharist because of lack of time.

Mr. Harry McCormick and I had sent a telex to Bucharest to arrange for the pilgrims to be present at the 9.30 a.m. Parish Eucharist on our first Sunday in Romania, as we felt that being a joint pilgrimage of Anglicans and Orthodox we should have one Sunday for Anglican worship and one for Orthodox worship. This did not meet with the approval of some of the Orthodox or some of the Anglican pilgrims when we reached Bucharest—they wished to worship only in Romanian Orthodox Churches. We changed our schedule to try and fit in an Orthodox Liturgy in one of the village Churches through which we were to pass on our way to an Orthodox convent. In trying to please this group within the Pilgrimage's main party we had no opportunity to worship at the Church of the Resurrection and arrived at the end of the Liturgy in a Romanian village church. This was not the fault of Mr. McCormick or of myself as we had made all the necessary arrangements before leaving London.

John Salter  
St. Silas's Vicarage  
87 Richmond Avenue  
London N1 0LX

*CHER AMIS*—J'ai lu avec grand étonnement dans le *ECNL* no 15, 1982 une information que vous avez publiée sur la réunion du Comité central du WCC à Genève. Il y est dit qu'un prêtre catholique aurait concélébré lors de l'eucharistie finale avec le Secrétaire Général du Conseil Oecuménique et qu'une communion ouverte aurait eu lieu en cette circonstance, où seuls les Orthodoxes se seraient abstenus et se seraient montrés conséquents avec leur position traditionnelle dans le service de l'Unité.

Cette information m'a paru si surprenante que j'ai voulu la vérifier directement auprès des catholiques qui étaient présents à la réunion de Genève. Je crois que votre erreur est venue du fait suivant. Le Frère Max Thurian, de la Communauté de Taizé a concélébré à cet Office de Sainte Cène. Il avait revêtu une aube blanche, comme c'est la coutume à Taizé, mais sans étole pour éviter des confusions possibles. Malgré cette précaution, certains ont pu le prendre pour un prêtre catholique, si j'en juge le texte que vous avez publié.

Je pense que vos correspondants pourraient vérifier cette explication, que j'avais aussitôt supposée en lisant votre revue et qui m'a été confirmée. J'espère que le Bulletin *ECNL*, qui est toujours d'une si grande précision et si bien composé, pourra publier une mise au point, car l'information que vous avez diffusée est assez grave, au niveau où elle se situe, et elle a déjà provoqué des réactions, en France en particulier.

En vous transmettant ces précisions, relatives à la réunion du Comité central, il est bien entendu que nous partageons la même espérance de l'unité et que nous attendons avec ferveur le jour de la réunion des chrétiens dans une même communion eucharistique.

En vous remerciant à l'avance, je vous prie de croire à mes sentiments respectueux et fraternels.

Bernard Dupuy  
Directeur du Centre d'Etudes Istina  
45 Rue de la Glacière  
75013 Paris

*Note: ECNL is glad to have this correction to the report in Issue No. 15. The information originally reported appeared in more than one publication, including the Church Times—ED.*

(Note. The Editor reserves the right to make minor editorial changes in letters and articles received and, where necessary, to reduce their length provided that this does not change the sense of the material communicated.)



**ANNUAL FESTIVAL  
1983**

**SATURDAY 8th OCTOBER  
11.45 and 2.15**

at

**ST. ALBAN THE MARTYR  
BROOKE STREET, HOLBORN, LONDON**

(For full details please see p.47 of this issue of *ECNL*)

\* \* \* \* \*

**3rd CONSTANTINOPLE  
LECTURE**

*Lecturer:* BISHOP RICHARD HANSON

**TUESDAY 29th NOVEMBER, 6.00 p.m.**

at

**THE HELLENIC COLLEGE, 67 PONT STREET,  
KENSINGTON**

and also on

**WEDNESDAY 30th NOVEMBER, 7.00 p.m.**

at

**MANCHESTER CATHEDRAL (Canons' Library)**

following Evensong (5.30) and Reception (6.15)

*(Those intending to be present at either lecture are requested to notify the Hon. Secretary in advance and to forward payment of £1 per head as a contribution towards defraying the costs involved.)*