

**E.C.N.L.**

*Cover design by David Tuthill*

**THE JOURNAL OF  
THE ANGLICAN AND EASTERN  
CHURCHES ASSOCIATION**

New Series No. 18 Spring 1984  
£1.00 to non-members

ISSN No.  
0012-8732

## The Anglican and Eastern Churches Association

founded 1864

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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

We have become accustomed to the expectation that 1984 will prove to be a year of special significance. To a considerable extent this has been due to the writer George Orwell who in 1948 reversed the last two digits of the year in which he was writing when choosing the title for one of his better-known works. For the Christian, however, there is no special significance in the numbering of any particular year—what matters is that we live in the era of time between the Birth of Jesus in Bethlehem and the Second Coming of Christ in glory. Each year for the Christian, as it arrives, is *the* year of opportunity, and 1984 is no exception to this. Let us hope and pray that our national leaders understand that it is always the present year, indeed the immediate moment, which provides the opportunity for growing closer together in understanding and peace with so-called enemies as well as with friends. Those who make up every nation are, after all, just human beings like ourselves made in the image of God.

Orwell's writings do however draw our attention to an increasing imbalance between the responsibilities assumed by the state and those left to the individual. Even in the Western 'democracies' there are many signs that the balance has swung too far in the direction of the state at the expense of the individual—and, if not of the state itself, then of powerful large corporations which are not answerable to the people for their decisions, even though those decisions can affect the lives of almost everyone.

The danger-sign in all this should be seen when the state or a large corporation is bequeathed an identity all of its own, separate from and 'superior' to the identities of the individuals of whom it consists. There is no such being as 'the state'—it is no more than a political idea, and a potentially highly dangerous idea at that. History is full of lessons teaching us how catastrophic can be the results of placing nationalism above the good of the individual. A 'state' cannot take decisions—only individuals can take decisions, though the individual responsibility for decision-taking can be subsequently disguised under various forms of collectivism. Wars occur when specific individuals take certain specific decisions. 'Peoples' as such do not go to war against each other, nor do they, at least in this present nuclear age, look for anything but peace and prosperity. There are exceptions to this, but we should have learned by now to recognise the individuals and groups who form such exceptions as the lunatic fanatics which they in truth are.

The year 1984 may well eventually prove to have been of some real significance in the Orwellian sense. There comes a point in the imbalance between state and individual which is so unstable that the individual eventually loses all control over the decisions governing his life. This can happen in a parliamentary democracy, such as our own, when the effective exercise of power passes from Parliament itself to that caucus of the majority party which we call "the Cabinet". The

change in power happens slowly and insidiously, and often those most closely involved are essentially benevolent individuals who sincerely imagine that such collective decision-taking by the caucus is for the general good of all. They are blind to the true significance of what is taking place. The only effective insurance against the 'dictatorship of the caucus' is a system of election to Parliament by proportional representation. This is, of course, precisely why neither of the major British political parties will introduce electoral reform—the present system virtually guarantees that one or other of them will be able to exercise such dictatorship. Dictators, of whatever kind, are always unwilling to share power. Christians need to think carefully about issues such as this. Whilst there is indeed a very real sense in which the Christian should be *in* this world but *not of* this world, there are many issues which at first sight seem to be mainly 'political' yet about which a Christian viewpoint can be found firmly based in the teaching of the Gospel. Perhaps the whole issue of the state versus the individual is one of these.

At the present time there is far too little specifically Christian influence within the political scene, whilst at the same time there is too much influence from secular politics within the Church. This applies in the area of decision-taking as much as in any other aspect of Church life. Pressures from within the Church exerted by those who see the Church primarily as 'just another human organisation' have led to crucial issues of theological substance, such as the 'ordination' of women to the priesthood, being taken on the basis of a narrow majority vote according to a pattern modelled on secular parliamentary procedures. The Church is, however, not a 'human organisation' but a divine organism and the custodian of divinely revealed truth—truth which is given to the whole Christian body and hence cannot be altered by any so-called 'democratic' vote taken within some small section of the total Christian community. It is the failure to understand the nature of the Church that lies at the root of many of the problems faced by Christians today. It undermines true progress in the ecumenical search for a closer unity between the various Christian Communion and gives rise to false optimism that eventually turns to sour disappointment and recriminations when overambitious expectations are not fulfilled.

One of the major temptations which has beset the Church throughout her history is the temptation to model herself on secular structures of government. When the Church succumbs to this temptation she becomes not the 'New Jerusalem' but Babylon—this is the danger against which the Church is warned in the *Apocalypse*. Too often the *Apocalypse* has been understood in terms of a contrast between the Church and the world, between the spiritual and the secular. The nature of that contrast depicted in the visions granted to St. John is, however, more subtle than this—it is the contrast between the true Church and the worldly Church, between the Church which defends her purity even to the death and the Church which accommodates herself to her worldly surroundings for the sake of an 'easier' life. In the *Apocalypse* and elsewhere in the Scriptures such accommodation is described as the sin of 'fornication'. When the Church commits this sin she becomes the 'harlot' rather than the 'bride'. It is a sin just as

much in evidence today as in past centuries, though its extent varies amongst the different Christian Communion and indeed within each individual Christian Communion. The modelling of Church governmental structure on that of the secular state is a crucial step in the committing of this particular sin.

The present year will no doubt see many changes and developments, most if not all of which will have been brought about as a result of purely worldly pressures. The influence of Christian principles on secular government may well continue its decline—a decline which is just as real in the West though perhaps less obvious than in the East. The very fact that we speak so easily of 'West' and 'East' is evidence of that decline, for we too easily forget that both West and East share a common humanity. If the decline of Christian influence is to be halted and reversed, it is first necessary that Christians should as a whole rediscover the true nature and identity of the Church. It is the Church which must proclaim the Christian witness to the world, and Pentecost is the assurance that such proclamation is not dependent upon the strength of man but upon the power of the Holy Spirit working through the visible Church. As soon as man attempts to take control, the witness becomes seriously diminished. The immediate task of Christians in 1984 is to interpret the true significance of their membership of the Church and to come to a deeper understanding of the nature of the 'unearthly' body to which they claim to belong. This is the perspective from which Christian witness in the world must be seen. It may well mean setting aside many of our favourite 'causes' and much on which we currently expend our energies. It will be hard to perceive the 'Babylonish' nature of some of the things which we have been promoting with great effort over the past years within the Church, but without that perception our witness will not be a Christian one and the world will continue a poorer place because of our failure to understand fully what membership of the Church truly signifies.

#### THE GENERAL SECRETARY'S NOTES

##### *Annual Festival 1983*

1983 being the 150th anniversary of the Oxford Movement or Catholic Revival within the Church of England, the Annual Festival was celebrated at St. Alban's, Holborn, a church at the forefront of the Movement, and in its early days closely associated with the Eastern Churches' Union. The liturgical and musical arrangements were left in the capable hands of Fr. David Houlding, the assistant priest at St. Alban's, who was one of the students partially sponsored by the Association when a theological student group visited the Orthodox Church of Crete some five years ago. The Bishop of London, who has been a member of the Association for many years, was the principal celebrant at the Eucharist assisted by our Anglican President, the Bishop of Basingstoke, the General Secretary, Fr. Seeley and Fr. Wilson, both members of the Association. Bishop Kallistos of Diokleia preached a sermon on the Oxford Fathers in which he reminded us of their concern for the faith of the Undivided Church's Fathers. The Anglican choir sang the Litany from

Series II, which is the Orthodox Litany from the Liturgy of St. John Chrysostom *in toto* and which ought to be more widely used in Anglican services, and also a Russian setting of the Beatitudes. The Bishop of London gave the annual address in the afternoon in which he stressed the need for an Association such as ours to bring the knowledge of the Eastern Churches to the Anglican 'person-in-the-pew'. He outlined the elements of Orthodoxy which could be encouraged among Anglicans and of our need to worship together more frequently in each other's churches.

At the annual general meeting the officers were elected for a further term of office. Thanks were expressed by the Chairman to Fr. John Gaskell, the Vicar of St. Alban's, Holborn, for our use of the church and for the hospitality offered.

#### *The Fellowship of SS. Alban & Sergius*

Father Gareth Evans and his Wife have now left St. Basil's House for the parochial ministry at nearby St. Matthew's, Bayswater. Members of the Association would want to wish them both every blessing in their new work. Canon Hugh Wybrew, Vicar of Pinner and formerly the Anglican Chaplain at the Church of the Resurrection in Bucharest, has been appointed as co-secretary of the Fellowship with Dr. Elizabeth Briere, who is a member of the Orthodox Church. We look forward to working closely with them and the Fellowship and, perhaps, expanding the work of St. Dunstan's-in-the-West as another centre for meetings, but without attempting to create a duplicate of the unique St. Basil's House.

#### *Secretarial Assistance*

The ever-increasing burden of paper-work which descends on the General Secretary's desk by literally every post means that less and less time can be given to making contact with the Orthodox residents in the United Kingdom in general and in London in particular, many of whose priests may be lonely and isolated and not fluent in English and therefore in real need of Anglican friendship, advice and encouragement. To lighten the weight of the 'paper church' the Committee have appointed as secretarial assistant Deaconess Vivien Hornby-Northcote, who is licensed to St. Dunstan's-in-the-West, to help with this side of our work. Dom Cuthbert Fearon, O.S.B. of course remains Assistant Secretary of the Association.

#### *Aid to the Church in Need*

On 9th October I represented our Anglican Patron, the Archbishop of Canterbury, at the annual Pilgrimage of Crosses to the Roman Catholic Carmelite Friary at Aylesford. It is sad to note over the years that one by one new nations have been added to those already victims of Communism. In October last the Vietnamese Boat People were added to the list of refugees, their young people performing a very beautiful national dance in front of the altar at the Offertory during the Mass. "Aid to the Church in Need" is a charity to help Christians in need of churches, convents, schools etc. to raise money for new ones and to repair old ones. Its chief promoter is a Premonstratensian Canon, a member of the Order which once was patron of St.

Dunstan's-in-the-West and whose mother house in England until the Dissolution of the Monasteries was at Alnwick in Northumbria. Today it has only one house in England—the shrine of Our Lady of England at Storrington in Sussex.

#### *The Archbishop of Utrecht's Visit*

On 8th November 1983 His Grace Monsignor Jan Glazemaker, Archbishop of the Roman Catholic Church of Utrecht of the Old Hierarchy—to give the Old Catholic Church of Holland its correct title—visited St. Dunstan's and presided at the Anglican Eucharist, to which he was welcomed by both the Anglican and Romanian priests-in-charge. His Grace received communion and gave the absolution and blessing. In his address he spoke of Old Catholic links with the Orthodox and Anglican Churches, and, in the case of the latter, of the full communion existing between the two Churches. His Grace was guest of honour at a reception given by the Anglican and Romanian congregations and was later entertained to dinner at the Royal Automobile Club.

#### *His Holiness Pope Shenouda III*

The Coptic Patriarch of Alexandria and All the Preaching of St. Mark began a second term of house arrest in a monastery in Upper Egypt in the autumn of last year. No charge has been brought against His Holiness by the Egyptian government. The second anniversary of his arrest was observed with a Liturgy at St. Mark's, Allen Street, W8. Amongst the various tributes paid to the Pope-Patriarch was one from the Bishop of London. The General Secretary was asked by the Coptic Bishop to speak on behalf of the Association. His Grace Bishop Antonios Marcos from Nairobi was the principal celebrant of the Liturgy of St. Basil.

#### *Bulgarian Orthodox Bishop's visit*

In the last ECNL Bishop Simeon was incorrectly described as "Exarch Stephan". The Exarch, of course, died many years ago and was the Primate of Bulgaria before the setting up of the Patriarchate. Bishop Simeon is Patriarch Maxim's Vicar for Western Europe and is resident in Budapest. A reception was given for His Grace at the home of Dr. Methodie Kusseff, which Fr. Beal and the General Secretary attended. Many members of the Association will remember that Bishop Simeon attended the first Constantinople Lecture at Lambeth Palace when 1,300 years of Bulgarian nationhood was also celebrated.

#### *Anglican/Orthodox/Oriental relations*

The General Secretary gave a lecture on this subject to the largely Conservative Evangelical clergy and licensed lay workers of the Islington Deanery and to the Christian Studies group at St. Margaret Patten's.

#### *Constantinople Lecture III*

The third Constantinople Lecture was given on 30th November 1983 by Bishop Richard Hanson at the Hellenic College in Knightsbridge

in the presence of His Majesty King Constantine of the Hellenes and His Royal Highness Prince Tomislav of Yugoslavia. About eighty people were present. The lecture was repeated to a much smaller audience in the library of Manchester Cathedral on the following evening. Dr Hanson's lecture was a *tour de force* and brilliantly delivered by this leading authority on the early Fathers. The text of this lecture is now available and should be ordered through your local bookseller or direct from the General Secretary (please send 55p, which also covers postage).

#### *Murder at Ain Karim*

The appalling and senseless murder of two nuns, a mother and her daughter, in the Russian convent of the Visitation of the Mother of God at Ain Karim, the traditional site of the birthplace of St. John the Forerunner, has shocked Christians of all Churches both within Israel and elsewhere. It was from this convent that Russian Abbess Elizabeth and her Arab nuns in Brondesbury were forced to flee after the Israeli/Arab war of 1948, to be replaced by nuns of the Moscow Patriarchate. The English edition of the Moscow Patriarchate's Journal has published the text of the condemnation by His Holiness Patriarch Pimen of Moscow of these murders, the Patriarch demanding some action from the Israeli government. Will the *Journal of the Moscow Patriarchate* raise its voice against the atrocious treatment meted out to a Moscow nun, Sister Valeriya Makeeva, who at the age of fifty was arrested some six years ago and interned in the Special Psychiatric Clinic in Kazan for the 'crime' of making and selling belts embroidered with verses from the 91st Psalm?

#### *Ecumenical Reception at Lambeth Palace*

During the Week of Prayer for Christian Unity the Archbishop of Canterbury gave a reception for the Heads of all Foreign Churches in the United Kingdom. The reception was preceded by Anglican Evensong in the Chapel. Guests ranged from the Pastor of the Icelandic Lutheran Church to the Bishop of the Russian Church-Outside-Russia, and from the Exarch of the Ukrainian Catholic Uniat Church to the Hungarian Chairman of the Lutheran Federation in the United Kingdom. It was a highly successful evening.

#### *Coptic Visit*

Bishop Marcos, Eparch of Pope Shenouda, and Chorepiscopus Athanasios from Paris celebrated the liturgy of St. Basil in the Oriental Chapel at St. Dunstan's-in-the-West assisted by two deacons from the Coptic community and one from the Ethiopian Orthodox Church. Bishop Ambrose Weekes, Assistant Bishop of Gibraltar, entertained Amba Marcos and Amba Athanasios and the General Secretary to dinner at the Royal Automobile Club before the Copt's return to Paris.

#### *Orthodox Ordination*

Readers of *ECNL* and members of the Association will wish to congratulate our Editor on his ordination to the priesthood in the

Archdiocese of Thyateira. Graham is now using his Orthodox name, Columba, the name of one of the native Saints of these islands before the Great Schism. We wish him "Many Years" in his ministry to the Orthodox community.

John Salter

#### THE ASSISTANT SECRETARY'S NOTES

There have been two important events celebrated in the northern part of the country. The joint Anglican/Orthodox Pilgrimage to Durham, Holy Island and Jarrow from 28th August to 3rd September 1983 was one of these. Its theme was "British Saints and the witness of the Religious Life today". The second event was the 850th anniversary of the founding of the See of the Diocese of Carlisle in 1133. There is a link between the two: first in our great Christian heritage of all the holy places in Northumberland and Cumberland, and secondly in the number of people from the Carlisle Diocese who came to Durham for the Pilgrimage. One of our speakers on "British Saints", Mr. John Todd, also came from the Carlisle Diocese.

This is the first time in recent years that such a large number of pilgrims came to Durham, Holy Island and Jarrow. Durham is indeed "a city set on a hill which cannot be hidden". There stands the great Cathedral Church along with many of the University buildings—worship and learning going together. This is the tradition of the Benedictine way of life also. It represents the monk's path to God and, indeed, for many it is the Christian's way to God. The three great monastic foundations were indeed centres of learning and prayer. At the shrines of St. Cuthbert and the Venerable Bede men, women and children have found peace with God and with their fellows. It was from these holy places that the Christian Faith spread through Northumberland and Cumberland—they have a special place in our history.

The pilgrims arrived in Durham on Sunday afternoon, 28th August, and were welcomed by the staff of St. John's Theological College where they were to live during the pilgrimage week. The Bishop of Jarrow joined the pilgrims at the College on the Sunday evening for their meal, and afterwards walked with the pilgrims the few hundred yards to the lecture hall in which the various talks during the week were given. The Bishop welcomed the pilgrims on behalf of the Bishop of Durham saying that he was happy that they should have come to Durham for their Pilgrimage. The Diocesan Bishop was in Greece, but sent his assurance that he would be praying for the Pilgrimage especially on that Sunday morning. The Bishop of Newcastle also sent a greeting and the assurance of his prayers from West Scotland, where he was on holiday. The Bishop of Jarrow announced that he would celebrate the Holy Eucharist on the Monday morning in the Galilee Chapel in the Cathedral where there was to be a Celebration each day at 7.30 a.m. taken by one of the Canons of the Cathedral, but on the Thursday morning the celebrant would be Bishop Michael Ramsey. At these early Eucharists there was no doubt but that the pilgrims gathered together as the holy

people of God to make Liturgy the true prayer of the Church. There was peace and quietness throughout the Services and afterwards a good number of people made their way to the shrines of St. Cuthbert and the Venerable Bede. Our thanks are due to the Bishop of Durham for extending his warm welcome to the pilgrims, to the Dean and Chapter for permission to use the Cathedral Church, to the Vicar of St. Paul's, Jarrow, for receiving the pilgrims and showing them the monastic foundations of St. Bede's monastery, to the Bishop of Newcastle and the Vicar of Holy Island for permission to celebrate the Orthodox Liturgy in the Lindisfarne Parish Church, and to the Archdeacon of Lindisfarne for receiving the pilgrims there.

This historic pilgrimage was indeed blessed by having a monk of the Holy Monastery of St. John the Theologian at Patmos, Bishop Kallistos of Diokleia, to lead the Orthodox pilgrims. The Bishop gave the first lecture which was on "the Divine Liturgy and its relation to the Church". The Church is an Eucharistic community. In the Eucharist we join with all the Saints and the faithful departed. In the Communion we become partakers of the divine nature of the Incarnate Lord by receiving His Body and Blood in this divine sacrament. Throughout the week the Anglicans observed the Eucharistic fast, and in the Eucharist past and future became the "here and now" and all were set free from sin.

The second lecture was given by Bishop John Moorman on "the revival of the religious life in the Church of England". This was especially fitting because we were celebrating 150 years of the Oxford Movement which revived the religious life in the Church of England. In the afternoon of the Monday three coaches left Durham for Jarrow, where they were met by the Vicar of St. Paul's. The pilgrims were shown over the monastery where the Venerable Bede wrote his famous work *the Ecclesiastical History of the English People*, completed in 731. All the pilgrims joined together in St. Paul's Church for Anglican and Orthodox prayers. We pray that Jarrow may once again become a place of pilgrimage and of prayer. Today the Holy Eucharist is offered daily and the Divine Office is said in St. Paul's Church. All the pilgrims returned to Durham for Orthodox Vespers in the College Chapel at 5.30 p.m.. After the evening meal Bishop Michael Ramsey gave the first devotional address of the Pilgrimage. The address was devoted to "the Transfiguration" and was a great help to everyone present. After a period of silence the day concluded with Orthodox Compline in the College Chapel.

On the Tuesday there were two main lectures, both of which were illustrated with slides. Fr. Stephen Tucker gave a lively account of a visit with a party of theological students to the Coptic monasteries. (See *E. C. N. L.* New Series No. 17—*ED.*) This talk was followed by a most interesting lecture on "the Saints of Cumbria" given by Mr. John Todd. In the evening, the devotional address was given by Fr. Gregory Roth, an Orthodox Chaplain serving with the American Air Force in this country. Wednesday was the Feast of St. Aidan and began with Anglican Mattins and Eucharist. Coaches then took the pilgrims to Holy Island which we were able to reach by 11.00 a.m.. The Orthodox went directly to the Parish Church to say the prayers

which must precede the celebration of the Divine Liturgy. The Orthodox Liturgy began at 11.45 and was attended by a large number of people, this being the first time that an Eastern Orthodox Bishop had visited the Island and the first Orthodox Liturgy to be celebrated there since the Great Schism. In his address Bishop Kallistos said that, as the Church goes on from age to age, the past and the future are brought together in the Liturgy and become the "here and now". and in the Liturgy men and women find forgiveness of their sins. After a picnic lunch and a period for walking on the Island, the visit ended with Evensong and the pilgrims returned to Durham for their evening meal. The day concluded with some recordings of Orthodox Church music and Orthodox Compline. During the Pilgrimage there were two Anglican priests who acted as Chaplains and heard confessions and gave counsel to many of the Anglicans present. Bishop Kallistos and the Orthodox Priests also heard the confessions of their people.

Thursday was 1st September and hence the first day of the Church Year for the Orthodox. The day began as usual with an Anglican Eucharist. The morning was given over to a Pontifical Orthodox Liturgy in the Cathedral followed by the Blessing of the Waters. The address at the Liturgy was given by Archimandrite Kyril Jenner. These two Services were attended by a large number of people in addition to the members of the Pilgrimage. The afternoon was given over to a tour of the Cathedral and its Library, and in the evening the Chairman, Fr. Harold Embleton gave the final devotional address. On the Friday morning, Fr. George Dragas spoke to us about the Anglican/Orthodox theological conversations. In 1984 a second *Agreed Statement* is due to be issued, following which a new Theological Commission is to be appointed for the third set of discussions. These reports are very important; every deanery should have copies so that they can be discussed in Deanery Synods. In this way members of local Churches will come to be aware of those taking part and the content of the reports. It is here that our joint Anglican/Orthodox pilgrimages take us into the inner life of Orthodoxy and of Anglicanism. It is essential that there is a real understanding of the nature of our Churches. The Orthodox Liturgy opens up an understanding of the Orthodox Church. The celebrations in Durham and on Holy Island will be historic events within the lives of our two Churches which will lead us into closer unity one with another in the love of Christ. Orthodoxy is understood not through books but from its worship which expresses the unexpressable. The last lecture of the Pilgrimage was given by Mr. Gerald Bonner and was most appropriately devoted to St. Cuthbert, the great Saint of the North. In his quest for God St. Cuthbert expresses the true spirit of an Orthodox monk, seeking in silence for God in beauty and holiness. Pray on St. Cuthbert's Day, 20th March, that the peace of God will fill the hearts of all mankind. Through the kindness of the Dean and Chapter we were invited to sing Evensong in the Cathedral in the afternoon, and then afterwards to walk in procession with members of the Chapter to the shrine of St. Cuthbert where the Orthodox sang a Molieben (Prayer Service) in his honour. A final Eucharist was held in the Cathedral on the Saturday morning, and after breakfast and closing

prayers the pilgrims left Durham. As well as the thanks expressed above, a special word of gratitude is due to the staff of St. John's College for all their kindness and loving care throughout the week and for allowing us the joy of using their Chapel for prayer each day. It is with events such as this Pilgrimage that the Church of Christ moves from glory to glory.

Don Cuthbert Fearon

**PLEASE NOTE THAT THE 1984 PILGRIMAGE WILL BE TO THE MONASTERIES OF THE SERBIAN ORTHODOX CHURCH. IT WILL BE LED BY THE ANGLICAN PRESIDENT OF THE ASSOCIATION AND BISHOP KALLISTOS OF DIOKLEIA. FOR DETAILS SEE THE INSIDE BACK COVER.**

#### THE 1983 PILGRIMAGE TO DURHAM AND LINDISFARNE

A report on the Durham and Lindisfarne Pilgrimage sponsored by the Association in 1983 is included in the *Assistant Secretary's Notes* above. A number of letters were received by Don Cuthbert Fearon following the Pilgrimage, and a selection of these appears below. It is clear from the correspondence after the Pilgrimage that the event was an outstanding success, and the grateful thanks of all who took part are due to Don Cuthbert for the major role which he played in the planning and running of the Pilgrimage. As well as letters, an account of the Pilgrimage was sent to the Association by the Revd. P. Karl Müller, a Roman Catholic priest, who was one of the four Roman Catholics taking part. This account is presented below in full, since it provides a perspective from a standpoint other than Anglican or Orthodox. One of the highlights of the week was the Orthodox Liturgy on Lindisfarne at which a Sermon was preached by Bishop Kallistos of Diokleia, who led the Orthodox clergy and laity who took part. This sermon concludes this section devoted specifically to the Pilgrimage.

#### An Account of the Pilgrimage by Fr. P. Karl Müller

From 27th August to 3rd September 1983 there was an ecumenical "pilgrimage" in Durham, Northumbria, England, in which 100 Anglican and 20 Orthodox delegates participated. The well-known Orthodox Bishop Kallistos and the Anglican Auxiliary Bishop Manktelow, assistant to Bishop John Taylor, were present. Since the gathering was conceived as a pilgrimage, prayer, meditation, and lectures on spiritual topics as well as pilgrimages to such places as the monastery of St. Cuthbert and the Venerable Bebe were given special emphasis. There was also an opportunity to go to confession or to avail oneself of spiritual counselling. The sponsor of the Pilgrimage was the Anglican Eastern Churches Association, founded in 1864, which has had important meetings in the course of the years and which since 1931 has been working on a theological level. In 1935 an Anglican delegation visited Romania, in 1948 an Orthodox delegation took part in the Lambeth conference, in 1956 Anglican and Russian theologians met in Moscow, in 1958 Anglican religious visited the Russian Church, and the Archbishop of Canterbury was visited by

the Patriarch of Moscow in 1964 and by the Patriarch of Romania in 1966. The Association, comprised of lay people and clerics, is kept together by the journal *E.C.N.L.* and by occasional meetings and conferences.

The city of Durham was ideal for this kind of gathering. We were put up in St. John's College, which is a theological seminary of repute. The lectures and discussions took place in one of the lecture halls of the University and the various religious services were held in the Cathedral and in the College Chapel. Durham Cathedral is one of the biggest and most impressive churches I have ever seen. The building work began in 1093 and the main aisle was ready by 1133. Towards the end of the century the Galilee Chapel was added as a porch to the main structure. The church is built in Norman style and thus represents a pioneering step in church construction as it is the first cathedral with authentic stone vaults. The church contains the tomb of St. Cuthbert and the mortal remains of the Venerable Bede. As Cuthbert is one of the most venerated Saints in the North of England and because the Bishop of Durham being Prince Bishop was very influential at the English royal court, Durham became one of the most popular places of pilgrimage. When the Benedictine monastery (whose abbot was the Bishop of Durham) was dissolved in 1539, the Prior was made Dean of the Cathedral Chapter, the twelve more important monks were made Canons and the rest of the community were placed in retirement or given other positions in the Church. Thus the transition took place "without a hitch". The church as a building was never destroyed, but all the wood-carvings were smashed by Scottish prisoners and all the statues fell victim to Scottish zealots. Only in recent times were the British Saints rediscovered. Of course, these are mostly Celtic Saints of the early Christian period, a few of "Roman" origin and hardly any of the Reformation period.

Not far from Durham is the formerly famous Benedictine Monastery of St. Paul in Jarrow. It was founded in 681 AD from Monkwearmouth by St. Benedict Biscop. The church, only partly preserved, is in Romanesque style. It was here that the Venerable Bede wrote his *History of the English Church and People*. It was here also that the famous Bible known as the "Codex Amiatinus" was written and where an important style of stone-cutting and glass-work arose. The monastery lost its importance in 1083 when the majority of the monks were transferred to Durham. It was definitely dissolved in 1537. It was only recently that the importance of the monastery was rediscovered, archeological diggings undertaken, and turned into a centre for pilgrimages or excursions. We visited the monastery on the afternoon of 29th August and recited the Anglican Evensong. The reception given to us by the team of priests was very warm; the team leader spoke about "the ministry of welcome". On 31st August we went on an outing to Lindisfarne—the so-called "Holy Island". This Monastery was founded in 635 by St. Aiden, contemporary and ally of King (and St.) Oswald. It was here that the young Cuthbert entered to become a monk, spent the most part of his life, and lived here as bishop. The monastery was an Egyptian-Irish foundation, the life of the monks was harsh like that of the Desert Fathers, and



Pilgrims leaving Durham Cathedral after the early morning Eucharist



Clergy and choir members on the coach to Lindisfarne

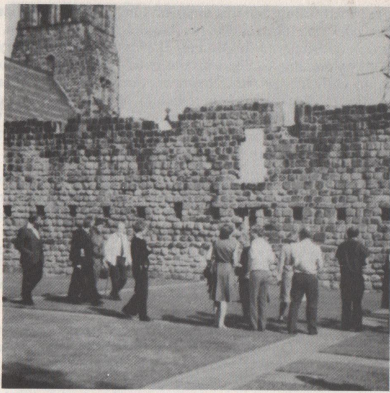
produced many saints and missionaries. Lindisfarne was a centre of culture; *inter alia* the Lindisfarne Gospels are well-known. The Monastery fell victim to the Vikings already in the 9th century, but the monks were able to flee with the bones of St. Cuthbert to the mainland. Only in 1066, after being conquered by the Normans, a Benedictine monastery was founded, but it never became prominent and it was dissolved by Henry VIII in 1537. 31st August 1983 was a historical day for Lindisfarne because on that day for the first time an Eastern Orthodox service was celebrated there.

The visit to Northumbria was very interesting for me, for here I observed how the various cultural strata clashed with one another. There was first of all the culture of the original "British" population which was succeeded by that of Orthodox-Irish monasticism. Then comes an Anglo-Saxon cultural layer, and finally one sees the effects of the Norman conquest. From the angle of mission history it is a typical example of both "inculturation" and "colonialism"; and it is still a fascinating history.

As already pointed out, the agenda of the conference was aimed at religious renewal. On the first morning Bishop Kallistos introduced us to the meaning of Orthodox liturgy, in particular the celebration of the Eucharist. He spoke about the "sacramentality" of icons (effective signs) which makes the *Communio Sanctorum* present, about the Pentecostal dimension of the celebration of the Eucharist, about the real presence of Christ in the bread and wine, and about the sacrificial character of the Mass. He rejected inter-communion as this presupposes unity of faith (not of doctrine). On the same morning the Anglican Bishop Moorman (who was an observer at the 2nd Vatican Council) spoke about the renewal of religious life in England. As an expert on St. Francis and the Franciscans he spoke almost exclusively about the re-introduction of the Franciscan Order into England. Only in the discussion which followed was it pointed out that there are also other religious congregations in England, for example, the Benedictines. The Chairman remarked that religious life belongs to the essence of Christianity. In the evening Archbishop Ramsey gave the introduction to the meditation. His lecture on the Transfiguration of Jesus was simple and impressive. His excellent paper read on the occasion of the jubilee of the Council of Constantinople was made available for sale. Dr. Ramsey is spending the evening of his life in Durham where he was bishop in the fifties. Like all the other participants he took his place like a simple member of the faithful in the services and lectures. He beamed when I told him that I was present when he was received by Pope Paul VI in St. Peter's.

On Tuesday morning we heard two interesting lectures on "Coptic Monasticism" and on "British saints". Here we can see the common heritage of the Orthodox and the Anglicans in England. The lecture made apparent how much Celtic monasticism was stamped by the spirituality of the Fathers of Egypt. As already mentioned, only the Saints of the Celtic period were considered and nothing was said about those who came later. In the evening, an American military chaplain, an Orthodox, gave the points for meditation.





Pilgrims at the ancient ruins on Lindisfarne



Picnic lunch at Lindisfarne

The beginning of the liturgical year of the Orthodox Church happened to fall on the Thursday. The day was marked by a very long Orthodox service in the Anglican Cathedral (also for the first time in the history of this Cathedral). In the afternoon we had a conducted tour through the Cathedral, library, and treasury. On Friday, Fr. Dragas, the Secretary of the Theological Anglican/Orthodox Commission, gave a report on the present state of the theological discussion between the two Churches. He emphasised the similarity of church structures (diaconate, priesthood, and office of bishop). He felt, however, that generally speaking the focus of attention in the different Churches still varied considerably because the Churches pursued diverging paths of development in the course of the centuries. He also felt that the confusion of the present world more than ever before calls for the unity of the Churches. He dealt at length with the different opinions about the concept of church and Trinity (for example, the *Filioque* controversy). The British Orthodox seem to support the dropping of the *Filioque* but added that legitimate interpretations of it were possible. With regard to the understanding of the Church it was remarked that the Orthodox stress more the character of mystery. There are no official contacts between the Anglican/Orthodox and the Anglican/Roman Catholic Theological Commissions although there are some theologians in both commissions.

On the same morning there was a lecture on St. Cuthbert. The speaker considered the various stages in the life of the Saint but devoted most of the time to his spirituality. It became clear from this lecture also that Cuthbert's spirituality had a typical Irish flavour which had its origins in the Egyptian anchorites. Cuthbert left no literacy legacy, nor are there reports of extraordinary conversions, but there are many accounts of miracles during his life-time and after his death. The secret of his holiness was his radical self-abasement to the will of Christ.

A substantial part of the Pilgrimage time was devoted to prayer. I little realised that the Anglican Liturgy is so similar to ours. Many Anglican priests today use the Roman Missal, and the external form of the Eucharistic Liturgy is the same. On the first day an old canon from the 17th century was used and on the second day our Second Eucharistic Prayer was read. The Anglican Evening Prayer and Night Prayer are similar to ours in structure but considerably longer—for example, for the Evening Prayer there are usually 4 psalms and 2 readings together with other prayers. Our Evening Prayer, whether Anglican or Orthodox held at 5.30, lasted between 35 and 40 minutes and the Night Prayer about 30 minutes. The "Anglo-Catholics", that is, the English High Churchmen (as distinct from the Anglo-Protestants) are very conscious of being "catholic". One priest said to me: "The only difference between Roman Catholics and us is that we do not accept the infallibility of the Pope. Apart from that we pray for him." Bishop Manktelow said in a personal remark that the greatest obstacle to unity is the Roman declaration of 1896 that there is no apostolic succession in the Anglican Church. During the prayers we said in common I noticed no essential differences and was able to say all the prayers without qualms of conscience. Somehow or other I felt



Fr. Thomas Hardy provides some 'Celtic' music during lunchtime



Bishop Kallistos of Diokleia outside Lindisfarne Church

more comfortable with the Anglicans than with the Orthodox, since the former are modest! The Orthodox, conscious of their traditions, show little readiness for dialogue. There were four Catholics on the Pilgrimage—an American Atonement Father, an Anglican lady who became a convert to Catholicism in the early forties, another lady who was "a native Catholic", as she put it, and myself. Fr. Cuthbert OSB, whom I had previously got to know at a consultation in San Bishoy, and who was Secretary of this Pilgrimage, invited me to report on the renewal of religious orders in the Catholic Church. What interested me the most at the Durham Pilgrimage were the personal exchanges of views. I got the impression that Anglicans have sympathetic leanings towards the Catholic Church. We celebrated the Catholic Liturgy in the rather modest St. Cuthbert's Church.

#### Extracts from Letters received by the Assistant Secretary

*From the Reverend D. A. Bill, Vicar of Holy Island*

The whole experience of the Pilgrimage was one which we shall never forget, combining and offering an ancient liturgy in an ancient place, yet in language which we understood. There is for us here a deeper significance also in that this year has been above all an ecumenical year, particularly with regard to the use of the Church by our Roman brethren. So we have had the liturgies of all the ancient Episcopal churches, if we allow that the Orthodox Liturgy covers all the Eastern churches. For this we are grateful to God, and pray constantly that the day will come when we celebrate together without the barriers men have erected in the Body of Christ. We were more than happy to be hosts on this occasion.

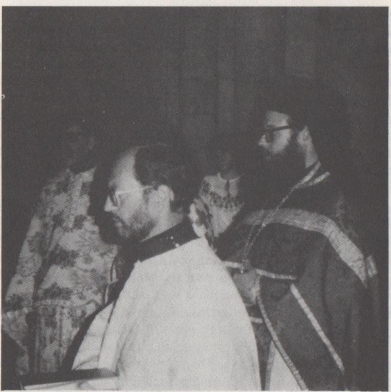
*From Canon Leslie Dover*

My Wife and I were so delighted to have the opportunity to coming to St. John's College, Durham, for the Eastern and Anglican Churches Pilgrimage. Apart from the fact that my wife was confirmed in Durham Cathedral, we both spent our days prior to the war in this locality, first at School and then in Local Government Service. For the last twenty-four years we have laboured in the Border vineyard at Melrose and in the surrounding district, for the Episcopal Church in Scotland takes in small groups of Episcopalians over a large area. St. Cuthbert found his vocation at Melrose and is reputed to have had some of his visions in the hills only a few miles from the town itself. The Abbey is a great centre of attraction for visitors, and indeed the whole Border scene with several Abbeys of great historical interest is well worth a visit and provides much material for study and research.

We appreciated all the loving care which was evident in the organisation of the Pilgrimage and are grateful to those immediately concerned with the arrangements. It was marvellous to meet many old friends and to meet new pilgrims who have now become friends as well, all in a spirit of fellowship, worship and common allegiance to Our Lord. We found the Pilgrimage inspiring and helpful in so many ways and were so thrilled to see former-Archbishop Michael Ramsey and his wife Lady Ramsey looking so well. His books adorn the Parish Bookstall and will provide much stimulation and inspiration for a



The Anglican President of the Association with the Assistant Secretary at Lindisfarne Church



Orthodox clergy during the Liturgy in Durham Cathedral

very long time. The Bishop of Basingstoke also had links with the Church of St. Wilfrid, Harrogate, where we served in Curate days, and the Vicar of Bognor Regis, Chairman Harold Embleton, soon forged links with mutual friends. During the week, returning from a walk by the river and coming up Silver Street, whom should we meet but the Reverend Dr. Sam Van Cuillin who is the newly appointed Chairman of the Anglican Consultative Committee, and he was incidentally our Partners-in-Mission Visitor for the Borders. He was only in Durham for one evening and he came back to the College with us and met some of the pilgrims.

The Lectures were of a very high standard, and the only comment I have heard from friends is that perhaps we had too much packed into each day. However, there was a choice in all this, and we enjoyed the whole Pilgrimage and were grateful for the enthusiasm of Tony Smith, who in a very short time got a great deal out of his small choir, "small but beautiful". It was a great privilege to listen to the singing of the Orthodox Liturgy and to watch and learn from this tradition. It is so important in a world undergoing a profound transformation that the Church must not be set in immobility on the plea that it is immutable, but above all there must be a listening post to the Word of God so that the Way ahead may be discerned precisely by virtue of faithfulness to this Word. We are a "pilgrim people", and being united to Christ in His death and resurrection, we are empowered by the Holy Spirit to walk in newness of life, and in what better way could we express this strength and power than by sharing our fellowship and growing together in the Love and Truth of God. This was the aim, I am sure, of the Pilgrimage, and we found it inspiring and a joyous occasion lighting up the way for the days ahead. With thanks and all our love and prayers.

*From Stephen Masters*

I found the pilgrimage a most happy and, more particularly, a most prayerful occasion. I came away spiritually refreshed and eager to learn more about the Orthodox, their liturgy and spirituality. The balance of prayer, lectures, free time and special outings seemed about right. However, I think that it would have been a good idea to provide a coffee break between the two lectures each morning and to allow a little longer after dinner before the evening meditation.

I was sorry that there was no opportunity for a "Solemn" celebration of the Anglican Eucharist to display to the Orthodox the richness of the Anglican eucharistic tradition. I am sure that this would have been possible given the number of Anglican priests present and the considerable singing talent which quite obviously emerged in the course of the week. I was however generally pleased to see that there was a good balance of Orthodox and Anglican services. I think a tribute should be paid to the Anglican and Orthodox directors of music. They did splendidly in producing such excellent singing out of a group of people who had not previously sung together as a choir. I would hope for their sakes that they might be given longer notice of what was required of them and who was prepared to sing. I say this with past experience of singing with the St. Chad's College Choir in



Pilgrims enjoying informal evening 'refreshment'



The Chapel of St. John's College, Durham

Durham Cathedral and knowing from that how difficult it is to get a choir unused to singing in that vast building to sing well there.

It was most fortunate that Bishop Kallistos was able to be there. He has a great presence and spoke so well about Orthodox worship and beliefs. I found his contribution to the week of enormous value. I hope that there will be other occasions such as this in the future. I am sure that our pilgrimage helped to increase Anglican interest in the Orthodox.

*From the Rev'd Dr. P. E. Nixon*

The Anglican and Eastern Churches Association Pilgrimage was based at Durham (August 1983), and all who went are grateful to Dom Cuthbert Fearon, O.S.B. for his administrative work which made the Pilgrimage possible. There were about 120 of us, mostly Anglicans, with about 20 Greek and Russian Orthodox, and a few Roman Catholics. Many of the Orthodox who went on the Pilgrimage were English converts, and so of course full of enthusiasm for the Eastern rites. I do not think that any of the ancient non-Chalcedonian Churches were represented, though we did hear a lecture about Coptic monasteries and their recent revival. Other lectures were on the Saints of Northern Britain, and we visited Jarrow (where the Venerable Bede was a monk) and Holy Island (where Aidan and Cuthbert had their base). But above all it was a prayerful time. The long Orthodox services (the Holy Liturgy, Vespers and Compline) gave time and opportunity for prayer, and my reaction was that what may look in the service book to be a dry repetition, is in the context of a real service, not 'vain' but full of the Holy Spirit of God. The Divine Liturgy took place in Anglican places of worship, and so without the use of an iconostasis. Thus we were deprived of what Bishop Kallistos in a lighter moment called (quoting Evelyn Waugh) "the Cuckoo-clock effect" at the priest's entrances. But in Durham Cathedral the sheer distance between high altar and nave had something of the same effect. I was reminded that Anglicans too have solemn prayerful services. We sang Compline rather well, I thought, considering that few of us had music and there had been no rehearsal. It is a pity that this treasure, Anglican Compline, is not official. The Orthodox Litanies made me think how long it is since I heard our own Litany sung to the traditional music, and I wonder if part of this could be used, even in *ASB Rite A*.

The pilgrimage was a time of good food and good friendship, and I am very glad that I was able to join the pilgrims. I am grateful too to the Bishop of Ripon for suggesting that I make the pilgrimage; he sends his greetings. We remember you in our prayers, and will keep in touch.

**Sermon preached by Bishop Kallistos of Diokleia at the Liturgy held on Lindisfarne.**

#### THE PRESENCE OF THE PAST

"Jesus Christ the same yesterday, and today, and for ever" (Hebrews 13.8).

A key term in Orthodox worship is the word *Today*. "Today the Virgin gives birth to Him who is beyond all being", we sing at

Christmas. . . . Today has God come upon earth, and man gone up to heaven."<sup>1</sup> So also at Epiphany: "Today the nature of the waters is sanctified. . . . Today the whole creation shines with light from on high."<sup>2</sup> It is the same throughout Holy Week: "Today Christ enters the Holy City", we say on Palm Sunday,<sup>3</sup> and on Good Friday: "Today He who hung the earth upon the waters is hung upon the Cross",<sup>4</sup> while at Easter Midnight we affirm: "Yesterday, O Christ, I was buried with Thee, and today I rise again with Thy rising."<sup>5</sup>

*Today, today, today:* not "once upon a time" long ago, but today, now, here. Such is the effect of liturgical celebration: the past is made present—not just recollected but *re-presented*. Remembrance is changed into reality, commemoration becomes participation. The Church's worship transposes us to the dimension of 'sacred' or 'condensed' time: in our prayer we are brought to the point where time and eternity intersect, and we enter into the eternal *Now*. We re-live the events that we celebrate, taking part in them as *contemporaries*. The same effect is brought about by iconography: the Holy Icons make us eye-witnesses of the events that they depict.

This presence of the past is effected above all, and in a unique manner, through the offering of the Holy Eucharist. Here to a pre-eminent degree all is contemporary, all is immediate. "The Lamb of God is slain for the life and salvation of the world", the priest says at the Preparation of the Gifts; and at the Fraction he says, "The Lamb of God is broken and distributed, broken yet not divided, ever eaten yet never consumed"—"is", not "was". The same note of immediacy is heard in the prayer before communion: "At Thy mystical supper today receive me as a communicant". *Today* I receive communion with the Apostles at the Eucharist offered by Christ on the first Maundy Thursday. All the holy suppers of the Church, as Paul Evdokimov remarks, are identical with the one eternal and unique Supper over which Christ presided in the Upper Room. At all of them it is He Himself who is the one unique Priest; at all of them it is He Himself, invisibly present, who pronounces the words "Take, eat. . . . Drink of it, all of you", and yet these words were said by Him once only, for all time. "The same divine act both takes place at a specific moment in history and is offered always in the sacrament."<sup>6</sup> In the words of the Canon said in preparation for Communion: "He offered Himself once for an oblation to His Father, and is slain for ever."<sup>7</sup> We do not recall or repeat; we participate. We are *eye-witnesses*.

All this applies likewise to a pilgrimage. Every pilgrimage is an occasion for reaffirming the presence of the past. In visiting those places where the Saints lived and died, we recognize the Saints as *our contemporaries*. So we have come together on St. Aidan's Day 1983 to celebrate the Divine Liturgy on the island that he chose as the centre of his monastic life and missionary witness. It is the first occasion, so I understand, that the Orthodox Liturgy has been celebrated here since the schism between East and West. We say to ourselves: "in 635 St. Aidan came here, 1348 years ago; in 687 St. Cuthbert died nearby, 1296 years ago". But we need to say more than this. The Eucharist that we are celebrating this morning is *one and the*

*same* with the Eucharist that St. Aidan and St. Cuthbert also celebrated here at Lindisfarne. For throughout all history there is but a single, unique celebration of the Lord's Supper, and in that unique celebration we are fellow-worshippers with Aidan and Cuthbert. What they did then, we do now—one unrepeatable Offering, one undivided Sacrifice. They are present with us here and now, celebrating invisibly.

The past is present; past, present and future are taken up into eternity. For the Tradition of the Church, of which the Celtic Saints and also we ourselves form part, is not a long line stretched out in time but the gathering up of time itself into the communion of the living God. The Lord said to Moses from the Burning Bush, not "I was" or "I have been", but "I AM" (Exod. 3, 14). Conscious of the immediate presence of St. Aidan and St. Cuthbert here and now today at this Divine Liturgy, we ask for their intercessions: in union with them, may we the living together all draw closer to the centre of the circle, our High Priest Jesus Christ.

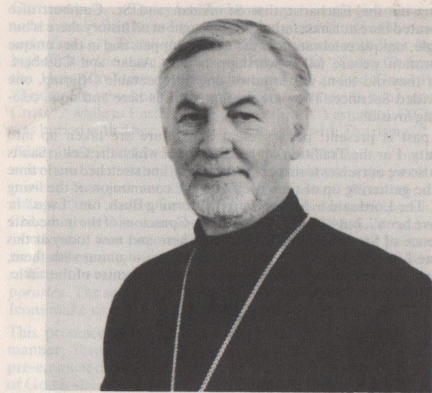
#### NOTES

1. *The Festal Menaion* (London 1969), pp. 261, 263.
2. *The Festal Menaion*, pp. 348, 355.
3. *The Lenten Triodion* (London 1978), p. 495.
4. *The Lenten Triodion*, p. 609.
5. I. F. Hapgood, *Service Book* (Boston/New York 1906), p. 228.
6. *L'Orthodoxie* (Neuchâtel) Paris 1959), p. 208.
7. *The Orthodox Liturgy*, tr. Patrick Thompson (London 1939), p. 6.

#### IN MEMORY—FR. ALEXANDER SCHMEMANN

With the passing of Fr. Alexander Schmemmann, Dean of St. Vladimir's Orthodox Seminary, New York, the Orthodox Church has lost the services of one of its most notable theologians of this century. He died of cancer at his home in Crestwood on 13th December 1983 and was buried at St. Tikhon's Monastery, South Canaan on 16th December. He is survived by his Wife, Juliana, former Headmistress of Spence School in New York and now teaching at the Brearly School, a son, Serge, who is a *New York Times* correspondent in Moscow, two daughters, Anne Hopko and Mary Tkachuk, and nine grandchildren.

Fr. Alexander was born in Estonia in 1921, the son of Russian emigrés, but grew up and was educated in France. He was ordained in 1946 following studies at the famous St. Serge Orthodox Institute in Paris. From 1946 to 1951 he taught church history at the Institute, but in 1951 he left France for the United States and an appointment at St. Vladimir's Orthodox Seminary, Crestwood, New York. He was appointed Dean in 1962. The influence of his writings has been world-wide and by no means confined to the Orthodox. Perhaps best-known in the United Kingdom is his book *The World as Sacrament* which has also appeared in English with different titles as well as in other languages. Other outstanding works include *The Historical Road of Eastern Orthodoxy*, *Great Lent, Of Water and the Spirit*, *Introduction to Liturgical Theology*, and *Church, World, Mission*. He also edited and contributed to a number of anthologies of which the best known is probably *Ultimate Questions*.



Fr. Alexander Schmemmann

In the United States there is a whole generation of Orthodox priests which has passed through his hands and been stimulated by his lively lectures and engaging personality. He was widely in demand as a visiting guest lecturer and, in addition to his post at St. Vladimir's, he held positions at Columbia and New York Universities, and at the Union Seminary and General Theological Seminary in New York. His interests were wide. He had been active in the evolution of the Orthodox Church in America, granted autocephaly by the Patriarchate of Moscow in 1970, an autocephaly which is as yet not fully accepted by all the Orthodox Churches. He was active in the ecumenical movement, had undertaken responsibilities within the structure of the World Council of Churches, and was an Orthodox observer for the Second Vatican Council of the Roman Catholic Church from 1962 to 1965. Whilst stressing particularly the importance of liturgy in expressing the faith and life of the Church, he also believed that Christians have a responsibility to express their faith in social action. He always remained concerned with the fate of believers in the Soviet Union. For thirty years his sermons were broadcast in Russian on Radio Liberty and he was therefore well-known amongst Christians in Russia. Alexander Solzhenitzyn was one of the many who heard his broadcasts, and he remained one of Fr. Alexander's friends after his emigration to the West.

The last visit paid by Fr. Alexander to the United Kingdom was in May 1982 when he gave the first Nicholas Zernov Memorial Lecture in Oxford and afterwards addressed the Oxford Branch of the Fellowship of St. Alban and St. Sergius. This was a lecture of outstanding merit and, fortunately, at least one tape recording of it is in

existence. His visit to England came after a long period of absence from this country, and it is fortunate indeed that he was able to undertake it before the serious onset of the illness which was to claim his life. Although clearly to some extent a tired man, he was able to draw upon reserves of spiritual and physical strength and those who were privileged to hear him were struck with the admixture of penetrating thought, great charm and a delightful sense of humour which permeated the Oxford lecture from beginning to end. Fr. Alexander—"memory eternal!"

#### NEWS ITEMS

##### **Serbian Churchmen outside Yugoslavia send Formal Protest to the Holy Episcopal Council of the Serbian Orthodox Church**

Increasing concern is being expressed by Serbian Orthodox churchmen outside Yugoslavia at problems arising within their home country due to incursions of Albanians into what is traditionally Orthodox territory and at the failure of the Government to provide adequate protection for the Orthodox and its reluctance to give adequate support to the rebuilding of historic churches which have suffered severe damage for one cause or another. During 1983 a protest petition was mounted, signed by the five Bishops of the Serbian Church outside Yugoslavia: Bishops Firmilijan, Grigorije and Christifor of the United States and Canada, Bishop Lavrentije of Western Europe, and Bishop Vasilije of Australia and New Zealand. To the Bishop's signature there were added the signatures of 145 priests and 143 chairmen of Church communities. The petition was addressed to the Holy Episcopal Council of the Serbian Orthodox Church in Belgrade. Its text was as follows:

The clergy and the faithful of all five Dioceses of our Holy Church of Saint Sava outside the Fatherland, as an inseparable and integral part of their nation and of their Holy Church, concerned about the fate of the Serbian Church and Serbian people in the Fatherland, submit in filial loyalty to Your Holiness and to the Holy Episcopal Council the following remonstrance.

The tragic news which reaches us continuously, and particularly in recent times, fills us with anxiety to the point of bitterness. We can no longer remain observers and keep silent, for "we too suffer the wounds of our nation". The fate of the Serbs in Kosovo and Metohija—the killing and the violence, the expulsion from ancestral abodes, the forceful taking of property, the profanation of holy places and cemeteries, the maltreatment of clergy regular and secular, the physical assault on Paul, Bishop of Raška and Prizren, the rape, the destruction and arson, especially the destruction of the monastic buildings of our historic, holy and glorious Patriarchate at Peć—compels us to address ourselves to you in this way.

For us in particular, Serbs of the diaspora, Kosovo is the lighthouse that shows us the way and enables us not to lose our national way in an alien world. We live according to the eternal choice made by the noble Prince Lazar and by our ancestors for the way of truth, justice and freedom, and in the spirit of that choice do we educate our children far from the land of their forefathers. To lose Kosovo would be the same as to lose our Fatherland. Were we to lose Kosovo, we would lose our nation, our religion and our moral identity. How would we then teach our children? How would we develop their love for the land of their ancestors? We add our voices to the lamentations of the Serbian nation in the Fatherland which have been expressed through appeals from the clergy at the beginning of last year.

We know that the Holy Episcopal Council has devoted its attention to these painful events, and that it has invoked the protection of the political authorities concerned for the persecuted Serbian inhabitants. Yet these authorities have not lifted a finger in answer to all these appeals. The persecution of the Serbs of Kosovo continues unabated.

History shows that the Serbian Church has been the guardian of the national being, and that all through our tempestuous past it has shared the fate of its children, looking after them as a caring mother even in times when there was no Serbian state. Today it remains the hope of ten million Serbs at home and of two million Serbs outside the frontiers of the homeland which look to it as the land of our forefathers. For these reasons we consider that it is high time that the Holy Episcopal Council, at its next session ordinary or extra-ordinary, should with no further delay inform Serbian public opinion of the fate of the Serbian people in Kosovo, and demand that their fundamental human rights and their survival be safeguarded.

We beg and demand that the Holy Episcopal Council should without delay put the following requests to the political authorities concerned:

1. That all persecuted Serbs should be able to return to their ancestral homes, with due compensation for material damages.
2. That the state should provide for the rebuilding and repair of all historical monuments, holy places and cemeteries which have been destroyed or damaged by Albanian irredentists and their auxiliaries.
3. **THAT THOSE ALBANIANS WHO HAVE SETTLED THERE ILLEGALLY AND BY FORCE SHOULD BE EXPELLED FROM OUR SERBIAN ANCESTRAL ABODES.**
4. That Serbian children in Kosovo and Metohija, as well as in other parts of our country, should be provided with facilities for education in their mother tongue and in the Serbian script.

5. That Serbs in Kosovo and Metohija should be accorded the rights enjoyed by all other citizens of Yugoslavia, for it has been shown that they have been treated and are still being treated in that territory as *second-rate citizens*.

6. That the Serbian people and its clergy should have the right to profess their faith unhindered, as guaranteed by the Constitution.

We are concerned that even the state press and other public media in Yugoslavia acknowledge that the political authorities have done nothing to safeguard the life and property of Serbs in Kosovo and Metohija.

Alongside that of the tragedy of the Serbian people in Kosovo, another deep wound has been bleeding for decades in the soul and in the heart of our national being, coming from the obstructions to the completion of the church at Vračar dedicated to the greatest son of the Serbian nation—Saint Sava. Other faiths have been allowed to build places of worship and cathedrals—and this rejoices us as Christians—but Serbs have unfortunately in many places still not been allowed to rebuild churches destroyed by the war, let alone build new churches. The completion of Saint Sava's church at Vračar represents for the Serbian nation at home and abroad the greatest moral commitment towards the educator of our nation, the founder of the autocephalous Serbian Orthodox Church, and its first primate, Sinan Pasha burnt the remains of Saint Sava at Vračar so as to destroy the freedom-loving spirit of the Serbian nation. Do the impediments to the completion of the church at Vračar now have the same aim?

The ban on the building of a new place of worship is an infringement of fundamental human rights and democracy, as proclaimed in the Atlantic Charter, in the decisions of the Helsinki Conference, in the work of the United Nations. If these appeals of ours find no answer, and if decisive steps are not taken, we shall be forced to inform, with all available evidence, the United Nations and the democratic governments of the countries in which we live, of what is happening in our country and to ask for protection to be afforded to the Serbian Church and the Serbian nation in the Fatherland.

#### Young People from Finland visit Durham

In August 1982 young people from the Diocese of Durham visited Finland, a visit which included meeting Finnish Orthodox young people in Kuopio, the centre of the Finnish Orthodox Church, and a stay at the Monastery of Uusi Valamo. On returning home to England, the first question asked was: "Can some of the Finns visit us next year?" As a result of arrangements made through Fr. Pekka Jyrkinen, a mixed group of young Orthodox and Lutherans from Finland visited Durham from 1st to 8th August 1983. The party of twelve Finns

arrived in Durham after having been met in London, where they had stayed the previous night after a three-day train journey from Kuopio. The first three nights were spent at the College of St. Hild and St. Bede, where some of our group acted as houseparents.

The first full day was spent in Durham where the group were welcomed by Fr. Peter Hiscock, Chaplain at University College, who showed them the castle, and Archdeacon Michael Perry who not only entertained them to lunch but also gave the group an exciting and exhaustive tour of the cathedral precincts, including entry through usually unopened doors! Later, in an evening gathering kindly organised by Fr. Terence Towers of the Fellowship of St. Alban and St. Sergius, Fr. Pekka and the group sang Vespers and showed slides of their parish and the Uusi Valamo monastery. The next day began with a celebration of the Orthodox Liturgy in Finnish at St. Paul's, Jarrow. This was followed by a reception by the Mayor of South Tyneside at South Shields Town Hall where a possible twinning link with Kuopio was discussed. We then resumed our journey north to visit Holy Island where the Anglican Liturgy was celebrated in the Parish Church. After sharing the hospitality of Marygate House we returned to the mainland for Compline with the SSF brothers at Alnmouth Friary.

After a free morning in Durham the Finns were given a second civic reception, in Spennymoor by the Chairman of Sedgfield District Council, and once again gifts were exchanged and the 1982 links were strengthened. After this generous lunch a short walk was called for, so the group saw something of the west of the county and walked in Upper Teesdale to High Force. The Bishop of Jarrow welcomed them to tea that afternoon and from his home they were shared out among the families of those who had been to Finland in 1982. This family weekend was a very important and successful part of the visit as it included ordinary parish worship on the Sunday morning, the meeting of other young people, and various parties, local sightseeing and in one case an interview on local radio. On the final day we gathered together again for a visit to York after which they left by train for London.

Links between the Orthodox of Kuopio and Anglicans of Durham are now pretty strong and next year a second visit to Finland is already a probability, when we hope that other young people from other parishes may be involved.

We are specially grateful once again for financial support from the Anglican and Eastern Churches Association, the Fellowship of St. Alban and St. Sergius and the British Council, and for the local support of Sedgfield District Council and the Metropolitan Borough of South Tyneside.

#### **The Orthodox Church in America condemns the "Inclusive Language Lectionary"**

Orthodox difficulties over remaining within the American National Council of Churches were highlighted with the statement of the Holy

Synod of the Orthodox Church in America relating to the NCC publication of its *Inclusive Language Lectionary*. This Lectionary is another symptom of the results of the feminist movement which has strong support within the Anglican Episcopal Church. It is becoming increasingly clear that such results lead not to a renewal or wider extension of the Christian Faith but to a new faith which, whilst having Christian overtones, is not the Faith proclaimed in Holy Scripture, in the Fathers, and in the activity of the Holy Spirit within the Church over nearly twenty centuries. The Holy Synod of the OCA reacted strongly against the new lectionary as its formal statement clearly shows. The text of the statement is as follows:

The publication by the NCC of "An Inclusive Language Lectionary" is one more step on the path of deterioration into theological and biblical illiteracy by a large segment of contemporary American Christianity. In the scriptural text as altered by "An Inclusive Language Lectionary," we find that God is now "Father (and Mother)" or "Mother (and Father)." These and other changes in references to God are nothing other than a re-writing of the Bible in order to accommodate the social concerns of the moment. It has been said, in defense of the lectionary committee's work, that it demonstrates a "healthy balance between love of Scripture and social justice." Such a defense raises more questions than it answers. Does it mean that a person who loves the Scripture in its integrity would be unconcerned with justice, or that a person who seeks justice would not find that concern adequately expressed in the Scripture as it stands?

We oppose the re-writing of the Bible in order to make it serve as a manifesto for any movement or ideology. In Holy Scripture we hear the revealed Word of God's truth, justice and mercy addressed to every human condition for all times and all places. We not only reject the NCC's "An Inclusive Language Lectionary," we also question the theological basis from which the work proceeded and the biblical methodology which it manifests.

We call the faithful of the Orthodox Church in America to reach "the measure of the stature of the fullness of Christ" by growing in knowledge of Holy Scripture in its integrity, and by basing their lives on the practice of justice, truth and mercy which is the very foundation and core of the Holy Scriptures.

#### **The Finnish Orthodox Church plans new Theological Faculty**

The General Synod of the Orthodox Church of Finland, Presided over by Archbishop Paul of Karelia and All Finland, at its meeting in October 1983 in Kuopio adopted a proposal that an Orthodox Theological Faculty be established at the University of Joensuu. The proposal had had preliminary approval of the Ministry of Education and was due to be presented for governmental authorisation. Such



civil procedures are necessary because the Finnish Orthodox Church, like the Lutheran Church of Finland, receives state support. Up to the present time, the clergy of the Orthodox Church have been trained at the Seminary in Kuopio, essentially an 'undergraduate school'. The establishment of a new Theological Faculty should provide the Orthodox Church with new means of articulate witness and service in Finland. The choice of the University of Joensuu arose because it is located in central Finland near the traditionally Orthodox province of Karelia.

#### Orthodox Witness at the World Council of Churches

At the World Council of Churches, held in Vancouver from 24th July to 10th August 1983, Orthodox delegates from the various Orthodox Churches sounded a common note of witness. This witness was especially significant at the Vancouver Assembly for, for the first time, the Orthodox formed nearly 25 percent of the total number of delegates.

During the first week of the Assembly, presentations on the theme 'Jesus Christ—the Life of the World' included four by Orthodox delegates. Fr. Theodore Stylianopoulos (of Holy Cross Greek Orthodox Seminary, United States) referred to the Paschal Canon and the Prologue to St. John's Gospel read on Easter night. These affirmed God's revelation and the presence of the divine life within the whole cosmos, but this life is often unrecognised and rejected, and God's victory is achieved only through the suffering of the Cross. The choice facing the world remained the choice between God's gift of life in abundance and the terrible emptiness of death. Reference was made to Father John of Kronstadt as an example of confessing God as the source of life and sharing in Christ's mission in the world under the guidance of the Holy Spirit. Other Orthodox speakers during the first week of the Assembly were Miss Frieda Haddad (of Balamand Seminary, Lebanon), Mother Euphrasia from Romania, and Fr. Vitaly Borovoi of the Russian Orthodox Church. All these speakers emphasised the importance of the true Christian life being "life in all its fullness" and also a life lived in unity with other Christians. Fr. Vitaly focussed on the Eucharist as the place where unity is most fully realised in the life of the Church. Eucharistic Communion is not merely a spiritual or moral unity but an actual realisation of the united integral life of Christ. The image of the Body points to the organic continuity of life. The Eucharist is the catholic sacrament of unity in life and life in unity. The Eucharist is always celebrated on behalf of all Christian people—"on behalf of all and for all".

The presence of so many Orthodox delegates made its impact when the Assembly divided in to eight 'issue groups' and many more subgroups for discussion on the Assembly theme and on the continuing work of the WCC. Evidence of the Orthodox presence can be found in many of the resulting reports. These reflect the very real attempt of the Orthodox and Protestant delegates to reach consensus where this is possible but to face issues which give rise to disa-

greement in a spirit of mutual understanding. It was clear from many of the discussions that there are issues which continue to divide the Churches which are matters of substance. Vancouver represents no more than the beginning of a long and difficult, yet peaceful struggle to find a common Christian mind on the important problems which face the world today.

During and after the Assembly, non-Orthodox delegates were asked their reactions to an encounter with Orthodoxy, for many of them a first encounter. The response was fairly wide-ranging. The Orthodox were thought to be "conservative on most issues", "knowledgeable of World Council affairs", "most visible by their dress", "less cerebral than expected", "more experiential than anticipated and full of the love of God", "strongly male", "warm and open", "extraordinarily Protestant", "having a translucent spirituality", "less involved than others in secular issues", "strict and slow to change", "confident in their origins", and so on. A number of those questioned thought that the Orthodox women delegates were more amenable to dialogue than the male hierarchy. During the final week of the Assembly, Metropolitan Emilianos Timiades, representative of the Ecumenical Patriarch at the WCC headquarters in Geneva, called on his fellow-Orthodox "to emerge courageously from their ethnic ghettos and to engage the pluralistic secularised society", and he warned them against "taking refuge in the Patristic glories of the past". It would seem that to a considerable degree his admonitions were heeded.

#### Syndesmos Assembly held in Crete

The 11th General Assembly of "Syndesmos", the Orthodox World Fellowship of Youth Organisations, was held in Crete in August 1983. The organisation was founded in France 31 years ago and it has 40 member organisations and embraces 20 countries. The General Assembly meets every three years, the previous meeting having been held at Valamo Monastery in Finland where the Fellowship has its headquarters.

An American graduate of St. Vladimir's Seminary, New York, was elected General Secretary, and he will be based at Kuopio, Finland. He had been responsible for the arrangements for the Crete Assembly, held simultaneously with "Camp Agape", a camp experience for young Orthodox not yet full delegates to the Syndesmos Assembly. Dr. George Nahas was re-elected President for the next triennium.

Among its concerns, Syndesmos saw an important need for coordinating information regarding Orthodoxy. A pre-Assembly gathering at Chrysopigi Monastery, Greece, had proposed that Syndesmos should underwrite a communications programme centred in Paris under the direction of Mr. John Tchekan, formerly of the Service Orthodoxe de Presse. Fr. Michael Evdokimov, in addressing the problems involved in the ambitious task of coordinating Orthodox communications, suggested the need for a digest of all major articles on religious topics by Orthodox writers to be published annually.

The principle address to the Crete Assembly was delivered by Bishop Kallistos of Diokleia (Oxford, England). His theme was "Unity and Mission", and the address was delivered in the Orthodox Academy of Crete. Other speakers were: Metropolitan Ireneos of Kastelli, Fr. Vladimir Berzonsky and Mr. George Sklovounas. Fr. Berzonsky reported subsequently on the Assembly as follows:

Syndesmos is an exciting reality, a vigorous, enthusiastic, spiritual, liturgical and theological fellowship of Orthodox Christians that transcends the social, ethnic and political realities that otherwise separate the faithful. One soon realises the gift of Orthodoxy by praying in a half dozen languages the same terms in a common expression of praise and joy. For an American it is as though the annual Sunday of Orthodoxy common prayers were a routine affair.

Americans, for whatever reason, are not well represented. From a continent of 3.5 million, not a half dozen were at Syndesmos. Conversely, the Finns, French, Greeks and perhaps for the first time the Polish Orthodox were all caught up in the spirit of Orthodox fellowship, while at the same time manifesting their national identities. Worthy of note was the fine, proud representation from central Africa, also. Would that some day, some way American Orthodoxy might take a more prominent part in this sterling example of Orthodox faith alive in its young people throughout the world.

Fr. Berzonsky was one of the representatives from the United States and his report was published in *The Orthodox Church*, October 1983.

#### ANTIOCHENE CHRISTIANITY, ISLAM AND ARAB NATIONALISM (BACKGROUND TO THE LEBANESE TRAGEDY)—I

How long before the Roman invasion of Britain (43 AD), the great mercantile mariners of Phoenicia had been trading regularly with South-West Britain by way of trading stations in Somerset, Cornwall and Wales as well as with Ireland, we do not yet know. But it was very long established, and Phoenician ships may well have brought the first Apostolic heralds of the Gospel to these Islands during the first century AD, even if the story of the Child Jesus visiting Glastonbury be at best doubtful, and the stories of Britain as a place of refuge for St. Joseph of Aramathaea and the family of the Lord impossible of substantiation. The homeland of these ancient Phoenicians was more or less coterminous with the territories of the modern State of Lebanon.

Marched over, warred over and conquered by the Old Babylonian Kingdom, Egypt, Assyria, the New Babylonian Kingdom, Parthia-Persia, the Hellenistic Kingdoms and Imperial Rome in antiquity, ruled from New Rome (Constantinople) in the classical Christian era until the greater part of the East Roman Empire collapsed before the bedouin hordes of Islam in the 7th century AD, from the

7th to the 20th century (with the relatively brief interlude of the Frankish Crusader States in Jerusalem and Syria), the Lebanon, Syria and Palestine came to lie firmly within the world of Islam, looking not into the Mediterranean world of Greece and Rome, but Eastward to Damascus (661-750) during the Umayyad period, to Baghdad (750-1258) under the Abbasid, or to Cairo, the seat of the Fatimite dynasty (969-1171). The Mamluks ruled Egypt with Palestine and Syria from 1260 to 1517 AD when the Ottoman Turks conquered the entire Near East and held it until 1917. For a thousand years the Syro-Palestinian region had been orientated Eastward, towards Asshur, Nineveh, Babylon and Persepolis. This was followed by a thousand years of Western orientation, focussed on the Mediterranean world of Graeco-Roman civilisation. This was in turn succeeded by a new 'Eastern' period, the 'mediaeval' Islamic era which endured for almost 1300 years.

With the conquest of Syria by the Arabs, Antioch ceased to be a great metropolis and declined into a provincial town. The new capital of the region was Damascus. Rome, Constantinople, Alexandria, and even Jerusalem have survived and fared far better than that once great "Rome on the Orontes". In the story of Christianity, of course, "Golden" Antioch played an outstanding role. Antioch was a principal seat of government, the GHQ of a frontier administrative region bordering on its Eastern extremities the lands of Rome's greatest rival, Persia, a thriving market centre on major trade routes, and the meeting place of many religions and cults. It was an important centre of Hellenistic Judaism. It was the scene of very early Apostolic activity. St. Peter the Galilean is claimed as the Founding Apostle and establisher of the Antiochene episcopate. The Hellenistic Jewish Apostle Barnabas and others of that Cypriot community laboured there, and it was the principal base of the missionary journeyings of the great Apostle of the Gentiles, himself a product of the Hellenistic Jewish Diaspora. St. Paul, a citizen of Tarsus. Here it was that the Nazarenes were first called "Christians" by outsiders. (It was not until the 2nd century that the term gained common currency among members of the Church.)

If Antioch was, by its express foundation, a Hellenistic city, it was also the greatest metropolis in its day of Syrian and Semitic religion and culture—the Jewish Holy City and world-centre of Jerusalem aside. The people of the Decapolis and other urban centres may have been superficially Hellenised, but they, in large measure, and the country people for the most part still remained Semites *au fond*. The Hellenised Semitic cast of the cosmopolitan society of Antioch made it an especially fertile ground for the proclamation of the Gospel Message (the Apostolic *Kerygma*). Here then, first to the Hellenistic Jewish community itself, then to "the Greeks", i.e. Hellenised pagans, the Gospel was first promulgated outside the traditional community of Palestinian Judaism.

There is a tendency among Christians generally, and even among Orthodox believers, to think of Jerusalem as the "Mother of Churches". As the eternal hearth of Judaism and the scene of much of Our Lord's activity, of His trial, judicial murder, death and

Resurrection. Jerusalem is, of course, unique. If we are to look for the place where the Church really took shape and thrust down roots in the wider world beyond the esoteric confines of observant Jewish Christianity, where the Church started to come to terms with the unexpected fact that the Parousia, the Second Coming, was not, after all (as they had supposed) to be an event of the immediate future, then we have to look no further than Antioch.

The Christians did not associate themselves with the Jewish rebellion of 70 AD or the disastrous, if heroic insurrectionary war of 135 AD (which, more than any other event, earned them the undying hostility of the Jewish people through the centuries). The Christian community withdrew to Pella. The final upshot was a genocidal eradication of Jewish believers from Jerusalem, the prohibition of Jewish observance, the throwing down of the buildings of Jerusalem and the driving of a plough across its foundations. A new pagan Roman foundation was erected in its stead, with the name of Aelia Capitolina, from which Jews were banished on pain of death. Had there been any threat of a polarisation of Semitic Christianity between Jerusalem and Antioch, such a possibility was thus summarily eliminated by the brutal force of political events. There can, however, be little doubt but that the destruction of the Holy City served further to enhance the crucial importance of Antioch and its paroikia of believers, its local Church, for the development, character and spread of the Faith. St. Ignatius, officially the 3rd Bishop of Antioch, was the first of the Fathers to formulate a doctrine of the Ministry in the Church, based upon the concept of the Monarchical Episcopate, which gave a fundamental directional character to the whole historic development of the Christian Ministry.

As in mediaeval Europe the great university of Paris (and others) grew out of the monastic Cathedral schools, so the great catechetical schools by a process of organic development on the one hand, and in deliberate counterbalance to the teaching of the pagan philosophers on the other. This was great period of striving after and wrestling with the truth within the mysteries of the Faith. How men approached it and how they expressed it owed much to their own racial cast of mind and cultural conditioning. Differences of approach and methods of expression distinguished the essentially Greek attitude and style from that of the Syrian and Semitic and, although Greek was the medium of instruction in both the great Schools of Antioch and Alexandria, the latter became the pre-eminent centre of quintessentially Greek Christianity, whilst first Antioch and ultimately Edessa represented the continuity of Semitic, indeed of Aramaic religious thought. It is possible that not only Hellenistic culture, but the whole Greek intellectual tradition blended more easily and naturally with that of the Egyptians than did Hellenism with the spiritual 'philosophy' of the Aramaic/Syriac-speaking people of the civil Diocese of the East. Whatever truth may lie in this, the fact is that Antiochene Christianity was (and is) of great importance in preserving the Biblical perspectives of the Judaeo-Christian faith. The great glory of the Antiochene Schools was St. John Chrysostom, master of rhetoric and prince of preachers. There is some truth in the assertion that Alexandria

embodied the Platonic tradition whilst Antioch and then Edessa, side by side with the maintenance of the native Syriac tradition, subscribed to Aristotelianism, which through the agency of the Nestorians was transmitted to the later Arab conquerors.

The Byzantine centuries of the Roman Empire saw a progressive deepening of the oriental Hellenistic character of the Empire, not only at the expense of the old Roman and Latin style and pattern of government, but even more markedly by way of a policy of uniformity of culture. This tended to alienate the cultural leadership and general population of that substantial region of the Empire which embraced Egypt, Syria and Mesopotamia.

The division of the Christian Church between Orthodox and Heterodox was brought about sometimes by way of genuine mutual misunderstandings in the use of words (especially when the contestants were conditioned by differing linguistic traditions) but more especially as the expression of ethno-cultural reaction against the cultural imperialism of the Byzantines. Schism rent the great historic Churches of Alexandria and Antioch. It is significant that the major popular support went to the Schismatics. Only those associated with the Byzantine 'establishment', the Melkites (the Emperor's men), stayed within the mainstream of Christian Orthodoxy. The debate continues as to how far the indigenous populations of Syria, Palestine and Egypt constituted a ready potential Fifth-Column awaiting a liberator which responded to the Arab irruption of the seventh century by widespread and ready collaboration with the host of Islam. Certainly, Islam owed much to Judaism and heterodox Christianity, a fact, coupled with the Semitic character of the invaders, which made them appear more "cousins" than "foreigners"—as the Constantinople-trained Byzantine officials appeared to the peoples of the Fertile Crescent. In the same way that it was the separation of Eastern Christendom from the West by the Moslem conquest of North Africa and the Levant, followed by Moslem sea-mastery of the East Mediterranean which, above all else, sealed the breach between the Western Patriarchate and the Eastern Sister Churches, so it was the Islamic conquest of North Africa and the Levant which set the finally clear seal on the great Eastern schisms conveniently identified with Nestorianism and Monophysitism.

It is the Teaching of Al-Khoran that the "Children of the Book", the Jews, the Christians and (I understand) the Zoroastrians also, are to be accorded toleration and not given the choice offered pagans: "conversion or the sword". During the first phase of Islamic rule—the Caliphate and, especially, the Umayyid dynastic period centred upon Damascus—Syrian Christians were not only tolerated but highly favoured, playing a key role in acting as catalysts of the great flowering of Islamic civilisation and transmitting to the rude desert bedouin the knowledge and culture of the Graeco-Roman and Persian worlds, by whom it was transmuted into the great civilization which flowered successively in Damascus, Baghdad, Cairo and Arab-Moorish Spain and Portugal. Orthodox, Nestorian and Jacobite Christians served the New Order as translators, scientists, physicians, poets and officials. St. John of Damascus, a pure Syrian Orthodox believer, served in succession to his father and grandfather as

financial administrator of Damascus. It was on his dismissal on a false charge of collaboration with the Byzantines that he retired to the monastery of Mār Sābā (St. Sava) near Bethlehem to devote himself to the defence of the Holy Icons and constructing apologetics for combatting Moslem counter-Christian propaganda.

The crusades forced many indigenous Christians to make a choice for the first time in centuries between their Christian faith and their Islamic environment. With the exception of the Maronites, it is doubtful whether any of the indigenous Christian communities felt any spontaneous urge to welcome the heretical Franks, although all collaborated with them once they were established as the *de facto* rulers of the land. But, all suffered from the stigma of collaboration with the enemy once the crusaders were finally driven from Syria in 1291. Now that Islamic civilisation was well established in its own right, the need to depend upon "infidels" was much diminished and the toleration enjoined by the Prophet was less readily observed. Many Christians apostasized and others fled, e.g. to Sicily. Initially the extension of the authority of the Ottoman Turks over Syria, Egypt, and eventually Mesopotamia brought some alleviation to the Christians, especially to the Orthodox, but within a hundred years the Christian communities suffered a great and further decline in their fortunes at the hands of rapacious governors and local officials. They began to look for deliverance to the European Powers. During the 17th and 18th centuries, the European Powers, especially the French, established unofficial protectorates over Levantine Christian minorities such as the Maronites (who had joined themselves to Rome in the 12th century) and other Uniat groups.

Throughout the 19th century the progressive identification of most Christians of the Arab East with Europe continued. They looked to Europe both for physical protection and for cultural assistance—the latter being of the greatest importance, since it was through education that the Christians were best enabled to improve their material lot. Indeed, it was through French Catholic and, later, American Protestant educational enterprise that the Christian communities of the Levant were enabled to achieve a level of general education and culture markedly superior to that of the Moslems amongst whom their lot was cast. The early Western educational initiatives were examples of religious and cultural imperialism. In short, their primary objective was proselytisation. The Maronites apart, it is to these activities that we must attribute the emergence of Uniat segments of every Levantine Christian community and, more recently, Protestant groups of all kinds, for, it must be remarked, the success of the Western missions was almost exclusively at the expense of the historic Christian communities, since the conversion of Moslems was forbidden by the Law of Islam upon which the Ottoman Empire was based. The Western Christian educational movement eventually acted as an educational catalyst upon the whole Levantine Moslem world. Nevertheless, it has been asserted that although most Arab States now have extensive public education systems which are compulsory from the ages of seven to twelve, it will be at least one, possibly two generations before the level of Moslem literacy approaches that of the Christian Arab. (This is perhaps less appli-

cable in Egypt, where the Coptic community is curiously divided between a professional strata of doctors, lawyers and the like, and a great class equivalent to the Indian "untouchables" who, treated as pariahs, are the refuse collectors of Egypt.) Illustrative of the situation is the fact that, in 1942 for example, over two-thirds (70%) of the school enrolment in Lebanon was Christian, while, at the same time, the total Christian population was but slightly over half. In Beirut and Tripoli Christian literacy was virtually 100%, so the disparity was even more stark.

One of the great political issues of the 19th century was concerned with the fate of the decaying Ottoman Empire, "the Sick Man of Europe". The area of the Ottoman Empire was virtually coterminous with that of its predecessor, the Byzantine Empire, but the inherent self-identification of the Ottoman Power was as the embodiment of the Host of Islam on the March. Once it ceased to expand, it began to decay. It had no real provision for or psychological capacity to adjust to a settled, static state. More and more the administration of the government of the Sublime Porte passed to Phanariot Greeks. It was thought by some that, had the Western Powers not intervened in support of separatist Nationalist movements, e.g. in the Balkans, the Greek Empire would have been restored within a foreseeable period of time. During these years of Ottoman decline, the most terrible pogroms against the various Christian communities erupted from time to time. The unintentional combination of Allied arms and the ambitions of Kemal Attaturk sealed the fate of the Ottoman Empire. Four hundred years after the Ottoman conquest of the Near East (1517 AD) General Allenby drove the Turks out of the Levant. The countries of the Near East were assigned under a League of Nations mandate to France and Great Britain. A principal effect of the Allied hegemony in the Levant was to redirect Arab interest towards Europe and all facets of European civilisation. This was perhaps especially the case with Syria and, above all with Lebanon, the Land of the "White Mountains".

The origin of the modern State of Lebanon lies in the response of the European Powers to the massacre of Christians in which Druze-Maronite rivalry culminated in the Summer of 1860. Over 20,000 Christians without sectarian differentiation were slaughtered by a fiendish combination of Druze and Moslem. The Christian leadership appealed to Europe and the French Emperor Napoleon III, only too willing to reassert a French presence in the lands of the old Frankish (Latin) Kingdom of the Crusaders, despatched an intervention force of 7,000 troops. On its disembarkation in Beirut, the massacres ceased. The Emperor persuaded the four other European Powers into pressuring the Porte to sign a *reglement organique* (9th June 1861). This was of great influence as it created an autonomous *mutasarriyya* (administrative region) encompassing the entire Christian heartland of Syria (exclusive of Beirut, Sidon and Tripoli as being centres of Moslem settlement). By the terms of the settlement, the governor of this autonomous region was to be a non-Lebanese subject of the Porte, Catholic Christian in faith, and to be directly responsible to Istanbul (Constantinople), the Turkish seat of government. Of the quarter of a million inhabitants of the region,

Maronites constituted three-quarters. In this region, 90% of the population was Christian and devotedly Francophile. This settlement remained intact and gave Lebanon peace, prosperity and freedom which stayed stable until the outbreak of the 1914-18 War. Across the century from 1861, the Lebanon was, in many ways a bright light and symbol of hope for all the indigenous Christians of the Arab lands. On the debit side, it must be admitted that it was conceded by the Moslem Arab world under duress, and its sovereign successor's right to exist has never been admitted by the independent State of Syria as morally inherent or ethno-religiously tolerable.

Andrew Midgley

(To be continued)

#### AID TO BELIEVERS IN THE SOVIET UNION

It all started in 1960. In September of that year a large French exhibition was held in Moscow. All the aspects of French industrial and cultural spheres were represented. Cyrille Eltchaninoff, a young man in his twenties, the son of a well-known Orthodox priest, Fr. Alexandre Eltchaninoff, and an active member of the Russian Christian Student Movement in France, was one of the many Russian émigré translators at the exhibition. Eltchaninoff worked in the literary and philosophical book section. He was approached by hundreds of Soviet citizens—mainly from the "intelligentsia"—who showered him with eager questions about various French writers and thinkers, as well as Russian authors abroad; many asked, nay, besought him, to give them or to send to them books by these authors. Cyrille's eyes were opened to the plight of the Soviet intellectuals; his heart was deeply moved by their famine for enlightenment, by their sense of isolation. Upon his return to Paris with some 120 Soviet addresses, Cyrille started on a round of lectures, first in Paris, then in the French provinces, as well as in Brussels and Munich. Money was collected and books were sent to Russia. At first these were only in French and sent by post. Soon, however, he began seeking ways and channels for sending publications in Russian, in the first place Bibles, liturgical books, and religious and philosophical works—later, books on Russian history and, in particular, on church history, and works by writers such as Pasternak and Solzhenitsyn, etc. This was the beginning of "Aide aux Croyants de l'URSS".

Financial help came at first from members of the Student Christian Movement. But, as the work expanded, appeals were made to French Catholic circles, then to Protestants in Germany and Switzerland, and to various churches and parishes. In 1961-62 not more than 700 books found their way to the Soviet Union, but by 1983 well over 1,000,000 titles were sent to Russia, as well as food, clothes, medicines and emergency financial aid to the families of Christians persecuted for their faith. In addition to this direct aid to the suffering brethren in the Soviet Union, the Headquarters in Paris has become an important source for the diffusion of information on the situation of believers behind the Iron Curtain.

More and more requests for help or letters of thanks arrive in Paris from Russia. "Thank you very much for the books: they bear witness to another life, radically different from our 'marvellous' Soviet reality. Our basic problem is that we must not succumb to this 'culture' which lacks all spirituality and is forcibly imposed on our consciousness from all sides. Without your books it would be practically impossible to preserve in its fulness anything that is spiritual and human, so I beg you to keep on sending them . . .". Vast sums of money and large human resources in the USSR are expended in maintaining the official atheistic propaganda to which the believers cannot reply in the press. Thus we read in the official atheistic Soviet journal *Science and Religion* that in the sparsely populated Northern province of Archangelsk alone 170,000 lectures are given annually on scientific-religious problems. For decades, the Russian Orthodox Church has been systematically and relentlessly persecuted; that it has been able to survive, in spite of having to stand up to the mass anti-religious propaganda of a totalitarian Godless state, testifies to the tremendous vitality of the Orthodox faith and is a miracle of God. But after 64 years of Soviet power, many in the USSR have become barbarians in religious matters. "Religion in our country is not only persecuted, but is often considered as something backward and shameful. It is not the official propaganda, the so-called scientific atheism alone, which is frightening, but the spirit of indifference, mockery and condescension. They have succeeded so well in vulgarizing Christ and Christianity, that many prefer to throw themselves into Buddhism, which appears to them on a higher spiritual level, believing that Christ is for ignorant old women."

Besides its work in France, "Aide aux croyants de l'URSS" now has branches in several other countries. Its activities in Britain have been started over two years ago and have found a favourable response in some Anglican and Roman Catholic circles. But so much remains to be done! Russia has entered a new period of political crisis. New and urgent requests for religious material reach us, and we appeal to all Christians of good-will to help us to extend our work. Our address is:

#### AID TO BELIEVERS IN THE SOVIET UNION.

Treasurer: Mrs. A. Kay  
89 High Street, Kidlington,  
Oxford OX5 2DR.

#### INTERNATIONAL ANGLICAN/ORTHODOX DIALOGUE IN ODESSA

The Anglican/Orthodox Joint Doctrine Commission held its annual Conference in Odessa during 13th-19th September 1983 under the co-chairmanship of His Eminence Archbishop Methodios of Thyateira and Gt Britain and the Rt. Rev'd Bishop Henry Hill. The host this time was the Russian Orthodox Church and particularly His Eminence Metropolitan Sergiy of Odessa and Kherson, who made available to the Commission the facilities of the Monastery and Seminary of the Dormition of the Theotokos at Odessa.

The Anglican delegates represented the Church of England, the Church of Australia, the Church of the province of Kenya, the Episcopal Church of the USA, the Anglican Church of Canada, the Episcopal Church of Jerusalem and the Middle East, the Church of the Province of the West Indies, the Church of the Province of South Africa, the Episcopal Church in Scotland, and the Church of Uganda. The Orthodox delegates represented the Ecumenical Patriarchate, the Patriarchates of Alexandria, Antioch, Jerusalem, Russia, Serbia and Romania, and the autocephalous Orthodox Churches of Cyprus, Greece, Finland and Poland.

The Conference began with a doxology conducted by the Principal of the Orthodox Theological Seminary of Odessa, Archpriest Alexander Kravchenko, which was followed by the exchange of greetings and messages by His Eminence Metropolitan Filaret of Minsk and Byelorussia and Chairman of the Department of Foreign Church Relations of the Russian Patriarchate—who conveyed the Message of His Beatitude Patriarch Pimen of Moscow and all Russia—and His Eminence metropolitan Sergiy of Odessa and Kherson. To these messages responses were made by the two co-chairmen of the Commission who respectively conveyed greetings and blessings from His All-Holiness Demetrios, the Ecumenical Patriarch, and His Grace Robert Runcie Archbishop of Canterbury.

For three days the delegates met in sub-commissions (the three sub-commissions of the previous conferences) in morning and afternoon sessions continuing their work from last year and producing 'Agreed Statements' which were presented to, discussed and modified by the full Commission meeting in plenary sessions on the last two days. The results of their deliberations can be summed up in the following way.

*Sub-commission I* continued the discussion on the general theme of the Church and concentrated on the particular topics of (a) "witness, evangelism and service" and (b) "primacy". A number of papers served as starting-points for discussion: "Witness and Service" by Prof. G. Galitis, "Evangelism" by Bishop Aristarchos of Zenopolis, "Authority and Primacy with reference to the ARCIC Final Report" by the Rev. John Riches, and "Relationship between the Local and Universal Church" by Prof. N. Kozlowski. As regards the first topic the Agreed Statement of Sub-Commission I stressed the points: that the primary movement of witness and service is from God to the world, is centred on Christ and His Cross, and includes both His testimony against injustice and evil and also His call to all mankind to repent and believe in the Gospel; that this God-orientated and Christ-centred movement is continued in the apostolic Church, the Body of Christ, and is essential to her apostolic existence; that witness, evangelism, service and worship belong together as different sides of the same reality and, when rightly administered, each of them includes the others; that evangelism cannot be reduced to social action because it is tied to the proclamation of the Gospel and, as such, differentiates the Christian from the purely humanist or secular social activities; and finally, that, in carrying out her mission, the Church needs to be in continuing vigilance to live in the world and not

be of the world, always seeking to be faithful to Jesus Christ the true Witness and Servant.

As regards the topic of "primacy" the revised Agreed Statement of Sub-commission I chose to speak of "seniority" rather than "primacy" following Archbishop Methodios' clarifications according to which the latter term is not Orthodox. This statement stressed the following points: that the early N. T. pattern of special authorities ("seniorities") in the Apostolic Church (e.g. those of James, Peter, John and Paul) found world-wide expression, when the Church emerged on the historical plane from the fourth century onwards, in the well known ecumenical order of seniority established by the Ecumenical Councils—e.g. Canon 2 of Constantinople (381), Canon 28 of Chalcedon (451), etc.—involving the Sees of Rome (upheld right up to the Schism in the 11th Century), Constantinople, Alexandria, Antioch and Jerusalem; that the order of seniority exists at various levels, especially the local and universal ones, involving the presiding rights of the Patriarchs over their Patriarchates and of Archbishops or Metropolitans over their Archdioceses or Provinces; that on the universal level the Orthodox follow the ancient order of Seniority known as "the Diptychs" which begins with the Ecumenical Patriarch of Constantinople and includes the ancient and modern Patriarchates and the autocephalous Churches, whereas the Anglicans follow a similar but not identical pattern which ascribes a primacy of honour but not of jurisdiction to the ancient See of Canterbury; and finally, that the Orthodox order of "seniority" is to be clearly distinguished from the Roman Catholic order of "primacy" which involves the un-canonical (not sanctioned by an Ecumenical Council) and unacceptable notions of the universal jurisdiction and infallibility of the Pope of Rome, and that this ecumenical Orthodox order should be seriously taken into consideration in any Christian reunion.

*Sub-Commission II* continued discussion on the "*Filioque* clause" and on "Holiness in contemporary society", examining in particular the following papers: "The *Filioque* Clause" by Bishop Richard Hanson, "Further Notes on the *Filioque*" by Prof. John Romanides (being a reply to Bishop Hanson), "Franks, Romans, Feudalism and Doctrine" again by Prof. J. Romanides, "On the Question of the *Filioque*" by V. V. Bolotov (the theses of the 19th-century Russian theologian translated into English by Canon Hugh Wybrew), "The Question of the *Filioque* from the Russian Perspective" by Prof. L. Voronov, "Theses on the *Filioque*" also by Prof. L. Voronov, "The *Filioque* Clause in the Anglican Communion" by the Revd. Colin Davey, "Prayer" by Prof. W. Green, "Towards a Contemporary Asceticism" by Dr. John Gaden, and "Prayer of the Mind" (*Noera euche*) by Fr. George Dragas.

With regard to the *Filioque* clause, both Anglicans and Orthodox reaffirmed their decision made in 1976, which was also endorsed by the recommendation of the Lambeth Conference of 1978, that the *Filioque* clause has no canonical place in the Ecumenical Nicene-Constantinopolitan Creed and should be omitted. The final report of Sub-commission II also noted that on the Orthodox side there were

three responses to the Western doctrine of the procession of the Spirit "and from the Son" (*Filioque*): (i) the view that this doctrine is unacceptable to the Orthodox and can only be regarded as a private opinion of Augustine; (ii) the view of some Russian theologians (first promulgated by V. V. Bolotov in the 19th century) which considers the above doctrine as a "theologoumenon" (and not as "dogma") which is inconsistent with the doctrine of the holy Fathers of the Eastern Church; and finally the view that the heretical doctrine of the double procession of the Spirit from the Father and the Son, which led to the interpolation of the Ecumenical Creed by the Franks, should not be confused with the West Roman orthodox doctrine of the procession of the Spirit "and from the Son", which finds its early echoes in Ambrose and Augustine and is explained by Maximos the Confessor in his Letter to Marinos (650), restated by Anastasios the Librarian (855-858) and supported by St. Mark of Ephesus at the Council of Ferrara-Florence. This view, carefully expounded by Professor Romanides of the University of Thessalonike, sees the Orthodox understanding of the procession of the Spirit "and from the Son" as referring to the Spirit receiving the Father's essence and its natural energies and powers "through the Son", which is an aspect of the immanent Trinity to which causality of existence of essence does not apply. A careful consideration of the above three responses reveals that we are not dealing here with three incompatible views, but with views which are necessary elements for a full clarification of this issue. On the Anglican side the Report pointed out that the *Filioque* was not to be regarded as dogma which would have to be accepted by all Christians, and that the importance of the following two points was to be accepted: (a) that the Son is not a cause or joined cause of the Spirit, but that the Father is understood as the sole source of the Spirit but always at the same time as Father of the Son, and (b) that the Holy Spirit is given being as Spirit from the Father's *hypostasis* rather than from the Father's *ousia*.

With regard to "Prayer and Holiness", Sub-commission II produced an Agreed Statement which stressed the following points: that prayer is not just a human activity, but, at deeper level, the activity of God the Holy Trinity in us which conforms us more and more to the image of Christ; that the personal prayer of the individual Christian is inseparable from the common liturgical prayer of the Christian community; that prayer is integral to the whole life of Christians just as contemplation is integral to and inseparable from the active life; and finally that holiness, like prayer, is not just a matter of human achievement, but the achievement of God's love in man which involves God's justice and reign on earth as in heaven.

*Sub-commission III* continued its discussion on the theme "Tradition-Paradosis" examining the particular topics of "Icons" and "Family devotion". It considered the following papers: "The Precious Icons" by Prof. C. Scouteris, "Anglicans and the Decisions of the Seventh Ecumenical Council" by Canon A. M. Allchin, and "Family Devotion" by the Revd. W. A. Norgren. The Agreed Statement on "Icons" stressed the following points: that because of the Incarnation, Christianity rejects any form of dualism between matter and Spirit; that the Orthodox tradition concerning icons rests

on the above foundation; that the Anglicans have been acquiring greater appreciation of the Orthodox use of icons as a result of their frequent contacts with the Orthodox, and that the difficulties which they have had in the past in this respect were owed to their participation in a larger history in the West which involved the misunderstanding of the decrees of the Seventh Ecumenical Council (particularly the distinction between "veneration" and "worship") and the over-reaction of the Reformation to the uncontrolled development of visual imagery in the late Middle Ages in the West; that the Anglicans do not find any disagreement in the doctrine on icons as stated by St. John of Damascus: "In times past, God, without body and form could in no way be presented. But now since God has appeared in flesh and lived among men, I can depict that which is visible of God. I do not venerate matter, but I venerate the creator of matter, who became matter for me, who condescended to live in matter, and who through matter accomplished my salvation; and I do not cease to respect the matter through which my salvation is accomplished" (*On Holy Icons I*). Furthermore the Agreed Statement stressed that icons are a means of expressing, as far as it can be expressed, the glory of God seen in the face of Christ and in the faces of His friends; that an icon is not an end in itself but a means of entering into contact with the person or event it represents, or as the Definition of the Seventh Ecumenical Council put it: "The more frequently the sacred icons are seen the more those who behold them are aroused to remember and desire the prototypes and to give them greeting and the veneration of honour—not indeed true worship which, according to our faith, is due to God alone" (Mansi: *Concilia* xiii, 377). Finally, icons are seen as having a parallel function to that of Scripture, i.e. as serving in the communication of the Gospel and hence their use must be controlled by theological criteria within the community of faith and worship; also it is underlined that in our time when visual imagery plays a more and more important part in people's lives, the tradition of icons has acquired a startling relevance, for it presents the Church with a new possibility of proclaiming the Gospel in a society in which language is often devalued.

With regard to "Family Devotion", Sub-commission III produced a draft Report which emphasized the following points: that the sacramental nature of marriage makes of the family a "domestic church" in which prayers and devotions are offered that have their source in the public worship of the Church; that in the community of the family the faith is taught and communicated, especially in circumstances where for various reasons the public teaching work of the Church is limited; that in Orthodoxy the Christian family is a community of baptized persons who together receive Holy Communion, whereas in Anglicanism, as in the rest of western Christendom, the unity of baptism and communion still remains broken, although there is at present a move to restore this unity for the benefit of family life; and finally that both Anglicans and Orthodox encourage the blessing and hallowing of the various events and turning points of family life and especially the place of family prayer.

During their stay in Odessa the participants became acquainted with the city and visited churches, museums, catacombs and other sites.

The Orthodox members participated in the celebration of the Divine Liturgy which was conducted by Archbishop Methodios of Thyateira and Gt Britain at the Cathedral Church of the Dormition of the Theotokos in Odessa with full byzantine splendour and deepest Orthodox faith and devotion. Archbishop Methodios preached in Greek a most powerful sermon on the meaning of the Holy Cross in the life of the Christians, which was instantly translated into Russian for the faithful present and into English for the Anglican guests. The response of the people to this sermon was exceptionally warm and periodical outbreaks of "thank-you's" were heard from the people, who crossed themselves with particular fervour every time reference was made to the Holy Cross or to the Name of Christ or the Theotokos or any other Saint. At the end of the Divine Liturgy Metropolitan Sergiy addressed the members of the Commission and presented icons to the two co-Chairmen, who replied accordingly. On the same day a reception was given at the Great Hall of the Seminary in honour of the members of the Commission in which the local civil authorities were present. During the reception Metropolitan Sergiy delivered a speech to which again both co-Chairmen responded. On Monday almost all the members of the Commission visited Moscow before their departure from the Soviet Union, and their travel expenses for the round trip Moscow-Odessa-Moscow as well as the expenses for their accommodation Moscow were covered by the Moscow Patriarchate.

One day in Moscow gave the opportunity to most delegates to visit the Kremlin and various other sites in the city. It was sad to see the magnificent Churches in the Kremlin and most of the churches of Moscow city being shut or turned into museums. At the same time, however, the faith of the Orthodox people was the guarantee and sign of a return to and revival of the holy Orthodox faith among the Russian people. It was, nevertheless, quite clear that the Soviet Government looks more and more favourably upon the holy Russian Orthodox Church, which keeps alive the old traditions of the country. As in the capitalist West, so in the modern communist East Christianity continues to be presented as a power of hope for all mankind, which is once again tossed about by wintry storms. Orthodoxy in particular has a fundamental role to play in all this, not only because it represents the old Tradition of unbroken Christendom, but also because of its inner integrity, unity and strength, and its flexible ecclesiastical structures. The continuing dialogue between the Churches of the Anglican Communion and the holy Orthodox Church is both a hopeful sign and a means for achieving reintegration and eventually reunification in Christendom and through this the world at large. The Orthodox Churches headed by the Ecumenical Patriarchate, and the Anglican Churches headed by the ancient See of Canterbury, deserve the people's gratitude for supporting the bilateral theological dialogue and aspiring to reconciliation and unity in Christ. The Churches are called and are able to create today the atmosphere of spiritual good-will and human solidarity which the States need in order to deal successfully with the political issues. Church and State should not be identified, but neither should they be divorced, because mankind needs both bread from the earth and the

Bread from Heaven to be sustained in the unity, integrity and completeness of its psychosomatic or spiritual-material existence.

Protopresbyter George Dragas  
Orthodox Secretary  
Anglican/Orthodox Joint Commission

#### BOOK REVIEWS

Constance Babington Smith: *Julia de Beausobre—A Russian Christian in the West*. Darton, Longman and Todd 1983, 195 pp, £9.95.

This book, divided into three parts, is more than a straight-forward biography. This is provided by Part One: "From East to West". Part Two: "Echoes of a Friendship" consists of notes made by the Author, Julia de Beausobre's intimate friend and god-daughter after conversations with her and of excerpts from letters. Part Three: "Final Writings" is a collection of some of the numerous fragments and notes, mostly relating to the spiritual life, which were found after her death. Yet this tripartite work is all of one piece, because Julia de Beausobre was a uniquely complete person. Born an aristocrat in St. Petersburg in 1893, she retained a gallant, high-hearted attitude throughout the hammer-blows of suffering that fell upon her from the outbreak of the Russian Revolution, when she was twenty-four years old, to the day in 1934 when she finally arrived in England to make her home here. The seventeen years between brought the death of her only child at the age of four months, imprisonment, concentration camp, widowhood, and exile.

While in the concentration camp she met a group of nuns from whom she learnt the practice of constant prayer. Through them she also came to venerate St. Seraphim of Sarov, whom later on she made known in the West through her book *Flame in the Snow*. Her physical health, though not her spirit, broke down under the inhuman régime of forced labour and starvation, and she was admitted to the camp hospital. Her condition was such that it secured her immediate release. While waiting for her papers to come through, she met a dying nun who begged her to tell the West what was really happening in Russia. This she achieved in her book *The Woman Who Could Not Die*.

At the time of her release, however, she had no thought of leaving Russia. She had not been able to get any news of her husband who had also been arrested, and she was determined to find him. Her enquiries came very quickly to an end, however: Nicolai de Beausobre had been shot nine months before. It was a stunning blow, ending all hope. Once again, the valiant spirit asserted itself: "... new affections, of a new kind, would come into her life; sufferers would come to her and she would share in their suffering, thereby taking part in their redemption". The pain in her own frozen heart would turn into a burning thorn. Yet "does the pain of one throbbing thorn matter", she asked herself, "if roses bloom around?" (p 44). This indomitable strength of character led her to say towards the end of her life: "Depression is a pernicious form of fantasy. At such times one should analyse oneself, and classify the result, objectively, with-



out condemning, not in judgement. The spiritual life is an inner stance surrounded by immeasurable benevolence" (p 103). This going straight to the heart of the matter was the fruit, both of a singularly clear intellect and of a deep spirituality nourished by constant prayer which she had learnt from the nuns, her fellow-prisoners.

In England "new affections, of a new kind" did indeed come into her life; she acquired a very large circle of friends, both among the Russian émigrés and among English people. Orthodox to the core of her being, she made close contacts with many Anglicans, though with only very few Roman Catholics. One of her keenest interests was in the spiritual links between Russian Orthodoxy and Judaism. In view of this it appears strange that her future second husband, Professor (subsequently Sir) Lewis Namier, a Jew, decided to seek baptism in the Church of England, "which Julia thought would suit him better than Orthodoxy" (p 80). The marriage, which lasted thirteen years (1947-1960), brought happiness to both of them. Julia devoted herself completely to her husband, being his nurse, housekeeper, secretary, chauffeur and hostess. In return, he was a loving, concerned husband, able to give her the stimulus of intellectual companionship. The knighthood he received in 1952 brought him the added joy of being able to give *her* a title, while his successful operations on the stock exchange made it possible for her to dress again with the elegance and opulence of her young days.

In the summer of 1960 Lewis Namier died unexpectedly. The remaining seventeen years of Julia, Lady Namier's life brought the decline of her physical health, which had been undermined by her experiences in captivity. This affected neither the radiance of her mind nor her delicate, luminous beauty. But she was no longer able to live alone, and she spent the last four years of her life in that most English of institutions, a Home of the Friends of the Elderly and Gentlefolk's Help. After several heart attacks, she had to remain in the nursing wing of the Home, increasingly bed-ridden, calling herself "God's cripple", to whom nothing was left, except thought, "a new consciousness" helping her to "understand the experience of Jesus in *his* body" (p 112). These two years were saddened, too, by her reliving the experiences of the concentration camp. On one distressing occasion she was heard to cry out: "Get me out! Get me out!"

During the last five days of her life she could no longer speak; on 20th December 1977, aged eighty-four, Julia de Beausobre entered into the Great Silence. At her funeral, Metropolitan Anthony said that "... there is much that we shall never know about Julia". This remains true even after reading this book written with great love and intimate knowledge. What we do know, however, is that her life of suffering and deep prayer was, and continues to be, a benediction for all whom it has touched, whether personally or through her biography—of which it might well be said what Julia expressed about the Author's biography of John Masefield: "It is exciting when a book grows into something universal, not just the story of an individual life" (p 143).

Anna Lang

Paulos Gregorios, William H. Lazareth and Nikos A. Nissiotis: *Does Chalcedon Divide or Unite?—Towards Convergence in Orthodox Christology*, WCC Geneva 1981, xii + 156pp, price not stated.

This collection of papers presented to the four unofficial consultations between the Eastern Orthodox (Chalcedonian) and Oriental Orthodox (non-Chalcedonian) Churches is an excellent example of what is best in modern ecumenical dialogue as well as a good illustration of why unity is so difficult to achieve. The consultations were held in Aarhus (1964), Bristol (1967), Geneva (1970) and Addis Ababa (1971), and brought together outstanding theologians from both sides. Unfortunately, events in Ethiopia, home of the largest Oriental Orthodox Church, have prevented continuation of the series.

The specifically Christological issues, which were at the heart of the controversies of the fifth and sixth centuries, were very quickly overcome—strange as this may seem. The participants in the consultations came to the conclusion (without, of course, binding their respective Churches) that the Christological faith of their two Churches, in schism for 1500 years, was essentially the same. Faith did not—or should not—divide them. But does this mean that they can automatically become one? It is not so simple. In an extremely interesting and penetrating paper, the last in the collection, Professor John Zizioulas of the University of Glasgow, speaking for the Byzantine Orthodox, outlines the difficulties that still hinder a speedy reunion. They are *ecclesiological* in nature and involve the notion of the Church as a Communion of Saints, a communion that extends backwards in time. In the Orthodox (both Eastern and Oriental) understanding and practice, the Saints are focuses of ecclesiastical unity. We know we are one with another group of Christians when we see that they commemorate liturgically the same Saints. The commemoration of a Saint serves the same function in this respect as the commemoration of a Bishop. What is more, no distinction can be drawn between the living and the departed. A unity which does not involve unity in commemorated Saints is less than catholic. For example, the Oriental Orthodox remember with reverence Severus of Antioch, who was condemned by the Sixth Ecumenical Council and is anathematized in the services for the Sunday of Orthodoxy. His name can easily be removed from the anathemas, but what can be done about his condemnation by an Ecumenical Council? Are we entitled to relativize the Council by accepting some of its conclusions and not others? And if so, what is the *locus* for the authoritative expression of the Orthodox Tradition?

As Professor Zizioulas points out (p 154), "True unity of the Church requires one common Tradition as its basis". We must ask ourselves, he says (*ibid.*), "to what extent are we prepared to re-receive our Tradition in the context of our present-day situation? Without such a re-reception the ecclesiological issues we are facing will remain insurmountable. If we intend to unite different Traditions we shall have an artificial unity."

The Eastern and the Oriental Orthodox are the closest of any of the major Christian traditions in both faith and practice. It is extremely

important for all that the quest for unity between them be pursued.

Archpriest Basil Osborne

Leonid Ouspensky and Vladimir Lossky: *The Meaning of Icons*. St. Vladimir's Seminary Press 1982, 224 pp, £29.80 (Paperback £18.25).

This classic was originally published in German and English translation by URS-Graf Verlag in 1952. Then in 1969 the Boston Book and Art Shop brought out an English reprint in which the text and illustrations were identical, but a few of the notes were slightly improved. The new "second" edition of 1982 is distinguished above all by an enlargement and improvement of the pictorial element of the book. Sixteen new plates have been added (see p 8 for their provenance) and a number of illustrations which, in the previous edition, appeared in black-and-white are now given in colour. As a result, we have a magnificent collection of 50 coloured and 13 black-and-white plates, as well as 14 outline designs. The image is often somewhat larger. The colour of the reproductions is now more authentic, their outlines too are more distinct. One can sense the technical improvement at once by turning to p 198 and comparing the new edition's version of Roublev's *Holy Trinity* with that which preceded it. The quality of the paper and the print is superb. There are scarcely any typographical errors, but I notice that "The Transfiguration, by Vladimir Lossky" is repeated twice over in the Table of Contents and that there are minor omissions (breathings, iota subscript) and one faulty accent in the Greek quotation in Note 1 on p 21.

Titus Burkhart's admirable foreword and the original rich contributions by Lossky and Ouspensky, which succeed each other alternately in more or less equal proportion, still make up the body of this valuable work. Which section is attributable to which is clear from the Table of Contents, but could that not have been mentioned throughout the text itself? Lossky, who was a theologian of genius, died alas, relatively young, in the 1960s. His introductory chapter on *Tradition and traditions* (pp 9-22) is masterly. Prof. L. Ouspensky, the iconographic specialist, is still alive, and this edition has been prepared with his "active cooperation". However, the text itself, as originally translated from the Russian by Gerald Palmer and Mrs. Kadloubovsky, has not been changed at all except where the inclusion of new illustrative material required some slight revision. Even the footnote references are practically unchanged, though here and there they have been supplemented, as for instance by references to C. Roth's translation of St. Theodore the Studite's treatise *On the Holy Icons* (St. Vladimir's Seminary Press 1981). But how is it that no one spotted and corrected the error in Note 1 on p 25, where the historian Eusebios Pamphilou is said to have been Bishop of Caesarea "in Cappadocia"—instead of "in Palestine"?

The work terminates with a Select Bibliography, divided into "Sources" and "Secondary works". One may wonder whether some mention of the works of G. Millet and L. Bréhier, who are quoted in footnotes, might not have been appropriate here too. Also, as a good

deal of material on icons is appearing all the time, and the joint authors can hardly have wished to be taken as discriminating against some of their contemporaries, surely a re-edition of this kind should not ignore recent work of outstanding value. St. Theodore's treatise has now been included among the "Sources", but one would have expected to find P. Evdokimov's book *L'art de l'icône: théologie de la Beauté* (Paris 1970) listed among major modern works. S. Bulgakov too produced a work in Russian, *The Icon and its Veneration* (Paris 1931), and in England we have seen the publication of such works as Gervase Matthew's *Byzantine Aesthetics* (London 1963), Tamare Talbot Rice's *Russian Icons* (London 1963) and Richard Temple's *Icons: A Search for Inner Meaning* (London 1982). That Ouspensky himself published in French in the review *Contacts* XVI (1964), pp 83-125, an enlarged form of his excursus on the Iconoclasts (pp 59-68 of the book under review) in which he discussed at length and dismissed the claims of those who, touching on a very important practical theme, argue against the continuing existence of the icons, could have been mentioned with advantage, if not in the Bibliography, at least in a footnote to the text. The same review's 4th issue of Vol. XXVI (1974) consists mostly of a series of articles on "the theology of the icon", notably by Christos Yannaras and—be it noted—by the celebrated Russian genius Fr. Paul Florensky, who died a martyr in 1943. Might not such studies deserve a mention? There also now exists an interesting illustrated monograph on the icon of that particularly Orthodox feast, the Transfiguration, by Roselyne de Feraudy: *L'icône de la Transfiguration* (No. 23 in the series *Spiritualité Orientale*, Abbaye de Bellefontaine, Bégrolles 1978, 195 pp); however good the two pages devoted to that theme by Lossky, some mention of this substantial new book might well have been inserted.

These tentative bibliographical suggestions are only intended to reinforce the plea that Ouspensky and Lossky's great classic should, by periodical revision and a few judicious additions, be enabled long to occupy, in successive editions, the privileged place which it has rightly won for itself among illustrated treatise on the holy icons. No author or editor can afford to rely on old 'standard' works, where Byzantinological studies are concerned. They are a new and fertile field where research has a way of rapidly making even the best works out-of-date. I notice, for instance, that the only overall historical account recommended in this Bibliography is Ostrogorsky's *History of the Byzantine State*. It looks fairly new, because its American version (dated 1969) is quoted, but the original German dates from 1940, and by now many Byzantinologists regard it as badly in need of correction or of replacement by something better. *The Meaning of Icons* need not suffer a similar fate, but it may require vigilant and expert revision to avert it.

This is an expensive book, but all who can afford it should invest in it. No more authoritative overall account of the theology of iconography, capped with such precise historical and technical detail and so many superb illustrative reproductions—mainly from Russian originals—exists today or is likely to exist for some time.

David Balfour

*The Orthodox Liturgy*, Oxford University Press 1982, 226 pp, £8 (Priest's Edition £11).

This is a most beautifully produced book. It contains the Liturgies of St. John Chrysostom and St. Basil the Great, the Liturgy of the Presanctified Gifts, the Office of Preparation, the Prayers of Thanksgiving, and Introits and Dismissals from the principal festivals. There is also a brief Preface and a Glossary. The presentation is particularly clear. The words for the clergy and those for the choir are in separate parallel columns and bold type is used for these throughout. Rubrics are in red italics. A particularly valuable feature is to be found in the scriptural references at the foot of each page.

It is stated in a footnote to the Preface that the translations are "primarily for use by the Stavropegic Monastery of St. John the Baptist at Tolleshunt Knights in Essex". Clearly, there has been a very deliberate and painstaking attempt to follow precisely in the steps of Archbishop Cranmer. To some extent this is unfortunate, since it is unlikely to make the book attractive for liturgical use in many English-language Orthodox parishes in the United Kingdom, and it will prove even less attractive in the United States. It is difficult to understand why, for example, a more accurate version of Holy Scripture has not been utilised. The language of the King James Version is indeed very beautiful, but there are more recent versions in which beauty of language is preserved, yet which present the meaning of the original texts more accurately and take into account the results of more recent scholarship and the availability of texts discovered since the King James Version was first prepared. The desire to follow Cranmer is pursued into the rubrics, which surely could have been presented in more modern yet still dignified language. Occasionally one finds the Translator(s) misled by the Church Slavonic texts, as, for example, in the Cherubic Hymn where the second part commences with "That we may raise on high" instead of "That we may receive". Adherence to Cranmer has also resulted in the frequent appearance of the phrase "world without end", long since discarded by virtually all other Orthodox translators.

In summary then, this is a beautifully produced book which is likely not to receive the usage which it ought to deserve because of a decision on the part of the Translator(s) to adopt Anglican phraseology of the 16th century which even Anglicans for the most part now find unsuitable for everyday worship. English-language Orthodoxy still awaits, therefore, an authoritative translation in dignified yet reasonably contemporary and meaningful English which can commend itself to wide adoption this side of the Atlantic.

Veselin Kesich: *The First Day of the New Creation*, St. Vladimir's Seminary Press 1982, 206 pp, \$7.95.

This book has the subtitle: "The Resurrection and the Christian Faith". The Author is Professor of New Testament at St. Vladimir's Orthodox Seminary, New York, and a member of the Comparative Religion Faculty at Sarah Lawrence College. In *The First Day of the New Creation*, Professor Kesich has produced an illuminating and

stimulating work which restates the fundamental nature of the Church's proclamation of the bodily resurrection of Christ. The first scriptural quotation is rightly: "... if Christ has not been raised, then our preaching is in vain and your faith is vain" (1 Cor 15, 14). It is with this text firmly in mind that the Author examines the idea of resurrection in pre-Christian and in New Testament times, and reaffirms the inadequacy of any Christian doctrine of resurrection which does not include the resurrection of the body. Yet this is essentially a scholarly work drawing on the results of modern scholarship, as the very wide selection of references quoted indicates. The "demythologizers" are effectively refuted, and the traditional proclamation of the Christian hope, rooted as it is early in the Resurrection, is shown to be the only Gospel which has the unequivocal support of Holy Scripture, the Fathers, and nearly twenty centuries of the living experience of the Church.

Christ's bodily resurrection, so carefully attested in the New Testament, represents the beginning of a new level of existence, and this beginning or "birth" becomes "resurrection" in the sacramental mystery of baptism. Difficulties which might seem to arise out of differences in the accounts of Christ's resurrection appearances and Ascension in the writings of Luke and John are grasped and made the basis of a penetrating discussion in the chapter entitled "Now is the Son of Man Glorified". Here the Resurrection is presented as an ever-present yet eschatological event which gives meaning and unity to past, present and future, and which enables the Church to "remember" the Parousia, for the Christ of the first Easter and the Parousia are one and the same.

As an Appendix, St. John Chrysostom's *Easter Homily* makes as appropriate an ending to the book as the quotation from *1 Corinthians* makes an appropriate beginning. There is an extensive Bibliography, an Index of Scriptural References, and, thankfully, a useful General Index—something often omitted in recently published American works. Equally thankfully, the footnotes appear on the pages to which they refer and not at the back of the book—another annoying quirk to which present-day publishers are becoming unfortunately prone. Altogether, an outstanding book which should appeal to a very wide Christian readership, for the Author has that valuable ability to produce a work of scholarship which is none the less readily accessible to the general reader.

Columba Graham Flegg

#### Short Notices

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

Deborah Belonick: *Feminism in Christianity: an Orthodox Christian Response*, O.C.A. Department of Religious Education 1983, 54pp., \$4.

This work is a thesis originally written as a requirement for a Master's degree of Divinity at St. Vladimir's Orthodox Seminary, New York.

For this reason the style of writing is somewhat over-formal though for the most part clear and precise. The Author surveys feminism in relation to the Scriptures, the Holy Trinity, Jesus Christ and the Resurrection. In each of these approaches, the feminist arguments are fairly stated and effectively refuted. The need for the Church to explore further the theology of sexuality and its implications is recognised. This is a valuable book for those who wish to appreciate seriously Orthodox difficulties over the concept of the 'ordination' of women to the priesthood.

David Drillock, John and Helen Erikson (Ed.): *The Divine Liturgy*, St. Vladimir's Seminary Press 1982, 368 pp., \$30 (Paperback \$20).

This is the most comprehensive book of music for the Divine Liturgy yet to appear for English words. The majority of the music is of Russian origin, but some Romanian and Serbian music is included as well as arrangements of Greek melodies. In addition to the fixed parts of the Liturgy, provision is made for festival variations and the Resurrection Troparia and Kontakia are set for all eight tones (echos). Pontifical material is also included. The music is well within the capabilities of an average four-part parish choir, though occasionally more than four parts are required in some of the alternative settings. Slight rearrangements to suit English words differing from the Liturgy book of the Orthodox Church in America are easily effected.

Lukas Vischer (Ed.): *Spirit of God, Spirit of Christ*, SPCK and WCC 1981, 186 pp., price not stated.

This collection of papers is subtitled "Ecumenical Reflections on the Filioque Controversy" and the contributors come from a variety of traditions. It is published as No. 103 in the series of Faith and Order publications of the World Council of Churches. It deals not only with the historical background to the "controversy" but also explores the difficulties and possible solutions in the current ecumenical context. The crucial role of the trinitarian understanding of God in the search for East-West unity is recognised, and the overall impression given is that there is indeed some convergence of thought, and that there are interpretations of the *filioque* as a *theologoumenon* which might be acceptable to the Orthodox even though its perpetuation in the Nicene formulary remains uncanonical.

*The Spirit Moving in the All-American Councils* (Tape cassette and associated lesson plan unit), O.C.A. Department of Religious Education, 29pp, plus C60 cassette, undated, price not stated.

The material covered by this cassette tape and associated booklet deals with the history, structure and growth of Orthodoxy in the United States with references to the All-American Councils. It is intended for three sessions of study/discussion and pre- and post-test exercises are included along with notes of guidance for teachers. The emphasis is largely on the internal structure and working of the Orthodox Church in America, but material on Orthodoxy in general is also included.

Mother Mary and Archimandrite Kallistos Ware (Trans.): *The Lenten Triodion*, Faber and Faber 1984, 699pp (paperback edition) £8.25.

This is the first paperback edition of the well-known hardback version of *The Lenten Triodion* published in 1978. It has become essential for English-language services during Lent in the Orthodox jurisdictions since it covers almost all the special needs of a parish during the important period from the Sunday of the Publican and the Pharisee to Holy and Great Saturday. This edition is smaller than the hardback edition and the consequent reduction in the size of print may raise difficulties for some and will make it less suitable for liturgical use. It is a companion volume to *The Festal Menaion*, now available only in paperback. It is to be hoped that the Publishers will ensure that hardback versions of both these Orthodox Service Books can be obtained. There is likely to be a steadily increasing demand for these as more and more parishes both in the United Kingdom and in the United States, Canada, Australia, etc., introduce English into their services. The paperbacks are eminently suitable for private use, but for public worship the hardback copies are eminently desirable if not absolutely essential.

REVIEWS OF RECORDED MUSIC ARE HELD OVER UNTIL THE NEXT ISSUE OF ECNL DUE TO LACK OF SPACE—ED.

#### NOTICES

##### Annual Festival of the Association

The Annual Festival 1984 will be held at the Coptic Patriarchal Church of St. Mark, Allen Street, London W8. For details please see the outside back cover.

##### Constantinople Lectures

The *Third Constantinople Lecture* (given by Bishop Richard Hanson in November 1983) has now been published. Copies should be ordered through booksellers or they can be obtained by sending 55p to the General Secretary to cover the cost plus postage. The *Second Constantinople Lecture* (given by Metropolitan Anthony in 1982) is, unfortunately, not yet published. It is hoped that it will appear during 1984. The *Fourth Constantinople Lecture* will be given in November 1984—full details will appear in the next issue of *ECNL*.

##### Subscriptions

**IMPORTANT**—Those who have not as yet sent in their subscription for 1984 are reminded that it is now due. The annual subscription has been kept at an absolute minimum of £2, but this does not cover the cost of *ECNL* (which all members receive without further charge). The cost of producing *ECNL* is very substantially underwritten by the Association. Subscriptions and donations should be sent to the General Secretary.

#### General Secretary's Address

Please note that correspondence intended for the General Secretary should be sent to St. Dunstan's-in-the-West. The full address appears on the inside front cover.

#### 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. Considerable 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 Ladbrooke 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*.

#### Christians for Europe

*Christians for Europe* is a free association of Christians of all denominations, clerical and lay, and of different shades of political sentiment and affiliation. It is a member-organisation of the British Council of the European Movement. It stands for a belief in the concept of Europe and in the desirability of expressing Europe's communal character through the European Community and its organs. It believes in the centrality of Christ and His Gospel in the cultural essence of Europe without seeing the Church as in any way coterminous with one state, culture or civilization. It promotes bursaries, research, publications and influence through the organs and personalities of the European Community to ensure a Christian input in those areas—spiritual, moral and cultural—in which the Christian community has a legitimate concern. Please note "Europe Day"—3rd May 1984. There will be a Solemn Eucharist at Noon at St. Dunstan's-in-the-West, Fleet Street, London EC4.

#### LETTER TO THE EDITOR

*SIR*—We appreciate very much here the excellent report by George Cherney about his visits to Orthodox Churches in America. It is both accurate, comprehensive and sympathetic to the Orthodox "reality" in America today. However, on p 20, there *may* be a misunderstanding in the Author's account of the relationship between the autocephalous Orthodox Church in America and the Ecumenical Patriarchate. Although it is true that the Patriarchate has not acknowledged the autocephalous status of the *OCA*, established in 1970, this non-recognition has fortunately left sacramental relations unaffected. There is full communion as, for example, on the occasion of the blessing of the new chapel of St. Vladimir's Seminary, which was performed by Metropolitan Theodosios, Head of the autocephalous Church, in concelebration with bishops of the Patriarchates of Constantinople, Antioch and Serbia. Similar concelebrations are common occurrences both in this country and abroad, and make all feel that the future of Orthodox unity in America can be solved in accordance with the conciliar tradition of Orthodoxy.

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(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  
1984**

**SATURDAY 27th OCTOBER**

at

**THE COPTIC PATRIARCHAL CHURCH OF  
ST. MARK**

**Allen Street, London W8**

**11.45**

**SOLEMN PONTIFICAL LITURGY OF ST. BASIL**

celebrated by

**HIS EMINENCE THE AMBA MARCOS**

*EPARCH IN WESTERN EUROPE FOR  
HIS HOLINESS POPE SHENOUDA III*

**2.15**

**ANNUAL GENERAL MEETING AND LECTURE**

Allen Street is off High Street, Kensington and to the South.  
*Nearest Underground:* High Street, Kensington or Earls Court.  
*Bus route:* 73.

The preacher at the morning Liturgy and the afternoon speaker  
will be announced later. Final details will appear in the *Church  
Times*.