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## The Anglican and Eastern Churches Association

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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

By the time that this issue of *ECNL* reaches its readers it is likely that the furore over the consecration of the Bishop of Durham will have very largely died down. Those who saw in the destruction of part of York Minster the direct outpouring of the wrath of God will, no doubt, have discovered material disasters elsewhere to associate with acts of the ecclesiastical establishment with which they violently disagree. Those with any awareness of the history of the Church of England know well that the consecration of bishops with 'unusual' ways of reinterpreting the traditional dogmas of the Church is by no means the exceptional event which the fire at the Minster was deemed by some to suggest, and they are equally aware that such consecrations are by no means confined to the Anglican Communion. The passage of months should have seen the new Bishop take up his duties, spiritual and temporal, with the care and effectiveness which those who know him well expected. There may still be some disgruntled growlings in certain quarters; one or two may have used the events to justify moves to spiritual homes elsewhere; but it seems highly unlikely that the holder of this senior see in the Anglican Church will experience any serious interference with the exercise of his episcopal duties in the Diocese entrusted to his care. Indeed, who could think it would be otherwise!

Now that 'the tumult and the shouting' has presumably died down for good, it is possible to put some of the issues raised by this consecration into some sort of reasonable perspective, and there are certainly important issues which should be considered. One of these is the whole question of the relationship of church leaders with the media. The Christian Faith does not, in general, receive fair and balanced coverage in either the printed press or on television or radio. There are a number of reasons for this. One is that the professional media men have vastly different objectives in their work from those of churchmen whom they interview, and these churchmen are often insufficiently skilled in their responses to the demands for instant reactions required of them. Broadcasting, in particular, requires highly developed specialist skills, and this is as true of persons being interviewed as of the interviewers if the former are not to be manipulated by the latter into giving a response which can be far different from that resulting from a little time for careful reflection. 'Instant answers to instant questions' is no way to present the Gospel nor indeed any serious truth of significant depth, and it inevitably leads to the oversimplifications and distortions which give grave offence to those who care about the matter under debate. The age in which we live today is an age of mass-communication, and it is essential that the Christian Communion ensure that those in senior positions, who are likely to be exposed to the mass media, understand all the possibilities and the pitfalls involved and are professionally trained in the skills



necessary for the harnessing of modern technology to the needs of the proclamation of the Gospel. What has been done in this matter so far in the United Kingdom is pitifully inadequate.

A second issue which needs to be considered is the extent to which those to whom the custodianship of the Faith and Tradition of the Church is entrusted should feel themselves free to air in public their own private interpretations, doubts and reservations. This can become especially critical when university academics find themselves suddenly thrust into the public gaze on being elevated to the episcopate. It can be equally critical when what is primarily within the reserve of academic research is published in digest form in popular paperback editions. Academics have a specific duty to investigate, to challenge, to enquire, and to communicate the results of their researches within their own circle, but the nature, the objectives and the outcome of such researches have to be digested within the academic community, a community which is well able to understand the context and limitations of any specific published work. Outside that community, it is highly likely that any attempt to popularise such work will result in misunderstanding and possible outrage. Academic theologians therefore have a duty to be especially circumspect when faced with the oversimplistic questionings of those who represent the mass media; any serious academic point which they make is virtually bound to be misrepresented. They should be aware too of the dangers inherent in popularising the results of research. An academic who exchanges his rôle for that of the custodianship of the Faith and the oversight of God's people should adapt both his words and his thoughts to the new task to which his Maker has called him. This may well cause tensions within himself, but such tensions should remain hidden and should be resolved and released through prayer. The rôle of the academic and that of the pastor are both important within the Christian community, but they are distinct and in a specific situation may sometimes appear to conflict. For one who is called to be a pastor, the pastoral rôle must have the priority. The academic who is unable or unwilling to accept this should perhaps be prepared to remain within his cloisters of learning.

There is a further point raised by the recent events which is becoming increasingly important not only for the Church but for the world at large. The developments of modern technology, the advent of the modern computer, and indeed the amazing expansion of knowledge resulting from researches in virtually every area of serious enquiry have highlighted not only the versatility and capability of man's intellect but also its limitations. There was a time when all available knowledge within a particular subject area could be encompassed within the intellect of a single human being; but that time has now long passed. The rapidly changing nature of fundamental research and the theories resulting from it have indicated just how little we know about the world and about ourselves. Indeed, the more we come to know and to understand, the more we realise how little is the extent of our knowledge and our understanding. Faced with the created world in which we live, the only attitude proper to the true 'scientist' is one of humility. This ought to be even more true of the theologian. Faced with the contrast between his limited intellect and

the revelation which the infinite and unknowable God has deigned to give us of Himself, he should be primarily aware of his own utter inadequacy for the task which he has accepted; he must continually remind himself that the simple and the unlearned may have a truer and deeper experience of that revelation than will ever become available to him through his intellectual activities. Intellectual arrogance and superiority become the theologian much less than any other seeker after knowledge. It is precisely for this reason that the impression of such arrogance or superiority gives so much scandal and offence. The elevation of man's intellect to the throne which must ever be reserved for God alone can be seen as the ultimate blasphemy which it indeed is, and it is not difficult for the ordinary Christian to perceive the worship of precisely this false God when man's intellect is made the ultimate court of appeal. The Christian theologian, if he is to function effectively, must accept as his supreme authority the revelation of God as expressed in Scripture interpreted within the Holy Tradition of the Church. He may be tempted to argue that, since Scripture is itself a legitimate area of his research, this places him in a circular and hence logically untenable position. Such an argument, however, is itself an appeal to human intellect as the ultimate authority, for it fails to take account of the other ways in which God speaks of the truth within the human understanding. It is the Holy Spirit which leads us to the truth; it is man's intellect which distorts, corrupts and often totally rejects that truth, yet has at the same time the potential to order and communicate what the Holy Spirit has revealed if it is used rightly and with humility. This is a lesson which all must learn to a greater or lesser degree. Man's intellect, like his emotions, is a generous gift of God; equally with his emotions it can deepen his understanding of God's revelation in Christ or lead him astray into a wilderness of its own imaginings.

#### THE GENERAL SECRETARY'S NOTES

*Dom Cuthbert Fearon, OSB:* Your prayers are asked for our Assistant Secretary who has been seriously ill. We wish him a speedy recovery.

*The Revd. Harold Embleton:* We congratulate our Chairman, Fr. Embleton, on his appointment to the parishes of Skirwith, Ousby and Melmerby with Kirkland in the diocese of Carlisle. We wish him and his wife, Sheila, every blessing in their new home and work.

*Orthodox Easter:* The Anglican and Orthodox Easters fell on the same day this year. At St. Dunstan-in-the-West the Anglican Paschal Candle was blessed before the Orthodox Paschal Vigil, which was very well attended again this year and was conducted by Archbishop Adrian, the Exarch of His Holiness Patriarch Justin in Paris and Western Europe. His Grace also conducted the Good Friday ceremonies.

*Christians for Europe:* On 3rd May 1984 the festival of Christians for Europe was observed at Westminster Cathedral, at Westminster Abbey, and at St. Dunstan-in-the-West. The Eucharist at St.



Dunstan's was concelebrated by Bishop Edmund Capper (formerly Bishop of St. Helena), the Bishop of Basingstoke (Anglican President of *AECA*), Fr. Salter (*AECA* General Secretary), and priests of the Old Catholic Church of Germany and the Mar Thoma Church of South India. Representatives of most of the Orthodox jurisdictions were also present in the choir. The sermon was preached by the Dean of King's College, London, Fr. Richard Harries.

*The Maronites:* The Maronite Church enjoys good relations with the Arabic-speaking Orthodox Churches for, although it is a Uniate Church, it has no Orthodox counterpart since the entire Lebanese Maronite community is in communion with the Holy See. It is hoped to establish a Maronite Church for the growing community in London, and the General Secretary has been trying to help Father Sleiman, the leader of the Church in the United Kingdom to find either a church of their own or a church shared with Anglicans. Priest members of the *AECA* having churches in the Westminster, Bayswater, Kensington or Chelsea areas, who might wish to share their church and expenses with the Maronites, should contact the General Secretary.

*The Arab Christians:* There are two states which Fundamentalist Islam cannot allow to survive in the Arab world—Israel and Maronite Lebanon, both representing the 'infidels' in the midst of 'the faithful'. The unhappy fate of the Coptic Pope, Christian leader of a sizeable non-Muslim minority in Egypt, and the fate of many Maronite villages in Lebanon bear witness to the perils of extinction to which Christians are daily prone. Israel is well able to look after herself for she has powerful allies in the United States and in Europe, but the Christian minorities have no defenders as the Papal audience granted by Pope John Paul II to Yasser Arafat makes abundantly clear. The Orthodox of the ancient Patriarchates of Alexandria, Antioch and Jerusalem face ever dwindling numbers as their followers emigrate to the West. Acts of violence and terrorism against them go virtually unreported in the Western press. This is hardly surprising when one realises that a few yards away from St. Dunstan-in-the-West the *Reuters* News Agency has been sold and 20% of its shares were bought by Abu Dhabi. What price a free press for the Arab-Christian minorities now?

Jill Becker, author of a recently published book on the PLO, launched her book in St. Dunstan's vestry in Easter Week and warned her audience of the tragedy facing the Christians in the Eastern Mediterranean today.

*Bolt from the Blue:* It is unlikely that the lightning which burned down the transept at York Minster was direct Divine intervention. It was, after all, three days late! But the speed with which our Anglican leaders denied it gave the impression that God no longer intervenes, that God is 'up there' or 'out there' or 'down there', but not 'here' defending orthodoxy or guiding the Church into all truth, and certainly not with bolts from the blue. One voice, that of a young

Synod not on the question of the bolt from the blue, but rather on priest Fr. David Holloway, has, however, been raised in General how far Anglican bishops are subject to any authority apart from that of their own making. How can the episcopate expect any allegiance and loyalty when bishops are subject to no law? *Was the Church of England*, asked Fr. Holloway, *going to remain firmly part of the one, holy, catholic and apostolic Church? And, secondly, who was going to decide? ... And if the initiative does not come from the top, it is bound to come from the bottom. There's a limit to 'comprehensiveness' and 'inclusiveness'. And the Church on the ground is saying: "We have reached that limit".* There comes a point where liberty becomes licentiousness. The events at York this July would seem to suggest that there are a great many Anglicans who believe that the boundary has been passed, and that the Church of England is set on the slippery path of licentiousness. One is old enough to remember the episcopate of Bishop Barnes in Birmingham. Dr. Barnes was a charming and kindly old man, a great mathematician, but his diocese was a pretty miserable place during his episcopate. Even the church buildings—and the Orthodox will understand this—had a deadening atmosphere as though faith had fled them. It was Fr. Kenneth Leech who suggested that the only way the Church of England could be clothed with orthodoxy and in her right mind would be on the day its Bishops were kidnapped. The hierarchy should beware: this is the age of the kidnapper!

*The Church Times:* This journal carried three news items on the same day—that Professor Jenkins questioned the Virgin Birth and the physical Resurrection of Our Lord, that the biblical fundamentalists Luis Palau and Billy Graham were with us again, and that another Anglican pilgrimage had been to the Shrine of the Immaculate Conception at Lourdes. That is to say, the reading Christian public were simultaneously confronted with a Bishop-elect who did not believe the basics of the Universal Faith common to East and West, with two Evangelists who had divorced the Word of God from the Church, and by a group who in terms of both Anglicanism and Orthodoxy has added to the Faith once delivered to the Saints the dogma promulgated in 1856 by Pio Nono. Whatever Anglicans may or may not believe about the Immaculate Conception is, perhaps, neither here nor there, but one detects over the last decade an alarming tendency among those in authority in the Church of England to 'soft-soap' the Anglican Catholics with 'legalised' Benedictine and pilgrimages to shrines of Roman triumphalism. Untonsured Anglican bishops now cover their heads with Vatican-koshered magenta skull caps, but, alas, it will take more than the sight of Joe Barchester in a zucchetto to convince the Anglican-in-the-pew of the Catholicity of the Church of England!

*Yuri Vladimirovich Andropov:* Unorthodoxy of another kind has raised its head in the Patriarchal Cathedral of the Epiphany in Moscow. On 12th February 1984 His Holiness Patriarch Pimen conducted a *Panikhida* (Requiem Office) for Andropov. Before the Office was sung the Patriarch addressed the congregation with a





Hungarian Legation. Whilst there Mgr. Turk reminded his guests that the Ambassador of the Tzar of Russia had tried to avert World War I by calling on the then Austro-Hungarian Minister. The Russian ambassador died on the Legation steps before delivering a message which might have changed the course of world history. The Roman Catholic community were excited and delighted that the Patriarch had visited them with the Archbishop of Canterbury.

Another highlight of the visit was the Anglican Confirmation conducted by His Grace in the Patriarch's chapel at which four Nigerian Anglicans from the Nigerian Embassy were confirmed. The Patriarch was extremely impressed by the devotion and demeanour of the Anglican confirmands and by the fact that Her Britannic Majesty's Ambassador knelt to receive Holy Communion at the Anglican Eucharist. The Patriarch spoke of this again and again, and felt that there was deeper agreement at this level of Christian life.  
(Communicated by John Salter)

#### Visit to Romania by the General Secretary of the Bible Societies in Scotland

The Revd. Fergus Macdonald, General Secretary of the Bible Societies in Scotland, visited Romania from 20th to 27th January as the guest of the Romanian Orthodox Church. During the visit Mr. Macdonald visited the Bible and Mission Institute where he learned of the publishing of a new edition of the Bible in Romanian. He visited the Monasteries of Pasărea, Tigănești, Căldărușani and Cernica, and also the Theological Seminary and Institute in Bucharest. According to the report of the visit in *Romanian Orthodox Church News* Mr. Macdonald "took part" in Liturgies at Pasărea and at the Theological Seminary. At the Theological Institute there were discussions on the similarities and differences between theological education in Romania and in the Scottish Presbyterian Church, on the question of the ordination of women, and on ecumenism.

#### Reported discovery of an Altar built by the Prophet Joshua

A team of archaeologists, led by Professor Adam Zartal of Haifa University, has been working for three years at a site in a military area in Israel closed to the general public. They have recently reported the important find of an altar built by the Prophet Joshua on Mount Ebal. The altar dates from the 12th century BC and fits the description in Deuteronomy 27, 1-8.

#### Byzantine Mosaic discovered at Lakhish

One of the most colourful mosaics ever found in the Holy Land has been discovered in the remains of a Byzantine church excavated at the Bet Loya site, about seven miles east of this well-known biblical location.

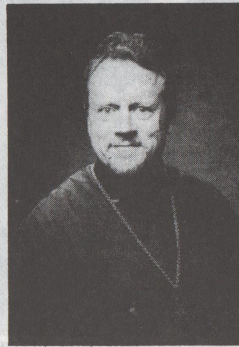
A joint Israeli-American team discovered the mosaic, which consists of many animal and human figures estimated to have been made immediately after the Roman period. Parts of the mosaic have been damaged, and the archaeologists presume this to have been the work of Moslem and Christian iconoclasts of the 8th century. Nevertheless, it is still possible to distinguish the figures in the mosaic, and experts agree that a good restoration is possible. Also depicted are geometric forms and biblical and dedicatory inscriptions in Greek.

The archaeologists also discovered olive and wine presses nearby, as well as a series of burial caves, which lead them to believe that the Byzantine Church and its mosaic floor had once been part of a monastic settlement. The archaeologists believe that the Church was built in the 5th century, when Christianity was the state religion of the Byzantine Empire, and then abandoned early in the 8th century, when the region came under the dominance of Islam.

#### New Dean of St. Vladimir's Orthodox Seminary

Following the death of Archpriest Alexander Schmemmann (see *ECNL*, Spring 1984 pp 23-5) the Board of Trustees of St. Vladimir's Orthodox Seminary, Crestwood, New York unanimously appointed the Revd. Fr. John Meyendorff as the new Dean of the Seminary at a meeting held on 15th March. Formal installation of the new Dean took place on 19th May during the Commencement Exercises.

Fr. John Meyendorff was born in Neuilly-sur-Seine, France in 1926. He received his theological education at the Orthodox Theological Institute in Paris and later obtained a Doctorate of Letters at the Sorbonne. After a period as an Assistant Professor of Church History



Fr. John Meyendorff, the new Dean of St. Vladimir's Seminary.



at the Institute, he became Professor of Church History and Patristics at St. Vladimir's, New York in 1959, holding also various appointments at Harvard University's Dumbarton Oaks Centre for Byzantine Studies, Fordham University, Columbia University, and the Union Theological Seminary. He is especially well-known as the author of many books, which have been published in a number of languages other than English. He is a past-President of the Orthodox Theological Society of America and of the American Patristic Association, and was for a long time the Editor of St. Vladimir's Theological Quarterly. He has been a representative of the Orthodox Church at the World Council of Churches, and was Chairman of the Commission on Faith and Order from 1967 to 1976 and a member of the Central Committee.

**New Bishop in the Greek Archdiocese of America**

Bishop Methodios of Scopelos, auxiliary bishop to Archbishop Iakovos of the Greek Orthodox Archdiocese in America, was elected Bishop of the Diocese of Boston on 13th March 1984. Nominated by the Synod of Greek Orthodox Bishops in America, his election was effected by the Holy Synod of the Ecumenical Patriarchate, meeting at the Patriarchal Church of the Phanar in Istanbul, Turkey.

At the age of 35, Bishop Methodios became, on 25th May 1982, the youngest clergyman ever elected to the episcopate in the Greek



*Bishop Methodios, newly elected Bishop of Boston (Ecumenical Patriarchate), serving at the consecration of the Three Hierarch's Chapel at St. Vladimir's Seminary in 1983.*

Archdiocese in America. A native of New York City, he attended the Cathedral Parochial School; he received his BA from Hellenic College and BD from Holy Cross School of Theology. He completed studies in theology at Boston University, receiving the STM in 1972; he also received theological accreditation from the University of Thessaloniki in 1975.

Bishop Methodios has served as a member of the national Orthodox-Roman Catholic Consultation. As a member of the Appeal of Conscience Foundation, an organisation devoted to the cause of worldwide religious freedom for all denominations, he travelled to Hungary in 1981 and in the fall of 1982 was a member of a three-man religious delegation that visited the Soviet Union.

**Archbishop Methodios honoured by Holy Cross Seminary**

Archbishop Methodios of Thyateira and Great Britain, Orthodox President of the AECA, was the recipient of an honorary Doctorate of Divinity at a special convocation held in the Memorial Chapel of the Holy Cross Seminary on 11th February. The convocation, which was attended by members of the Hellenic College Corporation and Board of Trustees, and the academic staff and students of the College, met under the presidency of Archbishop Iakovos. Archbishop Methodios was praised as a "priest and hierarch, scholarly and diligent theologian, and ecclesiastical statesman" who



*Archbishop Methodios of Thyateira and Great Britain, Orthodox President of the AECA.*



has served "with extraordinary distinction the Church of Greece, the Patriarchate of Alexandria, and the Ecumenical Patriarchate of Constantinople".

During his visit to Holy Cross Seminary, Archbishop Methodios delivered an address on "the Orthodox Tradition". He subsequently presented lectures on "Christianity in Europe", "Christianity in Ethiopia" and "Christianity in Nubia". On 12th February he presided at the Liturgy in the Chapel of the Theological School and conferred the Gold Cross of the Archdiocese of Thyateira and Great Britain upon Archbishop Iakovos. Prior to this new doctorate, Archbishop Methodios already held a Doctorate in Philosophy from Manchester University and an honorary Doctorate in Divinity from the University of Edinburgh.

#### Head of the American Lutheran Church visits Russia

Bishop David W. Preus, Head of the American Lutheran Church, visited Russia at the beginning of the year. During the visit, which was at the invitation of Metropolitan Philaret of Minsk, Bishop and Mrs. Preus attended a number of services in Orthodox Churches. It was at one of these, held in one of the three Orthodox Churches that are permitted to function in Minsk, that a member of the congregation shouted to him: "Tell the American Christians that we want peace".

On his return to the United States, Bishop Preus commented on the remarkable age-spread of Orthodox worshippers in Russia, though the women outnumber the men by about 30 to 1. He noted that there was a noticeable absence of people in key vocational years due to difficulties of promotion for known Christians. He was, however, especially impressed by the tremendous devotion of Orthodox worshippers who were often prepared to stand for long hours in order to obtain places at services on important feasts.

The Bishop gained prominence in Moscow in 1982 when, following a series of anti-Western speeches at a conference, he urged delegates to rise above national, political, ideological and religious differences and call on all the peoples of the world to cease development of nuclear weapons and to begin a process of disarmament. He is currently a Vice-President of the Lutheran World Federation, and has been mentioned as a possible candidate for its next Presidency.

#### Orthodoxy in Mexico

Bishop Jose, the Exarch in Mexico of the Orthodox Church in America, died in January 1983. Since that date the work of the Exarchate has been supervised by a council of five priests appointed by Metropolitan Theodosius and Bishop Dmitri. Many non-Orthodox now attend services at the Cathedral of the Ascension in addition to a large and growing Orthodox membership. Improvement work on the Cathedral is being carried out which includes the use of beautiful native tiles. There are a number of missions which are served regularly despite the high cost of travel in the country. Other jurisdictions which work in Mexico include the Antiochan Orthodox Church and the American Greek Archdiocese, and excellent relations are maintained amongst them.

Mexico is not, however, free from the outbreaks of violence which mar so much of life today in many lands. Bishop Paul of Nazianzos, 56, auxiliary bishop to Archbishop Iakovos of the Greek Archdiocese, responsible for Mexico, Central America and the Caribbean, succumbed on 31st January to bullet wounds suffered on 22nd January in Mexico City. Bishop Paul had been in critical condition since he was shot as he left Saint Sophia Cathedral after celebrating the Divine Liturgy by 70-year-old Rafael Roman Mondrago who then shot himself in an apparent suicide attempt. Investigating officers have established that the assailant, who is reported out of danger, was a retired army officer who had undergone brain surgery 12 months ago and had attacked Bishop Paul for unknown reasons.

The Rt. Revd. Paul De Ballester, a former Roman Catholic monk, was the first convert to Greek Orthodoxy to become a bishop in the Western Hemisphere when he was elevated to the episcopacy on 15th March 1970. A native of Barcelona, Spain, he received his primary and secondary education there. In 1952, he entered the Theological School of the University of Athens and then later the Halki School of Theology of the Ecumenical Patriarchate (Constantinople, Turkey) where he received a Degree in Orthodox Theology in 1958.

#### Death of Professor Ene Braniște

The Revd. Prof. Dr. Ene Braniște passed away on 17th March 1984. The body was laid at St. Catherine's, the Chapel of the Theological Institute in Bucharest. The funeral service was conducted on 20th March by Bishop Vasile Tîrgovisteanul (Assistant to the Patriarch), Bishop Roman Ialomîțeanul (Assistant to the Archdiocese of Bucharest) and a group of priests, professors at the University Theological Institute in Bucharest. The speeches emphasized the personality of the late Professor of Liturgy, an eminent theologian who dedicated his whole life to Romanian Orthodox theological education, and whose theological and pedagogical activity was an example for many generations of students.

Father Braniște was born on 12th October 1913, at Suseni, Arges. He went to "Neagoe Vodă" Theological Seminary in Curtea de Arges, and then to the Faculty of Theology in Bucharest. He graduated in 1938 with the thesis "The Orthodox Book of Liturgies, Historical-Liturgical Study" and then registered his name for postgraduate courses in Liturgy. He took his DD in theology with the thesis "The Holy Liturgy According to Nicholas Cabasila", from 1945-1947, he studied philosophy and graduated at the University of Bucharest. In October 1938, he was appointed assistant lecturer for Liturgy and Pastoralia at the Department of Practical Theology of the Faculty of Theology. From 1950-1982, he was full professor at the same department. He was rector of the University Theological Institute in Bucharest, from 1980 to 1982.

The Revd. Prof. Dr. Ene Braniște was also vice-president of the Commission on Church Painting Council of the Archdiocese of



Bucharest, and a member of the Commission for the publishing of the "Church Fathers and Writers" Collection, published by the Biblical and Mission Institute of the Roman Orthodox Church. He was awarded many medals by the Church and by the State for his activity. He also participated in many ecumenical meetings in the country and abroad and presented the Romanian Orthodox view on liturgical matters. He wrote a large number of studies, essays, reviews, and notes, which were published in the theological journals in Romania and abroad, and made an important contribution to the publishing of several cultic books. His death is a great loss to the Romanian Orthodox Church.

MAY HIS MEMORY BE ETERNAL!

University of Edinburgh.

#### St. George's Orthodox Information Service NEWS

The regular NEWS, published and distributed by St. George's Orthodox Information Service (64 Prebend Gardens, London W6), has been considerably expanded and improved, and now has the "blessing" of Bishop Kallistos of Diokleia, acting on behalf of the Archbishop of Thyateira and Great Britain. NEWS is an important source of information about the various Orthodox jurisdictions, particularly in the British Isles. Since it appears much more frequently than ECNL, the information contained in it is likely to be significantly more up-to-date than that included in the News Items section in ECNL. As far as is possible, the latter will concentrate on Orthodox news from overseas and will attempt to avoid duplication with NEWS, though this may not always be either possible or desirable. Readers of ECNL, who are anxious to obtain more regular Orthodox news, should consider subscribing also to the publication of the St. George's Orthodox Information Service.

#### BOOK REVIEWS

Lukas Vischer (Ed.): *Spirit of God, Spirit of Christ*, SPCK/WCC 1981, vi + 186 pp, £6.50

In 1981 the AECA marked the 1600th anniversary of the Second Ecumenical Council of Constantinople and its promulgation of the Ecumenical Creed by founding an annual Constantinople Lecture. In the same year the World Council of Churches published this volume of essays by scholars from the various traditions of Christianity, together with the report which was drawn up by the group of theologians invited by the Faith and Order Commission to study the problem of the *Filioque* controversy. Since the latter is fundamentally a disagreement about the basic dogma of the Trinity, stated authoritatively in the Nicene/Constantinopolitan Creed of 381, the date is very apposite.

The Faith and Order Movement, which in 1948 was to become the Faith and Order Commission of the WCC, is arguably the vital element in the Ecumenical Movement, and certainly its contributions to the quest for a 'union in love' are invaluable. This volume is "Faith

and Order Paper 103"—and that tally takes no account of the very many other reports, studies and occasional papers that have emanated from the Commission; but it is one which will be indispensable to all those who continue to strive for a resolution of the vexed question of the *filioque* addition to the Creed. *En passant*, one can only wonder why this study had not been undertaken very much earlier.

Dr. Vischer in his preface says "that the understanding of God is not a matter of controversy and can therefore be omitted from the dialogue is an assumption which has often been made in the ecumenical movement". The *filioque* is not a mere uncanonical addition to the Creed: "the only meaningful context in which to raise and deal with the special question of the eternal procession of the Spirit from the Father and of the rôle played by the Son in this procession is that of the trinitarian understanding of God" (p vi).

The eleven essays are grouped under three heads—history, development and the future—but inevitably questions of history and development have to be considered in all of them. However, the first two papers (by M. A. Orphanos of the University of Athens and Professor D. Ritschl of Mainz University) do give us the essential data for the subsequent discussions. Markos Orphanos's essay is in fact only the second part of his original work on the doctrine in the Greek Fathers; the first part was omitted "because to some extent (the earlier Fathers) are discussed in other papers in this volume" (p 21). I think this is to be regretted: its inclusion would only have lengthened the book by some 25 pages, and an excellent contribution would have had its balance restored. As it is, Orphanos deals only with Photius, Gregory Palamas and Mark of Ephesus before giving his conclusions drawn from all the Fathers: the double procession is "foreign to Greek patristic theology" (p 42).

In the other 'historical' essay, by Professor Ritschl, the historical development in both East and West are set side by side—the events, the theological issues in dispute, and the implications of the controversy after the times of Photius and Anselm. He rather stresses "the fact that the theology of the Church in the East could not possibly have produced the *filioque* concept whereas the Church in the West could perhaps not have done without it" (p 55). Ritschl makes the most important statement that "any reference to the Trinity is originally doxological in nature . . . Doxological affirmations are not primarily definitions or descriptions, rather ascriptive lines of thought, speech and action which are offered to God himself" (p 64). That I consider to be the humbling truth, and absolutely eirenic.

In the 'developments' section are four contributions by members of the Roman Catholic, Anglican, Old Catholic and Reformed traditions in the West. Professor André de Halleux of Louvain University produces the most polemical paper in the book, deploring what he sees as an "inflexible anti-filioquism" among recent Old Catholic/Orthodox and Anglican/Orthodox conversations and attacking the "Photian and Palamite revival in various (Orthodox) theological and spiritual circles during the past thirty years,



exemplified especially in the neo-patristic synthesis of a Vladimir Lossky" (p 71). At the end he calls in Maximus the Confessor to defend the "Romans" action (p 84).

Professor Kurt Stalder of Bern recapitulates the stages by which the Old Catholic Church removed the *filioque* addition from the Creed recited in the Mass. Canon Donald Allchin summarises the Anglican position, both in the classical period immediately after the Reformation and also in the last 150 years; the attitude of our "founding father" J. M. Neale is quoted, and all too brief a reference is made to the late Derwas Chitty, that most doughty opponent of the *filioque* and all that he saw as stemming from it. Allchin quite rightly indicates that among Anglicans opinions vary from one extreme to the other on this question—a sign of our "comprehensiveness"?

Speaking for the Reformed tradition, and in one of the best contributions to this book, Alasdair Heron of Edinburgh University shows a similar spectrum of approach among Protestants: the Reformers of the 16th century seemed to have no doubts about accepting the *filioque*; it is written into the Westminster Confession, and Karl Barth was its outstanding advocate. Incidentally, Professor Richard Hanson described Barth's presentation of Augustine's doctrine of the *nexus amoris* as "not making sense and is indeed the *reductio ad absurdum* of Augustine's doctrine" (*The Attractiveness of God*, p 133). Professor T. F. Torrance agrees with the Eastern criticisms of Western theology and advocates a return to the distinctive Alexandrian line of thought represented by Athanasios, Didymus the Blind, and Cyril, an exploitation of which could correct both sides in a new vision of the Trinity; and Heron refers to the different approach of Professor Jürgen Moltmann—who also contributes to this volume.

The final section of the book is forward-looking towards a resolving of this ancient controversy. Fr. Garrigues, a Roman Catholic monk who teaches patristics at Toulouse, makes his case for recognition of the *filioque* as a *theologoumenon*—indeed, an "ecumenical theologoumenon"—and like Professor de Halleux cites Maximus the Confessor and the Council of Florence; and he makes a detailed comparison of the Greek ἐκπορεύω and the Latin *procedo*, and sees the Greek περιχώρησις (circumcession) as the exact equivalent of *processio*.

Professor Boris Borbrinskoy of the St. Sergius Institute in Paris identifies three main tendencies in modern Orthodox theology, typified by the Russian B. Bolotov and his distinction between dogma, *theologoumena*, and private theological opinion; Sergius Bulgakov who condemned the ancient controversy as sterile and a matter of indifference, but it had been an obstacle to a genuine pneumatology; and Vladimir Lossky who has consistently stressed "the importance of the doctrines of the procession of the Holy Spirit and of their influence on the life of the Church" (p 136). In modern times it is not only theology but increasingly ecclesiology which is seen as the setting of our understanding of the Holy Spirit: "to rediscover the place of the Spirit in the mystery both of the personal Christ and of the total Christ, which is the Church, has become one of the urgent necessities of our theological task" (p 147).

Professor Moltmann of Tübingen, whilst asserting that the *filioque* must be contested if it entails a denial of the monarchy of the Father (as the sole source of deity), says that the Spirit "proceeds from the Father of the Son" (p 167 ff) "and receives his form from the Father and from the Son" (p 171). This whole essay, so briefly considering the sublime truth of the Trinity, deserves careful reading and re-reading. In the final essay the Romanian Professor Staniloae, whilst finding difficulty in following Moltmann in his idea that the Holy Spirit receives his "form" from the Son, sees the truth in his stress on the special and intimate relationship of the Holy Spirit to the Son as well as to the Father—and he sees the same in the writings of Gregory of Cyprus in the 13th century.

The Memorandum drawn up by this group of theologians, with its recommendations, is printed at the beginning of this volume: this is natural, and yet logically one ought to read it *after* reading the essays—or at least re-read it afterwards. It is a careful and precise distillation of the whole matter, and it recommends that the original Creed of Nicaea/Constantinople should be recognised as normative by all the Churches, but also that all should give further attention to the doctrine of the Trinity and its consequences in worship, church-structures and Christian life-patterns.

This is a most important book for anyone concerned with ecumenical dialogue, not least our own Anglican/Orthodox relations; it can fairly be called the *vade mecum* in the *Filioque* controversy. But it is much more: it helps us to see more clearly the implications of our traditional belief in God the Holy Trinity for our common, confessional, communal and personal lives. It is attractively produced, for which congratulations are due to SPCK. I would presume to make only two critical observations: the cover reproduces the icon of the Trinity in the Church of the Panagia Koubelidiki, with its unusual (in icons) anthropomorphic connotation, and I would have preferred Rublev's famous *Old Testament Trinity*; also the title "Spirit of God, Spirit of Christ" does perhaps beg certain questions—why not St. Paul's enigmatic "The Lord the Spirit" of 2 Corinthians?

Harold Embleton

Constance Parvey (Ed.): *The Community of Women and Men in the Church: The Sheffield Report*, WCC Geneva 1983, xiv and 201 pp, £7.95

The World Council of Churches international consultation "The community of Women and Men in the Church" took place in Sheffield in 1981. This volume is the official report of the proceedings, intended to provide a basis for further discussion in the Churches and to assist in preparation for the Sixth Assembly of the WCC in Vancouver. For a reader, the book has the disadvantage of being a committee report. Besides the problem of style, there is a difficulty in saying anything of substance when the contributors come from such different traditions. We can agree that men and women should not oppress each other, but it is hard to go beyond platitudes and sociological jargon. The contributions of individual speakers are



often more satisfying than the group reports. Archbishop Runcie warns against the clericalism implicit in assuming that women (or men) must be ordained in order to exercise a worthwhile ministry. Jean Baker Miller discusses the undervaluation of women's contribution to society concretely and with common sense. Elizabeth Behr-Sigel shows how the tradition of the Orthodox Church offers a vision of the redeemed community. Other contributions come from a variety of experiences in Europe, Africa, and Asia.

Although Orthodox delegates and consultants did participate in the consultation, the book shows the inevitable difficulty in presenting an Orthodox witness within an ecumenical discussion. While one certainly can criticise the historical realisation of community in the Orthodox Church, the criticisms to be made are not the same as in the Western Churches. For example, in the section report on "Authority and Structures in New Community" (p 132), the statement is made, "In many churches, the style is nonaccommodating, cerebral, obsessed by organisation, lacking in relaxation, contemplation, and sensitivity to feelings. We ask if this is connected with the subordination of women". The same people who say these things usually assume that the Orthodox Church is a bastion of male supremacy, and yet it is the Orthodox Church which succeeds best in integrating the cerebral with the contemplative, emotional, and intuitive aspects of human nature. Further, it is said (p 133), "There is also a new impulse to explore prayer and contemplation, including integrating the body in our worship, under the urgency of the Holy Spirit." For the Orthodox none of this is new. Perhaps a volume like this shows a need for the Orthodox to continue the frustrating effort of presenting the experience of the Church in ecumenical consultations as well as to strive within the Church to discover the leading of the Holy Spirit in new situations, and in particular to develop a theology of manhood and womanhood which can respond in accord with Tradition to the questions of women and men today.

Catharine Roth

W. A. Visser't Hooft: *The Fatherhood of God in an Age of Emancipation*, WCC Geneva 1982, xi and 163 pp, price not stated.

Dr. Visser't Hooft, as one of the fathers of the ecumenical movement, can speak from experience on the changing image of fatherhood in the twentieth-century world. He writes as a 'generalist' who has both read widely and participated in the history of our times, in which he sees a pattern of "the emancipation of humankind from patriarchal and authoritarian conceptions of life" (p ix). Under these circumstances, he wonders whether, or how, we can talk about the fatherhood of God. Starting from the patriarchal traditions of Israel and Rome, he enumerates various forms of emancipation movements: liberation of nations from patriarchal monarchies, of slaves and servants from paternalistic masters, of colonies from imperial rulers, of women from the domination of men, of youth from the authority of parents, of laity in the Churches from the control of the

clergy, and of humanity from imposed systems of morality. In all these movements he recognises a positive value in greater freedom as well as a limitation set by human sinfulness on the realisation of the benefits of freedom. Not only are there new forms of slavery worse than the old, but also there is a void left by the denial of divine fatherhood which leaves room for moral chaos. His solution, not surprisingly, is to return to the message of the Bible. Jesus shows us His Father not as an oppressor but as one who liberates us and makes us His children and citizens of His kingdom. The true image of God's fatherhood is seen in the parable of the prodigal son. God allows His children to leave Him until they are willing to accept His fatherhood by a free commitment.

Dr. Visser't Hooft's conclusions are hardly remarkable, and are not likely to convince anyone who is not disposed to be convinced; but why should we seek novelty in preference to an old truth made personal through the experience of a lifetime?

Catharine Roth

#### 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*.

André Birmelé (Ed.): *Local Ecumenism*, WCC Geneva 1984, 37 pp, £1.95.

This small book, which has the subtitle, "How Church Unity is seen and practised by congregations", is the final report of a four-year study project suggested by the Sixth Assembly of the Lutheran World Federation in Dar-es-Salaam in 1977 and carried out by the Institute for Ecumenical Research in Strasbourg. It is a serious attempt to take into consideration the ecumenical situation "on the local level". The material is presented under five heads: "ecumenical motivation", "the rôle of pastors and priests", "concepts of unity", "the significance of doctrinal questions", and "the influence of non-doctrinal factors". It is these points which are felt to be the most decisive in the local ecumenical situation. The report does not attempt to provide answers to all the problems of ecumenical cooperation, but rather points to important areas for discussion at the local level. It is hoped that the factual study which gave rise to this work will be continued.

Harding Meyer and Mukas Vischer (Ed.): *Growth in Agreement*, Paulist Press and WCC 1984, 514 pp, £9.95.

This important and most useful work comprises "reports and agreed statements of ecumenical conversations on a world level". All the reports included have resulted from bilateral encounters between authorised representatives of the Churches concerned. These Churches include: the Anglican, the Lutheran, the Old Catholic, the Orthodox, the Roman Catholic, the Baptist, the Methodist, and the Pentecostal Churches, the World Alliance of Reformed Churches,



and the Disciples of Christ. The encounters run from the Bonn Agreement between the Anglicans and the Old Catholics of 1931 to the Lima Report on "Baptism, Eucharist and Ministry" of 1982. The Editors provide a brief "General Introduction" to the rôle and importance of bilateral dialogues and a valuable index to the various doctrinal issues discussed. This is a resource book of exceptional value.

Dumitru Staniloae: *Prayer and Holiness*, SLG Press, Fairacres, Oxford 1982, vi + 27 pp, £0.75.

The Sisters of the Love of God have done a great service in making this group of five essays by Fr. Dumitru Staniloae available, in which he presents the essentials of his teaching on prayer. These essays were originally addresses given to the monks of Chevetogne Monastery in Belgium, and were first published in *Irenikon* in 1979. They are entitled: "Tenderness and Holiness"; "Pure Prayer, or Prayer of the Heart"; "God shining through the Consciousness of Man"; "Prayer and Freedom"; and "Forgiveness and the Renewal of the Church"; and they represent the fruit of long personal experience of the Christian life, with the hesychast writings of Orthodox monasticism, and with the spiritual tradition of Fr. Staniloae's native Romania. There is a short introduction by Canon A. M. Allchin.

Julia de Beausobre: *Creative Suffering*, SLG Press, Fairacres, Oxford 1984, viii 21 pp, £0.75.

Readers of the Spring 1984 issue of *ECNL* will have noted the very warm review of Constance Babington-Smith's *Julia de Beausobre—a Russian Christian in the West* by Anna Lang. In this re-issue of *Creative Suffering*, first published in 1940, we have Julia de Beausobre's own account of the way in which the Russian people have always understood suffering and how to respond to it. Although "man's inhumanity to man" is the source of this work, it is not a work without hope, for it is made clear that all evil has been decisively defeated by Christ in His own divine mystery of suffering for mankind. Suffering can therefore always be "creative". In the original edition there was an introduction by the Revd. Patrick Thompson; here Sister Rosemary SLG provides a thoughtful and informative prelude.

George Cronk: *The Message of the Bible*, St. Vladimir's Press 1982, 293 pp, £8.95.

This book is a good introduction to the study of Holy Scripture. It is aimed primarily at Orthodox Christians and begins with a chapter entitled "An Orthodox Approach to the Study of the Bible". Dr. Cronk makes no claim to original scholarship, and indeed in covering the Old and New Testaments in one such work there is little opportunity for presenting material which would tax the expert. Both Orthodox and non-Orthodox will, however, find the book valuable as an introductory survey for those who are already familiar with the content of the Bible but who would not wish as yet to make use of detailed commentaries on individual books.

#### REVIEWS OF RECORDED MUSIC

##### New Recordings of Orthodox Church Music—April 1984

The Russian MELODIYA company have issued a boxed set of three discs entitled *Hymns of the Russian Orthodox Church* (C 17273) and a single disc, *Chimes* (C 90 13937). The sides of the *Hymns* set are labelled "Hymns of the All-Night Vigil"; "Hymns of the Nativity of Christ"; "Selected Hymns of the Trinity-St. Sergius Lavra" and "Hymns of Great Saturday and Easter".

Anyone who has heard a recording of the choir of the Trinity-St. Sergius monastery at Zagorsk, recorded by the Melodiya Company, knows that the choir, perhaps the last big all-male choir in the Russian Church, under Archimandrite Matthew is superb and that the recording will be impeccable. In this latest set only the fourth side is sung by this choir. The other five sides are sung by a mixed choir, conducted by N. V. Matveev, and the soloists for the most part are women. The male soloist, when he is listed, is generally a "People's Artist of the USSR", which seems to smack of the operatic stage. Knowing what Russian women choristers can do by singing sharp, even when recording, it is comforting to be able to say that care has evidently been taken to see that they sing in tune.

A number of indications make me suspect that, except for the Zagorsk side, the others represent the 'school' of Leningrad. There are 'modern' arrangements by composers like Kastalsky, Chesnokov and Grechaninov, as well as some by older composers, such as Bortnyansky.

A folder comes with the records giving the items in Russian on the left-hand page, and in English on the right. Another help for those who know no Slavonic is that the time taken by each item is given, so that if one follows with a stop-watch it is quite certain when each item begins. The word "hymn" has, of course, a very general meaning to cover canticles, like the Magnificat and Nunc Dimittis, as well as hymns like the Cherubic Hymn, "Thy Nativity, O Christ our God", and collect-hymns like "To-day a Virgin", or the Hemoi of the Canon at Matins which refer to a sequence of Old Testament canticles. There is even a 'concerto' (a hymn to an Italian pattern), though it is called a "concert".

Finally, after the last hymn of the sixth side (Easter), the great bell and a "chorus" of the lesser bells is rung. This may be enough for most people as a sample of how the Russian bells are rung, but others may be interested to buy the single disc of the "chimes" of three historical Churches in the Moscow district.

The historical Churches with famous bells which feature on the *Chimes* disc are once again led by the Trinity-St. Sergius Monastery at Zagorsk. This was founded in the 13th century. In 1422 a white stone cathedral was built and dedicated to the Blessed Trinity. The famous iconographer Rublev painted some of the icons. In the early 16th century the walls of the monastery had been strengthened, so that an attack by a Polish and Lithuanian army was resisted, and because of this, Moscow was saved from danger. In the Russian manner, other buildings were added, especially after the monastery



became the seat of the Metropolitan Bishop of Moscow—not yet designated Patriarch. Another large five-domed cathedral, dedicated to the Holy Spirit, was built in the 16th century, and in the 18th century a 300 ft-high belfry was built. The bells of this cathedral and of the belfry are included in the recording.

The second Church is the Novodevichy Nunnery. This is now within Moscow city, but at one time was, like the other Churches on this record, controlling one of the access-roads to the city. Always a strong building, it was used as a prison. It was associated with the tragic revolt of the Streltsi, the Moscow garrison at the time of Peter the Great. They had shown their preference for Princess Sophia, contending for the throne, who was incarcerated there by her half-brother Peter. Because the building was used as a prison for royal and other high-ranking persons, it is now a museum containing furniture and other possessions of the royal prisoners. The bell-tower of the convent still has its 17th-century bells, cast by three men who were looked upon as being particularly gifted. It is these bells which are recorded.

The third Church is the Pskov-Pechersky Monastery. Again, this monastery guarded one of the approaches to Moscow. It is very old, and its first Church, dedicated to the Dormition of the Mother of God, was carved from a cave in the 15th century. The next century saw a large cathedral built which was given the same dedication. The bell tower has 13 bells, presented to the monastery by several Czars. The belfry also has a small turret with an old clock.

(These records are distributed in England by Collets, 129-131 Charing Cross Road, London WC2H 0EQ. For those who are unable to visit the shop, the cost is £12 for the three *Hymns* discs, and £4.95 for the *Chimes* single disc. To this must be added £1.50 for postage. Collets' telephone number is (01) 734 0782/3. Presumably the order will be posted to Russia, and the records will arrive about a month later.)

Basil Minchin

#### THE VOICE OF ORTHODOXY

In 1979 there was founded in Paris a voluntary broadcasting association to be known as "The Voice of Orthodoxy". In 1981 this association began to broadcast religious programmes to Russia in the Russian language, teaching the Orthodox Christian faith. It now broadcasts three times a week, and these broadcasts are being heard and greatly welcomed by many people in the Soviet Union. It is planned to increase the number of broadcasts until they cover all aspects of spiritual life within the Orthodox Church. Those involved, who are themselves all Orthodox, undertake this work with the blessing of the Orthodox Church authorities outside the Soviet Union.

The Russian Church is living through particularly difficult times at present. All religious teaching outside Church premises is prohibited

under Soviet legislation. Sermons in Churches are reduced to the minimum. Religious education of children and proselytism among adults are severely punished. Persecution and detentions of priests and believers who openly proclaim the Faith have increased considerably in recent years. Books and periodicals can be produced legally only under strict state control. Such publications have nothing true to present on the Christian Faith or the lives of Christians living under a totalitarian régime; they are in fact devoted to the exclusive dissemination of atheistic propaganda. The result of this situation is that the majority of believers in the USSR are deprived of Churches and priests, and remain ignorant of the main tenants of their creed and spiritual culture. It is the task of *The Voice in Orthodoxy* to serve the religious needs of the people scattered throughout the country, and hence its programmes take special account of the spiritual requirements of people living in a totalitarian atheistic state.

*The Voice of Orthodoxy* in its broadcasts speaks of God to people who do not know Him, invites those who have lost their faith to recover it, giving those with doubts or who seek a meaning to their lives an opportunity to meditate in order to strengthen their religious conscience, and explains Orthodox services, rites, sacraments and prayers to believers who have lost their Orthodox cultural heritage. It gives advice on how to become a member of the Church and to live as a Christian under conditions of isolation in an atheistic environment without Churches and clergy, on the importance of individual and family worship and how to proceed with it, and on the manner in which religious meaning and holiness can be established in one's life when one is deprived of Church services and sacraments. It instructs the faithful on how to baptise a child in the absence of a priest, how to prepare oneself to meet in a religious spirit important events in the life of the Church and in one's own life, and on how to give assistance to the dying.

Some examples of programmes being developed at the present time to cater for the varied needs of the audience receiving the broadcasts of *The Voice of Orthodoxy* are:

- basics of the Christian Faith and morality for children,
- explanation of specific prayers and of the liturgical cycle,
- interpretation of the Old and New Testaments adapted for various types of listeners,
- the lives and teaching of various Orthodox thinkers and philosophers,
- the history of Church choral music and its place in Orthodox worship,
- the development of Church art and the symbolical meaning of icons,
- ideas on present-day preaching in the Church.

All broadcasts currently being presented and those in preparation are exclusively religious in nature. There is no attempt to engage in political activity or propaganda because the Orthodox Faith is superior to any political ideology or social doctrine. Indeed, *The Voice of Orthodoxy* simply follows the command of Our Lord: "Go ye into all the world and preach the Gospel to every creature". Those



who work for the organisation receive no pay and their names are not disclosed. The costs of broadcast time and the technical back-up essential for this work are met on the basis of voluntary contributions from organisations and private individuals who support the objectives being pursued. Continuation and expansion of this important Christian effort requires generous contributions of money from Christians living outside the Soviet system.

In order to coordinate help from Christians in the United Kingdom, an organisation, *The Friends of the Voice of Orthodoxy*, has been set up at the request of the headquarters in Paris. This organisation is registered in Scotland as a charitable trust and is therefore able to receive donations free of income tax and capital transfer tax. Donations should be sent to:

The Secretary,

The Friends of the Voice of Orthodoxy,

Stronach,

Gartmore,

Nr. Stirling FK8 3RW.

Cheques and postal orders should be made out to "The Friends of the Voice of Orthodoxy". *The Voice of Orthodoxy* wishes to thank every Christian who has supported its work and all who will support it in the future.

Diana Fordham

#### ANTIOCHENE CHRISTIANITY, ISLAM AND ARAB NATIONALISM—II

##### Semitic and Hellenistic Civilisation:

##### Language, Culture and Approach to Faith

Varied influences serve, simultaneously, to draw some men into harmonious association whilst repulsing, disassociating from and rejecting others. These factors include blood and marital alliance, kinship, clan relationship, racial identification (by palpable features), and common cultural identity (linguistic, social, religious).

Any attempt to understand the modern and immediate situation of confrontation and conflict in the Lebanon within the overall Levantine situation and, especially, within the context of Greater Syria (which is really no more than historic Syria) can only succeed if it takes informed account of the long and complex history of the region and its people. That must involve us in a very long look back in time.

Geopolitically, from time immemorial Lebanon, the Land of the White Mountain, home of the Phoenicians and of the some 700,000 Maronites who claim themselves their descendants, has been an essential littoral constituent of Syria. Put badly, modern Lebanon, first as an autonomous and later as a sovereign entity, was brought into being, above all else, as a refuge for the persecuted Christian communities of the Levantine and West-Asian world. To achieve economic viability and cohesion necessitated its acquisition of key

Lebanese towns, which, unfortunately, contained Moslem majority populations which it was not feasible to evacuate and relocate within majority Moslem districts. Over the past eighty years, the resident Christian population has tended to decline (especially through emigration) whilst the Moslem community, both Sunni and Shia, has tended to increase (less by immigration than by natural fecundity and some reduction in the incidence of infant mortality). The constitutional safeguards first established as a protection for the vulnerable Christian community in course of time came to be seen by what was by then the major population as an unwarrantable, undemocratic and intolerable imposition of minority, élitist (and, as Christian within the climate of Islamic revival, unacceptably alien) hegemony within a political entity whose justification for separate existence was increasingly questioned by the Moslem community both within and beyond Lebanon. Thus to begin to understand the Lebanon, past and present, it is first necessary to examine the whole region within the context of its history.

The word "Syria" was first applied to the area by the Greeks. It was probably a corruption of "Assyria" (to which it had earlier belonged), the land of the god Ashur, who gave his name to the ancient shrine-city of Ashshur or Assur, the modern Qal-at Sharqat on the Tigris in Northern Iraq. Assyria was the Eastern and more important part of ancient Aram. Under Greek rule, the Eastern region was lost but the political boundary extended Southwards. Under the Romans, Syria was extended to include Palestine (*Palaestina*), first so named by the Greeks. The name "Palestine" derives from Philistia, known to the Assyrians as *Palastu*, that part of Canaan settled by the Philistines, the "Sea People" who invaded Egypt in the reign of Rameses III (c 1190 BC). Biblical tradition claims that they came from Crete (*Caphthor*) (Deut. 2, 23 etc.). Philistia proper, the zone of occupation and settlement, embraced the coastal plain of Canaan from Joppa (Yafa, Jaffa, now part of the metropolis of Tel Aviv-Jaffa) to the Wadi Ghazze (Gaza) about forty miles away.

The name "Aram" signifies something which rises up, a swelling. In a geographical or topographical context, the word is to be understood as indicating an elevated or mountainous region. It is clearly so applied to the hilly district of Northern Mesopotamia, the *Padan-Aram* of the Bible and heartland of the Assyrian Empire. By this name the area was distinguished from the low plain of Babylonia. In Old Testament usage and elsewhere, Aram is described as stretching from the Mediterranean in the West to the Choatras and Zagros mountains in the East which divide Assyria from Media, but the name was never applied to the Southern lands, the great plain of Babylonia, the desert of Asia, or Canaan, nor did its application ever extend northwards beyond the mountains which separate the Aramic region from Cappadocia and Armenia. In climate, as in geography, the district formed a zone of more or less coherent character. It was a temperate region between the torrid climate of Babylonia and the desert land and the wintry chills of Armenia.

The Aramaeans first entered historical records in 14th century BC. They came to loom increasingly large as they extended their



conquests from Mesopotamia to Syria-Palestine and Northern Arabia.

The Semitic family of languages as early located in Arabia, Mesopotamia, Syria and Palestine, from whence they spread from about 900 BC, first to Ethiopia and later to Egypt and North Africa. Northern Syria has been tentatively suggested as perhaps the original homeland of the putative proto-Semitic language, but Arabia or Mesopotamia would seem more likely locations for its first beginnings. The language of the Aramaeans, a particularised version of the semitic tongue, came to be known as Aramaic. It progressively superseded the various languages of the conquered territories. Ultimately, it became an ancient (and more successful) prototype of the mediaeval Crusaders' *lingua franca* as a Creole or common language throughout the Near East. The period of its greatest expansion, lasting some 900 years, only came to an end, in 7th century AD, with its displacement by another Semitic language, Arabic. Aramaic was the administrative language used by Assyrian administrators in Syria and when, after some sixty years, Babylonia engulfed both Assyria and Syria, the Babylonians continued unbroken the practice of conducting the business of government in Aramaic.

During the 230 years of the Archaemenid (Persian) Empire, the Province, as it has now become, of Assyria (*Athura*)—*Ebir-nari* in Aramaic, meaning "the land across the River", the Euphrates— included Syria, Phoenicia (the land of the Phoenicians whose name is derived from the little snail *phoinix* from which the Phoenicians manufactured that much prized purple used in textile dyeing for the 'Palace trade' of the whole Mediterranean region and upon which perhaps Phoenician commercial prosperity was first founded) and Palestine. During this period, although Old Persian was the Imperial Language of rescripts and inscriptions (which were normally set out simultaneously in Elamite and Akkadian also), the language of practical government, administration and diplomatic exchange was Aramaic. All Imperial proclamations and promulgations were issued with an accompanying Aramaic translation for practical use and understanding.

It had been during the Babylonian Exile that the Hebrews began to adopt Aramaic to their daily use in preference to their own traditional Canaanitish Semitic tongue, and it was during the period of the Second Temple following the Return, i.e. from 589 BC to AD 70, that some works, eventually recognised as Canonical, were composed in Aramaic (whilst others continued to be written in Hebrew). What is significant is that when Hebrew was still employed in this period it was in degenerate form, as almost invariably is the way when a living language is relegated from the dynamic existential usages of everyday life of home and market-place to the esoteric locale of shrine and study. Hebrew became a language restricted to priests and scribes, limited to the uses of liturgy and religious composition.

The Aramaic portions of the Old Testament, including parts of Ezra and Daniel, date from the 200-year period between the 4th and the 2nd centuries BC. Until virtually the eve of the New Testament epoch, there were no pronounced variations in the usage of what has come to be known as "Common Aramaic", but from that period

forward the language could be distinguished as being composed of Western Aramaic and East Aramaic. In time, Western Aramaic itself separated out into various distinguishable dialects.

One of the great advantages of Aramaic over its related Semitic languages lay in the use of the alphabetic script, said to have been invented by the Phoenicians to facilitate their commercial transactions. The post-Exilic Palestinian Jewish community adopted this script in place of the old 'picture' language which the Samaritans continued to use. (Our word "Alphabet" is made up of the two first letters of the Hebrew alphabet, originally represented by a "dumb" oxhead and a square "house". *Aleph* was never voiced but *beth* signifies "house" as in Bethel—House of Son of Allah, Bethlehem—House of Bread, etc.).

In Galilee, which particularly had been partly resettled with non-Israelites during the Exile, and in other parts of Palestine Aramaic came to displace Hebrew altogether, but in Judaea people came to use Mishnaic Hebrew, a late dialect which does not derive directly from the Hebrew of the Biblical period. During the subsequent Hellenistic and Roman periods, both Aramaic and Mishnaic Hebrew came to be much adulterated by Greek and Latin intrusions of vocabulary. Eventually Hebrew became, if not a 'dead' at least a 'comatose' language, a 'sacred' language of ritual and liturgy, until it arose phoenix-like from the ashes of pogrom in Eastern Europe with the emergence of Zionism in modern times, which deliberately chose to resurrect the ancient tongue with a Return to the ancient homeland rather than cling to Yiddish, a language of the years of Exile and persecution.

The greatest epoch of Persian Imperial grandeur came to an ignoble end with the defeat and death of Darius III in 330 BC in the war against the unstoppable Macedonian hero, Alexander the Great. Under his heirs, the Seleucidae, Western Aramaic increased in influence and usage to become the 'universal' language of all Western Asia. It was then that, definitively, the general use of the language spread throughout Palestine. Indeed, it reached out to embrace Egypt, but gradually fell back before the rising tide of Hellenistic Greek, Koiné, originated in Rakotis, which gradually came to engulf all the lands of the Eastern and Northern shores of the Mediterranean.

The Greek colonists, both those of ancient settlement and the newcomers of the Seleucidae period, succumbed increasingly to various Semitic influences. As the common dialect (Koiné) of Greek acquired the status of principal *lingua franca* of the East Mediterranean world and its contiguous zones, so Aramaic tended to lose something of its uniform coherence and to separate out into local dialects, although their respective speakers continued to find each other comprehensible in speech. With the new-found ascendancy of Koiné, there came, to a limited degree, a restoration of Hellenic culture and an attempted return to Attic norms among those—not necessarily Hellenes or even the descendants of Hellenes—for whom it was their "speech of hearth and heart". However, in practice, anything approaching a genuine recovery of classical Greek culture was largely the esoteric preserve of the Hellenic expatriate *jeunesse*



*dorée* and the 'international set' among wealthy Syrian families or rather of a seriously motivated minority within this milieu. For the most part, the restored 'Greek' culture of the Hellenistic world was not that of ancient Hellas but manifested itself as an eclectic Levantine culture, expressing itself through a largely oral vernacular Greek rather than through an indigenous Semitic language but, nevertheless, expressing concepts, attitudes and beliefs not only largely but intrinsically Semitic in both form and ethos. Koiné was, after all, not only 'common' in the meaning of 'generally employed', it was 'common' in the sense of "uneducated" and debased. It bore, in this respect, some similarity to the later 'dog-Latin' of the Roman Legions or the sort of Spanish that the wives of diplomats and businessmen tend to pick up from their domestics (sometimes with somewhat surprising results) especially in Spanish-speaking South America.

In Palestine, in the time of the Incarnation, Hebrew was still in use in the Temple liturgy and also in synagogue worship, although there the expository address would usually have been in Aramaic. But even in Eretz Israel there were 'Greek' synagogues, that is, synagogues of and for Hellenised Jews, mostly expatriates doing their 'religious duty' at the world centre of Judaism. (There was no rule or custom that said there could be but one synagogue in one town or district of a city, as seems to have been subsequent Christian practice. No Jewish congregational prayers or rites can take place without a *minyan* (a "counting") of ten adult male Jews (aged 13 or more). Such a minyan constitutes a synagogue, temporary or permanent, and, in the 1st century AD at least, there was no rule which said services could not be held in Greek). In Babylon, where there was a Jewish community probably going back to the days of the Exile, Aramaic was probably used in worship. This community was reinforced by an important refugee influx after the Jewish War and the Babylonian Talmud was drawn up in Aramaic. In the Hellenistic diaspora, few people had any pretensions to Hebrew. After all, many Palestinian Jews even did not know the sacred language. Prayers, psalms, readings from the Pentateuch (*Torah*) and the Prophets, the exposition of the texts intoned, all were conducted in Greek. The Scripture-readings used the Septuagint Greek text, compiled in Alexandria by the seventy Scribes. Alexandria was a great expatriate Hellenistic Jewish centre where, at one time, the Jewish suburb extended to take in at least a third of the metropolitan city area. Antioch, also, was a very important centre of Hellenistic Jewish settlement.

There is an important distinction to be drawn between Aramaic and the Greek Koiné as rival *linguas francae* of the 1st century Mediterranean world. Whether or not we choose to apply the term "Semitic" to the peoples of the Middle and Near East in an ethnic sense, there is no denying the fact that the vast majority of the population of this area from remote times have spoken—and been themselves psychologically 'formed'—by the shape, style and vocabularies of the Semitic language group. Whatever their racial origins, they are linguistically "Semites". It is true that the 'mood' forms of Greek are closer to the usages of Semitic languages than are the 'tense' forms of the Latin tongue, but, that aside, the world of the Greek language,

even in terms of 'market-place' Greek, is considerably removed from that of the Aramaic (and Hebrew) tongue. Greek is, preeminently, the language of cerebration; of a ratiocinative people, of philosophers. Latin is the language of men "who believe in what they see"—in the natural phenomenal world about them—of practical men, soldiers and rulers. The Semitic languages, including, of course, both Hebrew and Aramaic, are the languages of those for whom there is no definable wall of separation between the world of the natural and that of the super- or supra-natural, of people for whom the world is as much peopled with myriad spirits as with myriad natural phenomena; they are the languages which fashion poets and seers, visionaries and messianic leaders; they are the languages of insight and supra-intellectual instinct and apprehension.

The conversion of the Semitic world to the Greek way of life was partial, and to the Greek way of thought it was superficial, to a far greater extent than was ever fully understood either at the time or by modern scholars. In the home and in the soul of Aramaeans—or, as we should more properly now style them "Syrians"—as much as the Jews, remained "Semites" first and last, having no more than a Greek veneer. Of course, there were some few "white black-men" among them, including some revered as Fathers of the Christian Church and the later "Melkites" in general. (There is a similar distinction to be drawn between the Slavs and the Greeks, between, despite formal dogmatic conformity, Slav Orthodoxy and Greek Orthodoxy, which is why Slav Orthodoxy—and that despite Slav anti-Semitism with the resultant historic pogroms—is closest to the spirit and tradition of the Bible and finds itself curiously ill-at-ease with its Greek elder sister.) Abraham Mitric Ribhany wrote: The Syrian's "manner of speech has been that of a worshipper, and not that of a business-man or an industrial worker in the modern Western sense. To the Syrian of today, as to his ancient ancestors, life, with all its activities and cares, revolves around a religious centre" (from *The Syrian Christ*). Whilst it may be said that both definitions have equal formal validity for both Greeks and Slavs, it may be said that, for Greeks, "Orthodox" means "right doctrine"; for the Slav, it means "right worship". It is a difference of emphasis but a very significant one. In this, the Slav stands with the Syrian, the Arab and the Jew.

The fact that there exists a kinship of spirit and sentiment between the Slav and the Semite is of more than passing significance. It serves to explain why—beyond the aspirations of Imperial Russian political strategy—it was the Russian Church and the Russian State which became the protector of Arab Christianity, certainly of Orthodox (and indeed of Nestorian) Christianity, both as against the tyranny of the Turk and the usurpations of the Greek neo-Papalism of the Chair of Constantinople as, in this at least, the willing agent of the Sublime Porte. (It was through Russian influence and with Russian support that the Arab Orthodox recovered the Patriarchate of Antioch from the Greeks in 1899; that of Jerusalem still remains a Greek monopoly, despite the fact that the majority of the declining community of the believers of the Patriarchate are Arabs and not Greeks.)

In the emergence and development of dialectic divergencies from the former integrated Common Aramaic, political, religious, theological



and ecclesiastical influences, at various times and in various degrees, as well as the geographical influences, had a part to play. West Aramaic divided into various dialects. It is (or was until recently) still spoken in the mountainous regions of the Lebanon and Ante-Lebanon in the villages of Ma'Lula (Christian) and Bah'a and Guba'din (Moslem). East Aramaic includes Syriac, Babylonian Talmudic Aramaic, Mandaic (the dialect of a Gnostic sect called the Sabaeans of Lower Mesopotamia) and Eastern Neo-Aramaic. Syriac was the language of Edessa (Urfa), the centre of (Aramaean) Christianity at the end of 2nd century. Since the 5th century, owing to theological differences, Syriac-speaking Christians have been divided into Nestorians (nominally, at least, they prefer to be called "East Syrians" and not "Assyrians", an appellation which bears little present or historical meaning), located within Iraqi, Persian (Iranian) and Syrian territory, and Jacobites (themselves no longer Monophysite), or West Syrians located within the former Byzantine territories of the Patriarchate of Antioch. An East Aramaic dialect was (and perhaps still is) spoken in the region between Lake Urmia and Lake Van (by East Syrians), in the district of Tar Abdin (Jacobite) and in the region North of Mosul. The Aramaic spoken by Our Lord closely resembled the Syriac used by the Christian Churches.

Since Apostolic times, the Syrians have had a version of the Old Testament (derived from the ancient Hebrew, not the Greek Septuagint) and, probably by the middle of the First century, a version of the New Testament. Church Syriac is divided into two dialects: Western Syriac and Eastern Syriac. The former is used by the Syrians of Antioch (although the Arab Orthodox have mostly used Arabic since the 17th century) that is, by the Maronites and the Syrian Orthodox (Jacobites), whilst Eastern Syriac (or Chaldaean) is the liturgical language of the East Syrian Churches, both Uniat and 'Nestorian' of Mesopotamia and India (Kerala), where the Jacobites use it also. The distinctions between the two dialects are often no more than a difference of vowel or of pronunciation. However, the script used by the two is different. In the Arabic-speaking countries, believers often require to use an Arabic translation or a gloss. (In India, the Mar Thoma—Reformed Jacobite—Church uses Malayalam).

On the whole, the pre-Christian divergent developments of Semitic culture and civilisation related more to matters of political organisation, division and periodic redistribution of power within the Semitic cultural settlement region than something which involved or invoked cultural confrontations or any exercise in cultural imperialism. Obviously, certain religio-cultural adjustments were involved from time to time, but these amounted more usually to a process of enriching synthesis than of confrontation or displacement.

In the early Christian era it was, of course, a different story. Christianity, like Judaism, is distinguished by a certain integral intransigence. It is by its nature anti-eclectic, monopolistically intolerant and, indeed, totalitarian. In this it is, for example, the antithesis of Hinduism. Its willingness and, for that matter, its capacity to tolerate credal and related cultic diversity is closely

circumscribed by its basis of identification of religion as the matter of Divine Revelation rather than the achievement of intellectual or even mystical speculation or experience. The difference between Christianity and Judaism—or perhaps it is more accurately stated as being the difference of approach of the Graeco-Roman mind on the one hand and the Semitic soul on the other—is that whereas Judaism is concerned to find out what God wants His people to do and precisely how He wants them to do it, Christianity is concerned with the Nature of God and how His people are to put and maintain themselves in right (or harmonious) relationship with Him, primarily within the context of eternity, and in time only as it bears on, and is the antechamber to, eternity. By contrast, Judaism is firmly 'this-worldly', which is far from saying materialistic. In Judaism, God's ancient People sought to separate itself from the Gentile world as a peculiar people living amidst, but apart from, the nations, witnessing by its life according to the Holy Tradition of the Torah as to how the Universal God wished mankind to live, but not essentially concerned to make all men and women Jewish (despite the proselytising activities of Hellenistic Judaism in the New Testament epoch). In contrast with this approach, the New Israel has a foundation commission to go out into all the world and preach the Gospel, the hitherto Jewish Messianic message spiritualised and universalised. The Jewish imperative was for Jews; the Christian imperative was directed at all mankind.

The Old Israel was (and in large measure still is today) an integrated religio-cultural (and, in some sense, national) community. It was a long-established entity. Especially in the Hellenistic and Early Christian period, it was a quite remarkably diversified community in terms of both belief and way of life. Far from all paid absolute obedience to the Kasher rules; some believed in survival after death, many did not; some believed in the Messiah as a semi-Divine (in the sense of super-Angelic) figure; some believed that He had always existed in the Heavens; some believed, more prosaically, in a 'Liberation fighter', others in an anointed King, and so on. Some believed in cooperation with the Occupying Power as a matter of religious attitude; others in having nothing to do with it, whilst others believed in maintaining an attitude of active or at least passive opposition. All these attitudes were rooted in religion, and not obviously or easily mutually reconcilable, save for the immutable solidarity of the community of the Covenant. Christianity, on the other hand, was in the process of establishing itself, discovering itself, and under a need to explain itself to and before the predominantly Graeco-Roman world in which it moved in response to the Dominical command to preach and baptise as many as would accept the Teaching, without respect to prior credal subscription, colour, race, social status, or sex. In this situation, the Church was compelled to "discern the Truth", to make judgements between conflicting interpretations of the Mystery and Mysteries of the Faith, to respond to questions both from within and without the *koinonia*. Not only were the conclusions often divisive, the very process of debate was more often conducted in a spirit of conflict than of mutual seeking after truth.



The development of doctrine was conducted within the context of the Graeco-Roman intellectual world; the world in which Greek philosophy reigned supreme and oriental mystery-cults were exercising a growing attraction and influence. The proclamation of the Gospel within the community of Palestinian Judaism was pursued by the Judaeo-Christians of the Jerusalem Church. The extension of Christianity through the Graeco-Roman world was conducted in the first generation by Hellenistic Jews like St. Paul, St. Barnabas and St. Mark (significantly described by St. Clement of Alexandria as the "interpreter" of St. Peter, whose mother-tongue was Aramaic but who probably had no Greek). In the second and subsequent generations, it was carried forward by mostly Gentile 'Greeks' who had not been formed in the psycho-cultural environment of the synagogue. Because of this, the Gentile Church became increasingly remote from and alien to the Jewish community, except in the lands of Semitic and Aramaic-speaking tradition where the bonds remained much closer than met with the approval of the thorough-going 'Greek' Church leaders.

From the foregoing, a number of aspects of importance have emerged and require particular emphasis. It is a distortion of the facts to assume that it was the cultural imperialism of Hellenism (or perhaps we should call it "Hellenisticism") in the aftermath of the Alexandrine conquest which first and alone gave cohesion, linguistic and cultural, to the wide region embracing the Levant, Asia Minor and Western Asia generally. It certainly served to reorientate the region towards the West, towards Antioch in Syria and Alexandria in Egypt, and even beyond the sea towards Athens and Rome on the Tiber (after the Roman penetration into the East Mediterranean and North African littoral). What Hellenisation did was to establish Hellenic urban and architectural oases in the region and impose a Grecian linguistic and cultural patina upon the ancient lands of Semitic civilisation and culture to the limit of the first Seleucid and later Roman rule or military occupation.

'Byzantinisation' perhaps established a deeper layering of cultural penetration during the period of the ascendancy of Rûm, with its capital metropolis in New Rome on the Bosphorus (Constantinople). As the series of theological or theologically-inspired revolts of the mostly Semitic peoples of what became eventually the Patriarchates of Antioch and Alexandria against the prevalently Greek theological schools and their Episcopal alumni served to indicate, even that had failed to put the Semitic soul through a metamorphosis which truly transformed it into a Greek mind.

The cultural and, broadly speaking 'spiritual' (in the sense of a very live sense of the numinous) cohesion of the region was intimately connected with and, in some measure, derived from its common Semitic linguistic inheritance, reinforced by its population's general access to and utilisation of Aramaic. Aramaic was never the daughter of Hebrew; it was its sister, and far more of a 'universal' language than Hebrew had ever been. It was the linguistic organ of expression of the Semitic soul. Greek Koine was never more than its instrument and a vehicle of passage into a non-Semitic world. The 'Greeks', including those among the Syrian theologians who had been thoroughly

'Graecised', had a spontaneous tendency towards speculative theology which was quite alien to the whole Semitic (and Biblical) tradition and psyche. The Hellenistic intellectualisation of Christianity (to a degree which, at times, was in some danger of obliterating the basic message of the essential Apostolic kerygma itself) may have been able to equip the Church the better to confront the Graeco-Roman intellectual world and overcome it, but it tended to be seduced by that world's pride of intellect and, in combat with the Oriental Mysteries, in some measure fell prey to the attractions of Persian-derived dualism. Insofar as these two dangers were ingested by the Church and then externally manifested as tendencies from within itself, both were starkly incompatible with the Biblical view of an approach to God, man and the world. Semitic Christianity, in reacting against Christian Hellenism, itself became involved in the often sterile delvings of speculative theology, whilst becoming vulnerable to the exotic seductions of Persian gnosticism and dualism.

The depth of the trauma endured by the Church Catholic in striving to identify and preserve its Orthodoxy is virtually beyond the capacity of the imagination of modern Christians, bolstered by a great corpus of belief and comprehension become pre-suppositions of faith, to understand completely or fully imagine. Only a Christ-centred humility of spirit can impose the necessary restraints on the intellect in its attempts to penetrate the sublime Mysteries of the Holy and Undivided Trinity and only that wisdom, which is the gift of the Light-bearing Spirit, can both discern the Truth which is Christ and inspire insights into those aspects of reality which we call "truths". That is why the pursuit of theological studies must always be an act of worship and be pursued in a spirit of prayer, waiting on the Lord Who both draws aside curtains when He judges the moment right and indicates closed doors beyond which the God-centred mind should not seek to penetrate.

The important point that calls for emphasis is that the revolt of the Oriental Churches against the Great Church (Greek and Latin alike) was more than an assertion of local patriotic nationalism against alien rule, that of the Melkites; it was a protest of the Primitive Church against Greek philosophy and the Graeco-Roman concepts of human society as the "polis" or the "imperium". After the Peace of the Church in 313 AD, the tensions were accentuated as the ecclesial and ecclesiastical systems were, by Imperial initiative, assimilated into and integrated with the Roman State and its governmental (including secular coercive) apparatus. To accept that the Roman State existed by permission of God, that it greatly facilitated the extension of the Church by virtue of the Pax Romana and the great Imperial communications network across the known world, as St. Paul, the great Apostle of the Gentiles, asserted both explicitly and implicitly, is one thing, and a very different thing from identifying the Christian society with the political system of the Roman State, even a nominally Christian Roman State or, indeed, of any secular state at all. At best, the institution of the state is to be tolerated; it can never really be consecrated, save conditionally. For it should never be forgotten that even in Israel the Kingship was only bestowed on God's People



because of their sins. The Oriental Churches sought to remind the Christian oecumene of this fundamental truth. For a Christian (as for a Jew) absolute monarchy, absolute sovereignty even, belongs to God alone. Christos Pantocrator is the sole ultimate Basileus (king), Malik (Aram.), whose Rule and Kingdom (Basileia), Malkuth (Aram.), is not of this world. But it is *in* the world as a colony of Heaven. Its patril dominion is the local gathered Church where Christ's Throne is the Holy Table of the Eucharist.

Andrew Midgley

(To be continued)

#### NOTICES

##### Annual Festival of the Association

The 1984 Annual Festival will be held at the Coptic Patriarchal Church of St. Mark, Allen Street, London W8 on Saturday, 27th October. Please see the outside back cover for further details.

##### Constantinople Lectures

The *Fourth Constantinople Lecture* will be delivered by Bishop Kallistos of Diokleia in London and York on 29th and 30th November respectively. Further details are to be found on the outside back cover. The *Third Constantinople Lecture* (given by Bishop Richard Hanson) is still available at 55p, including postage, from the General Secretary or ordered through local bookshops. It is regretted that it has not proved possible to publish the *Second Constantinople Lecture* (given by Metropolitan Anthony of Sourozh).

##### Pilgrimages Reunion

All those who took part in the *AECA Pilgrimages* from 1981 to 1984 (inclusive) are invited to a *Reunion Day* at St. Dunstan-in-the-West on Saturday, 15th December 1984. Full details can be found on page 36.

##### The Association's Pilgrimage

As this issue of *ECNL* goes to the printer, the 1984 Pilgrimage to the Serbian Orthodox Church monasteries will be going ahead. Reports of this pilgrimage will appear in the Spring 1985 issue. The 1985 Pilgrimage will be to St. David's, and will again be led by Bishop Michael Manktelow (Anglican President of the AECA) and Bishop Kallistos of Diokleia. Details appear on the inside back cover. Those wishing to attend are requested to make their own direct bookings of accommodation *as soon as possible*. St. David's is a busy centre for pilgrimages and holidays and accommodation becomes fully booked very early.

The present plans for future pilgrimages include: Bulgarian monasteries (1986), the Cornish Saints (1987), the Russian Orthodox Church (1988). It is hoped subsequently that it will be possible to arrange visits to monasteries in Cyprus, and to the Finnish Orthodox Church. There has been considerable demand for another pilgrimage to Iona, and this could be arranged for 1989. Suggestions for places to visit are welcome and should be sent to the Editor (who acts as convenor of the Pilgrimage Committee). Unless there are special reasons, it is intended to keep to the present time of year—late

August/early September—and for the 'home' pilgrimages to include Orthodox New Year (1st September) and the ceremony of the "Blessing of the Waters".

#### Subscriptions

**IMPORTANT**—Subscriptions for 1984 are now long overdue. Those who have not sent in their annual subscription this year are requested to do so immediately. The 1984 subscription remains at £2 (minimum) and this includes two issues of *ECNL*, the cost of which is substantially underwritten by the Association. Subscriptions and donations should be sent to the General Secretary at St. Dunstan-in-the-West.

#### Note to Contributors

Articles and other material for publication in *ECNL* should be sent to the Editor at the Open University. They must be in typescript, on A4 paper, and with at least one-inch margins on both edges of the paper. Reviewers are particularly asked to observe the 'house style' and set out their material accordingly. *All material for the Spring 1985 issue must reach the Editor by mid-January.*

#### Membership of the Association

Membership of the AECA is open to all communicant members of 'canonical' Anglican, Orthodox and Oriental Orthodox Churches, and Churches in communion with them. Meetings, lectures and pilgrimages sponsored by the Association are open to all interested, irrespective of the Christian Communion to which they belong. Enquiries about membership (including enquiries from individuals interested in the work of the Association but not strictly entitled to full membership, and from organisations and institutions) should be addressed to the General Secretary.

#### Change of Addresses of Members

Changes of address and enquiries about the non-recipient of *ECNL* should be addressed to the General Secretary *and not to the Editor please*. *ECNL* is distributed from St. Dunstan-in-the-West, not from the Open University.

#### Additional Copies of *ECNL* and Back-Numbers

Additional copies and back-numbers of *ECNL* may be obtained on application to the General Secretary.

#### Fellowship of St. Alban and St. Sergius

Enquiries about the Fellowship of St. Alban and St. Sergius should be made to St. Basil's House, 52 Ladbroke Grove, London W11 2PB. Readers of *ECNL* can often obtain books reviewed in this Journal from the Fellowship. When ordering, *ECNL* should be mentioned.

#### Number of Pages of *ECNL*

Readers will no doubt note that this issue of *ECNL* contains fewer pages than usual. The reason is that the previous issue (Spring 1984) contained more than the usual number of pages, and, in order to keep to the estimated cost of producing this Journal, it has been necessary to reduce the size of this issue correspondingly.



**PILGRIMAGES REUNION—  
15 DECEMBER 1984**

**IONA 1981  
ROMANIA 1982  
DURHAM & LINDISFARNE 1983  
SERBIA 1984**

All those who took part in *AECA* Pilgrimages are invited to a day's reunion at St. Dunstan-in-the-West, 184 Fleet Street, London EC4.

**Programme:**

- 11.00 ORTHODOX DIVINE LITURGY**
- 12.30 BUFFET LUNCH WITH WINE**
- 2.00 DISCUSSION, SLIDES & PHOTOGRAPHS**
- 4.00 TEA**
- 4.30 EVENSONG**

The cost for the day (including lunch and tea) is £5. All profits will be given to Vavedenje Monastery (Mother Maria's Monastery in Serbia).

**PLEASE BOOK IN ADVANCE BY SENDING £5 TO  
FR. JOHN SALTER at St. Dunstan-in-the-West.**  
Cheques should be made payable to the Association.

**Nearest Undergrounds:**  
Chancery Lane (Central Line) and Temple (Circle Line)

**Buses:**  
4, 6, 9, 11, 15, 171

**COME AND MEET AGAIN THE FRIENDS  
WHOM YOU MADE ON YOUR PILGRIMAGES**

(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.)

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**ADVANCE NOTICE**

**1985 PILGRIMAGE**

to

**ST. DAVIDS**

**31st August—7th September**

led by

**THE BISHOP OF BASINGSTOKE** (*Anglican President*)  
and  
**BISHOP KALLISTOS OF DIOKLEIA** (*Orthodox*)

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Intending pilgrims must book their own accommodation. IT IS ESSENTIAL TO BOOK EARLY. The following are offering a discount to pilgrimage members:

Wyncliffe, Quickwell Hill, St. Davids, Haverfordwest,  
Dyfed SA62 6PD  
(Tel: 0437 720447)

The Old Cross Hotel, St. Davids, Pembrokeshire  
(Tel: 0437 720387)

Belmont House, Cross Square, St. Davids, Dyfed SA62 6SE  
(Tel: 0437 720264)  
*Non-smokers only*

An extensive list of accommodation can be obtained from:  
**The Tourist Office, City Hall, St. Davids,  
Haverfordwest, Dyfed**  
(Tel: 0437 720747 or 720704)

Further notices will appear in the Spring 1985 issue of *ECNL* and in the *Church Times*

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## ANNUAL FESTIVAL

**1984**

**Saturday, 27th October**

at

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

Allen Street, London W8

11.45 SOLEMN PONTIFICAL LITURGY

*Preacher:* Bishop Leonard Ashton

2.15 ANNUAL GENERAL MEETING AND  
LECTURE

*Speaker:* His Excellency Amba Marcos

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**4th CONSTANTINOPLE LECTURE**

## THE HUMANITY OF CHRIST

given by

**BISHOP KALLISTOS OF DIOKLEIA**

(There will also be a celebration of Orthodox Vespers)

**THURSDAY, 29th NOVEMBER at 6 p.m.**

**CATHEDRAL OF THE HOLY WISDOM**

**Moscow Road, Bayswater, LONDON W2**

*(Nearest Underground: Queensway)*

**FRIDAY, 30th NOVEMBER at 6 p.m.**

**THE MINSTER, YORK**

Final details will appear in early November in the *Church Times*.

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